

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).

\* \* \* \* \*

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

Limei Ai<sup>1,2</sup>

<sup>1</sup>*Department of Philosophy of Science and Technology, University of Science and Technology of China, Hefei 230026, China*

<sup>2</sup>*School of National Defense Science and Technology, Southwest University of Science and Technology, Mianyang 621010, China*

**Background:** Nuclear safety is related to the utilization of nuclear energy and technology, environmental safety and public interests. With the continuous development of China's economy and society, the continuous improvement of people's living standards, the continuous enhancement of public environmental awareness and safety awareness, and the increasing attention to nuclear safety, especially after the Fukushima nuclear accident in Japan, the public's attention to nuclear safety has reached an unprecedented level, and there have been many voices calling for the slowdown or even cancellation of the development speed of nuclear power. On the one hand, several major nuclear accidents in history have left scars that are difficult to heal for fear that similar nuclear accidents may occur in the nuclear power plants around them in the future, and the psychology of "fear of nuclear, fear of nuclear and fear of nuclear" is still widespread; On the other hand, there is still a strong mystery in the field of nuclear energy and nuclear technology utilization.

**Subjects and methods:** Nuclear safety is related to the development of nuclear energy and nuclear technology utilization, environmental safety and public interests. Public participation in nuclear safety is an important means to popularize safety knowledge and eliminate public doubts. Social psychology is a branch of psychology that studies the social psychological phenomena of individuals and groups. Using social psychology to analyze the behaviors and ideas of various stakeholders in nuclear safety public participation can effectively enhance the pertinence and effectiveness of public participation. Therefore, it is very important to carry out the research on nuclear safety public participation based on social psychology.

**Study design:** Firstly, this paper investigates the current situation of public participation in nuclear safety, analyzes the problems existing in the current public participation, analyzes the causes of the problems based on social psychology, and puts forward suggestions to strengthen the follow-up public participation.

**Methods of statistical analysis:** Public participation in nuclear safety means that stakeholders and the general public participate in the decision-making process in the process of site selection, design, construction, commissioning, operation and decommissioning of nuclear facilities by providing information, expressing opinions, making comments and elaborating interest demands on major issues related to interests or involving public interests, so as to improve the fairness of decision-making a series of systems and mechanisms of legitimacy and rationality. Social psychology is a branch of psychology that studies the social psychological phenomena of individuals and groups. It studies the psychological problems related to society. From the perspective of the interaction between individual and society, social psychology studies the law of the occurrence, development and change of individual psychological activities under specific social living conditions.

**Results:** Take advantage of public conformity. Social psychology emphasizes that the more mysterious the field, the more obvious the phenomenon of conformity. The reason why individuals follow the crowd is that they want to be accepted by the group and that the information is limited. Due to historical reasons, nuclear energy still has a very strong mystery to the public. Many people still do not understand nuclear energy, and the phenomenon of conformity is very obvious. Therefore, the public participation in nuclear safety in China should make full use of the public conformity psychology and do the following two things: first, make full use of the authority of the government. To enhance the credibility of government departments, the government, as an authoritative department, proposes to conduct a nationwide survey on the acceptability of nuclear projects during the 13th Five Year Plan period. The scope of the survey should include the public at different distances around nuclear facilities and the public at a longer distance. The survey can be conducted in the form of field survey and network, and the survey should be dominated by questionnaire. The participants of the survey should cover all sectors of society and ensure that the respondents to the questionnaire are formal rather than random. We should continue to maintain communication with the staunch supporters of nuclear energy. It is difficult to change the staunch opponents, but we can try our best to fight for "those who have no attitude".

**Conclusion:** In the future, what restricts the further development of nuclear energy and nuclear technology utilization is not technical issues, but public acceptability. The work of "answering questions and clarifying doubts" of nuclear safety needs to be carried out urgently, and public participation is a good means of "answering questions and clarifying doubts".

\* \* \* \* \*

## MEASUREMENT OF THE IMPACT OF MIXED OWNERSHIP REFORM ON ENTERPRISE