be carried out. Based on this, it is necessary for the competent education department to do a good job in the publicity of traditional folk physical exercise, hold regular lectures, carry out physical exercise activities, etc., to strengthen exchanges between students, cultivate a sense of cooperation, and promote the physical and mental development of students. At the same time, we will continue to increase capital investment in non-governmental sports facilities, design more targeted sports equipment and facilities, and improve students' enthusiasm for sports. Pay attention to the practicality and innovation of physical exercise activities, and strengthen students' sense of participation.

Key words: mental health - folk traditional - physical Exercise

Acknowledgements

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THE TRANSLATION STRATEGIES OF NATIONAL TRADITIONAL CULTURE FROM THE PERSPECTIVE OF SOCIAL PSYCHOLOGY

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Background: Effective ways to spread National culture. The current implementation of the "One Belt, One Road" initiative has strengthened cultural exchanges between my country and countries along the route, and has provided new historical opportunities for National culture to go global. Under the new situation, the research on the path of National culture's external dissemination is particularly important. The implementation of effective methods of cultural dissemination can enhance the effect of promoting National culture, thereby speeding up cultural exchanges and cooperation, better promoting understanding, eliminating differences, promoting the joint construction of the "Belt and Road", and promoting the construction of the "Belt and Road" to a new level Provide cultural soft power, enhance my country's cultural soft power, and promote the construction of a community with a shared future for mankind. Culture is the sum of the customs, behaviors, values, daily life, literature, art, music, etc. of a nation or group of people, highlighting the nature of the people of a country. The National culture we promote includes excellent traditional National culture and contemporary Chinese values. Excellent traditional National culture is the ideological and moral essence of traditional culture, not the dregs that loses rationality and runs counter to the spirit of the times.

Objective: The research on the path of international communication of National culture provides a specific solution for effectively carrying forward National culture. China's one belt, one road, and the other's own, will be able to enhance the effectiveness of the National culture's external communication, and accelerate the process of realizing the great Chinese dream of the great rejuvenation of the Chinese nation. At present, the research on the promotion of National culture to foreign culture is mainly discussed from the perspective of communication, and less from the perspective of social psychology. The information processing theory of social psychology and the construction essence of memory are helpful to understand the characteristics of foreign people processing and storing cultural information, and provide an effective way for the dissemination of National culture. Therefore, we should use cognitive strategies to promote foreign people to deeply process National culture information; Adopt memory strategies to improve the ability of foreign people to store National culture information; Build a practice platform to promote foreign people to extract National culture information and speed up the international dissemination of National culture.

Subjects and methods: The special research on foreign translation in translation studies has just begun and has not occupied a dominant position. The conscious dissemination of human culture and the organization of large-scale foreign translation must be based on a certain economic basis and material and technical conditions. Therefore, in history, in addition to the large-scale foreign communication of religion and the foreign translation of powerful countries in order to show their national strength and implement the policy of Huairou alliance, translation studies are more related to the introduction of culture and translation. Only recently, with the advancement of global integration, nation states have gradually realized the importance of their own cultural identity and cultural soft power. With the increasing practice of foreign translation, foreign translation research has begun to receive extensive attention. Under the influence of its translation discipline, foreign translation studies follow the tradition

of this discipline. Taking "foreign translation", "foreign translation", "Chinese translation", "Chinese translation into English" as the subject words, search the research literature related to foreign translation on the China HowNet. The results show that foreign translation research mainly focuses on the micro research of foreign translation products and processes, and the research topics are mostly foreign translation principles, language conversion, cultural conversion, translation strategies, foreign translation norms, foreign translation of different styles Case study, translation criticism, translation comparison, translation teaching, etc. Less than 5% of macro studies mainly focus on the relationship between foreign translation and foreign cultural communication, foreign translation activities in a historical period, industry trends, Translation Publishing, overall research review and so on. This survey is consistent with the conclusion of "investigation and analysis of Chinese Translation - a basic work to improve the effect of foreign communication of National culture" made by Zhang Wei in 2011. In the study of foreign translation, "there is a lack of process research on the whole of Chinese-foreign translation, such as a comprehensive and in-depth investigation and analysis of key macro influencing factors such as material selection, translator nature, translation procedure and reception effect."

