

The Influence of the Inheritance and Development of Xingyiquan from the Late Qing Dynasty to the Republic of China on Relieving People's Mental Anxiety about Health

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Abstract:

There is a close relationship between the form and content of physical culture of each nation and the collective cultural therapy of each nation. Martial arts, as the principal representative of traditional body culture of the Chinese nation, can reflect the relationship of Chinese physical culture and the collective cultural therapy in a large extent. This paper uses a variety of methods, such as Document Method and Logical Analysis, to study the inheriting and developing history of Xingyi quan in the Late Qing Dynasty and the Republic of China, and to discuss the changes of Xingyi quan in the way of inheritance, connection focus, connection influence and so on. Thus to explore the national culture psychological imprint of Chinese martial arts boxing. During the period of the republic of China in late Qing dynasty, Xingyi quan disciples followed the trend of the development of The Times, instead of spreading Xingyi quan through blood relationship and geographical relationship, they turned to clubs, armies, schools, etc., and increased social visibility and influence through these ways. After Central Martial Arts Academy is built, Xingyi quan, as a combination of coaching and fighting idel martial art, stepped into the arena with the essence of actual combat, and became a successful model of traditional martial arts inheritance and development under the historical background of Martial arts modernazation transformation. During the period of the republic of China in late Qing dynasty, Xingyi quan followed the trend of The Times, changed the inheritance methods and original inheritance focus, and increased the spread influence. Although once appeared the trend of "performism" in the process of the inheritance of Xingyi quan, however, look at the long-term trend, Xingyi quan has been following the rule of combining coaching and practice, and had extremely high ability of abilities and actual attack, and reflect the practical features emphasized and outstanding in the Chinese traditional cultural psychology. History can be found, Xingyi quan athletic performance is a "real" to the traditional martial arts class of historical nihilism tone refutation, and reflects the current development of traditional martial arts light along the lines of: coaching combined with practice. History is any guide, inheritance and development of traditional martial arts to combining history and reality, the essential function and extending function. In the face of the question of "perform or practice", we should find the root of this problem, overcome in the future inheritance, and let the traditional martial arts development back on track, make martial arts "shape" and

"spirit" synchronous transmission.

Keywords: *Xingyiquan, Heart liuhe quan, Transformation of martial arts*

I. INTRODUCTION

The physical culture of all ethnic groups in the world is bound to be influenced by their own cultural psychology, and the same is true of the martial arts culture. In any single type of boxing, the imprint of the collective cultural psychology of the Chinese nation can be seen. Beginning in the late Ming and early Qing dynasties, Xingyiquan was created by the martial artist Ji Jike; after inheritance and development, three main lines, Henan Heart Liuhe Quan, Shanxi Dai's Xinyiquan and Xingyiquan. Xingyiquan is famous for its unique technical skills, attack system and value connotation. During the late Qing Dynasty and the Republic of China, Xingyiquan flourished in martial arts circles, and became one of the most widely spread and influential boxing systems in traditional Chinese martial arts, and was known collectively as three internal martial arts with Baguazhang and Taijiquan. In the late 1920s, with the establishment of the Central GuoShu Institutions, Chinese martial arts were rapidly promoted from the top down ^[1]. During this process, Xingyiquan had a strong social influence due to its outstanding art of attack and practicality in open competitions for many times. Many Xingyiquan practitioners were hired to teach in the system of the GuoShu Institutions; Sun Lutang, Gao Zhendong, Zhu Guofu, Zhu Guolu, Jiang Rongqiao, Huang Bainian and others were in high positions and famous, establishing the important position of Xingyiquan in the martial arts of the Republic of China ^[2].

At present, in the context of the changing times, the inheritance and development of traditional martial arts is falling into the stage of "involution", and the events represented by "Xu Lei martial arts competition" have brought the stigma crisis of "failing practice" to the traditional martial arts ^[3]. Based on the historical context, based on Xingyiquan's performance in many martial arts competitions with national influence during the Republic of China, this paper reproduces the actual situation of traditional martial arts' attacks and competitions, so as to show the true value of "combining practice and fighting" for the development of traditional martial arts, and eliminate people's "attack confusion" of traditional martial arts. At the same time, it explains its historical influence on the inheritance and development of Xingyiquan from the perspective of national cultural psychology.

