

# The Practical Significance of Yan Fu's Thought on the Cultivation of New People's Virtue in the Era

Shuilong Lin \*

Department of Marxist, Central China Normal University in Wuhan, Hubei Province, China

\* Corresponding author: Shuilong Lin

---

**Abstract:** Yan Fu is one of the advanced figures in modern China's exploration of saving the nation and striving for survival, and his translated works have spread many advanced Western ideas. Among them, his "New People's Moral Thought" combined the domestic and international background at that time, criticized the feudal traditional moral culture, demanded the establishment of new people's morality based on freedom and equality, and then established public morality and popularized new people's morality. This series of ideas opened up the development direction of modern Chinese national quality. In the pursuit of national rejuvenation in the new era, cultivating new talents as a key task has been put on the agenda of socialist spiritual civilization construction. There is a strong inherent correlation between the cultivation of new era talents and Yan Fu's "New People's Moral Thought". Exploring Yan Fu's "New People's Moral Thought" still has important practical significance for the logical generation and path inspiration of the cultivation of new era talents.

**Keywords:** New People's Virtue; Public Morality; Cultivating New Talents in the Era; Intrinsic Correlation; Realistic Meaning.

---

## 1. Introduction

In the late Qing Dynasty, Western powers crazily partitioned China after the Sino Japanese War of 1894-1895, leading to a deepening crisis of national survival in China. Faced with such a dangerous situation, modern Chinese people with lofty ideals, represented by Yan Fu, began to explore the path of saving the nation and striving for survival. Based on the influence of traditional Chinese culture and the learning experience of Western culture, Yan Fu proposed that in order to transform the country, it is necessary to first transform the people. Therefore, he put forward the Three Principles of the People, which are "inspiring the people's strength", "opening up the people's wisdom", and "new people's morality". Among the three, Yan Fu emphasized the importance of "new people's morality", which is of great significance for cultivating new talents in today's era.

## 2. The Basic Connotation of Yan Fu's Thought on New People's Virtue

After being influenced by traditional culture and learning from Western culture, he believes that the strength of Western countries is due to the advanced moral culture of modern Western countries, while China's backwardness is due to the constraints of decadent feudal morality. Therefore, Yan Fu advocated learning Western moral culture, began to criticize Chinese feudal traditional morality, advocated the new people's morality based on freedom and equality, established public morality, and carried out moral education to popularize the new people's morality.

### 2.1. Criticizing Feudal Traditional Morality is the Prerequisite and Foundation for Establishing New Morality

According to Yan Fu's viewpoint, the gap between Chinese and Western cultures is mainly reflected in people's values, moral and ethical norms, and the traditional moral norms that China has long been proud of in the late Qing Dynasty seem

to lag behind the times, becoming obstacles to social development. The moral concepts that were previously effective in ancient feudal society in China have gradually declined over a long period of development, losing their foundation and rationality. In practice, feudal literati were full of "benevolence, righteousness, and morality", saying they wanted to maintain "principles, norms, and teachings", but in reality, they only cared about promotion and protection of officials, corruption and bribery, filling their own pockets, disregarding the survival of the country, the rise and fall of the nation, and the survival of the people. Feudal morality has become a fig leaf for the selfish interests of literati; In theory, Yan Fu even criticized Confucius and Mencius' "poetry, books, rituals, and music", belittling his "benevolent governance" as a deceitful tactic of feudal scholars and officials, all the way from criticism of Confucianism to Cheng Zhu Neo Confucianism. In Yan Fu's view, the morality promoted by feudal rulers was merely a technique of fooling the people, ultimately leading to the decline of national morality, resulting in officials not loving the people and the people not knowing the court. In order to demonstrate the necessity of reforming social morality, Yan Fu applied Western modern natural science knowledge, absorbed and borrowed the evolutionary ideas of Darwin, Spencer, Huxley, and others, emphasized the transformative nature of morality, and refuted the feudal morality that advocated "the sky remains unchanged, the earth remains unchanged, and the way also remains unchanged".[1]The moral priori theory has laid a solid theoretical foundation for the thought of "New People's Virtue". From the current perspective of later generations, Yan Fu's viewpoint may have a tendency towards complete Westernization, but we can still understand Yan Fu's heartache and indignation towards the inability of the old civic ethics to support the normal operation of society. Therefore, only by using foreign medicine to forcefully stimulate and save, Yan Fu borrowed Western ideas such as evolution to criticize feudal traditional moral culture, striving to update the national spirit and uplift China.

