

Enlightenment of Zhuangzi's Concept of Happiness on Mental Health Education of Junior High School Students

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Abstract: Zhuangzi embodies Zhuangzi's understanding of life, life and happiness, expresses Zhuangzi's carefree attitude towards life, and points out how to achieve happiness. To reach the realm of happiness, we need to conform to the nature, be indifferent to fame and wealth, and fear life. Education in the new era should also reflect the combination with excellent traditional culture. In today's society, the group of junior high school students is also facing certain pressure. Exploring Zhuangzi's concept of happiness can give some enlightenment to junior high school students' mental health education. We can optimize the mental health education for junior high school students by paying attention to fully following the principle of subjectivity, establishing a correct outlook on fame and wealth, and affirming the value of individual life.

Keywords: Zhuangzi; The concept of happiness; Junior high school students; Mental health education

I. Introduction

Xi stressed at the symposium on cultural inheritance and development "To open up and develop socialism with Chinese characteristics on the basis of more than 5000 years of Chinese civilization, it is the only way to combine the basic principles of Marxism with China's specific reality and with China's excellent traditional culture... We have always stressed the combination of the basic principles of Marxism with China's specific reality. Now we have clearly put forward the 'second combination'." [1] Adhering to and developing Marxism must be combined with the excellent traditional Chinese culture. This is an important conclusion put forward by the Party Central Committee with Xi as the core based on the strategic height of theoretical and practical development, which greatly expands the connotation and path of "accelerating the construction of a high-quality education system". Mental health education to implement the important deployment of the CPC Central Committee "with high-quality development as the theme", we must follow the "second combination" as the fundamental principle, and deeply understand the important position and significance of the "second combination". The group of junior high school students is like the sun at eight or nine in the morning. They are the future of the motherland and the hope of the nation. The mental health and all-round development of junior high school students is not only related to their own healthy development, but also affects the mental outlook of

a generation of teenagers, and is related to the future and destiny of socialism with Chinese characteristics. Zhuangzi's understanding of life, life and happiness is largely the essence of Chinese excellent traditional culture. Studying Zhuangzi's concept of happiness is of great help to optimize the mental health education of junior high school students.

Zhuangzi lived in the Warring States period, and even though he was very poor, he did not accept the heavy employment of King Wei of Chu. The reason is that Zhuangzi is an honest, upright, angular and sharp man. In his view, being an official will harm people's natural nature. It's better to live in poverty. Therefore, Zhuangzi was indifferent to fame and wealth in his life, and advocated self-cultivation and quiet inaction. So, what can we do to get the peace of mind and spiritual freedom? Zhuangzi believed that man's sadness and happiness were determined by himself. Therefore, people's quality of life depends on their attitude towards life [2]. Based on this, people should strive to transcend all the constraints and obstacles of the real world in order to achieve a happy state.

II. Zhuangzi's Interpretation of Happiness

Happiness and happiness are the eternal pursuit of mankind. How can we get happiness and happiness? Zhuangzi said, "there is no happiness in the supreme happiness, and there is no reputation in the Supreme Reputation.". It can be simply understood that the supreme happiness is no happiness, and the supreme honor is no honor. This is not because Zhuangzi is pretending to be profound. Zhuangzi's concept of happiness is very worth thinking about. Zhuangzi asked at the beginning of "supreme happiness": "is there supreme happiness in the world?" Ask whether there is ultimate happiness in the world. "Optimism" is the "concept of happiness" in Chinese traditional culture [3]. In general, in Zhuangzi's view, the highest happiness is a kind of carefree realm. "Carefree" can be understood as "without waiting". Without waiting means that happiness can be achieved even without relying on any external force, which is similar to Kant's freedom that is not based on causality. Zhuangzi believed that if people can achieve "equality of things", they can achieve the realm of "carefree". "Equality of things" means that all things are the same in the final analysis, there is no difference, and there is no distinction between right and wrong, beauty and ugliness, good and evil, and noble and humble. Zhuangzi believes that everything is one and is constantly transformed into its opposite, so there is no difference.

