The Application of “Inaction” Spirit in Education of Mental Health

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Abstract. The spirit of “inaction” is the core of Tao-te ching, which mainly consists of three aspects: inaction, not strive for and weakness. Using the principle of “inaction” is the guarantee of achieving mental health education, educators of the idea "inaction" can enhance mental health education effect, and guide the education object identity "inaction" spirit is the responsibility of the mental health education. Applied in the mental health education, idea of "inaction" can promote people in the process of self relationship better self-realization, in interpersonal harmony happy, adapt well in dealing with social relations, so as to improve people's psychological health.

Introduction

Mental health issues are getting more and more attention in China. Mental health education refers to according to the characteristics of physical and mental development of educate, educators have a purpose, in a planned way to help alleviate pedagogue psychological conflict, solve psychological perplexity, psychological development potential and achieve all-round development education activities, to promote the mental health plays an important role. "Lao zi" is the essence of the Chinese excellent traditional culture, to carry out mental health education has very important reference value, including "inaction" in the application of psychological health education, enriching the theory of psychological health education, improve the effect of mental health education is of great significance.

1. The Connotation of Inaction.

Taoist thought is an important part of Chinese excellent traditional culture, Tao-te ching is the essence of Taoist thought, the spirit of "inaction" is the core of the Tao-te ching. The connotation of "inaction" is mainly composed of three aspects: inaction, not strive for and weakness. The three are progressive and progressive relationships, which are basically followed, and the basic requirements are not to be contested, but to be weak is the concrete embodiment.

1.1 Inaction

The inaction expression in Tao-te ching a total of 12 times, its core lies in stressed that "inaction" is a way. It is not to escape life, but by actively and meaningfully keep in harmony with itself essence and appearance of things, so as to achieve the realization of life.\cite{1} The reason why Taoist emphasizes inaction is that “within the realm there are four portions of greatness, one belongs to the king. The ways of men are conditioned by those of earth. The ways of earth, by those of heaven. The ways of heaven by those of Tao, and the ways of Tao by the Self-so.” (Tao-te ching, chapter 25) exalted moral universe, but from that in this respect everybody is the same as "Heaven and Earth" are ruthless, to them the Ten Thousand things are but as straw dogs. The Sage too is ruthless, to him the people are but as straw dogs.” (Tao-te ching, chapter 5)
1.2 Not Strive for

It is the requirement of "inaction". In Lao tze, there are eight "not strive for" words. We should respect the objective laws of the development of things and do not force them to do so. To learn "For it is the way of Heaven not to strive but none the less to conquer; not to speak, but none the less to get an answer; not to beckon, yet things come to it of themselves." (Tao-te ching, chapter 73), words and deeds to be like water "The highest good is like that of water. The goodness of is that it benefits the ten thousand creatures, yet itself does not scramble." (Tao-te ching, chapter 8), learn from sage: "And the Sage's way is to act without striving." (Tao-te ching, chapter 81), eventually can realize "Because he does not strive, none can contend with him." (Tao-te ching, chapter 66).

1.3 Keep Weak

Keeping weak is the concrete embodiment of the thought of "Inaction". In "Lao zi", and on behalf of the "weak" thought of the word "tender" in three places: the "It is thus that the soft overcomes the hard, and the weak, the strong." (Tao-te ching, 36 chapter), "what is stiff and hard is a ‘companion of death; what is soft and weak is a ‘companion of life’. Therefore the weapon that is too hard will be broken, the tree that has the hardest wood will be cut down. Truly, the hard and mighty are cast down; the soft and weak set on high." (Tao-te ching, chapter 76), "That the yielding conquers the resistant and the soft conquers the hard is a fact known by all men, yet utilized by none." (Tao-te ching, chapter 78). The movement trend of things is "the extreme is the opposite", the inner strength leads to the external softness, while the inner strength is the weak and simple nature of things. In accordance with the nature, "What is of all things most yielding, can overwhelm that which is of all things most hard." (Tao-te ching, chapter 43). "Weak" is an effective adaptation to the external world and "Everything can be activated." (Tao-te ching, chapter 48).

