

Objectives: First, develop the subjectivity of college students. Facing the virtual network world, in a certain sense, college students are in an unsupervised time and space, which will have higher requirements for college students' independent management, rational and scientific analysis, self-discipline moral judgment and moral practice. Therefore, schools let the educated become the main body of their own education, develop students' subjectivity and cultivate strong personality.

The second is to guide college students to make correct choices. In the Internet age, college students face the contradiction of binary opposition between justice and evil, truth and falsehood, and need students to make their own choices. However, this is not students' natural instinct, and needs to be cultivated and guided the day after tomorrow. Therefore, college teachers should play a guiding role in guiding students to be the masters of the network society and correctly understand the network through moral education.

Subjects and methods: Taking contemporary college students as the research object, this paper analyzes the psychological quality of College Students' moral education, and adopts the following methods to construct a positive and effective mental health education system and improve students' psychological quality.

Using the Internet, big data and other information technologies, based on the psychological status of college students and the needs of moral education, build a psychological consultation and teaching service management platform for good interaction between teachers and students, update the mental health education mode through big data means, strengthen teachers' control over teaching and students' learning progress by relying on flipped classroom, micro class, Mu class and other teaching methods, and give students classroom teaching time and opportunities for independent thinking, Guide students to think in multiple ways, avoid falling into extreme ideological situations, let students have a certain understanding of psychological knowledge and strengthen self-management.

Parents are the first teachers of students' life. They know the characteristics of students' personality best and have the most profound influence on College Students' world outlook, outlook on life and values. Colleges and universities should pay full attention to the collaborative education mode of school education and family education, jointly guide college students to correctly understand themselves, find out their own advantages, and learn to accept their imperfections.

Results: Through the process of College Students' moral education and mental health counseling, through random interviews, through the communication and communication with students, we can understand the students' psychological state, as well as the students' understanding of future career development and professional ethics, and make a comprehensive thinking in combination with their own majors. Generally speaking, most students have a certain understanding of the relationship between their major and professional ethics, but a small number of students hold the opposite opinion, believing that professional ethics is a small personal force and can not become a lever to raise the industry. Through the comparative analysis of students' ideas, it reflects that the current college students' understanding of professional ethics education needs to be strengthened, and the implementation of moral education in Colleges and universities is not in-depth.

Conclusions: The reform of moral education in Colleges and universities is imperative. Nowadays, the development of network information technology has diversified the forms of education, especially under the influence of the epidemic, there are many cloud platforms such as Mu class, micro class and rain class, which provide new ideas for the development of moral education. Therefore, psychological health counseling for moral education of college students can fully create information platform to create "Internet plus moral education" mode, so as to realize the sharing of psychological education resources.

* * * * *

STRATEGIES FOR CULTIVATING CROSS-CULTURAL COMMUNICATIVE COMPETENCE IN THAI LANGUAGE TEACHING FROM A PSYCHOLOGICAL PERSPECTIVE

Lingjing Cao

School of Foreign Language, Yuxi Normal University, Yuxi, 653100, China

Background: Cross-cultural research has been recognized as an important aspect of theoretical development by most psychologists. Although they do not necessarily work in another culture, they have accepted the fact that any definition of psychology (for example, psychology is a science of human behaviour) must value the diversity of human behaviour around the world. Moreover, industrial psychologists, social psychologists and cognitive psychologists have warned people of the importance of collecting cross-cultural materials. In the context of economic globalization and cultural globalization, the communication between countries has become closer and closer. In order to better understand the

language meaning of different language groups, it has become an extremely necessary work to carry out foreign language learning. However, due to the differences in cultural customs and language habits of various countries, students' cross-cultural communication ability often can not meet the expected psychological needs in the process of language communication. Taking the cultivation of cross-cultural communicative competence in Thai teaching as the main research object, this paper introduces that pragmatic failure is one of the key factors to reduce the level of students' cross-cultural communicative competence in the current process of Thai teaching.