## 2.2. Freedom and Equality are the Main Tone of the New Civic Virtues

On the basis of criticizing feudal traditional moral culture, Yan Fu believes that morality not only needs to be transformed, but also needs to be based on "freedom and equality". [2] The new moral values of the people. Firstly, Yan Fu believes that freedom is the foundation of modern nation-building in European and American countries, and that Western countries have "freedom for everyone". [3] Only then can "each country be free" [4]. Yan Fu's advocacy for freedom, in contrast to the suppression of ignorant moral culture in traditional Chinese feudal society, is shining with the brilliance of promoting civil rights. Freedom or not is the reason for the huge difference between Chinese and Western civilizations. Yan Fu believed that "bound and bound, enslaved and taken captive." [5] It is said that the feudal ruling class in China, based on their own selfish interests, designed a hierarchical morality of the Three Virtues and Five Constants to restrain the people and weaken their freedom, resulting in "no increase in people's intelligence and no effort in people's strength" [6] Ultimately, it led to a situation where the people were hesitant and unable to compete, but instead weakened the fundamental strength to resist foreign enemies. Only by advocating freedom can we break through the old situation, reform the spiritual outlook of the people, fully tap into the power of the people, and then uplift the country. Secondly, Yan Fu believed that freedom cannot be separated from equality, and that "equality leads to the right to autonomy." [7] Yan Fu's advocacy for equality is also relative to feudal inequality. He pointed out that China's unequal feudal morality seriously hinders the development of individuals and society, while Western countries have gradually established a social atmosphere that advocates equality through the Renaissance and Enlightenment movements. From kings, marquises, nobles, and the poor without complaints are all within the scope, so the rule of the public is valued for freedom. Therefore, Yan Fu realized the moral support role of "freedom" and "equality" in the effective operation of Western society, and recognized its profound impact on updating the spiritual outlook of the people and reforming society. Therefore, he intended to introduce China in order to establish new civic virtues.

## 2.3. Establishing Public Morality is the Spiritual Essence of New People's Virtue

Based on advocating the new civic ethics based on freedom and equality, Yan Fu has refined the spiritual essence in more detail, which is to establish public morality. Through his research on the national spirit of the West, Yan Fu advocates that "moral education should prioritize the pursuit of public morality" [8]. To guide people to restrain their selfishness, promote patriotism, and establish public morality. Tracing back to the moral education in ancient China, it can be inferred that moral education in ancient times had the principle of "respecting one's family first" [9]. However, it is not considered "public" [10], like the customs of "sweeping the snow in front of each door, not caring about others' frost on the tiles" [11], which directly manifest the selfishness, unlike "an old friend who is not only close to their own relatives, not only has their own children" [12]. The selfish fact reflected indirectly in the advocacy of "advocating for personal gain" is evident in the custom of "valuing personal gain". Therefore, in order to promote new civic virtues, it is necessary to first

establish public morality and handle the relationship between "valuing public" and "valuing private" [13]. Individuals should restrain their own selfish interests and uphold their country, caring about the life and death of the country; From the perspective of the relationship between countries, it is necessary to advocate for "favoring private interests" or "each individual should pursue their own country." [14] To safeguard the development interests of the country when dealing with relations with other countries. In Western countries, the relationship between "valuing public" and "valuing private" is relatively well handled, and Western people are doing their best to deal with the patriotic war, reflecting a high level of public morality. In China's feudal society, the military forcibly conscripted commoners to join the army, and some officers and soldiers in the army had low moral qualities. Soldiers were unwilling or unable to fight, and there were repeated instances of falling off the chain in foreign wars, such as reducing military supplies, fleeing in the face of war, and seeking peace through territorial division. Therefore, the value of the traditional Chinese feudal virtue of valuing privacy has long been misplaced, and it is necessary to establish public morality.

