



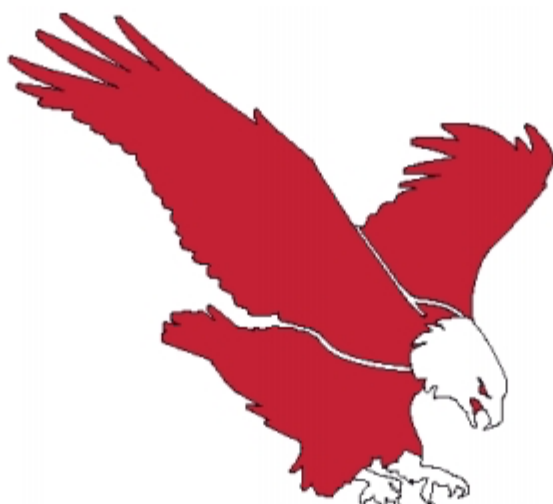
10th IMACSSS CONFERENCE
2021 SCIENTIFIC CONGRESS ON MARTIAL ARTS AND COMBAT SPORTS
SOUTHWEST UNIVERSITY - CHINA



ABSTRACT BOOK

October 14–17, 2021, Chongqing, China

Guodong Zhang and Thomas A. Green [Eds.]



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Chongqing 2021

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WELCOME SPEECH BY THE PRESIDENT OF IMACSSS



Dear Colleagues, Participants of the 10th IMACSSS International Conference in Chongqing,

Ladies and Gentlemen!

Our scientific society was established as a result of cooperation between researchers of various fighting arts, as a result of the process of institutionalization of this activity. It was created by a series of previously held scientific conferences, but formally the IMACSSS has only been operating since 2010. Here is the tenth scientific conference organized under the patronage of the IMACSSS.

I am very happy that the 10th International Martial Arts and Combat Sports Scientific Society (IMACSSS) International Conference is organized this year in Chongqing, China. I believe Chongqing will be in the center of the world of Combat Sports and Martial Arts when researchers and practitioners (leaders in associations, coaches, athletes, martial artist) can meet and respecting each other knowledge for the better future of the discipline.

I would like to take this opportunity to express my sincere gratitude to Prof. Dr. Zhang Guodong and thank you to the Southwest University authorities, and the

committee, and for others that are very helpful for this Conference. It is a difficult task for organizers when they need to act during a pandemic. All the more I am grateful that this conference has come to fruition - that it has not been canceled or postponed. This is the second conference with participation of international speakers online. I wish to be there in China with other international delegations to share out joy together – but the reality is we need to be in one term to defeat the outbreak.

IMACSSS is the patron of quarterly “Ido Movement for Culture. Journal of Martial Arts Anthropology”. The Journal is indexed in the best scientific databases, as Web of Science, and Scopus / Scimago. The Journal “Revista de Artes Marciales Asiáticas” is also in core collection of Web of Science and helps us in our scientific activity.

I wish all the participants to spend the time during the Conference in Chongqing to gain new, inspiring knowledge for all the participants – scientist, coaches, and all practitioners.

Prof. Dr. Wojciech J. Cynarski

President of IMACSSS



KEYNOTE SPEAKERS AND SPEECHES

Facial hair and hairdo in selected warrior cultures and in today's mass culture

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Short Abstract

Warriors from the earliest times tried to distinguish themselves with their outfits or also with stubble and hairdo - from foreign tribes and groups, as well as within their own group according to the adopted hierarchy. Also today, representatives of some martial arts varieties are distinguished by their proper hair position or facial hair. Referring to historical canons, three main reasons for choosing a hairstyle and shaving or facial hair were established. These are: national traditions, mass culture patterns and practical considerations. The presence or absence of hair on the head and facial hair, or also the hairdo, are part of the identification of many people. They used to be associated with national identity or social status, today - often with fashion or some conscious choice. For newcomers they are sometimes a way of group identification. Practical considerations mean that no facial hair and short hair are preferred.

Keywords: anthropology of martial arts; warriors; neotribes; hairdo; facial hair.

Introduction

Warriors from the earliest times tried to distinguish themselves with their outfits or also with stubble and hairdo - from foreign tribes and groups, as well as within their own group according to the adopted hierarchy. Also today, representatives of some martial arts varieties are distinguished by their proper hair position or facial hair (as in the so-called "neotribes", see: Maffesoli, 1996).

Objectives

The scientific problem and the cognitive goal is: What is the source or reason for receiving your chosen hairstyle, shaving your face or maintaining facial hair among male martial artists today?

Methodology

Method. The author's long-term (over 40 years, since 1977) observation is the basic method here. In addition, the author adopted a method of analysing the literature on the subject and a wide discourse on the issue (including mass culture - filmography, and Japanese anime).

Results

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Referring to historical canons, three main reasons for choosing a hairstyle and shaving or facial hair were established. These are: national traditions, mass culture patterns and practical considerations.

Discussion

While the cultures of China, Japan or Vietnam are well known since ancient times (Carruthers, 1998), the origins of the Indo-European peoples, especially the Aryan-Slavic peoples, are still poorly known. It is among the genetic ancestors of today's Slavs that the famous Cossack chub can be found, which may date back to before 2000 BC (Cynarski, 2018, 2020, 2021). Today you can recognize the warriors of the Ukrainian martial art Combat *Hopak* (Pylat, 2018) from this top. This is an example of today's newcomer (Maffesoli, 1996) distinguished by its hairstyle.

Conclusion

The presence or absence of hair on the head and facial hair, or also the hairdo, are part of the identification of many people. They used to be associated with national identity or social status, today - often with fashion or some conscious choice. For newcomers they are sometimes a way of group identification. Practical considerations mean that no facial hair and short hair are preferred.

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**Time image: Wushu's insight and embodiment of the essence of
life**



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Short Abstract

Chinese Wushu contains a strong sense of life. It makes concrete and experiential perception and expression of life with continuous-time images, integrated time images, and embedded time images. The research shows that Wushu Kung Fu makes people constantly focus on the repetition of time and the self-improvement of life, and the silence (knowledge) of Wushu makes people cherish the drops of time and the progress of life; The breath of Wushu makes people dance in the rhythm of time and the subtlety of life, and the Qi of Wushu makes people play in the holography of time and the truth of life; The trend of Wushu makes people cautious about the moment and the aesthetics of life, and the chivalry (virtue) of Wushu makes people moved by the moment and the warmth of life. The embodiment of Wushu multiple time images on life is not only the counter attack practice of the essence of life of "instant existence and ultimately nothingness", but also the construction of shielding the meaning of single linear time to multiple life, which has certain postmodern enlightenment significance for the phagocytosis of fast-paced life in modern society.

Keywords: Chinese Wushu; time image; life; experience; being and nothingness.

Introduction

Time is not only the yardstick of human life, but also the space for human development. Western philosophy holds that "the essence of life is worthless and lies in nothingness". In this context, Western society advocates a single linear time. The fast pace of social life often engulfs people's life in this process. However, Chinese philosophy holds that time is not a single linear existence. Chinese Wushu developed under the background of Chinese philosophy has multiple time images, which makes the cultivation of Wushu become a self-technology to improve the quality of life. This paper discusses the rich life existence under different time images to study the time life view of Wushu people.

Objectives

By presenting life's existence under different Wushu time images, this paper discusses Wushu people's view of time to enrich the cognition of Chinese people's view of time and reveal a Chinese view of time that is different from the West serve the cultural consciousness of Wushu.

Methodology

Induction: This paper summarizes the presentation of human life under different Wushu time images and analyzes Wushu people's practical attitude and existence cognition of life

Deduction: Based on the classical thoughts of Chinese traditional philosophy and sociology, we deductively analyzes the existence and presentation of life under specific Wushu actions.

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Results

There are three kinds of time images in Wushu: continuous-time images, integrated time images, and embedded time images. Kung Fu and tacit meetings belong to continuous time images. Wushu Kung Fu makes people constantly focus on the repetition of time and the self-improvement of life. The silence (knowledge) of Wushu makes people cherish the drops of time and the progress of life; Breath (breath) and Qi belong to integrated time images. The breath of Wushu makes people dance in the rhythm of time and the subtlety of life, and the Qi of Wushu makes people play in the holography of time and the truth of life; The trend of Wushu and the chivalry (virtue) belong to nested time images. The trend of Wushu makes people cautious about the moment and the aesthetics of life, and the chivalry (virtue) of Wushu makes people moved by the moment and the warmth of life.

Conclusion

What is the essence of life? In his theory, Schopenhauer grasped the nature that life exists instantaneously and ultimately nothingness, and believed that the essence of life exists in linear time and the essence of life has no value. Chinese Wushu is the product of the unity of knowledge and practice of Chinese traditional culture. The practice of the unity of knowledge and practice of Wushu deconstructs the fetter of single linear time on the passage of life, and constructs continuous time image, integrated time image and embedded time image. The multiple time images of Wushu not only emphasize the personal experience and cognition of life in time, but also make people feel rich and positive life existence. Wushu practice declares the narrowness of the essence of nothingness of life with positive life meaning, and deconstructs the silent subject of philosophical meditation with personal practice.

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ABSTRACTS

(ALPHABETICAL ORDER ACCORDING NAMES OF FIRST AUTHORS)

Psychology of Combat Sport and Martial Arts: a phenomenological proposal founded on combat practices inherent lived experience

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Short Abstract

Since strict psychology of Martial Arts and Combat Sports (MA&CS) is yet to be developed, this study aims to identify and understand the psychological dynamics inherent to the combat practices. In order to grasp that object, the methodology consists of comparing a set of empirical-phenomenological researches results with Capoeira, Jiu-Jitsu, Wrestling, and MMA, all similar in their objectives and methods: To investigate the psychological boundaries and transitions between corporal fight, violence (struggle), and play-fight. As result, analysis shows all fighting modalities' experiences correlated to a successful psychological balance lived as intersubjective tension between the poles of hostility and condescendence. These psychological dynamics inherent to the combat practices can be understood by the threats of falling into violence or falling into a playfight, usually correlated with the fighting intensity. In all MA&CS examined, that psychological dynamism seems to be central to the subject's development as fighters. Successful fighting means integrating body control, self-control, and the skill to apply it against the adversary. Understanding the role of that dynamism in the subject's development as fighters is a challenge to Psychology of MA&CS.

Keywords: Sport Psychology; Phenomenology; Martial Arts & Combat Sports.

Problem identification

Strict psychology of Martial Arts and Combat Sports (MA&CS) is yet to be developed. Although there is a scientific production that relates psychology and MA&CS, commonly showing psychological outcomes of the practices, these investigations make use of the constructs and instruments of psychology applied to combative phenomena. The objectivity of these psychological constructs is not sensitive to the specificity of the psychic lived experience in combat modalities. On the other hand, qualitative investigations are stuck to situational singularities examined, compromising their results with a scope not theoretically generalizable. Terminological and conceptual chaos that prevails in the field of MA&CS (Martinková and Parry, 2016) foreshadows the problems of detecting a unit of these

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psychological specificities. Furthermore, no other sport modalities are so close to violence as combat sports, putting these specificities a central problem in psychology. Following classical phenomenology's footsteps (Husserl, 1996), the apprehension of these specificities goes through an essential description of combat practices as experiences reduced to their intentional structures (Barreira, 2017). Once carried out this phenomenological investigation, its results led to the formulation of TCCP and TMAP, Theories of Corporal Combat Phenomenon, and Martial Arts Phenomenon (Barreira, 2017, 2019, 2020). This study aims to identify and understand, through comparing results of a set of studies similar in its objectives and methods, the psychological dynamics inherent to the combat practices.

Methodology/design

The methodology consists of contrasting empirical-phenomenological researches results already published with Capoeira (Melo & Barreira, 2015), Jiu-Jitsu (Basetti, Telles & Barreira, 2016), Wrestling (Coelho & Barreira, 2020), MMA (Serrano Rodrigues, Cursiol & Barreira, 2021; Barreira, 20017b, 2019b;), which had the same purpose: to investigate the psychological boundaries and transitions between corporal fight, violence (struggle), and play-fight.

Results

Analysis shows all fighting modalities experience correlated to a successful psychological balance lived as intersubjective tension between the poles of hostility and condescendence. These psychological dynamics inherent to the combat practices can be understood by the threats of falling into violence or falling into a playfight, usually correlated with the fighting intensity.

Discussion/conclusion

In all MA&CS examined, that psychological dynamism seems to be central to the subject's development as fighters. Successful fighting means integrating body control, self-control, and the skill to apply it against the adversary. Understanding the role of that dynamism in the subject's development as fighters is a challenge to Psychology of MA&CS.

Funding

This research is supported by FAPESP (2019/11527-6).