2. The Necessity of Using “Inaction” Spirit in Education of Mental Health.

2.1 The Use of the Principle of "Inaction " is the Guarantee to Achieve the Goal of Mental Health Education.

"Tao in the Universe is like the south-west corner in the house." (Tao-te ching, chapter 62) Mental health education should not only the growth of common law and the growth of the personalized demand when individual psychological behavior conforms to its age characteristics, overcome the problems of every stage of life, can maintain mental health. On the contrary, it is easy to trigger individual psychological conflict, and if the individual psychological conflict is not effectively alleviated, it will eventually lead to mental illness. Mental health education need to establish the first principle is to guide the educates, respect themselves in the life stage of growth regularity, predictability that need to complete the task of each of the different growth stage, don't do what they don't need; Secondly, we should guide them to respect their own nature, namely, the internal self-realization needs to set personalized goals, make rational plans, reduce conflicts and inspire potential. Finally, in the mental health education way relieve psychological conflict, will vary from person to person to guide them to face their own reality, then naturally development, on the basis of the implementation of different life value.

2.2 Educators Use the “Inaction” Spirit to Enhance the Psychological Health Education Effect.

Mental health teachers play an important role in maintaining people's mental health. However, mental health teachers should be effective in their role, and they should have an uncontending attitude: "The Sage's way is to act without striving." (Tao-te ching, chapter 81) First of all, "Therefore the Sage relies on actionless activity, carries on wordless teaching." (Tao-te ching, chapter 2). Thus, mental health teachers need to believe in the role of inaction: "I do nothing the people will of themselves be transformed. I love quietude, the people will of themselves go straight. I act only by inactivity the people will of themselves become prosperous. So long as I have no wants, the people will of themselves return to the state of the uncarved block." (Tao-te ching,
If they can do like "The Sage has no heart of his own, he uses the heart of the people as his heart" (Tao-te ching, chapter 49), so as to be free from prejudice, without precaution in the reality of the educatees, to avoid the unripe subjective assumption of the educatees. Second, teachers' psychological health to the educatees appropriate intervention, the intervention also need to promote the inner wisdom and potential resources, guide the educatees need to go to the direction of, let visitors become the master of his own life." The man of highest 'power' neither acts nor is there any who so regards him; the man of inferior 'power' both acts and is so regarded." (Tao-te ching, chapter 38), only the teachers' mental health can do like this, then they may help people achieve self-growth, self-fulfilling goal, let visitors become the master of his own life. "The man of highest 'power' neither acts nor is there any who so regards him; the man of inferior 'power' both acts and is so regarded." (Tao-te ching, chapter 38), only the teachers' mental health can do like this, then they may help people achieve self-growth, self-fulfilling goal, let visitors become the master of his own life. "In this way, the education goal of mental health education can also be realized, because "The Sage does not act, and so does not harm" (Tao-te ching, chapter 64)

2.3 Guide Education Object to Accept the "Inaction" Concept is the Responsibility of Psychological Health Education.

"No disaster greater than not to be content with what one has, no presage of evil greater than men should be wanting to get more." (Tao-te ching, chapter 46). Due to various reasons, a lot of people are obsessed with emphasis on cognitive outward, such as money, fame and wealth, in behavior will make against natural way to do such things, it's easy to cause psychological anxiety or depression. This is "Those that tamper with it, harm it; Those that grab at it, lose it." (Tao-te ching, chapter 29). Mental health education to guide people to the nature, expectations of all don't have too much, don't do right, is not demanding, to clean an attitude of doing things, in the form of natural inaction, "It acts without action, does without doing, finds flavour in what is flavourless," (Tao-te ching, chapter 63), so that individuals can avoid unnecessary psychological conflict, maintain mental health, by the joyful mood good changes in response to the outside world. Only through deliberate, unintentional unthinking can reach the realm of "inaction".

