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An Analysis of the Effective Ways to Implement College Students' Innovation and Entrepreneurship Education in Higher Vocational Colleges

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Abstract: This paper analyzes the basic connotation of innovation and entrepreneurship education, and analyzes the effective ways to implement innovation and entrepreneurship education in higher vocational colleges under the environment of "mass entrepreneurship and innovation".

Keywords: Higher vocational colleges; Innovation and entrepreneurship education; Associations.

1. CONNOTATION OF INNOVATION AND ENTREPRENEURSHIP EDUCATION

The basic connotation of innovation and entrepreneurship education is to develop students' innovation ability, cultivate their entrepreneurial consciousness, train basic entrepreneurial skills, and strive to cultivate high-quality innovative talents with innovative thinking and entrepreneurial ability. Entrepreneurship education is about developing pioneering individuals. Innovation is the foundation of entrepreneurship, and there is a close relationship between entrepreneurship and innovation[1].

Innovation and entrepreneurship education, in essence, is an educational activity to cultivate students' innovative spirit, entrepreneurial quality and entrepreneurial skills, that is, to train students how to adapt to social survival, choose a job independently, and seek a career by themselves.

The relationship between innovation education and entrepreneurship education is mainly manifested in three aspects:

1.1 Aim in the same direction

Cultivating innovative spirit and practical ability is the focus of quality education. Only with the spirit of innovation can the cultivated talents meet the requirements of the economic and social development. Only with practical ability can we adapt to the development trend that scientific and technological achievements are transformed into productive forces faster and faster, and that knowledge and application are integrated more and more closely. In short, cultivating innovative spirit and practical ability is the necessary meaning of implementing quality education, effectively cultivating the entrepreneurial ability of future talents, and it is also an inevitable choice for our

country to comply with the requirements of The Times and the world competition and development trend. In a sense, the strength of entrepreneurial ability reflects the strength of a person's innovative spirit and practical ability. Therefore, innovation education and entrepreneurial education are highly consistent in the goal of talent training[2].

1.2 Content homogeneity

The content structure of innovation education and entrepreneurship education are integrated and complementary to each other. Innovation is the basis of entrepreneurship, and the effectiveness of innovation education in colleges and universities can only be tested by the entrepreneurial practice of the students it trains in the future. Entrepreneurship is the carrier and manifestation of innovation, and the success or failure of entrepreneurship depends on the solid foundation of innovation education. They both promote and restrict each other, and are inseparable dialectical unity. The similarity of the content of innovation education and entrepreneurship education does not mean that the two can replace each other, because it is not enough to have the spirit of innovation, it only provides the possibility and necessary preparation for the success of entrepreneurship, if separated from entrepreneurial practice, lack of certain entrepreneurial ability, the spirit of innovation will become a water without a source, a tree without roots. The significance of the spirit of innovation can only be reflected in the entrepreneurial practice, and it is possible to eventually produce the success of entrepreneurship.

1.3 Functions have the same effect

Innovative education is not only the reform of methods or the increase or decrease of educational content, but also the reorientation of educational functions, and the value pursuit of educational innovation and development with overall and structural features, which can reveal the highest essence of human beings, that is, the creative educational function. Innovative education pursues the unity of harmony and specificity in personality development, attaches great importance to the autonomy of students in thinking training, encourages them to consciously choose, commit to

breakthrough, and strive to build a perfect and sound idealized personality with harmonious integration of IQ and EQ, and ultimately becomes a person who can conquer nature and transform the world.

2. CONSTRUCT THE CURRICULUM SYSTEM OF INNOVATION AND ENTREPRENEURSHIP EDUCATION FOR COLLEGE STUDENTS

The curriculum system of entrepreneurship education is the core of the course construction of entrepreneurship education, which is generally constructed from different perspectives such as the goal and nature of the course. According to the quality requirements of entrepreneurship, the aim and connotation of entrepreneurship education courses are analyzed, and a series of courses such as entrepreneurship enlightenment course, entrepreneurial knowledge course, entrepreneurial environment course and entrepreneurial practical training course are constructed. In addition, some scholars also try to construct the curriculum system from other perspectives. For example, some scholars divide entrepreneurship education courses into theoretical courses and practical courses based on the curriculum content. Some of the courses are divided into subject courses, activity courses, environment courses and practice courses. Some start from the curriculum, the entrepreneurship education course is divided into elective courses and compulsory courses. This topic starts from the curriculum content, based on the requirements of quality education, research and construction of entrepreneurship education curriculum system.

The curriculum system of entrepreneurship education is the carrier of entrepreneurship education teaching activities. As a curriculum system, the development of entrepreneurship education curriculum is not a disordered superposition of various courses, but should follow certain design ideas or routes under the guidance of curriculum theory.

First of all, we should strengthen the research of the curriculum theory of entrepreneurship education, clarify the course development route and course design ideas, so that the design and development of the curriculum system of entrepreneurship education can be "rational and reliable". At present, the most representative curriculum theories are subject-centered, experience-centered, knowledge-centered and humanist-centered. For the comprehensive entrepreneurial education curriculum system, simply based on a certain curriculum theory, it will inevitably be biased. In this regard, we can learn from the successful experience of Timmons in the United States. The course system of Timmons' entrepreneurship education is dominated by the experience-centered curriculum theory, combined with the subject-centered curriculum theory and the humanistic curriculum theory, and integrated the respective advantages of the three kinds of

curriculum theories. The setting of its entrepreneurship education curriculum system has achieved remarkable success.

Secondly, due to the differences in scientific research strength and professional Settings in higher vocational colleges, it is impossible to have a unified curriculum system. Curriculum development subjects must clearly define their own characteristics and talent training objectives, and take this as the basis for the design and development of entrepreneurship education curriculum. Only in this way can we scientifically and reasonably develop a set of entrepreneurship education curriculum structure system and related teaching plans suitable for our own characteristics.

2.1 Research content design

First of all, the relationship between innovation and entrepreneurship education of higher vocational college students and talent training objectives

At present, innovation and entrepreneurship education in higher vocational colleges has been integrated into the professional talent training system. In order to achieve the goal of quality education in higher vocational colleges, innovation and entrepreneurship education has been integrated into the professional talent training goal.

Secondly, research on the feasibility measures of the implementation process of innovation and entrepreneurship education in higher vocational colleges

The feasibility measures are studied and practiced from the aspects of innovation and entrepreneurship education platform, innovation and entrepreneurship education carrier and innovation and entrepreneurship education teacher team construction.

Third, the research on the curriculum system of innovation and entrepreneurship education in higher vocational colleges

Starting from the content design of the curriculum system of innovation and entrepreneurship education in higher vocational colleges, a series of courses such as entrepreneurship course, entrepreneurial knowledge course, entrepreneurial environment course and entrepreneurial practical training course are constructed.

Fourth, research on the incentive mechanism of innovation and entrepreneurship education in higher vocational colleges.

Combined with the essence of incentive mechanism, this paper studies the construction of incentive mechanism of innovation and entrepreneurship education in higher vocational colleges from two aspects: external incentive and internal incentive.

2.2 Research methods

(1) Adopt the research method based on normative research and supplemented by empirical research.

Research and practice on vocational college students' employment and entrepreneurial ability training In

the process of research and practice education, design, modify and improve.

(2) Accumulate data by means of questionnaire survey, observation research, experience summary, symposium, online answer, etc., obtain information feedback on research measures, research stages and research effects, and constantly adjust and control them.

The details are as follows:

First, improve the incentive mechanism of innovation and entrepreneurship in higher vocational colleges, enhance the students' awareness of innovation and entrepreneurship, and realize that entrepreneurship drives employment.

At present, college students' entrepreneurship has just started, and the operation mechanism is not very perfect. Although some innovation and entrepreneurship lectures and activities have been organized, there are still some drawbacks, such as: Students will have good ideas, but in the specific business plan, there are many bottlenecks, marketing model and profit model innovation there is a certain difficulty, students are still very lack of innovation awareness, ideas can not open, therefore, improve the innovation and entrepreneurship incentive mechanism in higher vocational colleges, enhance the innovation and entrepreneurial awareness of students in higher vocational colleges, to achieve entrepreneurship to promote employment.

Second, the feasibility model analysis of the formation of innovation and entrepreneurship education in higher vocational colleges

While exploring the innovation and entrepreneurship education model of college students in practice, it draws on the innovation and entrepreneurship education model of other colleges to explore the effective new model suitable for innovation and entrepreneurship in higher vocational colleges.

Third, establish the operational mechanism of innovation and entrepreneurship education for college students

Based on the analysis of the feasibility model of innovation and entrepreneurship education for college students in higher vocational colleges, a set of innovation and entrepreneurship education operation mechanism is formulated and put into practice, and the rationality of the operation mechanism is tested in practice and gradually improved.

3. EFFECTIVE WAYS TO IMPLEMENT INNOVATION AND ENTREPRENEURSHIP EDUCATION IN HIGHER VOCATIONAL COLLEGES

Innovation and entrepreneurship education in advanced countries such as Europe and the United States has a history of several decades, has been deeply valued, has been quite large scale, to carry out entrepreneurship education in college students, is to adapt to the development of knowledge economy,

but also to broaden students employment channels and build a national innovation system long-term plan, therefore, in the implementation of college students innovation and entrepreneurship education process, should adopt the following approaches:

3.1 Strengthen the temper of students' psychological quality

Vocational colleges should, according to the psychological characteristics of college students, help them establish mental health awareness, optimize psychological quality, enhance psychological adjustment ability and social adaptability, help them cope with the problems of adapting to the environment, self-management of interpersonal communication, job hunting, personality development and emotional adjustment, promote the all-round development of morality, intelligence, physical beauty, and establish mental health awareness. Effectively eliminate psychological confusion, consciously cultivate perseverance will quality, improve their psychological quality and ability to withstand and cope with setbacks.

3.2 Highlight the cultivation of innovation and practical ability

The cultivation of students' innovative ability is the weak link in most higher vocational colleges at present. Therefore, in deepening the teaching reform, it is necessary to emphasize the cultivation of students' innovative ability, respect students' personality development, love and cultivate students' curiosity and thirst for knowledge, help students to study independently and think independently, and protect students' spirit of exploration and innovative thinking. Create an atmosphere of advocating true knowledge and pursuing truth, create a relaxed environment for the full development of students' potential, let students feel and understand the process of knowledge generation and development, and cultivate students' scientific spirit and innovative thinking.

Efforts can be made to improve students' entrepreneurial practical ability, through school-enterprise cooperation, the establishment of college students' entrepreneurial practice base in the enterprise, the hiring of enterprise technical experts and school professional advisers to jointly establish student entrepreneurial training base, so that more students have the opportunity to participate in student entrepreneurship and corporate cooperation projects.

Vocational colleges can make full use of the activity platform of college students' associations to carry out entrepreneurship education, integrate entrepreneurship education into community activities, establish professional skill-based associations, voluntarily organize students who have common interests in a certain discipline, profession or research direction, hire professional teachers as

instructors, and carry out practice, exchange and discussion activities. Through self-organization and management, independent learning and self-training, the mastery of professional knowledge and the formation of professional skills are integrated into the community activities, so that the members of the community can extend from interest to ability cultivation, and form the comprehensive quality that the enterprise actually needs[3]. Colleges and universities can formulate corresponding systems to encourage and support college students to use holidays and other spare time to go out of campus, and combine the professional characteristics of learning to create some projects with less investment, quick effect and low risk. In the current information age, it is particularly important to pay attention to and strengthen the training of students' ability to

acquire new knowledge and analyze and solve problems.

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CAE Analysis of the Critical Load Bearing Component of 41 Person Cabinet in Ropeway

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Abstract: The strength of the mechanical structure of the cabinet greatly affects the safe operation of the passenger ropeway and is the core product of the passenger ropeway, so it is particularly important to carry out the strength analysis of the critical load bearing components in the design stage[1]. As the research object, the 41-person cabinet's stress situation is analyzed according to various common working conditions of the passenger ropeway, and the critical load-bearing structure is analyzed by CAE.

Keywords: Ropeway; Cabinet; CAE analysis.

1. INTRODUCTION

Many scenic spots all over the China, scenic spots are in complex terrain, causing a certain threat to the safety of tourists, passenger ropeway is a means of transportation with strong terrain adaptability, but China's passenger ropeway industry started late, the industry foundation is weak, innovation ability is not strong, passenger ropeway carrier heavy. Seriously lagging behind the needs of the development of tourism exhibition industry, so the application of advanced manufacturing technology, under the premise of ensuring the safety performance of carrying equipment, as far as possible to reduce the quality of maintenance, improve the cost performance, reduce energy and material consumption, is of great significance to the establishment of a conservation-oriented harmonious society. As an important tool of modern mountain transportation, the safety and stability of ropeway elevator are very important[2]. In order to ensure the normal operation of ropeway elevators in various complex environments, CAE analysis is widely used in the design and evaluation process of ropeway. In this paper, the importance and application of CAE analysis in ropeway design for 41 people cabinet are discussed by CAE analysis[3].

2. CRITICAL LOAD BEARING PARTS OF THE CABINET

In the operation of passenger ropeway, according to the product structure of the trunk, the critical load-bearing parts mainly include: the lower bottom combination parts of the aluminum alloy profile, the load-bearing connecting rod connecting the boom and the trunk, the lower bottom combination and the load-bearing connecting rod with the matching nut, the load-bearing connecting rod and nut, etc. As

shown in Figure 1, the passenger stands inside the lifting compartment with all loads acting on the bottom combination. The critical load-bearing components are shown in Figure 2, which is the focus of CAE analysis.

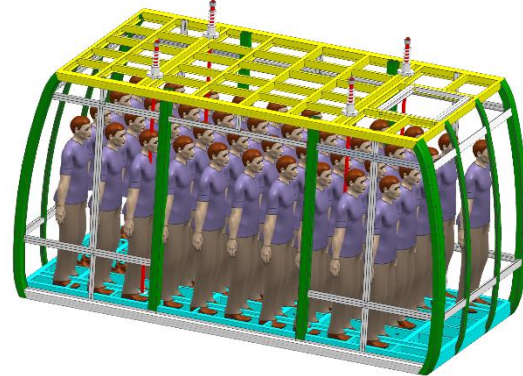


Figure 1 Main frame of the cabinet

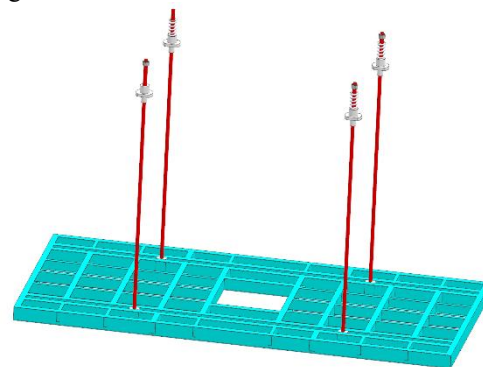


Figure 2 Critical load bearing components

3. OPERATING CONDITIONS

According to the actual operation situation of ropeway, the running conditions can be divided into seven scene: running normal operation condition, line snow stop running condition, line is sudden braking condition, line normal operation when the station passengers off, line normal operation of the internal passengers to box body lateral impact condition, line long running passengers repeatedly on and off the fatigue operation condition[4].

The wind load should consider both the transverse wind and the longitudinal wind along the running direction of the ropeway. The impact force of human beings mainly considers the transverse and longitudinal impact. Due to the inertia during the line braking, it will lead to the impact along the running direction of the line. When the cabinet enters the station, friction will be received due to the guide,

coefficient $f=0.16$. As shown in Table 1.

Table 1 Load situation combination of seven working conditions

Load condition	normal running	snow	gale	braking	Running station in	sudden impact	on and off
Cabinet weight	G	G	G	G	G	G	1.5G
load	Q			Q	Q/2	Q	1.5Q
snow load		Ws					
wind load Wfy	Wfy/Wfx		Wfy/Wfx	Wfx			
passenger impact Hy/ Hx				Hx		Hy	
inertial force				Fa $a=1.5\text{m/s}^2$			
friction force					$R = f^*(G+1/2Q)$		
safety factor	Tensile strength 5, yield strength 3.5						fatigue strength 1.35

The braking inertia force, wind load and impact force are horizontal direction. The cabinet mainly bears the tension, and the magnitude and direction of the force are the vector sum of the vertical force and the horizontal force.

3. FORCE ANALYSIS AND CAE

Description of the running direction is shown in Figure 3, X is longitudinal, that is the running direction of the ropeway; Y is horizontal, in the horizontal plane, the direction perpendicular to the running direction of the right hand, and the vertical direction is Z.

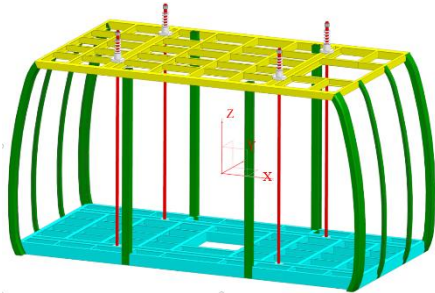


Figure 3 Coordinate system of the cabinet

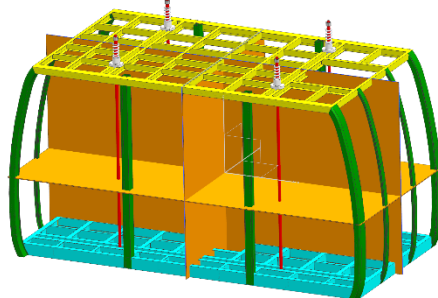


Figure 4 Wind area in X / Y / Z direction

In the UGNX software, the area of the cabinet in X/Y/Z direction can be accurately measured by the projection along the directions of X/ Y/Z. Maximum area in the X direction $AX=5.40\text{m}^2$; Maximum area in the Y direction $AY=11.04\text{m}^2$; Maximum area in the Z direction $AZ=10.34\text{m}^2$.

The mass of 41 cabinet is about 1110 Kg, that is, the weight of the box body $G=11100\text{N}$. The mass of a single passenger is 74kg, that is the weight of a single passenger is 740N; 41 people, so the payload $Q=41*740=30340\text{N}$. The total mass of cabinet and passengers is $m=1110+41*74=4144\text{kg}$.

Wind pressure is 250N/m^2 when ropeway running; The wind pressure is 800N/m^2 When ropeway stop.

That is, the ropeway is running, the wind load is:

$$W_{fx_yunxing}=250*AX=250*5.4=1350\text{N};$$

$$W_{fy_yunxing}=250*AY=250*11.04=2760\text{N}.$$

That is, when the ropeway is stopped, the wind load is:

$$W_{fx_dafeng}=800*AX=800*5.4=4320\text{N};$$

$$W_{fy_dafeng}=800*AY=800*11.04=8832\text{N};$$

The ropeway is stopped under heavy snow conditions, and the snow load coefficient is 900N/m^2 . The vertical snow load of the cabinet is:

$$W_s=AZ*900=10.34*900=9306\text{N}.$$

The brake acceleration of the ropeway is $a=1.5\text{ m/s}^2$, so the inertia force is $F_a=m*a=4144*1.5=6216\text{N}$.

Horizontal friction force of the station guide $R=f^*(G+Q/2)=0.16*(11100+30340/2)=4203.2\text{N}$.

Impact force H_x/H_y :
 $H_y=41*200=8200\text{N}$; $H_x=41*200/2=4100\text{N}$.

The calculation results based on the seven working conditions in Table 1 are shown in Table 2.

Table 2 calculation of the seven working conditions

load condition	normal running	snow	gale	braking	running in station	sudden impact	on and off	force direction
Cabinet weight	11100	11100	11100	11100	11100	11100	16650	vertical
load	30340			30340	15170	30340	45510	vertical
snow load		9306						vertical
wind load Wfy Wfx	2760		8832	2760				horizontal
passenger impact Hy/ Hx				4100		8200		horizontal
inertial force				6216				horizontal
friction force					4203.2			horizontal
horizontal force	41440	20406	11100	41440	12680	41440	62160	
vertical force	2760		8832	13076	4203.2	8200	0	
Resultant force	41531.8	20406	14184.99	43454.06	13358.49	42243.5	62160	

4. CAE ANALYSIS OF THE CRITICAL LOAD BEARING COMPONENTS

In the UG / CAE environment, the load and constraint are set as shown in fig 5 below. The upper end of the load connecting rod is fixed, the load acts to the combination of the lower bottom surface, the connecting rod and the connecting nut, and the connecting nut and the lower bottom surface. In the braking condition, the load is 43454.06N, the maximum stress point is 66.92Mpa, actual, the stress will be much less than this value, due to the actual operation of the floor.

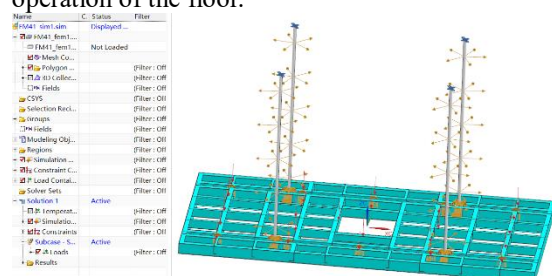


Figure 5 Load and constraints

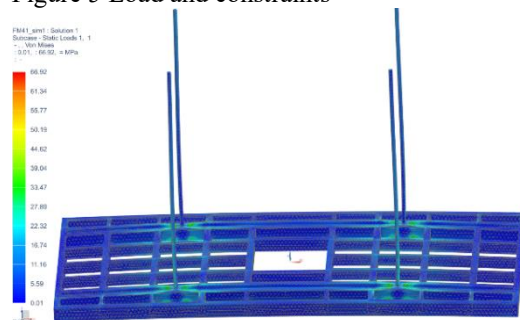


Figure 6 All structural force analysis

The stress cloud diagram bearing the connecting rod and the connecting nut is displayed separately, as shown in Figure 7 and Figure 8. The value of stress is 26.99Mpa and 38.83Mpa as shown in Fig7 below, and the analysis results are shown in Table 3.

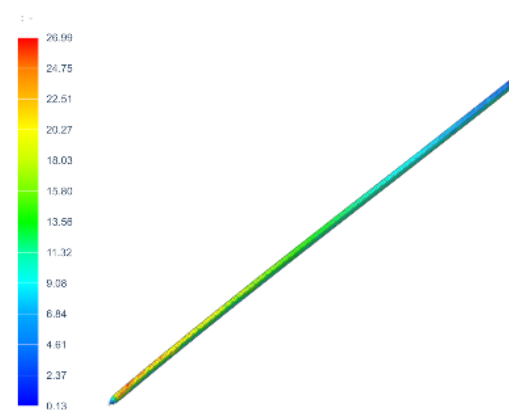


Figure 7 Connecting rod stress

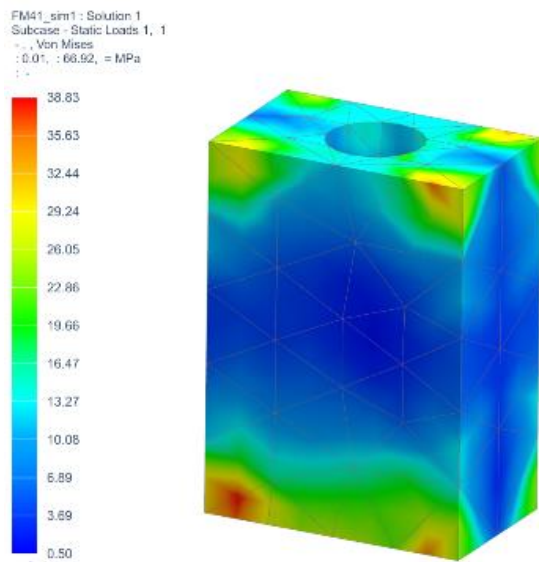


Figure 8 Turning nut stress

Table 3 summary of the safety factor of the critical load-bearing components

No.	Component name	material	stress (MPa)	safety factor	
				tensile	yield
1	the load-bearing link	40Cr	26.99	27.78	20.37
2	transfer nut	40Cr	38.83	19.31	14.16
3	lower bottom combination	6061T5	30	8	6.83
4	lower bottom combination bolt hole	6061T5	24.25	9.89	8.45
5	lower connection bolt M12		21.64	36.96	29.57

6	connect the flanges at the upper bottom connection	40Cr	8.248	90.93	66.68
7	bolt at the upper bottom connection	40Cr	19.74	37.99	27.86
8	nut		18.28	43.76	35.01

5. CONCLUSIONS

After CAE analysis, It can be concluded that the critical load-bearing parts of the 41 person cabinet meet all the requirements in seven working conditions of the ropeway. CAE plays an important role in the design and safety assessment of ropeway. It can not only ensure the safety and stability of the ceiling compartment in a variety of complex environments, but also provide strong support for improving the design and operation efficiency. In the future, CAE will be more used in the design of ropeway cabinet, such as the analysis of complex factors, material nonlinearity, contact problems, dynamic response, to provide more powerful technical support for the safe operation and continuous innovation of ropeway.

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A Study of the General Senior High School Curriculum Standards: And the Comparison with the Experimental Version

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Abstract: The experimental versions of the General Senior High School Curriculum Program and Curriculum Standards released in 2003 has been implemented in China for many years. With the development of the economy and other aspects, new problems have emerged. Experimental Version is no longer suitable for the current situation in China.

When the General Senior High School English Curriculum Standards (2017 edition, 2020 revised) came out, it caused widespread discussion. Compared with the experimental versions of the General Senior High School Curriculum Program and Curriculum Standards, this version has many innovations and differences. Therefore, it is necessary to carefully interpret the General Senior High School English Curriculum Standards (2017 edition, 2020 revised), which is of great practical significance to English teaching in China.

This paper will make a preliminary study on the General Senior High School English Curriculum Standards (2017 edition, 2020 revised), explore the background and main framework, then explain the highlights. Finally, the differences between the two versions are compared to achieve detailed interpretation.

Keywords: Curriculum Standards; General Senior High School English Curriculum Standards; High School English

1. THE BACKGROUND

Since 2003, China's English education has developed rapidly, the Experimental Version has made significant contributions. "After more than ten years of hard work and persistence, the phenomenon that primary and secondary school students can neither understand nor speak English has been basically reversed, and the quality of English teaching has been gradually improved. However, in the process of reform, there are still many unresolved problems." [1]

From 2003 to 2017, the situation has changed significantly, both domestically and internationally. This brings opportunities and challenges to China's curriculum standards.

After the introduction of New Curriculum Standards, China's English education has embarked on a new path.

2. THE MAIN FRAMEWORK

The New Curriculum Standards has six parts and appendixes, which introduce the nature and basic concepts of the curriculum, the core competencies and curriculum objectives, the curriculum structures, the content of the curriculum, the academic quality and implementation recommendations. Each part has its own focus.

The first part clarifies the nature and basic concepts of the curriculum of high school English. The English curriculum is clearly defined. Its role, status and mission are explained. The New Curriculum Standards emphasizes that teacher needs to nurture students' lifelong development. The excellent grades in exams have been no longer an evaluation criterion. Learning English well creates opportunities for future employment and develops an international perspective.

The core competencies of English include language ability, cultural awareness, thinking quality and learning ability. In language ability, the skill of "viewing" has been added. Core competencies are also a goal of the English curriculum, which skillfully integrates language, culture and knowledge to support the implementation of the task of cultivating virtue and cultivating people.

In terms of curriculum structures, three types of courses: compulsory, elective and optional compulsory have been constructed, which help students achieve individualized development. Every student's life planning and learning ability are different and they cannot be forced to take the same curriculum. This is an important step to cultivate students' individualized development. Depending on the different types of courses, credits and course selection requirements are also explained.

In order to achieve core competencies, the curriculum content will consist of the following six areas. Thematic contexts, text types, language knowledge, cultural knowledge, language skills and learning strategies. These six parts are an organic whole.

The New Curriculum Standards also provides a clear explanation of academic quality. It describes the level that students should achieve after completing their English studies at the high school. It divides the level of academic quality into three levels. Similar to

the division of competencies in many foreign language fields, the classification of academic quality levels is also based on students' ability to apply knowledge and skills in contexts of different levels of complexity. Finally, the relationship between academic quality levels and examinations is explained.

The final part is the implementation recommendations. It includes suggestions on how teachers implement English teaching, combined with teaching cases, it provides guidance for teachers' teaching. There are also evaluate and test suggestions and other advice.

3. THE HIGHLIGHTS

The New Curriculum Standards has many highlights. Many new concepts and perspectives have been proposed, which are worth exploring.

3.1 Core competencies

Cultivating students' core competencies is a specific goal of the New Curriculum Standards. Core competencies has been a hot topic in recent years. There are many countries that are trying to develop core competencies of students. The core competencies of English include language ability, cultural awareness, thinking capacity and learning ability. Language ability refers to the ability to use language skills of listening, speaking, reading, writing and viewing to understand and express meaning. Language ability is very important in English learning because English is a communication tool, which requires students to have a certain level of language ability to achieve reading and communication. Language and culture are closely linked, and learning a language is inseparable from cultural learning. In order to better learn English, teachers sometimes need to introduce the culture. It is necessary to have cultural awareness. For a long time, people ignored the role of English subjects in developing thinking qualities. Learning to think is very important in today's society. English has an advantage in developing thinking quality. Students need to learn how to learn, which is the goal of learning ability. "Cultural awareness reflects the value orientation of the English subject core competencies." "Thinking capacity represents the cognitive aspect of the English subject core competencies." "Learning ability paves the way for students to develop the English subject core competencies." [2] At the national level, the educational value of English is emphasized. We value our living students and truly value all-round development and lifelong learning.

3.2 Viewing

In addition to the four skills of listening, speaking, reading and writing, the skill of viewing has been added. Viewing refers not only to what is seen in the eyes, but also to the thinking of the brain. As a skill used for understanding, viewing is inextricably linked to reading and listening, while contributing to

the development of other skills. "The object of viewing can be very wide. It should be viewing as well as thinking, and it should be viewing with one's own opinions. At the same time, it is different from reading: Read: the process of understanding text information; View: the process of understanding visual information." [3] In order to understand viewing, it is necessary to distinguish between viewing and reading.