III. The Mentality of Obtaining Happiness

III.I . Conform to Nature

Zhuangzi is not talking about the happiness and happiness of human beings, but the happiness and happiness of all life. He believes that all life can obtain happiness and happiness, and obedience to heaven is the root of all happiness and goodness.

In Zhuangzi, the master of health, Zhuangzi said, "the pheasant pecks at every ten steps, drinks every hundred steps, and does not kill the livestock in the fan." in Zhuangzi, a leisurely journey, Zhuangzi said: "the Wren nests in the deep forest, but one branch; the thinly growing mouse drinks the river, but full." It means that pheasants living in the marsh take ten steps before eating a mouthful of food, and take a hundred steps before drinking a

mouthful of water. But they do not pray to be kept in cages. Birds build nests in trees. They just occupy a branch. Thinopyrus drank water in the river, but it was just a full stomach. They live by instinct and are free. Zhuangzi also gave an example. Zhuangzi said that we like Qianlima and praised bole. But what we don't know is that Bole has also brought great harm to those horses who are not Qianlima. The horse is living a normal life according to its own nature. But the appearance of Bole changed everything. One day, a bole said that he was very good at training horses and could help everyone train a thousand mile horse. So Bole marked the horse with a red hot iron, trimmed the horse's mane with scissors, flattened the horse's paws, put a headband on the horse, and tied them together with ropes. After such a toss and turn, 20 or 30% of the horses died. Bole refused to let them eat grass or drink water. He drove the horses out with a whip and a bamboo stick to see who could run fast. One more toss and turn will kill half the horse. And who caused all this? Bole, of course.

One day, somehow, a seabird appeared over the outskirts of the state of Lu, a bird that the king of Lu had never seen before. King Lu mistook it for a mysterious creature, so he sent people to capture it and feed it in the temple, taking special care of it. King Lu ordered people to play the most beautiful music in the palace to this "divine bird" and entertain it with the most abundant banquet. However, the bird could not understand the hospitality of the king of Lu at all. Instead, it was frightened and panicked. It behaved abnormally. It dared not even try a bite of meat or drink a drop of water. How can the birds hold up like this? After only three days, the birds starved to death.

Zhuangzi said how to make all life happy and happy? There is only one way, that is, inaction. Zhuangzi said that heaven and earth do nothing but do everything. Heaven and earth seem to have nothing to do. They all seem to be doing nothing. But all things in heaven and earth are natural reproduction and endless, which is a collective state of inaction. Inaction is to live by instinct and nature, not to be disturbed by external purposes, and there is no unnecessary desire. Everything exists in its most reasonable way; If it is changed artificially, it will only bring pain against the nature. [4] But the happiness and happiness that we human beings define are rational pursuit of a certain purpose, which is a kind of promising. In fact, many situations of this kind of human achievement are based on the harm to others. Just like Bole found a thousand mile horse, but hurt a lot of horses that were not thousand mile horses. Just as the king of Lu "treated" seabirds well but killed them. This kind of happiness is not real happiness. We can also understand the inaction of Zhuangzi and Taoism as conforming to instinct or nature, and Youwei as relying on rationality. In the view of Lao Tzu and Zhuangzi, any achievement is intentional and has a certain purpose and intention. And any purpose and intention will destroy the state of nature and make nature deviate. Human beings unilaterally pursue their own happiness and happiness, which is strongly opposed by Taoism. Therefore, Zhuangzi said that there is no happiness and no reputation.