II. TURNING SPEARS INTO FISTS: OVERVIEW OF THE ORIGIN AND INHERITANCE OF XINGYIQUAN

Beginning in the late Ming and early Qing dynasties, Xingyiquan was originally called Heart Liuhe Quan. It was created by Ji Jike in Yongji, Shanxi Province, and had a history of nearly 400 years. Xingyiquan is a kind of boxing with strong combat ability, which derived from "turning fists with spears". In 1932, Mr. Tang Hao transcribed an article Ten Important Elements of Liuhe from Chen Chunyuan in Chenjiagou, whose preface said: "... there are different types of boxing, who created them? Liuhe was created by master Longfengji in Shanxi Province. The master lived in the late Ming Dynasty. He was

proficient in spearing and was known as the spearing expert. The master said: If I live in troubled times, I can hold a spear to defend myself; if I live in peace, and my weapons are idle, when there is an accident, how to defend myself? Therefore, he turned spears into fists, and created many movements based on the fundamental, which were called Liuhe for there were six movements”^[4].

Xingyiquan originated from battlefield spear play; the movements are different from the bluffing and flashy “routine martial arts”; its offensive and defensive movements are not aesthetically pleasing, but fast and practical. In the middle of the 18th century, Heart Liuhe Quan was spread among the Hui people in Henan by Ma Xueli, a descendant of Ji’s family. Because of its emphasis on the inheritance of Islam, it was also called “Jiaomenquan”. Hui Muslims have long secretly inherited the fierce Heart Liuhe Quan in their religion, taken it as a magic weapon to maintain their own power and strictly forbidden its spread. Around 1840, Dai Longbang, a businessman in Qixian County, Shanxi Province, who lived on a credit shop in Henan Province, learned Heart Liuhe Quan from Li Zheng, an apprentice of Ma Xueli’s apprentice, after many setbacks; later, his boxing skills were mostly passed down in Dai’s family, and were known as Dai’s Xinyiquan. Xinyiquan shot to fame for being good at fighting, and it gradually became a unique skill for Shanxi merchants to serve as a bodyguard on a journey at that time. Around 1850, Li Luoneng, a native of Shenxian County, Hebei Province, inherited Dai’s Xinyiquan, and changed “Xinyi” to “Xingyi”; he spread this boxing in Shanxi, Hebei and other places, and had many apprentices, including the eight famous apprentices, Che Yizhai, Song Shirong, Liu Qilan, Guo Yunshen, Bai Xiyuan, Zhang Shude, Liu Xiaolan, and Li Jingzhai, presenting obvious regional teaching and learning characteristic. As a result, Xingyiquan spread its genes, and then became a famous type of boxing.

III. FROM ATTACK TO COMPETITION: THE EVOLUTION AND DEVELOPMENT OF XINGYIQUAN IN THE REPUBLIC OF CHINA

Since the Republic of China, under the advocacy of government officials and celebrities, the martial ideological trend of “strengthening the country and the nation” emerged. Traditional martial art was re-examined as “China’s inherent sports” and undergone a major transformation and evolution, entering schools and the army; GuoShu Institutions were established, and folk martial arts organizations were formed, breaking the traditional martial arts’ narrow and closed education and inheritance model, which was an epoch-making evolution in the history of martial arts^[5]. The transformation and evolution of traditional martial arts greatly promoted the inheritance and development of Xingyiquan.

3.1 Inheritance and Innovation of Xingyiquan in Beiyang Period

During the reign of Beiyang government, domestic strife and foreign aggression continued, and the times required training troops to strengthen the country and enhancing military strength. As Sun Yat-sen said: “The countries in the 20th century competed with each other, and failed to reach a harmonious age, so countries without strong military strength cannot establish themselves in the world.”^[6] The combat characteristics of Xingyiquan boxing and equipment exactly matched the military needs of fighting the enemy. In this context, Xingyiquan, which had already made a figure in Hebei, the Capital and other places,

ushered in development opportunities, and many boxers entered the military system to teach martial arts. For example, in 1912, Jin Yunting was hired by Jiang Chaozong, the commander of the Beijing Infantry, to teach capital army; Wang Xiangzhai was hired by the Army Department of Beiyang Army to preside over the teaching work of the Wushu Coaching Institute; Liu Dianchen was also a teacher at the Army Wushu Technology Coaching Institute.