The reason for adding viewing to language skills lies in the development of modern educational technology. In the past, classrooms consisted only of blackboards and text books, teachers had very limited resources, so they could only hold text books in class and write important contents on the blackboard. Now, almost all classrooms have computers and projectors, even in some schools, students each have their own tablet. Outside of the classroom, people can also use computers and mobile phones to learn in their daily lives. There has been a major shift in people's lifestyles and different ways of educating, so new skills need to be acquired.

With the development of modern technology and the richness of language expression, the teaching content is no longer limited to reading texts. Reading ability is not enough. Through the skill of viewing, students need to observe, compare, analyze, think, obtain information in media such as pictures, symbols, and videos, and use the knowledge and skills they have learned to grasp the meaning, so as to obtain sufficient language input. In fact, in the traditional English classroom, it is difficult to attract students with only one text book. If we can add rich videos and pictures, etc., we can enliven the classroom atmosphere and increase students' interests.

4. COMPARISON WITH THE EXPERIMENTAL VERSION

The New Curriculum Standards fully draws on the advantages of the Experimental Version. Comparing the two curriculum standards help English teachers to further understand the changes of the New Curriculum Standards and better implement teaching.

4.1 Changes in Main Framework

The New Curriculum Standards has a total of six parts, as well as an appendix and preface: the nature and basic concepts of the curriculum, the core competencies and curriculum objectives, the curriculum structures, the content of the curriculum, the academic quality and implementation recommendations. In addition to the appendix, the Experimental Version is divided into four parts: preface, curriculum objectives, content standards and implementation recommendations.

The first difference of the two versions is the preface. The Experimental Version uses the preface as the first part, the basic concepts and the curriculum design ideas are mentioned in the preface. In The New Curriculum Standards, the nature and basic concepts of the curriculum are taken as the first part,

and the curriculum design is placed in the third part. This reinforces the nature and philosophy of English and makes the position of English clearer.

The curriculum objectives are further explained in the New Curriculum Standards as the core competencies. Core competencies help to achieve the overall goal and appears for the first time in our curriculum standards.

Curriculum structures, curriculum content and academic quality are all unique. Put forward the curriculum objectives, establish a new curriculum structures, content and evaluation system, and finally give implementation suggestions. Compared with the Experimental Version, the New Curriculum Standards are more logical.

4.2 Changes in curriculum structures

The Experimental Version divides high school English courses into compulsory and elective, while the New Curriculum Standards adds optional compulsory courses. Due to the addition of optional compulsory courses, there are also new requirements for credits. New foreign languages have also been added, making the selection more extensive.

In the process of personal development, students will have different life goals and requirements, and if all students are allowed to develop towards the same goal, some students will find the task too difficult, and some will find it too simple. Each student's learning ability is also different, which requires changes in the structure of the curriculum. The addition of optional compulsory courses allows students to choose the content of study according to their learning ability, interests and future development direction, which will promote personality development.

If there are too many required credits, it will be difficult for students to have the time and energy to take more elective courses. Students can graduate with 6 credits of required courses. This can allow more people to graduate from high school and increase graduation rates. If students want to take the college entrance examination, they need to complete optional compulsory courses and acquire credits. Elective courses are used by students to satisfy their interests and improve their abilities. In particular, there are courses in optional compulsory courses, which are designed for students who have difficulties in learning English, but have interests to continue learning. This fully reflects the people-oriented concept of English education in China.

4.3 Changes in curriculum content

In the Experimental Version, the curriculum content includes five areas: language skills, language knowledge, emotional attitudes, learning strategies and cultural awareness. In the New Curriculum Standards, six elements of curriculum content have emerged: thematic contexts, text types, language

knowledge, cultural knowledge, language skills and learning strategies. The fact that the thematic contexts is placed first is enough to illustrate importance. The contexts cover man and self, man and society, etc. The field of foreign language teaching has always required teachers to provide a context because a real context will promote English learning and communication. Text types include various genres of texts, which help to enrich students' cognition. For example, argumentative essays, narratives, essays, poems, letters, etc. Language knowledge and cultural knowledge are interrelated and are an important part of English language teaching. Language skills include listening, speaking, reading writing and viewing, that is more in line with modern education. For learning strategies, the New Curriculum Standards gives four strategies: metacognitive strategies, cognitive strategies, communication strategies and affective strategies. Metacognitive strategies are important for students to supervise themselves, while affective strategies help students establish a correct attitude of learning. These two strategies actually put forward higher requirements for cultivating students' self-learning ability.

The six elements of curriculum content are an integrated process that together facilitate English language teaching and learning.

5. CONCLUSION

This paper explains the background and main framework of the General High School English Curriculum Standards, discusses the two highlights: core competencies and the viewing skills, compares and analyzes the differences between the Experimental Version and the New Curriculum Standards. The New Curriculum Standards point out the direction for the future of English education in China. In the future, teachers should improve their professional ability and develop English education on the basis of carefully interpreting curriculum standards.

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Diagnosis and Treatment of Endometritis in Ewes

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Abstract: ewe endometrial inflammation is a wide obstetric condition of ewe, which will affect the economic profit of ewe breeding industry. Bacterial infection is an important cause of endometrial inflammation in ewes. The classification of endometrial inflammation in ewes is complex. And the lack of accurate standards to develop a unified establishment of classification standards. Domestic and foreign scholars have established the definition of endometrial inflammation in ewes, which is also the universal classification standard in the world. With the establishment of the latest cytological diagnosis method, in the absence of established clinical characteristics, endometrial cytology examination can confirm the early diagnosis of endometrial inflammation in ewes, which has also been recognized by international industry experts and belongs to the universal standard of the industry. In the treatment of endometrial inflammation in ewes, antibacterial drugs, vegetarian drugs, traditional Chinese and western medicine drugs, bacteriostatic disinfection and sterilization drugs and Chinese herbal medicines are the most promising medicines. Based on the results of scientific research at home and abroad, this paper analyzes the causes, classification, methods, diagnosis, treatment and prevention of endometrial inflammation in ewes for reference only.

Keywords: Ewe; Endometritis; Treatment; Prevention

Endometrial inflammation in ewes is a widespread disease of the reproductive system of ewes and has various characteristics. It will lead to the reproductive system of ewes or infertility, which has a more serious impact on the farm. Academic reports have shown that 90.0% of ewes have an early postpartum diagnosis of uterine bacterial infection. The incidence of endometrial inflammation in pregnant women was 20.0%, and infertility caused by endometritis accounted for 50.0% [1]. Proper understanding of the mechanism, development and treatment of endometrial inflammation in ewes can improve the economic profit of farms.

1. CONFIRMED

Endometrial inflammation in ewes can lead to changes in the physiological index values of ewes, which can be used immediately or indirectly to

confirm the indication of endometritis. Laboratory confirmation methods include diagnosis of sulfur amino acid, silver nitrate, confirmation of microbial species, hematology examination, changes in blood biochemical indicators, values of egg white concentration in the uterus and changes in enzyme charm, etc. Although their advantages are different, but the early diagnosis is not very good. Early and accurate diagnosis, prevention and targeted treatment of endometrial inflammation in ewes are very important. Important points of laboratory diagnosis include:

1.1 Vagina increases with purulent discharge, or contains blood and pseudomembranes. After lying on the ground, a large number of row, often keep the state of backward low head. The vulva has a small amount of dilute liquid, dirty milky white liquid and thick liquid. Subsubacute endometritis has no atypia. In estrus, the uterus can be seen slightly cloudy secretions increase increased discharge, leading to infertility.

1.2 Vaginal examination. Mild cervical dilation, cloudy secretions increased discharge.

1.3 The volume of the uterine horn becomes larger, and the thickness of the uterine body is different, thus showing the rectal examination.

There is liquid extravasation, liquid fluctuation movement after light press, with slight pain.

1.4 Sub-acute endometritis, the body temperature increases rapidly, the appetite decreases, reflected gradually, some medical cases have no obvious disease. Manus intrauterine meningitis whole body disease is not obvious, sick animals are weak, sexual cycle time time is disorderly, with habitual abortion and recessive miscarriage, infertility after repeated reproduction, infertility after pregnancy.

2. HEAL

2.1 Medical drugs

2.1.1 antimicrobial treatment

At present, the common antimicrobial drugs for endometrial inflammation in ewes are: cefotaxime, kanamycin, penicillin sodium, norfloxacin, ananfloxacin, amoxicillin, vancomycin, oxytetracycline, sulfonamide, furacillin, penicillin sodium, streptomycin, tetracycline.rpt, Penicillin sodium, streptomycin and lincomycin hydrochloride in the treatment of non-rupture of intrauterine inflammation [5]. In the whole process

of drug treatment, attention should be paid to the following points: first, pregnant women in the endometrium within 30d after delivery, the released penicillin sodium enzyme will affect the role of penicillin, so penicillin sodium is not suitable for use. Secondly, penicillin sodium, streptomycin, sulfonamide, furacillin and hydroxyglycosides can not be used for intrauterine injection. Third, penicillin sodium can affect uterine involution, especially in the diseased cattle with more endometrial components.

2.1.2 Chinese herbal medicine

Compared with organic chemical disinfection and sterilization drugs and antibacterial drugs, the immediate selection of Chinese herbal medicine enema to treat endometritis can have some effect. After uterine digestion, absorption, digestion and absorption, it can play a role up and down in the whole body. Chinese herbal medicine without toxic side effects, is an ideal treatment of medicine. Application of traditional Chinese medicine preparations (drugs including baicalensis, baicalensis, rhubarb, wort, safflower, Yin Yangqin). It can effectively suppress orange light yellow golden yellow *Staphylococcus aureus*, *Escherichia enterica* and *Streptococcus*. Uterine grouting has a significant effect on the treatment of endometritis. Pregnant women early delivery mixing oxytetracycline powder 2g, normal saline 200mL pay attention to the uterus, 2d / time, 4~7 times for a course of treatment. Cervical closed ewes, obvious symptoms, increased mucous and purulent secretions, 0.5% iodine volt can be used to sterilize the inside of the uterus. After 2d, penicillin sodium 1 million IU and streptomycin 800,000 IU were mixed with normal saline 80mL, and uterine grouting was carried out immediately. Four to seven times is a course of treatment. If the disease is mild, 35 mL (10.0% + procaine 2.50%). Combined with growth hormone treatment, oxytocin, diobestrol, estradiol, prostaglandin and other drugs are used to promote uterine movement, improve blood circulation system software, enhance the body's immunity, accelerate the discharge of uterine inflammatory secretions. It is very worth mentioning that high concentrations of antibacterial drugs will aggravate inflammation[4].

2.1.3 Anticorrosion, disinfection and sterilization drugs

Uterine irrigation can effectively remove the increase of uterine secretions. Saline or disinfectant removal can be selected. Common disinfectants are iodine liquid, chlorhexidine acetate, potassium permanganate 0.5g / L, sodium bicarbonate 8g / L, livano 0.5g / L and deep sea fish oil 30g / L. With the help of irrigation, it can change the pH value and the osmolality of the uterus, transmit the excitatory central nervous system, and accelerate the increased discharge of uterine inflammatory secretions. It is very worth mentioning that high concentrations of

antibacterial drugs will aggravate inflammation. Fast uterine contraction, regulate the body endocrine, and promote the metabolic effect of the uterus, in order to promote the uterus repair as soon as possible to health. The treatment effect of elimination combined with drugs is remarkable. Some scholars choose clean son drink for the treatment of subacute endometritis, the recovery rate is 100.0%.

2.2 Growth and development of growth hormone treatment method

The use of estrogen and gonadotropin released out growth hormone can accelerate uterine contraction, improve the effect of uterine defense, thus treating endometritis. Its effect system is similar to the comprehensive treatment of microbial species growth hormone.

2.3 Uterine cavity grouting

Uterine grouting is the immediate injection of drugs into the uterus to avoid the defects of a long course of oral antimicrobial drugs, which has the advantages of ensuring some higher concentration value but the least systemic impact and lower cost. At present, there are common drugs, including colony irritant elements, blood-rich cell plasma, growth hormone and antibacterial drugs. The recovery rate of patients with uterine endometritis after intrauterine injection and dexamethasone was 77.98%, and the live birth rate, planting rate and clinical pregnancy rate of embryo transfer were higher than that of the group of patients with maternal endometritis and the group of non-ewe endometritis. It shows that the intrauterine grouting antibacterial drugs and dexamethasone work well and can improve the pregnancy outcome of ewe endometritis. Uterine grouting is currently in the trial stage, so it is necessary to further identify the effect of endometrial grouting in patients with endometriomitis in ewes and improve the results of embryo transfer with endometriomitis in ewes. Probiotics are the key for maintaining microbiota homeostasis. Probiotics have been successfully used to treat bacterial vaginosis[2]. After 7 d of food probiotics treatment, the bacterial vaginosis dissipated and the vaginal microbial species repaired the normal condition. Therefore, it is speculated that probiotics can also improve the disordered of endometrial microbial species in ewes with endometritis[3]. The microbial species charm of probiotics (antioxidant, antibacterial, anti-inflammatory and hormonal regulatory activities) provides favorable norms for the maintenance and repair of endometrial conditions. The use of probiotics reduces the use of antimicrobial drugs, which at the same time reduces the cause of antibiotic resistance. At present, the application of probiotics in the field of sheep reproductive system is still in the development stage, and the future scientific research still needs to prove its effect and system in improving ewes[6].

3. DAILY PREVENTION STRATEGY OF

ENDOMETRITIS IN EWES

3.1 Improve feeding management and improve the disease resistance of ewes. Attach great importance to feeding management and provide the best feeding standard for ewes. According to the ewe growth and development[7].

Different dietary programs should be formulated at the stage to ensure the scientific and reasonable nutritional composition level of ewes, and attention should be paid to the balanced diet of ewes during the dry milk period and after pregnancy. Secondly, clean environmental health, cowshed, delivery room to disinfect on time sterilization, sterilization sterilization thoroughly.[8] Summer to improve, of course, natural ventilation, winter to pay attention to the cold and warm. Metabolites and straw ATS used in puerperium must be centralized and destroyed for alcohol treatment. Ensure the cleanliness and hygiene of utensils, all-round disinfection and sterilization, improve the maintenance and maintenance of postpartum ewes. Evidence ewe nutrition component intake, with the help of drug treatment to accelerate the repair of ewe uterine system[9].

3.2 Fully follow the operating procedures of artificial insemination

Artificial insemination should pay attention to the implementation of clean hygiene policies and regulations, fertilise, gloves and cow vulva thoroughly sterilized, light actual specific operation of fertilization, and the bicycle will harm the reproductive system, avoid genital sense. Keep the site, cow bed, cow shed, sports field clean and dry, and disinfect it on time. Improve the treatment of metabolites, sewage and water in the cowshed and sports fields, wipe sheep dung on time, ensure clean and tidy, dry and manic, and pay attention to the solution of mosquitoes and flies in spring. Reduce the transmission rate of mosquitoes, flies and other insect diseases, and reduce their harassment of ewes[10].

3.3 Control of prenatal and postnatal sensation of seven

3.3.1 Avoid early marriage and reduce the cause of difficult childbirth. Establish an independent delivery room and disinfect it on time. Pregnant women before delivery, careful disinfection sterilization pregnant women pregnant women delivery geographical environment and ewe vulva. It is very possible to let the ewes produce their own, not having to produce too early. In the case of dystocia, midwifery should be performed appropriately. Midwives and the actual specific operation of the staff should fully disinfect sterilization equipment and weapons and equipment, scientific delivery, to avoid damage to the birth canal. If the placenta retention, birth canal harm, midwifery birth canal harm, postpartum lochia occurs abnormal and other conditions, should be treated appropriately.

3.3.2 During the production of ewes, attention should be paid to the balance of diet. In the late stage of pregnancy and childbirth, ewes should moderately add calcium and phosphorus, vitamin A, vitamin D, vitamin E and nutritional components. Before labor, two turnover to the delivery room for bed feeding, and health examination. After postpartum should speed up time and energy repair, improve the ability to resist, choose intravenous red sugar or calcium gluconate for treatment. If the placenta does not fall out, oxytocin can be injected in the body up and down the body muscle, pregnant women 24-48h after the uterine injection of antibiotics, to avoid postpartum uterine feeling. To avoid uterine sensation, iodine and 10% sodium oxide can be injected in the uterus for treatment[11].

3.3.3 One week after delivery, pay attention to the hygiene of the delivery bed, ewe vulva and ewe body. Pay attention to postpartum numbness, chest inflammation, and ketosis. Pay attention to the cleaning and environmental sanitation control, create excellent feeding norms, pay attention to the cleaning and sterilization of cattle houses and delivery rooms, improve the management of ewes, and ensure that the geographical environment is dry and clean. Of course, pay attention to natural ventilation in summer, winter pay attention to keep warm, on time all-round disinfection sterilization equipment, to ensure that the geographical environment aseptic test.[12]

3.4 Avoid air pollution from mating and uterine irrigation

Artificial insemination and uterine washing, the machinery and equipment, work in the work of the arms and ewe vulva sterilization, to avoid the ewe reproductive organ sense. Infringement gun in the cervical fold, should be gradually, to avoid harm to the cervix and endometrium, in order to reduce uterine infection[13].

4. SUMMARY

The secondary sexual diseases leading to endometritis in ewes are numerous and complicated. Most of these diseases are closely related to the level of feeding management, the professional quality of the staff in the technical work, the own immunity of ewes, and the actual specific operation of diagnosis and treatment. If the secondary sexual disease is not timely diagnosis and treatment or intervention, the pathogen can invade the uterus and then cause endometritis cast convenient and fast norms. Therefore, in the actual production, it is necessary to standardize the farm feeding management, do a good job in postpartum ewe health care, scientific diagnosis and treatment, especially to improve the professional ability training in the technical work, so as to avoid the cause of secondary venereal diseases and reduce the incidence of ewe endometritis in sheep[14].

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Research on Higher Vocational Music Education under the Concept of Quality Education

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Abstract: With the continuous increase of the number of higher vocational colleges in China, a relatively perfect higher vocational education system has been successfully built, and higher vocational students have occupied the majority of the number of college students in China. How to cultivate their comprehensive quality is the key direction of higher vocational music education under the concept of quality education. Modern education advocates the cultivation of high-quality talents with the all-round development of morality, intelligence, physique, beauty and labor. This concept of quality education has also become the key transformation direction of higher vocational music education. In order to meet the requirements of quality education, it is necessary to promote the quality reform of higher vocational music education, and strengthen the teaching and research from the aspects of innovation ability, aesthetic ability and cognitive ability, which is of great significance to promote the high-quality development of higher vocational music education. Based on this, this paper, starting from the actual situation, first expounds the role of quality education in higher vocational music education, and then analyzes the problems existing in higher vocational music education under the concept of quality education, and finally puts forward the countermeasures and suggestions of higher vocational music education under the concept of quality education for reference.

Keywords: quality education; higher vocational colleges; music education

1. INTRODUCTION

Quality education, as the key method of China's education reform, is reflected in primary school, middle school, higher education and other aspects. However, because the professional direction and characteristics of higher vocational colleges are different, it will be affected by many factors when determining the focus of music quality education. In order to meet the demand of the society for comprehensive talents, it is necessary to use the means of music quality education to improve students' comprehensive quality and ability and strengthen the development of the comprehensive quality of talents, which has a significant role in improving the overall teaching quality of higher

vocational colleges.

2. THE ROLE OF QUALITY EDUCATION IN HIGHER VOCATIONAL MUSIC EDUCATION

2.1 Moral education function

Moral education, as the core component of quality-oriented education, moral education is the cornerstone of promoting students' comprehensive and comprehensive development, and also the key content that higher vocational music education needs to pay attention to. Music is the art of emotion. Excellent musical works can not only bring people auditory enjoyment, but also awaken the emotions deep in people's hearts, so that the works can have effective emotional resonance with the audience. When receiving higher vocational music education, students can connect their inner emotions with their works, which shows that higher vocational music education has a significant function of moral education^[1]. Moral education needs to be realized through the emotional platform, which can arouse students' resonance and thinking from the thoughts and emotions, and then play a role of cultivating sentiment, expressing elegance, and then affecting students' daily behavior. In the study of all kinds of music works, students' daily norms will be subtly influenced, and students will no longer receive moral education in a passive form, but in the quality generation of higher vocational music education, they will enhance the construction of students' moral culture and highlight the importance of music quality education.

2.2 Aesthetic education function

As an art discipline, aesthetic education can be called the core of music education, the purpose is to cultivate students' ability to understand, discover and create beauty. Higher vocational music education under the concept of quality education can not only make students understand the beauty of music and discover the beauty of music in the process of learning music, but also realize the continuous improvement and pursuit of "personality beauty" on the basis of understanding beauty, and finally realize the purpose of self-development and self-shaping. Under the concept of quality education, higher vocational music education can consciously increase the content of aesthetic education, improve the aesthetic education activities, cultivate students' aesthetic accomplishment and creative ability through

various means of aesthetic education, and realize the double progress of quality education and aesthetic education in the content^[2]. The connection between music and aesthetic education takes the cultivation of students' aesthetic education accomplishment as an important goal, cultivates the students' consciousness of pursuing and understanding beauty from the ideological level, and cultivates the students' ability to explore and create beauty from the level of ability, which has a strong function of aesthetic education.

2.3 Intellectual education function

Intellectual development and ability cultivation are the important component and important pursuit of quality education. The development of higher vocational music education has a positive impact on stimulating students' musical thinking and affecting people's intellectual development. The continuous promotion of quality-oriented education has further improved the comprehensive quality of the education subject, and the same is true of higher vocational music education under the concept of quality-oriented education. The use of various music teaching means and the integration of a variety of excellent music works have an important function in promoting the development of students' intellectual thinking. In the process of listening to excellent music works, students can experience the rich emotions and ideological implication contained in the works under the drive of hearing, and then drive the brain activities in the thinking level. In this process, students' attention and imagination have been effectively promoted. Under the concept of quality education, higher vocational music education not only stays in the auditory education of music, but also contains the knowledge of music history, fine art, architecture and other professional fields^[3]. Through music learning, students can accumulate more knowledge reserve, enrich knowledge cultivation, and effectively consolidate the foundation of quality education.

2.4 Social functions

Under the concept of quality education, higher vocational music education pays more attention to the connection with students' majors, and realizes the full connection between students and the society through a unique communication way. On the one hand, higher vocational music education can organize various types of music activities to create a platform for students to contact with the society and strengthen the social connection ability; on the other hand, music education pays more attention to the development of students' personality and uses the characteristic teaching mode to improve students' comprehensive quality level, which plays a key role in the students' future development.

2.5 Innovation function

Innovation ability is the concrete embodiment of the comprehensive ability of people, and it is also an important ability of modern society for talents. Music

is a kind of art type based on auditory senses and taking sound as the form of expression. Many music works themselves are the direct embodiment of human innovation ability. It is precisely because of people's ability to innovate that they promote the continuous development and progress of music art. Under the concept of quality education, higher vocational music education will pay more attention to the cultivation of students' imagination and innovation ability, stimulate students' innovation consciousness, and realize the effective promotion of their ability. Excellent music works can stimulate people's emotional resonance and spiritual resonance. When receiving music education, students can use hearing as the medium to drive the feeling of the heart and soul, stimulate their own potential, and thus greatly enrich the listener's thinking and imagination ability. The promotion and development of the concept of quality education will pay more attention to the cultivation of students' imagination and innovation, and experience the innovative spirit in the process of learning music works^[4]. From the overall point of view, music education can stimulate students' thinking, cultivate students' interest, improve students' personality, and then improve students' thinking innovation and behavior innovation ability, laying a foundation for the social employment work in the future. Therefore, from this point of view, the higher vocational music education under the concept of quality education can map students' innovative ability from various aspects, tap students' internal potential, and then promote the comprehensive development of students. In this case, students can have a deeper understanding of music and art, produce the attitude of understanding beauty and feeling beauty, and lay a foundation for the cultivation of students' innovative ability.

3. THE PROBLEMS EXISTING IN HIGHER VOCATIONAL MUSIC EDUCATION UNDER THE CONCEPT OF QUALITY EDUCATION

3.1 The curriculum implementation of music education in higher vocational colleges is relatively unreasonable

First of all, the curriculum is not reasonable. Take this university as an example, the way of opening music courses is shown in Figure 1. At present, the opening of music courses in higher vocational colleges is still mainly elective courses, and the elective courses basically do not choose mandatory courses, that is to say, there is no rigid requirement for the opening of music courses in higher vocational colleges^[5]. When students in higher vocational colleges choose courses in school, they have no clear purpose and goal, which makes the establishment of music courses insignificant and cannot realize the effective promotion of the teaching effect of music quality. In addition, during the development of music quality education, many music teachers have more relaxed management of students, and the management of

students' listening status, class time and other aspects is not strict. As for students' music learning in class, they choose entirely by their own preferences. The reasonable curriculum makes it easy to make students

ignore the importance of music learning, which is not conducive to the development of music quality teaching.

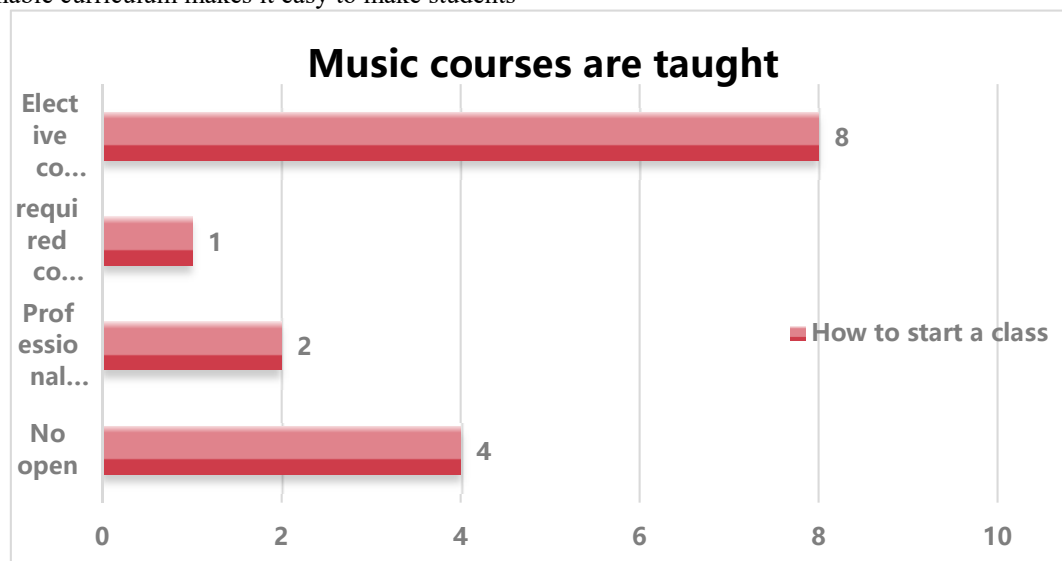


Figure 1 Course opening method of music courses in higher vocational colleges

Table 1 Interview of music courses (N=93)

Interview content	yes	proportion /%	deny	proportion /%	indeterminacy	proportion /%
There are teaching materials	55	59.1	23	24.7	15	16.1
Teaching materials of higher vocational colleges with unified requirements	3	3.2	73	78.4	17	18.2
Whether the textbook is being updated	27	29.1	65	69.8	11	11.8
Whether to use the self-compiled textbooks	21	30.1	21	30.1	20	21.5
Is the utilization rate of textbooks high in teaching	25	26.8	44	47.3	24	25.8

Secondly, the construction of curriculum and teaching materials is too backward. As an important teaching resource in higher vocational colleges, teaching materials play an important role in guiding students to learn and strengthening students' quality generation. After interviewing the teachers and students of our school, some basic information was obtained, as shown in Table 1^[6].

As can be seen from Table 1, the selection of teaching materials in higher vocational colleges lacks unified standards and requirements, and the updating of music teaching materials is not strong in the process of music teaching, and the lag of teaching materials is more prominent. In terms of the design of music textbooks in higher vocational colleges, most of the textbooks are mainly used by undergraduates before, and many higher vocational colleges are still using the textbooks of many years ago, or have no textbooks at all, and only choose the design of teachers as the content of the textbooks. If the design of the teaching materials is not comprehensive, it is likely to affect the quality of music education, unable

to promote the learning enthusiasm of students, and is not conducive to the development of music quality education. In addition, because China's educational institutions do not specify the selection of music education textbooks in higher vocational colleges, some teachers privately choose teaching materials and choose textbooks at will^[7].

3.2 The educational status of music education in higher vocational colleges is less significant

The modernization development of education pays more and more attention to the cultivation of students' comprehensive quality, and quality education has become an important reform direction of higher vocational music education. Therefore, during the development of higher vocational music education, it is not only necessary to pay attention to the teaching of music skills and music knowledge, but also necessary to pay attention to the promotion of students' music literacy. However, from the actual situation, higher vocational colleges do not attach much importance to higher vocational music education, and their educational status is not

significant. See Figure 2 for details.

Through the interview, it can be seen that the curriculum design of higher vocational colleges mainly focuses on practical courses and theoretical courses, supplemented by public elective courses and basic courses. Among them, the music courses in most higher vocational colleges are mainly in the form of public elective courses, which account for a relatively small proportion of the total class hours of students, and their educational status is obviously

lower than other quality-oriented education courses.

3.3 Insufficient construction of teachers and equipment supply in higher vocational colleges

First of all, the construction of the teaching staff is not high. For a long time, because of the one-sided understanding of music quality education, many teachers and students in higher vocational colleges do not pay much attention to music education, leading to the low construction of music teachers. See Figure 3 for details.