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Personal development and combative experiences in martial arts and combat sports: A first phenomenological approach

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Short Abstract

Fostering human development through the practice of Martial Arts and Combat Sports (MA&CS) is one of UNESCO's prerogatives through the International Center of Martial Arts for Youth Development and Engagement (ICM). More than other modalities, MA&CS have a direct relationship, of approximation and distance, with violence. Under the cultural particularities of each MA&CS, uncontrolled experiences and psychological-combative transitions evidenced by phenomenology prove to be decisive for understanding and formulating a Psychology of Martial Arts and Combat Sports. Coping lack of control and

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avoiding violence presupposes a process of personal development. From the reports of practitioners of different modalities, the objective is to identify and understand how the perception of personal development occurs through the psychological experiences of combative transitions. Five phenomenological interviews under suspensive listening were carried out and analyzed by intentional crossing. Although initial, results allow the identification of a personal development process specific to MA&CS in which the experience of imminent lack of control fosters the personal development perceived by practitioners. This confrontation becomes an analogical reference for didactic care with beginners in MA&CS and for facing other kind of challenges.

Keywords: phenomenology; human development; Martial Arts and Combat Sports; Sport Psychology.

Introduction

Fostering human development, more specifically through the practice of Martial Arts and Combat Sports (MA&CS), is one of UNESCO's prerogatives through the International Centre of Martial Arts for Youth Development and Engagement (ICM). The MA&CS have a direct relationship, of approximation and distance, with violence and organize themselves offering an ethical horizon to be reached by their practitioners. To reach it, is presumed a personal development, whose understanding, in each MA&CS, depends on the interpretation of traces of its matrices, such as its origin narratives (Barreira, 2019). On the other hand, the phenomenological analysis has shown layers of intentional experiences, whose plastic nature allows them to be recognized as essential to combat practices (Barreira, 2013, 2017). However, empirical phenomenological research shows how, during practical experiences, the psychological transition to the indulgence of play-fighting and to the aggressiveness of violence are constant threats to the spirit of corporal fight (Coelho & Barreira, 2020). A Psychology of MA&CS involves knowing how such experiences foster personal development.

Objectives

The investigation aim is to identify and understand, through practitioners' reports, how, throughout the practice of martial arts, the perception of personal development occurs when facing the psychological experiences of combative transitions.

Methodology

Under suspensive listening, five interviews were conducted with an intentional sample composed by practitioners of Brazilian Jiu-Jitsu, Kung-fu, Muay Thai or Capoeira who had at least one year of experience. These interviews contact combative transition experiences and explore personal changes brought about by these experiences in MA&CS context. Audio-recorded interviews were transcribed and analyzed by intentional crossing (Barreira, 2017b).

Results and Discussion

Intense combative situations in which one were on the verge of losing emotional control, crossing the line from corporal fight to violence, were witnessed or experienced. The psychological-combative transition experiences did not consummate a real combative



transition, that is, an effective loss of control in which there was a shared perception of violence occurring. Even so, the psychological-combative transition aroused a process of qualitative changes in which new pressure situations were faced without the imminent loss of control previously experienced, and this perception of coping was mentioned as an analogical reference to face challenges in professional and personal life, in addition to contributing didactically to, in extreme situations, prevent more experienced practitioners to pressure in excess the novices, to the point of being hostile and blocking the personal development that the practice can foster.

Conclusion

Although initial, the results allow the identification of a process specific to AM&CS in which the experience of imminent lack of control fosters the personal development perceived by practitioners. As stated by Coelho and Barreira (2020), intense combat experiences can have educational consequences, qualifying the perception of limits and contributing to personal development. These results warn that we need to know more about how is crossing that limit to an eventual collapse of development. The didactic attention to these situations by the interviewed masters suggests that this is a valid concern to be addressed during this research.

Funding

Pedro is supported by *PUB-USP* and Cristiano is supported by *FAPESP (2019/11527-6)*.

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On the High Quality Development of Chinese Wushu under the New Development Concept

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Short Abstract

Ideas determine the way out, ideas determine the development, and what kind of development concept has what kind of development path. At present, the development of Chinese Wushu is facing many contradictions and difficulties, but also many development opportunities. The research shows that the development of Chinese Wushu must be combined with reality and establish a new development concept of innovation, coordination, openness, green and sharing. When developing Chinese Wushu in the future, we need to innovate Chinese Wushu in combination with the needs of the times, coordinate the problems between various boxing types, improve the external communication quality and internal and external linkage of the development of Chinese Wushu, and take serving the people as the starting point.

Keywords: New development concept; Chinese Wushu; High quality; Development.

Introduction

As we all know, Chinese Wushu is the treasure of China's excellent national culture and a project with the most national characteristics. Under the guidance of various government policies, although Wushu is more and more loved by people at home and abroad, since the founding of new China, with the rapid introduction of western sports culture in China, the development of Chinese Wushu has been seriously impacted. At present, Chinese Wushu is facing a series of problems, such as the failure of Competitive Wushu in the Olympic Games, the lack of mass base, the crisis of trust of traditional Wushu and so on. Therefore, in order to address the development of Chinese martial arts, the state has continuously introduced relevant policies, from the official implementation of the Five-Year Plan for the Development of Chinese Wushu (2016-2020) issued by the Wushu Center of the State General Administration of Sports to the introduction and effectiveness of the Wushu Industry Development Plan (2019-2025) issued by the Ministry of Education State General Administration of Sports, etc., reflecting the government's a strong support.

Objectives

The proposal of the new development concept marks that the development of Chinese Wushu has entered a new development stage. At the same time, it also puts forward more requirements for the development of Chinese Wushu. Therefore, in the development process of Chinese Wushu, we need to combine the new development concept, start from the needs of the times, and find the direction of future development.

Methodology

The main research methods are literature and logical analysis.

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Results

At present, the problems faced by the development of Chinese Wushu, such as external heat and internal cold, and the difficulty of subsequent inheritance, are the obvious embodiment of its lack of development power. Unbalanced development. As a competitive Wushu developed by western sports standards such as "higher, faster and stronger", it is paid more attention by the government and people. The quality of external communication is low. Influenced by various factors, the development of Chinese Wushu abroad has not really landed.

Conclusions

- (1) Carry out innovative development in combination with the needs of the times. In developing China Wushu, we should "remove its dross and extract its essence". Learn from the successful development experience of similar projects in Japan and South Korea.
- (2) Coordinate the development of Wushu events. (3) Serve the people. Stimulate public interest, meet people's needs and benefit people all over the world.

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The Banana Tree Ritual-Game and Ethnosport: Psychology of the Art of Archery from the Krikatí Warrior

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Short Abstract

We have studied Timbira people from the cerrado in transition/border with the Eastern Amazônia rain forest, in the south of Maranhão State, the east of Pará state and north of Tocantins State. Eastern Timbira studies compound a tradition since Curt Nimuendajú (1946) to Ladeira (2001), by which we collect data on log race, among other traditional games, as the Banana tree ritual male-communitarian archery game, the core topic in this communication. Ethnosport theory, social sport psychology and data from ethnography was applied.

Keywords: Traditional people; Ethnic Archery; Earsten Amazônia

Introduction

The so called *Krikatí* people belongs to the Timbira family-trunk ethnic nations, among several ones. They/We already were in this part of South America, occurring in Brazil's North, very much before the European invasion and colonialism violent process. Jê is their/our language, it has significant levels of difficulties to learn due to its guttural sounds: a variety of hoarse, bass and deep pronunciations. From *Krikatí* accent, they/we call themselves/ourselves *Mehín* (we-people), in contrast to the white man *Kupén*, or *Kupē* (the other) (Nimuendajú, 1946).

Others Timbira people are *Apinajé*, *Canela Apanyekrá*, *Canela Ramkokamekrá*, *Gavião Parkatejê*, *Gavião Pykopjê* e *Krahô*. Also called Jê-Timbira people, as there are Jê-language speaking people which are not Timbira, as *Kaygang* and *Panará* people. Jê means both the millenar language and people, for example, *Krikatejê* = *Krikatí* people, or *Jê-Timbira* can be Timbira *Jê* spoken language or Timbira people. It shows how the Other understands the language-we-people unity as inseparable. They can be divided into Western Timbira and Eastern Timbira, in relations with geographical localizations of the Tocantins river banks, sited along the Eastern Amazônia.

Objectives

To describe an inside narratives and outside observations of the millenar *Banana tree ritual-archery* from *Krikatí* people held on November 21st and 22nd of 2020, in the Krikatí People's Village, Maranhão State, Earsten Amazônia, Brazil North.

Methodology

Qualitative and descriptive method, especially notes and interviews from an ethnographical approach. Ethnosport theory since Fassheber (2010), Kylasov (2019) to Cardias-Gomes (2021) were references for analysis, emphasizing the own indigenous narratives.

Results and Discussion



It is a male presentation, rite of passage, which takes place annually, or few years of intervals. It is a notorious collective-community ritual, like all indigenous rituals in general, including women support, as they cook from early morning until dinner, observed a lot of work among them. It is an youth-elder archer-warrior relation-formation. In the first day, men and boys went to the *cerrado* (savanna of high steps and dry forest), the banana tree was chosen, dugged up, defoliated, left with bare stem whihc is the target, and gaves ritual's name. Many buriti leaves were also removed, the buriti straw, common in the Indigenous Territory (IT), covered the round circled land, pre-molded by wood, 30-40 meters in diameter and surrounded by 2-3 meters high founding a circle in the central courtyard of the village, typical Timbira. The wooden-sun-circle has buriti leaves rays represented the superior being in Krikatí mythology-cosmology: **Pyht** the "god" Sun. In the second day, the archery took place. After the collective coffee-break, males gathered inside the solar-circle, took bow and arrows, headed to the entrance of the circle and about 50 meters ahead, outside the circle, the banana tree target was sat. Women and guests should be outside the circle. Krikatí women became the archers' *comadres*-godmother. They were allowed to take lost shooted arrows to the target when archers had missed it, just after four attempts.

Conclusion

After the test of the last archer, ritual was adressed to an end, presenting guests with the arrows used and speeches of the elders, being categorical the order: ***these young people need to train more!*** And the appeal for the present generation: ***to do not forget the communitarian-warrior art of the Krikatí archer!*** Ancestry under colonial threat.

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Subjective boundaries between fight and violence in the experience of professional MMA fighters

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Short Abstract

This study aimed to understand the experiences of professional mixed martial arts (MMA) fighters in the psychological transition between fight and violence, based on their own reports. Semi-structured interviews were conducted with an intentional sample of five participants and their analysis was carried out from a phenomenological perspective. The intentional crossing of experiences allowed the identification of five categories: maintaining focus vs. losing your head; maintenance of the technique vs. loss of the technique; feeling good vs. embarrassment; desire to test yourself vs. aggression; desirable retaliation vs. disproportionate retaliation. The results of this study indicate that the intensification of the combative exchange that leads to the transition from the first to the second item of each category is the key element in the subjective transition between fight and violence.

Keywords: Martial arts; combat sports; mixed martial arts; phenomenology; violence

Introduction

Mixed martial arts (MMA) are a relatively recent sport that gained immense popularity in 1993 with the creation of the Ultimate Fighting Championship (UFC) in the USA (Awi, 2012). The practice of MMA seems to exacerbate what in other types of fighting is typically more contained, that is, exposure to an intensity of exchange of blows that eventually makes it resemble a brawl. In this manner, one can prompt the relative question of how practitioners are exposed to a certain level of violence and, concomitantly, led to experience feelings of both humiliation and helplessness, on the one hand, and domination and destructive exaltation, on the other. However, the non-thematization of these experiences in studies that address combat sports and violence announces its conceptual problem. The fact that combat sports should be classified as non-violent (Channon & Matthews, 2018; Channon, 2020) does not exempt practitioners from experiencing violence or from slipping into destructive behaviours. As Barreira (2010) affirms, “the fighter's ethical challenge is to sustain the fighting spirit when tended to drag on by the predominance of hostility to the fight or hostility to the duel” (p. 4). Nonetheless, how is this challenge understood according to the very experience of these fighters who fight in a modality in which the lines between hostility and competitiveness, violence and fight, aggression and determination, are presented in an opaque way and, in certain situations, even in an undifferentiated way? Therefore, this study aimed to identify and understand through the reports of professional MMA fighters their experiences in the psychological transition between fight and violence.