Although the number of foreign translation studies from 2011 to 2013 has increased absolutely compared with that in 2010 and before, the research content is more detailed (widely involving classics, traditional culture, historical culture, ethnic minority culture, literature, music, sports and other contents), and the perspective is further increased (such as ecology, communication, ethics and Sociology), However, scholars' research vision is still mainly focused on the micro level of research, focusing on case studies. Although there are relatively many studies on the history of translation, involving the macro level. For example, a section of Wei Guangqing's doctoral thesis (2012) specifically deals with Chinese translation and foreign translation activities since the reform and opening up, the study focuses more on the social operation mechanism of the overall translation activities and the macro level of foreign translation research. From the research theme and research level, we can see that the existing research is still difficult to form a complete system. Since translation activities are multi-level practical activities, involving subjects ranging from countries, international organizations to individuals, and involving various complex relations in the political, economic and cultural fields, we should systematically and comprehensively understand translation, and it is necessary to study it at the macro, meso and micro levels. From a systematic point of view, the current research has a serious imbalance, mainly missing the macro and meso levels. Translation sociology, which emerged in the 1990s, regards translation as a social practice and examines the social function of translation and its interactive relationship with society. Does his research on translation under the social and cultural background have some enlightenment for us to supplement the deficiency of foreign translation research?

Results: 1) Comparison of Chinese and English cultures. 1. Comparison of ecological culture. Words such as "when people are united, Mount Tai moves" and "if you don't reach the Great Wall, you are not a hero" reflect the regional characteristics of China's many lands; As Britain lives near the sea, there are naturally many characteristic words related to sea, water and ship in English vocabulary, such as "all at sea". When translating "spend money like Earth", based on its regional characteristics, the translation of "spend money like water" is more in line with its cultural characteristics than "spend money like dust". In China, "east wind" is a symbol of spring, so there is an ancient poem "children return early from school and take advantage of the east wind to release paper kites." In Britain, the "west wind" is the messenger of spring, and Keats's "Ode to the west wind" is an example. 2. Comparison of socialists and culture. China and Britain have different historical processes, so they are also different in etiquette and greetings. When meeting, Chinese people often ask "have you eaten?" however, because of its social and cultural roots of paying attention to protecting personal privacy, people of the English nation prefer to choose public topics unrelated to privacy, such as weather. As for appellation, the English word uncle has multiple hyponyms of "uncle, uncle and uncle" in Chinese, and the English word aunt has multiple hyponyms of "aunt, aunt and aunt" in Chinese. Now take the following sentence as an example to further explain, "Zhang Ming's mother is Li Dan's aunt, and Li Dan's mother is Zhang Ming's aunt." In consideration of cultural differences, it is translated as "Zhang Ming's mother is Li Dan's aunt who is the sister of Li Dan's father, while Li Dan's mother is Zhang Ming's aunt who is the wife of Zhang Ming's mother's brother." More in line with the original text. Religious and cultural comparison. Based on the three religious cultures of Buddhism, Taoism and Confucianism, there are many expressions related to this in Chinese, such as "don't burn incense in your spare time and embrace Buddha's feet temporarily", about Taoism "the Tao is one foot higher and the devil is one foot higher", and about Confucianism "natural talents must be useful". In the west, people generally believe in Christianity. In their religious world, God is the absolute authority, which explains the existence of words such as "God helps those who help themselves". In addition, for the translation of "man proposes, God disposes", Chinese translator Yang Xianyi translates it as "man proposals, heaven dispose", while foreign translator Hawkes translates it as "man proposals, God dispose". 4. Comparison of poetry culture. Referring to the translation of "looking at the moon and thinking of one far away", one translation