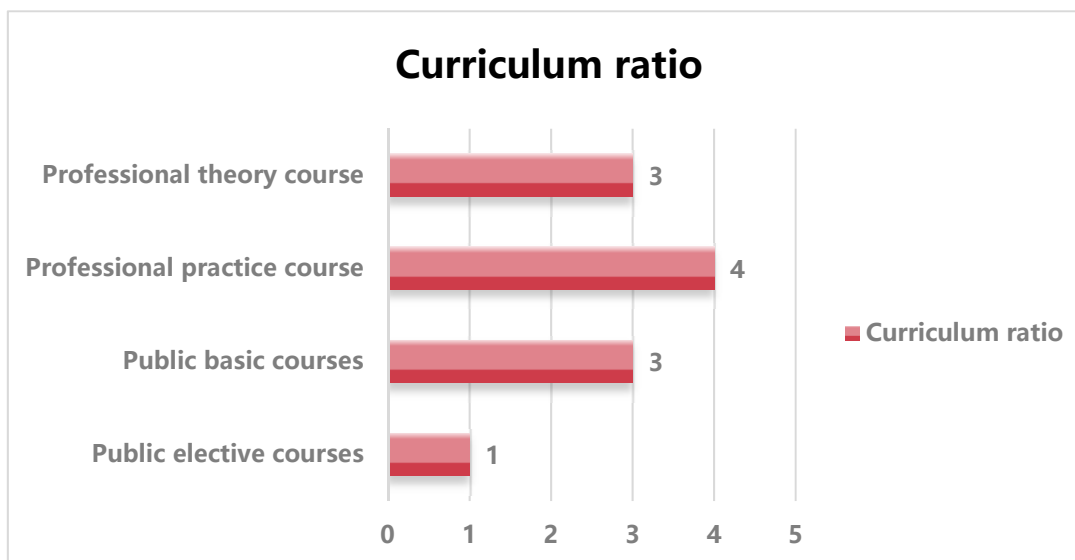


Figure 2 Proportion of curriculum setting in higher vocational colleges

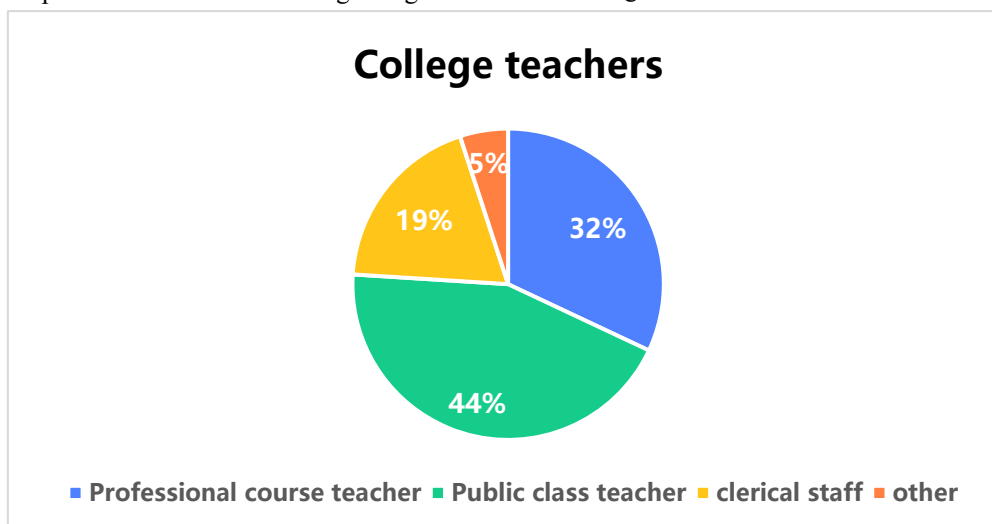


Figure 3 Interview survey diagram of teachers in higher vocational colleges

By figure 3, higher vocational colleges generally by public class teachers as music teachers, teachers and comparison for shortage, only a few music teachers for music teaching, as the teaching task is heavy, not only need to be responsible for the daily music teaching, also need to be responsible for theatrical performances, music activities, curriculum design, and other tasks. Because the number of teachers is relatively scarce, the number of students who can

choose music courses is also relatively small, so it is difficult to realize the deep popularization of music quality education.

Secondly, the facilities and equipment are more implemented. The education system of higher vocational colleges is severely affected by exam-oriented education, which is especially reflected in the construction of hardware facilities. The details are shown in Table 2.

Table 2 Interview of school music facilities (N=93)

Interview content	yes	proportion /%	deny	proportion /%	indeterminacy	proportion /%
Whether the school is equipped with special music classrooms	13	13.9	55	59.1	25	26.8
Five line spectrum audio-visual board	5	5.3	70	75.2	18	19.3
Performance hall	33	35.4	53	56.9	7	7.5
rehearsal room	21	22.5	50	53.7	22	23.6
Multimedia teaching system	56	60.2	2	2.1	35	37.6
piano	4	4.3	51	54.8	38	40.8

As can be seen from Table 2, higher vocational colleges have made some achievements in the construction of professional music facilities, but the infrastructure construction such as five-line board and professional music classrooms still needs to be improved, and the development of music quality education cannot obtain equipment support.

4. COUNTERMEASURES AND SUGGESTIONS FOR HIGHER VOCATIONAL MUSIC EDUCATION UNDER THE CONCEPT OF QUALITY EDUCATION

4.1 Improve the music quality education curriculum system in higher vocational colleges

Under the concept of quality education, the music courses offered by higher vocational colleges have been continuously improved, and have achieved more gratifying results in different levels and different links. In order to deepen the results of quality education, it is necessary to constantly improve the teaching content, reasonably construct the curriculum system, and realize the continuous promotion of quality education. Under the concept of quality education, the teaching process of art courses needs to pay attention to the cultivation of students' aesthetic accomplishment, artistic concept and humanistic accomplishment, and needs to change from the traditional "knowledge-based" teaching to "quality-based" teaching, so as to improve the quality of art education deeply^[8].

First of all, music quality education courses in higher vocational colleges. From the perspective of curriculum nature, the music education curriculum of higher vocational colleges can be divided into two parts: theoretical curriculum and practical curriculum. Improving the curriculum system from these two parts has an important role in deepening the cultivation of students' quality. One is to pay attention to the study of music theory knowledge, such as "Introduction to Music", "How to Know Simple music and staff" and "Basic Music Theory" and so on. This part of the theoretical knowledge content mainly helps students to understand the basic music knowledge, and the teaching content is more professional. In order to avoid the theoretical knowledge learning too boring, we can strengthen the experience of combining the theme of the work and

enhance the practicality of music learning. Second, to strengthen the study of vocal music skills. Vocal music singing is an important component of music teaching, which can drive students to carry out knowledge practice in activities. In the process of music teaching, it is necessary to pay attention to the learning of vocal music skills, and students are required to conduct vocal music practice and practice according to the tasks assigned by teachers, and master the value of learning vocal music skills. The third is to optimize the music appreciation class work materials. The ultimate goal of higher vocational music education lies in people, and in the stage of achieving the ultimate goal, it will no longer stay at the music level, but the spiritual level of people. As a key part of improving students' aesthetic ability and aesthetic accomplishment, it is necessary to broaden the selection range as far as possible when choosing music repertoire, and incorporate more classic repertoire as teaching materials.

4.2 Establish the correct position of music quality education in higher vocational colleges

The purpose of quality education is to improve the quality of students and the comprehensive ability of all aspects, and ultimately point to the comprehensive development of people. Therefore, correctly handling the position of higher vocational music education in higher vocational college education is not only conducive to promoting the construction of quality education, improving the quality of education, but also plays an important role in strengthening the effect of higher vocational music education^[9]. First, we should change the education concept of "emphasizing technology rather than quality" in higher vocational colleges. Although higher vocational colleges need to take technology and employment as their main goals, they also need to give due attention to quality education. Using reasonable and scientific teaching methods, improve the educational position of music quality education from the aspects of curriculum design, goal establishment and content improvement. Second, to establish a new concept of music quality education in higher vocational colleges. As an important part of quality education, music education is of great significance for cultivating students' artistic

accomplishment and carrying forward music culture. Therefore, higher vocational colleges need to focus on the concept of quality education, strengthen the concept innovation and optimization of music education, promote the all-round development of students, and make music education rise to a new height.

4.3 Strengthen teachers and increase investment in equipment

First of all, we should strengthen the construction of teachers. Under the concept of quality education, higher vocational music education must strengthen the construction of professional teachers, introduce new teaching ideas, and strengthen music innovation education and quality education. In this case, it is necessary for teachers to actively absorb the latest educational ideas and impart these unique insights to students to realize a virtuous circle of education. First, pay attention to the improvement of teachers' basic skills. Music teachers need to reasonably plan their own professional development and improve their teaching level. On the basis of fully combining the basic situation of the class students and the music course content, the teaching method is constantly optimized. Second, to improve the course teaching mode. Music teachers should strengthen the effective connection between inside and out of class, create the overall classroom atmosphere that students like, actively organize some extracurricular activities related to music, strengthen the penetration of music education inside and out of class, pay attention to the improvement of students' music literacy,

Secondly, we should increase the investment in facilities and equipment. Under the concept of quality education, higher vocational music education needs to take the cultivation of students' comprehensive quality as an important goal, build infrastructure to provide sufficient facilities for music education, and lay a solid foundation for the cultivation of students' comprehensive quality. First, higher vocational colleges should ensure the investment of music quality education, build music infrastructure, enrich the types of teaching tools, such as strengthening the construction of video-visual board, piano and other teaching AIDS, so as to provide venues and facilities for students to participate in music activities. The second is to provide a venue for students to participate in music activities, divided into special music research classrooms and activity classrooms, so that students can understand the meaning of music quality education in teaching practice^[10].

5. CONCLUSION

To sum up, quality education, as the key direction of China's modern education system reform, takes cultivating students' comprehensive quality as the main goal. As an important component of quality education, music education in higher vocational education needs to conform to the development of quality education concept, improve students' aesthetic

ability, and constantly improve the development of students' personality and personality. Higher vocational colleges should improve the curriculum system of music quality education in higher vocational colleges, establish the correct position of music quality education in higher vocational colleges, strengthen teachers and increase equipment investment, and promote the development of higher vocational music education to quality education.

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A Study of the Phenomenon of Online Language Violence from the Perspective of (Im)politeness Theory

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Abstract: The Internet has become an indispensable part of people's daily life, people use the Internet platform to freely express their own ideas, in the event of inconsistency of values or feeling offended, some insults, abuses and other words also come, online language violence began to spread. This phenomenon has become more and more common with the popularity of the Internet and the expansion of the Internet-using population, and the participants of Internet language conflict have also appeared from unilateral expression of opinions to multi-person interactive language conflict. The study of online language violence in the process of multi-person interaction on the Internet can provide new ideas for linguistic research. In this paper, we will explore the phenomenon of online language violence in the process of multi-person interaction from the perspective of (dis)politeness theory, and this paper mainly focuses on three research questions: firstly, what is online language violence from the perspective of (dis)politeness theory; secondly, what are the characteristics of online language violence in the process of online multi-person interaction; In this paper, we selected a news event published on Douyin, and selected 200 public comments as the corpus source, and mainly selected the comments with interactive communication process as the corpus source for research and analysis.

Keywords: (Im)politeness; Online language; Violence; Public; Comments; Moral order

1.INTRODUCTION

(Im)politeness has been a topic of much attention in the field of linguistic communication (Bousfield, 2007, 2008; Culpeper, 1996; 2005, 2011; Culpeper et al. 2003; Huang, 2010, 2013; Kadar, 2017; Ran and Zhao, 2019; Xie, 2008). With the development of the Internet, the problem of (dis)politeness in the process of online communication has also begun to receive attention from experts and scholars. In the online world, people are free to express their ideas, and when values do not agree, some insults, tattling and other voices will appear, and online language violence has begun to spread. There has been considerable research on cyber language violence, but the research on cyber language violence in the process of cyber multi-person interaction is quite

limited, therefore, this paper will study the phenomenon of cyber language violence in the process of cyber multi-person interaction from the perspective of (dis)politeness theory.[1]

2.LITERATURE REVIEW

2.1 (Im)politeness and moral order

According to Culpeper's (2011: 23) concept, (im)politeness is 'a negative attitude towards a particular behaviour that occurs in a particular context'. Impoliteness is 'underpinned by socially organised expectations, aspirations and beliefs' (Culpeper, 2011:23). Therefore, impolite behaviour and language conflicts with 'how people expect them to be, what people want them to be and how people think they should be.' (Culpeper, 2011:23) There is no doubt that these expectations, aspirations, and desires play an important role in evaluating whether a person's behaviour is polite or not, but the nature and types of these expectations have not been systematically studied across different languages and cultures. (Huang, 2013, 54) In this view, impoliteness is conceptualised as a form of social practice to investigate, through the evaluation of (dis)politeness, what the participants are doing and how this evaluation is interconnected with social action and socially meaningful achievement. Understandings of incivility depend on particular contexts and people's perceptions (Culpeper, 2011; Huang et al., 2011; Locher, 2011). Behaviour in a given situation is considered impolite when it conflicts with the expected social norms and moral order (Culpeper, 2011; Huang, 2013; Kadar and Huang, 2013; Ran and Zhao, 2019; Parvaresh and Tayebi, 2018).[2]

Recently, the popularity of social media has provided new ideas for studying ordinary people's comments on incivility. Online comments are 'public comments' (Wiese, 2015:349). Due to the anonymity of the internet, it allows users to reduce their concerns about face threat. There have been a number of studies that have used social media to investigate public comments on incivility. With the increasing research on everyday language, it has been noticed that verbal incivility and the incivility of verbal communication are so varied in content and play such an important role that there is a need for some specialised research (Blitvich & Sifianou, 2019; Chen, 2019; Culpeper).[3] Indeed, verbal incivility is a

purposeful, intentional behaviour (Bousfield, 2008:72) that plays a role in the construction of interpersonal relationships that cannot be underestimated. Among them, Culpeper's (1996, 2005) model of incivility based on Brown and Levinson's (1987) study of politeness strategies has been widely recognised by academics and widely referred to in practical research applications. While some scholars (e.g. Lakoff, 1989; Culpeper, 2005; Bousfield, 2008) argue that incivility is necessarily intentional, others (e.g. Holmes et al., 2008) point out that inadvertent behaviour can equally trigger incivility. In addition, the listener's perception is also considered as one of the defining attributes of incivility. (Culpeper, 2005; Terkourafi, 2008); whether or not it is overt or repeated does not fundamentally change the incivility of the behaviour.[4]

There has been a long and extensive study of morality in a number of different disciplines. Moral order is the standard by which politeness is judged. It has its roots in sociological studies and refers to certain consensus that people have developed in their social value system. However, only in the last decade has more systematic attention been paid to morality from the perspective of linguistic pragmatics. Research on the moral dimensions of language use in linguistics has tended to focus more on impoliteness and on offence (Archer, 2008; Bousfield, 2008; Culpeper, 1996, 2011).[5] Some scholars identify offending as interpersonal transgressions (Culpeper, 2011; Tayebi, 2016) or as perceived moral transgressions (Durant, 2010; Kadar, 2017; Parvaresh and Tayebi, 2018). Overall, moral order consists of 'right, good, kind, and virtuous relationships between individuals and groups in any society' (Davis, 2008:17; Kadar, 2017). Moral order is moral precisely because 'it guides our perceptions of right and wrong, good and bad' and it is an order precisely because 'it is reflected in a patterned set of individual actions' (Domenici and Littlejohn, 2006; Culpeper, 2011; 38). Following Culpeper's (2011) insights, Kadar and Huang (2013:93) explain the various aspects of the moral order and how they are perceived to influence how people know (or at least think they know) what things are polite, what is impolite and so on. The first aspect, according to the authors, concerns (dis)politeness 'evaluative beliefs', i.e. they specify what kind of behaviour is expected in a given context. The second aspect is that moral order is socially based (Kadar and Huang, 2013: 94). These socially based beliefs are 'dispersed to varying degrees across a network of relationships, from a group of family and friends, to a community, to a larger, more dispersed social or cultural group' (Kadar and Huang, 2013: 94). (Kadar and Huang, 2013: 94).[6]

Although there are certainly differences between Internet-mediated communication and face-to-face

communication, it is nowadays proven that 'cyber conflict produces no less emotional and psychological reactions than those that arise in real face-to-face communication situations.[7] Due to the development of modern society, there are competing moral orders involved in modern societies, as usually people belong to different social networks and communities, each of which will have different values and codes of behaviour. Especially with the development of network technology, people have different concepts and ideas, and the network is an important platform for them to express their concepts and ideas, and due to the anonymity of the network and non-face-to-face communication, people are more free to speak their minds, but this also produces a lot of different voices, and it is precisely because of the different concepts, how to lead to the emergence of some network language violence. Therefore, this paper will understand what is online language violence from the perspective of incivility theory. However, previous studies of online language violence have focused on the (dis)politeness theory perspective, with less focus on the moral order, so this paper will also examine what moral norms are violated by online language violence. In addition to this, this paper will also examine what types of cyber language violence there are in online multi-person interactions.[8]

2.2 Online language violence

Language violence is the use of abusive, insulting and mocking words to denigrate others, causing them to suffer irreparable mental and psychological harm, which falls into the category of mental injury.[9] Online language violence extends on this definition, referring to 'the behaviour phenomenon of violating and damaging others' human dignity, spirit and psychology by means of defamation, contempt, abuse and insult in the form of hegemony of words on the Internet.' Linguistically speaking, language violence does not specifically refer to a certain kind of verbal expression, but generally refers to all words that exert some kind of dominance or mere influence on others. The so-called online language violence is the use of illogical and legally standardised words in the media of the Internet, through the storm of illogical and lawless language, thus isolating and depriving others of certain rights in the form of linguistic hegemony and causing harm to others.[10]

The development of cyber language violence has been complete and self-contained, with four main forms of expression: abuse and personal attacks, spreading rumours, human flesh search and Cultural Revolution-style language. In the environment of cyber language violence, the violent language of some netizens deprives others of the opportunity to participate in equal communication on the cyber platform, thus stifling others' right to speak and breaking the free and equal characteristics of the Internet. Internet language violence has not only

triggered many social incidents and endangered the people involved, but also affected the judicial judgement of the incident and caused social order chaos. Internet language violence is not a one-person effort, but a collective behaviour that, if left unchecked, can have extremely serious consequences.[11]

3.DATE COLLECTION AND ANALYSIS

3.1 Date collection

In this paper, the video of a female network anchor who had been subjected to online language violence and passed away from depression was selected as the material, and 500 comments were selected as the corpus source from the 12,000 comments in one of her videos posted on Shake Tone, and after manual comparison, and according to the definition of online language violence in this paper, 200 comments with obvious language violence and in the process of multi-person interaction were selected as the corpus source to be analysed. In this paper, the selection was made directly from the original comment section, so its original content, expression and conformity, etc. were retained without any changes. Then it is analysed and studied from the perspective of (dis)politeness theory.[12]

3.2 Date analysis

The understanding of impoliteness depends on the particular context and people's perceptions (Culpeper,2011; Huang et al.,2011; Locher,2011). Behaviour in a given situation is considered impolite when it conflicts with the expected social norms and moral order (Culpeper,2011; Huang,2013; Kadar and Huang,2013; Ran and Zhao,2019; Parvaresh and Tayebi,2018). By its very nature, (dis)politeness evaluation is a socially practical behaviour based on moral order. (Kadar and Huang 2013) Online communication requires adherence to basic rules of polite behaviour, 1. Remembering the presence of others; 2. Adhering to the same rules of behaviour as in real life; 3. Knowing one's place in cyberspace; 4.. Respect other people's time and bandwidth; 5. Make a good impression online; 6. Share expertise; 7. Help control disputes; 8. Respect other people's privacy; 9. Don't abuse power; 10. Forgive other people's mistakes.[13]

Verbal abuse, denigration, contempt, ridicule and so on belong to the narrow sense of network language violence, while the broad sense of network language violence also includes human flesh search, cold violence, network rumour mongering and so on. For example, the corpus selected in this paper is some violent speech due to online rumour mongering. Therefore, this paper mainly analyses the impolite attributes of Internet language violence from the narrow sense as an example. It can be found through the definitional attributes of cyberlanguage violence and (incivility) that both cyberlanguage violence and incivility speech can cause harm to communicators, but the degree of freedom in the definition of

incivility is a bit greater. That is, in terms of conceptual connotations, cyberlanguage violence can be categorised under the framework of incivility and has the attribute of incivility. Cyber violence is an abuse of online discourse, which often tends to cause disputes and is not conducive to making a good impression on others. And cyber violence in the form of human flesh search, moral abduction and rumour mongering undoubtedly invades the privacy of others and distorts and magnifies their mistakes. In addition, in terms of the five ethical bases of (dis)politeness (Haidt & Kesebir, 2010:822), cyberlanguage violence violates each of the ethical norms to varying degrees.[14]

Following are some examples:

Example 1:

Net comment 1: a graduate student, the hair dyed with the bar accompanied by the same!

Netizen A reply: that people also got into graduate school ah, who stipulates that high education must be black hair, wear glasses, face to face? Dyeing hair does not delay people to graduate school ah! Unlike you, you don't know how unkempt you are behind the screen, how unimaginative you are, how uneducated you are, and how you only eyeball others here.

Netizen B's reply: If you can't get into the exam because you dyed your hair like this, don't you feel that there's something wrong with you?

This original video is of a girl majoring in music who finally made it to graduate school through her own hard work, so she went to her grandpa's bedside with her graduate school acceptance letter because her wish was to get into graduate school through her hard work so her sick grandpa could see it, and then she posted the video online, which featured her dyeing her hair a shade of pink, which resulted in cyber-violence. In this online comment, this netizen directly, through demeaning, insulting remarks, thinks that as a graduate student, dyeing her hair in a colour that is not conventional and does not fit the public aesthetic is vulgar, and thinks that this kind of behaviour is the same as the escorts inside the bar, and he thinks that only people who are in the bar would dye their hair in a fancy way. First of all, by making insulting and demeaning remarks, he violated the guideline of leaving a good impression on others, which is an impolite behaviour, and caused shadows and traumas to the original video blogger, and it was due to this kind of verbal violence that led to the depression of the original video blogger, until she passed away. Moreover, as a netizen who had never met him before, he did not respect others, showed empathy and care for others, and did not surf in a fair manner, thus violating the ethical norms of respect for rights, empathy and care, and fairness and reciprocity in the ethical code of conduct. Secondly, it is also evident from the responses of the following netizens that netizens tend to use rhetorical questions and direct criticism in their replies during multi-

person interactions. In order to satirise this kind of speech and impolite behaviour.[15]

Example 2:

Net comment 2: Peripheral college?

Netizen A replied: lol, you just got green didn't you, so much hostility towards women.

First of all, 'peripheral' is a popular word on the Internet, referring to the surface of the serious profession, mostly models, actors, students, but in fact, under the banner of the serious profession to solicit the flesh business. The periphery is also known as 'business models', the scientific name of dark prostitution, commonly known as dirty honey. The common and complete term for 'being green' is 'being cuckolded'. The implied meaning is that a lover cheats on his or her partner, cheats on him or her with another person, and then that cheated party is said to be cuckolded. In this comment, he uses the derogatory term 'peripheral' to mock and belittle the blogger's efforts, even to satisfy his own psychology through rumour mongering, just through a mere appearance. They think that people who dye their hair this pink colour, hold the acceptance letter for graduate school and do their filial piety in front of their grandpa's bed is an act to attract people's attention and earn traffic, and they have never even met each other, and they don't even know the context of the matter, and they use illogical and legally normative words such as 'periphery', and through a storm of illogical and lawless words, thus Isolating and depriving bloggers of their rights in the form of linguistic hegemony, causing them harm. Continuously harming the physical and mental health of the original video blogger through abusive, denigrating, etc. remarks and the public use of discourteous tactics, resulting in the original blogger's depression and subsequent suicide and death. The response to this comment was also a direct dislike of the original blogger, suggesting that it was not the fact that he had just been green that caused him to be so hostile to women, as well as a direct use of openly impolite tactics of sarcasm and vilification. It is also evident in both parties' replies that they did not respect the rights of both parties, but instead adopted direct (un)polite tactics, and because of one party's initial impolite remarks, the other party also adopted direct impolite tactics in their replies, which violated the norms of compassionate care and fairness.

Example 3:

Net Comment 3: With hair dyed like that, what kind of job is this?

Netizen A replies: If you had gone to college, you wouldn't be so surprised.

Netizen B's reply: People with dyed hair got into graduate school, but did you get into high school with such a foul mouth?

This comment is also a direct rhetorical way to direct public discourtesy, the actual meaning of the hair dyed like this can be engaged in what serious work,

hair dyed like this must be doing is not serious work, the intention is to insult, denigrate to the implementation of cyber-language violence. Netizen A replied with direct sarcasm, sarcastically saying that he had never been to university and would not be so ignorant if he had been to university. Netizen B replied directly with a rhetorical question, meaning, you are too vicious, your mouth stinks too much before you casually hurt people with your words. In the process of these comments and replies, both parties are adopting direct impolite tactics to be openly impolite, and both parties are not observing the relevant ethical guidelines.

Example 4:

Net comment 4: teacher training is not allowed to dye their hair like this, as a teacher of others

Netizen A reply: others even if dyed hair, as usual teacher training, you [smile] [smile] [smile] [smile].

Netizen B Reply: Which law provides

In this reply, the netizen's perception, as a teacher training students, should not put the hair dyed fancy, not to mention the exaggerated pink, in the netizen's perception, teacher training students should be regular, and all aspects of clothing should be in line with the public aesthetics, take the mainstream route, rather than the non-mainstream, so he directly with the commanding tone of voice, directly to the 'not allowed! 'Such a verbal command, direct implementation of impolite, as a teacher training students, should not, not allowed to dye non-mainstream hair colour. In the netizen's reply, netizen A took sarcastic words to implement impoliteness, and he used emoticon conformity, in Chinese culture, the smile emoticon conformity indicates mockery, contempt, speechlessness, so netizen A directly questioned, even if someone else dyed his hair, he is also a teacher training college student, but you may be nothing, not as good as other people, it is also a direct and open impoliteness. Netizen B, on the other hand, directly questioned, which law stipulates that teacher training students can not dye their hair, meaning, the law does not stipulate that teacher training students can not dye their hair , you commented on such remarks is nosy.

Net comment 5: Dyed hair is not necessarily bad but a good girl is not dyed hair with tattoos is not necessarily bad but a good person is not tattooed

My reply: Hello, I am the party XXX [party name], if you think I am not a good girl, please talk to me directly!

Re: fuck off, can't read what I'm saying go find someone who can!

Netizen A Reply: What's wrong with dyeing your hair.

Re: What's wrong with looking at it

Netizen A reply: you don't like it that's your business. Does it have anything to do with anyone else?

In this comment, it seems to be calm, but the netizen's actual intention is that good people will not

dye their hair, thinking that only improper people will dye their hair, so his implication is that the person in question is not a good girl, and after the person in question replies, he directly engages in verbal abuse, telling her to get away from her, and to get away from her if she can't understand what he is saying. Then netizen A asked what happened to the dyed hair, and was replied, 'What's wrong with that? It can be seen that in the course of this interaction are taken directly to the public rude way, even cursing such a way to implement the network language violence. And in the process of this interaction, netizens on both sides did not respect each other's equal rights, nor sympathy and care, violating the moral order.[16]

Example 6:

Netizen comment 6: the elderly lying in a hospital bed, the granddaughter also want to finally take her fried a filial piety [laughs and cries] [laughs and cries] [laughs and cries] [laughs and cries] [laughs and cries] [laughs and cries] [laughs and cries]

Netizen A reply: you are not one of those people before the net violence

Netizen B Reply: Telling the truth is net violence?

Netizen C Reply: Which is the truth you tell me, you imagine called truth?

Netizen D Reply: Then you tell me. And his grandfather, sunshine is not to pay attention to the flow? Is it for boredom? How old are friends?

In this comment, the netizen directly used a sarcastic tone, saying that she is filial, coupled with the laughing and crying expression, which seems to be powerless, but in fact more hurtful, and he used five laughing and crying emoticons, ironic that this kind of behaviour is her very filial behaviour. Then netizen A directly questioned the net comment is not the net violence, netizen B that this is just the truth, and did not carry out net violence, netizen C continued to question, no evidence of things but said it is the truth, rhetorical imagery can be called the truth? Then D thinks that this behaviour of the blogger is for the sake of traffic, and sarcastically replies to the above netizens are children, only children can't see.[17]

Example 7:

Net Comment 7: Doesn't the teacher care if you dye this hair?

Netizen A replies: Are you never went to college?

Netizen B Reply: You are afraid that you do not know, generally speaking, the higher the education the more tolerance.

In this comment, the use of question marks, that dyeing such abnormal hair teachers actually do not care, is also secretly sarcastic that this is not proper people will do things. Netizen A is also directly satirical, questioning, you have never been to college, right, because people who have gone to college know that in the dyeing of hair, in the aspect of clothing and dyeing hair will not be like junior high school students high school students are subject to control,

sarcastic comments like this people have not been to college. Netizen B was also directly sarcastic, arguing that the higher the education level, the more tolerant the person would be, i.e., sarcastically commenting that the person was not as tolerant because he or she did not have a high level of education. In this comment as well as the reply, everyone is directly and openly adopting impoliteness, making direct questions or dislikes, which in turn creates a chain of verbal violence, hurting each other, leading to more and more internal trauma, making things bigger and bigger, creating more verbal violence, and, the netizens are not complying with the self-regulation, which is also detrimental to the interests of others. It is a violation of the moral order.

4.CONCLUSION

By analysing these data, it can be seen that the understanding of incivility in the perspective of (dis)politeness theory depends on the particular context and people's perceptions. Behaviour in a given scenario is considered impolite when it conflicts with the expected social norms and moral order. The use of illogical and legally normative words causes harm to others through illogical and unegalistic linguistic storms, thus isolating and depriving them of certain rights in the form of linguistic hegemony. From the point of view of defining attributes and polite behavioural norms, online language violence has the attribute of impoliteness. In cyber-language violence, all of them openly use (un)polite tactics to cause harm to others physically and psychologically. And in the process of interaction between both parties, the norms of respect for rights, compassionate care and fairness and reciprocity in the moral order are violated to a greater or lesser extent. The above arguments and investigations show that cyberlanguage violence is a form of public incivility; among social groups, emotional expression is the main reason for cyberlanguage violence use. Influenced by the anonymity and asynchronous nature of online communication, perpetrators of violence can often vent their feelings and escape punishment. The impolite evaluation of online language violence involves multiple factors, and the moral order plays a decisive role, if not controlled, in the long run, it will inevitably produce moral slippage, seriously endangering the social public order.