Methodology

The classic phenomenology of Husserl and of authors in tune with the phenomenology proposed by this philosopher was adopted in the present study. The subjective experiences

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of professional MMA fighters were accessed through phenomenological interviews as well as the suspensive listening and intentional crossing described (Barreira & Ranieri, 2013). The intentional sample consisted of five male professional MMA fighters from various cities in the state of São Paulo, Brazil. The age of the participants varied between 23 and 34 years, and the time of experience practicing MMA between 8 and 16 years. The script prepared for the semi-structured interview, aiming to direct each interviewee to get in touch and express their own experiences, consisted of the following questions: 1) How is the experience of fighting when you are practicing MMA? 2) Have you ever been in a situation where you or your opponent got out of control? 3) Have you ever experienced a situation in MMA combat where motivation was a matter of honour between you and your opponent (i.e., victory or defeat was not just a sporting issue, but something between you and your opponent)?

Results

The intentional crossing of the interviewees' experiences allowed the identification of five categories based on the studied phenomenon: *maintaining focus vs. losing your head*; *maintenance of the technique vs. loss of the technique*; *feeling good vs. embarrassment*; *desire to test yourself vs. aggression*; *desirable retaliation vs. disproportionate retaliation*. The categories correspond to the diverse manifestations of the elements in which both an attitude of fight and an attitude of violence predominate. Within each category, the border between fight and violence that the study proposes was identified from the description of the typical structure of the subjective experiences of fighting of MMA athletes by delineating essential features of their living experiences.

Discussion

The maintenance of the fighting spirit, described by Barreira (2010), can be identified in the elected categories as the area of the predominance of the fight and its essential aspects. The decline or abandonment of the fighting spirit means advancing over the existing subjective frontier, crossing the fight barrier and, consequently, reaching an area specific to violence. Barreira (2019) clearly demonstrates this difference in which the ambiguity of the expression violence is both assumed and denied by MMA fighters, which, ultimately, depends on the perspective in the third or first person. In that manner, the fight of MMA, when seen, in third person, is frequently classified as violent. On the other hand, when carried out, it is classified as non-violent. The phenomenological reduction allows us to notice that the spectator of the fight emphasizes, in critical situations, the sensitive dimension of corporeality, the subject body that suffers. As for the protagonist, it is the operative body, so the action of those who attack and defend themselves is evident: with their motivation determined by the challenge, not by hostility or by a question of honour strange to the sporting challenge itself, there is no violence where there is mutual deliberation between the fighters to proceed.

In conclusion, among professional MMA fighters, the modulation of intensity in combative exchange is the key element in the subjective transition between fight and violence. The combination of distinctive modes and the dosages of the experiences explained define the psychological dynamics of the transition to violence. In line with the concept of

sensitive norms (Barreira, 2017a), learning the norms must be understood as a cultural embodiment that leads to a sensitive experience compatible with that required by the modality. Usually, those who have not appropriated these norms see violence even among those who have embodied them, since they would not accept being hit like an MMA athlete (Barreira, 2019). An empathic appropriation of them, that is, not in the third person, from the point of view of the sensitive body, but in the first person, from the point of view of the operating body, as is the case of the majority of spectators not practicing MMA who appreciate it, allows MMA to be perceived as a sport, not as violence.

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Research on Embedded Communication of Chinese Martial Arts Culture in People's Life

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Short Abstract

As the era of science and technology comes, the interaction effect between social information is becoming more and more obvious, the channels of information acquisition are diverse, the

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information transmission time is greatly shortened, and the embedded information exchange and knowledge acquisition have become the mainstream in today's society. The disseminators of Chinese martial arts culture integrate Chinese martial arts culture into people's life in a multi-directional and three-dimensional way through document materials, martial arts images, network information, big data, film and television media, so as to promote self-accumulation of the knowledge and development of moving forward.

Keywords: Chinese Martial arts culture; People's life; Embedded.

Introduction

Chinese martial arts culture is also undergoing great self-innovation with the development of the times, social reforms, scientific and technological innovation and the improvement of material foundation. The dissemination and promotion of Chinese martial arts culture has developed from the traditional teacher apprentice inheritance system and book transmission with words and illustrations to diversified forms such as teacher apprentice inheritance system, school classroom teaching, martial arts books, martial arts novels, television, online media, martial arts games, park fitness culture, subway culture, martial arts competitions, etc. The communication channels are mutually integrated and interrelated, which have jointly boosted the promotion and popularization of Chinese martial arts culture in people's life. The mutual integration of martial arts books, novels and scientific and technological products is developing through multiple channels in people's life in an embedded manner, which has a wide impact on the inheritance and promotion of Chinese martial arts culture nowadays. It is also disseminated through making TV dramas and films of martial arts books and martial arts novels, etc. making them important film and television programs in the winter and summer vacations. The mobile phone martial arts APP and WeChat martial arts official account are becoming important channels for office workers on subway and martial arts fans to learn relevant knowledge and kill time. In addition, the "qigong" technology display movements in the appearance ceremony of the men's 4*100m relay athletes of the 2020 Tokyo Olympic Games brought the world's athletes and enthusiasts with the martial arts culture symbols of the Chinese nation.

Objectives

The scientific question and cognitive objective are: how should the Chinese martial arts culture communication go under the impact of the change in modern sports culture and people's physical exercise model?

Methodology

The author's more than 10 years of research experience is the foundation of this paper. At the same time, we discussed with some martial arts lovers about the problems of this paper by adopting methods of literature, interview and observation.

Results

By summarizing the literature reference and the results of problem discussion, it is concluded that the people implementing Chinese martial arts culture communication mainly

include martial arts lovers at home and abroad, school course recipients, students for project entrance examination, athletes for competition and so on. Among them, the communication channel of martial arts lovers mainly acquire martial arts culture knowledge through teacher apprentice inheritance system, martial arts books, martial arts novels, television, online media, martial arts games, park fitness culture, subway culture, martial arts competitions, etc; School course recipients learn martial arts culture and martial arts movements mainly through learning school course , which is affected by the self-acquisition of school teachers to a certain extent; Students for project entrance examination will learn martial arts culture purposely and professionally mainly through the project setting of the platform in the entrance examination place; Athletes for competition systematically learn martial arts culture based on the martial arts competition regulations, competition rules and project categories.

Discussion

The mature period of Chinese martial arts culture and martial arts technology is mainly concentrated in the middle and late stage of agricultural culture, which is one of the sports culture Chinese ancestors mainly involved in the cold weapon era. With the arrival of industrial culture and its in-depth development, the modern sports constantly impacted it and people's purpose and demand for physical exercise changed, Chinese martial culture is facing serious challenges. In addition, there are a large number of martial categories in China, with obvious different martial arts culture in martial arts movements among categories, which also adds certain difficulty to the inheritance and promotion of Chinese martial arts culture. For example, school education mainly chooses to teach long punch, Nanquan and Taijiquan from the 18 kinds of martial arts, which makes the communication of other boxing mainly rely on channels outside school education. Even a few martial arts projects have only small regional competition platforms or no competition platforms at all, and they can only rely on relevant enthusiasts to self-practice and inheritance. Of course, there are many martial arts types can only be seen and learned in martial arts books, martial arts novels, movies or games. For example, the martial technology and arts culture do not exist in real life in Jin Yong's novels and the films of his novels such as *The Demi-Gods & Semi-Devils* and *The Heaven Sword and Dragon Saber*.

Conclusion

Chinese martial arts culture is divided into two categories: one is the martial arts culture that people are practicing, the other is the unique martial arts skills which fail to be handed down now, and the latter is not easy to learn or impossible to learn at present. However, their communication channels and methods are basically the same, and the difference lies on that the lost unique martial arts skills have no communication channels such as teachers-apprentice inheritance system, school education and martial arts competitions, but their embedded communication in martial arts books, martial arts novels, films and TV dramas, online media, martial arts games, park fitness culture and subway culture is actively affecting people's life and enriching their spiritual culture. The number of participated people is increasing year by year, with a better tendency in communication effect than before.



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"On-site" propaganda in protection of Wushu intangible cultural heritage: Based on fieldwork in Nanchong city

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Short Abstract

In order to determine the relationship between the intangible cultural heritage of martial arts in protection and on-site propaganda, the paper took the Wushu intangible cultural heritage project as the case in Nanchong city. The aims were to explore the roles, characteristics and paths of propaganda in the protection of Wushu intangible cultural heritage. Researchers believe that martial arts intangible cultural heritage is integrated into the intangible cultural heritage protection system with the promotion of the intangible cultural heritage policy. In the intangible cultural heritage protection system, it participates in the policy promotion with the characteristics of physical presence, which shows certain limitations on the effect of propaganda. The empirical evidence shows that Wushu intangible cultural heritage propaganda can adopt the linkage between projects, integrates publicity

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into daily teaching, and turns static into dynamic performance.

Keywords: intangible cultural heritage protection; intangible cultural heritage promotion; martial arts intangible cultural heritage; on-site propaganda; performance.

Introduction

As one project of intangible cultural heritage protection, Wushu intangible cultural heritage has improved "what should be protected, how to protect, and how to pass on" and other issues. However, what is more important is how to increase public recognition after successful application and activate the vitality of intangible cultural heritage protection. This is the focus of the martial arts intangible cultural heritage, because the application of intangible cultural heritage protection is a short-term work, and the more important task should be on the long-term management. Therefore, it is necessary to increase the recognition of intangible cultural heritage protection in martial arts, and arouse more people's cultural identity for the protection of intangible cultural heritage. Government has a positive role in promoting the inheritance and protection of martial arts for improving people's recognition and cultural identity. But we should be clearly aware that some new problems have appeared in the publicity of Wushu intangible cultural heritage. For example, how to balance publicity and authenticity protection in the new intangible heritage context, how to show the charm of the authenticity of traditional martial arts through multimedia, how to develop tourism and martial arts intangible heritage etc. At present, among the propaganda methods adopted by the government, the performance is the main method. In this way, a notable feature of the intangible cultural heritage of martial arts is that the inheritor must be present. The physical presence characteristics have become an important factor restricting the effect of Wushu intangible cultural heritage performance. So how to break through the barriers of physical presence to achieve the best performance effect was an important problem to be clarified.

Objectives

In order to determine the relationship between propaganda and intangible cultural heritage protection of martial arts, this article summarizes the characteristics of intangible cultural heritage protection on-site propaganda and explores the path of on-site martial arts propaganda.

Methodology

The case study was conducted in Nanchong City, Sichuan province, China. Based on field research in 2019, the main inheritors of Songxi Quan and Yujia Shaolin Liuhe Quan in 2021, the person in charge of Nanchong Cultural Center and Nanchong Shunqing District Cultural Center were in the scope revisited.

Results and Discussion

Propaganda has become the main way to raise awareness and expand the influence of intangible cultural heritage. However, martial arts have their own characteristics in intangible cultural heritage performances. In the performances, the inheritors need to be physically present. Therefore, this presence limits the effect of Propaganda. Through the



research, the propaganda of Wushu intangible cultural heritage in Nanchong City has found his own paths. One is to carry out joint publicity with other projects; the other is to integrate publicity and performance into daily training; and the third is to realize dynamic publicity. The characteristic of propaganda of Wushu was determined by its "must be present" performance form, so the following propaganda should carry out based on the traits.

Conclusion

The productive protection of the intangible cultural heritage of martial arts is the direction of future development, and the purpose of protecting traditional martial arts is realized by "cultivating martial arts with martial arts". But, due to the characteristics of martial arts culture, the propaganda emphasizes the presence of the body, and this presence limits the propaganda effect of traditional martial arts culture, so the "on-site" performance forms of propaganda are needed to break through. But at the same time, the wushu intangible culture must maintain its original flavor to ensure that its cultural roots cannot be broken.

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Corporal fighting, play-fighting and brawl in Greco-Roman wrestling: A phenomenological study

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Short Abstract

In different existing Martial Arts and combat sports modalities, practitioners experience psychological conditions that intensify or slacken combat, which can lead to it becoming a brawl or having the appearance of a play-fighting. The phenomenology of corporal combat identifies these frontiers as decisive for the formulation of a Psychology of Martial Arts and Combat Sports. Therefore, from the experiential perspective of Greco-Roman wrestlers, the objective was to understand how their lived experiences happen in the combative transition between play of fighting, corporal fighting and, struggling/brawling. To this end, ten interviews were held under suspensive listening with practitioners of this modality. The reports were transcribed and, as means of analysis, submitted to the intentional crossing. According to phenomenological analyzes, during Greco-Roman Fighting practice, the thematized combative transitions can be described and structured in five distinct combat experiences: corporal fighting, transition play-fighting, and brawl, play-fighting, transition corporal fighting and brawl, brawl. The understanding of the phenomena lived in the Greco-Roman Fight can help in the interventional and educational activities in the fight, both in Physical Education and in Sport Psychology. Given the understanding of how the transition from fight to brawl occurs, or from play-fighting to brawl, it is possible to encourage positions less inclined to violence during the practice of Greco-Roman Fight, thus promoting better conditions for learning the sport.

Keywords: Greco-roman Wrestling, Phenomenology, Combative Transitions.