At the same time, Xingyiquan entered Beiyang government's school system as a traditional sport for strengthening the body. Many famous Xingyiquan masters were hired by the schools as martial arts teachers (see Table I). For example, in 1911, at the recommendation of Zhang Enshou, Liu Dianchen, son of Liu Qilan, was appointed as a martial arts teacher at Beiyang Law School. At that time, the Law School attached great importance to physical education, and suggested adding a subject of martial arts to keep up spirits. Liu Dianchen taught all the students in the school, who followed him and practiced after classes ^[7]. Later, Liu Dianchen worked as a martial arts teacher in Tsinghua School ^[8]. Li Cunyi was hired by Shanghai Nanyang Public School (predecessor of Shanghai Jiaotong University); Geng Jishan was hired by Hebei Zhaoxian Middle School ^[9]. In the early years of the Republic of China, Jin Yunting, a master of Xingyiquan, taught at the Arts and Crafts School and the Moral Education School ^[10]. Li Ziyang, a famous master of Xingyiquan, was among the "Three Heroes of Li's Family in Dingxing"; he worked as a martial arts teacher at Tianjin Beiyang University for more than 30 years since 1913 ^[11]. Li Jianqiu, apprentice of Li Cunyi's apprentice, worked as a full-time martial arts teacher at Tsinghua University from 1913, and he was also a teacher of the martial arts society ^[12]. In 1915, the school director Yan Fansun and the principal Zhang Boling hired Han Muxia to teach martial arts at Tianjin Nankai School, and Zhou Enlai once learned martial arts from him when he was in middle school ^[8].

Table I. List of martial arts teachers in schools where Xingyiquan masters taught during the Republic of China

Name	Native place	Master	Hiring time	School
Liu Dianchen	Shenxian County, Hebei	Liu Qilan	1911	Beiyang Law School, Tsinghua School
Li Cunyi	Shenxian County, Hebei	Liu Qilan, Guo Yunshen	Around 1912	Shanghai Nanyang Public School
Geng Jishan	Shenxian County, Hebei	Liu Qilan	Around 1912	Hebei Zhaoxian County Middle School
Jin Yunting	Wuqiao, Hebei	Shang Yunxiang, Sun Lutang	1912	Beijing Arts and Crafts School, Yude School

Li Ziyang	Dingxing, Hebei	Li Cunyi	1913	Tianjin Beiyang University
Li Jianqiu	Shulu, Hebei	Li Yunshan	1913	Tsinghua School
Han Muxia	Tianjin	Zhang Zhankui, Li Cunyi	1915	Tianjin Nankai School
Geng Wencai	Shenxian County, Hebei	Geng Jishan	Around 1917	Peiping Normal School

During the reign of Beiyang government, the spread of Xingyiquan in the army and schools changed the inherent “master-apprentice” inheritance method and expanded its spread and influence. At the same time, Xingyiquan became a military training program and school sports course, which made corresponding adjustments in content and form in the new inheritance space due to changes in the audience.

3.2 The Development of Xingyiquan During the Reign of Nanking National Government

In the mid-to-late 1920s, as “GuoXue” movement just rose, facing the increasingly prosperous western sports introduced to China, people of insight began to transform the traditional Chinese physical culture with martial arts as the main body, which was called as the combined development of “GuoShu” and “GuoXue”, to seek new development space. In 1927, the Central GuoShu Institution was established with the support of Nanking National Government, since when a vigorous wave of martial arts promotion began.

Due to the growing popularity and influence of Xingyiquan, many famous Xingyiquan masters were hired to teach in GuoShu Institutions across the country. Sun Lutang, Gao Zhendong, Zhu Guofu, Zhu Guolu, Jiang Rongqiao, Huang Bainian and other practitioners of Xingyiquan had held many important positions since the establishment of the Central GuoShu Institutions, and many masters of Xingyiquan led or supported the GuoShu movements across the country, making great contributions to the development of Xingyiquan and the entire traditional martial arts (see Table II).