## 2.4. Carrying out Moral Education is a Way to Popularize New Civic Virtues

Based on proposing the establishment of public morality, Yan Fu believes that moral education should be carried out to popularize new civic virtues. In Yan Fu's Three People's Thought, Yan Fu once stated that the new moral values of the people are the most difficult [15]. There are two main reasons for this. Firstly, moral education must be a matter of personal practice and demonstration, long-term guidance and education, and cannot be achieved overnight. In this regard, Yan Fu found a reference answer in Western religious culture - "However, after seven days of revival, there must be people who gather with their people and give orders. Therefore, for the art of education, it is necessary to impose the strictness of the emperor and heaven, and above all, the blessings of eternal life. Regardless of whether one is a prince, a nobleman, or a commoner, they will descend to the point where the poor have no complaints. If they teach themselves and observe them, they will all be the children of heaven, and the principle of equality will be clear." [16] Moral education is highly valued in Western education and is carried out through the long-term influence of religious beliefs. For example, in Western Christian organizations, believers attend weekly worship and maintain this ritual of reflection and repentance, in order to establish self-restraint and public morality. So, in order for China's moral education to be effective, it must also go through subtle influence and profound and lasting guidance and education. Secondly, China's educational tradition and current situation make it even more difficult to promote the new civic virtues. Yan Fu believes that the goal of traditional Chinese education is to select talents, which makes it difficult to shape personal qualities, especially moral qualities. He pointed out that the imperial examination system of selecting scholars based on the Eight-legged system drove the vast number of intellectuals to be full of benevolence, righteousness, and morality, busy with ancient book research and Song Ming Neo Confucianism, ultimately leading to the reality of literati not caring about politics and not dealing with national crises. That is to say, the promotion of new civic virtues requires not only time, but also a shift in the overall focus and atmosphere of education in society. Therefore, it is

necessary for all sectors of society to cooperate and vigorously promote the role of families, schools, and governments in moral education.

### **3. The Intrinsic Correlation Between Yan Fu's New People's Moral Thought and the Cultivation of New Talents in the Era**

Although the relationship between Yan Fu's New People's Moral Thought and the cultivation of new talents in today's era is not significant on the surface, and their origins, proposers, and contents are different, there is actually a strong internal correlation between the two. Both involve how to treat traditional culture, how to treat foreign culture, how to treat the role of the people, and how to promote the implementation of new ideas.

#### **3.1. Criticizing and Inheriting Traditional Culture**

Both Yan Fu's New People's Moral Thought and the cultivation of new talents in the current era cannot avoid the category of traditional culture, and both face attitudes and methods towards traditional culture, with highly similar generative logic. Yan Fu's New People's Moral Thought emerged during the deepening crisis of the Chinese nation's survival in the late Qing Dynasty. It criticized the feudal traditional morality that lagged behind the times, and its focus must be on the cultural soil of feudal traditional morality - Chinese traditional culture. Faced with unprecedented changes in a thousand years, Yan Fu reflected on the value loss of feudal traditional morality and the erroneous support of traditional culture for feudal traditional morality, and was greatly stimulated by the horizontal comparison with Western progressive culture, raising the banner of criticism towards Chinese traditional culture. In today's new era, facing fierce competition in the international environment and reform challenges in the domestic environment, this is a major change that has not been seen in a century full of various challenges. The task of cultivating new talents in the era also faces similar complex and difficult historical backgrounds. In addition, with the long and far-reaching influence of Chinese culture, cultivating new talents in the era must also face the category of traditional culture, including attitudes and methods towards traditional culture. Xi Jinping stressed the need to "inherit and carry forward China's fine traditional culture and traditional virtues."<sup>[17]</sup> The cultivation of new talents in the current era should not only keep up with the times and highlight the characteristics of the times, but also cannot leave traditional Chinese culture for theoretical innovation. Yan Fu's New People's Virtue Thought is a model for criticizing and inheriting traditional Chinese culture, undoubtedly providing a path for theoretical innovation in the cultivation of new generations. We must adhere to criticizing and inheriting traditional Chinese culture, enhance the cultural heritage of new generations, and create a new atmosphere, atmosphere, and appearance in the field of spiritual civilization in the new era.