III.II. Indifferent to Fame and Wealth

Zhuangzi's life is also very poor. He has always been dismissive of the salaries of senior officials. The two stories in Zhuangzi · autumn water are representative: during the Warring States period, Chu was a big country. One day, Zhuangzi was happily fishing on the Pu River. At this time, two doctors sent by the king of Chu came

to Zhuangzi and said respectfully to Zhuangzi, "I want to trouble you, sir, with the affairs of our country!" The attitude of speaking is respectful. What we want to express is that we hope Zhuangzi can come out of the mountain and take the position of the state of Chu, so as to invite him to accept this position. Zhuangzi continued fishing with a fishing rod in his hand. Without looking back, he said, "I heard that there was a turtle in the state of Chu. It has been dead for threethousand years. The king of Chu also wrapped its bones in a box and put them on the temple. Do you say that this turtle would like to die and leave its bones to be honored by others? Or would it prefer to crawl in the mud with its tail dragged alive?" [5] Zhuangzi said, "in that case, please go back and let me live happily in the mud with my tail trailing." Once when Zhuangzi met Huizi, someone stirred up the relationship between the two and told Huizi that Zhuangzi's trip was to replace him as prime minister, which made Huizi very alarmed. When Zhuangzi learned of Huizi's concerns, he compared the position of Prime Minister of the state of Liang to a rotten and dirty rat, so he didn't care at all. It can be seen from this that although Zhuangzi was very poor in his life, he was never moved by wealth. Even so, Zhuangzi was very free in spirit. This is what Zhuangzi called the realm of inaction.

III.III.Reverence for Life

Respect and love for life is the affirmation of the value of life. Life is a part of "Tao" and a part of nature. Zhuangzi advocated that life should be cherished. In "let the king", it is very important for a man to be in the world, but not to harm his body. What about other things Zhuangzi believes that the most important thing in the world is life. He puts the value of individual life itself above everything else. He believes that life should be for its own purpose. Anything outside of life is not worth the sacrifice of life, otherwise it is the alienation of life [6], which is quite different from some other schools, The existence of individual life has gained absolute value here in Zhuangzi. "So you can trust the world if you serve the world; love can trust the world if you serve the world." Zhuangzi fully expressed his own view in the book of forgiveness. He believed that only by respecting all the people in the world, can the world be delivered to him, and by cherishing the world, can the world be entrusted to him. Zhuangzi affirmed the value of life, opposed any damage to life, and paid attention to respect and love for life [7]. Only in this way can he shoulder the heavy responsibility for the lives of the world.

Zhuangzi's theory of valuing life was further implemented by the theory of health preservation. He attached great importance to the existence of life. In the great master, he said, "it is enough to know what heaven does and what people do! Those who know what heaven does are born from heaven; those who know what people do are born from heaven; those who know what they do are educated from what they know to what they don't know, and those who end up in heaven and don't understand Heaven are the prosperity of knowledge". In Zhuangzi's view, "knowledge" is not the exploration of the laws of nature, but a way of life on the basis of knowing the relationship between heaven and man. In the process of health preservation, we should cultivate the body and spirit. Zhuangzi advocated that we should mainly cultivate the spirit, and the spirit should be based on the form. If there is no God and form, life will no longer exist. If "God is complete", then this is the "way of saints". Zhuangzi's way of health preservation attaches importance to the comprehensive cultivation of mind, material,

form and spirit, which is a kind of love for life.

IV. Enlightenment on Mental Health Education of Junior High School Students

Junior high school life is an important stage for every student, which not only means entering puberty from primary school, but also facing various challenges and difficult choices. At this stage, students will experience many new experiences and changes, and will also encounter various difficulties and challenges. One of the biggest challenges in junior high school life is the pressure of learning. Students are often faced with the accumulation of homework, the pressure of examination and the complexity of subject knowledge. At the junior high school stage, students will also encounter the challenge of interpersonal communication. Students will not only meet new classmates, but also meet a variety of different people, such as teachers, class leaders and school staff. Students need to adapt to the new environment, establish friendship with new classmates, and learn to deal with different interpersonal relationships. Junior high school life also brings challenges to life management. Junior high school students begin to have more autonomy and responsibility, and need to learn to manage their time, money and personal affairs. Physical changes in junior high school life are also a challenge. At this stage, students are experiencing physical and psychological changes in adolescence. They may face problems such as uneven physical development, emotional fluctuations, and enhanced self-awareness. This has brought some difficulties to their life and study.