Table II. List of positions of famous Xingyiquan masters in GuoShu Institutions

Name of GuoShu Institution	Famous Xingyiquan master	Establishment time of the GuoShu Institution
Central GuoShu Institution	Sun Lutang, Jiang Rongqiao, Zhu Guofu, Mi Lianke, Huang Bainian, Wang Ziqing, Yang Songshan, Tian Zhaolin, Li Zimao, Chen Panling Xue Dian, Guo Hanzhi	1928
Tianjin Municipal GuoShu Institution	Shang Zhen, Li Xingjie	1928

Hebei Provincial GuoShu Institution	Sun Lutang, Sun Cunzhou, Sun Jianyun	1928
Jiangsu Provincial GuoShu Institution	Chen Panling	1928
Henan Provincial GuoShu Institution	Jin Yunting	1928
Shanghai Municipal GuoShu Institution	Liu Dianchen, Yin Yuzhang	1929
Qingdao GuoShu Institution	Li Cunyi, Li Yulin, Li Yanxun, Tian Zhenfeng	1929
Shandong Provincial GuoShu Institution	Zheng Zuoping	1930
Zhejiang Provincial GuoShu Institution	Zhang Hongji	1930
Gansu Provincial GuoShu Institution	Zhu Guozhen	1931
Hunan Provincial GuoShu Institution	Liu Weixiang	1931
Hebei Baoding GuoShu Institution	Ren Erqi	1932
Shanxi Jinci GuoShu Institution	Song Tielin, Bu Xuekuan	1933
Shanxi Taigu GuoShu Institution	Sha Guozheng	1935
Wuhu GuoShu Institution		1946

To expand the influence of the GuoShu movement, awaken the self-improvement consciousness of all the people, test the real effect of the GuoShu movement and show the results of strengthening the body through the GuoShu, from 1928 to 1933, led by the Central GuoShu Institution, several large-scale GuoShu competitions were held, among which the most influential was the First GuoShu National Exam held in Nanjing in 1928; the GuoShu Recreation Conference held in Hangzhou in 1929; Shanghai GuoShu Competition held in Shanghai from the end of 1929 to the beginning of 1930; the second GuoShu National Exam held in Nanjing in 1933. The 5th National Games in 1933 and the 6th National Games in 1935 also officially listed GuoShu as competition events. These competitions were strongly supported by the Central Government of the Kuomintang, and the organization of the competitions referred to Western competitive sports events, which greatly promoted the development of GuoShu at that time. Based on these competition platforms, Xingyiquan expanded spread, and showed the combat value of traditional martial arts in the competitive arena.

Zhang Zhijiang was appointed as the chairman of the exam committee for the first GuoShu National Exam, and Li Liejun, Ma Liang, and Yao Yijie were the chairmen of the judge committee. The events included Sanda, short weapons, long weapons, and wrestling; after fierce confrontation and elimination, 15 best, 37 excellent, and 82 intermediate players were finally determined. Among the fifteen best players, 6 people were Xingyiquan practitioners, namely Zhu Guofu, Zhang Changyi, Gu Ruzhang, Zhu Guozhen, Zhu Guolu, and Ma Chengzhi (see Table III). All the winners later devoted themselves to the establishment of central and local GuoShu institutions, making great contributions to the spread and development of GuoShu.

Table III. List of achievements of Xingyiquan practitioners in the first GuoShu National Exam

Name	Place	Native place	Age
Zhu Guofu	1st	Dingxing, Hebei	38
Zhang Changyi	3rd	Xincheng, Hebei	30
Gu Ruzhang	9th	Jiangning, Jiangsu	33
Zhu Guozhen	11th	Dingxing, Hebei	25
Zhu Guolu	13th	Dingxing, Hebei	28
Ma Chengzhi	14th	Huoqiu, Anhui	26

Zhejiang GuoShu Recreation Conference was held from November 16 to 28, 1929 in an open space of the former Fansi in Hangzhou. Zhang Jingjiang, Chairman of Zhejiang Provincial Government, served as the Chairman of the Conference, Zhu Jiayi and Zheng Zuoping as vice-chairmen; Li Jinglin, Sun Lutang, Chu Minyi, Yang Chengfu, Du Xinwu, Wu Jianquan, Liu Baichuan and other celebrities were in charge of the judging work. At this conference, the practitioners of Xingyiquan prevailed; Sun Lutang, Zhang Zhaodong, Wang Yuseng, Shang Yunxiang, Deng Yunfeng, Huang Bainian, Liu Caichen and other Xingyiquan practitioners were selected into the judge committee; Sun Cunzhou, Li Xingjie, Li Ziyang, Li Lijiu, Chen Weiming, Geng Xiaguang, Fu Jianqiu, Han Qichang, Zhu Guofu, Zhao Daoxin and other Xingyiquan practitioners were selected into the procuratorial committee, making great contribution to the organization and holding of the conference. The conference lasted 13 days and gathered male and female players from 12 provinces and 4 municipalities. The conference contained GuoShu competitions and GuoShu performances. There were 100 contestants participating in the GuoShu competitions, including 14 practitioners of Xingyiquan and equipment; 195 players participating in the GuoShu performances, including 18 practitioners of Xingyiquan and equipment. Among the top 10 players the competition, there were 4 practitioners of Xingyiquan, among whom Zhu Guolu was second, Zhang Dianqing was third, Hu Fengshan was fifth, and Ma Chengzhi was sixth^[13].

