

A Preliminary Study of The Ethical of The Spirit of The Chinese Women's Volleyball Team from The Perspective of Traditional Chinese Taoism and Confucianism

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Abstract: The spirit of Chinese women's volleyball team in the new era, in which the motherland comes first, unity and cooperation, tenacity and perseverance, and never giving up, is a concentrated expression of the spirit of sports of the Chinese nation and a manifestation of the pursuit of the values of modern sports civilization. It is thought-provoking whether traditional Chinese culture has the ethical system to support the formation of the Chinese women's volleyball spirit. This study takes this as the base point and uses theories related to history, ethics, logic and culture, as well as literature and interviews, to analyse the traditional Chinese Confucian ethical system behind the spirit of women's volleyball. The study concludes that traditional Chinese Confucian ethics is closely linked to the spirit of Chinese women's volleyball, and provides the inner logic for the formation of the spirit of Chinese women's volleyball, the basic guidelines for the practice of the spirit of Chinese women's volleyball, and multiple forms for the expression of the spirit of Chinese women's volleyball. The inner logic of the spirit of Chinese women's volleyball team is rooted in the Confucian idea of "establishing virtue, merit and speech"; the basic guideline for the practice of the spirit of Chinese women's volleyball is the Taoist core idea of "doing nothing and "Defending the center"; The spirit of Chinese women's volleyball is manifested in various forms, including a positive attitude towards life, respect for the elderly, respect for teachers and a sense of righteousness in the face of profit, the pursuit of the spirit of "If a man in the morning hear the right way, he may die in the evening without regret", and a sense of national responsibility to "love the motherland and build a successful career".

Keywords: Chinese women's volleyball spirit, Confucianism, Ethics, Three great accomplishments, Inaction, Defending the center.

1. Introduction

The spirit of Chinese women's volleyball is a cultural gene inherited from generation to generation by the coaches and players of the Chinese women's volleyball team, and is a product of Chinese society and civilization, so its inner roots must be in line with the traditional Chinese moral and ethical system, that is, the moral and ethical concepts promoted by the Taoist, Confucian, Mo and Fa schools of thought in the pre-Qin period. However, in the past 30 years, researchers have mainly focused on: (1) the content, evolutionary process, contemporary values and development paths of the spirit of Chinese women's volleyball; (2) the integration and development of the spirit of Chinese women's volleyball with school sports curricula, but rarely on the cultural phenomenon of the spirit of women's volleyball, and even less on its relationship with the traditional Chinese cultural and ethical system. Among the limited studies, Zhu Xiaolin and Ge Cuibai's research were the first to point out in 2021 that the "ethical principle" of the Chinese women's volleyball spirit is the collectivist value pursuit of "the primacy of the motherland" and the adherence to the collectivist value orientation of "from family to country", takes defending the motherland as its responsibility, puts the interests of the motherland above personal interests, and can sacrifice personal interests for the sake of collective interests, centrally embodying the noble spirit of patriotism and the sense of

national responsibility[1]. However, scholars have not investigated deeply into this "ethical principle" and have not fully explored the ethical theoretical basis and cultural background behind the principle; Li Wenlong proposed from the perspective of cultural hierarchy that the "Chinese women's volleyball spirit" should belong to the mental culture and found that the core values of "women's volleyball culture" should be attributed to the traditional core values of the Chinese nation (establishing virtue, merit and fame)[2], but it has not been explored what virtue, merit and fame the volleyball girls have established and how they fit in with the traditional Confucian and Taoist culture. In conclusion, the current research on the traditional ethical culture of the women's volleyball spirit is still shallow, and no evidence-based ethical system has been formed.

Therefore, this study takes traditional Chinese ethics and morality as the starting point, collects a large number of historical facts and documents on Chinese women's volleyball and the spirit of it, based on the contents of existing journals, documents and materials on the spirit of Chinese women's volleyball, applies theories of logic, communication, culture and history, explores the cultural origin of the spirit of Chinese women's volleyball, unearths the root and soul of the spirit of women's volleyball, analyses the basis of traditional Chinese culture behind the spirit of women's volleyball, and improves the ethical system of the spirit of women's volleyball from the source. The ethical system of the Chinese

women's volleyball spirit is to lay a solid foundation for the Chinese women's volleyball spirit to represent the national spirit of Chinese characteristics in the international arena.