The most significant psychological characteristics of junior high school students are independence, resistance and the unity of maturity and childishness. At this stage, students will develop into psychological problems due to lack of correct outlook on life, lack of communication, separation from the group, self-centered, lack of interests and hobbies. Junior high school students' psychological changes occur in a certain period of time. If they are allowed to develop, it is easy to produce more serious psychological diseases. Therefore, teachers should be good at judging the situation and implementing targeted education at the best time. Zhuangzi's idea of happiness embodies the charm and value of excellent traditional culture, which gives the following inspiration to junior high school students' mental health education.

IV.I. The Principle of Subjectivity Should be Fully Followed

In Zhuangzi's eyes, the key to all life's happiness and happiness is to obey heaven, which is the root of all happiness and goodness. He emphasized "Inaction" and opposed "action" that imposed personal will on other subjects. Mental health education for junior high school students is not a simple imposition and transfer of the will of teachers to students. We should fully follow the principle of subjectivity and mobilize students' autonomy, so as to achieve good results to the greatest extent. The principle of subjectivity means that in the classroom teaching of middle school students' psychology course, we must take students as the center and require all students to actively participate. To implement this principle, teachers are required to strive to make students become the protagonists in the classroom, so that they can freely express their feelings, release their emotions

and express their views. At the same time, teachers play a leading role in classroom teaching, are good at observing and adapting to students' emotional changes, carry out flexible education and regulation, and guide students to cultivate good psychological quality in the process of self-expression.

In recent years, the pressure of schoolwork and competition of middle school students is increasing, and the impact of the new crown pneumonia epidemic, the psychological problems of middle school students are increasingly prominent. To this end, the state has issued a series of measures, the most important of which is the "double reduction" policy. The policy aims to reduce the heavy burden of schoolwork and after-school training of primary and secondary school students, and relieve the psychological pressure of primary and secondary school students. In the case of "double reduction" implemented by school institutions at all levels within the scope of compulsory education, theoretically speaking, students' academic burden should be reduced. Reducing the burden makes students get more flexible time to arrange themselves, so mental health education should stimulate students' autonomy and subjectivity. Although the policy has been widely implemented and accompanied by the corresponding education reform, the transformation of enrollment and evaluation mechanism is still lagging behind. This also makes parents more prone to anxiety under the burden reduction and fierce competition for admission to higher education. This anxiety will also be passed on to children and then affect the parent-child relationship. If parents' educational knowledge and skills are backward, their anxiety is more likely to lead to family tensions. If students can not correctly face the "burden reduction", it is easy to cause pessimism and performance decline. The "double reduction" not only requires reducing the burden of students, but also emphasizes the guarantee of teaching quality. The subsequent reform and related requirements also put forward the double increase of quality and efficiency, and improve the quality and increase the effect. Under the "double reduction", a variety of new requirements have been put forward for teachers in schools at the stage of compulsory education, and these new requirements also increase the risk that teachers' teaching workload will increase. In order to give full play to students' subjectivity in mental health education, teachers need to pay attention to it. Therefore, it is also very important to establish relevant risk mitigation mechanisms, provide support for teachers while implementing policies, and respond to teachers' expectations.

In the practice of mental health work, on the one hand, we should pay attention to improving students' subject performance, helping students with difficulties overcome learning obstacles and relieve academic pressure, on the other hand, we should provide support for teachers' teaching design from the perspective of learning psychology, so that mental health education and subject teaching can be combined rather than operated separately. It is very important to help students learn and improve their grades through mental health education. At present, some parents and teachers' misunderstanding of psychological courses mainly lies in that it has nothing to do with entering a higher school, and it is not helpful to the examination. To get rid of such prejudice, we need to make considerable achievements. When mental health work can effectively serve students' learning and teachers' teaching, Its status and importance in schools will be improved, and students' subjectivity in mental health education will naturally improve. The work of burden reduction and mental health should be oriented to both students and teachers. Teachers' mental health should also be the focus of school mental health

work. As a front-line worker who preaches, teaches and cultivates morality, teachers' mental health status plays a key role in the completion of teaching tasks, and also has a direct impact on students. At present, some subject teachers lack psychological professional knowledge, lack of understanding of mental health education, and have too much pressure on their own teaching to take care of others. In view of these problems, on the one hand, we need to optimize the evaluation and training mechanism of teachers, scientifically arrange teaching tasks, on the other hand, we should pay attention to teachers' psychological evaluation and students' evaluation of teaching, establish psychological files for teachers and track them, and timely intervene and guide teachers' psychological problems and emotional pressure.