is "looking at the moon and thinking of one far away". However, according to Chinese classical culture, "looking at the moon" here does not mean looking at the moon, but refers to the moon on the 15th day. Therefore, the translation of "year for one far away on a full moon night" is more appropriate to National culture. Another example is the translation of "Xuanzong Hui Ma Yang Fei's death". If you do not understand the changes in Mawei in the history of the Tang Dynasty, you will mistranslate the previous sentence as "when the Emperor CAM back from his ride, they had murdered lady Yang." In the Chinese classic a dream of Red Mansions, there is a witty saying, "Xue pan was a straightforward man. He can't see such a thing." In this regard, Mr. Yang Xianyi translated it as "blunt, outspoken Hsueh pan could not such continuations", and Hawkes skillfully translated it as "Xue pan, for all his faults, was a forthright, outspoken sort of fellow, unused to such ostrich like avoidance of the issue."

2) Translation principles of Chinese traditional culture. 1. Seek truth from facts and avoid moving raw. Respect the geographical environment, history and culture of the target language, try our best to avoid divergent translation, and try our best to get rid of translation with conflicting meanings. The so-called "empty shelf" translation is a surface transition from the original text to the target language, abandoning the deep meaning of the original text, and "fancy" translation is an excessive whitewash of sentences. Therefore, the translator needs to grasp the principle of moderation, take into account the original text, the target language and their deep meaning, and make the written translation take off the coat of "empty shelf" and "fancy shelf". 2. Culture is mutually important and words are commensurate. For the translation of poetry, some translators pursue the similarity of spirit, but there is no lack of translation based on the similarity of form. Whether it is similar in shape or in spirit, there is always a word "like". Therefore, before translation, the translator needs to master the style and figures of speech of the original text, so that he can understand the style of the original text, imitate the figures of speech of the original work and tell the author's mood.

3) Translation strategies of Chinese traditional culture. 1. Translation method. In translation, some words in the original text need to change parts of speech in the translation in order to achieve the smooth and natural effect of the translation. Nouns derived from adjectives can often be translated into adjectives. When some nouns add indefinite articles as predictives, they can often choose to be translated into adjectives. 2. Addition. The method of adding words is to add some words in translation so that the translation can more faithfully and smoothly express the content and thought of the original text. (1) Verbs, adjectives, adverbs and nouns can be added according to the needs of meaning. In addition, words indicating the plural of nouns, words expressing tenses, quantifiers and words connecting the preceding and the following can also be added in English-Chinese translation. (2) According to the syntactic needs, first, we should add the omitted parts in the original answer sentence, second, we should add the omitted verbs in the original sentence, and third, we should add the omitted parts in the implicit conditional sentence of the original text. 3. Repetition. In order to be clear, we can repeat the nouns, pronouns and verbs in the text. In order to emphasize, we can keep repeating the same words in the English original text in Chinese translation, sometimes Use synonyms to achieve the effect of repetition. In order to be vivid, even if there is no word repetition in the English original text, two four character phrases can sometimes be used to translate into Chinese to make the translation vivid. 4. Ellipsis. The so-called omission is not to delete the ideological content in the original text, but to delete some unnecessary words, or words that are cumbersome or contrary to the language habits of the translation. First of all, from a grammatical point of view, pronouns and conjunctions can be omitted, and it in non personal or emphasis sentences can also be omitted. Secondly, from the rhetorical point of view, the repeated phrases can be appropriately omitted in English-Chinese translation.

Conclusions: As a new hot issue in translation studies, the study of cultural translation has attracted extensive attention of scholars at home and abroad, and the relevant research results have become increasingly rich. It discusses many aspects of cultural translation from different angles. However, in view of the imperfection of the current foreign translation research, there are deficiencies in macro and meso research from a systematic point of view. Influenced by the thinking of translation sociology with the method of connection, taking foreign translation as a systematic study of its interactive relationship with society, we try to integrate the perspectives of translation sociology and other interdisciplinary research to construct the overall framework of the research system of cultural foreign translation, It expands the existing research content and clarifies the research level, in order to attract jade, sort out the existing research results and trigger further follow-up research.

