

Liang Qichao's Research on Xinmin Sports Thought

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Abstract: This paper mainly adopts the method of literature research, with complementary logic, and combines history and poetry history to explore the theory and practice of the "New People" ideology from Liang Qichao's works, newspapers, memoirs, and later works, as well as the social origins, development path, and historical influence behind Liang Qichao's educational thought. It constructs Liang Qichao's sports thought system and analyzes its significance for today's sports education. According to the research, Liang Qichao has formed "the evolutionary view of sports life", "patriotic and martial sports morality", "sports education view" and "independent and equal sports freedom view" around how to shape the new people's personality. The important historical value of Liang Qichao's "Xinmin" sports thought is mainly reflected in advocating the main position of national sports, promoting the establishment of the status of sports in the field of education, and laying the foundation for women's liberation and the development of women's sports. It is of great reference significance to the development of contemporary sports cause in China and the shaping and cultivation of personality spirit in civic education.

Keywords: Xinmin Sports Thought; Liang Qichao; Nationalism

1. Introduction

Liang Qichao (1873-1929), born in Xinhui, Guangdong province, zongru, Ren Gong, cangjiang, was born in, Southern Guangdong province[1]. His life of virtue, meritorious service and speech was famous in history. After the coup of 1898, Liang Qichao, who fled to Japan, absorbed the western "people-oriented" free ideological trend and published

the "Freedom of Drinking Ice Room", calling on the people to get rid of servility and advocate a new culture. Subsequently, Liang Qichao in many works and practical work, all focus on the national character, namely "xinmin as the top priority of China today," remedy people "physique", "patriotism", "independence", "lack of freedom" national issues, trying to improve the quality of the people, was the national called "pride of public opinion" and "the father of xinmin". Culture is the source power for a country and a nation to survive and develop. The new historical starting point to continue to promote cultural prosperity, build a cultural power and build the modern civilization of the Chinese nation from the new starting point is our new cultural mission in the new era. Under the background of the new era, Liang Qichao's concept of "new people" is still shining with dazzling light. His profound insights on improving the quality of the people have a very positive inspiration and reference for the promotion of today's sports work and the shaping of personality spirit in civic education.

Liang Qichao widely spread the way of "Xinmin" and committed himself to the transformation of national quality under the special background of The Times. In the database of "CNKI", the literature between January 2020 and August 2024 with "Liang Qichao" and "Xinmin" as the "theme" from January 2020, and a total of 137 results were retrieved, and the overall trend of publication was an upward trend. Including academic journals, dissertations, conferences and newspapers, etc., subject distribution mainly for Chinese literature, Chinese modern history, education theory and education management, philosophy, history theory, political science, news and media, its research content covers the enlightenment, ethics, aesthetic thought, science, education, national character,

nationalism, "xinmin" sports thought, etc. Overall, there are still few articles focusing the research perspective on athletics. On the basis of extensive reading of literature, this paper analyzes its reference significance of today's physical education around Liang Qichao's grand ideological system.

2 Liang Qichao's Gestation of "New People" Sports Thought

2.1 National Crisis

Liang Qichao's "new people" sports thought was formed under the background of national crisis, aiming to strengthen the national physique and mental state through physical education, so as to achieve the purpose of strengthening the country. After the Opium War, the situation of internal troubles and foreign troubles prompted some people to wake up from their deep sleep and realize that it was not enough to blindly copy the western wonders. Liang Qichao and other advanced intellectuals, after experiencing the great impact of the failure of the First Sino-Japanese War, realized that China was in a passive state, rooted in the lack of national spirit. The so-called "soul", it is the spirit. If people's spirit does not change, then, even if they buy ships, build rails, mine ore, and learn foreign technology, they will only be engraved on the rotten wood like a carved dragon. From 1902 to 1905, Liang Qichao proposed in his book *Xinmin Theory* that he took "new people" as his own responsibility and advocated a new spirit of self-reliance, culture and adventure. In addition, Liang Qichao was deeply influenced by Yan Fu's *Theory on the Performance of Heaven*, and believed that an important reason for the strength of European powers was the implementation of military national education. He praised the ancient Greek Sparta city-state military sports system, and think that the Chinese nation must through the power of sports to improve the physical quality, mental state and transform the inferiority of Chinese people, to meet the requirements of the industrial civilization era of new national quality, in order to achieve the purpose of national salvation even innovation civilization. As modern ideological enlightenment, liang qichao actively looking for national self-improvement, democratic revitalization method, to change the fate of the country "new

democratic thought" want to awaken the national will to change the fate of the country, his thought has obvious tendency of nationalism, aims to strengthen the national physique and spirit, so as to improve the overall strength of the country and international status.