Introduction

Greco-Roman Wrestling is a form of combat in which intercorporal contact is almost continuous and there is great use of muscular force in an attempt to dominate the opponent. Theories of Corporal Combat Phenomenon, and Martial Arts Phenomenon (Barreira, 2017, 2019) have shown how corporal fighting experience is in between brawl and ludic combat experiences. Researches show how transitions between these experiences are lived in different modalities (Serrano, Cursiol & Barreira, 2021) and, for the first time, in Wrestling (Coelho & Barreira, 2020).

Objectives

The objective of this study is to understand how psychological experiences of transitions between corporal fighting, play-fighting and brawl occur between practitioners of Greco-Roman Wrestling.

Methodology

A phenomenological interview was used, applying suspensive listening (Barreira, 2017c) to access fighters' combat experiences of an intentional sample constituted by practitioners whose time ranges from three to thirty years. Ten interviews have been recorded, transcribed, and analyzed by intentional crossing procedure, in order to elucidate the lived experience of wrestlers at the moment of combat and in its combat transitions.

Results

Five categories describe combat experiences and psychological transitions: corporal fighting,



transition play-fighting, and brawl, play-fighting, transition corporal fighting and brawl, brawl. As sports challenge is the ultimate goal, to keep corporal fighting experience depends on maintaining the balance between indulgence and aggression. Play-fighting, however, appears as indulgence fostering to teach and learn techniques. Brawl arises as violence motivated by aggressiveness excess, distorting the corporal fighting and leading practitioners to lose consideration to others.

Discussion and Conclusion

It is clear that violence can emerge without anyone deciding to brawl, but falling out of control at a pre-reflective level. An interpretative key to this is the norm of sensitivity (Barreira, 2017b). The psychological transitions examined show themselves as pre-reflexive manifestations given in an intersubjectivity field. Modulating indulgence and aggressiveness is determinant to psychological control. Understanding such phenomena can be useful to inform educational actions that avoid violence and foster the Greco-Roman wrestling practitioners' development.

Funding

Leonardo is supported by *CNPq - PIBIC*, and Cristiano is supported by *FAPESP (2019/11527-6)*.

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Schooling Luta / Fight and Combat Sports: study on the Brazilian's BNCC Elementary School orientations

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Short Abstract

The new Common National Curriculum Base (BNCC) determines the presence of Luta (Brazilian-Portuguese Luta; Old-Portuguese Luyta; Spanish Lucha; English Fight, Wrestling, Martial Arts) in the scope of Physical Education contents from the 3rd to 9th final year of Elementary School, which can be extended to High school. Therefore, these contents were divided into four blocks of Lutas / Fight. Hence, this work presents those blocks and its possibilities for working with students in schools.

Keywords: Physical Education; Curriculum; Brazilian-Portuguese terminologies.

Introduction

BNCC was completed after years of reflection and discussions in 2018. It seeks to adapt education to the current reality and the need for advances in Elementary Education in order to contribute to the needs of students in all curriculum subjects, including Physical Education. The special point of this document is the relationship between formal education in schools and the application of this knowledge in the reality of the world. There is a concern on the entire teaching-learning process based on the communal person-development of skills and competences for life, transferring those skills for the particular-collective reality of each student.

Objectives

To interpret, understand and analyze the new BNCC on the concept of Luta / Fight and Combat Sports in Physical Education classes from the 3rd to 9th final year of Elementary School and its contents.

Methodology

Qualitative method regard a critical analysis considering the organization of contents and the concept of Luta / Fight and Combat Sport at School according to BNCC (2018), taught between the 3rd and 9th grade of Elementary School through four blocks of content: a) Community Lutas / Fights; b) Brazilian Lutas / Fights of Indigenous and Afro-Brazilian origins; c) Lutas / Fight of Brazil and d) Lutas / Fight of the world. Based on studies of BNCC (2018), Figueiredo (2006), Cardias-Gomes & Ferreira-Santos (2012), Neira (2018), Costa (2019), Mocarzel & Columa (2020) and others.

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Results and discussion

From Lutas / Fight and its cultural roots, we can teach histories, corporal and sports practices of the world, especially those with non-Western matrices, without the hegemony of Westernized and/or Eurocentred epistemological and ontological bases. Of course, if the Physical Education professional is well formed in these contexts for a great initiation to Lutas / Fight. The BNCC (2018) also cites, in the Sport block, the Combat Sports, which we can include several modalities, but raises doubts regarding whether Luta / Fight differs from Combat Sports, which is not thoroughly clear if both can be part of the same teaching-learning block or of distinct ones, even for historical, cultural and competitive perspectives!?

Conclusion

Teaching Lutas / Fight and Combat Sports at School is important for Education as a whole. We live in a moment of ruptures with existing prejudices between Lutas / Fight and Combat Sports in contemporary School. The objective becomes the integral formation of children and adolescents, through which teachers provide students access to these practices in an adequate, adapted and excellent initial basis.

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Wushu Morality and Kung Fu: the discourse generation and evolution of Chinese Wushu's view of essence and function

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Short Abstract

Examining the history of Wushu since the pre-Qing period, the author holds that the view of Wushu Morality as the essence and Kung Fu as the function is the internal logic and discourse of the development of Chinese Wushu. The formation track of Wushu's view of essence and function is as follows: Pre Qin Wushu takes military etiquette as the essence and physical strength as the function, highlighting the moral power of rites and music; Ancient Wushu takes personal integrity as the essence and skillful force as the function, laying a heroic moral power; Modern Wushu takes " Advocating Wushu " spirit as the essence and strength as the function, building elite moral power; current Wushu takes cultivating national spirit as the essence and fitness as the basis. It is necessary to carry forward the common people's moral education. Wushu Morality has evolved from ritual and music system to national spirit, popularized into patriotism and image temperament accepted by the people. Kung Fu has transformed from outward bravery into survival and life skills, and introverted into physical and mental self-skills expropriated by the state. It is the cultural consciousness of Wushu research that Wushu Morality and Kung Fu can be innovated and transformed to serve the cultivation of " Wushu cultivating people's growth" under the background of cultural confidence and sports power.

Keywords: Wushu Morality; Kung Fu; discourse generation and evolution

Introduction

Wushu is not only a skill that can fight, but also an effective carrier in Sima Qian's opinion that can defend the people against injustice, the state strategy in Confucius's opinion, the rural governance in the opinion of sinologists, and the National Games in the opinion of national leaders in the new era. It is also the heroic dream of countless Chinese teenagers... However, an online video of "Xu Lei's war" in 2017 triggered a heated discussion in the society, It even attracted the attention of the press. The matter is not over. The matter is not over. The repeated failure of traditional Wushu against modern fighting has inspired people at all levels to call for "counterfeiting" and "Redemption" of Wushu. For Wushu, which represents the quintessence of China, to deal with the fight against counterfeiting and redemption of Wushu, we should first clarify where Wushu comes from and where it goes. The French Yearbook school tells us that "only the overall history is the real history". Scholars have paid attention to analyzing the evolution of Wushu from the perspective of noumenon and use, but their views are different. Combing the discourse generation and evolution of the concept of physical use in the development of Chinese Wushu is not an in-depth reflection on the phenomenon of fighting against counterfeits in recent years, and provides a reference for cultivating new people under the background of cultural self-confidence and sports power.

Objectives

This paper reveals the changes of noumenon and the use of Wushu development in different stages of Chinese historical development.

Methodology



Induction: taking different historical periods of China as time division, this paper analyzes and summarizes the law of the use of Wushu people's strength and the wisdom (morality) of social survival.

Deduction: taking unearthed cultural relics, historical phenomena and characters as phenomena, the author deduce and infer the development law of Wushu people's use of strength and social survival wisdom (morality) in different historical periods.

Results

The historical track of the evolution of Chinese Wushu body and use is following: The formation track of Wushu's view of essence and function is as follows: Pre Qin Wushu takes military etiquette as the essence and physical strength as the function, highlighting the moral power of rites and music; Ancient Wushu takes personal integrity as the essence and skillful force as the function, laying a heroic moral power; Modern Wushu takes "Advocating Wushu" spirit as the essence and strength as the function, building elite moral power.

Discussion

The practice of martial arts education with the power of Kung Fu and integrity and temperament of innovative physical and mental experience has become a good recipe for saving the weak and sick and moral vanity in the new era.

Conclusion

Since the pre-Qing Dynasty, Chinese Wushu, characterized by integrity and temperament and the power of Kung Fu in physical and mental experience, is the core connotation of Wushu development. Through various historical tests, such as protecting the country and Xinjiang by virtue, upholding justice by virtue, strengthening the country and species by virtue and strength, and strengthening the body and educating people by virtue and strength, Chinese Wushu has proved the inheritance and evolution logic of martial ethics and Kung Fu with a thousand years of martial vein.

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Is a school-based karate intervention particularly effective in

children with psychosocial difficulties?

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Short Abstract

The aim of this study was to determine if a school-based karate intervention improves psychosocial difficulties in children, as well as to analyze the characteristics of those children in whom it provides the greater benefits. This is an ancillary analysis of a randomized controlled trial. Ten schools of five different European countries replaced their Physical Education lessons by a one-year karate intervention (Karate Mind and Movement program). 38 (17%) and 192 (83%) children were categorized as SDQ responders and non-responders, respectively. SDQ responders had greater psychosocial difficulties at baseline ($p < 0.001$) - especially in emotional symptoms ($p < 0.001$) and hyperactivity/inattention ($p = 0.013$) - as well as a trend towards a lower overall academic performance ($p = 0.052$), which was significantly lower for some individual subjects such as natural sciences ($p = 0.035$), native language ($p = 0.020$) and maths ($p = 0.034$). Including karate activities during physical education lessons may be a promising strategy to enhance psychosocial functioning in children, particularly in those with the greatest psychosocial and academic difficulties.

Keywords: martial arts; psychosocial outcomes; psychosocial functioning; mental health; behavior; academic performance.

Introduction

Only one out of six European children (Konstabel et al., 2014) meets the daily recommendations of physical activity (Bull et al., 2020). Spruit and colleagues (2016) have reported that insufficient physical activity is associated with greater psychosocial problems. In turn, sports participation, particularly in martial arts, might be beneficial in this regard (Moore, Dudley & Woodcock, 2020). The aim of this study was to determine if a school-based karate intervention improves psychosocial difficulties in children, as well as to analyze the characteristics of those children in whom it provides the greater benefits.

Methodology

This is an ancillary analysis of a randomized controlled trial (Pinto-Escalona et al., 2021). Ten schools of five different European countries replaced their Physical Education lessons by a one-year karate intervention (Karate Mind and Movement program). Psychosocial difficulties were assessed through the Strength and Difficulties Questionnaire (SDQ) for parents, and academic achievement was assessed through the school grade point average.

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Children were categorized as SDQ responders' group if they meaningfully decreased their psychosocial difficulties (i.e., considered as a change >1.96 attending to the Reliable Change Index), or were otherwise considered as SDQ non-responders' group. Statistical analyses included Mixed ANOVA.

Results

Two hundred and thirty children (118 girls, 7.4 ± 0.4 years) completed the intervention and the SDQ. 38 (17%) and 192 (83%) children were categorized as SDQ responders and non-responders, respectively. SDQ responders had greater psychosocial difficulties at baseline ($p < 0.001$) - especially in emotional symptoms ($p < 0.001$) and hyperactivity/inattention ($p = 0.013$) - as well as a trend towards a lower overall academic performance ($p = 0.052$), which was significantly lower for some individual subjects such as natural sciences ($p = 0.035$), native language ($p = 0.020$) and maths ($p = 0.034$).

Conclusion

Including karate activities during physical education lessons may be a promising strategy to enhance psychosocial functioning in children, particularly in those with the greatest psychosocial and academic difficulties.

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The *Kanjire*: A Missing Combat Ethnosport from Brazil

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Short Abstract

Kanjire is the oldest ethnosport described in Brazil. It is a combat traditional game of the Kaingang - indigenous people from Southern Brazil – which was highlighted by the literature of colonizers, missionaries, catholic priests and some European ethnographers throughout the 19th century, ending its records in the early 20th century when the practice of Kanjire was prohibited and silenced by the colonial power.

Keywords: Kaingang; Brazilian Indigenous; Combat Ethnosport

Introduction

The Kaingang people are an indigenous nation in Southern Brazil with a population of over 35,000 individuals and are considered to be one of the three largest indigenous populations in that country. They occupy more than thirty Indigenous Lands, in addition to the outskirts of cities. There are many colonial accounts from ethnographers, military missionaries and indigenists. Entering Kaingang territory since the 18th century, the colonizers faced a group that resisted contact in endless wars, ambushes and massacres, with countless losses on both sides. To train these wars, the Kaingang used combat simulacra: they called it Kanjire (Fassheber, 2006).