The tragedies caused by online language violence abound, greatly harming cyber security and the interests of netizens. General Secretary Xi Jinping pointed out at the 2018 National Conference on Cybersecurity and Informatisation that without cybersecurity, there will be no national security, no stable economic and social operation, and it is difficult to protect the interests of the general public. Comprehensive understanding and effective management of online language violence has an immeasurable role and significance in ensuring

cybersecurity, building a harmonious society, and completing the goal of building a moderately prosperous society in all aspects.

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The Study of Processability Theory and Its Practical Significance

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Abstract: There are three main perspectives on how to interpret language learning, namely linguistic perspective, psycholinguistic perspective and sociolinguistic perspective. They contribute to the theory of language learning from different perspectives and provide us with many new directions and ideas for our research on language learning and second language acquisition. Starting from these three perspectives, this paper will first summarize processability theory and explain it in detail, then find out the practical significance, in order to provide some references for the study of processability theory and English teaching.

Key words: Language learning theories; Processability theory; Practical significance

1. INTRODUCTION

Different perspectives provide different ideas for our study of language learning, and research on language learning continues to this day. The study of language learning theory promotes language teaching, because without mastering the basic principles, teaching loses its direction. Therefore, it is necessary to know the language learning theories from different perspectives, so that we can have a comprehensive and in-depth understanding of language learning.

From the linguistic perspective, linguists emphasize the language features, as well as the linguistic competence and linguistic performance of learners. They propose the interlanguage. They also point out that language learning is related to age.

From psycholinguistic perspective, psycholinguists and psychologists believe that we can better understand the second language acquisition process by first understanding how the human brain processes and learns new information. The focus here remains on learners as individuals who are independent, but, unlike universal grammar theorists who derive their hypotheses from the study of language systems, they proceed from the field of cognitive psychology and neurology. They categorize the functions of different areas of the brain. They believe that there are two areas in our brain: Broca's area and Wernicke's area. And the language is represented in the left half of the brain. What's more, they believe that the same mechanisms are involved in all types of learning. Language learning is the same as other learnings, there are some sequences. Learners start with the simplest and move on to more complex knowledge. Psychologists also believe that there are differences in individual learning,

and this difference is mainly determined by cognitive styles, interests, motivations and learning strategies. The processability theory mentioned in this paper is an important theory from the psycholinguistic perspective.

Sociolinguists emphasize the communicative or pragmatic competence of learning. Sometimes, learners may not be able to communicate even if they have learned all the grammar, which is why communicative skills are important. There are two important socio-cultural factors that can influence learner's development of communicative competence: microsocial and macrosocial. That is, there are micro and macro environmental factors that affect learners. Microsocial refers to surrounding circumstances. Political orientation, cultural background, educational philosophy, etc. can all be classified into the macro-social environment.

2. INTRODUCTION OF PROCESSABILITY THEORY

The representative figure of the processability theory is: Pienemann. He believes that the process of second language acquisition is staged and controlled by the students' ability to process language information, and the students cannot understand and master knowledge beyond the scope of their current language ability. In the process of second language development, students can only comprehend languages that the language processing mechanism can currently process. The process of language acquisition of students is a stage from low to high, the learning of the previous stage is the basis of the later stage of learning. Only on the basis of existing knowledge, students can process information to complete the extraction of higher information, like a set of programs, these programs are arranged from low to high, and are operable. Second language acquirers have the ability to manipulate this knowledge. Processability theory uses lexical functional grammar to explain language learning, emphasizing grammatical functions, such as subject, object, etc. and the core position of vocabulary in grammar.

The core of the processability theory is the processing hierarchy theory, that is, language information processing programs by level. The processing hierarchy explains how learners learn simple knowledge first and then acquire complex knowledge, and it also explains the influence of information processing mechanisms on language development. The specific procedures of language processing are

relatively automated and professional. In other words, learners are very proficient in the process of language processing. Language processing ability is gradually increasing. This reflects that the learning process is a process of continuous accumulation and progress. The learner always extracts a word first, then learns phrase, and finally learns the sentence. This also shows the language output of the processor extends linearly. What's more, Pienemann believes that grammar processing requires grammatical memory. Therefore, processability theory explains the procedures and steps of language processing.

In the process of language processing by learners, learners are allowed to have certain deviations or some degree of leeway, that is, at each stage of second language acquisition, the grammatical form of the second language is allowed to deviate to a certain extent, which is the hypothesis space. Learners may make mistakes in learning new knowledge without acquiring enough practice, this is a plausible phenomenon that can be explained by hypothetical space.

In the process of language processing, for every vocabulary, learner needs to add some information. For example, "give", the learner will first recognize that this is a verb, then realize its tense. When the learner sees the word, he or she will give the word some characteristics that are in line with the target language. "This process of information transfer is premised on the unity of features, where vocabulary is able to store grammatical information, and learners may develop a lexical-driven grammar that allows grammatical information and features to be paired or unified." [1]

Processability theory emphasizes the cognitive factors of learners and believes that new knowledge can be obtained by activating the language acquisition mechanism. It helps us to study the processing mechanism of language and points out the phases of learning. In practice, we should also take into account some other conditions, such as learner's interest, motivation, teaching methods, etc. Learning a new language should take into account more than just the learner's cognitive abilities.

3. PRACTICAL SIGNIFICANCE OF PROCESSABILITY THEORY

3.1 Respect the regularity of the acquisition process

Processability theory holds that the process of second language acquisition is regular, so it is necessary to

follow acquisition process in learning and teaching, step by step, and have a gradually transition from low level to advanced level. In the process of learning a second language, we should pay attention to the acquisition process and grasp the regularity of language acquisition in teaching.

3.2 Learn about the learning process you're in

Understand the learning procedures in which you are located and facilitate the development of the acquisition procedures. The higher processing process cannot function without the lower processing process. However, preparation should be done, and teaching should focus on the next stage of acquisition.

When learning, we should do a good job of previewing, which can help us broaden our knowledge while mastering existing knowledge, so as to realize the processing of knowledge. Reasonable preview can help learners to get automation and specialization in the classroom, that is, compared with students who do not have a preview, students who pre-study will have a firmer grasp of knowledge. In the teaching process, teachers should focus on the next stage of acquisition. Focusing on the next stage of teaching will help improve students' abilities and accelerate the transformation of the acquisition process. Before teaching the next level's content, teachers must comprehend the students' current acquisition process in order to achieve good teaching results. Focusing on the next stage of teaching can significantly improve learners' learning ability.

3.3 Errors are allowed.

As an important construct of processability theory, the hypothesis space is constructed to clearly point out the nature of language learning. In the process of forming the grammar of the second language, the processing program developed at each stage of the hierarchy allows for some error. For learners, in the process of acquiring second language grammar, they should allow themselves to make mistakes, and do not have to be too anxious when they make mistakes. For teachers, they should allow students to make certain mistakes in the initial learning stage, students cannot be required to be correct forever.

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A Study of (Im)politeness Strategies for Bystander Intervention in School Bullying

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Abstract: School bullying is currently a key issue of concern for all sectors of society, this behaviour not only has a negative impact on the individual, but also on society, the nation and even the world, and the intervention behaviours of bystanders are of particular importance in this case. Bystander intervention behaviour aims to restore what they believe to be the right moral order, therefore, this paper will mainly explore some of the interactive practices that bystanders adopt when they are involved in a dispute that is taking place in a public place where there is an obvious bullying behaviour, and we will show what impolite tactics bystanders will use when intervening from, from the perspective of (dis)politeness, to show the oppositional stance that they hold to this destructive behaviour , this study focuses on Culpeper's incivility theory to explore the (un)politeness strategies used in bystander interventions.

Keywords: Bystander Intervention; School Bullying (Im)Politeness; Theory

1 INTRODUCTION

School bullying, as a serious social problem, has received widespread attention from all walks of life. School bullying is a kind of impolite behaviour that violates the moral order, which infringes on the face and rights of the victims, and causes them psychological and physical harm. School bullying not only occurs within the school, but also may occur in public places, such as buses, shopping malls, parks, etc., and the bystander intervention in this behaviour plays a pivotal role, bystander intervention practices on bullying refer to various actions taken by bystanders to stop or mitigate bullying. In this study, we examine what social psychology refers to as 'bystander intervention' from the perspectives of (un)politeness and (un)morality; bystander intervention is a phenomenon worth investigating because, firstly, bystander intervention is a positive social action because it presents an open challenge to the wrongdoer in the public arena; Secondly, bystander intervention is a challenge to traditional norms of behaviour. Its purpose is aimed at restoring what the intervener considers to be correct moral behaviour[1-3].

As Kádár and de la Cruz (2016) have argued, bystander intervention often appears in the mass media in the context of 'bullying' and is often qualified by those who discuss the phenomenon.

Kádár defines bystander intervention (BI) as a regular and expected dramatic action against the perpetrator (or group of perpetrators) of seemingly immoral behaviour. defined as being a regular and expected dramatic action that intervenes against the perpetrator (or group of perpetrators) of seemingly immoral behaviour, he argues that the ritual of bystander intervention reinforces people's moral expectations and is a dramatic act that attempts to restore moral order (Kádár, 2017). As a ritual act, it enacts the normative beliefs or values of the relational network or wider social group, (Kádár, 2013). Bystander intervention, as an attempt to restore moral order, is a passive form of behaviour that is linked to morality in that it arises through moral judgement, which refers to the moral evaluation of ongoing behaviour, therefore, in the context of school bullying, this study uses Haidt's (2012) moral foundations as a theoretical framework to explore how bystanders rebuild the moral order and what moral order is reconstructed. Bystander intervention is also a phenomenon worth investigating from a (dis)politeness perspective as it is a positive social action that challenges traditional norms of not creating conflict with others and aims to restore what they believe to be the right moral order. The purpose of this paper is to explore (dis)politeness strategies for intervening in school bullying in public places This paper addresses the following question: what (dis)politeness strategies do bystanders adopt when they intervene In order to answer this question, this paper will use a literature review and a case study to analyse the phenomenon of discourse and the problems associated with intervening in school bullying in public places, from the perspective of (dis)politeness theory. The aim of this paper is to increase sensitivity of bystanders to school bullying and to facilitate bystanders to adopt appropriate and effective intervention practices so as to restore and maintain politeness and moral order in schools and society[4-7].

2 LITERATURE REVIEW

2.1 Bystander Intervention

Bystander intervention often occurs in the context of 'bullying', and in the context of anti-aggression and anti-bullying behaviours, the phenomenon is often described by the social psychological term 'bystander intervention' (Bickman, 1975). Kádár defines bystander intervention as the regular and expected dramatic action of intervening with the perpetrator (or group of perpetrators) of seemingly immoral

behaviour, and argues that bystander intervention rituals reinforce people's moral expectations and are a dramatic attempt to restore moral order (Kádár, 2017). In the context of this study, bystander intervention is when a bystander goes up to prevent or stop school bullying that is occurring in a public place. Bystanders and observers expect someone to intervene when they see someone being mistreated and hope that someone will punish the bully, while the intervening bystander chooses to do so himself or herself. Bystander intervention requires common ground, which is triggered by the intervener's empathy for the victim in order to be initiated, and without common ground with the victim, the intervener has no right or obligation to change his or her position (Mey, 2008). Bystander intervention offers new perspectives on the interactive study of rituals as a ritual act that enacts the normative beliefs or values of a network of relationships or a wider social group, (Kádár, 2013)[8-11].

In the context of bystanders, outspoken ritual behaviour is the expected dramatic action of standing up to the perpetrator or group of perpetrators of a seemingly immoral act (de la Cruz). The majority of people are morally disapproving of the bully's behaviour and therefore intervene with the aim of communicating or restoring what they believe to be morally correct. Thus, the morality of bystander intervention is inextricably linked; it is not an objective evaluative process, but arises from the initial reaction and intuitive emotions of the intervener based on his or her cultural, personal background and psychological perception of what is 'right' or 'wrong' (Kádár, 2017). 2017). This moral judgement may be followed by action, and the action taken has moral significance. Duck et al. argue that bystander intervention occurs in the public sphere and from an unsanctioned position, with a traditional form of relationship between the wrongdoer and the victim (Duck, 1994; Kaplan, 2005). Kadar, on the other hand, argues that bystander intervention involves a more interpersonal scenarios with different power relations and moral judgements (Kadar, 2017). Despite this, bystander intervention has received less attention in pragmatics, with few studies exploring bystander intervention behaviours in school bullying from a (dis)politeness and morality perspective[12-15].

2.2 School Bullying

School bullying means 'the infliction of physical or psychological harm on another person through humiliation, intimidation, and behavioural or verbal abuse.' The famous Norwegian psychologist Dan Orvis defines school bullying as 'persistent negative behaviour by one or more classmates towards a classmate', which is widely used worldwide and emphasises that school bullying is a deliberate and persistent aggression that reflects an imbalance of power among students. (Yanlong Zhu, 2018) School

bullying is an interdisciplinary issue based on psychology, sociology and education, and as an extreme form of behaviour, it is the object of both educational psychology and social psychology. Traditionally, bullying has been interpreted by social psychology as a form of aggressive behaviour and aggression, and from a sociological point of view as a form of transgressive behaviour. However, contemporary social psychology refers to it as bullying behaviour, bullying behaviour, until 2010 when Taiwanese academics used the concept of bullying behaviour (Chang Hai-Chung et al., 2019). At present, there is no consensus on the concept of 'school bullying' in China's academic community. In the Ministry of Education's 'On Carrying Out Special Management of Bullying in Schools', it is mentioned that 'bullying in schools refers to incidents that occur between students who intentionally or maliciously, through physical, verbal, and cyber means, carry out bullying and insults that cause harm'.

In recent years, most domestic studies on school bullying have followed the definition given by the Ministry of Education. According to the means and methods, scholar Yin Haixiang divided school bullying into six types: relational bullying, verbal bullying, physical bullying, sexual bullying, backlash bullying and cyber bullying. (Yin Haixiang, 2011) According to the presence or absence of mediating factors in bullying behaviours, scholar Zhang Wenxin classified school bullying into direct and indirect bullying, where direct bullying contains intentional bodily harm, such as inappropriate physical contact, or even hitting, in an attempt to cause harm or discomfort to others. Indirect bullying, on the other hand, refers to an attack on the bullied by one of the bullies with the help of a third party, such as by making discriminatory facial expressions and gestures, spreading rumours, or intentionally excluding a person from a group (Zhang Wenxin et al., 2001). Some studies have also explored school bullying from the perspective of pragmatics, for example, Wang Xiaojuan used the American teen novel *Thirteen Reasons Why* as a corpus, and analysed the forms of linguistic behaviour, linguistic behavioural strategies and linguistic behavioural intentions of school bullying by applying the theory of verbal behaviour, the theory of politeness and the theory of critical linguistics to reveal the nature of linguistic violence and the impact of linguistic violence of school bullying (Wang, 2019). Tingting Zhang reviewed the development history and research status of the pragmatics research of school bullying at home and abroad, summarised the main contents and directions of the pragmatics research of school bullying, pointed out the significance and value of the pragmatics research of school bullying, and put forward the goals and tasks of the pragmatics research of school bullying in the Review of Pragmatics Research of School Bullying (Tingting

Zhang, 2018). Some studies have also explored school bullying from the perspective of the bully, exploring the verbal strategies of the bully when he or she commits bullying, etc., but few studies have explored school bullying behaviour from the perspective of bystander intervention [16-18].

3 THEORETICAL FRAMEWORK

Culpeper et al. examined the usage patterns of the word in the 2 billion-word Oxford English Corpus, showing typical usage of the word in public behaviour, particularly in public service contexts such as restaurants where (dis)politeness is defined as '(dis)politeness is a negative attitude towards a particular behaviour that occurs in a particular context (Culpeper et al., 2009; 2011). 2009; 2011). It is sustained by expectations, aspirations and/or beliefs about social organisation, and in particular refers to how a person's or a group's identity is mediated by others in an interaction'. Understandings of (dis)politeness depend on the context and people's perceptions (Haugh et al., 2011; Locher et al., 2011). Despite the fruitful research on (dis)politeness in different interactional contexts, few studies have explored (dis)politeness in conjunction with school bullying that occurs in public. Many experts believe that (dis)politeness is a negative interpersonal attitude or evaluation (Culpeper et al., 2011; Haugh et al., 2007), and the evaluation of (dis)politeness depends on the specific context (Han et al., 2021; Locher et al., 2011) [19].

Specific behaviours are considered (im)polite when they conflict with expected social norms and moral order (Haugh et al., 2013; Kadar and Haugh, 2013; Ran and Zhao, 2019). Evaluations of (dis)politeness also vary from person to person (Haugh et al., 2010). To date, the phenomenon of (dis)politeness has been studied in contexts as diverse as military training, courtrooms, workplaces, and politics, which consistently fall within the institutional context of unequal distribution of rights (Bousfield et al., 2007; Culpeper et al., 1996; Archer et al., 2008; Ardila et al. 2019). Arundale and Haugh's study draws attention to the importance of morality to (dis)politeness research. Although the theoretical perspectives differ slightly, the authors argue that although (dis)politeness is an evaluative issue (Eelen, 2001) and evaluations of (dis)politeness are often centred around ethical issues, ethical issues have been neglected. In Kadar's study, morality and perceptions of moral order almost always appear at a meta-pragmatic level: evaluations of (dis)politeness often involve a folk-theoretical/philosophical understanding of morality. That is, morality itself is made apparent in such evaluations, which aim to reinforce the perceived, often conflicting, moral order (Whutnow, 1989).

There is little consensus among scholars on the definition of impoliteness, in part because it is context-dependent. According to Locher and

Bousfield (2008), "the lowest common denominator" characterizing impoliteness "can be summarized like this: Impoliteness is behavior that is face-aggravating in a particular context" (p. 3). There is a broad definition of impoliteness given by Culpeper (2011: 23): "(Im)politeness is an evaluative attitude, ranging on a positive-negative continuum, towards specific in-context-behaviors. Such behaviors are viewed positively? considered 'polite'? When they are in accord with how one wants them to be, how one expects them to be and/or how one thinks they ought to be. The converse is the case for behaviors considered 'impolite'". According to the research questions explored in this study, Culpeper's (2010) definition of the impoliteness will be used.

4 DATE COLLECTION AND ANALYSIS

4.1 Research Question

What (im)politeness strategies do bystanders use in interventions in school bullying?

4.2 Data origins and labelling

The data for this study was primarily obtained from You Tube by performing a keyword search in the search box (#School Bullying), and five videos were collected from the videos posted by the MattTV blogger, with an average length of five minutes each, and over 100,000 likes and nearly 50,000 comments per video. Focusing on exploring whether bystanders or passers-by intervene when unfair behaviour occurs in public, the blogger has accumulated a total of 196 videos, divided into four main categories. One of the benefits of studying this category is that it is a particular type of reality TV programme, it is documentary video produced with the help of a secret camera and because of this, bystanders do not realise that they are being observed, which is very important to the analyst. Because of this, the bystanders do not realise that they are being observed, which is very important for the analyst.

In this study, The collected data were manually transcribed and the corpus was manually transcribed with reference to the corpus transcription markers in Jefferson's (2004) conversational transcription standards, in each conversation, a background information was written down first, which enables the reader to have a more understanding of the conversations involved. Then the utterances were all transcribed in English. Each conversation collected contains at least one turn between the wrongdoer and the victim. where 'A' is used to denote the bully, 'B' for the bully, "B" for the bullied, and "I" for the intervener in the transcribed corpus of this study.

4.3 Date Analysis

Example1:

(01)A1: Can you make up in this bag cause he needs some ()for like 20 bucks(.)I mean come-.)we give any friends sort of -...

(02)A2: get some friends (rise) honestly

(03)A1: See something we make up in this bag.

(04)I: hey (0.5) is there a problem? (.)> Is this your

bag? <↑

(05)A1: No.

(06)I: Whose(.) [bag]it is!!↑

(07)A1: Her.

(08)I: =Then(0.3) > give it back to her! <↑

(09)A1: Okay.

(10)I: = Are you okay?

(12)B: Yeah.

(13)I: Wh[:::]y are you harassing her?(0.2) She obviously doesn't enjoy it and it's not right ! ↑=why are you doing this? (You don't have words?)Don't↑ behave like this anymore(!)↑ it's not right!!↑ you should go home!

In this example, it starts with a girl standing up in a park, when two of her classmates come over, grab her bag and demand \$20 for them. At this point the bystander stepped in and intervened, in the initial stages of the intervention the bystander first made a polite enquiry, 'is there a problem?', having witnessed the bullying process he knew that the bullies had snatched someone else's bag when he questioned the behaviour by accelerating his tone of voice 'Is this your bag?', poses a challenging question about the listener's behaviour, and after receiving a negative answer, then asks whose bag it is with an imperative sentence, followed by a commanding statement asking for the bag to be returned to its owner, a series of behaviours by the bystander that are based on his own personal moral judgement. The intervener's extreme disapproval and strong rejection of the act of bag snatching is expressed by the strong demand for the return of the bag, as snatching another person's bag is an act that harms another person's rights. This was followed by an expression of sympathy for the victim, 'Are you okay?', an emotional response to the misfortune of others. This is followed by a direct criticism of the bully for this behaviour, 'it's not right', which expresses strong disapproval of the behaviour, followed by a suggestive discourse 'Don't behave like this anymore', as well as repeating the expression that this behaviour is not right. The intervention is completed and the bully is successfully dissuaded, and throughout the process, the rightness of the behaviour is denied and strong displeasure with the behaviour is expressed through questioning, criticism, etc., all of which are interventions based on moral judgements that have been made, such as expressing concern for the victim.

Example2:

(01)A1: Hey(0.1)girl(.)really like ((.))backpack-

(02)A2: your hair should be down(.)you know get some different glasses don't shoot clothes.....

(03)A1: true(.)I mean you could almost look human if you wore some different clothes(.)yeah(.)it could probably do you know you're (a little bit of justice don't you think)(.)special pack(.)I think I like it.....

(04)A2: you should really dress like a girl.

(05)I: Excuse me(0.3)what are you doing? >Stop↑doing this<!!!! ↑Are you bullying her?

(06)A1: I'm just messing around.

(07)I: Why?!!!!↑(0.5) Did your mother teach you that?(.) >Learn! ↑To !↑treat! ↑everyone! ↑ Equally!↑ Equally!↑< We're all human beings(.)you(.)she(.)me(.) >everyone<!↑ >Respect her<!↑ She is smart(.)she is beautiful!

In this example, a confrontation was triggered by two girls taunting and insulting another girl about her appearance and dress code, and then the bystander stepped in to intervene. At the very beginning, the bystander makes a polite enquiry and pauses for 3 seconds, firstly, from the perspective of the intervener, this behaviour shows that the intervener firstly believes that intruding into someone else's session for no apparent reason is an impolite behaviour and undermines the principle of politeness, but after the pause has been completed, he immediately accelerates his tone of voice, raises his voice volume, and applies commands to ask the bully to stop this behaviour ' Stop doing this!!!' which shows that the intervener is more moral in front of the politeness principle, he cannot understand the bully's behaviour at all, expresses his dissatisfaction with this behaviour by using sarcastic discourse 'Did your mother teach you that?', and strongly calls on the bully to treat everyone equally, and in the process, the tone of voice is accelerated and the volume of voice is increased. In the process, the tone of voice accelerates and the volume of speech increases, arguing that everyone is equal and everyone should be treated fairly, and again calling for 'Respect her'. The call for everyone to be treated fairly[20].

Example3:

(01)A1: Is that shame?

(02)A2: Shame.

(03)A1: How are you shame? Hi, our favorite nerds. Oh, did you do the homework?

(04): Uh, yeah, actually I finished it at school today.

(05)A1: Let's see. Uh, (.....) you're not gonna take this you're not gonna take this.

(06)I: Hey, hey, ladies, you can't do such a thing! Are you okay(0.2) don't worry about it.

(07)A1: She goes to the same school.

(08)I: this poor little girl is trying to study her education.

(09)A1: Why do you care you don't even know her.

(10)I: Because I've had an experience before, don't you know about the Golden Rule, where you should do onto others as others do onto you, is my duty as a citizen to be kind and to be good everyone and so is you.

In this example, a girl is sitting on the side of the road working on her homework when her classmates come over to mock her behaviour, and after seeing the bully verbally insulting the victim and tearing up her homework, she reinforces her tone of voice by giving a direct command, 'You can't do such a thing!'. 'as

well as expressing concern and sympathy for the victim, "Are you okay, don't worry about it." However, this intervention by the bystander is challenged by the bully, who argues that the intervener does not even know the victim and does not have the right to intervene. The bully argues that the intervener doesn't even know the victim and has no right to intervene and stop, but the intervener rejects his challenge outright by invoking morality, arguing that the intervener believes that as a citizen, he has the right and duty to treat everyone 'duty' and 'citizen' in a friendly and fair manner. 'He uses phrases such as "duty" and "citizen" to refute the bully and express the incorrectness of his behaviour.

Example4:

(01)A1: Dude, why do you have a backpack with you like,

(02)A2: Yeah, what's I this,

(03)A1: Let's check it out, do the tennis ball like come on really what are you playing, you play tennis like go be a real boy, come on stick up for yourself say something like with this backpack what do you do

(04)A2: You're like you're going camping you're at school all the time is that what do on your weekends for fun like, why are you dressed like that dude, so hot, take off your jacket, why not, you are scared?

(05)A1: It's like 80 degree outside, why are you bringing your backpack to the park, who does that, omg. It's like bigger than two years it stupid.

(06)I: Hi, what are you(0.2)what are you doing, stop it!!!, it's not okay! why would you hurt him, what if someone hurts you how would you feel?

(07)A1: we just want to see what was inside,

(08)I: this is not how the world works, I was bullied as a kid , I know what it feels like, okay? I feel depression, how do you be respectful to other people ,it's not cool, I think you guys should really apologize because this is really(.....) your behavior will make a lot of problems you don't know what he's going through in his personal life, and now leave him alone!

(09)A12: okay, all right, we're so sorry.

In this example, the bully first verbally insults the victim and then makes a mockery of the victim's dress, and the bystander sees this behaviour and directly stops it by using the command phrase 'stop it!!!'. The bystander sees this behaviour and uses the imperative 'stop it!!!' to stop it directly, raising his tone of voice to express his disapproval of this behaviour, then using the word 'not okay' to say that this is an incorrect behaviour, and then using a questioning tone to say that this is a hurtful behaviour, and then using the word 'hurt' to say that this is a hurtful behaviour. This is followed by the questioning of 'what if someone hurts you how would you feel?' After receiving the bully's answer, the intervener then criticises it from a moral point of view as 'not how the world works', arguing that it is

not okay to do what the bully does. the world works", arguing that this is not the right behaviour to display in a moral society, and that bullying is not a cool behaviour, here the intervener uses a series of negatives "not" to criticise this behaviour and expresses strong opposition and displeasure and suggests that the bully 'apologize' to the victim and the bully does so directly to the victim's face, thus completing the intervention[21].

Example5:

(01)A1: where would you play?

(02)A2: hey, this, it's so crazy! Oh, did I break it?

(03)I: wow wow wow wow wow hey, uh? What's going on here?

(04)A1: what are you talking about?

(05)A2: we're just having fun,

(06)I: fun[:::]????

(07)A1: she's is my friend, aren't we friends?

(08)I: the girls just minding her own business, what's your problem?

(09)A2: she star at me she was staring at me as weird.

(10)I: so it gives you a right to try to threaten her?

(11)A12: yeah. It just gets a bit right.

(12)I: how you get your kicks? Okay, that's enough ladies! okay, I think you need go home and really think about your attitude, okay? Because right now, it's time to come in.

(13)A1: let's go.

In this example, the victim is sitting and doing his own thing when two people come over to interrupt and taunt him, the bystander on seeing this behaviour immediately gets up and goes to stop it but the behaviour is first politely questioned and the bully replies that they are just having fun, then the intervener by questioning with an elongated tone of voice 'FUN??', questioning the behaviour, indicating that from the intervener's point of view it is not a playful behaviour, as later on the intervener mentions that the victim is minding his own business, why do you come and disturb or even taunt him 'what's your problem?' to make a rhetorical question, questioning the behaviour. After the bully's response, the intervener questions the behaviour from a moral point of view, using the word 'right', arguing that no one has the right to threaten another person, and finally suggesting, using the word 'attitude', that the bully should be allowed to threaten another person, and finally suggesting that the bully should be allowed to threaten another person, using the word 'attitude'. Finally, the word 'attitude' is used to suggest that the bully should consider the appropriateness of his or her behaviour[22].

5 CONCLUSION

School bullying, as a serious social problem, has received widespread attention from all walks of life. School bullying is a kind of impolite behaviour that violates the moral order, which infringes on the face and rights of the victims, and causes them psychological and physical harm. School bullying not

only occurs within the school, but also may occur in public places, such as buses, shopping malls, parks, etc., and the bystander intervention in this behaviour plays a Bystander intervention practices refer to the various actions taken by bystanders to stop or mitigate bullying.

This study uses (im)politeness theory strategies to explore which (dis)politeness strategies bystanders use when intervening in the context of bullying in schools. The study found that bystanders intervene for moral reasons in order to restore what they believe to be the right moral order, and that they use both relative politeness and relative impoliteness strategies in the process of intervening, with the relative politeness strategies mainly consisting of appealing, advising, and wishing; and relative impoliteness strategies mainly consisting of criticising, questioning, and threatening strategies.

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A Study of the Transitive System of Mental Health Discourse from a Systemic Functional Grammar Perspective

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Abstract: Mental health has become more and more a concern of the community in recent years. The discourse of depressed patients often shows certain linguistic features, and understanding the linguistic features of depressed patients can help in the detection and diagnosis of the disease. Therefore, the present study explores the verbal features and the use of the transitivity system in the narratives of depressed patients from the perspective of the systemic functional linguistics of transitivity system, using the discourse of the narratives of depressed patients as a corpus. The study founded that, at the lexico-grammatical level, first person pronouns appeared frequently in the language of depressed patients, and that the narrative discourse of depressed patients more often used mental process, material process, and relational process to describe their feelings and perspectives.