2.2 Cultural Collision

After the Opium War, China suffered from "great changes" unseen in three thousand years", and China's modern civilization was also "awakened" during this great changes. Under the impact of "Xili" and "Western learning" into "Western tide" on the self-contained traditional culture, some domestic scholars have developed some alienation from the inherent cultural traditions of China, so they are eager to transform China through "Western learning" and "Western theory". Another part of the scholars, however, hoping to resist the invasion of foreign forces with the help of traditional culture. These two attitudes are distinguished by Liang Qichao as "addicted to the West wind flow" and "conformist flow". In the fierce collision between Chinese and Western cultures, Liang Qichao inherited the liberal ideas of Rousseau and Mill and the social evolution, and developed a sense of "change" [2]. Liang Qichao expounded his view of Chinese and Western culture in the preface of *Western Studies* and the *Preface of Western Studies* [3]. He believed that, the national self-improvement and the national self-reliance need to read more Western learning, but also at the same time emphasized the necessity of the integration of Chinese and Western culture, that is, "for Chinese scholars, learning will be useless; for western scholars, its western learning will be useless." For this reason, Liang Qichao advocated that Chinese education should be based on the critical inheritance of the nation, and absorb the essence of different civilizations from the outside world. It is under the influence of western culture that the people have changed from the "slave" subject "personality paradigm to the" *Xinmin* "personality paradigm of being strong, advocating freedom and defending national dignity.

2.3 Save the Nation

In modern China, the consciousness of "peril" and the terror of "dividing up beans" in the

spiritual field were very strong, so that the intellectual circle of the late Qing Dynasty produced a sense of survival, and "saving the nation" naturally became the ideological field of The Times. After the defeat of the "reform movement", Liang Qichao launched the road to save the country, he understood the corruption of the feudal dictatorship and the rulers of decline and servility, and with their own unique point of view, put forward the "strong people are strong", and will cultivate "xinmin" and cast "national soul" as the basic way to clear the chronic disease of Chinese society. The rejuvenation of a nation needs a strong material strength, but also needs a strong spiritual strength [4]. Liang Qichao advocated through physical education to strengthen the national physique, so as to achieve the purpose of saving the country and the people. Liang Qichao's sports thoughts not only focus on personal physical health, but also emphasize the important role of physical education in cultivating the national spirit and improving the overall strength of the country. His sports thought reflected the negation of feudal education and feudal martial arts system. By advocating modern sports, he tried to form an ethos of "shame and weakness" in the society, that is, he despised the weak and advocated strong body and spirit. His sports thought is not only a method of physical exercise, but also a combination of nationalism and liberalism. In addition, Liang Qichao's sports thoughts also emphasized the popularization and implementation of physical education. He believes that the popularization of physical education needs not only the guidance of outstanding intellectuals, but also needs the support and leadership of the government. Liang Qichao's "sports thought of" new people " was put forward to cope with the crisis of the country, aiming to strengthen the people's physique, enhance national confidence and national cohesion through physical education, so as to achieve the goal of saving the nation. This thought not only reflects Liang Qichao's deep concern for the country and the nation, but also reflects the sense of responsibility and mission of modern Chinese intellectuals in the face of the national crisis.

3 The Content of Liang Qichao's "Xinmin" Sports Thought

3.1 Evolutionary Change of the View of Life

With the further development of human civilization in the modern situation, and the extension of human life under the embedding of biotechnology, the view and needs of human life have also changed [5]. The evolution theory of western capitalism was absorbed by more advanced intellectuals after it was introduced into China by the westernization movement, and became an ideological weapon for them to understand and transform the society. After the Sino-Japanese War, Liang Qichao gradually developed a relatively complete view of evolution, many of which started from evolution and took evolution as the philosophical basis of his basic ideas. Many of his views started from evolution and took evolution as the philosophical basis of his basic idea. Liang Qichao put forward the two concepts of "change" and "static". "Change" provides vitality for nature and man, and "without change, everything is destroyed". He wrote in his Discussion on Reform: "Why must the law change?" Here from nature to life, from life to society, it thoroughly explains the universality of evolution and the irresistible of change. In Liang Qichao's evolutionary view, "competition", "change" and "heart force" are the three main drivers of his evolution. He emphasized the function of "group" in social life, and emphasized that individuals are the driving force of social development and progress. Although Liang Qichao exaggerated the function of "mind", leading to his evolutionary history of "will", this thought is very important to the Chinese people. It gives confidence to the Chinese people and they believe that they can become strong by their own strength. Based on the knowledge view of "life begins with change", he put forward the proposition that "life is life, without action, there will be no life", which is the theoretical premise of his advocacy of modern movement. Liang Qichao warned the people with the evolution law of "survival of the fittest", hoping to awaken the national consciousness, and then realize the national rejuvenation. He firmly believed that the principle of "evolution" could be used to explain the difficulties faced by China, meet the value needs of national rejuvenation, and also make up for the "vacancy" of China's ideological system in the late Qing Dynasty. In order to