Objectives

To introduce the Kanjire ethnosport of the Kaingang Indigenous people of Southern Brazil. Kanjire was a game of combat silenced and prohibited by colonizers who considered its practice and its practitioners belligerent and turned against colonization. To understand its practice and its erasure by the colonizer, we will use the methodologies of Ethnohistory (Cunha, 1992) and Ethnosport (Fassheber, 2006; 2010 and Kylasov, 2012).

Methodology

By ethnohistory, we consider a set of techniques that reconstitute the past and that aim to study how the Kaingang, in an unfavorable colonial socio-historical context, constituted the world around them in a meaningful way for them. By ethno-indigenous sport we mean the practice of physical activities in traditional games specific to each people, the adaptation to novelties and the cultural dynamics of these games over time.

Results

Kanjire was played in an open place and each side was already equipped with their stumps

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and clubs. The men on either side lined up and fought the fight. The groups could arrive cautiously so as not to be easily ambushed, until they started at the opponents with shouts, insults, hitting their stumps and sticks, at other times there was no precaution, they immediately left to intimidate the opponents with shouts, throws and generalized blows. The women entered the fields wearing bamboo armor in order to collect weapons and wounded people, treat them and return them to the battle. The clashes could take several days and nights, when the stumps and clubs were lit and called the ethnosport of Pinjire. The end of Kanjire combat ethnosport dealt a heavy blow to a warrior society. After all, the warrior is identified by his passion for war (Clastres, 2004). Kaingang society gives prestige to the actions taken by warriors, in a logic in which the glory dissipates as soon as it is achieved, demanding a new one that surpasses the previous one. This is the model importance of the indigenous warrior before his group, which reflected not only the traditions, but also the future of society.

Conclusion

It is not surprising that in the group's current memory of Kanjire ethnosport is no longer prominent and interest in narratives has long since been lost. The settlers' power strategies contributed to cursing the Kaingang's identity and memory.

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Re-thinking of Wushu Modernization from the Perspective of Body Culture in the Post-epidemic Era

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Short Abstract

Under the epidemic and home isolation, many people choose to practice Taijiquan and

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Qigong to improve their immunity. This paper adopted the literature review method, logical analysis method, and summary method, to reconsider the modern development of Wushu in the post-epidemic era. From the perspective of body culture, aimed to explore the direction of Wushu modernization development in the post-epidemic era, analyze the problems of the modernization development of Wushu, and provide theoretical support for Wushu to go to a correct path of modernization. The conclusion showed that the modernization of martial arts should return to the body, excellent traditional culture, and develop innovation in different fields to meet the needs of the people and social modernization.

Keywords: Martial arts; modern; body culture.

Introduction

Martial arts is a kind of culture of the body, its survival and development is closely related to social changes, the development of The Times, as our excellent traditional culture, in the post-epidemic era, martial arts should bear the brunt, on the basis of the inheritance of excellent traditional culture, absorb the "new" culture, innovation to adapt to the needs of the public, adapt to the development of social modernization new form, new era of martial arts modernization, martial arts must assume their social responsibility, with excellent martial arts culture to help the rejuvenation of Chinese excellent traditional culture. This paper uses three parts, first reviewing the role of the body culture in the modernization of martial arts from the perspective of "body". Secondly, sort out the development process of martial arts modernization, point out the problems encountered, once again rethink the modernization development of martial arts in the post-epidemic era, and think about the body wisdom of martial arts in the new era.

Objectives

Explore the direction of the modernization of Wushu in the post-epidemic era, analyze the problems of the modernization of Wushu, and provide theoretical support for Wushu to go to a more correct path of modernization. Release the modernization of martial arts.

Methodology

Literature review data method, logic analysis method, induction and summary method were used.

Discussion

The cultural production of martial arts cannot be separated from the body. In traditional society, martial arts solve the cultural survival by transforming from barbarism to civilization and forming independent cultural forms different from military culture, by updating self-cultivation, assuming certain social responsibility, solving the social survival; in art, from "fight" to "act", with the help of individual subjectivity (Zhao Cen, Zheng Guohua, 2021). The continuous development of society also promotes the corresponding adaptive innovation and development of martial arts and turns the body of martial arts people into a social and body culture. Modern martial arts began to follow the development road of "standardization", Reviewing the modern development of martial arts cannot be separated from the body embedded in the environment. To realize the modernization of martial arts, what position in



which should we put our bodies?

The modernization of Chinese martial arts has experienced a period of passive development. Under the strong impact of western culture, Chinese martial arts began to take the road of "cultural imitation". (Zhao Lianwen, Zhu Xiong, Wang Gang, 2019). Now, the modernization of martial arts has entered a period of independent development. Whether Wushu under the influence of the western sports context of "normalize, standardization" innovation, to change martial arts in an Olympic way are suitable for the modern development of martial arts is a question worth thinking about. Blindly catching up according to American thinking and blindly pursuing competition, Will martial arts have a "root loss" phenomenon (Guan Tieqiang, 2017)?

The modernization thinking about martial arts in post-epidemic era. A sudden outbreak disrupted people's lives, and people's activities were restricted. In the critical moment against the outbreak, the Wuhan cabin hospital medical staff and some patients in the ward practice Taijiquan news report, Chinese excellent traditional culture martial arts in this present situation should help healthy China, play in epidemic prevention and control of its value and function (Xue Yu, 2013). The epidemic has been further controlled, but the Delta variant strain is still raging. What should martial arts do in such severe circumstances?

Conclusion

The body of martial arts culture is complex, including the knowledge and moral body, the social and political connection body, and the ideal body. The communication process of martial arts is the process of silent knowledge acquisition and pays attention to the presence of the body. The modernization development process of martial arts is the practice of body culture. The modernization development of martial arts cannot be separated from the "body", whether it is politicized, socialized the constant adjustment of Wushu is people's constant practice in body culture. The production of martial arts culture also "survival of the fittest" with the continuous development of society and the continuous renewal of The Times, pays attention to the return of the "body", and serves the martial arts to the public.

The modernization of martial arts in the new era should focus on the development of excellent traditional culture and help the rejuvenation of the traditional Chinese culture. It is also a way to get the national image global. Chinese martial arts is entering an era of new development under the background of national rejuvenation, popularizing the excellent Chinese culture to the public here, and helping the dream of healthy China and the dream of cultural rejuvenation.

Reflect on the coming road, take the good future road. This is a global campaign against the epidemic in the post-epidemic era, prevention and control and epidemic prevention work are still important. Martial arts should actively give full play to their fitness and health value in this severe period. People can improve their self-immunity when the conditions of the activity venues are limited. Wushu has the characteristics of nationality and individuality, the road of external martial arts is not a way to go, but should grasp the "degree", do a good job of guarding (Cui Qiurui, Ma Shikun, Li Yuan, 2020). It is not only competitive and standardization, but also the way to communicate with the world. New era of martial arts modernization must stand in serving the public, harmonious social environment, promote

the revival of Chinese traditional culture development, while the modernization of Chinese martial arts should also seek different development path under different fields (Cui Qiurui, Ma Shikun, Li Yuan, 2020).

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Chinese martial arts: a "harmonious" civilization

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Short Abstract

Analyzing the essence of Chinese martial arts will make people more flexible, stretch, and free at the physical level; Psychologically. It will make people sounder, more courageous, more tenacious, and more harmonious. Tracing back to the source, we analyzed the spiritual essence of self-improvement of Chinese martial arts, focusing on "self-strengthening" and "self-internal cultivation". On the cultural attribute of Chinese martial arts; This paper analyzes the unique Chinese "Dialectics" in Chinese martial arts and explores Chinese martial arts's cultural connotation. It has the characteristics of "point to point", "overcoming firmness by gentleness", "pulling thousands catties with slight strength", "Meeting friends with martial arts", "Peace is precious", "Brave but obey the law"; Integrating and absorbing the spirit of "Confucianism, Buddhism and Taoism" from the cultural level, and the Chinese thought of "peace" interpret the "genetic traits" of Chinese martial arts. Chinese martial arts have the cultural gene of self-improvement, harmony, peace, and stability. The practice of discipline can stop fighting, set things right, get rid of evil, punish evil, and promote wellness. It includes the transformation and cognition of the body, which has the effects of improving immunity, resisting invasion, fighting the virus, and self-cultivation.

Keywords: Martial arts, harmony, civilization, culture, dialectical.

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Introduction

Martial arts originate from China and belong to the world. It may contain information more than fighting, world peace, self-spiritual balance, and self-improvement. The word "Wu" of Chinese characters has the meaning of "Prevent infringement", and King Zhuang of Chu has the interpretation of "Prevent the war". Perhaps the meaning of "martial arts" is not killing an opponent to death. it is a "way of defense", a unique "dialectics" of Oriental civilization, the meaning of "prevention" is to prevent infringement by others, and its significance in the way of "strengthening me", which belongs to the category of biological evolution and "avoiding harm". However "Only self-strength can resist the infringement.", "Strong me" focus on the inner improvement.it pays attention to "repair", which can be seen that the rich "connotation" of martial arts.

Objectives

Throughout the ancient and modern times, in the process of civilization, "labor" is main cause of human walking upright. And the word "practice", have a coincidence means of fighting with the natural living environment, fighting with beasts, resisting aggression, For the better hunting and reproduction, the "way of self-improvement" is particularly important. Practicing martial arts maybe a kind of physical training and "evolution" process. "Self-improvement" is the highest realm of martial arts. This means that those who can overcome their "heart" and control themselves can succeed. Having the "heart" of world peace is perhaps the so-called "Be all-conquering"

Methodology

Analyzes the "harmony" appeal of Wushu, discusses the concept of "balance" in combination with traditional Chinese culture, and through the analysis of Chinese Wushu such as Taijiquan, Wushu absorbs Chinese excellent traditional culture, and has a cultural gene of self-improvement, harmony, peace and stability. fight virus, cultivate body and mind, and improve self-immunity.

Results

Martial arts has the cultural genes of self-improvement, harmony, peace and stability. Through physical practice, break evil, punish evil and promote good, the culture of martial arts including the transformation and cognition of the body. Chinese martial arts has the thought of benevolence, righteousness, courtesy, wisdom and faith. As a "dialectical" movement, martial arts itself is to make the world better, more natural, more harmonious, and more just.

Discussion

The "harmony" appeal of martial arts strives to achieve "balance", such as the stability of the internal environment and the balance of "Yin and Yang" in traditional Chinese medicine. For example, fitness Qigong, martial arts absorb excellent traditional Chinese culture, and has the cultural genes of self-improvement, harmony, peace and stability. Defend infringement,

fight against the virus, cultivate one's morality, cultivate the mind, and improve their own immunity.

Conclusion

The Olympic movement tries to build a communication bridge between people, enhance mutual understanding, promote world peace, reduce the threat of war. However, martial arts is a text "civilization", it contains the information, martial training, morality and dialectics broader and "complex", the local spiritual connotation of the nation, so the name "Traditional sports of the nation". However, martial arts did not enter the Olympic Games, was not "quantified", and perhaps is a "protection" for its rich cultural heritage. From the long history of the Chinese nation, from the vast civilization and culture, it has a unique soul. A kind of natural national physical training, including its unique experience and ductility, contains the cultural genes of self-improvement, harmony, peace, and stability.

However, a kind of "civilization" strives for harmony and civilization without borders. From the "Five Principles of Peaceful Coexistence" to "Community of common destiny for all mankind", "harmony" has become a common appeal of people.

Love peace, love life, so to resolve conflicts, reach the realm of "peace", "help justice", "help the poor" for the world more "fair". Stop war, punish evil and promote good, and help justice. As a "dialectical" movement, martial arts itself is to make the world better, more natural, more harmonious, and more just.

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Myth and History in Eagle Claw Kungfu: from a Ch'ixi perspective

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Short Abstract

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In the recent debate on Martial Arts Studies, Paul Bowman proposes a role of “mythbusters” to the Social Sciences, which would demonstrate the “inventions of traditions” made by Masters who, in the context of Chinese diaspora, elaborate their memory and culture throughout the teaching of fighting techniques. Differently, Douglas Farrer highlights the “transformational sets” on bodily practices, in entertainment and efficiency ambivalence. These practices constitute also elements of identity construction, as in the researches of Ben Judkins, Zhong Guodong and others. What methodological perspectives can we build so that we can stay with the contradiction between academic inquiry and the nurture of tradition? Our objective is to analyze the history of Kungfu Eagle Claw of the Lau family, through Silvia Cusicanqui's Ch'ixi epistemology, in order to build an ethics of investigation inhabiting the constitutive contradiction of Chinese martial arts. As a result, we point out that the two narratives surrounding the history of the style creatively combine the legacy of the Song Dynasty (and its imperial ethos) and the Qing Dynasty (and emergence of modern values in Republican China), and, by doing so, both stories display a complementary contradiction that enriches the contemporary lineages of the style, allowing for multiple apprenticeships, perpetuating values and cultivating the cultural identity of masters and apprentices.

