

Study design: In this study, a questionnaire was distributed to the families of psychiatric patients in the rehabilitation center, and the rehabilitation of psychiatric patients was divided into 1-5 levels. 1 means no significant rehabilitation effect, and 5 means significant rehabilitation effect. A total of 220 questionnaires were distributed and 181 valid questionnaires were recovered.

Methods: Excel software was used to analyze the rehabilitation of psychiatric patients in different rehabilitation centers.

Results: Through the analysis of the rehabilitation of psychiatric patients in different rehabilitation centers, it can be seen that the rehabilitation effects of rehabilitation tourism destinations with different spatial distribution advantages on psychiatric patients are significantly different, as shown in Figure 1.

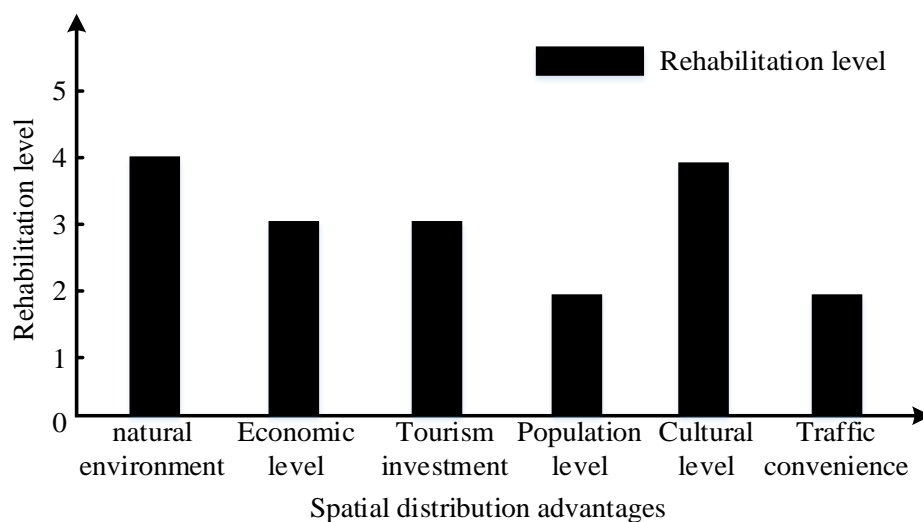


Figure 1. Rehabilitation of psychiatric patients in different rehabilitation centers

Figure 1 shows that in the rehabilitation center with the advantages of natural environment and cultural level, the rehabilitation level of psychiatric patients is 4, and the rehabilitation effect is the best. In the health care center with economic advantages and tourism investment advantages, the rehabilitation level of psychiatric patients is 3, which also has a certain health care effect. The patients have the lowest rehabilitation level in the health care center with population advantages and traffic advantages, so the health care effect is not ideal.

Conclusions: In the health care centers with only population advantages or transportation advantages, the rehabilitation of patients is not ideal in the short term. In the health care center with the advantages of economic level and tourism investment, the capital investment is more and the conditions of equipment and facilities are better. With more investment in material resources, the rehabilitation of patients is relatively better. The natural environment and humanistic environment have the best effect on the convalescence of psychiatric patients. Therefore, the natural environment and humanistic factors should be given priority in the construction of rehabilitation center, which can improve the rehabilitation efficiency of patients and reduce the investment cost of rehabilitation center.

Acknowledgement: The research is supported by: The Opportunities, Challenges and Evaluation of Shaanxi Health Industry development (SMZX202140), Shaanxi Institute of International Trade and Commerce in 2021. Research on the construction of tourism and health professional groups (2020QJG027), National Vocational Education Reform and Teaching Reform Research Project in 2020.

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THE UNITY OF PHILOSOPHICAL ONTOLOGY AND LITERARY ONTOLOGY IN CHINESE TRADITIONAL CULTURAL PSYCHOLOGY

Maojin Zhao^{1,2}

¹School of Humanities, Tongji University, Shanghai 200092, China

²College of Landscape Engineering, Suzhou Polytechnic Institute of Agriculture, Suzhou 215008, China

Background: Talking about Qi is talking about poetry. It has become a consensus and tacit understanding

in the psychological context of Chinese traditional culture, so it is so natural and logical that there is no need to explain it. However, for us, due to several changes and transformations of modern Chinese society and culture, there was an inevitable connection between “no barrier” Qi and poetry in the cultural psychology of ancient Chinese people. With the lack of natural interpretation function of the original ecological context of Chinese traditional cultural psychology, we need to reconstruct this context in theoretical form through “speech interpretation”. Only in this way can we understand and grasp the inevitable relationship between Qi and poetry.