From December 17, 1929 to January 8, 1930, led by Li Jinglin, deputy president of the Central GuoShu Institute, initiated by Shanghai Bund tycoons Jinrong Rong, Du Yuesheng, Zhang Xiaolin, etc. Shanghai

GuoShu Competition, which was intended to raise funds for the flood victims and charities in the South, was held in Yiyuan on Yaerpei Road, Shanghai. The competition focused on combat, the process was intense and exciting, which was highly spectatorial. At the end of the competition, the top 12 winners were awarded: Cao Yanhai in the 1st place, Ma Chengzhi in the 2nd place, Zhang Xitang in the 3rd place, Zhang Dianqing in the 4th place, Li Shutong in the 5th place, Zhang Yingzhen in the 6th place, Gao Shouwu in the 7th place, Yuan Wei in the 8th place, Han Qichang in the 9th place, Zhang Changxin in the 10th place, Guo Shiquan in the 11th place, and Li Chengxi in the 12th place. Among the twelve players, the top three, Cao Yanhai, Ma Chengzhi, Zhang Xitang, and the eighth-ranked Yuan Wei were all apprentices of Mr. Sun Lutang, and the twelfth-ranked Li Chengxi was an apprentice of Zhu Guofu, focusing on Xingyiquan. It could be said that the practitioners of Xingyiquan came back with fruitful results from this GuoShu Competition.

From October 20-30, 1933, the second GuoShu National Exam was successfully held in Nanjing Public Stadium. The national exam contained technical subjects and disciplines. The technical subjects were divided into five disciplines: boxing, long weapon, short weapon, wrestling, and boxing; the disciplines theories, the origins and development of GuoShu, and literature, and each subject was scored out of 100^[14]. 20 provinces and municipalities participated in the national exam, with a total of 423 examinees, including 414 males and 9 females. Among them, there were 127 examinees practicing Xingyiquan and equipment, accounting for 30% of the total number. Among the 102 examinees in Hunan, 14 specialized in Xingyiquan and equipment and 68 concurrently practiced Xingyiquan, totaling 82 examinees, accounting for 80.4% of the examinees in Hunan; many learned from Li Lijiu, Zhu Guozhen, Shi Hanzhang, Wan Laisheng, Gu Ruzhang, Fan Qingzhang, Fan Qingxi, etc. Among the 16 examinees in Shanxi, 10 were Xingyiquan players, accounting for 62.5% of the total. Among the 12 examinees in Anhui, 5 were Xingyiquan players, accounting for 41.7% of the total. The proportion of Xingyiquan and equipment practitioners was astonishing.

In the end, 40 Xingyiquan players won the ranking (see Table IV). They won 9 firsts, 10 seconds, 4 thirds, 4 fourths, 1 fifth, and 4 sixths. In this GuoShu Competition, there were 21 sub-items in three grades A, B and C, and there were 21 first places. The number of Xingyiquan players that won the first prize accounted for 42.9% of the total. The rankings of the contestants reflected that Xingyiquan had a strong combat skill.