Keywords: History; Mith; Ch'ixi; Eagle Claw; Kungfu; Tradition

Introduction and Problem Identification

On the occasion of the 6th Martial Arts Studies Conference 2020 (MARS – Martial Arts, Religion and Spirituality) it was possible to perceive the proposition, evidenced at the closing key note of the event, that studies in martial arts would function as “mythbusters”, by demonstrating the “inventions of traditions” made by professors and practitioners (Bowman & Wetzler, 2020). Although there is some analytical effort to understand the functions of myths in Martial Arts (Wetzler, 2014), by universalizing European ways of understanding history, that proposition entails a sort of a positivism that ends up delegitimizing and invalidating narratives of masters from the Chinese diaspora, who elaborate their memories and cultures throughout the teaching of fighting techniques. Differing from this approach, Douglas Farrer (2011, 2015) points out the transformational character those bodily practices and its narratives that, by responding to demands for entertainment and efficacy, constitute elements of identity construction (seen also on the works of Judkins, 2014 ; Guodong et. al, 2015). If we note, as Douglas Wile (2020) does, that many martial arts were systematized in the spotlight of the colonial encounter in China at the beginning of the 20th century, how does that impact our analyses? What methodological perspectives can we build so that we can stay with the contradiction between academic inquiry and the cultivation of tradition?

Objectives and Methodology/Design

Our objective is to present Ch'ixi epistemology (Cusicanqui, 2018), as a way of producing knowledge without necessarily having to choose between sides of the contradiction that constitutes martial arts identity. By analyzing the history and mythology of the Lau family's Eagle Claw Kung-fu (鷹爪翻子門), we intend to build an ethics of investigation that can

deepen historical knowledge, and at the same time creatively think the contemporary practice of fighting.

As regards to the methodology, our path is divided in three stages. After presenting the problem, we recall the history of Eagle Claw Kung-fu from two recent documental sources – the writings of Master Wong Leung-Wo, who present a pragmatic perspective on the lineage; and Master Lily Lau's, which takes place within the traditional origin myth of the style. The experience of the researchers as practitioners and apprentices of the style are also a source of reflexive thought. In the end, we engage in a philosophical debate about the notion of tradition, to then propose the Ch'ixi perspective as a possible epistemological strategy with an ethical perspective.

Results, Discussion and Conclusion

In the case of Eagle Claw Kung-fu, two narratives surround its history: the creation attributed to General Yue Fei (滿江紅) (1103-1142 AD), in the Song Dynasty, as told by Master Lily Lau; and the modern creation, in the Qing Dynasty, by Lau Si Chun (劉仕俊) (1827-1910 BC). From a Ch'ixi approach, we see that these two narratives, although incompatible, alternate in both explanatory and legitimizing function: the Song Dynasty, period of consolidation of the so-called Chinese "Martial Classics", of the Neo-Confucian renewal and the consolidation of an imperial imaginary that, connecting itself to the older Dynasties, would last until the Chinese republican era; on the other hand, the modern narrative makes it possible to trace the historical ties with the Chin Woo Athletic Association and the contemporary lineages of the style, imbued with new values sought out in Republican China. As recently analyzed (Mocarzel & Lemos, 2021), the story of Eagle Claw explains how we can find in martial practice an educational path to perpetuate cultural values, and thus remembering the ancestors (Tralci Filho, 2015). By preserving a way of life that contributes to the physical development and the structuring of the moral character of its practitioners, the traditional martial arts cultivate tradition as inherent ethical-philosophical precepts (Cynarski & Lee-Barron, 2014; Mocarzel & Columá, 2020). Looking at the Chinese martial art from a Ch'ixi perspective, we open the way to the construction of a praxis that allows the de-provincialization of knowledge by "staying with" the troubles/contradictions that complement and alternate themselves, in a thick temporality of ways of living and knowing the world (Cusicanqui, 2015, 2018; Haraway, 2016).

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Silat Tempur vs Silat Olahraga: Which is the best combat sport for Children?

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Short Abstract

This review aims to provide insight of suitable competition for children in silat sparring competition. Silat is known as a game, a sport, or in a form of competition that requires speed and reaction time in striking and self-defense. Silat tempur, introduced in 2013 is a platform for silat exponents to showcase and gain knowledge in silat competition according to their respective levels (first two levels in national Seni Silat Malaysia curriculum) and skills in silat before advancing to higher Silat competition platform. Focusing on children of age 7 to 13 years old the competition was created for new and beginner athletes in combat sport silat before progressing to Silat Olahraga. Silat Olahraga size is 9 x 9 m, while Silat Tempur arena has a straight-line platform of 2 x 9 m using flexible rubber mat (5mm thick) to reduce injury. The fencing like platform was created to ease young silat exponents to perform simple strikes and defense within the regulations. In contrast, Silat Olahraga competitive nature requires high intermittent intensity is not appropriate for young silat exponents. Silat tempur require lesser techniques than Silat Olahraga during competition namely kick, punch, block, catch and topple down. Additionally, each exponents movements being controlled with four continuous strikes to reduce injury. After each competition, a ranking point system was developed for each silat exponents to gain points for their wins and losses, no point deduction for non-participation. Exponents with most point accumulation overall are announced after every concluding series and were awarded during the prestige annual National Silat Award Night dinner event. This review will provide great information to silat coaches and silat exponents in education, training and regulation of silat tempur, respectively.

Keywords: Silat; Silat Tempur; Silat Olahraga; Children; Combat Sports; Martial Arts

Introduction

This paper is a review of silat combat sports for children, Silat Tempur that was first introduced in 2013 was created with the intend to create sparring format readiness amongst children (Shapie, 2016). Silat Tempur is a silat combat sport competition focuses on young silat exponents , age 7 to 13 years old and beginners (Shapie et al., 2016). Since 2013, there has been multiple series of Silat Tempur to date, and its popularity has increase with participation gain. As a comparison, Silat Tempur first held in Universiti Malaya, Kuala Lumpur, Malaysia with only 56 silat exponents across 4 states of Kuala Lumpur, Negeri Sembilan, Selangor and Melacca. While as of 2019 the last Silat Tempur competition that was held before Covid-19 pandemic, Silat Tempur receive a total of 200 silat exponent across ten active silat training club centers in Malaysia with multinational participants from Australia and Syria representing Malaysia Silat Academy.

Combat sports in Silat



There are two types of sparring competition in silat; *Silat Olahraga* (Anuar 1993; Shapie & Elias 2015) and *Silat Tempur* (Shapie & Elias 2014). *Silat Olahraga* is a silat competition while “*Silat Tempur*” is its simplified grassroots version (Anuar,1993; Shapie,2015) and to score points, exponents have to incorporate punches, kicking, catching, and topple down (Shapie, 2016) . However its main focus are based on Seni Silat Malaysia curriculum which includes punching, kicking, blocking and avoiding (Shapie & Elias, 2015; Anuar, 2002). The nature of *Silat Olahraga* requires exponents be physically in high intermittent fitness state which is too demanding for children. *Silat Tempur* allows exponents to mature and familiarize techniques that are based on Seni Silat Malaysia Curriculums lower belt level in the Silat Belting System (white belt to blue belt: blue belt to brown belt) that involves punch, kick, block and avoiding.

Silat Olahraga Competition & Categories

Silat olahraga is a sport that existed in the midst of development of thousands of silat schools in Archipelago (Anuar, 1993). The ability for a silat exponent to perform attacks and defence such as punching, kicking, throwing, catching, parrying and blocking or and any skill related silat techniques during combat is waht it means by *Olahraga* . *Silat Olahraga* is competed with two silat exponents just like other common combat sport, however, it is contested withing a seven (7) meter diameter ring called the *bidang laga*. During a normal match, silat exponents will battle it out in a three (3) round of two (2) minutes per round with one (1) minute interveal between rounds. However, a match timing usually takes longer that the time format because of time stoppages by referees. Stoppages may occur due to manay reaseon such us sialt exponents going outside the *bidang laga*, warnings, injury time or fouls, or any other reasons that may affect the match. Additionally, a two (2) meter diameter in the center of *bidang laga*, called *lingkar permisah* separates exponents before ecah restart of contest. Figure 1 below demonstrates a typical floor setup and markings for a common *Silat Olahraga* Competition, meanwhile Figure 2 illustrates the Technical arrangement of *Silat Olahraga* arena. Additionally, three divisions separate *Silat Olahraga* exponents which are age, weight and gender while categorized as adults (17- years old and above), teenager (14 to 17-years old) and youth (12 to 14-years old).

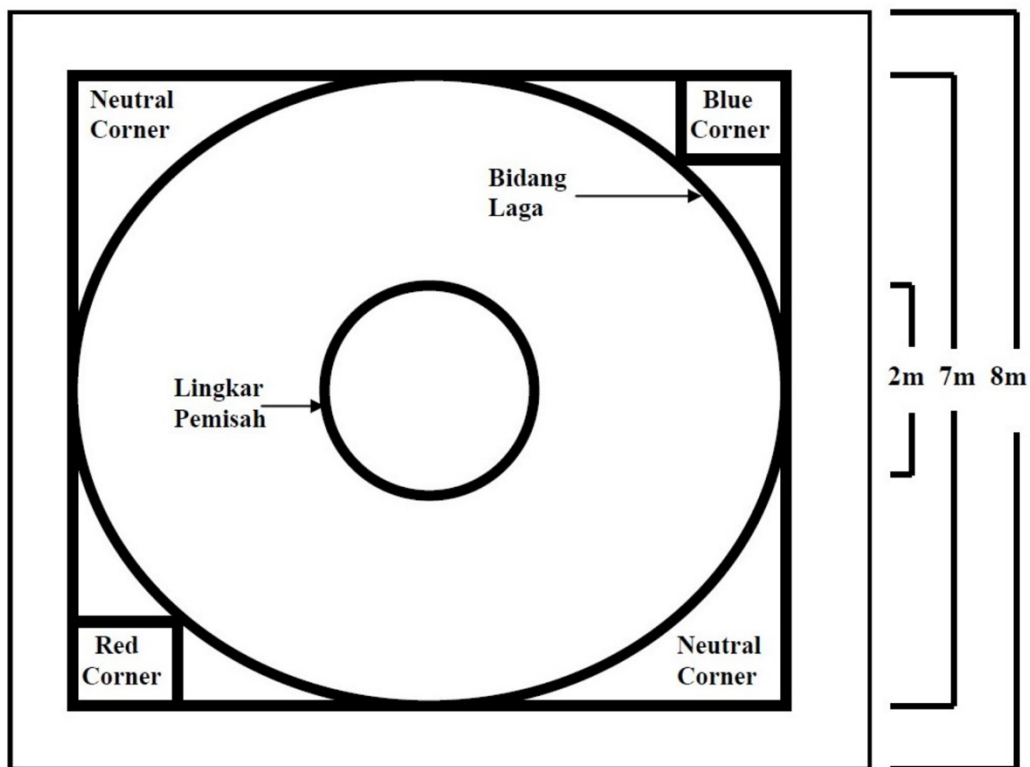


Figure 1.1: The silat arena (Anuar, 1993; pp. 11).

Figure 1: Silat Olahraga arena (Anuar, 1993; pp. 11).