save the demise of China, Liang Qichao put forward the unique requirement that "the new people is the most urgent task in China's today", and advocated taking its essence and eliminating its dross, and creating a "new people", which is the only way for China to win the contest with the nations of the world. Based on the theory of evolution, the view of life of evolution and the change of body, Liang Qichao proposed that the people is the prerequisite for the people's wisdom and the people's morality.

3.2 Patriotic and Martial Sports Morality

The experience of Meiji Restoration made Liang Qichao realize that even if the domestic people run mining and practice foreign exercises every day, it is not enough to change the national conditions of domestic troubles and foreign invasion, so the national transformation of the spiritual and cultural level is urgent. From 1902 to 1903, Liang Qichao, on the basis of learning from the national characteristics of western capitalism, integrated the thought of "encouraging the people's strength, opening up the people's wisdom and revitalizing the people's morality". In the "drum people's strength", the "people's strength" not only requires the people to have a strong body, but also shows a lofty enterprising heart. When Liang Qiyue told the history of Sparta, he focused on the national education of Sparta. "Their education is mainly about sports, shaving their hair off and playing barefoot." The Spartans do such "devil training" for young people to protect their country. If their people are not physically and mentally equal to their opponents, then they can not shoulder the responsibility of defending the country. "Xinmin theory", and discusses the martial spirit of Japan from Sparta and now to Germany. He said, "The world is no trouble, only the courage is no trouble; the world is no fear, only the courage is no fear." This is not to say that the factor of the people's wisdom is not important, but because "the people and iron, though with civilization, knowledge, and the people, will not be able to stand up in the stage of fierce competition." It can be seen that the spirit of "martial arts" is the first kind of virtue needed to cultivate "free will" inside and to cultivate my great nationalism outside. Liang Qichao's works on Independence, On Hope, Moral

Education, and Yu's View of Life during his visit to North America also reflect his praise of the "martial" spirit of neglecting life and death for the motherland. Sports culture shows the value pursuit, moral norms, aesthetic tendency and mental state conveyed by human beings in sports activities [6]. The "new people" in his mind should not only have a brave and strong body, but also have a heart to benefit the country and the people. Such a new national image full of hope forms a sharp contrast with the image of a negative nation in modern China. Therefore, Liang Qichao put forward the slogan of "as long as there are new people, there will be a new system, new government and a new country".

3.3 Physical Education Concept of Three Education

Liang Qichao's physical education thought emphasizes the comprehensive development of moral education, intellectual education and physical education, especially the important role of physical education in national education. The foundation of education lies in moral [7]. Traditional Chinese culture believes that "physical cultivation" implies "spiritual cultivation" [8]. Liang Qichao believes that the movement is not only a movement, but a way to cultivate the national spirit. It can gather the trend of military nationalism and encourage the people to rise with national consciousness, so as to stand firm on the international stage. With "martial" and "as" as the core, he advocated the concept of democratic education centered on sports as the center, highlighting the significance of sports to strengthen the strong country and the revitalization of the nation. Liang Qichao's view of sports attaches importance not only to personal health, but also to the relationship between sports and national strength, advocating that "a strong country must first be strong". He repeatedly warned the eldest daughter Si Shun: "homework may be necessary to reduce, stop a few more days without injury, want it, my son must never be ill, you again ill, my anxiety can not be like." [1] He also warned Sicheng, the eldest son who studied in the United States: "Now you must have this thorough consciousness, pay attention to exercise and cultivation of your body and spirit, and prepare to suffer the future of 'suffering, strain your bones and muscles, starve your body and skin,

and neglect his body.” In a series of papers in "Xinmin Theory", he analyzed various disadvantages of Chinese people "drowning Confucian soft", and proposed to cultivate new citizens with "public morality", "martial" and "enterprising", so that they can not only maintain the dignity of the country, but also safeguard the rights and interests of the people, but also maintain a sacred and inviolable and strong folk customs. He emphasized that this is determined by "survival of the fittest" and "inferior law". Liang Qichao's "new people" movement changed the old thought of "those who works the heart governs the people, and the labor governs the people" in China, and created a new modern national citizen with all-round development of morality, intelligence, physique, beauty and labor.