Key words: social psychology - traditional culture - translation

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ANALYSIS ON THE RISE AND DEVELOPMENT OF REGIONAL CULTURAL PSYCHOLOGY IN ASIA AND AFRICA

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Background: In the second half of the 20th century, the focus of the development of world psychology has undergone subtle changes. Due to the limitations of its methodology, positivist psychology based on the western view of natural science shows a phenomenon that does not fit with the development of the times. Under the background of postmodern philosophy emphasizing pluralism and relativism, the diversified development of psychology has a great impact on the mainstream psychology. The development of cultural psychology, cross-cultural psychology, local psychology and super individual psychology has repeatedly challenged the mainstream status of empirical psychology. The rise of cultural psychology and cross-cultural psychology with cultural psychology and cultural behavior as the research object, It makes up for the limitations of mainstream psychology in decline to varying degrees. However, in the cultural turn of psychology, it is not advancing alone. Among the many orientations taking culture as the research object and in the matrix of cross-cultural psychology, another research orientation, namely regional psychology, can also be called Regional cross-cultural psychology. This research orientation has only been put forward and concerned in recent years, and under the background of China with a long history, profound cultural heritage, complex geographical environment and increasingly prominent urban-rural contradictions and conflicts, this research field has great potential to be tapped.

Objective: The 60 years after the founding of new China is the development and prosperity stage of Asian and African literature, that is, the study of Oriental literature, but there are still the following problems: the study of Oriental literature is prosperous but unbalanced; The consciousness of Oriental literature has been strengthened and its own research characteristics have been initially formed, but the overall research is still influenced by "Eurocentrism"; The comparative study of Oriental literature is rising strongly, but it is facing severe challenges. Based on the reflection on the research of Asian and African literature in New China, we can predict its future development trend: regional research, overall research and comparative research; The blending of Oriental Literature and Oriental cultural studies; "Learning from the east to the west"; The discipline of Oriental literature is moving towards systematic perfection.

Subjects and methods: Hegel said, "existence is reasonable". The rise and development of cultural psychology can be said to be a reasonable phenomenon. There are practical reasons for cultural psychology to emerge from the conflict, contradiction and collision between the mainstream and non mainstream psychology. The main reason is that it has stepped into the "minefield" considered by mainstream psychology, That is, the "cultural desert" in the research of mainstream psychology, which solves the practical problems under the multicultural background, which is undoubtedly beyond the reach of mainstream positivist psychology. So what is cultural psychology and what is its connotation? Hividel believes that "the purpose of cultural psychology is to seek psychology that will never be forgotten and can not be separated and embedded in meaning and resources. These meanings and resources are not only its product, but also constitute it. He also believes that cultural psychology studies a discipline of" near empirical concept ". This concept of near experience refers to the experience or concept obtained by man, hidden behind it, which is generally not perceived by man's consciousness, but dominates his behavior. Boyski believes that "cultural psychology is a discipline that studies the field or scope of action, taking people's action or practice as the classics and people's structure and meaning of the life world as the latitude". Cole believes that "cultural psychology is a discipline that studies the mutual construction of culture and psychology mediated by human creation". Carter believes that "cultural psychology is a discipline that studies the interaction between individual, society and culture". He believes that cultural psychology is a response to institutional stimulation, so the institutional stimulation here is the meaning given by human beings to things. People have different views on the same thing under different cultures of the same thing, which is caused by different meanings given by different people. Li Bingquan, a Chinese psychologist, here believes that cultural psychology is a discipline that studies human beings to constantly optimize themselves. He believes that human beings optimize their own development through cultural inheritance. The inherited culture is the dominant culture. It is not only the best and most valuable culture for human beings, but also the internal symbol system that has the greatest impact on their psychology and behavior. Although there are some differences in the above meanings of cultural psychology, there is no doubt that many people believe that on the one hand, culture is an internal and stable internal symbol system that affects human psychology and behavior. On the other hand, almost all admit that culture responds to the symbolic meaning given by specific stimuli, not the stimuli themselves, The third is that many families recognize that psychology and culture are a process of mutual construction, not an independent system. They are the relationship of opposition and unity.