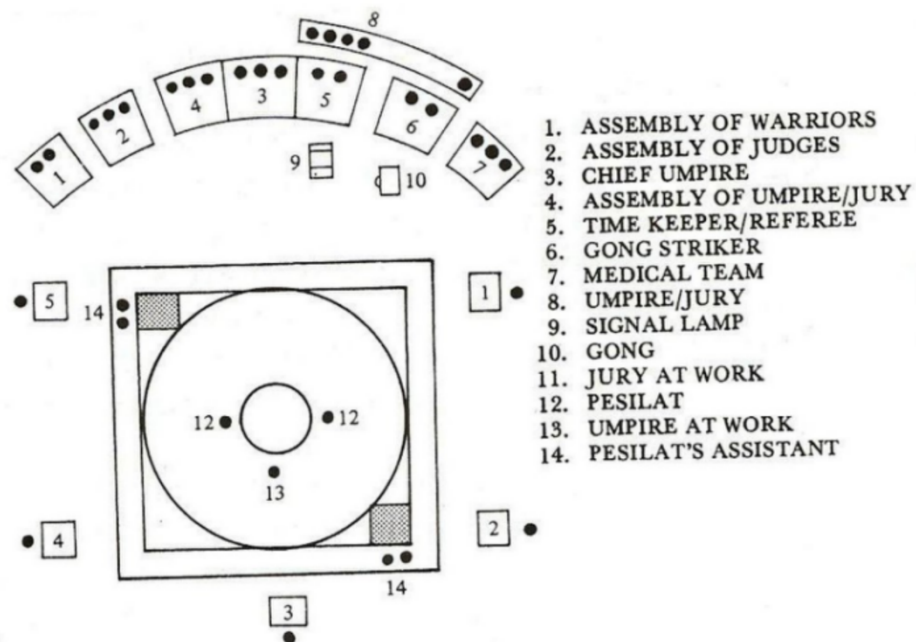


Figure 2: Technical arrangement of Silat Olahraga (Anuar, 1993; pp. 14)

Silat Tempur Competition & Categories



Silat Tempur was created to cater the missing link in Silat Combat Sport which are for children aged 7 to 13-years old. This competition only allows exponents to charge forward or reverse in a straight line thus giving the ability to gain point during competition. As illustrated in Figure 3, the 2 x 9-meter platform must be made of 5mm thick rubber mat and are cleaned and marked with respective marking before each match. As of 2016 Silat Tempur Official competition, the organizers have set a high standard whereby this competition is conducted in hotel ballrooms or in an air-conditioned location which ultimately alters exponents performance if it to change its environment. Continuously,

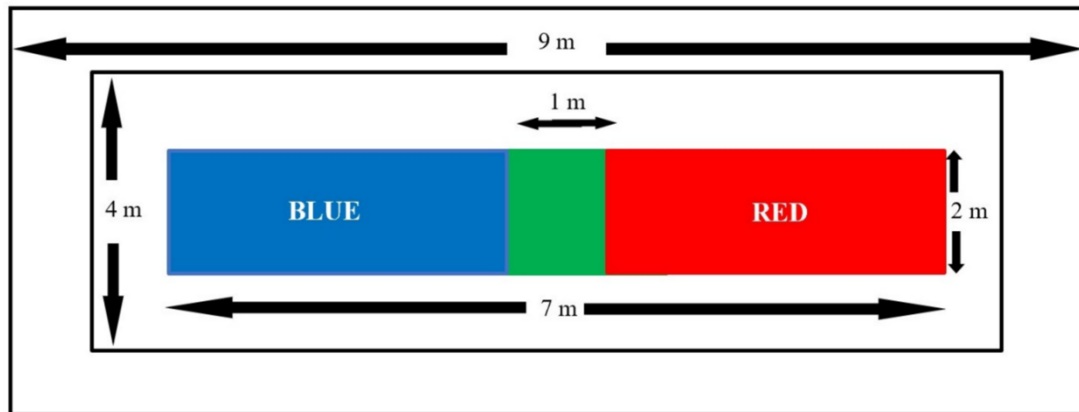


Figure 3: Silat Tempur arena (Shapie et al., 2016)

Silat tempur categorized by children and teenagers (Shapie, Anuar 2013). From 7 to 13 years old and 14 to 15 years old, respectively. Separated by gender, however, exponents until the age of 17 years old are allowed to compete within their category if they are beginners. This occurs due to high demand of exponents aged above the original category. During competition match draw, organizers scrutinized every aspect of silat exponents before the final match schedule. This allows exponents to compete within their range age, silat belt ranking and skills, reducing injury risks during and after competition. Figure 4 and 5 shows an ongoing and winner of the match, respectively.

Silat tempur point systems

Bound to three (3) rounds of two (2) minutes, this does not include time stoppages by referee subsequently bringing the actual duration of a match longer than three (3) rounds of two (2) minutes (Shapie et al. 2008). Referee stoppages can be for warnings, fouls, injury time for exponents or other factors that may affect the match performance. Point system during match is like silat Olahraga with one (1) point for punch, two (2) points for kicks and three (3) points for topple down. However, silat exponents can gain combination point with continues block followed by a legal attack (i.e., a block and a legal kick to opponent's target is one (1) point + two (2) points). In addition, ranking point system was introduced for overall competition series. Winner of each match, silat exponents will receive fifty (50) points, twenty-five (25) points for loser and champion of each class will receive thirty (30) extra points. Winner of this Ranking Point system will be announcing and awarded during the prestige annual National Silat Award Night.

Discussion and conclusion

It is important for silat coaches to provide excellent silat training (Shapie et al. 2016; Al-Syurgawi, 2018) with care and precaution. While skill and fitness training for silat exponents are based on a positive progressive curve, similar to competition format, silat exponents who triumph in grassroots silat combat sport, silat tempur, may show excellent performance during its predecessor, silat Olahraga. Conclusively, Silat Tempur is a better and safer platform for young silat exponents to exhibit their silat capabilities. This informative review will feed future silat coaches with vital information in coaching young silat athletes especially for silat competition participations.



Figure 4 and 5: Silat Tempur Competition in Hotel Grand Ballroom



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“Kung Fu” or “Wushu”? A Semiotic Analysis of the Discourse

Dilemma of Depicting the Chinese martial arts in the West

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Short Abstract

A majority of people outside Asia prefer using 'Kung Fu' to depict Chinese martial arts rather than 'Wushu', although the latter term has been promoted internationally by the Chinese

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government for nearly 50 years and used by the International Wushu Federation (IWUF) during the past three decades. This paper examines the meaning regarding the distinction between Kung Fu and Wushu through the semiotic approach in Stuart Hall's Representation Theory, based on 20 in-depth interviews with international expert witnesses. Findings suggest that the term 'Kung Fu' is mostly associated with traditional Chinese martial arts, Oriental imagination, and fighting practicability. In contrast, 'Wushu' as a term is regarded as a competitive sport, shaped significantly by IWUF's Olympic ambition. Moreover, the impact of the internationalisation policy of IWUF with regard to this discourse is discussed.

Keywords: Wushu; Kung Fu; representation theory; linguistic signs; the International Wushu Federation.

Introduction

While many Westerners are familiar with the term "Kung Fu" to depict the Chinese martial arts, only a few know the term officially used in China, namely 'Wushu' (Frank, 2006; Lorge, 2012; Judkins, 2016). However, the Chinese government has promoted the latter internationally for nearly 50 years and used it during the last 30 years by the International Wushu Federation (IWUF). This research aims to investigate the distinction in meaning between these two terms by examining IWUF officers' and expert witnesses' viewpoints and attempt to understand what has led to this distinction.

Methods

Drawing on Stuart Hall's (1997) representation theory, depicting and interpreting oral texts and documents are crucial for analyzing the two terms (De Saussure, 1959/2011). Seven senior IWUF officers and 13 international expert witnesses were interviewed in-depth to collect data regarding the perception and use of the terms "Kung Fu" and "Wushu" in the West.

Data were analyzed inductively using NVivo software, allowing a qualitative content analysis resulting in emerging prevalent themes. The research identified the signifier and signified codes that construct the linguistic signs of the terms Kung Fu and Wushu and provided insight into the cultural meaning of the two terms in the West in the light of IWUF officers' and expert witnesses' responses.

Results

Findings showed that there is a clear distinction between the cultural meanings of both terms in the West. According to the respondents, 'Kung Fu' represents the traditional Chinese martial arts, characterizing the Western imagination for the Oriental civilization and emphasizing fighting practicability as martial arts. Moreover, data revealed that Kung Fu cinema had played a crucial role in leading up to this cultural meaning. In contrast, 'Wushu' is regarded as a competitive sport, which has been shaped significantly by IWUF's policy to obtain Olympic recognition. Several respondents indicated that Wushu had been separated from its original meaning (i.e., representing Chinese martial arts as an example of traditional Chinese culture). In more recent years, IWUF has undertaken initiatives to make an explicit link to 'Kung Fu' (e.g., by including the term in its Constitution in 2015 and by changing the name of the world Traditional Wushu Festival' into the World Kung Fu Championships in



2017) (Theeboom et al., 2017; Han et al., 2020). However, respondents have argued that the use of two different terms both referring to the Chinese martial arts and remains a problem in light of international promotion.

Conclusion

The study findings identified distinct cultural meanings between both terms in the West and explained the discourse regarding the term Wushu primarily on the basis of IWUF's Olympic ambition over the past decades. It suggests that IWUF should clarify the connotation of the Chinese martial arts in its international policy, thereby clarifying if "Kung Fu" is similar to "Wushu" or that "Kung Fu" is traditional "Wushu".

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Repractice of Wushu Culture under the background of post epidemic Era

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Short Abstract

Based on the current era of epidemic normalization, in order to further explore and analyze the historical mission and future trend of Chinese Wushu culture, deeply explain the value and efficacy of Wushu during the epidemic period and provide a feasible path for the

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continuous development of Wushu Culture in the post epidemic era.

Keywords: Chinese Wushu; post epidemic situation; traditional culture.

Introduction

In early 2020, a sudden new crown epidemic swept the world and disrupted the rhythm of human life. Then, in May 2020, the mutant strain of COVID-19 was discovered in India and named it "delta tower". The people's life safety and health have always been the first concern of the party and the government, and the people have more actively joined the ranks of full name fitness. During the epidemic, the video of medical staff and patients practicing Taijiquan unexpectedly became popular, and then Taijiquan set off an upsurge all over the country. Many famous Taijiquan teachers and martial artists spread the value and essence of martial arts with the help of the current information platform and received high praise from the general public. Chinese Wushu absorbs the nutrients of Chinese traditional culture and shoulders the historical mission. As a witness of the historical process of Chinese famous nationalities, it reflects the excellent national spirit and highlights the excellent national quality. In the post epidemic era, Wushu needs to shoulder its own responsibilities, clarify the future trend, continues to carry forward the national spirit, inherit Chinese strength and continue to write a chapter of the times under the mission of sports power and healthy China.

Objectives

Facing the global social situation of epidemic normalization, on the one hand, in addition to the necessary measure of vaccinating Xinguan vaccine, on the other hand, we also need to constantly strengthen our own resistance and resist the invasion of virus with a healthy lifestyle. As a traditional sport with both internal and external training, Chinese Wushu has realized the all-round and full cycle protection of people's urgent pursuit of physical health to a certain extent. At the same time, it is also the exercise way of strengthening a certain muscle group by specific means, which is different from western competitive sports.

Methodology

The method of literature, combined with the epidemic period and based on the post epidemic era were used. This paper analyzes the value function of Wushu itself and the core spirit covered by Wushu culture; Using the method of logical analysis, this paper discusses and discusses the historical mission and the needs of the times, hoping to give full play to the role of Chinese Wushu and add power to the further realization of healthy China.

Results

Chinese Wushu serves the national healthy development strategy meets the needs of healthy China, provides a feasible path for home exercise under epidemic prevention and control, shows the internal cohesion and cultural spirit of national traditional sports, and highlights national harmony and strong collective consciousness.

Discussion

Strengthen the collective consciousness of Wushu culture, build a Wushu culture system in



the new era, make rational use of modern information technology, tap the advantages of the combination of Internet and Wushu development, and provide learning space for the public. Moreover, the school implements the dual track parallel of online and offline teaching. The teaching mode of the integration of the two will play a greater role in promoting the development and promotion of Chinese Wushu.

Conclusion

Looking back on the past, Chinese martial arts fell and fluctuated in the wheel of history, and finally got better. Martial arts culture also has a certain position and special voice in the international vision. In the post epidemic era, Wushu culture is good at organically combining the promotion of traditional culture and local culture, realizing the development in inheritance and inheritance in development, and highlighting the Chinese Wushu culture with the characteristics of the times.

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Teaching Chinese Martial Arts to Contemporary Youth: A Comparison between Coaches in China and Europe

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Short Abstract

The practice of wushu – the collective noun for the Chinese martial arts - is characterized by a very analytical and repetitive approach, making it often less appealing to many contemporary youth. Being confronted with this challenge, the general aim of this study was to investigate how wushu youth coaches working in different contexts (e.g., in China or in Europe, in recreational or competitive wushu organizations) teach their sport to today's

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youth. Data were collected among 28 wushu youth coaches teaching in China and 21 coaches teaching in Europe (i.e., Belgium, Netherlands, Germany and France). Among other things, findings indicate that, the coaches personal learning backgrounds and their professional status highly affect their teaching approach. Results also showed that there is limited insight into alternative ways of organizing wushu youth practice. It is recommended that future research should also investigate experiences from students in the different types of wushu organizations.

Key words: Chinese martial arts; youth Wushu; teaching methods; teaching contents.

Introduction

Wushu is the collective noun for the Chinese martial arts. Since the 1980's, the Chinese government and the International Wushu Federation (IWUF) have been actively promoting wushu on an international level (Theeboom et al., 2017). In January 2020, the International Olympic Committee (IOC) announced that wushu will be an official sport in the Dakar 2022 Youth Olympic Games (Moratal, 2020). But despite this recent international recognition, to date, compared to other Asian martial arts, there are indications that wushu is less popular among today's youth (Research Team, 2009). A possible explanation for this is that most wushu practice is characterized by a very analytical and repetitive approach and therefore making it less appealing to contemporary youth. The general aim of this study was to investigate how wushu youth coaches working in different contexts (e.g., in China or in Europe, in recreational or competitive wushu organizations) teach contemporary youth.