#### **3.2. Dialectical Treatment of Foreign Cultures**

Both Yan Fu's new civic ideology and the cultivation of new generations cannot avoid the category of foreign culture, and both face attitudes and methods towards foreign culture, which have a high degree of similarity. The emergence of Yan

Fu's new concept of civic morality is not only the result of criticizing traditional culture, but also the result of borrowing foreign cultures for theoretical innovation. In the era when the Qing government was unable to resist foreign enemies, Yan Fu saw the reality of the weakness of traditional culture and the loss of its value. After learning from the West, he realized the progressiveness of modern Western capitalist culture relative to China's feudal traditional culture. Therefore, in order to spread advanced Western ideas and save the nation, Yan Fu translated works such as "Tianyan Lun", "Yuanfu", "Fayi", and "Qunxue Xunyan", among which "Yuanfu" proposed the idea of new people's morality. At present, cultivating new talents of the times is an important part of the construction of socialist spiritual civilization in the new era. Its implementation area is essentially within the scope of cultural construction, and similarly, it inevitably involves how to deal with foreign cultures. Based on the historical exploration and experience enlightenment of the theoretical innovation of Yan Fu's new civil morality thought, the cultivation of new people in the era has a historical benchmark and logical reference for practical construction. Since it is found that the prosperity of modern western countries cannot be separated from the cultivation of modern national quality, through Yan Fu's new civil morality thought, which is an intermediate bridge, we can explore and learn from the culture and experience of modern western countries in cultivating their citizens, adhere to the dialectical treatment of foreign cultures, absorb the essence of human thought, build a socialist culture with Chinese characteristics, and devote ourselves to the cultivation of new people in the new era.

#### **3.3. Emphasize the Role of the People as the Main Body**

The cultivation of national quality in Yan Fu's New People's Moral Thought and the people-centered stance of cultivating new talents in the era have a high degree of value compatibility, both emphasizing the role of the people as the main body. In the process of creating the new Minde ideology, Yan Fu drew on Spencer's theory of social evolution and social organism. Spencer believed that the theory of biological evolution also applies to explaining human society, which, like nature, cannot escape evolution. He also believed that the nature and characteristics of things are determined by their individual parts, and that the quality of an individual has a huge impact on the whole. Based on these two theories, Yan Fu proposed his insight: a country is composed of every citizen, and the quality of the citizens affects the strength of the country. To save the nation and seek survival, it is necessary to "mobilize the people's strength", "open up the people's wisdom", and "create new people's morality". Among them, new people's morality is crucial, so it is necessary to establish public morality. This is different from the traditional feudal ethics that advocated the principles of heaven, earth, monarchs, and subjects. It is no longer about promoting the culture of ignorance and restraint, nor about letting feudal rulers control it. Instead, it emphasizes the power of the people, focuses on updating their spirit, liberating their power, and unleashing their power. At present, the audience cultivated by the new generation of the times is the people, and its guiding ideology is the socialist ideology with Chinese characteristics in the new era. The "people-centered" position is a vivid portrayal of the emphasis on the role of the people as the main body. Xi Jinping Emphasize

that "the country is the people, and the people are the country"[18]. This inspires the direction of cultivating new talents of the times, always paying attention to the comprehensive development of the people, and striving to update the national morality of the entire society like the New People's Virtue, building a new era of new talents and new styles.

### **3.4. Building a Driving System and Mechanism**

Both Yan Fu's new civic ethics and the cultivation of new talents in the era require the construction of institutional mechanisms that drive implementation, and the two have a high degree of consistency. In the ideological section on moral education and the popularization of new people's ethics, Yan Fu mentioned the difficulties of new people's ethics education: firstly, the long-term nature of moral education, and secondly, the negative impact of traditional Chinese education's emphasis on selecting scholars through the Eight-legged essay. However, Yan Fu discovered that in Western countries, people have the right to manage all social affairs, so there is a saying that "everyone has the right to ask"[19] The phenomenon of being enthusiastic about public affairs. Reflecting on the domestic situation, feudal rule manages state affairs while the general public has no right to participate, and the general public is educated to "abide by their own rules". Since there is no right to participate in the affairs of the country and the freedom of social action is restricted, under the leadership of this mechanism, only a moral atmosphere that considers self-interest can be created. After comprehensively comparing the two situations in the West and China, Yan Fu proposed to establish a parliament to promote civil rights, that is, to promote the implementation of the new civic virtues through political system reform. In today's era, the cultivation of new talents is not achieved out of thin air, but is driven by the comprehensive leadership of the Party. Marx once said, "Communism must have the correct leadership of communist political parties." [20] The key to doing things well in China is to adhere to the leadership of the Party. Entering a new era, the construction of socialist spiritual civilization is facing new situations and challenges, and the task of cultivating new era talents cannot be separated from the comprehensive leadership of the Party. In fact, whether it is the cultivation of new people in the new era or the cultivation of new talents, they all conform to the objective laws of human social development, that is, any ideological concept is a product of a certain period of political and economic development, and is also influenced by a certain period of superstructure.