Objectives: Pragmatic failure is not a kind of failure that both sides of the communication cannot understand the meaning of the sentence due to the error of word formation in the process of cross-cultural communication, but a kind of failure that the communicator does not understand the cultural customs of the target language country and expresses what he wants to talk about directly according to the habits of his mother tongue. It is a kind of mistake that the communication activities cannot be carried out smoothly due to the inappropriate or inappropriate expression on a specific occasion. In order to better explore the Countermeasures of pragmatic failure, this paper analyzes the pragmatic failure problems of students in the process of cross-cultural communication from the perspective of psychology. It can be learned that in order to reduce the probability of pragmatic failure problems, Thai teaching not only needs to enable students to master basic Thai knowledge, but also needs to clarify the social, cultural and psychological habits of Thai speaking countries. And in the process of Thai communication, we can use more appropriate language expressions, which can bring inspiration to the improvement of Thai learners' cross-cultural communication ability on the basis of making the communication content closer to the social, cultural and psychological habits of people in Thai speaking countries.

Object and method: After investigating and analyzing the current Thai education, it can be found that due to the diversity of Thai culture and the great differences in culture and history between Thailand and China, Thai language learners often have pragmatic failures in cross-cultural communication, and most of these failures are not grammatical or syntactic failures, but under the influence of thinking patterns, inappropriate or embarrassing language or social pragmatic failure, which often leads to unnecessary embarrassment or misunderstanding. Specifically, in the current process of cross-cultural communication, one of the most common language mistakes of Thai language learners is that their Thai expression does not conform to the expression habits of Thai people. For example, when Xiao Ming communicated with his new Thai friend on MSN, his Thai friend and Xiao Ming told him that they had just broken up with their girlfriend of five years and were in a bad mood. Xiao Ming tried to comfort his Thai friend. At the end of the comforting words, "555" was input. Xiao Ming's Thai friend was very angry after seeing it and didn't communicate with Xiao Ming again. Xiao Ming was surprised. After asking the teacher, the teacher introduced to Xiao Ming that when communicating in Chinese, people use "555" to express sadness because the pronunciation of "5" is similar to that of "woo", but the pronunciation of "5" in Thai is similar to that of "haha". Xiao Ming sent "555" when talking with his Thai friends, which made his Thai friends think Xiao Ming was laughing at him, so he was very angry.

Result: From the perspective of psychology, psychological set is one of the main reasons for students' pragmatic failure in Thai expression. Specifically, in the context of obvious differences between Chinese and Thai cultures in Thai Chinese translation, the existence of psychological set often leads to the problem of negative transfer of mother tongue in the application of rhetorical devices such as metaphor and irony, which has a very adverse impact on students' cross-cultural communication activities. It should be noted that in the process of cross-cultural communication, affected by the vague boundary of students' psychological set, at this stage, in order to effectively solve the above problems, on the basis of clarifying the reasons for the low quality of students' cross-cultural communication, teachers should formulate targeted solutions according to the actual situation of students, and strengthen the introduction of Thai cultural ideas in a multicultural atmosphere, Deconstruction and reconstruction of students' psychological set, reduce students' uncertainty in the process of Thai communication, and provide effective support for the improvement of students' Thai cultural sensitivity.

Conclusions: In the actual teaching process, considering that most students are always in the environment of taking Chinese as their mother tongue, there are certain differences between the cultural ideas accepted by students and Thai cultural customs, and students may make mistakes in language use under the influence of thinking patterns when carrying out language and cultural exchanges, teachers can lead students to understand the similarities in Chinese and Thai customs and cultures on the basis of clarifying the teaching contents of the course. The teaching method of analogy and comparison of contradiction points can deepen students' memory of knowledge, realize the positive transition of knowledge learning, and create good conditions for the improvement of students' cross-cultural communication ability.