IV.II. Establish a Correct Outlook on Fame and Wealth

Zhuangzi lived a poor life and had a life attitude that was not affected by wealth, so he enjoyed great freedom in spirit. The group of junior high school students is not completely mature mentally, so it is impossible to require the group of junior high school students with Zhuangzi's carefree attitude towards life. However, in view of the excessive comparison phenomenon in the group of junior high school students, we can take Zhuangzi as an example to convey the importance of "establishing a correct outlook on fame and wealth" to them.

Junior high school students often have a series of comparisons because they do not form a correct view of fame and wealth. Junior high school students' stage is an important stage when students will enter puberty. They should not only deal with the pressure on their studies, but also face the competition behavior among their classmates. When a child hears that other people's children's academic performance is excellent, he will feel more uncomfortable, and sometimes he will try hard to catch up with him, so that the next meeting can become a capital to show off. So in this environment, junior high school students are particularly concerned about academic performance. Children are the treasure in the palm of their parents, and many students grow up in honeypots. Although parents pay more attention to their academic performance, they also pay special attention to their material needs. Many ordinary parents are frugal, but many students regard these as the capital to show off. At the stage of compulsory education, many schools require students to wear school uniforms to enter school. Some middle schools also have unified standards for boys' and girls' hairstyles. It is hoped that students will not pay too much attention to their appearance, but focus on their study. But even so, there is still a trend of comparison in the junior high school campus. For students, since they can't make an issue of clothing and hairstyle, they simply focus on shoes. I don't know when, students' requirements for shoes are getting higher and higher, and even think that the more expensive shoes are, the better. Wearing them to school in this way will make them more dignified in front of classmates and teachers, and they seem to have unlimited scenery on the surface, Little do you know how helpless the parents behind are. It looks like a pair of ordinary shoes, but the actual price may be startling. Many students need thousands or even tens of thousands of yuan for a pair of shoes. Seeing that students are so obsessed with the price of shoes, parents dare not say that, after all, students at this age are at the stage of puberty development, and they also shoulder a heavy burden of entering a higher school, so the mode of education is slightly inappropriate, Therefore, parents can only meet the needs of students as much as possible. In addition, striving to be a class cadre is also one of the aspects of junior high

school students' comparison. For students, it seems that working as a cadre can bring many benefits. Otherwise, there would not be so many students willing to participate in the election. What benefits can students get from the task of class cadres? First of all, many students and parents believe that being a working cadre is a very proud thing. In order to make themselves face, they are willing to run for class cadres. Secondly, many class leaders need to contact with teachers when completing tasks, which shows that class leaders have more opportunities to contact teachers than ordinary students, and teachers will pay more attention to the performance of these class leaders. But the reason why students should be attracted to strive for the opportunity to work on duty should be that they can have the opportunity to improve their ability, self-confidence and sense of achievement by completing various tasks of class cadres.