## **4. The Enlightenment of Yan Fu's Thought on New People's Virtue on the Path of Cultivating New People in the Era**

Due to the inherent correlation between Yan Fu's new civic ethics ideology and the cultivation of new era talents, the cultivation of new era talents can gain inspiration for their own development and construction from the inherent correlation between the two, including adhering to the Party's leadership in socialist ideological and moral construction, strengthening the cultivation and practice of socialist core values, adhering to the people-centered direction of literary and artistic creation, and inheriting and promoting excellent traditional Chinese culture.

### **4.1. Adhere to the Party's Leadership in Socialist Ideological and Moral Construction**

Yan Fu's Thought on the New People's Virtue reflected on the situation where the weak moral construction of the late Qing government led to social instability, advocating for the promotion of public morality through moral education. This indicates that Yan Fu saw that the effective implementation of the New People's Virtue required time and resource investment, rather than having an impact out of thin air. Regarding this, Yan Fu's specific solution was to establish a parliament to promote civil rights.[21] This reveals that the cultivation of new talents in today's era also requires the guidance and implementation of driving institutional mechanisms, that is, to adhere to the Party's leadership in socialist ideological and moral construction. Based on the new era, socialist ideological and moral construction plays a role in shaping the new moral appearance of the era, and is the core of spiritual civilization construction. To do a good job in cultivating new talents in the era, our Party must earnestly carry out the top-level design of ideological and moral construction work, firmly grasp leadership, and strengthen its momentum through various forms of public opinion dissemination. Firstly, adhere to the guiding position of Marxism. Xi Jinping emphasized that "the people have faith, the country has strength, and the nation has hope." [22] That is to say, only with strong ideals and beliefs, understanding oneself for the happiness of the people, national rejuvenation, and national prosperity, can we cultivate new generations of the times. Secondly, we should strengthen the innovative development of the Party's socialist ideological and moral construction, keep up with the times and update our concepts, actively explore new ways, and strive to create a vibrant cultivation mechanism. Finally, strengthen the construction of ideological and moral battlefields. The propaganda and ideological departments of the Party should have a sense of position, manage their respective areas of responsibility in division of labor and cooperation, adhere to the leadership of Party members and cadres, work together to build socialist ideology and morality, and create a good social and cultural environment that respects morality and abides by morality.

### **4.2. Strengthen the Cultivation and Practice of Socialist Core Values**

The Yan Fu New People's Moral Thought advocates the establishment of public morality, with the intention of giving the people a public identity, so as to stimulate everyone's care for the collective society and save the nation. In fact, at any time and in any society, there are various values and orientations that represent the different demands of different groups. Only by coordinating the micro individual demands with the macro collective needs, and forming a broad social consensus, can we maximize the unity of all forces in society and seek a stable social environment for the development of the great rejuvenation of the nation. Xi Jinping emphasized, "The most enduring and profound strength of a country is the core values recognized by the whole society." [23] If there is no common core values, people will lack a sense of political identity and spiritual belonging, just like many people in the late Qing Dynasty who were numb, ignorant, and ultimately led to the country being scattered and left to be slaughtered. Therefore, it is necessary to integrate the value requirements of the country, society, and citizens, build a common value

identity for the new generation of the times, and strengthen the cultivation and practice of socialist core values. It is worth noting that we should vigorously promote the spirit of patriotism, promote the touching stories of revolutionary predecessors defending the unity of the motherland and the nation, enhance the understanding of history, political identification and spiritual belonging of the new generation of the times, and tightly unite the vast number of new generations of the times. Furthermore, highlighting the role of professional ethics. The new era is facing new challenges and calls for the great achievements of the new generation. However, empty talk is not the principle of revitalizing the country. Socialism is achieved through hard work. Therefore, new generations must have good professional ethics, encourage themselves to work hard, and contribute to socialism with their own achievements within their own field.