* * * * *

ANALYSIS OF THE IMPACT OF SEXUALITY ON MARRIAGE AND FAMILY IN CHINA

Minyan Chen¹, Jing Cheng¹ & Ying Fang²

¹School of Humanities and Design, Chengdu Technological University, Chengdu, 611730, China

²School of Marxism, Sichuan Nursing Vocational College, Chengdu, 610100, China

Background: Sexual attitudes are complex and are defined from three perspectives: (1) Psychological perspective, i.e. people's basic psychological perception of "sex", which varies from one individual to another. For example, some people hold themselves to strict moral standards and tend to be conservative in their perceptions, placing high demands on themselves or their partners and children in terms of their sexuality - to be clean and moral. Others are more open-minded in their perceptions of sex, believing that psychological perceptions and physical needs are equally important but that they should not be bundled. Representative behaviour: This group of people may only like and love someone psychologically, but may have regular sexual relations with someone other than that person. (2) The overall ethical and moral perspective of society. The psychological perception of gender relations is actually an ethical and moral self-positioning and self-assertion. The mainstream moral concept of "sex" is "physical and mental unity", which is also reflected in the Marriage Law - if two people get married and during the marriage This is also reflected in the Marriage Law - if two people get married and during the marriage one of them "cheats" on the other, they are the "party at fault" in the marriage and should receive less or no share in the divorce proceedings and property division. However, there are many cases where both spouses have been "unfaithful" during the marriage, and this is in fact a case of both parties not recognising the mainstream ethical and moral values of sexuality. (3) Sexuality also refers to specific perceptions of sex-related behaviour. For example, the extent to which sexual acts are performed in an explicit manner, the presence or absence of unusual behaviour (e.g. some people have a penchant for 'sexual abuse'), etc. Overall, sexual perceptions from all three defined perspectives can affect marital relationships, which is a private but serious and important issue that must be taken into account.

Objective: To analyse the marital situation of individuals with different perceptions of sexuality, the relationship between family members (mainly husband and wife, parents and children), and to summarise the impact of sexuality on marriage and family in China by investigating the perceptions of sexuality of the research subjects.

Subjects and methods: (1) Survey subjects. A questionnaire was distributed to 100 randomly selected Internet users who were willing to be surveyed through an online platform, using an anonymous survey method. Anonymity" is understood to mean that the respondents are not asked for their names, ID cards, or specific jobs (but can be asked about the nature of their jobs, such as "what do you do", and the respondents only need to give answers such as "I am a self-employed businessman " such as the answer can be), but require the respondents to clearly give their role in the marriage and family (such as husband, wife, parents, children). (2) Survey methodology. The representative questions included in the questionnaire are: Firstly, do you approve of "pre-marital sex"? Secondly, did you have a sexual partner who was not a boyfriend or girlfriend before you got married? Thirdly, in your opinion, what is the level of "sexual openness" within society? Fourthly, do you think it is important for an individual to return to a conservative view of sexuality once he or she has married another person and formed a family? Fifth, would you seek a divorce if you found out that your significant other had been unfaithful to the marriage and to yourself during the marriage? Sixth, have you been unfaithful for various reasons during your marriage and how do you think this has affected your marriage? Would your significant other have filed for divorce if he/she had known about it? Seventh, if you are already a parent, what kind of sexual attitudes do you instill in your children when raising them? Based on the questionnaire, a summary of the integrative attitudes and trends of the 100 respondents was conducted.

Result: (1) 30 of the 100 respondents were already married, 70 were not married or were divorced, widowed and not remarried. (2) 64 supported pre-marital sex and 36 did not. (3) Thirteen people thought it was acceptable to have a long-term sexual relationship with someone who was not a boyfriend or girlfriend before marriage, and 87 people thought that even if there was a need for sex before marriage, the person concerned should be a boyfriend or girlfriend. (4) During the marriage, 60 people thought that they would choose (or had actually chosen) to divorce if they found out that their other partner had been unfaithful in the marriage, while 40 people said that they would not divorce or would not divorce for the time being for the sake of their family. (5) Ten people admitted that they had been unfaithful during the marriage, but did not give a clear answer as to what their partner would do if he or she knew about it. (6) Ninety-five felt that sex education for their children required them to be clean in general, regardless of their choice (i.e., no hard and fast rules on premarital sex, etc.).