Table IV. The rank of the practitioners of Xingyiquan and equipment in the 2nd GuoShu National Exam [15]

Name	Rank	Item	Name
Li Chunfang	12th	Boxing Grade A.	Xingyi
Liu Liansheng	2nd 1st	Spear Grade A	Xingyi Taiji Liuhe Qimen Xingyi Taiji Qimen Liuhe

Name	Rank	Item	Name
Liu Jiusheng		Short weapon Grade A	
Tang Huachu	2nd	Short weapon Grade A	Xingyi Taiji Baji Tongji
Li Houjun	3rd	Short weapon Grade A	Xingyi
Liu Chengzhang	2nd	Middleweight boxing Grade A	Xingyi Taiji Baji
Liu Zaixing	3rd	Middleweight boxing Grade A	Xingyi Bagua Taiji Tongbi Wrestling
Liu Jun	2nd	Lightweight boxing Grade A	Xingyi Bagua Taiji Wrestling
Hu Kun	3rd	Lightweight boxing Grade A	Xingyi Bagua Taiji Boxing Wrestling Xingyi Taiji Punching Blade, Spear and Sword
Zhang Shaoqing	4th	Lightweight boxing Grade A	Xingyi
Huang Guozhen	2nd	Boxing Grade B	Shaolin Liuhe Spear Xingyi
Chen Xuede	6th	Boxing Grade B	Xingyi Taiji Wrestling
Tang Shaoqing	2nd	Short weapon Grade B	Xingyi Taiji Qimen Liuhe
Liu Jiusheng	1st	Wrestling Grade B	Xingyi Taiji Liuhe Qimen
Liu Liansheng	1st	Heavyweight boxing Grade B	Xingyi Taiji
Chen Lixi	1st	Middleweight boxing Grade B	
Tong Shizhen	2nd	Middleweight boxing Grade B	Xingyi Taiji Bagua Blade Sword Stick
Zhang Bin	2nd	Lightweight boxing Grade B	Xingyi Taiji
Liu Jiusheng	1st	Boxing Grade C	Xingyi Taiji Qimen Liuhe
Chen Zhiqing	2nd	Boxing Grade C	Shaolin Xingyi Taiji Xingyi Shaolin Wudang Three-sword
Liu Hucheng	4th	Boxing Grade C	Xingyi
Wu Zhengzhong	8th	Boxing Grade C	Xingyi
Yang Da	1st	Long weapon Grade C	Xingyi
Ma Longxiang	2nd	Long weapon Grade C	Xingyi
Yi Shaomin	3rd	Long weapon Grade C	Taiji Xingyi Tongbi Shaolin
Sun Zhonghou	6th	Long weapon Grade C	Xingyi Taiji
Ye Yirong	7th	Long weapon Grade C	Xingyi Taiji Taiji Xingyi Shaolin Wudang Three-sword
Liu Hucheng	4th	Short weapon Grade C	
Xu Meizhong	5th	Short weapon Grade C	Xingyi Bagua Taiji Wrestling
Deng Chengqing	6th	Short weapon Grade C	Xingyi Tongbi Liuhe
Zhou Youyuan	8th	Short weapon Grade C	Xingyi Liuhe
Zhu Yaohou	9th	Short weapon Grade C	Shaolin Xingyi Taiji Three-sword
Wu Zhengzhong	10th	Short weapon Grade C	Xingyi

Name	Rank	Item	Name
Fu Guoyan	15th	Short weapon Grade C	Xingyi Taiji Bagua Tongbi Liuhe Spear
Hu Wenzao	17th	Short weapon Grade C	Shaolin Xingyi Taiji
Liu Yunbiao	21st	Short weapon Grade C	Xingyi Taiji Baji Spear, Blade, Sword Shaolin Hongquan Xingyi Sword Taizu
Zhu Picheng	27th	Short weapon Grade C	Sword Liuhe Spear Short Spear Xingyi Taiji Baji Liuhe Spear Bagua
Yang Shici	1st	Wrestling Grade C	Blade
Tang Fusheng	1st	Middleweight Grade C	Xingyi Liuhe
Li Yundeng	4th	Middleweight Grade C	Xingyi Taiji
Tang Huachu	1st	Lightweight boxing Grade C	Xingyi Taiji Baji Tongbi
Zhao Feixia	6th	Women boxing Grade A	Shaolin Taiji Bagua Xingyi

Note: The names of boxing and equipment are based on the time order when the players practiced the boxing.

In the 5th National Games of the Republic of China in 1933 and the 6th National Games of the Republic of China in 1935, the practitioners of Xingyiquan also made some achievements, but their performance was not as good as that of competitive events. Considering that the GuoShu competitions in the National Games were mainly based on boxing and equipment performances, combined with the achievements of Xingyi in past combat competitions, it could be proved that Xingyiquan did not focus on fancy movements, but more on winning and practicability.