2. Ethical System: The Core Traditional Confucian Idea Of "Three Great Accomplishments Three Great Accomplishments" As The Internal Logic

"With the growing demand of the people for sports and culture and the flourishing development of volleyball, the spirit of Chinese women's volleyball has been given a new meaning and has become one of the spiritual characteristics of the Chinese people today. This transformation has innovative value, but also relies on a deep traditional cultural foundation, i.e. the internal logic of the traditional Confucian core idea of "three great accomplishments".

"The three great accomplishments are " Set Moral Examples, Perform Great Deeds, and Spread Noble Ideas ", and are found in the *Zuo's Commentary on The Spring and Autumn Annals*, " I hear that the noblest pursuit is to set a moral example; the second is to perform great deeds; and the third is to advocate noble ideas. These great accomplishments will last and never be abandoned by people despite the passage of time. [3]" This is the answer given by Shusun Bao to the question of "death and immortality" during the reign of Duke Xiang of Lu in the Spring and Autumn period. Later on, during the disputes among the hundred schools of thought of the pre-Qin scholars, "establishing virtue, merit and speech" coincided with the Confucian concept of "entering the world" and was gradually absorbed by the Confucian thought, becoming the core thought of Confucianism. During the Ming Dynasty, the "Yangming School of Mind" emerged, bringing the Confucian idea of "three great accomplishments" to its historical peak. To this day, a couplet still stands at Wang Yangming's former residence: "The three great accomplishments are virtue, merit and speech, and the most learned three great accomplishments are those who knows reason, knowledge and teaching. Wang Yangming knew the three great accomplishments and acted on them, eventually becoming the "true three immortals"[4], precisely because of Confucianism's positive thought of entering the world. Later, in Fei Xiaotong's book *From the Soil*, he used the phrase 'establish virtue, merit and fame' to summarise the values of traditional Chinese life.[5] further refined this idea. It can be seen that the theory of "three great accomplishments" originated from the core thinking of Confucianism, and through the brewing and fermentation of traditional culture over time, it has become the most valuable philosophical wealth of the Chinese nation, and is also the source of power for the Chinese nation to live on, to be indomitable, and to continue to grow in prosperity and strength.

2.1. The idea of "virtue" is the process of forming the spirit of Chinese women's volleyball

The term "establish virtue" refers to the establishment of virtue and virtuous work, which is the predecessor of the current term to foster virtue through education ", and is the process of forming the spirit of Chinese women's volleyball. The process of forming the spirit of women's volleyball is precisely the process of every female volleyball girl working

together, striving hard and never giving up for the honour of the motherland in the training ground and on the field of play. On the field, short and flat fast, back flying, close body fastball, etc. has long become the traditional "moves" of China's women volleyball players, which is the unity and cooperation between the players, mutual trust, in order to work together to complete the tacit understanding of the play; and unity and cooperation is behind the tenacity of each player, to this day, the image of "one-armed general "Chen Zhaodi playing with one arm with bandages due to radius injury is still vivid in people's mind, and Lang Ping said in the post-match interview that "the spirit of Chinese women's volleyball is not the result of winning a championship, but the spirit of Chinese women's volleyball includes fighting even if the strength is not as strong as the opponent". It is this quality of tenacity and never-say-die that has forged the backbone of the Chinese women's volleyball team. The Chinese women's volleyball team never considered what kind of spirit they wanted to create, but in the process of "fighting for every ball" on the court, they created the spirit of women's volleyball by establishing the virtues of unity, hard work and never giving up.