### 4.3. Adhere to the Direction of People-Centered Literary and Artistic Creation

Yan Fu's New People's Moral Thought emphasizes the moral construction of the people, which is complementary to his advocacy of developing people's power and intelligence. The three aspects of morality, intelligence, and physical fitness are jointly committed to the comprehensive development of national quality, which is very similar to Marx's emphasis on "realizing the free and comprehensive development of people." Entering a new era, the cultivation of new talents in the era follows a logic similar to that of the New People's Virtue. It is equally important to pay attention to the comprehensive development of the people and adhere to the people's position. Undoubtedly, national rejuvenation calls for new generations, and achieving the great rejuvenation of the Chinese nation is a arduous and great undertaking that inevitably requires the support of great spirit. At the same time, literature and art are important contents in the construction of spiritual civilization, representing the spiritual style of the times and can lead the spiritual atmosphere of the times. Therefore, we must adhere to the people's position in literary and artistic creation, and guide the new generation in the correct direction to pursue national rejuvenation. The most crucial aspect is to adhere to the Marxist view of literature and art in carrying out literary and artistic creation, always adhere to the materialist view of history and the position of the masses, examine the direction of creation with Marxism, filter literary and artistic works, and ensure the spiritual and nutritional value of literary and artistic dissemination. Xi Jinping also emphasized, "Socialist literature and art are essentially the people's literature and art." [24] Only by caring about the living needs of the general public and creating a humanistic environment that can promote the resolution of practical problems and safeguard the interests of the people, can literature and art fully play its guiding role. Only for the sake of all the people, for everything of the people, for everything of the people, can the main role of the people be fully played. Therefore, it is necessary to regard the new generation as the main body of literary and artistic creation and expression, meet the spiritual and cultural needs of the vast number of new generation, and create a humanistic environment that is conducive to the smooth resolution of practical problems needed by the new generation.

### 4.4. Inheriting and Promoting Excellent Traditional Chinese Culture

Yan Fu's New People's Moral Thought emphasizes the cultivation of the moral qualities of the people, which is based on criticizing and inheriting traditional Chinese culture. This inspires that the cultivation of new talents in today's era can draw inspiration from their national cultivation ideas, that is, it is necessary to handle the issue of methods and attitudes towards traditional culture well. Xi Jinping emphasized, "The great rejuvenation of the Chinese nation should be based on the development and prosperity of Chinese culture, combined with the conditions of the new era, to inherit and promote the excellent traditional Chinese culture." [25] In the construction of socialist spiritual civilization in the new era, it is even more necessary to cultivate new talents in the field of traditional culture. Firstly, we must treat traditional Chinese culture dialectically. Traditional Chinese culture is a product of the past era, and its existence has its reasonable practical significance. They are also the cultural foundation of the Chinese nation in the past. But with the changes of the times, some of the content in traditional Chinese culture lags behind the times and must be eliminated or transformed and reborn. The Marxist perspective is precisely such a good assistant, which can play a good role in filtering the times and promote the innovative development of traditional Chinese culture. During this process, it is necessary to handle the relationship between "ancient" and "present" with caution, without losing bias, favoring one over the other, and even more importantly, not abandoning one of them, so as to maintain a broad perspective for new generations. Of course, valuing the excellent traditional Chinese culture does not mean sitting in a well and observing the world, but rather adhering to the principle of "putting myself first and using it for my own benefit", constantly absorbing and borrowing from various civilizations around the world, and making the excellent traditional Chinese culture prosperous. Promote it in a form that is popular among new generations, and apply its cultural innovation achievements to the cultivation of new generations, enhancing their cultural heritage.