3.4 Independent and Equal View of Sports Freedom

This can be found in ancient Chinese society, for a long time, it advocates the female body aesthetic to be weak for beauty, the so-called "good, beautiful, weak and weak, graceful and slim" [9]. Liang Qichao attaches great importance to the cultivation of women. He regards women's education as a basic human right of women's independence, which is of great significance to the promotion of gender equality and social development. He suggested that women should be well-educated for them to be self-reliant. In addition, he also stressed that women have a special personality and human capital, they have patience, quiet, carefulness and other characteristics, making them an indispensable part of the family and society. On the issue of "education" and "strong country", Liang Qichao advocated that the level of women's education is closely related to the strength of a nation. He believed that the essence of national competition is the contest between mother and mother, and the development of women has a profound significance to the development of people and the prosperity of the family. Through the comparison of women's education and national strength in various countries, he believed that women's education has a positive connection with the development of national strength, thus proposing that to revitalize the nation from weak to strong, we must develop women's education. Liang Qichao not only advocates that both men and women should be educated,

but also believes that women can outperform men in many fields. When talking about the relationship between women and social labor, Liang Qichao advocated that women should not only assume the main role of the family, but also go outside to participate in production, so as to contribute to the prosperity of the motherland. He criticized the view of women's restriction to family and social status, and advocated that women should have their own career like men and rely on the premise of good education. He criticized the old view that "women cannot be virtuous", highlighting the significance of women's education and professional work. In the Little Annals of Sparta, Liang Qichao introduced the Spartan education system of respecting women, so that women not only have knowledge, skills, but also have a sound body, and noble people, who are even more patriotic than men. Liang Qichao's understanding of women is mainly reflected in the significance of education, the value of women's human resources, the necessity of women's participation in social production, women's concept of gender equality and so on. His thought has a profound effect and significance in promoting the improvement of Chinese women's social status and right to education.

4 The Historical Value of Liang Qichao's "Xinmin" Sports Thought

4.1 Advocate the National Dominant Status of Sports

Liang Qichao, with his strong feelings of patriotism, saving the country and strengthening the country, took the lead in breaking the tradition of "king the world" and went ahead of the history. We call on all the people to establish the concept of "martial arts" and take the martial spirit as the soul of the Chinese nation. First of all, Wude, as the form of heroism and neutralism, is a keen patriotic spirit, which is not included; second, Wude is a unique wisdom, it is the comparison between the individual and the state and the immediate interests; Finally, Wude all light life and the reputation, it is the highest expression of a free spirit. Liang Qichao called on 400 million compatriots to "a relaxation, learn the way of civil and military, work and rest combination, exercise", although not literate, but also must "do a wise, benevolent, brave modern people,

remove the national bad nature, become moral, intellectual, strong, martial, patriotic and other new people. Liang Qichao's concept of "New People Movement" has had a profound influence on a group of Chinese people such as Lu Xun and Hu Shi, made a great strategic contribution to the construction of "people" in new China, and provided important enlightenment significance for the transformation of China's sports cause from "elite education" to national education. Mr. Liang Qichao's theory of Xinmin sports started from the demonstration of improving the national quality, and gradually improved the development of physical education, which provided the enlightenment effect for the development of national sports at that time. At the same time, Liang Qichao's physical education thought draws lessons from the western advanced western educational concepts, combined with the current situation of Chinese national physical education and put forward the paradigm suitable for the development of Chinese physical education at that time, which provides an example for the construction of the current physical education theory.