2.2. The idea of "merit" is the starting point of the value of the Chinese women's volleyball spirit

The core of the women's volleyball spirit is the supremacy of the motherland, which is a kind of love for the motherland, the commitment to serve the country and the ambition to win glory for the country, while the "establishing merit" in the idea of "three great accomplishments" refers to the establishment of merit for the people and the country. It can be seen that the two have a highly consistent core of values, i.e. national honour is above all else, and Chinese people should strive for the glory of their country and "establish merit" for it. It can be seen that the traditional Chinese Confucian thought of "making merit" has, at a deeper level, unconsciously become the ideological guidance for the spirit of women's volleyball, which has become the starting point for the formation of the spirit of women's volleyball, contributing to its germination and development, and eventually becoming one of the important symbols of modern Chinese sportsmanship.

From an ethical point of view, the concept of "establishing merit" refers to the placing of individual pursuits within the responsibilities of the state, and its essence is to explore the relationship between individual interests and the interests of the whole, i.e. the concept of "Holism" in ethics. Throughout our history, Holism has always been an important ideological theory upheld by the ruling class, whether it was the operating mechanism of ancient society or the inherent norms of the patriarchal family system, all of which embodied a sense of Holism in which the collective came before the individual. This ideological theory is projected onto the modern sports field, naturally forming the core pursuit of the "motherland first" in the Chinese women's volleyball spirit, striving to win glory for the country at the macro level and dedicating individual efforts to the motherland as a whole; at the micro level, the team as a whole is put before individual success or failure, all of which reflect the essential attributes of "establishing merit". As the starting point of the spirit of Chinese women's volleyball, the idea of "merit" has become a source of motivation for the girls and has propelled the women's volleyball team to repeated successes.

"One of the most prominent manifestations of the sport of Chinese women's volleyball is the merit of honour in the field of national sport. Since 1981, when the Chinese women's volleyball team opened the door to five consecutive championships, they have reached the summit of the world ten times. No other country in the history of world volleyball has been able to match China, and every battle of honour match by the women's volleyball girls has been deeply engraved in the history books. Some foreigners once asserted that the Chinese could only play small ball, and that it would be impossible for the big ball to go global. In 1981, the Chinese women's volleyball team won the world championship, which was the first world championship for a big ball since the founding of New China, and became the first of the three major ball events in China to break out of Asia and go global, rewriting the history of the three major balls in China and creating a glorious history of China's competitive sports development [6]. Since then, China's women's volleyball team has won five consecutive titles at the World Championships and the Olympic Games, once again writing the history of Chinese sports, becoming the pioneer of China's three major sports in the international arena, and playing a role as a benchmark for the development of basketball and football in the competitive sports arena.

The training system of women's volleyball is also used in basketball and football. This leading role is not only shown in the three major sports, but also plays a pivotal role in other sports, as the spirit of women's volleyball has long gone beyond volleyball to become the spirit of sports, and every sportsperson and every sport is spurred on by the spirit of women's volleyball. Generations of women's volleyball girls inherited the spirit of women's volleyball for the forward movement of China's sports has played a leading role.

2.3. The idea of "establishing speech" is the development trend of Chinese women's volleyball spirit

The word "establishing speech" means to write a book, to establish a concise and passable discourse[7]. To this day, the spirit of women's volleyball has become the words of the nation to convey ideas, and the spirit of women's volleyball has been written into the first genealogy of the spirit of the Communist Party of China. Although the girls have long established the spirit of women's volleyball in sport and in China, they have not stopped there and have been working hard to establish the spirit of women's volleyball in the world, which is not only the development trend of the spirit of women's volleyball, but also the aspiration of 1.4 billion people. The current international sports situation is "strong in the West and weak in the East", while the Western countries have long held the hegemony of international sports discourse, resulting in the poor timeliness of our sports discourse and demands, so that their legitimate rights and interests are often not respected by the international community, especially when our athletes face injustice, their complaints are often rejected[8]. Therefore, there is an urgent need for China to improve its international sports discourse, and the spirit of women's volleyball as a sports culture is an important medium to improve our sports discourse. In conclusion, the spirit of women's volleyball is not only a development trend, but also a demand of the times to build China into a strong sporting nation.