3. The Application of "Inaction" Thought in Education of Mental Health.

3.1 The Application of "Inaction" Thought in the Relationship between Individual and Self.

The relationship between an individual and himself is that a person can understand himself, accept himself, develop himself, and improve himself to achieve the goal of self-realization. Self-realization is the foundation and goal of mental health. If people's self-fulfillment is measured by other standards, they are bound to lose themselves and even hurt themselves: "Fame or one's own self, which matters to one most? One's own self or things bought, which should count most? In the getting or the losing, which is worse? Hence he who grudges expense pays dearest in the end; He who has hoarded most will suffer the heaviest loss. Be content with what you have and are, and no one can despoil you; Who stops in time nothing can harm. He is forever safe and secure." (Tao-te ching, chapter 44). Therefore, we need to derive self-identity from inner self-esteem and self-reliance. In order to satisfy self-respect and self-confidence, we need to understand that "No lure is greater than to possess what others want." (Tao-te ching, Chapter 46) On this basis, can also help people to remove attitude, desire and illusion, and thus understand ourselves, and let people taste the real life, and life itself nourish the self-acceptance, and gain greater satisfaction and energy to developing themselves, promote self-realization.

3.2 "Inaction" Thought can Promote Interpersonal Harmony.

Interpersonal harmony is the core of mental health. The relationship between the individual and other people, mainly including friends, colleagues, parents, relatives, teachers and students, and subordinates. The interpersonal relationship is mainly realized in the process of interpersonal communication. Good relationships not only provide security and a sense of belonging, but also fulfill love and respect, which is conducive to mental health. Poor interpersonal relationship makes people feel depressed and tense, lonely and lonely, and can breed psychological problems easily." Therefore the Sage puts himself in the background; but is always to the fore. Remains outside; but is
always there." (Tao-te ching, chapter 7) This is the embodiment of the idea of "inaction" of any relationship, means that the existence of respect for others, as a unique individual, respect other people's growing experience and emotional experience, good at put yourself in understanding and the understanding others stand in each other's point of view, so you can do it "outside the body and the body", realize each other with the nature, play their respective advantages, to achieve the goal of the value of life better." This he does by not striving, and because he does not strive, none can contend with him." (Tao-te ching, chapter 66). In the process of dealing with possible interpersonal conflicts, the idea of "inaction" is to argue, "What is most straight seems crooked, the greatest skill seems like clumsiness, the greatest eloquence like stuttering." (Tao-te ching, Chapter 45) And the way to avoid interpersonal conflict is more comprehensive: "Therefore the Sage squares without cutting, shapes the corners without iopping, straightens without stretching, gives forth light without shining."(Tao-te ching ,chapter 58)

3.3 The Idea of "Inaction" can Help Social Adaptation.

Adapting to society is a sign of mental health and one of the goals of education. A person who is psychologically healthy will think of himself as a member of society, actively integrate into society, master social norms, establish life goals and develop social relations. In the process of adapting to the society, people need "To understand others is to have knowledge. To understand oneself is to be illumined. To conquer others needs strength. To conquer oneself is harder still. To be content with what one has is to be rich." (Tao-te ching, chapter 33) emphasizes self-knowledge and self-improvement to adjust body and mind, to form an internal evaluation system, to avoid the influence of the outside world, and to prevent the drift of the tide. In particular, do not do it, because "He who stands on tip-toe, does not stand firm; who takes the longest strides, does not walk the fastest; who does his own looking sees little; who defines himself is not therefore distinct; who boasts of what he will do succeeds in nothing; who is proud of his work, achieves nothing that endures." (Tao-te ching, chapter 24). These impetuous and ostentatious acts are annoying. So advocate if can not be greedy, do not urge, dispel oneself ambition, make inner peace, won't let oneself get into trouble. And adapt to the society to follow the example of "If men think the ground the best place for building a house upon; if among thoughts they value those that are profound; if in friendship they value gentleness; in words, truth; in government, good order; In deeds, effectiveness; in actions, timeliness. In each case it is because they prefer what does not lead to strife, and therefore does not go amiss." (Tao-te ching, chapter 8).

Summary

Tao-te ching contains very valuable mental health education thoughts. The application of "inaction" spirit in education of mental health is very important, for educatees self-realization, interpersonal harmony, adapted to the society has a great help, to improve the pedagogue psychological quality, reduce the psychological perplexity, promote the comprehensive development has practical significance. In the future, we will discuss more specifically how to apply to the mental health education course and psychological counseling.

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