4.2 Promote the Establishment of the Status of Sports in the Field of Education

In order to stand in the forest of nations in the world, Liang Qichao drew on the experience of schools in modern times and took the movement as the most important task. In 1901, Liang Qichao summed up the contents of his educational purpose and policy as "Changxing Learning House", which included enlightenment, based on virtue, benevolence and art, and summed it up as three aspects: "morality", "intelligence" and "physique". Liang Qichao put forward that sports is a way to promote the comprehensive development of people, which can not only improve people's physique, but also make people have collective consciousness and tenacious perseverance. He advocated the sports into the campus, pay attention to its systematic and scientific teaching, so that students feel happy and develop in sports. In Liang Qichao's private Discussion on Education Policy published in 1902, he put forward the four major educational issues of "morality, wisdom and affection", and put forward his own opinions on them. And for children of all ages,

respectively from the "body", "know", "feeling", "" meaning "and" self-view " five levels, the characteristics of their generation and development are analyzed, so that teachers can carry out their teaching work according to their own needs. In "the Ministry declares the purpose of education," he wrote: the biggest disease in China is private, weakness and weakness. Liang Qichao's concept of sports had a profound influence on the Qing government, which led to the sports listed as a system course of schools in the Guimao School System, thus making it a form of education. This means that China will bring physical education into the formal teaching system, and laid a good foundation for the future development of physical education. Liang qichao sports and moral education, intellectual education, attaches great importance to its position and function in the school teaching, so as to enhance the national consciousness of all-round development, eliminate the modern western sports into the campus, and for the late qing dynasty during the period of the republic of China of state issued a series of schooling, school, make it become a compulsory course for all schools at all levels, making our sports in the position of the education to establish, promote the comprehensive development of students.

4.3 Established a Healthy Female Body Concept

How to break through the fetters of traditional social gender concepts and truly realize the equal treatment of women and men in the field of sports is of great significance for promoting human civilization and promoting national fitness [10]. Only with the equal body view of men and women can change the aesthetic addiction of "the weak state with disease is beauty" and "the woman with small feet is beauty", and really show the woman's "gorgeous appearance" and "healthy physique". Liang Qichao pointed out that women account for half of the national population, and if the world becomes weak, the root reason must be that women do not receive education. With the sponsorship of Yuan Shan and Tan Sitong, Liang Qichao founded China's first girls' school in Shanghai, and wrote "Advocating Girls 'School" to promote women's freedom, exercise, improve people's physical fitness, and cultivate new female students with

knowledge and ideals. He believes that women's education is the foundation of wisdom. If women can receive good education and improve their knowledge and ability, they can play a more active role in the development of their family, society and the country, so as to promote the prosperity of the country and the nation. On the contrary, if women lack education, it will not only affect their own development, but also have a negative impact on their families and society, and thus affect the overall development of the country. Under such an initiative, Liang Qichao, Tan Sitong and Kang Guangren launched the "No Foot binding Meeting" in Shanghai in the spring of 1897, advocating the liberation of women and promoting "reform, reform and reform". Under the background of feudal conservatism, Liang Qichao, in line with the concept of "equality between men and women", started from breaking the bad habit of "binding feet" and broke the bondage of feudal tradition on women. Since then, Chinese women and men have been able to go out to school and do sports on the playground. In the new era of China, women's body is still controlled by the mainstream discourse power, but this control is a healthy view of women's body. Nowadays, the status of women is on the rise. Chinese women's volleyball, figure skating and skiing, women's diving and so on have accounted for half of China's sports undertakings. The scientific concept of slimming has also prompted many women to go to gyms and start to learn aerobic sports. Some women, in order to pursue a "perfect" body shape, strictly restrain their bodies, such as how to eat and exercise every day. All these are due to Liang Qichao's appeal to women's physical revolution and sports participation, as well as promoting the practice of women's physical education.

5. Conclusion

Under the background that China was divided by foreign powers and the country was in danger, Liang Qichao integrated Chinese and Western cultures, evaluated the situation, put forward the sports concept of using new people to save China and "creating new people", and took this as an opportunity to promote a series of sports ideas. He advocates the development and changing view of life, the patriotic and martial view of sports morality, the physical

education concept of three education and the independent and equal view of sports freedom, all of which are his sincere patriotic feelings to carry forward the national spirit. Lenin once said that the reason why a thinker is called a thinker is that he can take action first and show the direction of people. Liang Qichao's sports thought is of great significance for establishing the main position of national sports, establishing the position of sports in education, promoting the liberation of women and promoting the development of women's sports. With the people as masters of the country and the national fitness rising to a new height, our sports cause has made considerable development, but we still have some problems, such as: the adolescent obesity rate is rising, physical fitness is declining. At this time, re-reading Liang Qichao's "Xinmin Theory" to cultivate the next generation still plays an irreplaceable role in the steady development of our sports activities, the improvement of civic education and the prosperity of the nation!

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