Keywords: Systemic Functional Grammar; Mental Health Discourse; Transitivity System

1 INTRODUCTION

Major depressive disorder is a common mood disorder characterized by feelings of sadness, worthlessness, and hopelessness that severely impairs psychosocial functioning and threatens life expectancy (Malhi & Mann, 2018). Currently, the diagnosis of depression relies on patient self-reports and clinical interviews with physicians, and accurate diagnosis relies heavily on the patient's psychological state during counseling. However, misdiagnosis and underdiagnosis often occur due to a lack of patient knowledge about depression. Therefore, analyzing a person's speech or text provides another way of non-invasive detection of depressed patients to avoid self-presentation bias due to episodic measures and to increase the accuracy and reliability of depression detection.

Past researches on mental health discourse have mainly focused on the lexical features, discourse features, and phonological features of individuals using and expressing language in mental health discourse. For example, increased the use of first-person singular pronouns has been shown to be positively correlated with depression and is therefore considered a linguistic marker for the disorder (Brockmeyer et al, 2015). Himmelstein (2018) showed that depressed individuals use fewer

first-person singular pronouns and positive words to describe positive experiences compared to non-depressed individuals. Körner et al. (2011) drew on Halliday's (2004) systemic functional linguistic discourse analysis to examine in-depth interviews with gay's general practitioners, concluding that general practitioners construct three discourses of depression: interaction with psychiatric discourse, interaction with the patient's world, and interaction with social structures. Gao and Meng (2019) provided insights into the discourse analysis of the patients with major depressive disorder based on the nearly 1,000 original microblogs posted by a college student named "Zou Fan" on his two microblog accounts. They analyzed his discourse characteristics, especially the expression of suicidal tendency, and counted the distribution of categories at all levels on the basis of coding, and analyzed the blogger's discourse characteristics by combining the examples and contexts. Gao and Zhang (2017) studied undergraduates' attitudes toward suicide with the Semantic Distinction Scale for discourse analysis, and the interview results were basically consistent with the scale, and further presented the "negative" discourse and "respectful" discourse toward suicide, and the results of the study provided some insights into mental health education in colleges and universities.

Systemic Functional Linguistics (SFL) research emphasizes "social, meaningful, and functional factors", and understanding the use of discourse on depression and mental health from the perspective of SFL can enrich the researches on SFL discourse genres. Specifically, this study aims to explore the and Transitivity system of the discourse of people with depression from the perspective of systemic functional grammar. And Transitivity system has six types of processes, which are material, mental, relational, behavioral, verbal, and existential process. Each type of process is accomplished by its participants, and each process may occur or exist in relation to a certain context. In the small sentence, experience is constructed through participants, processes, and environments. Material processes are usually caused by an actor who has some effect on a target, causing a change in the material world. Martin et al. (2007) interpreted mental processes as "explaining a person's involvement in conscious

processing, including perception, cognition, and emotion". Relational processes are processes of relating or owning. Behavioral processes generally refer to the physical and mental behaviors of human beings, such as breathing, crying, sleeping, laughing, and observing. Verbal process refers to the process of speaking. The participants in existing processes include existent.

2 RESEARCH QUESTIONS

This study examined the texts of interviews with depressed patients by analyzing the corpus from the perspective of the transitivity system of systemic functional linguistics, and poses the research questions: (1) What are the characteristics of the discourse of depressed patients at the lexico-grammatical level? (2) What are the characteristics of transitivity process of depressed patients' discourse?

3 STUDY DESIGN

The corpus of depression discourse for this study comes from a corpus of narratives from people with depression collected by the Health Experiences Research Group at the University of Oxford, which was published by the Dipex charity on the HealthTalk website (www.healthtalk.org). The researchers traveled around the UK and talked to people with depression. The website can be accessed through

depressed people sharing their personal stories and experiences of depression through a movie, which is accompanied by a corresponding English text corpus. A total of 34 English text corpus of foreign depressed patients were used in this study, with reference to the gender of the exponents provided in the website profile, 17 male and 17 female, totaling 7,255 words. In this study, UAM CorpusTool3 was used to annotate transitivity system, and the annotation included material process, mental process, relational process, behavioral process, verbal process, and existential process, and the annotation of participants. Through the annotation of the corpus, it is hoped that it will help to advance the study of combining systemic functional grammar and discourse analysis to explore the narratives of depressed patients.[1]

4 RESULTS AND ANALYSIS

This study tries to use the theory of systemic functional grammar to analyze the expression of depressed patients, by using the systemic functional linguistics annotation tool UAM CorpusTool3 to analyze the collected corpus, the results presented by Statistics, the results of the data display of the high-frequency words are shown in Table 1, and the results of the systemic annotation of the and objectivity are shown in Table 2.

Table 1 Top ten words in frequency ranking

Word	Number Of Word In The Corpus	Word Frequency
I	444	8.75%
You	126	2.48%
Was	109	2.15%
It	97	1.91%
Know	68	1.34%
He	56	1.10%
S	46	0.91%
Me	44	0.87%
Think	41	0.81%
That	41	0.81%

According to the statistical results in Table 1, the SPSS chi-square test result (Asymptotic Significance (2-sided)=0.000) is less than 0.05, and there is a significant difference in the frequency between words. According to Table 1, the top five words in terms of frequency are "I", "you", "was", "it", and "know", with "I" having a frequency of 444 times, which is consistent with the results of the language use pattern in the depression prediction model of Huang and Zhou (2021), that is, depressed individuals more often used first person singular pronouns and less frequently use second and third person pronouns.[2] This suggests that depressed individuals are more likely to focus on their own feelings and describe their own feelings from their own perspective during discourse narration. For example, "I couldn't bear to

think oh I've got all day at home here not feeling like I can do anything, yet feeling bored and feeling bad about myself." The example sentence is a clause complex in which the main clause is a mental process clause containing a material process clause and three mental process clauses. The feeler of the mental process in both the main and subordinate clauses is "I", and the actor of the material process clause is also "I". The participant is the dominator of the material process and plays the role of generalizing the whole text in the clauses, and the high frequency of the use of "I" in the corpus also reflects the self-consciousness of the depressed person. This shows that "I" plays a dominant role in the discourse of the depressed person.[3]

Table 2 types and number of transitivity system

Types of transitivity system	Number of transitivity system types in the corpus	Number of transitivity system types as a percentage
Material process	445	39.59%
Mental process	260	23.13%
Verbal process	101	8.99%
Relational process	264	23.49%
Behavioral process	14	1.25%
Existential process	40	3.56%
Total	1124	100.00%

Processes are events that specifically occur in the context and are the main components of the participant's connection with the environmental components. According to the statistical results in Table 2, the total number of process components in the depression text is 1124, of which 39.59% are mental processes, 23.13% are material processes, 8.99% are verbal processes, 23.49% are relational processes, 1.25% are behavioral processes, and 3.56% are existential processes. The results of SPSS chi-square test (Asymptotic Significance (2-sided)=0.000) is less than 0.05 and there is a significant difference in the number of each process type. According to the results of Table 2, the empirical significance of the discourse of depressed patients is mainly represented by psychological, material and relational processes, while verbal, behavioral and existential processes are relatively less. Therefore, mental processes, material processes and relational processes are the main grammatical resources for constructing the discourse of depressed patients, and these three types of processes account for 86.21% of the total processes. Mental processes all have the highest percentage in the corpus texts of depressed patients, and mental processes mainly reflect the perception and experience of imagery by the feeler, reflecting the fact that depressed patients focus on the elaboration of their feelings as well as the cognition of their own feelings.[4]

Example sentence 1 "And when I do get up I feel all sort of odd feelings in the head, and so on, which they do wear off a bit later in the day though." The sentence is a clause complex with the main clause being a mental process clause and the subordinate clause being a material process clause. The perceiver of the mental activity in the clause is "I", the corpus is from a 35-year-old male, and "all sort of odd feelings" is the phenomenon of the mental process. The speaker has constructed his own mental activity by employing the mental process resource to express to others the complex feelings that a depressed person experiences during the day.[5]

Example sentence 2: "And he came and got me into the car and I was just shaking and I was just weeping and I just said, 'I can't go into work tomorrow.'" The sentence is a material process clause, two behavioral process clauses, and a verbal process clause. The actor in the material process clause is "he" and the

target is "me"; the actor in the behavioral process clause is "I"; and the speaker in the verbal process clause is "I". Here the depressed person describes some of the somatic symptoms of his or her depression and the experience of depression. The physical symptoms of depression are generally described using behavioral processes, for example, "I was just shaking", "I was just weeping", and the narrator's experience is mainly described and reduced using material process clauses and verbal process clauses to the The narrator's experience is mainly described and restored using material process clauses and verbal process clauses. The overall use of multiple processes to describe the narrator's own experience is in line with the narrator's desire to show the memory scene as much as possible, which makes the language expression richer.[6]

Example 3: "I was sort of like a zombie at that point" is from a 69-year-old male with depression.[7] The sentence is a relational process clause in the category of inductive attribution, where the carrier is "I" and the attribute is "a zombie". The narrator describes his disheveled, sad state by using the relational process resource to associate his state characteristics with the attribute of a zombie. In addition, the frequency of "was" in Table 1 is 109, accounting for 2.15% of the total text vocabulary, and the verb "be", as a typical form of verb expression in relational process clauses, is also consistent with the fact that depressed patient's narrative discourse more often uses relational process resources to express the temporal properties and connections of things.[8]

5 Conclusion

The present study found that at the lexico-grammatical level, the high frequency use of the first-person word "I" is consistent with past research on the discourse of depressed people, which suggests that depressed people tend to describe their feelings from their own point of view. The present study found that the narrative discourse of depressed patients was more likely to use mental process, material process, and relational process clauses through the transitive analysis of the narrative discourse of depressed patients. The use of mental process clauses was often used to describe one's own feelings and to explain one's state to others. Material process clauses were used to describe the events that occurred in order to assist in describing the reality of

one's feelings and state. Relational process clauses are often used to describe the characteristics of one's state or the properties of something. Examining the linguistic features of depressed patients from the perspective of systemic functional grammar can provide important reference and guidance for the diagnosis, assessment, treatment and prevention of depression. However, this study is not comprehensive enough to analyze the corpus and the object system, and subsequent studies should analyze the linguistic features of depressed patients from various aspects such as participants, environmental components, and so on. Secondly, considering the difficulty of corpus labeling, the number of corpus used is not large enough, and subsequent studies should use more data to produce more accurate and scientific results.[9]

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A Corpus-based Study on Causal Discourse Markers in the Writing of Chinese English Learners

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Abstract: Based on the iWriteBaby corpus and Brown Corpus, this paper explores the use of causal discourse markers in English writing by Chinese English learners and native English speakers. The study finds that there is a significant difference in the frequency of using causal discourse markers in the writing of Chinese English learners and native English speakers. Compared with native English speakers, Chinese English learners overuse or underuse some causal discourse markers in their writing. In addition, the reasons for the above conclusions are analyzed based on the research results, and suggestions for improving the teaching of writing are proposed.

Keywords: Causal Discourse Markers; Corpus; English Writing

1 INTRODUCTION

Discourse markers are an important means of cohesion, which refers to words or phrases used to mark various logical or spatiotemporal relationships between discourses. (Ma Xiao, 2003) Discourse markers are a kind of "lexical category", which mainly shows a certain connection between the current discourse and the previous discourse, they include conjunctions, prepositional phrases, adverbial phrases, etc. (Fraser, 1999) Discourse markers do not constitute the semantic content of discourse, but provide information markers for discourse comprehension, thus guiding procedural meaning for discourse comprehension. (Ran Yongping, 2004) In addition, discourse markers play an important role in enhancing the coherence and relevance of articles. Causal discourse markers, as a type of discourse markers, are mainly used to express a logical causal relationship, which plays a crucial role in writing. However, there are still many problems in the use of causal discourse markers in the current college students' writing, which affects the quality of writing to a certain extent. Therefore, the study of causal discourse markers has many practical implications for both students and the teaching of writing itself.

In recent years, many scholars in China have done a lot of research on the use of discourse markers in the written language of Chinese English learners. (Xinren Chen, 2002, Weibin Zhao, 2003, Fan Pan and Yuejin Feng, 2004, Lifei Wang and Weihua Zhu, 2005, Wei Guo and Qi Zhu, 2011) (Li Qiaolan, 2004, Xu Jie,

2009.) Most scholars have studied various types of discourse markers by comparing native speakers with Chinese English learners, or the use of a specific discourse marker, while a few have focused on one type of discourse marker. Mo Junhua (2005) examines the use of causal connectives in argumentative essays by Chinese English learners. Chen Xinren and Wu Yu (2006) used a combination of corpus-based quantitative research and micro-analysis to compare and analyze the use of causal discourse markers in spoken and written expressions by Chinese English learners. Shi Jinjin and Cui Xiaoling (2015) studied the use of contrastive conjunctions in argumentative essays by non-English majors. However, the use of corpus to assist in the study of learners' causality and connectives is even less. Inspired by the above research, this study will study the causal discourse markers in Mo Junhua's (2005) classification, explore the differences of use of causal discourse markers used by Chinese English learners and native speakers based on the iWriteBaby corpus and Brown corpus, and analyze the reasons for such differences.[1]

2. RESEARCH DESIGN

2.1 Research question

(1)What is the difference between native speakers and Chinese learners in the use of causal discourse markers?

(2)Compared with their native language, do Chinese learners overuse and underuse causal discourse markers? What are the possible factors that lead to the inappropriate use of causal discourse markers?

2.2 Research Object

In this study, the iWriteBaby Chinese Learners English Corpus (iWriteBaby corpus) and The Brown Corpus of Standard American English (Brown corpus) were selected. iWriteBaby Corpus is a large-scale corpus of Chinese learners established under the auspices of Professor Xu Jiajin, with essays from 69 universities and 154 different majors across the country. The Brown Corpus is a corpus in the field of corpus linguistics compiled by Henry Kuchera and Nelson Francis at Brown University in Providence, USA. The Brown corpus is a collection of 500 coherent written English words, each with more than 2,000 words.[2]

2.3 Research tools and steps

In this paper, the Concordance retrieval function of

Antconc 3.5.9 and the wordlist word list function are used to calculate the frequency of use of causal discourse markers in the iWriteBaby corpus. The frequency of causal discourse markers in Brown's corpus is indexed by web search: <http://www.edict.com.hk/concordance/sentence.htm>.

The research process is divided into five steps. The first step is to identify the causal discourse markers to be used for the study. There are many classifications of causal discourse markers at home and abroad, and in this study, we use Mo Junhua's classification standard (2005). On the basis of the research of other scholars, he divided the causal discourse markers into three categories from the perspective of grammar and function. Statistically, we found that some causal discourse markers did not appear in the corpus; Therefore, we did not consider these discourse markers in this study. Finally, we selected 18 causal discourse markers in the classification for

research. The following table is the classification of this study.[3]

The second step is to calculate the frequency of causal discourse markers in iWriteBaby corpus by Antconc 3.5.9 respectively. Words with multiple semantics and usages are selected manually. In the third step, the frequency of causal discourse markers in Brown's corpus was calculated through the network search index, and compared with the causal discourse markers in iWriteBaby corpus. This step attempts to identify differences in the use of causal discourse markers between native speakers and Chinese learners. The fourth step is to conduct a specific study of the causal discourse markers. In order to further analyze the use of them by Chinese English learners, we will distinguish between overused and underused causal discourse markers, and then select typical causal discourse markers for further analysis.[4]

Table 1 the classification of causal discourse markers in the present study

Part of speech	Functions	Examples
Conjunction (phrase)	reason	as, because, for, since, now that
	result	so, it follows that
Adverbial (phrase)	result	so, therefore, thus, hence, accordingly, as a result, consequently, as a consequence, In consequence, for this reason, for that reason
Prepositional (phrase)	reason	In that

3. RESULTS AND DISCUSSION

3.1 Comparison of the use of causal discourse markers among Chinese learners and native speakers

Table 2 shows the frequency of occurrence of each causal discourse markers in Brown and iWriteBaby. We can see that the causal discourse markers appears 1781 times in Brown and 18407 times in iWriteBaby. Since there is a large difference in the capacity of the two corpus, it is necessary to calculate the standard frequency of causal discourse markers in the two corpus, so as to make the results more comparable. The calculation method of standard frequency is as follows: Raw frequency/running words of the corpus×100,000. The final calculations are also shown in Table 2.

As can be seen from the table, Chinese learners use more causal discourse markers in argumentative essay writing than native learners. "Because" is the most frequently used causal utterance marker in both corpora. The frequency of "for" in iWritebaby is almost 50 times that of Brown. "so" is another causal discourse marker that is used more by Chinese learners. In addition, Chinese learners use "as", "since", and "as a result" much more frequently in their writing than native speakers. However, Chinese learners use significantly less "now that", "in that", and "for this reason" than native speakers. "It follows that", "In consequence", "For that reason" never appears in iWritebaby. In summary, the density of causal discourse markers used by Chinese English

learners in writing was higher than that of native speakers, while the types of causal discourse markers used by Chinese English learners in writing were less than those of native speakers. In other words, causal discourse markers in iWritebaby corpus are less diverse than Brown. Finally, based on the above analysis, we conclude that Chinese English learners have a higher density and lower diversity of causal discourse markers in writing. This is the same as the findings of Mo Junhua (2005). We believe there are two main reasons for this.[5]

(1) Influenced by teaching

The teaching of English writing in China emphasizes the use of connecting words in English writing. In order to improve the coherence of Chinese students' English writing, teachers may emphasize and encourage students to use connecting words in their writing teaching, which will lead to the use of connecting words more in English writing. From middle school onwards, teachers often tell their students to write simple and short sentences when writing essays in exams because they think that this way students will make fewer mistakes. So as soon as students find any connection between two simple sentences, they use discourse markers to connect them. This may make their writing more fluid and coherent. As a result, students think that if they use more discourse markers in their writing, their essays may be more coherent and they can get higher scores.[6]

Table 2 Differences in the frequencies of use of causal discourse markers

Rank	Causal discourse markers	iWriteBaby		Brown	
		Raw frequency	Standardized frequency	Raw frequency	Standardized frequency
1	Because	5325	4679.8	883	870.5
2	So	11563	10375.2	44	43.4
3	Since	486	387.6	87	85.8
4	Therefore	567	468.1	205	202.1
5	Thus	443	287.6	312	307.6
6	As a result	107	90.8	32	31.5
7	For	104	100.7	2	2
8	As	38	36.3	9	8.9
9	Consequently	47	34.1	31	30.6
10	Hence	39	30.6	58	57.2
11	Accordingly	18	16.8	31	30.6
12	Now that	10	9.3	36	35.5
13	In that	53	40.9	18	17.7
14	As a consequence	8	3.4	5	4.9
15	For this reason	10	9.6	11	10.8
16	It follows that	0	0	10	9.9
17	In consequence	0	0	4	3.9
18	For that reason	0	0	3	3

On the other hand, some textbooks and exercise books are designed to train students to connect two sentences with appropriate discourse markers. This emphasizes the use of discourse markers and may have developed students' textual knowledge of the use of discourse markers, which to some extent supervised their writing practice. In addition, some writing manuals emphasize the use of discourse markers when teaching learners how to write. Some Students have found evidence that the more learners use discourse markers, the higher the score they receive on the exam. As a result, students have developed an internal standard for good writing: that is, discourse markers are a very important element of writing, which is directly related to the quality and score of writing. All in all, for both reasons, in order to make their writing clearer and more coherent, students tend to use more discourse markers to signal unambiguously.[7]

(2) Influenced by the mother tongue

Coherence is an essential feature of a good written text. Regardless of the language used in an essay, it must be both coherent and coherent so that the concepts and relationships expressed are interrelated and allow the reader to make reasonable inferences about the underlying meaning. However, the concepts

and relationships expressed in the text may be related to each other in different ways in different languages. In terms of the means of cohesion used in discourse, English is conformative, while Chinese is conformative. Clauses are conjunctive, and parallel sentences are conjunctive. In English, the temporal, logical, and syntactic relationships between sentences are expressed through words like "when", "then", "because", "therefore", or phrases like "as a result", or through the use of subordinate phrases and clauses. In contrast, Chinese uses parallel sentences, which are put together one after the other, without expressing the connection between them, but the relationship between the sentences can be understood through phrases. For example, this Chinese sentence "He is not honest, I can't trust him". The relationship between these two sentences is evident in Chinese. However, their English translation is "Since he is dishonest, I can not trust him." These two sentences are connected with the conjunction "Since" to show cause and effect.[8]

There are a large number of conjunctions and transition words in English. Sometimes these words are referred to as signal words. The main function of signal words is to combine major and secondary ideas, examples, to make sentence structures and

paragraphs more relevant. They can help the reader understand the author's order of thought more easily and improve the reader's comprehension. In contrast to English, Chinese is a language of conformity. It doesn't rely on signal words, but on the meaning of sentences to connect thoughts. Articulation and coherence are inferred, but not explicitly stated. As a result, signal words are often ignored in L2 writing. This is why Chinese students use fewer types of discourse markers than native speakers.[9]

3.2 Overused and underused of causal discourse markers by Chinese English learners

In order to better characterize the use of causal discourse markers by Chinese English learners, we need to identify those words or phrases that are overused and underused compared to native speakers. In this study, the logarithmic likelihood test and the network logarithmic likelihood test calculator: <http://ucrel.lancs.ac.uk/llwizard.html>. After the test, we selected the 7 most used and the 4 least used causal discourse markers by Chinese learners. They are listed in tables 3 and 4, respectively.[10]

Table 3 Overuse of discourse markers by Chinese learners

Causal discourse markers	IWriteBaby	BROWN
	Per1,000,000	Per1,000,000
So	10375.2	43.4
Because	4679.8	870.5
Therefore	468.1	202.1
Since	387.6	85.8
As	36.3	8.9
As a result	90.8	31.5
For	100.7	2

Based on the table above, we can clearly see that the seven words "so", "because", "therefore", "since", "as", "as a result", and "for" are used too widely in the writing of Chinese English learners. Among these seven discourse markers, "so" and "because" occupy the main position. This may be due to the fact that Chinese learners have been learning these two words since they learned English, so they always choose the most familiar causal discourse markers in their writing. At the same time, they are relatively simple words that are widely used in spoken English. Therefore, we can easily infer that Chinese students prefer to use simple and familiar discourse markers, which is consistent with the findings of He Anping and Xu Manfei (2003) that Chinese English learners tend to rely on simple and familiar words to some extent. Chinese learners use a lot of "so" in their writing to indicate results. We know that "so" is often used in informal discourse, and as such, "so" is not

only an overused word, but also a stylistically misused word. As for the overused "since", "As a result" and "Therefore", we believe that it is because they directly translated the Chinese counterparts "since" and "therefore" in the paper. In addition, the reason why Chinese learners overuse "as" and "for" may be that they ignore their difference from "because", and they are not quite sure about the correct usage of "as" and "for" when it comes to denoting cause and effect.[11]

Western culture is more tend to uses a deductive method of reasoning or argumentation, while Chinese culture is not. Chinese English learners always use the traditional Chinese way of writing essays in their essays, i.e., the method of inductive reasoning. Therefore, we believe that the Chinese writing model may have influenced learners to write in English. The writing patterns adopted by learners may affect their use of discourse markers. The study found that in Chinese composition, students often use consequential/inferential discourse markers, such as "so, therefore, then, so, thus, then", to mark the outcome relationship, draw conclusions, and conclude the essay. Similarly, when writing in English, Chinese English learners often use the English equivalents of these discourse markers in their texts to mark the same relationships. So they translate "so, therefore, so, so, thus, thus" directly into the causal discourse markers they are most familiar with, which leads learners to overuse "so", "therefore", and "as a result". Therefore, we conclude that native language migration is an important cause of the overuse of causal discourse markers.[12]

Table 4 Discourse markers underused by Chinese learners

Causal discourse markers	IWriteBaby	BROWN
	Per1,000,000	Per1,000,000
Now that	9.3	35.5
Hence	30.6	57.2
For this reason	9.6	10.8
Thus	287.6	307.6

From the table, we can see that "now that", "hence", "for this reason", and "thus" are used too little in the writing of Chinese English learners, and even some do not appear in English writing, such as "it follows that", "in consequence", "for that reason". Chinese learners try to avoid using these causal discourse markers in their writing, probably because they are not familiar with them. So we can conclude that Chinese students try to avoid more complex words and instead tend to use simple and familiar words, especially those that are widely used in spoken English.[13]

The under-use of "hence" and "thus" by Chinese English learners may be due to their excessive use of

"so" in their writing articles, Chinese learners are more familiar with "so", they lack stylistic awareness and tend to be colloquial in their writing [14]. They don't realize that "so" is mostly used only in informal discourse, while the other two words should be used in formal discourse. The reason why "now that" and "for this reason" are used less often may be that they are less familiar to Chinese learners. As Leech (2001:338) points out, learners use avoidance strategies, i.e., learners avoid unfamiliar or difficult words in the target language.[15]

4 CONCLUSIONS

In general, there are certain similarities between Chinese English learners and native speakers in the use of causal discourse markers in their writing. However, in terms of frequency of use, there are still a single type of use, excessive use of familiar causal discourse markers, and too little or avoiding the use of unfamiliar causal discourse markers. The reasons for these differences are related not only to the transfer of the mother tongue, but also to the students' avoidance strategies and lack of stylistic awareness. Therefore, teachers should pay attention to the teaching of causal discourse markers in the teaching of English writing. First and foremost, teachers should teach students that the more discourse markers they use, the more coherent the essay is. It is only when they use them appropriately that the article can be coherent. Secondly, teachers need to make students pay attention to the differences between English and Chinese styles to help students build up their sense of style. At the same time, English learners should be fully aware of the importance of causal discourse markers for English writing, and try to avoid being influenced by Chinese too much in their writing. Students should be aware that the number of discourse markers is not absolutely proportional to the coherence of the composition. In the process of learning, we should also pay attention to the differences between Chinese and foreign writing, and learn to correctly use causal discourse markers.

Although this paper has achieved some results and constructive enlightenment, there are still some limitations due to the limitation of time and energy. First, only 18 typical causal discourse markers were selected for this study. Atypical connectives which can also express causality are ignored, such as "and", and implicit conjunctions such as grammar and vocabulary are not considered. Second, the size of the two corpus is not equal. Although the data across the study have been standardized, it would be better to do a comparative analysis between corpora of equal size. Thirdly, due to the existence of some multi-semantic causal discourse markers, manual identification and selection must be carried out in this study. As a result, there may be some subjective errors in the data collection process. In view of the above limitations, the conclusions of this study need

to be further validated and supplemented by more replicate studies to make them more applicable.

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A Comparative Study of Chinese and American University Website Profiles from a Cross-Cultural Perspective

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Abstract: Based on the theory of cultural dimensions of Hofstede, this study explored the similarities and differences of cultural elements in Chinese and American university website profiles. The textual materials of college profiles on Chinese and American university websites were analyzed through qualitative analysis of the sample websites. The study found that there are significant differences in the expression of cultural features between Chinese and American university websites, reflecting the expression and focus of different cultural contexts in the two countries. This study not only enriched the understanding of Chinese and American university websites, but also provided new perspectives and insights for exploring the cultural construction.

Keywords: Comparative Study; University Website Profiles; Cultural Dimension Theory

1 INTRODUCTION

Culture and communication are closely linked, and websites, as one of the main carriers of online information exchange, present different cultural characteristics in different cultural contexts (Hall, 1976: 186).[1]

Cultural difference is one of the most basic factors that cause confrontation and conflict in cultural exchange, and many scholars began to establish their theories of cultural difference, among which Hofstede's theories have had a significant influence.[2] Therefore, using his theory to compare cultural values can expand the scope of application of the theory. The cultures of China and the United States are different in many aspects, so this paper aims to compare the cultural characteristics embodied in the websites of Chinese and American universities by analyzing the cultural elements in the introduction columns of Chinese and American universities, with a view to providing a reference for the construction of Chinese university websites.[3]

In this paper, the research method of qualitative analysis was mainly utilized, and 20 websites were randomly selected as the research samples, of which 10 websites were from China and the other 10 websites were from the United States.[4] Then, under the guidance of the theoretical framework of

cultural dimensions theory, this study uses qualitative analysis to analyze the textual materials of college profiles on American and Chinese university websites in an attempt to explore the cultural similarities and differences embodied in the profiles and to explain the reasons for the differences and similarities.[5]

2 STUDIES ON WEBSITE PROFILES

Through the collection and organization of related literature reviews, it is found that foreign research on university websites mainly focuses on the following three aspects: (1) Research from the discourse perspective; (2) Research from the cultural perspective. (3) Research from Hofstede's cultural dimension.