As teenagers, junior high school students are eager to keep up with their classmates and pursue the same fashion trends and brand goods as them. In the process of growing up, they gradually formed their own consciousness and pursuit of material, hoping to gain the recognition of their classmates and their sense of superiority through comparison. However, they did not realize that this kind of comparison behavior had a negative impact on their physical and mental development. The comparison behavior of junior high school students has become a quite serious problem, which not only affects the physical and mental health of students, but also may cause a series of negative effects. Parents, schools and all sectors of society should take responsibility and work together to solve this problem. Middle school students are at a turning point in life. If they want to maintain a good mental state and maintain and improve mental health, they must learn to treat fame and wealth correctly [7]. If one blindly pursues fame and fortune, thinks all day, works hard, is unwilling to eat and cannot sleep at night, it will inevitably produce negative emotions, seriously affect physical and mental health, and even cause tragedy. Therefore, on the one hand, we should strive for advancement, and on the other hand, we should not care about the gains and losses of fame and reputation, but be indifferent to fame and wealth, and be content. With such a view of fame and wealth, you will not feel inferior because you are inferior to others, nor will you be haggard about your personal gains and losses. If you are psychologically balanced, your body and mind will naturally be healthy [8].

Fame and wealth is a factor that can not be ignored in social reality. For teenagers, it is important to have a correct attitude towards fame and wealth. In the increasingly competitive social background, teenagers need to clarify the correct values, so as to avoid falling into the misunderstanding of the supremacy of fame and wealth. Correct values are the primary condition to guide teenagers to treat fame and wealth correctly. Families and schools play a vital role in cultivating the correct values of teenagers. Families should convey a positive and healthy attitude towards life, emphasizing that human quality and morality are more important than material pursuit. Schools should strengthen moral education to help students establish a correct outlook on life and values. First of all, we should strengthen psychological education. Psychological education for teenagers is the key to guide them to treat fame and wealth correctly. Schools and families should strengthen the psychological education of teenagers. Educators need to urge teenagers to pay more attention to their inner needs and expectations, and cultivate positive emotion management ability. At the same time, we should help them realize

that fame and wealth are not the only goal of life, and encourage them to seek internal growth and satisfaction. In addition, it is necessary to cultivate all-round interests and hobbies. It is very important for teenagers to have comprehensive development and cultivate their interest in various interests. Different interests and hobbies will make their excessive dependence on the pursuit of fame and wealth become less important. Schools and families can provide a variety of extracurricular activities, such as music, sports, art, etc., so that teenagers can have the opportunity to develop their specialties and find new interests. Showing successful cases to teenagers is also an effective way to guide them to view fame and wealth correctly. By introducing the successful people who can keep a clear mind and adhere to the correct values in the face of fame and wealth, we can stimulate the positive energy and positive attitude of teenagers. These cases can be celebrities, sports idols, teachers, relatives and friends around. Let teenagers see that real success does not only depend on fame and wealth, but is based on values. Finally, guiding young people to actively participate in public welfare is an important way to cultivate them to correctly view fame and wealth. By participating in public welfare undertakings, teenagers can realize the real value pursuit and the power of truth, goodness and beauty. Schools and communities can organize relevant volunteer activities, so that teenagers can have the opportunity to pay attention to social problems, participate in social changes, and experience the satisfaction beyond fame and wealth. It is a long-term process to guide teenagers to correctly view fame and wealth, which requires the joint efforts of families, schools and society. Only by establishing correct values, strengthening psychological education, cultivating interests and hobbies, showing them successful cases, and guiding them to participate in public welfare, can they remain sober and firm in the face of the temptation of fame and wealth, and pursue a more meaningful and valuable life.

IV.III. Affirming the Value of Individual Life

Respect and love for life is the affirmation of the value of life. Zhuangzi advocated that life should be cherished. He affirmed the value of life and opposed the artificial damage to his own life [9], but the group of junior high school students often committed suicide. Junior high school students are in the puberty of individual physical and mental development, and their physical and mental development is not yet fully mature. In the critical period of the initial formation of their outlook on life and values, they often experience negative emotions such as unhappiness, dissatisfaction, dissatisfaction and serious frustration. In the face of many life choices, various physical and mental pressures and many psychological needs, such as examination and study, interpersonal communication [10]. Due to the lack of the ability and skills to deal with setbacks, suicidal behavior has become a prominent form of coping with emotional conflicts and psychological contradictions. Nowadays, due to the influence of physiological, psychological, emotional, communication, academic, economic, family and other factors, the prevalence, rashness and non value of suicide behavior of junior high school students are becoming more and more obvious. Learning Zhuangzi's "outlook on life" is beneficial to junior high school students' cherishing of life.