In short, during the period of the Nanking National government, Xingyiquan was not only a practical attack, but also a fierce competition; as an ideal GuoShu item of “combining practice and fighting”, it attracted wide attention during the promotion of GuoShu.

IV. TREND OF THE TIMES: INHERITANCE AND TRANSFORMATION OF XINGYIQUAN UNDER THE EVOLUTION OF NATIONAL PSYCHOLOGY FROM THE LATE QING DYNASTY TO THE REPUBLIC OF CHINA

National psychology, also known as national character, refers to the mental state gradually formed by a certain group in the long-term social production and life process. This mental state can be manifested through material and behavior, such as clothing, architecture, language, and art. The formation of national psychology is greatly influenced by the social environment. With the change of social environment, the national psychology will also change accordingly. The change of national psychology is the original driving force of the basic needs of the nation, and it will directly affect the thought and behavior of the nation. The psychological evolution of the Chinese nation caused by the social environment changes from the late Qing Dynasty to the Republic of China had a profound impact on the inheritance model and technological change of Xingyiquan. Especially under the influence of material interests and spiritual culture, the evolution of national psychology had a profound impact on the development of Xingyiquan.

4.1 Follow the Trend: the Material Interests of the Inheritance and Transformation of Xingyiquan from the Late Qing Dynasty to the Republic of China

From the late Qing Dynasty to the Republic of China, with the strong invasion of Western culture, the social environment of our county underwent subversive changes. Firstly, in terms of the social structure, the social class underwent tremendous changes. The traditional system of “scholar, farmer, artisan and merchant” gradually disintegrated due to land mergers, corrupt officials and economic depression. For example, Gong Zizhen once pointed out: “Since the last years of Kangxi, the officials and scholars were in difficulties.” Secondly, in terms of production mode, in addition to traditional agricultural production, commerce and handicrafts began to rise rapidly. Thirdly, in terms of the way of thinking, after experiencing cultural shock and self-denial, the trend of cultural reflection and revival rose again. A group of people of insight put forward the trend of nationalism and advocated the concept of “GuoXue”, hoping to maintain national self-respect and protect traditional culture. They advocated actively learning from the West and promoting the inheritance, transformation and innovation of traditional culture. At the same time, under the hope of saving the nation, the martial spirit gained people’s attention once again. The changes in national psychology caused by the changes in the social environment were undoubtedly very beneficial to the inheritance and development of traditional martial arts. The government no longer regarded martial arts practitioners as ineligible terrorists, not only abandoning the system of prohibition of martial arts in the past dynasties, but also advocating martial spirit. This provided a system guarantee for the development of traditional martial arts. More importantly, due to the changes in social structure and production mode, traditional martial arts, which could only rely on dramas and other entertainment and religious activities, and secret inheritance in the past, could finally be spread openly. Even practicing martial arts became a symbol of national self-improvement. The social status of boxers was also greatly improved, so they had the opportunity to advance to the upper class. Not only could they be invited to serve in the government with their superb martial arts skills, but they could also get well rewarded by teaching. This period undoubtedly had unique practical benefits for the development of traditional martial arts. In this social environment, traditional martial arts finally embarked on the path of transformation and reform.

The disciples of Xingyiquan, represented by apprentices of Li Luoneng in Hebei and other places, seized the opportunity of the times and followed the trend of the times because of their high cultural level and innovative ideology; they entered Beijing, Tianjin, Baoding and other cities in the process of urbanization to open up a new model of inheritance and development. In 1888, Sun Lutang facilitated the establishment of “Puyang Boxing Club” in Wanxian County, Hebei Province; later, Beijing “Simin Martial Arts Club” founded by Geng Jishan, Tianjin “Chinese Samurai Association” co-founded by Ye Yunbiao, Li Cunyi and others, and “Peiping National Martial Arts Sports Club” founded by Hu Gao, all played an important role in the history of martial arts. At the end of the Qing Dynasty and the beginning of the Republic of China, Xingyiquan practitioners were able to treat the inheritance and dissemination of boxing with an open and tolerant attitude, and openly passed on martial arts regardless of blood, clan, or geographical relationship ^[16]. These measures in tune with the times set key prerequisites for Xingyiquan to enter the army and school system, and also laid an important early foundation for the

promotion of Xingyiquan's social influence.