Many scholars have used cultural dimensions theory, especially Hofstede's cultural dimensions theory, to study university Web sites. Marcus and Gould (2000: 32-46) were two of the first scholars to use Hofstede's cultural dimensions to study cross-cultural Web sites. Callahan (2004: 257-310) used Hofstede's cultural dimensions to examine cultural differences and similarities. He selected a sample of university homepages from eight countries (Malaysia, Austria, the United States, Ecuador, Japan, Sweden, Greece, and Denmark) and used a content analysis approach to analyze these homepages based on two criteria: organization and graphic design[6]. Dormann and Chisalita (2002: 97-112) examined university websites from five countries using male, female dimensions. websites.[7] They conducted an empirical study of cultural values in the context of web page design by using a questionnaire in which people from countries with different masculinity indices completed the questions.[8] Eristi (2019: 47-59) studied cultural factors in websites according to the needs, wants, preferences and expectations of different cultures.[9] She randomly selected 15 university websites from 11 countries as a sample for this study. This study used Hofstede's (1980) five cultural dimensions to reveal cultural factors in web design by analyzing preferences, metaphors, appearance, mental models, usage requirements and navigation in different web designs.[10]

3 CULTURAL DIMENSION THEORY

Hofstede summarized the commonalities and difficulties of cultural characteristics in questionnaire data from employees of multinational corporations (IBM) in more than 50 countries and summarized four dimensions of cultural values, namely, power distance, individualism, collectivism, uncertainty avoidance and masculinity, femininity, and long- and short-term orientations.[11]

Power distance is the extent to which less powerful members of institutions and organizations within a country expect and accept an unequal distribution of power ((Hofstede, 1980: 98). Power distance deals with inequality in a country. That is, it deals with the relationship between people of different status (Gudykunst, 2002: 61).[12]

The Individualism Index deals with the relationship between the individual and the collective that prevails in a culture (Hofstede, 1980: 225). In societies with a high Individualism Index, there is a strong sense of "I" and an emphasis on individual initiative and achievement. In collective cultures, the situation is different. There is a strong sense of "we", emphasizing belonging and membership.[13]

Uncertainty Avoidance (UA) describes a tolerant attitude toward uncertainty and anxiety. Hofstede defines it as the degree to which members of a culture feel uncomfortable with ambiguity or the

unknown ((Hofstede, 1980: 161). In countries where cultures with a high uncertainty avoidance index are prevalent, people usually have more stress and urgency in their daily lives (Linell, 2001: 279). On the contrary, cultural groups with a low uncertainty avoidance index accept stress in their lives more quickly and are more patient with uncertainty (Huang, 2008: 45).[14]

Masculinity or femininity describes the prevalence of masculinity or femininity in a society. Masculinity represents a society where gender roles are significantly different. In countries with a high index in masculinity, men are expected to be dominant in the society and have qualities of strength, ambition, achievement and competitiveness (Aydn & Efif, 2010: 53). On the contrary, in countries with a high index in femininity, the quality of emotion, nurturing, affection and sensitivity is emphasized, gender roles are more equal, and people believe that spiritual communication is more important than material achievements.

Long-term orientation represents a focus on future rewards, perseverance and thrift, while short-term orientation represents a greater emphasis on the past and present, especially respect for traditions, preserving "face" and fulfilling social obligations (Hofstede, 1980: 359).[15]



Figure 1 Comparison of China and the United States in Hofstede's model of cultural dimensions

(Source: <https://www.geert-hofstede.com/>)

4 SIMILARITIES AND DIFFERENCES BETWEEN CHINESE AND AMERICAN UNIVERSITIES' WEBSITE INTRODUCTION SECTIONS

The cultural similarities in the profile section of the official websites of Chinese and U.S. colleges and universities are reflected in the absence of significant differences in the dimensions of masculinity and femininity and long-term and short-term orientation, respectively, under these two dimensions.

Hofstede's definition of the cultural dimension of

masculinity describes the gender division of labor (Jing, 2006: 21). There is a traditional gender division in masculinity-dominated cultures, where work is the responsibility of men and women should take care of the family, which leads to inequality between men and women. In contrast, there is an overlapping gender division of labor in femininity-dominated cultures, where both men and women take responsibility for work and family. As a result, men and women enjoy equal status. If this includes leadership, representation or school

activity presentations being dominated by men, it means that men have more opportunities and higher status to participate in different activities. In other words, females will have fewer opportunities to express themselves in school, but they may become gentle and submit to their gender roles instead of participating in workplace activities. Such a culture would be more masculine. In contrast, a similar number of men and women would suggest that both men and women have opportunities to participate in school activities. Furthermore, there is no significant difference between the two columns of the United States and China on this part of the comparison. In other words, both U.S. and Chinese university websites emphasize women and men equally, which can reflect the cultural values of the two countries. This result reflects that both Chinese and American university websites share similarities in their attitudes toward gender equality and both advocate gender equality.

Website design with one-level menus reflects a short-term cultural orientation, whereas website design with multi-level menus reflects a long-term cultural orientation. Therefore, in this study, the use of one-level menus and multi-level menus is considered under this dimension because it can be used to examine users' patience (Wurtz, 2005: 291). For example, the use of one-level menus indicates that users want quick access to immediate results because they only need to click once to find information. The design of multi-level menus suggests that users in the culture are patient because they have to click more to get to the target page.

Both the U.S. and Chinese sections use one-level menus more often, and multi-level menus are not used as frequently. Readers can find the information they need more efficiently and directly through one-level menus. With multilevel menus, people will spend more time to get the information they need because they have to click more times. In addition, sometimes users have to click more times to try to get to the exact web page. This phenomenon suggests that both Chinese and American university websites are looking for immediate results, which means that both cultures have similar attitudes toward time and are very efficiency-oriented.

The analysis of the study revealed significant differences in the cultural dimensions of power distance, individualism or collectivism, and uncertainty avoidance in the profile sections of Chinese and American university websites.

First, from the cultural dimension of power distance, China's power distance index is much

higher than that of the United States, which is specifically reflected in the website in that the Chinese section is more inclined to display university logos and titles that represent authority. Chinese universities give more attention to the status of the school, which can also be seen in the text of the introduction column. Take Nanjing University as an example, the school introduction is as follows: "In 1994, Nanjing University was recognized as a "211 project" university; in 1999, Nanjing University entered the first batch of "985 project" high-level universities; in 2017, Nanjing University was selected as one of the world's top universities. In 2017, Nanjing University was selected as one of the world's top universities". In contrast, American universities such as William & Mary University are introduced like this: "We are the second oldest institution of higher learning in the country and a cutting-edge research university. Building on more than 300 years of innovation and excellence, we break down the boundaries between research and teaching, students and faculty, and life and learning." Obviously, Chinese universities introduce the status of the school by showing academic achievements in detail, while American universities give a simple introduction of the school. Therefore, Chinese universities give more importance than American universities to introduce the school's iconic title in the country in the profile section.

In terms of individualistic or collectivistic cultural dimensions, American culture is considered to be representative of individualism, while Chinese culture is considered to be a typical generation of collectivism. From the viewpoint of university websites, China presents these leaders and scholars who have made outstanding achievements in great detail, highlighting their individual academic research capabilities, but aiming to reflect more on the overall academic strength of the school and the country (Chen Haiping, 2012: 91). China places more emphasis on teachers' contributions to the school and the country as a whole, which reflects the collectivist tendencies in Chinese culture. In contrast, American culture highly promotes self-efficacy, personal autonomy, and self-efficacy (Ting-Toomey, 2005: 67). These characteristics are prominent in American columns. In addition to the use of personal photographs, most American universities have a module called "Diversity" in the profile section, in which different perspectives are presented in order to demonstrate the individuality of the student or faculty member. In addition, it is worth noting that few Chinese universities have privacy statements, whereas most American universities have explicitly stated this in

the profile section (Han, 2010: 107). The privacy statement is used to state that the website will not disclose any private information of the website users, reflecting the protection of individual privacy.

In terms of the cultural dimension of uncertainty avoidance, the United States focuses more on uncertainty avoidance than China. A comparison of the navigation of American and Chinese websites reveals two modules that often appear in American websites but are not common in Chinese websites: sitemaps and free downloads. The function is that providing free downloads can help users solve some common problems quickly. American universities have more free downloads, such as annual reports that provide graduation rates. It shows that the column of US tries to avoid giving users some uncertain questions. In addition, the examination of the U.S. university profile column reveals that most of the selected samples have clearly depicted their site maps, which can help users to find their addresses easily. Free paths and sufficient information help reduce uncertainty and promote cooperation and understanding. It reflects the willingness of the American columns to be clear in order to eliminate users' uncertainty about their schools. However, the profile section of Chinese universities shows a tendency to reduce uncertainty avoidance, as it can be seen that few universities provide sitemaps and free downloads as frequently as American universities.

5 CONCLUSION

Through analysis, this study concludes that culture does have an impact on university profile columns and identifies cultural similarities and differences between university profile columns in China and the United States under Hofstede's five dimensions. The profile sections of American university websites reflect low power distance, individualism, and higher uncertainty avoidance. The website design of Chinese university websites reflected high power distance, collectivism, and low uncertainty avoidance. In addition, there were no significant differences between Chinese and American college websites in the dimensions of male and female orientation, and long-term and short-term orientation. By comparing the similarities and differences in the cultural construction of Chinese and American college websites, we should retain some website qualities that exist in our own culture, and moreover advocate that websites should pay attention to students' culture, behavioral and spiritual culture, and avoid readers' uncertainty in the construction process.

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Research on the Collaborative Education Reform of College Aesthetic Education in the New Era

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Abstract: In the context of education in the new era, collaborative education of aesthetic education in universities has become an important way to cultivate well-rounded talents. As a unique form of education, aesthetic education plays an irreplaceable role in enhancing students' aesthetic literacy, cultivating their sentiments, and stimulating their creativity. The introduction of the concept of collaborative education has injected new vitality into the development of aesthetic education, expanding its depth and breadth of education. The collaborative education of aesthetic education aims to break the boundaries between various disciplines in traditional education, and promote the organic integration of aesthetic education with moral education, intellectual education, physical education, labor education, etc. This integration is not simply a superposition, but a deep synergy in education goals, content, methods, and other aspects, forming a mutually reinforcing and complementary education system.

Keywords: Universities; Aesthetic education; Collaborative education

1. INTRODUCTION

In the vast field of higher education today, aesthetic education is like a brilliant pearl, emitting unique and charming brilliance. College aesthetic education is a deep cultivation of aesthetic ability and humanistic literacy for college students. It is not only limited to the teaching of art courses, but also a subtle spiritual nourishment that allows students to understand the true meaning of life through the perception of beauty. From the perspective of curriculum design, it covers a variety of art forms such as music, painting, dance, drama, etc., opening doors to the art hall for students. Through these courses, students can not only master the basic skills and knowledge of art, but also cultivate a keen perception and delicate emotional expression ability in the appreciation and creation of artistic works. The significance of aesthetic education in universities lies not only in cultivating individual aesthetic taste, but also in shaping social citizens with sound personalities and noble sentiments. Under the influence of beauty, students can learn to appreciate the beauty of nature and humanity, cultivate a love for life and respect for others. This pursuit and longing for beauty will become the driving force for

them to continuously move forward on their future life path, enabling them to face challenges with a positive and optimistic attitude, and embrace the world with a tolerant and open-minded heart. However, current aesthetic education in universities still faces some challenges. Some universities have insufficient emphasis on aesthetic education, relatively weak teaching staff, and limited teaching resources, which to some extent restrict the development of aesthetic education. But with the continuous improvement of society's requirements for the comprehensive quality of talents and the continuous updating of educational concepts, aesthetic education in universities will inevitably usher in a broader development space.

Analysis of the current situation of aesthetic education for college students in the new era:

In the new era, people are constantly pursuing a better quality of life on the basis of satisfying their material needs. High quality talents are one of the important goals for people to pursue a better life. Aesthetic education for college students is one of the key links in cultivating high-quality talents. Using literature research methods, this paper summarizes and compares the opinions on comprehensively strengthening and improving school aesthetic education work, on effectively strengthening art education work in higher education institutions in the new era, on comprehensively strengthening and improving school aesthetic education work in the new era, and on the white paper "Chinese Youth in the New Era", as well as the Ministry of Education's "Numerous Talks on Historical Breakthroughs in School Aesthetic Education in the Past Decade" and the annual reports on the development of art education in universities such as Tsinghua University, Sichuan University, and Heilongjiang University. The information summarizes the national, university, social And the achievements made by individual college students in promoting aesthetic education. Sorted out the problems in the aesthetic education of college students in the new era, and analyzed the reasons for the problems in aesthetic education of college students in the new era.

2. THE PARTY AND THE STATE ATTACH GREAT IMPORTANCE TO THE AESTHETIC EDUCATION OF COLLEGE STUDENTS

In 2019, the Ministry of Education issued the "Opinions on Effectively Strengthening the Aesthetic Education Work in Higher Education Institutions in the New Era", which put forward guiding opinions based on the current problems in aesthetic education in universities, reflecting the training needs of talents in new era universities, and highlighting the important significance of comprehensively cultivating the "beauty" in the education system of morality, intelligence, physical fitness, aesthetics, and labor for improving the aesthetic and cultural literacy of college students. In 2020, the General Office of the Communist Party of China Central Committee and the General Office of the State Council issued the "Opinions on Comprehensively Strengthening and Improving School Art Education Work in the New Era". Compared with the "Opinions on Comprehensively Strengthening and Improving School Art Education Work" issued by the General Office of the State Council in 2015, the term "new era" was added, emphasizing the new era characteristics of school art education work, setting higher goals and requirements, and creatively proposing a series of reform concepts and implementation measures, such as "establishing the concept of disciplinary integration", "building an art education curriculum system that connects large, medium, and small schools", and "implementing credit system management" and other new era art education concepts. In November 2022, in order to deeply implement the spirit of the 20th National Congress of the Communist Party of China, deepen the reform of aesthetic education in universities, and enhance the aesthetic perception, cultural understanding, creative practice and other literacy of college students, the Ministry of Education issued the "Guidelines for Public Art Courses in Higher Education Institutions". This series of policies and systems on aesthetic education in the new era has played an important guiding role in providing new directions and plans for promoting the deepening and refinement of aesthetic education for college students.

In order to achieve the development goals of aesthetic education reform in the new era, the Ministry of Education encourages and supports the comprehensive reform of school aesthetic education, aesthetic education teaching reform, aesthetic education research and research, the construction of national excellent traditional Chinese cultural and artistic inheritance schools and bases, and international exchanges and cooperation in aesthetic education in various regions. In 2020, the Ministry of Education decided to establish the National Higher Education Aesthetic Education Teaching Guidance Committee, providing organizational support for textbook construction, teaching method reform, faculty building, research, supervision, and evaluation of higher education aesthetic education

work. The Ministry of Education encourages college students to participate in the practice of inheriting folk literature and art, revitalizing traditional crafts, and protecting cultural heritage. It has organized activities such as "Red Cultural Relics Youth Talk" for 100 college students from 100 universities.

3. SOCIAL AND CULTURAL RESOURCES TILT TOWARDS AESTHETIC EDUCATION FOR COLLEGE STUDENTS

The literary and artistic circles actively cooperate with the aesthetic education work of college students. In recent years, the literary and artistic community has responded to the call of the Party and the state, and a large number of artists have actively contributed to the cause of aesthetic education for college students. Various social organizations related to aesthetic education, such as the Calligraphers Association, Photographers Association, and Artists Association, actively cooperate in carrying out activities related to aesthetic education for college students. Social art resources from various regions actively participate in the aesthetic education of college students, gradually filling the gaps that cannot be reached by school aesthetic education through a combination of online and offline methods. The Art Volunteer Service Center of the China Federation of Literary and Art Circles and the National Association of Literary and Art Circles jointly implement the "Dream Fulfillment Project" art training volunteer service action "Famous Masters and Teachers Talk about Art Education" online public course, which includes art education content such as film, dance, acrobatics, music, drama, painting, calligraphy, folk art, etc. The course teaches a series of open courses on art education with the theme of various art categories playing an important role in the construction of a cultural power, creating an atmosphere where the whole society attaches importance to art education.[1]

4. THE RISE OF PUBLIC AESTHETIC EDUCATION RESOURCES

Social public aesthetic education resources continuously meet the aesthetic education needs of college students, and promoting the coordinated development of various aspects of college students cannot be separated from the enrichment of spiritual life. In recent years, social public aesthetic education facilities such as libraries, art exhibition halls, museums, cultural and art galleries that benefit college students have been continuously improved. The level of public aesthetic education services enjoyed by college students has significantly improved, gradually shifting from "fresh wherever you go" to "accustomed wherever you go". According to the statistics of "Chinese Youth in the New Era", an average of one new museum is added every two days during the 13th Five Year Plan period. As of the end of 2020, there were a total of 5788 registered museums in China. In the new era, the products that

meet the needs of public aesthetic education culture for college students are becoming increasingly diverse. Traditional cultural industries such as books, television, movies, and cultural performances are rapidly developing, while cultural industries such as digital entertainment, online audiovisual, digital creativity, digital publishing, and online live streaming are emerging. College students are gradually transforming from the past "what they see" to the present "what they want to see", providing a solid foundation conducive to the development of aesthetic education for college students, and providing more possibilities for them to pursue a more advanced and tasteful life in the new era, To strengthen and improve the construction of aesthetic education for college students in the new era, the following countermeasures and suggestions are proposed:

5. DEEPENING THE LEADING ROLE OF UNIVERSITIES IN AESTHETIC EDUCATION FOR COLLEGE STUDENTS

As the main battlefield for carrying out aesthetic education for college students, universities should fully play their leading role in aesthetic education for college students, focus on creating a campus artistic atmosphere for aesthetic education, enrich the curriculum and teaching content of aesthetic education, improve the organizational structure of aesthetic education management, enhance the teacher literacy of aesthetic education, and continuously improve the effectiveness of aesthetic education in universities. The main responsibilities of the College Aesthetic Education Committee include implementing the guidelines and policies of the Party and the state on aesthetic education work, coordinating and planning the aesthetic education work of the school, building a sound implementation system for aesthetic education, leading and organizing the curriculum and related activities of aesthetic education in the school, and leading and organizing the evaluation of aesthetic education work in the school. Establish an art education center in a university. The school's art education center should be headed by the person in charge of teaching in art related colleges, and staff should be selected from the teachers of general art education courses offered by each college. The Art Education Center mainly undertakes the teaching of public art courses, guidance for student art troupes, guidance for mass cultural activities, performance venue services, and art education and research. Specifically responsible for the construction and reform of general education aesthetic education courses, developing curriculum teaching outlines and assessment outlines, and implementing curriculum teaching tasks.[2]

6. STRENGTHENING THE CONSTRUCTION OF CULTURAL QUALITY EDUCATION BASES FOR COLLEGE STUDENTS

Implement the Party's aesthetic education policy,

promote the development of cultural quality education bases for college students with distinctive features, and provide services for strengthening and improving aesthetic education for college students. The main work content of the cultural quality education base for college students includes three aspects: firstly, coordinating the aesthetic education work of various units in the school, organizing and carrying out important aesthetic education activities, and training the teacher team engaged in aesthetic education; Secondly, organize theoretical research on aesthetic education, deepen aesthetic education reform, and improve the quality of aesthetic education; The third is to summarize the work experience of aesthetic education and share the experience of aesthetic education with other universities.[3]

7. IMPROVE THE EVALUATION MECHANISM OF AESTHETIC EDUCATION FOR COLLEGE STUDENTS

The evaluation of aesthetic education in universities often focuses more on short-term quantitative results, and lacks sufficient grasp of the long-term development of aesthetic literacy among college students. Universities should construct a process evaluation based on the psychological development laws of college students and the lifelong characteristics of aesthetic education, based on the goals of aesthetic education for college students. Strengthen communication between counselors and college students, formulate targeted goals for college student aesthetic education, develop personal aesthetic education training plans for college students, establish long-term aesthetic education evaluation files for college students from enrollment to graduation, and use the aesthetic education evaluation results of each academic year as the basis for long-term evaluation of college student aesthetic literacy improvement. Universities carry out long-term training based on established training programs and goals, regularly adjust the stage specific aesthetic education goals for college students, evaluate whether they have achieved the aesthetic education goals set upon enrollment upon graduation, and regularly conduct sampling and follow-up visits on graduating college students for long-term tracking and recording. They play the long-term role of aesthetic education, accurately grasp the long-term process of developing college students' aesthetic literacy and improving their personality, and provide practical basis for improving college students' aesthetic education. Finally, make good use of modern technological means. Explore the new model of "big data+college students' aesthetic education evaluation" and "Internet plus+college students' aesthetic education evaluation", and establish a database of college students' aesthetic education evaluation.[4]

8. OPTIMIZE THE THEORETICAL

CURRICULUM AND ENRICH THE TEACHING CONTENT OF AESTHETIC EDUCATION

Increase the construction of general education and aesthetic education courses, increase the actual number of courses offered, expand the scope of art categories, optimize and upgrade compulsory courses in aesthetic education, break down the boundaries of majors, departments, and disciplines, integrate high-quality teaching resources of the whole school, form interdisciplinary teams, and highlight the characteristics of combining aesthetic education with moral education and professional education. Implementing a combination of large class collective teaching experience and small class discussion and creation, adopting innovative assessment methods, guided by traditional Chinese culture and advanced socialist culture, and encouraging college students to adopt multi-dimensional ways of expression. Secondly, strengthen the modern information construction of aesthetic education courses and continuously develop high-quality online aesthetic education courses. Introduce high-quality online open courses to provide students with more aesthetic education course resources. Adopting a combination of online and offline art education teaching methods, open to school teachers, students, and the general public, expanding the scope of curriculum benefits, and conducting a series of art education themed lectures based on the concept of general education. Finally, fully utilize the second classroom in universities as an important battlefield and platform for classroom teaching, and implement the important task of educating students through aesthetics. Experience the aesthetic taste of different works, expand the artistic perspective of college students, enhance their cultural awareness and aesthetic appreciation ability, and ensure the effective implementation of aesthetic education for all majors in the school. Actively introducing local traditional culture and craftsmanship content, promoting the inheritance and innovation of Chinese traditional culture in aesthetic education classrooms, organically integrating the enlightenment of history and the influence of humanistic arts, and forming a scientific and effective teaching model of Chinese traditional culture. Finally, further improve the practical course system and teaching mode, and increase the content of aesthetic experience in teaching activities and design practices such as course construction, teaching mode reform, design training and application, highlighting the combination of aesthetic education teaching, creation, theory and practice, and providing students with a comprehensive aesthetic education experience that emphasizes both theory and practice. Encourage students to engage in independent artistic creation, allowing them to quickly enter a learning state through daily experience, scientific training, and other knowledge backgrounds. Through practical experiences such as hands-on creation and work

display, stimulate the intuitive aesthetic psychology hidden deep in the soul for a long time, integrate personalized emotional consciousness into the creative process, form works that can be used for mutual display and communication, stimulate students' innovative thinking, cultivate cooperation ability, and improve comprehensive literacy.

9. STRENGTHENING THE CONSTRUCTION OF THE TEACHING STAFF AND IMPROVING THE TEACHER QUALITY OF AESTHETIC EDUCATION

Actively tap into the potential of existing teachers in universities for aesthetic education, and select teachers for aesthetic education throughout the school. Facing the whole society, we will focus on recruiting, screening, and cultivating a group of aesthetic education teachers with comprehensive educational and teaching abilities and mastery of modern educational technology. Inviting renowned aesthetic education teachers from primary and secondary schools to serve as guest teachers in universities, hiring professional college teachers, social art group artists, and industry experts as external part-time teachers to offer public elective courses, second degree and minor course groups, guide students in artistic practice activities, comprehensively empower various cultural and artistic competitions and activities on campus, and gradually form an experienced, abundant, high-quality, and virtuous team of aesthetic education teachers. Organize teacher training for art education to promote the improvement of teachers' skills in art education teaching and research. Regularly invite authoritative experts to hold special lectures on aesthetic education, and increase their aesthetic knowledge, abilities, and methods in special teacher training or lectures, in order to enhance the aesthetic awareness and literacy of full-time teachers of aesthetic education, ideological and political theory courses, and professional course teachers in universities. Organize demonstration class observation activities for aesthetic education, refine and solidify the already formed teaching results, and promote experience exchange and learning among teachers. Establish a team of art education researchers to lead the school's teaching and research work. Establish a special group for aesthetic education research, take the lead in conducting scientific research and experimental work on school aesthetic education, and provide reference for the progress and development of aesthetic education. Encourage teachers to fully explore and utilize the commonalities of aesthetic education in different disciplines, actively carry out teaching and research activities on aesthetic education in the context of disciplinary differences, inspire students to recognize and understand the beauty of their profession, establish professional aesthetics, and provide spiritual motivation for the professional learning of college students. Improve the working

mechanism of art education teachers. Establish a sound incentive mechanism for art education teachers, increase funding investment, promote cooperation, exchange, and experience sharing among art education teachers in primary, secondary, and tertiary schools, increase the work allowance for art education teachers, and mobilize their enthusiasm and initiative in art education work. Secondly, establish a human resources database, including a database of judges and experts, a stage cooperation database, a host and etiquette database, etc., to provide technical support for improving the quality of aesthetic education work.

10. REFORM THE TEACHER EVALUATION MECHANISM

Explore professional title evaluation methods that are more in line with the characteristics of the art education discipline, and incorporate the workload of art club guidance and classroom activity guidance undertaken by teachers into the professional title evaluation criteria. In the policy of teacher awards and evaluations, it is important to ensure the ownership of art education teachers and stimulate their enthusiasm for art education. Secondly, supervising and inspecting the work of aesthetic education in universities is the basic content of aesthetic education evaluation in universities. Finally, establish a big data platform for evaluating the teaching quality of art education teachers. The evaluation system for the teaching quality of art education teachers involves a large amount of evaluation data and a wide range of content. Traditional evaluation methods are difficult to accurately and comprehensively analyze the real-time situation of art education. Universities should leverage the advantages of scientific and accurate big data evaluation, build a big data platform for evaluating the teaching quality of art education teachers, and provide technical support for establishing effective feedback mechanisms for art education among college students in the new era.

Artists are the engineers of the soul, capable of inspiring thoughts, warming the soul, and shaping life. They encourage outstanding literary and artistic workers, inheritors of intangible cultural heritage, and social art groups to enter universities and approach college students, creating more literary and artistic works that meet the aesthetic needs of college students in the new era. Encourage universities to cooperate with theater social and artistic groups, the Chinese Academy of Calligraphy and Painting, and the Calligraphy and Painting Art Research and Creation Center to strengthen the practice and research of aesthetic education, and carry out activities such as the "Chinese Culture Lecture Hall" and "Chinese Culture Tour". Strengthen communication and cooperation between universities and mass art groups, encourage and support activities of elegant art on campus, invite artists with profound

theoretical knowledge in aesthetic education and skilled folk artists to participate in the practice of college student aesthetic education, and lead college students to approach art, experience classics, and cultivate their sentiments. The introduction of elegant art into campus should not only reflect the political and systematic nature of aesthetic education in the new era, but also highlight its national characteristics. The Leibo Ethnic Music Special Session "New Journey Kasasha" entered Xihua University, focusing on the original ecological program of Leibo, the hometown of Yi folk songs. Through the improvement and enhancement of experts from Xihua University and other universities, the ideological, artistic, and regional characteristics were integrated, and the theme of poverty alleviation and rural revitalization ran through the entire performance, aiming to guide college students to cultivate patriotism, cultivate national emotions, cultivate moral character, and strengthen cultural confidence. It is a typical case of collaborative aesthetic education in the new era that is worth learning and learning from all over the country.

11. CONCLUSION

Aesthetic education is not only an important part of comprehensive quality cultivation, but also an effective way to shape the good character of college students. It is also a key link for universities to implement moral education and shoulder the important mission of cultivating versatile talents with all-round development. It is a lasting driving force for achieving the great rejuvenation of the Chinese nation. In the new era, with the development of science and technology and the rapid dissemination of online information, the aesthetic consciousness, aesthetic concepts, and aesthetic behavior of college students have undergone great changes. Aesthetic education must make reforms and innovations according to the new changes, highlighting the political, ethnic, and systemic new characteristics of aesthetic education in the new era. In the new era, the Party and the state have placed aesthetic education in a more important position, and social resources have begun to tilt towards aesthetic education. Universities are constantly adjusting the talent training programs for college students in aesthetic education, and the enthusiasm of college students to participate in aesthetic activities has also increased. However, under the constraints of insufficient guidance in aesthetic education in universities, weak positive guidance in social literature and art, unclear role positioning in family education, and weak subjectivity awareness among college students, there are problems that need to be further improved in the popularization of aesthetic education in universities, the impact of negative social trends on aesthetic education urgently needs to be eliminated, and the aesthetic values of college students need to be further corrected. Therefore, in response to the existing

problems in aesthetic education for college students, it is necessary to deepen the leading role of universities in aesthetic education for college students, strengthen the supplementary role of society in aesthetic education for college students, and promote the high-quality development of aesthetic education for college students in the new era.

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Research on Adolescent Mental Health under Quality Education

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Abstract: This paper aims to explore the impact of quality education on adolescent mental health. Through the analysis and discussion of the definition of quality education, the importance of quality education and the promoting effect of quality education on adolescent mental health, the paper aims to deeply understand the value and significance of quality education in improving the level of adolescent mental health. At the same time, this paper will also introduce some effective quality education measures, in order to provide educators, parents and social guidance on the development of adolescent mental health.

Keywords: Youth; Quality education; Mental health; Problems; Countermeasures

1. INTRODUCTION

Mental health education is not only an important aspect of the realization of quality-oriented education, but also a prerequisite for the comprehensive development of adolescent quality. It provides an important and effective way for the healthy growth of teenagers, and it is also one of the extremely urgent requirements for youth education in modern society. Based on the concept of quality education, it is essential to examine the mental health education of the teenagers and focus on the actual mental quality of the teenagers.

2. OVERVIEW

2.1 Quality education

Quality education refers to the educational thought of cultivating students in an all-round development. Its core is to emphasize the comprehensive, diversified, developmental, innovative educational concept, pay attention to the development of students' quality, ability, knowledge and other aspects, and emphasize the students' personality, emotion, psychology, moral character and other aspects of education, so as to comprehensively improve the students' comprehensive quality (Ren Li, 2016). The purpose of quality education is to cultivate a healthy personality, a positive state of mind and a noble moral character, so that students can adapt to the needs of the society and make contributions to it, but also to make students have good mental health and development potential.[1]

2.2 Mental health

Mental health refers to a continuous and actively developing state of mind, in which the subject can make good adaptation and give full play to their

physical and mental potential. Mental health education is an important component of the "new health education" (Taylor, S.E., & Brown, J.D.1988) . It aims to cultivate physical and mental health social citizens, through the use of health management methods, to the improvement of campus environment, functional environment, the improvement of humanistic environment, teachers and students two main body, to provide scientific, healthy and professional guidance."New Health Education" has built a special health guidance room (psychological consultation room) in the school, with professional psychological counselors stationed in the school for a long time to guide students' healthy psychological development by offering psychological courses and extracurricular activities (Yu Guoliang, Wang, 2015). At the same time, the "family chat room" is opened to open the channel for the connection of family love and pave a smooth way for the healthy growth of students.[2]

2.3 Teenagers

Adolescents are people between the ages of 13 and 19, which is usually considered as the transition from childhood to adulthood (Xiao Longjiang, 2000). Age of starting and ending in adolescence may vary depending on the cultures and countries. At this stage, adolescents are at a critical period of physical, psychological and social development, facing many physical and psychological changes. They gradually emerged from their families and began to face a broader social and learning environment. There are many new interests, needs and responsibilities in teenagers, as well as a series of challenges and pressures. Therefore, the adolescent is a period is an important growth stage, but also a key period to pay attention to and guidance.