At present, research has proved that the sense of meaning of life has a certain protective effect on individual mental health. According to the results of the study, boys in junior high school scored lower than girls in the sense of life meaning and meaning seeking. This enlightens that school education should pay attention to the

differences between men and women and teach students in accordance with their aptitude. The survey also shows that the score of sense of meaning of life in grade two and grade three is lower than that in grade one, and the score in grade two is slightly higher than that in grade three, which enlightens schools to pay more attention to students' mental health while paying attention to students' achievements [11], especially the students in grade three facing multiple pressures, and should actively take corresponding measures for effective intervention. The study believes that schools can regularly carry out various forms of theme activities to carry out life education and life meaning counseling, such as group activities, psychological activity months, theme class meetings, etc., to guide students to cherish their lives, help students establish a correct outlook on life, step by step, and constantly achieve the goals in life and enrich their lives. We can also consider introducing the theme activities related to the sense of meaning of life into the school mental health education curriculum to guide students to realize the meaning and value of their own life and the goal of life. In addition, the school can set up a crisis prevention team, establish a student psychological crisis intervention mechanism, regularly collect information on students' psychological status, further evaluate and diagnose students with moderate and severe psychological problems, carry out targeted individual psychological counseling, and regularly follow up. For students with similar psychological problems, thematic group counseling activities can be carried out. Finally, the school can also strengthen home school contact, regularly organize home school exchange meetings, invite excellent head teachers or experts to share experience, guide parents to pay attention to creating a harmonious family atmosphere, strengthen emotional communication with family members, and make students feel more love and tolerance, so as to improve students' sense of meaning of life and reduce the incidence of self mutilation and suicide. The improvement of junior high school students' sense of meaning of life can be achieved by promoting the good play of family function and cultivating students' psychological capital level. To improve the family function of junior high school students, we can start from the following aspects: first, we should create a good family atmosphere. Parents should realize that their words and deeds will have a subtle impact on their children. Therefore, they should consciously adjust inappropriate words and deeds in daily life to help their children establish a positive way of thinking and good habits of behavior, which is essential for the healthy growth of their children's body and mind. Actively create a harmonious and relaxed family atmosphere for children. Family members should maintain close emotional distance so that children can develop themselves in a good atmosphere. In addition, in the family system, periodic member self-assessment can be used to test the family relationship and atmosphere, communicate according to the actual situation and make timely adjustments, so that the development of the family is always on a stable track, and the internal force of family development is likely to become the driving force for children to face life. The concept of education also needs to be changed. Many families still use traditional concepts to treat children, ignoring their personalized development. At present, school education is gradually changing, paying attention to students' subjectivity and personality development, and family education should also follow the pace of the times. Pay attention to the cultivation of children's self-awareness, especially in the face of adolescent children, we should treat them from the perspective of development, respect their interests and hobbies, and improve their ability to adapt to changes. Of course,

parents should also establish contact with the school to timely understand their children's school situation, so that children can feel the care and love of parents. When the family system responds to external emergencies, it can let children participate, listen to their opinions patiently, solve problems together, and guide them to face life with a positive attitude, which helps to cultivate children's sense of responsibility and psychological toughness.

V. conclusion

In view of the Enlightenment of Zhuangzi's concept of happiness on the mental health education of junior high school students, the author tries to dig out the valuable part for the group mental health education of junior high school students from Zhuangzi's thoughts of "conforming to the nature", "being indifferent to fame and wealth" and "fearing life". If we can fully follow the principle of subjectivity, help students establish a correct concept of fame and wealth and fully affirming the value of individual life will bring progress to the mental health education of junior high school students. Zhuangzi's thoughts have profound connotations and value deposits. The Enlightenment of other valuable parts of his thoughts on junior high school students' mental health education remains to be explored. The combination of junior high school students' mental health education and excellent traditional culture also needs further research, so as to better achieve the "second combination".

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