After the establishment of the Central GuoShu Institution in the Republic of China, practitioners of Xingyiquan once again seized the opportunity to devote themselves to the promotion of GuoShu, serve the teaching of GuoShu, and display in GuoShu competitions; they widely spread and carried forward Xingyiquan from north to south through teaching, open competition and books, making it one of the most representative boxing styles for the inheritance and development of traditional martial arts during the Republic of China.

4.2 Practicability: the Spiritual and Cultural Factors of the Inheritance and Transformation of Xingyiquan from the Late Qing Dynasty to the Republic of China

Chinese traditional culture emphasizes “harmony in diversity” and “paying back in kind”. For example, *Zilu, The Analects of Confucius* said: “The gentleman aims at harmony, and not at uniformity. The mean man aims at uniformity, and not at harmony”; *The Variorum Doctrine of the Mean* says: “The gentleman pays back in kind”. After experiencing the great shock and hesitation caused by the collision of Chinese and Western cultures, the Chinese people quickly reshaped their national psychology with profound traditional cultural background, and finally put forward the concept of “making western things serve for China” under the advocacy of Feng Guifen and Zhang Zhidong, which advocated “taking the study of Chinese classics and history as the origin, and the Western technology as application”, to arm themselves with the science and technology of Westerners and defeat the enemy under the condition of adhering to the national character. To seek better long-term development and greater practical benefits under the impetus of this national psychology, people reformed the inheritance method and technical system of traditional martial arts with reference to the development model of Western sports. Although the “modernization” of traditional martial arts actually contained helplessness and confusion, and consciously and unconsciously chose to carry out reforms with the Western sports culture as a template. In the end, it rejected the path of “complete Westernization” and retained its own essential characteristics.

The reform of Xingyiquan broken out of the other boxing styles' constraints of blood, clan, and geography in the form of inheritance, which chose the inheritance model of community, army, and classroom as the innovation path, and made corresponding breakthroughs. However, in terms of inheritance content, even though Xingyiquan received a competitive transformation in GuoShu competitions, its combat purpose of “combining practice and fighting” never deviated. As far as the origin of Xingyiquan is concerned, since Ji Jike “turned spears into fists”, it retained the essentials of fighting on the battlefield and folk wrestling, and the boxing and techniques were integrated into practical attack connotations. From the martial arts circles and clubs in the late Qing Dynasty, to the army and schools in Beiyang period, and then to Nanjing government's GuoShu institutions, the social recognition of Xingyiquan was closely related to the attack skills of the boxing itself, which had a combat function. Whether it was in the GuoShu competitions involving combat, or in the National Games involving skills performance, Xingyiquan did not choose beauty, novelty, or difficulty. It adhered to the principle of “practicing” to “fight” and “practicing” for “fighting”. Therefore, although Xingyiquan could not adapt to

the acclaimed performance stage, it had played an important role in tit-for-tat competitions.

The diversified development of the value of traditional martial arts is the inevitable result of social change; however, as a cultural form, its essential function of attack and defense could not be lost. From the late Qing Dynasty to the Republic of China, under the general trend of the times, starting from the needs of strengthening the army, nation, and country, Xingyiquan adhered to the origin and reconsidered changes, adhered to the pragmatic essence of traditional martial arts that “combined practice and fighting”, and stood historical tests.

V. CONCLUSION

Traditional martial art is an excellent treasure of Chinese traditional culture and the historical crystallization of China’s physical culture. Although the traditional martial arts had alienation forms in the process of inheritance and evolution, the martial art boxing represented by Xingyiquan had always followed the inheritance rules of “combining practice and fighting” in the historical context, with strong attack and combat techniques. During the promotion of GuoShu in the Republic of China, Xingyiquan achieved outstanding results in various competitions due to its emphasis on attack and combat techniques, which was rooted in its emphasis on both “practice” and “fight” in its inheritance, which neglected “fancy techniques”. The competitive performance of Xingyiquan not only refuted the historical nihilistic arguments such as traditional martial arts “failing to fight”, but also reflected the deviation from the line of “combining practice and fighting” in the current development process of traditional martial arts. Taking history as a mirror, the inheritance and development of traditional martial arts should combine history with reality, and pay equal attention to essential functions and extended functions; while eliminating historical nihilism, it is necessary to face up to the “confusion of attack” in the current inheritance of martial arts, which had unavoidable practical significance for realizing the innovation and inheritance of Chinese traditional martial arts culture under the background of the new era.

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