2.4 Mental health education

Mental health education is an education that cultivates students' good psychological quality and promotes their overall quality according to the law and the characteristics of students' physiological and psychological development (Meyer, I.H , 2003).[3] The main content of mental health education is the maintenance of students' mental health, which is mainly oriented to all students, cultivating students' psychological quality and improving students' basic quality through routine education and training. Students' psychological behavior problem correction, which is for a small number of students with psychological, behavioral problems to carry out

psychological counseling, behavior correction training teaching content, mostly belong to the category of correction.[4]

2.5 Relationship between quality education and mental health education

Quality education and mental health education are two closely related concepts, and there are interactive and mutual promotion relations between them.

Quality-oriented education refers to the educational concept and practice of comprehensively improving students' comprehensive quality. Quality education emphasizes the development of students' intellectual education, moral education, physical education, aesthetic education and other aspects, to help students develop in an all-round way. In quality education, mental health education is an important part (Wang Jian, Zhang Dajun, 2005).[5]

Mental health education refers to the education of imparting mental health knowledge, providing mental health services and guiding students to form a good mental health attitude and mental health behavior (Zou Xiangpu, 2005). Mental health education aims to help students understand and understand their emotions, emotions and behaviors, and to develop positive psychological qualities and the ability to cope with stress.

The goal of quality education is to cultivate students 'all-round development, and to pay attention to cultivating students' psychological quality and mental health (He Anming, 2005). Mental health education provides theoretical knowledge and practical skills to help students to better achieve the goal of quality-oriented education. Quality education focuses on the overall development of students, while mental health education focuses on the students' mental health status and needs (Cong Weibo, 2020).

In the process of implementing quality-oriented education, mental health education can help students to better adapt to changes, deal with relationships, solve problems and deal with challenges, so as to improve students' comprehensive quality and self-management ability. At the same time, quality-oriented education also provides a platform for the comprehensive development of mental health education, and provides a good environment and conditions for students' mental health.

Therefore, quality education and mental health education are interdependent and mutually promoted. Through organic combination, students can lay a foundation for all-round development and help them become mental health and high-quality modern citizens.

3. UNDER QUALITY EDUCATION, THERE ARE PROBLEMS IN ADOLESCENT MENTAL HEALTH

3.1 Great academic pressure

Quality-oriented education focuses on cultivating students 'overall quality, but in the implementation process, it may increase students' academic burden

and lead to excessive academic pressure. Long periods of study stress may lead to anxiety, depression and other psychological problems.

3.2 Strong competition

Quality education emphasizes the cultivation of comprehensive ability in various aspects, which may lead to the excessive competitive pressure among students and the more common psychology. Excessive competition will bring negative emotions such as depression and low self-esteem to teenagers, and affect their mental health.

3.3 Social issues

Some schools may pay too much attention to the cultivation of students 'personal ability, and ignore the cultivation of students' social skills and interpersonal skills. This may lead to some students' difficulties in communicating with others and resolving conflicts, which affects their mental health.[6]

3.4 Self-identity problems

Quality education that emphasizes diversified development may, to some extent, deepen students' confusion of self-identity. Students need to face more choices and challenges, which may lead to doubts about their values and interests, and affect their mental health.

3.5 Lack of emotional education

In quality education, emotional education may be ignored or not paid enough attention to. Lack of developing emotional expression and processing skills may lead to the lack of effective strategies in adolescents when coping with emotional problems and increasing mental health risk.

For these problems, schools and families need to focus on adolescent mental health education and support. Problems can be solved by strengthening mental health education courses, providing psychological counseling services, encouraging active coping with stress, and establishing a good school-family communication mechanism. At the same time, all sectors of society also need to pay attention to the mental health problems of teenagers and provide corresponding support and resources.

4. THE CAUSES OF ADOLESCENT MENTAL HEALTH PROBLEMS UNDER QUALITY EDUCATION

4.1 School pressure

Quality education focuses on cultivating students 'overall quality, but in the implementation process, it may increase students' academic burden. Schools require students to perform well in all aspects to meet the needs of multiple evaluations, which can bring them academic stress and lead to mental health problems.

4.2 Family Expectations

In the quality education environment, families may have too high expectations for their children. They may want their children to perform well in all aspects in order to meet social expectations. This excessive

expectation pressure can increase the burden of students and produce mental health problems.

4.3 Competitive pressure

Quality education emphasizes diversified development, and the competitive pressure among students also increases accordingly. They need to perform well in all fields and compete with other peers, which may lead to psychological problems such as anxiety and low self-esteem.

4.4 Social Troubles

Quality education focuses on the cultivation of students' personal ability, but sometimes it may ignore the cultivation of students' social and interpersonal skills. Some students may therefore have difficulties in communicating with others and resolving conflicts, which may affect their mental health.

4.5 self-identity

Quality education encourages students to develop diversified ways, but for some students, facing more choices and challenges, they may have doubts about their own interests and values, leading to self-identity confusion and affecting their mental health.

4.6 Lack of emotional education

In quality education, the attention to emotional education is not enough, the lack of emotional expression and processing ability cultivation, make it difficult for some students to effectively deal with emotional problems, increasing the risk of mental health.

Understanding these causes helps schools and families to pay better attention to, understand and support students' mental health, providing corresponding education and resources to help them cope with difficulties and stress

5. COUNTERMEASURES AND SIGNIFICANCE ANALYSIS OF THE EXISTING PROBLEMS OF ADOLESCENT MENTAL HEALTH UNDER QUALITY EDUCATION

5.1 Countermeasures for adolescent mental health problems under quality education

5.1.1 Reduce the academic pressure

Schools should set up their academic burdens reasonably to avoid giving too much tasks and pressure for students. At the same time, it provides learning support and guidance to help students reasonably plan their learning time and methods and establish scientific learning habits.

5.1.2 Increase family emotional support

Parents should pay attention to their children's mental health, establish good communication and parent-child relationship with their children, do not excessively pursue grades, give them emotional support and encouragement, and let them feel understood and supported.

5.1.3 Cultivate a positive attitude

Schools and families should educate students to correctly handle the concept of competition and success, so that success is not only good grades, but

also success in personal quality and meaning. At the same time, cultivate students' self-confidence and positive attitude, and help them to establish a correct self-evaluation.

5.1.4 Strengthen the cultivation of interpersonal skills

Schools can carry out targeted social skills training and teamwork activities to help students improve their interpersonal skills, conflict-solving skills and reduce social distress.

5.1.5 Provide career planning and counseling

The school can provide career planning and counseling services to help students understand themselves, determine their interests and development goals, and reduce the uncertainty and self-identity of the future.

5.1.6 Strengthen emotional education

Schools and families should pay attention to cultivating students' emotional expression and processing ability, and provide emotional support and emotional education courses to help students effectively deal with emotional problems and enhance their mental health.

In addition, schools and families can also strengthen mental health publicity, provide psychological counseling and support services, and establish a diversified mental health support network to help students solve psychological problems in a timely manner and maintain physical and mental health.

5.2 Significance of cultivating mental health education for teenagers under quality education

5.2.1 Promote physical and mental health development

Mental health education can help teenagers understand their emotional and psychological needs, learn to deal with negative emotions such as stress, anxiety and depression, so as to improve their psychological adaptability and promote physical and mental health development.[7]

5.2.2 Establish a positive psychological concept

Through mental health education, teenagers can establish correct psychological concepts, understand the importance of mental health, understand the normality of psychological problems, and learn positive psychological adjustment strategies, and improve their psychological resilience and anti-frustration ability.

5.2.3 Enhance the self-cognition and self-management ability

Mental health education helps teenagers to better understand themselves, including personality characteristics, interests, advantages and limitations, and then learn how to manage their emotions, emotions and behaviors, so as to face various challenges in life more confidently and mature.[8]

5.2.4 Promote interpersonal communication and social adaptability

Mental health education can help teenagers develop good interpersonal skills, learn to build positive relationships, conflict resolution and cooperation with

others, and improve interpersonal communication and social adaptability.

5.2.5 Prevent and reduce the occurrence of psychological problems

Through mental health education, teenagers can understand the signs and early warning signals of mental health problems in advance, learn to take the initiative to prevent and deal with psychological problems, reduce the probability of psychological problems, and improve the overall level of mental health.

In short, the cultivation of mental health education is of great significance to teenagers, which not only has a positive impact on their personal physical and mental development, but also helps them to better adapt to the society and grow healthily into useful talents in the society.[9]

6. CONCLUSION

The outlook of mental health under quality education is to cultivate individuals who develop all-round way and actively adapt to the society, have the ability to deal with difficulties and challenges, have positive psychological quality and values, and have good interpersonal relationship and social skills. This will provide a solid foundation for their future development, and make them become a meaningful and fulfilling life, so it is extremely important to cultivate the good mental health of teenagers.

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The Community Writing in *Island of the Blue Dolphins*

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Abstract: *Island of the Blue Dolphins*, written by American writer Scott O'Dell, is a novel that covers the relationships in family, tribe, race, and nature. It is not only a children literature, but also conveys the value of establishing orderly relationships between individual and society, as well as between human and nature. This paper will explain the writing of community in the novel from four aspects: relative, region, spirit, and ecology, aiming to reveal O'Dell's hope for achieving harmonious, unified, symbiotic coexistence of human, society, and nature by establishing different community relations.

Keywords: Consanguineous Community; Regional Community; Spiritual Community; Ecological Community

1. INTRODUCTION

Island of the Blue Dolphins, written by the famous American writer Scott O'Dell, is a classic work of children's literature. This work won the two highest honors of the International Children's Literature Awards, "Newbery Medal for Children's Literature" and "International Hans Christian Andersen Award" for O'Dell. The prototype of the protagonist is a girl who has been living alone on a small California island for eighteen years. The story is about an Indian girl, Karana, who, after the relocation of her entire village, lives alone on an isolated island resembling a sideways lying dolphin for eighteen years, where she undergoes a transformation from fighting against each other to coexisting with the creatures on the island peacefully. She is often regarded as a women's version of Robinson Crusoe.

A community is a group of people living together in the same place who are able to live peacefully with each other and help each other because they share common habits, interests, and culture. Sociologist Zygmunt Bauman defines community as "groups, organizations at various levels that exist in society and are formed on the basis of common subjective or objective characteristics (including race, perceptions, status, encounters, tasks, identities, etc.) (or similarities)." (Bauman, 2003:1) Bauman sees community as a positive word that signals happiness, security, warmth, and implies the search for a secure and stable life in which the members of the society are able to remain fundamentally united. Tönnies, on the other hand, subdivided community into consanguineous community, regional community and spiritual community. According to him, the

consanguineous community is the foundation of a unity of action bound by blood ties; above it is developed the regional community, whose members often live in close proximity and together; and the regional community extends upwards through inner emotions to form a purely spiritual community in which people support for each other. The three relationships are closely linked and progressive, becoming an organic whole. Regardless of the definition and classification of the community, the maintenance of the community still relies on the emotional identity of the internal members of the collective. Therefore, under the premise of increasing social mobility brought about by the continuous development of modern society, the establishment of a community of concern is conducive to easing tense interpersonal relations in modern society, dissolving social conflicts arising from the desire to obtain more benefits, helping people find a sense of security and a sense of belonging, and constructing a more harmonious relationship between human beings, society, and nature.

2. LINEAGE: THE CONSANGUINEOUS COMMUNITY

"Community is a welcoming place, a warm and cozy place It is like a home, the inside of a home, a community in which we are able to relax" (Bauman, 2003:2) Blood is the most basic connecting bond of human beings, and any form of community is first embodied in the fusion and close relationship of blood. In *Island of the Blue Dolphins*, kinship is embodied as parent-child, sisters, and sister-brother.

Human kinship is the foundation of ethical and moral principles, and Karana has a sense of reverence and obedience to her father, a sense of caring and understanding to her sister, Ulapa, and a deep bond of love and affection to her brother, Rameau. The story spans eighteen years and begins with Karana, the daughter of Kovig who is the headman of the village of Karas-At, has just turned twelve years old. Her father, Kovig, makes a deal with the Aleuts who come to the sea to hunt for the benefit of the whole village, but at the end of the hunt, the treacherous Aleuts refuse to achieve their promise, so the two sides engage in a fierce battle. In this battle, her father and most of the men in the village are killed, leaving the village in a state of sadness and desolation. The father is "so tall, strong and kind" (O'Dell, 2011:24) to Karana, he is a hero to the family and to the village as a whole. The death of the father creates a rift and a crisis in the

consanguineous community as a result. The three Karana siblings, having lost their mother at an early age, and now that their father has been killed in battle, "Ulapa and I are bent on bearing our mother's burden" (O'Dell, 2011:24), and the two older sisters are attentive and caring to the younger brother, who is often mischievous. As the entire village prepares to move away from the place where their ancestors have lived for generations on the white man's boat, Karana is surprised to find her brother Ramo missing, having returned to fetch his fishing dart gun and left it on the island. At this time, her sister Ulapa has fallen in love with the village Nango, Karana's responsibility to take care of her brother has become heavier, in her plea for the merchant ship to return to take Ramo in vain, Karana is not afraid of the sea's roughness, she crosses the deck, and chose to swim back to the shore, back to this island where her brother left. At this point, Karana has sacrificed herself and cared for her brother, giving up her own future and destiny to be by his side. Sadly, however, her brother Ramo was bitten in the throat during a fight with a wild dog and died on the island, thus beginning Karana's eighteen years on the island. Despite the death of her parents, a battle that tore the family apart, and the collapse of the stable family structure, the strong bond created by blood is hard to break. In the absence of a parent-child relationship, Karana struggles to maintain the bond with her sister and brother: she never complains about her choice. Karana cares for her sister and hopes that her sister Ulapa will be able to spend a happy life with her lover, Nango, so she takes the responsibility of accompanying and caring for her brother on her own shoulders, and she loves and cares for her baby brother, never complaining about the opportunity he missed because of his capriciousness, but giving him hope instead. She loved and cared for her young brother and never complained that he missed the opportunity to leave because of his willfulness, but instead gave him hope and encouragement, telling him that the merchant ship would come back to pick them up again someday. So, even though the sister boards the ship and goes away, and the brother meets with a terrible accident, O'Dell is trying to convey the meaning of the value of a close blood community from the experience of Karana's family.

Kinship is the most basic medium of community connection. It is because of love and care and the shared responsibility among members to sustain the blood community that a harmonious and orderly family environment is created. It is only when there is genuine love between husband and wife, parent and child, that the significance of the family is manifested and the consanguineous community has the inexhaustible impetus to develop in a firm and stable manner.

3. HELPING EACH OTHER: THE REGIONAL COMMUNITY

Regional community also arise due to geographical

proximity. According to Tönnies, the regional community are based on "communal ties based on the possession of land and cultivated land" (Tönnies, 1999:87), and neighborliness is the main form of such communities. Members of the community are also expected to consciously follow the code of conduct within the community.

In *Island of the Blue Dolphins*, villagers living in the village of Karas-At have formed a stable and harmonious regional community within this village precisely because they live in close proximity to each other, work together, support each other, and share a common code of conduct and religious beliefs. In a patriarchal society such as Karas-Alt, they have been living and working together for generations. There was a clear division of labor in that women were expected to "stay at home and cook and sew and do nothing else" (O'Dell, 2011:24), they were isolated from the world outside of the home, and it was the men's responsibility to go out and hunt and provide for the family. The landing of the Aleuts caused a great shock to the geographic community that had been exclusively within the village of Karas-At. On the one hand, the cooperation that the Aleuts and the village of Karas-At had entered into allowed them to form a temporary communal property. These Aleuts came to the island to catch sea otters, and according to the agreement they were supposed to compensate the village of Karas-At with a share of what they brought. On the other hand, although the two parties live together on a piece of land and seemingly leave each other alone, there is always a hidden danger buried under the surface harmony. The sharing of sea bass provokes the first confrontation between the two parties, and father Kovig, as the head of the village, refuses to share his catch of sea bass with the Aleuts; then the Aleuts catch more and more sea otters on this island of dolphins, and blood stains the sea, and on a cloudy day, on the eve of a storm, the co-operation between the Aleuts and the village of Kalas-At breaks down, and it becomes the trigger for the holocaust that befalls the whole village, killing most of the strong laborers of the village.

Anderson argues that although inequality and exploitation may exist within a people, the people are still imagined as a community because of the "deep, egalitarian comradeship love" (Anderson, 2005:5) that exists within the people. In an Indian tribe such as this, despite the inequality and stigmatization of women, people living together in the same area will act together to protect the interests of the geo-community in the face of shared threats. When the village is in danger, all villagers protect the common home. "The men went ahead with weapons in their hands and the women followed close behind" (O'Dell, 2011:18), and almost no one ever left the battlefield, even when it was a battle of pebbles against pebbles, in which more than half of the men of the village were killed, and every single one of them was wounded for it. Apart

from that, every man in the village obeys the orders of the headman of the village, who follows the village's laws to the letter, and the women, who in the past weren't allowed to make weapons or even go out hunting, now have to take the place of the men, and every man has his own job. The common geographical location usually allows the people to establish close ties, people share the same destiny, and this territory becomes a common home for the people, thus the geo-community is maintained. Eventually, the geo-community of the village of Karas-At began to decay when the new headman, Khemki, offered to go to a country to the east to find a new place to settle down, and the entire tribe had to face removal due to the massive and indiscriminate killing of sea otters by the Aleuts, and the risk of the village being landed by outsiders again at any time. The fact that the merchant ships took almost all of the villagers with them became an outward sign of the deconstruction of the geo-community. The villagers moved into an unfamiliar territory, and the new cultural intermingling and collision would inevitably weaken the role of the primitive tribe as a link between the villagers, making the form of geo-community in the village of Karas-At inevitably come to an end.

O'Dell conveys the important value of the existence of the geo-community through the experience of Karas-At village from peace and tranquility to decline. The regional community, which connects each individual through region, depends on the proximity of its members. However, the construction and development of the community requires the participation of each member as an equal in the governance and maintenance of the community.

4. MUTUAL APPRECIATION OF CIVILIZATIONS: THE SPIRITUAL COMMUNITY

According to Tönnies, a spiritual community is "the highest form of community" (Tönnies, 1999:65). This spiritual community manifests a spiritual interrelationship in which members have strong emotional resonance with each other and are connected to each other as a spiritual community through the pursuit of common values. The form of this community is expressed in friendship.

In the novel *Island of the Blue Dolphins*, not all of the Aleuts turn on the Indian tribesmen. While Karana is living alone on a deserted island, the Aleuts once again come to Dolphin Island to hunt sea otters. She was alone and had no choice but to hide in a cave and secretly observe their actions to avoid another confrontation. One of the Aleut girls accidentally spots Karana in hiding, and both girls are initially wary of each other, with Karana even wanting to take a javelin and throw it at "one of the Aleuts who killed my kin" (O'Dell, 2011:107). But a smile dissolves the hostility, and over the course of their time together, Karana slowly lets her guard down and tells the Aleut girl Tutok her real name, and they spend time together in the sun, teaching each other their own language,

exchanging gifts, and hugging each other tightly as they part ways. The two girls eventually become close companions on this desert island. O'Dell also intends to convey in his work that love and friendship between people can transcend cultural and geographical barriers. Tolerance and forgiveness should also become important principles in interpersonal relationships. Not only that, the spiritual community is constructed through the common interests and mutual emotional identity between Karana and Tutok, who use sincerity to resolve conflicts, and the friendship between them becomes the external manifestation of the spiritual community. Community of spirit can transcend racial and cultural differences, and it can intertwine people's destinies, magnify their commonalities and reduce their differences. For Karana, who lives alone on the desert island, the community of spirit with the foreign girl Tutok gives her spiritual comfort when she is alone in the future, and she misses the time they spent together, even though the community of blood and the community of land have collapsed.

The interaction between Karana and Tutok breaks through the threshold of their identities, and the two cultures are constantly exchanged and fused in their daily interactions. Homi Bhabha argues that different cultures are not always isolated and different, but often interact with each other, which leads to cultural mixing, which ultimately leads to a kind of cosmopolitanism. Despite the conflict of interest between the Aleuts and the Indian tribes on Dolphin Island, the friendship between Tutok and Karana proves that different cultures can accept each other with openness and tolerance. Sincerity and friendship are the foundation that binds the two girls together, and are important elements that can hopefully bring civilizations together. Under the trend of increasing cross-cultural exchanges, acceptance of different cultures can help realize intercultural exchanges and integration, and thus build a deeper spiritual community based on cultural identity.

In his works, O'Dell criticizes the Aleuts for their plundering as colonizers, and opposes the measures of resolving conflicts through the use of force. He aspires to a peaceful life, and believes that there is an opportunity for the races representing different cultures to break down the antagonistic relationship and to cope with the realistic impact brought by multicultural diversity. The formation of the spiritual community is conducive to the formation of a sense of psychological identity and belonging within its members, which in turn generates a strong cohesion of the community. The construction of a spiritual community allows people to generate spiritual and emotional ties, which can help people support each other and draw strength.

5. HARMONIOUS COEXISTENCE: THE ECOLOGICAL COMMUNITY

Since the development of human civilization, the

relationship between human beings and nature has become a dichotomy, i.e. human beings have been exploiting natural resources in an uncontrolled manner in the image of conquerors. After the Industrial Revolution, the capitalist mode of production further deteriorated the relationship between man and nature, unceasingly controlling and seizing natural resources. As Rachel Carson points out, the idea that any kind of life form living on the land should be an interdependent and mutually beneficial relationship in itself, yet man's decision to protect or kill a certain plant or animal is made only in terms of the stakes that this life form has for mankind.

At the beginning of the novel, O'Dell sees from Karana's point of view the brutalization of the island's sea otters by Aleutian hunting: they leave the island by boat at dawn and wait until dark to return with their hunted sea otters in tow. "The beaches in the morning were full of skinned sea otters, and the waves were red with blood" (O'Dell, 2011:16). The economic benefits from the sea otter skins made the intruders of these islands become insensitive, even pointing their dart guns at humans in order to gain more profit, and started the struggle and killing process. Not only these foreign invaders who plundered the wealth, the island's own inhabitants also did not stop the demand for natural resources, food and clothing from the island of all things: they fish nets birds as food, bones as earrings, walrus ivory seal tendons strung into necklaces, the girls love beauty draped in sea otter shawls, wearing a partridge dress, complete disregard for the spirit of all living things, that the resources are not inexhaustible. The Aleuts and the village of Karas-At fight for profit, but do not know how to protect the preservation of natural life.

Leopold, in his *A Sand County Almanac*, proposes a land ethic that deals with the relationship between man and the land and between man and the plants and animals that thrive on the land, arguing that man, the soil, the water, the plants, and the animals all live in the same community, and that "the land ethic is to transform the role of man, which appears in the community as a conquering figure, into that of an equal member and citizen" (Leopold, 2019:225). It is only by placing humans on an equal footing with all things natural that humans and nature can develop each other and live in harmony. Although Karana is also a member of the islanders, her attitude towards nature is totally different. Karana respects and loves nature, and from the very beginning she realized that the creatures on the island should be the friends of mankind. It is because of this love of nature that she befriends the animals and stops hurting them to satisfy her own desires. Karana has realized that "animals and birds are just like people, even though they don't say the same things or do the same things. Without them, the earth would be boring" (O'Dell, 2011:121). She is a caretaker of nature; faced with sea otters strewn across the landscape, Karana deplores the fact that sea

otters were almost killed by the Aleutians with very few of them left; when she sees seagulls accidentally falling on the beach, she gives them a patient treatment and cares for them; when faced with a severely injured sea otter, she can empathize with it and decisively end its life to spare it from the torment and pain. Nature has also become a shelter during Karana's wandering on the desert island, the stars in the sky, the reefs on the beach, and the waves all bring Karana spiritual solace, the sea otters and seagulls that she has saved, and the wild dogs around her all bring her joy and strength. At this time, Karana has formed an intertwined, harmonious and caring ecological community with the surrounding environment, supporting and relying on each other. Karana has never felt lonely and uncomfortable during her eighteen years on the island, on the contrary, she was even reluctant to leave. Karana loves and cares for the nature, and the nature returns to her, establishing a tolerant and generous intimate relationship with each other, truly realizing the ecological ideal of harmonious coexistence between human beings and nature.

Through the establishment of different attitudes towards nature in his works: the Aleutians and the people of Karas-At village, who plundered the natural resources infinitely, were subjected to natural retaliation, the land was stained red with blood, and natural disasters kept attacking; while Karana, who coexisted with nature harmoniously, lived a happy life in the Garden of Eden, which reflected O'Dell's hope for the establishment of an equal coexistence between human beings and nature, as well as his beautiful vision for the establishment of a harmonious eco-community. The book reflects O'Dell's hope for the establishment of an equal symbiosis between human beings and nature and his vision of a harmonious ecological community.

6. CONCLUSION

From *Robinson Crusoe* to *Island of the Blue Dolphins*, people's attitude towards nature has undergone a transformation from endless exploitation to the protection of nature, and human beings have gradually shifted from the conqueror of nature to the image of the protector. In *Island of the Blue Dolphins*, O'Dell pays attention to the relationship among human beings, between human beings and society, and between human beings and nature, and reveals the important value of creating a community centered on kinship, region, spirit and ecology for easing conflicts, coping with disasters, and maintaining ecological balance. Human beings share the same destiny, and human beings and nature are also closely related. Only by establishing a good community relationship and strengthening the cohesion within the community can we work together and develop together.

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The Absurdity of Binary Opposition in the Crucible

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Abstract: The *Crucible* is another masterpiece by Arthur Miller, a famous American playwright. This play is based on the Salem Witch Trials that happened in 1692 and there are varieties of binary opposites, such as male and female gender opposition, devil and angel, hell and heaven opposition, and the theocracy and human rights opposition. The absurdity is all over it, which also makes this play more different and becomes a classic.

Keywords: binary opposite; absurdity; theocracy; human rights.

1. INTRODUCTION

Arthur Miller is a famous American playwright, known with Eugene O'Neill and Tennessee Williams as one of the "Three Masters of 20th Century American Drama". His play *The Crucible* won the Tony Award for Best Screenplay in 1953 and became a timeless classic on Broadway with 633 consecutive performances. His other two plays, *Death of a Salesman* and *Both Are My Sons*, are also classics. The play depicts a witch hunt that occurred in Salem, Massachusetts, North America in 1692, involving over 400 people and hanging 72. According to reports, a group of girls from the town came to the woods by the town late at night to revel and dance. Some people with ulterior motives accused them of witchcraft and insisted on searching for the so-called hidden devil agents in the town. Therefore, under the joint control of the local church and state administrators, a witch hunt operation characterized by accusations, forced confessions, and collusion was fully launched in the town. The girls who were bewitched and hallucinated rolled on the ground, shouting the names of their neighbors, accusing them of using witchcraft to torture themselves. Whoever was accused was immediately arrested and imprisoned, facing the misfortune of hanging and deprivation of property. Many people either admit or accuse others in order to survive. In this religious persecution case, at least 19 men and women were hanged and 150 were detained. Finally, when the number of suspects rose to several hundred, the countryside in the township became desolate, and public grievances spread, the authorities regained their rationality and stopped trials and executions. In *The Crucible*, Miller vividly and profoundly describes the oppressive atmosphere and political persecution of the time through satire of the past and the present, striving to demonstrate the perilous

nature of human hearts and the decline of humanity under the rule of power, as well as the failure and destruction of humans in confrontation with evil forces. At the same time, Miller demonstrated his firm belief in conscience and justice by shaping righteous individuals who maintain dignity and face death calmly.

2. THE OPPOSITION BETWEEN MEN AND WOMEN

The witch hunt case targets witches, and those who expel them are male executives with administrative and divine powers. Women have become tools of exploitation and bear stigma, with innocent and implicated men also being buried as burial objects in the case. Men are still persecuted by men, and are accused through hallucinations caused by fear.

In this drama, from the pastors in the suburbs to the state administrators, all were men. At that time, in a male society, women were ruled, and only witches were expelled in witchcraft cases. In addition, there were also some innocent men who were expelled or even hanged, which was actually a conflict between men and women. This case was triggered by a group of girls dancing wildly late at night, with the spearhead pointing directly at them. They were accused of being witches. In the face of Pluto's indifference and disregard, Abigail, an ordinary girl without social status or magical ability, conspired to turn the case into a large-scale tragedy with the support of divine power and political power. In fact, Abigail was also a victim. She was seduced and abandoned by her employer Protok, and then kicked out of the house by her employer's wife Elizabeth. Influenced by patriarchal society, she did not blame Protok for everything, but instead pointed the finger at his wife - Elizabeth. At the end of the first act, she, Betty, and the maid Tituba accused Mrs. Good, Mrs. Osborne, Martha, Mrs. Bieber, Mrs. Booth, and others of being with the devil. They were caught up in crazy and unfounded accusations against others, which also brought them an unfounded disaster. It was these women who buried other innocent women. But the root cause is that the low status of women in a patriarchal society has led to such a result. And those innocent men who were implicated also lost their lives in the increasingly fervent pursuit of witchcraft by the chief executives, which is also the persecution of men by men.