3. Ethical system: The Core of Traditional Taoist Thought Is "Defending the Center and Doing Nothing" As A Guideline for Practice

As a product of the consciousness, thought and behaviour of the women's volleyball team, the spirit of women's volleyball inevitably follows a certain code of practice in the process of formation and development. If the core ideology of Confucianism is the inner logic of the ethical system of the women's volleyball spirit, then the core ideology of Taoism is the code of practice that the women's volleyball spirit adheres to, actively doing the things of the world with out-of-this-world sentiments.

Many people misinterpret "Defending the center" as a negative attitude towards things, but this is not the case. The Taoist philosophy of "Defending the center" and "doing nothing" is based on responding to the current situation, taking advantage of it and moving in response to it, and grasping the laws of the world in order to achieve one's goals.

3.1. "Defending the center": the determination and strength to achieve the spirit of women's volleyball

Defending the center was first mentioned in Laozi's, the sentence saying "Much speech to swift exhaustion lead we see; Your inner being guard, and keep it free. [9]". The Taoists say that the Tao gives birth to all things in heaven and earth, and that it is impossible to have them all in one place, so to grasp their roots is to "Defending the center". "To grasp their origin is to "keep the centre"; to grasp the origin of the different virtues and talents of human beings is to "Defending the center". Therefore, to Defending the center is to keep a sense of calm and determination.

For the Chinese women's volleyball team, they have experienced peaks and troughs, the glory of the golden age and the hardships of the dormant period, but the girls have never been proud and conceited in the golden age or easily defeated in the dormant period, always upholding firm beliefs and forging ahead. Their struggle is to keep their hearts pure, to stick to the original intention, to Defending the center and to do it, so that they can be invincible. The training base at Bamboo Shed is a typical example of the spirit of women's volleyball.

The women's volleyball training base is the cradle of the women's volleyball spirit, and Zhupeng training ground in Chenzhou, Hunan province, is the place where the women's volleyball team must stay before the competition. Although Beijing has excellent training conditions, there is a lot of paperwork, meetings, interviews and visits from friends and family, all of which are distracting to the team. Therefore, since coach Yuan Weimin came to the remote location of Chenzhou, far away from Beijing where there are many chores, he has been "frugal" in all his training.[10] In terms of psychological aspects, Chenzhou has no friends and relatives, no interviews and meetings, which can reduce the distractions and desires in the players' minds. The team members crawled and rolled on the uneven floor, lunging to save the ball, and only then did they develop the spirit of tenacity and hard work, from which the "spirit of the bamboo shed" got its name, and which is the prototype of the women's volleyball spirit.

The spirit of women's volleyball has always been practised by those who have been frugal in order to cultivate the virtue of "Defending the center". Since 1979, when the women's volleyball team first trained in Chenzhou's bamboo pavilion, the women's volleyball team rose to prominence, winning the world championship in 1981. It seems to be an unwritten rule that a trip to Chenzhou before every major tournament since then, with Chen Zhonghe and Lang Ping both having taken troops to the Bamboo Shed Training Complex to hone their skills before winning the 2004 Athens Olympics and 2016 Rio Olympics respectively. It is the constant frugality of generations of coaches and players, and the virtue of "Defending the center" that has enabled the spirit of women's volleyball to emerge.

3.2. "Doing nothing": Strategies and wisdom for practising the spirit of women's volleyball

In the Tao Te Ching, Laozi pointed out that "he who devotes himself to the Dao (seeks) from day to day to diminish (his doing)." and "Having arrived at this point of non-action, there is nothing which he does not do.", indicating that "doing nothing" is not a negative and world-weary attitude, not giving up, but conforming to the laws and order of nature, and on the basis of grasping the laws of development, following the trend to "did nothing (with a purpose), and had no need to do anything". The Taoism emphasises this attitude of not being presumptuous or disorderly, which is in line with the essence of the spirit of women's volleyball. It is one of the most important representatives of the spirit of sport in China.