## 5. Conclusion

From the perspective of class attributes, Yan Fu's New People's Moral Thought represents the position of the bourgeois reformists who opened their eyes to the world at the end of the Qing Dynasty. From the perspective of the people, it does not necessarily consider the interests of the vast majority of the people, which may have limitations in his stance. Moreover, his criticism of traditional Chinese culture is also quite intense. However, from the perspective of historical materialism, the New People's Virtue Thought is an outstanding patriotic ideology. In the historical environment of that time, it dared to shoot at tradition and boldly drew on the achievements of world civilization to strive for self-improvement, which is of great significance for the cultivation of new people in today's era.

## References

- [1] Yuan Hongliang: "History of Modern Chinese Humanistic Thought", People's Publishing House, June 2006 edition, page 173.
- [2] Zheng Jianshun: Special Research on Late Qing History, People's Publishing House, April 2019 edition, page 243.

- [3] Zheng Jianshun: Special Research on the History of Late Qing Dynasty, People's Publishing House, April 2019 edition, page 238.
- [4] Zheng Jianshun: Special Research on the History of Late Qing Dynasty, People's Publishing House, April 2019 edition, page 238.
- [5] Yan Fu: "Yuan Qiang", "Yan Fu Ji" Volume 1, Zhonghua Book Company 1986 edition, page 23.
- [6] Wang Xianming: "Original · Foreign · Future - Cultural Exchange between China and Foreign Countries and Modern Transformation of Chinese Ideology and Culture", People's Publishing House, June 2018 edition, page 211.
- [7] Yan Fu: "The Discussion between the Subject and the Object", Volume 1 of "Yan Fu Collection", Zhonghua Book Company's 1986 edition, page 118.
- [8] "On Today's Education Should Prioritize Physical Science", Yan Fuji (Volume 2), Zhonghua Book Company, 1986 edition, page 282.
- [9] Shi Jun: "A Brief Compilation of Reference Materials for the History of Modern Chinese Thought", Life, Reading, and New Knowledge Sanlian Bookstore, February 1957 edition, page 459.
- [10] Liu Zehua: "Collected History of Chinese Political Thought (Volume 1) History of Pre Qin Political Thought", People's Publishing House, June 2008 edition, page 154.
- [11] Tong Jianjun et al.: "Research on the Virtue of Value Education", People's Publishing House, August 2014 edition, page 285.
- [12] Xiao Qun, Zhong Wang, Su Yang, Jianxiong: The Era Value of Traditional Chinese Virtue, published by People's Publishing House in November 2020, page 24.
- [13] Xi Jinping, Science and Patriotism: An Analysis of Yan Fu's Thought, Tsinghua University Press, November 2001 edition, page 151.
- [14] Shi Jun: "A Brief Compilation of Reference Materials for the History of Modern Chinese Thought", Life, Reading, and New Knowledge Sanlian Bookstore, February 1957 edition, page 386.
- [15] Yuan Hongliang: "History of Modern Chinese Humanistic Thought", People's Publishing House, June 2006 edition, page 143.
- [16] Shi Jun: "A Brief Compilation of Reference Materials for the History of Modern Chinese Thought", Life, Reading, and New Knowledge Sanlian Bookstore, February 1957 edition, page 457.
- [17] Central Literature Research Office of the Communist Party of China, "Excerpt from Xi Jinping's Discussion on Socialist Cultural Construction", Central Literature Publishing House, October 2017 edition, page 142.
- [18] Xi Jinping, Speech at the Award Ceremony of the July 1 Medal, People's Publishing House, June 2021, page 3.
- [19] Samengwu: "History of Chinese Political Thought", Eastern Publishing House, January 2008 edition, page 487.
- [20] Wang Jiafang et al.: "Research on the Implementation Mechanism of Marxism in China", People's Publishing House, November 2011 edition, page 245.
- [21] Wei Yixia: A Comparative Study of the Four Great Masters of the Wuxu Enlightenment, People's Publishing House, July 2015 edition, page 291.
- [22] Xi Jinping, The Governance of China(Volume3),Foreign Language Press, June 2020 edition, page 33.
- [23] Xi Jinping, The Governance of China(Volume1),Foreign Language Publishing House, June 2018 edition, page 168.
- [24] Xi Jinping, Speech at the Symposium on Literary and Artwork, People's Publishing House, October 2015 edition, page 13.
- [25] Publicity Department of the CPC Central Committee, Readers of General Secretary Xi Jinping (2016 edition), People's Publishing House, April 2016, page201.