The prototype of the character Abigail in the play is taken from the most famous violent woman in

Western literary history - Medea in the works of Euripides, but there is a change in the description of Abig in Arthur Miller's play. There are four important prototype characters in the story of Medea: Medea, Jason, the bride, and the King of Corinth, Creon. (Xing Lina, 2007, 95) These characters all appear to varying degrees, either hidden or present, in *The Crucible*. Abig, who is abandoned and hated by love, is the angry Medea. Protok, who abandons her, is the heartless Jason. Elizabeth is the wealthy and stable Princess of Corinth, the bride of Jason, and the innocent people who died in Salem metaphorically symbolize Creon, who was implicated to death by his daughter. In the era of Puritan rule, adultery was subject to severe punishment. Therefore, the woman who lost her innocence and was abandoned by her lover, driven by her inner desires and fears, began a crazy revenge action step by step. (Shi Jingfu, 2015, 39) Abig's prototype is Medea. Medea killed her brother and betrayed her father, but was ultimately abandoned. Miller replaced the Medea prototype, portraying Abig as a mistress who constantly entangled and destroyed other families, while Protok was a husband who deeply repented and returned to the family. There was less description of Abig in the play, and the latter half mainly focused on highlighting Protok's repentance and sacrifice. This image replacement weakens the axiom of Abig's revenge and makes it difficult for us to sympathize with her like we sympathize with Medea. The reason for such an image replacement is actually related to the author Miller's patriarchal consciousness. As a man, he intentionally portrayed Protok as a positive character who was willing to sacrifice. Although he ultimately did not escape death, he was forgiven by his wife Elizabeth and refused to accuse others. He generously died, but his righteousness was demonstrated; However, in the end, Miller's ending for Abig was that after the fact that she was pretending to be a ghost was exposed, she plundered all of her uncle Barry's money and fled with his companions by boat. In the end, it was said that Abig was later discovered to be a prostitute in Boston (Miller, 2008,245).

The absurdity lies in the fact that women, after being harmed by men, turn their revenge towards women and become tools for men to consolidate their political power. The ruling class represented by Lieutenant Governor and Judge Danvers in the drama uses the noble excuse of witch hunting to politically persecute the people, in order to consolidate their rule. In this case, the public's accusations and arrests do not require any concrete evidence, but can be convicted based on the illusions and words of Abig and other girls, or a certain object, such as a doll arresting Elizabeth,. But if you want to get rid of the charges, it will take some effort but still be of no use. "You have to come up with evidence! This matter cannot be easily let go!" (Miller, 2008,213); Once the

punishment result is determined by law enforcement officers like Danvers, it is difficult to change, and ultimately, the accused, regardless of gender, cannot escape death. Abig and her group of girls were just despicably exploited by the patriarchal society, and they were just pitiful victims and scapegoats of the patriarchal society. And the sympathetic Medea and the despised Jason were indeed completely reversed here.

3. THE OPPOSITION BETWEEN DEMONS AND ANGELS

The officials and pastors who were supposed to protect the people have become the executioners who cut people's lives. The innocent and innocent girls, who were supposed to be like angels, have become the mistresses who destroy other people's families and accomplices who accuse innocent people. A humble maid can actually dominate the lives of the entire Salem town, and the people of the town have become the victims of this revenge. The opposition between human nature and inhumanity creates the opposition between demons and angels.

The people accused in the drama are all referred to as being with the demon king Satan, and being driven by Satan, they will scatter harmful demons and monsters. In fact, these demons and monsters are just like the emperor's new clothes, tools used by Abig and others to pretend to be disturbed by demons and monsters, accusing others of witchcraft and spreading harmful demons and monsters. In fact, it is more like an illusion. Mary Warren, the maid of the Protok family, admitted that she had not seen any monsters and was only pretending to faint as a witness in court. After Elizabeth was arrested, she was guided by Protok to admit to a series of meaningless things, but this was not believed by Abig and Danvers. And under a series of questioning and fear, she admitted to being pressured by Protok. In the end, Protok confessed to his past with Abig before revealing himself, and was accused of committing the crime of rape and lust. When Mary Warren followed Protok to testify, Protok repeatedly said to her, "Remember what the angel Raphael said to the young man Dobias, remember, do good deeds, and be harmless to you." (Miller, 2008,200) However, in the end, Mary was still instigated by Abig. When she hoped to hold onto the bottom line of human nature, someone insisted on pushing her towards the devil. But just as she gave up her humanity and chose God, she dramatically became a "devil" who had lost her humanity. This drama reveals the essential consistency between "god" and "ghosts", that is, their inhumanity. (Guo Jianhui, 2009) Arthur Miller once said, "The need to use the devil as a weapon may be very clear. In any century, the devil as a weapon has been repeatedly designed and used to whip people to submit to a certain religion or religious state. Political policy is equated with spiritual rights, and opposition to such political policy is seen as the evil behavior of the devil."

In that religious society, most people would go to church every week for worship, but the protagonist of the play, Protok, mentioned in the third act of his confrontation with Pastor Barris that although Protok believed in himself as “a Christian who believes in the gospel everywhere”. Pastor Barris said, “Such a believer rarely goes to church once a month!” Although Protok bluntly admitted that it was because he “didn’t like Mr. Barris”, and this was “not a secret”, he told them that “he had three children to support, and his land had not been harvested until last year”. However, it was clear that they were arguing against him. Bai doesn’t buy it. In the first act of the drama, it was mentioned that Pastor Barris transferred his public dormitory to his personal name and believed that his current salary was not enough to support his living needs. He also used the hard-earned money of the town people to buy gold candlesticks. Therefore, many residents of Salem did not like Pastor Barris and went to church less often. However, it was precisely because of this that this incident became a reason for their accusations. Abig was the niece of Pastor Barris, and Betty was his daughter. After discovering that both of them were related to witches, Abig resolutely changed his focus and became an accomplice in harming ordinary people. When it was finally discovered that Abig had fled and taken away his money, he finally woke up and wanted to help innocent people who were imprisoned and victimized. The other pastor in the play, Hull, was initially invited to treat Betty, but it was also inspired by him that Abig created such a tragedy. Later, in this witch hunt, he also deeply participated in it. He said to Danvers, “Your Excellency, I have signed seven or twelve death sentences. I am a pastor of God, and unless there is conclusive evidence, I cannot disregard human life.” (Miller, 2008,204) It is ironic that as pastors, their profession is sacred, and they should have saved ordinary people in danger, but in fact, they act as a villain and are selfish. Li, disregarding human life, is just a tool being used. People all believe that children are angels, and Abig, a group of young and lively girls, is one of them. Little children do they know that it is the angels in their eyes who brew this tragic devil, and the priests and officials who work for the people and provide for all have become the demons who take their lives and property. However, those accused of being demons help each other, and they bravely and generously die for the righteousness in their hearts, their friends, and their own dignity. Mr. Jennings was not hanged, he kept silent and refused to answer the charges against him because if he wanted to deny it, they would definitely hang him and auction off his property, so he refused to answer. In the end, he was crushed to death by a big stone. They pressed the big stone on his chest to make him confess, and he was crushed to death in this way. He was trying to preserve his property, his reputation, his dignity, and his children

and grandchildren. This pile of cases really confirms that sentence: hell is empty, demons are in the human world. The opposition between demons and angels is actually the opposition between humanity and inhumanity. Human nature can be brilliant or dull, and the key lies in how you choose when facing challenges. The so-called false accusations can both lead to the downfall of human nature and the sublimation of human nature. (Yi Qin, 2012, 74)

4. THE OPPOSITION BETWEEN DIVINE POWER AND HUMAN RIGHTS

The script takes place in a small town shrouded in theocracy. In other words, at that time, religious beliefs were utilized and pushed to the highest level by the government to achieve ideological unity of the entire country and prevent any other form of division. As a result, the fanaticism of the people towards religion reached its peak, and the pastor, as the representative of theocracy, naturally became the soul of the entire town. The government officials who integrated political power and theocracy also had the power of judgment, represented by the deputy governor Danvers in the play. In the witch hunt case, even though he knew nothing about the local residents, he was still granted the highest administrative power and served as the ultimate judge, with only one criterion for his judgment being absolute loyalty to God or the government. Anyone who has been absent from the church or shown questioning of authority is considered guilty, regardless of the reason for the ongoing escalation of the incident. Throughout the entire play, he only upholds official interests and disregards the well-being of the people. Even if Protok pointed out the truth in court, even if Abig’s escape was later exposed, and even if Reverend Hull finally woke up, telling him about the huge changes in society under the strong influence of the witch hunt, the entire town was shrouded in the shadow of the witch incident and was in constant fear. The abandoned land area also expanded with the increasing number of victims affected by the witch incident, but he still did not repent and insisted on executing the hanging in the name of God. In addition, after Elizabeth was accused of being a witch, Protok sought the help of his neighbors and friends to testify for Elizabeth. More than 30 people signed the testimony, but Danvers did not believe Protok after reading the certificate, nor did he acquit Elizabeth. Instead, he demanded that the more than 30 people who signed the testimony be arrested, believing that they were also related to the demon king Satan. He demanded that they all be arrested and brought back for review. The people who were originally kind-hearted to testify for their neighbors were caught in trouble. If Danvers could temporarily set aside his obsession with authority, maintain a slightly clear mind, and consider people’s livelihoods and facts, the number of innocent victims of this tragedy could also be

greatly reduced. This also shows that some of the victims did not die from witchcraft, but rather from Danvers' insistence on absolute authority over the authorities. In this drama, the freedom of speech and human rights of the people are almost deprived, and those who criticize or question the authorities are seen as witchcraft manipulators. Only silent obedients can survive, and Rebecca, who has been wrongly killed for a lifetime of doing good, is a typical example. The defenses of the accused are pale and powerless, and they are insignificant and insignificant in the face of absolute power.

At the beginning of the script, the social background of the play is introduced. People live a life under theocratic rule where their beliefs prohibit any entertainment similar to theater or useless, and they do not celebrate Christmas. Holidays for them only mean that they should be more focused in prayer. When people worship, there will be people patrolling, paying attention to who is not paying close attention to the pastor's preaching in the church, indifferent to the ceremony, or paying attention to who is behaving poorly at home or in the field. Then they will write down the names of these people and report them to the Chief Executive, which may lead to accusations against them. It is precisely because people have a superstitious belief in divine power, which completely supersedes human rights. At the same time, this divine power has begun to harm people's minds and bodies. (Jia Bingyu, 2017,35) People do not have true freedom. In the witch case, they not only lose their dignity, but also face the threat of losing their lives and property. Salem Town has also developed step by step with the witch case, truly becoming a human purgatory.

Theocratic rule is just a way for authorities to rule, and Danvers has become a chess piece. He did not realize how absurd his actions were, because theocratic politics accompany his entire life, being endowed and infiltrating into life as a collective unconscious prototype that cannot be detected. As a representative figure of theocracy, the pastor also participated in the atrocities that persecuted the people. Although Reverend Hull and Barris both repented in the end, many men and women were also brutally poisoned, which is the persecution and oppression of human rights by theocracy. In the end, the pastor awakened and returned to prison in an attempt to persuade the imprisoned people to lie and save their lives, and requested a delay in trial or the release of innocent civilians. And Protok, who was about to be hanged, once said, "God is dead". In an era dominated by theocracy, he dared to declare God

dead, indicating that he saw clearly the true faces of those judges who appeared fair in the name of God but actually worked for their own benefit. (Wang Junying, 2010, 41) Although the human nature of divine power is ultimately awakened. Shortly after the disappearance of this fanaticism, Pastor Barris was voted out by the public and lost his clergy, and the ruling power of the theocracy ultimately collapsed in Massachusetts.

5. CONCLUSION

There are various binary oppositions in the play *The Crucible*, intertwined with each other. This witch hunt case is widely involved, with many victims. Although it is based on reality, it is also absurd. In fact, similar events have occurred in the history of our country. The opposition between men and women has persisted for a long time, even to this day, and this kind of tragedy is still unfolding. The reason why this drama has been popular for a long time is precisely because it contains profound meaning and cruel reality. The theme comes from social historical facts, and in the sublimation of literature and art, it creates classic legends that are higher than historical facts.

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The Theme of Growth in “A Mercy”

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Abstract: *A Mercy* is a bildungsroman novel about black women growing up, defending gender equality and resisting racial discrimination. Most of the characters in the book are forced to leave home, which is a key step in the bildungsroman novel “road”, and the road of growth is in line with the basic structure of the bildungsroman novel, that is, leaving home-confusion-test-epiphany-understanding life and self. For a long time, the academic research on the theme of growth in this book has been endless. However, the main focus of the study is on the positive and negative guides and partners on the road to growth, and the main heroine Florens alone. This paper discusses the role of male and female guides, race and growth from the perspective of male and female guides, and analyzes the role of male and female in female growth by combining the growth experiences of many characters in the book. And how different races interact as they grow up. We can understand Toni Morrison’s consciousness of women’s rights, race and family.

Keywords: *A Mercy*; Initiation novel; Theme of novel; Toni Morrison

1. INTRODUCTION

The novel *A Mercy* (2008) by the African American female writer Toni Morrison, narrated in the first-person perspective, revolves around the black girl Florens, highlighting her growth process. As a black female writer, Toni Morrison seems to have a natural sense of mission, which is to write about the “blackness” of the black community and the femaleness of the female community. In this novel, Florens not only embodies the growth journey of black women, but also reflects the growth path of female groups together with other female characters. For this book, the academic community has studied it from perspectives such as narratology, ethics, feminism, and culture, with the “theme of growth” being an important aspect of academic attention. However, these studies have only focused on the positive and negative mentors in growth, neglecting the gender and ethnic affiliation of the mentors. Based on this, this article utilizes concepts related to bildungsroman novels, such as mentors in growth, race and growth, and epiphany, to analyze in detail the growth journey of Florens and other female characters in *A Mercy*, thus gaining a glimpse into the growth path of women and minorities.

2. BLACK WOMEN'S PATH TO GROWTH

The growth history of black women is a history of continuous struggle against discrimination and oppression. They not only have to face the pressure of

class discrimination and racial discrimination, but also endure the persecution of gender discrimination. However, they have never given up hope and have been striving for growth. The growth path of the heroine Florens in *A Mercy* is the growth path of black women, as well as the growth path of all women, and even the growth path of the entire black community.[1] Growth refers to the dynamic process of the protagonist moving from a state of ignorance to self-awareness, beginning to have a clearer and more definite view of oneself and the surrounding environment. Mordecai Marcus defined the Bildungsroman in his book *What Is a Bildungsroman* as follows: “The Bildungsroman depicts the young protagonist who experiences an event of great personal significance, which either changes his original view of the world or changes his character, or both; this change leads him to abandon the innocence of childhood and ultimately guides him into a real and complex adult world.”(Marcus, 1969:32). *A Mercy* is an ethnic Bildungsroman that depicts the story of the black girl Florens, who begins to rethink her life and reorient her identity after being abandoned.[2]

The black girl Florens was a slave from birth, so she might have lived under the domination of others without owning herself and her identity. However, due to her mother's seemingly cruel decision to beg Jacob to take her daughter Florens to pay off the debt for the master, Florens's fate began to change. As a person used to pay off the debt, she had to follow her new master Jacob to a new place, which was “the road” for Florens. After leaving, she was always preoccupied with the fact that her mother begged Jacob to take her away, leaving her younger brother with her mother. Coupled with her unfamiliarity with the new environment and ignorance of the people around her, she must have been very confused. But in her interactions with the people around her, she had various experiences and insights, and also experienced love and being loved. During her interactions with the black blacksmith, Florens developed a liking for him, thinking that this man could rely on her and give her the life she wanted. Therefore, Florens placed her hopes on the blacksmith and developed a deep infatuation for him. But she overlooked one thing, which is that people should never place their hopes on others. The black blacksmith did not love her and could not be her reliance. Therefore, facing Florens's love, the blacksmith chose to reject her. Finally, under the stimulation of the black blacksmith, Florens suddenly realized, “I was shocked.”(Morrison, 2008:180). She began to understand life and herself. From that moment on, the black girl Florens awakened,

and she knew that she could not rely on others, especially men. Therefore, she no longer infatuated with the black blacksmith and did not place her hopes on him. This was Florens's growth process and also an inspiration for all women.

The growth process of black women represented by Florens, who overcame confusion and recognized their self-worth, is not only the path of growth for black women compatriots, but also the path of growth for the black community. The life enlightenment gained by Florens during her growth is also the life path that women compatriots and ethnic minorities should understand, which is not to rely on others for hope, but to learn to rely on oneself.[3]

3. THE MENTOR OF GROWTH

The so-called mentors on the path of growth refer to individuals who have a significant impact on the protagonist during their development. These individuals can be positive characters with a positive influence, or negative characters with a negative impact. However, regardless of whether the influence is positive or negative, they all play a role in the protagonist's development. In Rui Yuping's research on *American Bildungsroman*, these mentor roles are broadly classified into three categories: positive characters, natural deities, and negative characters. The female characters in the novel *A Mercy* encounter mostly positive characters, or positive mentors, during their growth process. These mentors can also be categorized by gender, namely male mentors and female mentors. This article will analyze how male mentors and female mentors respectively guide female characters out of difficulties, recognize themselves, and construct their growth.[4]

3.1 The role of men in women's growth

Under the influence of patriarchal culture, men have long been regarded as embodiments of wisdom and positive mentors who guide the protagonist to find their true selves. In *A Mercy*, Florens was guided by male characters during her growth process. It was under the influence of her absent father, Jacob, and the black blacksmith that Florens achieved a sudden understanding of growth and was able to correctly understand herself.

The growth journey of Florens in *A Mercy* can be divided into three stages: early, middle, and late. In the early stage, it was her father; in the middle stage, it was Jacob; and in the late stage, it was the black blacksmith. These three characters led Florens into three stages of growth: entering growth, growth confusion, and growth enlightenment. Undoubtedly, fathers play a crucial role in every child's growth process. However, in Florens's growth journey, the role of her father was absent, and he did not provide her with the necessary guidance and help. This is why Florens later had to "set out" on her own journey and gain access to the gate of growth.

In the middle stage, under the pleading of Florens's mother, Minhamei, Jacob took Florens away and

brought her to his farm. Although Jacob brought Florens to a new place and a new life, it also brought a series of confusions: she didn't understand why her mother did this; she didn't know what path to take next; how to solve the problems encountered in daily life; or how to survive on the farm. Therefore, Florens was in a stage of confusion during this period of growth.[5]

The blacksmith, the man who led Florens to the door of adulthood, was Florens's hope and spiritual sustenance. However, he did not allow Florens to rely on him. He rejected Florens, her love, and her as a person. It is evident that although Florens had three important male mentors on her growth path, these three male mentors were clearly unreliable. Her absent father, Jacob's death, and the blacksmith's rejection were all forms of abandonment. They could not forever serve as Florens's guides on her growth journey, and none of them could be relied upon as ultimate mentors.

Influenced by patriarchal culture, not only have growth novels been the exclusive domain of men since their inception, but also the role of mentors in growth novels has been monopolized by men. Traditional growth novels are typically written by male authors and depict the process of male mentors guiding male characters through growth. However, with the development of the feminist movement and the awakening of female consciousness, this situation is constantly changing. In *A Mercy*, Morrison challenges the previous authority that male mentors are indispensable. It is evident that while men play a significant role in women's growth journey, they cannot lead women to ultimate growth. Therefore, men are unreliable in women's growth, and women cannot rely solely on men to complete their self-growth.[6]

3.2 The role of women in women's growth

With the development of feminist movements and the enhancement of women's consciousness, women have also begun to play the role of life mentors and guides on the path of growth. In *A Mercy*, Florens's growth is established through the love, care, and influence of her mother, Lena, Rebecca, and Sorrow. Their impact on Florens is mainly divided into two stages. The first stage is primarily influenced by her mother, while the second stage is mainly influenced by the three women living on Jacob's farm: Lena, Rebecca, and Sorrow.

Forced to leave her mother and familiar surroundings as a collateral debt, the black girl Florens was taken to a completely unfamiliar place, Jacob's farm. Here, she found herself, completed her self-growth, discovered the meaning of life, and became an independent woman. However, she also paid a painful price during this process. Initially, Florens arrived at Jacob's farm with confusion and resentment towards her mother. It was precisely her mother's decision that gave her the opportunity to complete her growth. Her "journey" was facilitated by her mother, and it was her mother who led her into the door of growth.[7]

Later, on Jacob's farm, she encountered the female companions in her life: Lena, Rebecca, and Sorrow. Under the companionship and influence of these three women, Florens grew into an independent woman. The kind Native American maid, Lena, protected Florens like a mother. She provided the maternal love that Florens lacked in her growth and compensated for the absence of a motherly role in her upbringing. Florens immediately captured Lena's heart upon entering the farm. It was Lena who gave Florens sufficient love and care, allowing her to experience the feeling of being loved and mothered. It was within this love and protection that Florens was able to reflect on the meaning of life and have the opportunity to do many things she desired. Therefore, it was Lena who gave Florens the courage and strength to live independently.[8]

Mrs. Jacob, the mistress of the farm, was also a catalyst on Florens's path to growth. Florens desperately wanted a pair of shoes, which could be seen as a reflection of her inherent spirit of struggle since childhood. Mrs. Jacob gave Florens a pair of shoes. Clearly, she was a catalyst on Florens's path to growth. The similarly unfortunate girl, Sorrow, was also full of absolute kindness towards Florens. She liked Florens and made efforts to be close to her. Even when she planned to escape, she didn't forget to take Florens with her. It was the kindness and inclusiveness of these women that gave Florens the opportunity to be herself and grow.

These women not only played the role of mentors in Florens's growth journey, but also served as companions in her daily life. Playing dual roles, they played a crucial role in Florens's growth. It was precisely because of their presence that Florens was able to achieve a moment of epiphany in life and complete her self-growth. Therefore, female peers can be relied on in the growth process of female characters, and they are a force that can unite.

In summary, men play an important role in women's growth process, but they cannot be relied on, as they ultimately abandon women. However, female peers can always rely on each other, supporting and helping each other. Therefore, women should firmly hold on to the hands of their female companions and unite with each other during their growth. The growth journey of the black girl Florens is the growth journey of all women, as well as the growth journey of the black community. With the help of her peers, Florens was able to achieve self-growth. Women can also unite and help each other to fight for gender equality. The black community, which has long been suffering from racial discrimination and struggling for survival, should also unite to strive for racial equality.

4. RACE AND GROWTH

As is well known, racial discrimination, which originated in the colonial era, refers to an attitude of contempt, dislike, and exclusion towards people of a race other than one's own, expressed through words

and actions. Therefore, the victims of racial discrimination include not only blacks but also whites. Racial discrimination not only brings confusion to the growth of blacks but also to the growth of whites. Therefore, the issue of racial discrimination is closely related to everyone, and no one can stay out of it. In Morrison's works, there is no difference in race, and all are equal; skin color is not a measure of superiority or inferiority, and all are treated equally. People of all skin colors can serve as guides on the path of growth, and all ethnic groups can be "mentors" in the growth of other ethnic groups.

4.1 The role of the black community in the growth of the white community

Unlike novels that portray whites as positive "hero" images, in *A Mercy*, Morrison highlights the role of blacks in the growth of whites. Blacks are not only the creators of a beautiful home but also the saviors who save lives and heal the wounded.

As an "outcast" of European civilization, Jacob, although from England, was an orphan. He could not find his place or sense of belonging in civilized European society. So he pinned his hopes on the American continent, hoping to find a sense of belonging there, and the way he established a sense of belonging was to build a house of his own. However, such a huge project as building a house was impossible for him to complete alone, and he needed the help of an engineer. And the black blacksmith took on such a responsibility, helping Jacob build the ideal home in his heart. Therefore, the black blacksmith played a crucial role in the construction of Jacob's farm, acting as the creator of a beautiful home. After Jacob's death, when Rebecca, the female protagonist, fell ill, she chose to ask Florens to invite the black blacksmith to treat her. And under the treatment of the black blacksmith, Rebecca truly recovered. Here, the black blacksmith again played the role of a savior. It can be seen that blacks play a very important role not only in the survival of whites but also in their lives. They affect both their physical and spiritual aspects.

In Morrison's writing, blacks and whites are the same; they are equal. They are both wise, they all possess wisdom, and they can all play noble roles. The author fought against slavery through writing, breaking down long-held prejudices and defending the dignity of blacks. This is also one aspect of black female writers' portrayal of black humanity.

4.2 The role of the Indigenous peoples in the growth of the black community

In *A Mercy*, Morrison not only portrays blacks, but also creates a Native American character named Lena. Lena is kind-hearted, diligent, and capable, and she plays a pivotal role on Jacob's farm, similar to the role that Dilsey plays in Faulkner's *The Sound and the Fury* for the Compson family.

As a Native American, Lena suffered deeply from colonialism and racial discrimination: she was originally a Native American, but became a stranger in

her homeland due to the exploitation of colonizers; she was originally an independent and free person, but was portrayed as a savage under the lies of colonizers. This is the harm suffered by Native Americans during the colonial period, and the pain brought to them in the early stages of colonialism. As fellow victims, Lena showed great enthusiasm after the arrival of the black girl Florens, taking care of her like a mother, giving Florens immense love and care, and providing her with great help on her path to growth. She knew that the black blacksmith did not love Florens, so when Florens was deeply in love with him, she tried to persuade her, telling her not to like the blacksmith. The final outcome also proved that Lena was right, the black blacksmith did not love Florens.

This shows that Native Americans, who are also victims of racial discrimination, play a very important role in the growth of the black community, and they are crucial forces that the black community can unite with in the process of resisting racial discrimination. Therefore, the black community should recognize the power of other ethnic minorities during their growth process, and should not neglect these forces or the help they provide.

The fate of human beings is intertwined and inseparable. Therefore, no ethnic group should harbor a sense of superiority to persecute or degrade other ethnic groups. Blacks are helpers on the path of growth for whites, and Native Americans also play an indispensable role in the growth process of blacks. People should abandon racial discrimination and prejudice, see the connections between people, and work together to build a beautiful home and live harmoniously. Through *A Mercy*, Toni Morrison constructed an ideal living space, where there are no prejudices of racial discrimination, no differences in skin color, and all ethnic groups live harmoniously and perform their respective duties, working together to build a better home. This is Morrison's voice for every victim of racial discrimination, a silent rebellion against racial discrimination, and an exploration of the path to the anti-racial discrimination movement.

5. A MOMENT OF EPIPHANY IN GROWTH

In growth novels, "epiphany" refers to the protagonist beginning to have thoughts and insights about life that he/she has never had before after experiencing some events. Through "epiphany", the protagonist gains a deeper understanding and recognition of herself and the nature of certain things. However, the epiphanies of the protagonist in novels vary from person to person. Rui Yuping pointed out in her research *A Study of American Bildungsroman* that there are two main ways of epiphany in growth novels: one is the protagonist spontaneously gaining insights from daily trivia; the other is the protagonist being triggered by life-changing events to gain insights in his/her mind. (Rui Yuping, 2004:143) The sorrow's epiphany in *A Mercy* belongs to the first type, while Florens's epiphany belongs to the second type.

The female character of Sorrow, who is also not to be ignored, experienced her own moment of "epiphany" in the trivia of daily life, completing her self-growth. Originally the daughter of a captain, Sorrow survived a shipwreck in which her father was killed. After being rescued by a lumberjack, she became a slave and lost her status as a free person. In the lumberjack's house, Sorrow, as a woman and a slave, faced significant threats to her survival. Two of the lumberjack's sons violated her, leading to her first pregnancy. Later, she was given to Jacob by the lumberjack. On Jacob's farm, she became pregnant again and successfully gave birth to a girl. After the child's birth, Sorrow began to change. She told her daughter, "My name is Integrity" (Morrison, 2008:180). The change in name can be seen as a metaphor for her desire to bid farewell to the past and start a new life. When she learned that Rebecca, the mistress, was going to send her away, Sorrow did not sit idly by, but began to prepare to escape. Therefore, Sorrow became "epiphanied" after experiencing some things. She began to take the initiative, firmly grasping the decision-making power in her own hands, striving to escape the influence of slavery and work towards becoming a free person.[9] After being rejected by the black blacksmith, Florens suddenly realized and reached a moment of epiphany in her life. This realization was achieved through a series of interconnected events, from initially feeling abandoned to feeling abandoned again, when she finally grasped the meaning of everything and encountered her epiphany moment. "My heart is dying now. No. Not anymore. Never again. My feathers are rising, and I stretch out my limbs. Those claws claw and scratch until that hammer is in my hand" (Morrison, 2008:180). Therefore, Florens became "epiphanied" after experiencing continuous blows. She finally understood everything and no longer placed her hopes on others or relied on men. She also began to recognize herself and how she should survive freely as an independent individual. Moreover, she started striving to break free from the shackles of slavery.

Florens and Beloved were both deeply persecuted by slavery. Initially, slavery not only enslaved their bodies but also their spirits. They not only obeyed the slave owners physically but also mentally. However, after "epiphany," they first achieved spiritual freedom and then strived to escape the physical enslavement of the slave owners. The "epiphany" of Florens and Beloved should also be the "epiphany" of all women and ethnic minorities, that is, people should first realize their independence spiritually, see their own rights, and then seek liberation physically. Only when women become aware of male oppression towards them will they fight for their own rights, and only when ethnic minorities first see the persecution of racial discrimination against them can they fight against it in action.

6. CONCLUSION

The growth of a person represents the growth of a community and even the growth of human beings. Firstly, Morrison constructed an ideal space for female growth through the depiction of the growth path of black women, breaking the previous male-centered masculine thinking. She spoke and advocated for women from a female perspective, making people realize the equality between men and women, and showing that female writers can also write about the growth of female characters; women can also play the role of life mentors; female characters can also achieve self-growth under correct guidance. Secondly, as a black female writer, Morrison explored the issues of race and growth, not only examining the root causes and processes of racial discrimination from a global perspective, but also providing us with methods to combat it: whites should see the power of ethnic minorities and abandon previous biases; ethnic minorities should unite and fight for their rights. Finally, through describing the awakening of Beloved and Florens, the author appeals to women and ethnic minorities to understand their situation, awaken their consciousness, and fight for their rights. Such female writing and ethnic writing itself is a kind of growth, the growth of women, the growth of ethnic minorities, and the growth of human beings.

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