3.2.1. Following the revitalisation of sport

Before the founding of the People's Republic of China in 1949, the nation was weak, the standard of sport was low, professionals were scarce, stadiums were in decline and Chinese athletes had never won a world championship. Against this background, the pioneers of the Communist Party, represented by Mao Zedong, were the first to recognise the importance of sports development, and the People's Republic of China has since embarked on the road to sports revitalisation. He Long, the first Minister of Sports in the People's Republic of China, was a soldier and led the team to fight against the invasion and save the Chinese people. In 1954, the Chinese Volleyball Association (CVA) joined the FIVB and became a full member, and Chinese women's volleyball got off to a fast start. The Chinese women's volleyball team won the World Cup in 1981 and grew rapidly over the past 27 years, taking advantage of the revitalisation of sports in the People's Republic of China and the urgent need for development of the three major sports.

3.2.2. Acting in accordance with national institutions

Our national system is unique and superior, and in the field of sports, it is a national system that relies on the strength of the country as a whole to support the development of sports. The development of women's volleyball has been based on the national system and has been built on the strength of the country. When we talk about women's volleyball, we have to talk about Lang Ping. Lang Ping's personal experience from player to coach, from home to abroad and back to home again, not only embodies the spirit of women's volleyball, but also creates the spirit of women's volleyball. It is clear from the coaching experiences of Lang Ping since her return to China that the Taoist idea of "Doing nothing" has become one of the manifestations of the spirit of Chinese women's volleyball.

During Lang Ping's tenure, the development of China's women's volleyball team did not mechanically copy foreign professional sports management models, but conformed to China's sports operation mechanism, relied on the national system, put forward the concept of "big national team", and had the right to use the national women's volleyball players of all age groups, truly forming a "The development model of "national chess" has greatly promoted the development of women's volleyball. At the same time, Lang Ping's national system is different from the previous one in that it has injected some professionalism into training, sports rehabilitation and team management. With a clear division of power and responsibility and a professional division of labour, when Lang Ping has a voice in the team, she is able to pass on to her players the spirit of women's volleyball that is gathered deep within her heart, little by little[11].

According to the general philosophical principle that matter determines spirit, the spirit of women's volleyball must be based on a certain material guarantee and system in order to survive. The spirit of women's volleyball was formed in the national system of Chinese sport.

4. Concluding Remarks

Since ancient times, sport has been an important human activity and its existence is itself a complex social and cultural phenomenon, and with the continuous evolution of human society, sport has so far evolved into an important industry intertwined with national politics, economy and culture. As our society continues to develop and change, sport has gradually become an important area of concern for all people, and the spirit of sport has provided a strong spiritual support for the people's struggle. General Secretary Xi Jinping has mentioned in many speeches that "the dream of each of us, the dream of a strong sporting nation, is closely linked to the Chinese dream", so the spirit of sport has an indispensable role in promoting the Chinese dream of the great rejuvenation of the Chinese nation. Among the sports spirits, the spirit of women's volleyball is a strong national spirit totem, and the new era of women's volleyball spirit of "the motherland first, unity and cooperation, tenacity and hard work, never give up" plays the strongest voice of the times to fight for the rise of China.

At present, the 14th Five-Year Plan and the 2035 vision blueprint have been drawn up, in order to build a strong cultural country, a strong education country, a strong talent country, a strong sports country and a healthy China in 2035, the Chinese women's volleyball team needs to continue to carry forward the spirit of women's volleyball, strengthen the sense of beginning and mission. [12] And in the situation of the world's cultural agitation, how to make the spirit of women's volleyball represent the spirit of sports with Chinese characteristics based on international, is an important issue for China to build a strong cultural and sports country. In this process, exploring the cultural origins of the women's volleyball spirit, uncovering the "root" and "soul" of the women's volleyball spirit, analysing the traditional Chinese cultural roots behind the women's volleyball spirit, and improving the ethical system of the women's volleyball spirit from the source, is one of the topics that the women's volleyball spirit should be based on in the world civilisation. This is the right thing to do.

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