Subjects and methods: The combination of Qi and poetry is a common phenomenon in ancient Chinese literary theory, which embodies a unique traditional literary concept in ancient Chinese literary theory. Its essence lies in the unity of philosophical ontology and literary ontology in Chinese traditional cultural psychology.

Study design: In terms of philosophy, if you want to summarize the ontological understanding of the world by Chinese traditional cultural psychology in one sentence, it is better than “heaven and earth are only one Qi”. Some people think that the fundamental view of Chinese traditional cultural psychology on the world can be summarized by “the unity of heaven and man”, while others think that it can be summarized by “the change of yin and Yang”. However, from the perspective of philosophical ontology, it should be said that the psychology of “the unity of heaven and man” is only an epistemological tendency with the function of understanding and explaining the world inevitably derived from the theory of “heaven, earth and Qi”, The psychology of “Yin-Yang change” is also a methodological tendency with the function of understanding and explaining the world inevitably derived from the psychology of “heaven and earth one Qi”.

Methods of statistical analysis: If we can use “heaven and earth are only one Qi” to summarize the philosophical ontology thought in ancient China, then correspondingly, we can also use “literature is dominated by Qi” (Cao Pi’s classical theory thesis) to summarize the literary ontology thought in ancient China. In ancient Chinese literary theory, such expressions as “literature is also based on Qi” (Wu Cheng’s preface to farewell to Zhao Ziang), “poetry has its origin and end, and body Qi is also based” (Xu Xueyi’s differentiation of poetry source and style), “Fu’s article, the vitality of heaven and earth” (Huang Zongxi’s preface to Xie Gaoyu’s chronology) can be seen clearly.

Results: One is to regard Qi as the noumenon of aesthetic subject generation. In Chinese traditional cultural psychology, Taixu vitality, as the origin of the universe, gave birth to Pangu, the groundbreaking hero. The second is to regard Qi as the noumenon of the change of aesthetic objects. Liu Xie’s “human” is the show of the five elements and the heart of heaven and earth”, which is intended to emphasize that only people in all things in the world have the ability to experience life. The third is to regard Qi as the noumenon of the meaning of aesthetic experience. Literature needs to express the author’s aesthetic experience of life, so what is the connotation and requirements of this experience? Or what is the meaning of this aesthetic experience? For this, ancient China Modern literary theory has always emphasized that creators should not stay at the level of sensory grasp of external life phenomena, but should concentrate on the depths of the image world to experience the original meaning of life with eternal value that does not disappear with the image. From the perspective of Chinese traditional cultural psychology, this original meaning of life only exists in the “Qi of heaven and earth”.

Conclusions: Ancient Chinese literary theory takes Qi as the literary noumenon, and the acquisition of Qi is nothing more than innate endowments and postnatal cultivation. The innate endowments are caused by the main body itself. Then the postnatal cultivation of the Qi of life, that is, the so-called “cultivation of Qi”, has naturally become the author’s only way to achieve creative success. In Wenyuan, Song Lian of the Ming Dynasty said: “if people can nourish Qi, they will be deep and civilized, vigorous and turn into gods, and work with heaven and earth.”. “Work with heaven and earth”, that is, return to the noumenon of life, which is the highest pursuit of ancient Chinese literary creation.

Acknowledgements: Natural Science Research Project of Higher Education in Jiangsu Province: Study on spatial pattern, dynamic mechanism and human settlement environment of rural settlements in southern Jiangsu Province (20KJD560006). Supported by the science and technology cultivation project fund of Suzhou Polytechnic Institute of Agriculture: Strategies and methods of rural settlement construction from the perspective of subject cognition (PY2001).

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ENVIRONMENTAL PROTECTION STRATEGY BASED ON SOCIAL PSYCHOLOGY: TAKING NUCLEAR WASTE TREATMENT AS AN EXAMPLE

Limei Ai^{1,2}