Method

Through a qualitative research methodology (in-depth interviews), data were collected among 28 wushu youth coaches teaching in China and 21 coaches teaching in Europe (i.e., Belgium, Netherlands, Germany and France). The study included 34 recreational (21 in Europe and 13 in China) and 3 competitive wushu organizations (3 in China).

Results

Results show that almost all of the wushu coaches make use of the classic professional training content (including official routines) following a 3-step method (i.e., warm up; teaching technique; practice). However, findings indicate that, among other factors, the coaches personal learning backgrounds and their professional status highly affect their teaching approach. Coaches in competitive wushu organizations or 'wushu schools' (only to be found in China) teach official routines and use a traditional (analytical) approach. Coaches from recreational wushu organizations or 'wushu clubs' include more variation in their classes and combine it with traditional culture (e.g., by referring to wushu folk stories).

Discussion and conclusion

The variation in teaching approach can be explained by the coaches' professional status. On the one hand, those that are depending on their coaching to earn a living, seem to be more flexible and creative in their teaching approach to ensure sustained involvement of their students willing to stay involved for as long as possible. On the other hand, those that are not depending on their teaching for an income, tend to stay more traditional in their approach



(but with the risk of losing students). The fact they almost all coaches make use of the classic (professional) teaching content and 3-step training system, seems to indicate that there is limited insight into alternative ways of organizing wushu youth practice.

As this study only focused on experiences of coaches, it is recommended that future research should also investigate experiences from students in the different types of wushu organizations.

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Sound like, Similar Body Movements and Identity: The original relationship between Shaolin martial monk's patron saint

Narayan and Taijiquan Lan Zhai

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Short Abstract

Using triple evidence, the three forms a chain of evidence to demonstrate the historical equivalence between Tai Chi Lan Zhai and Narayan, the patron saint of Shaolin monks: Translating Sanskrit Naraya into Chinese-Narayan's voice changes, statue movements, and motives Comparing the pronunciation, classic photos, and purpose of Tai Chi Lan Zhai, it deeply analyzes Narayana, the patron saint of Shaolin monks in the Ming Dynasty, the battle rituals of resisting Japanese and Tai Chi hundred days. The conclusion is that, first, the Lan Zhai of Taijiquan is Narayan, the patron saint of Shaolin monks: Lan Zhai is the sound of Narayan—sounds like; the movement of lazy tie imitates Narayan—the body is wonderful. Second, the upper body is the original purpose of Tai Chi Lan Zhai: Narayan's upper body

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during the battle ceremony; Lan Zhaiy trains a hundred days of merit. Third, Shaolin monks believe in the god Narayan. Because of their military exploits, they have won the honor of "the world martial arts must not let Shaolin", which led to the records and approval of lazy zhaiy in many military books, folk boxing books and many poems in the Ming Dynasty. In this way, it is pointed out that Taijiquan is not only a technique but also a mental technique, which contains profound historical and cultural genes.

Keywords: Narayan; Lan Zhaiy; identification; mental method;

Introduction

The importance of Lan Zhaiy in Taijiquan can only be seen from Wu Tai Chi's recognition of it as a female form. The reason for this has been traced back to Ming Qi Jiguang (1528-1588) "Ji Xiao New Book. Boxing Jing", " Lan Zhaiy out of the shelf becomes a rapid single whip". Many scholars have studied Lan Zhaiy from a multi-disciplinary perspective. There is no unified understanding of the name and meaning of Tai Chi Lan Zhaiy and the understanding on the level of "too lazy to tie clothes" is not commensurate with its importance. In the process of studying the mythology of Shaolin martial arts, the author discovered that the pronunciation of Narayan, the patron saint of Shaolin martial arts mythology, has changed in the history, and the movements of Narayan 's statue and the classic Tai Chi Lan Zhaiy Quan photos Highly similar. Therefore, combined with the extensive influence of Shaolin martial arts since the Ming Dynasty, the original relationship (name, meaning, background factors) between Narayan and Lan Zhaiy was speculated, and it was taught by Fang family.

Objectives

Investigate the original relationship between Narayan, the guardian of Shaolin martial monks, and Tai Chi Lan Zhaiy. The Chinese translation of Narayana in Sanskrit-Narayan's voice changes, statue movements, and motives are compared with the pronunciation of Tai Chi Lan Zhaiy, classic boxing photos, and purpose of Tai Chi Lan Zhaiy, and analyze the patron saint of Ming Dynasty Shaolin monks, Narayan, the battle ceremony of the anti-Japanese war, and the Taiji Hundred Days Phantom Frame.

Methodology

The article mainly uses the research methods of linguistics, history and martial arts anthropology to form a triple evidence chain, especially Visited Shaolin Temple and asked Mr. Shi Xiangdong, a Sanskrit expert.

Results

First, the Lan Zhaiy of Tai Chi is Narayan, the patron saint of Shaolin monks: Lan Zhaiy is the sound of Narayan—sound-like; the movements of the Lan Zhaiy imitate Narayan—the body image. Second, the upper body is the original purpose of Tai Chi Lan Zhaiy: Narayan 's upper body during the battle ceremony; Lan Zhaiy trains a hundred days of merit. Third, Shaolin monks believe in the god Narayan. Because of their military exploits, they have won the honor of "the world martial arts must not let Shaolin", which led to the records and approval of Lan Zhaiy in many military books, folk boxing books and many poems in the Ming Dynasty.



Discussion

Taijiquan Lan Zhai is not only a technique but also a mental technique, which contains profound historical and cultural genes. The primitive relationship between Shaolin monk's patron saint Narayan and Tai Chi Lan Zhai has a good guiding, correcting and regulating effect on Tai Chi teaching, research, and international communication, which can greatly enhance the cultural confidence of the Chinese nation.

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The Impacts of the “Chan Chuang (站桩)” Exercises on the Human Brain

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Short Abstract

This study uses Chan Chuang and Tai Chi's benefit mechanism for individuals to scientifically explain the theoretical mechanism of Qigong exercises applied to human psychology. Clearly reveal the law of Chan Chuang exercises on individual psychological improvement, in order to provide a reference for the reasonable promotion of Chan Chuang exercise and the mechanism of physical and mental benefits. Literature review data method, logic analysis method, induction and summary method were used. The fourteen-week Chan Chuang intervention can cause significant changes in the α waves of the brain. Through 24-style Tai Chi exercises, the θ waves frequency of the forehead area (Fz) and central area (Cz) can be reduced, and the α waves frequency of the forehead area (Fz) and central area (Cz) can be increased. This study enables the masses to recognize the scientific mechanism of the Chan Chuang to improve the psychological mechanism, expand the scope of the Chan Chuang in clinical medicine.

Key words: Cognition; Emotion; Chan Chuang (站桩); Tai Chi; Mechanism; Qigong (气功).

Objectives

Chan Chuang, Tai Chi, Baduan Jin, and other Qigong exercises are the main methods of martial arts health preservation in China. Chan Chuang and Tai Chi are both moderate-intensity aerobic exercises, and they have the same benefit mechanism. This study uses Chan Chuang and Tai Chi's benefit mechanism for individuals to scientifically explain the theoretical mechanism of Qigong exercises applied to human psychology. Clearly reveal the law of Chan Chuang exercises on individual psychological improvement, in order to

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provide a reference for the reasonable promotion of Chan Chuang exercise and the mechanism of physical and mental benefits.

Research Method

Perform literature retrieval of search engines such as Pub Med, ELSIVER, Web of science, Science Direct, Research gate, Coherent Collaboration, CNKI, Wanfang, etc. The retrieval time is limited to June 30, 2021. The retrieval types include: journal papers, doctoral dissertations, and master's thesis searched out "Chan Chuang(站桩)", "Chan Chuang Intervention", "Qigong", "Tai Chi Chan Chuang", "Cognition", "Cognitive Mechanism" and "Zhuang Gong (桩功)" as search keywords. Literature search results: A total of 1108 articles were initially searched. Duplicate articles were removed from screening, and after reading abstracts and full texts, 16 articles were finally included for systematic induction.

Result

Domestic research has shown that the three-circle pile can change the time domain of the brain's HRV and reduce the level of anxiety by changing the activity of sympathetic and parasympathetic nerves. The fourteen-week Chan Chuang intervention can cause significant changes in the α waves of the brain. Through 24-style Tai Chi exercises, the θ waves frequency of the forehead area (Fz) and central area (Cz) can be reduced, and the α waves frequency of the forehead area (Fz) and central area (Cz) can be increased. Foreign studies have found that Tai Chi exercise can enhance the functional homogeneity by optimizing the local brain tissue of the elderly to improve cognitive function. The functional connectivity between the dorsolateral prefrontal cortex (DLPFC) and the middle frontal gyrus (MFG) in the elderly who participate in Tai Chi exercises is weakened at rest, and they have stronger emotional regulation capabilities. The study by Liu et al. found that compared with the control group, the volume of the thalamus and hippocampus (GMV) in the Tai Chi exercise group was larger, and there was a positive correlation between the volume of GMV and the ability to regulate emotions. There is a positive correlation between the size of GMV and emotional regulation ability.

Conclusion

Qigong exercises such as Chan Chuang and Tai Chi can enhance the alpha wave frequency in the frontal area (Fz) and central area (Cz) of the human body and reduce the frequency of theta and beta waves of the brain area. By enhancing the alpha wave of the brain area, it can effectively improve synchronization of the cerebral cortex (calmer in the quiet state, more concentrated in the excited state). At the same time, the significant enhancement of the Brain Alpha Waves Frequency can relieve the fatigue and tension in the brain area by enhancing the relaxation ability of the large cerebral cortex. The level of gamma-aminobutyric acid (CBAB) of the intervention process is increased, and the increase in CABA levels can act as an anti-depression of the body. Cognitive improvement mechanism, by changing the brain structure through the right amount of Qigong exercises, increasing the hippocampus volume in the brain, promoting the proliferation of nerve cells in the hippocampus, secreting brain neuroform (BDNF), BDNF will enhance the survival of brain nerve cells, rising hippocampus

small protein and internal delivery level, enhanced large brain mitochondrial activity, brain nerve plasticity is improved, which in turn reaches the role of improving people's cognition. This study enables the masses to recognize the scientific mechanism of the Chan Chuang to improve the psychological mechanism, expand the scope of the Chan Chuang in clinical medicine.

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A Comparative Study of Yoga and Health Qigong

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Short Abstract

As an ancient oriental regimen, Yoga and Health Qigong all emphasize the way of Dao and Shu. But in contemporary Society, the development of Yoga has formed an industrial model, and healthy Qigong is going difficultly. Based on the comparative study of the contents and forms of Yoga and health Qigong, this paper finds out the reasons for the popularity of yoga and puts forward feasible suggestions for the spread of health Qigong, which is, paying more attention to the levels and directions of health Qigong, increasing multi-level industry-related investment, so that fitness Qigong can off the altar, back to the people.

Keywords: Yoga; Health Qigong; Shu; Dao; Sence of ceremony

Introduction

Yoga and Health Qigong, as the ancient Oriental Art of health, both emphasize the Tao and Shu and concurrently cultivate the way of exercise, and their effects of strengthening the body has been recognized by the community. As a traditional Chinese method of keeping in good health, the state has also supported the dissemination of Health Qigong. In 2016, the state promulgated the outline of the healthy China 2030 program. Section 2 of Chapter 6 of

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the outline explicitly states that, as vigorously develop popular sports, Health Qigong is a part of the traditional Chinese culture of health preservation, embodies the philosophy of Confucianism, Buddhism and Taoism, and combines the experience of martial arts and medical experts. They are the cores of the Chinese traditional healthy lifestyle.

However, in 2018, there were more than 30,000 yoga venues and 12.5 million yoga practitioners in the country. At the same time, by the end of 2016, 56 countries or regions had carried out health Qigong activities, and the total number of overseas practitioners exceeded 2 million, far less than 15 percent of yoga. In general, the development of Health Qigong is far from the popularity of Yoga.

Objectives and Methodology

In order to better spread Chinese traditional culture, promote the development of national physical and mental health, and to better spread and develop Health Qigong, this paper makes a comparative study of Yoga and Health Qigong, through interview, observation, logical analysis and other research methods, from the two practice content, practice of the crowd, practice site, practice of clothing, related by-product development and marketing methods and so on.

Results

From the point of view of the practicing crowd, the Yoga course has a wide audience, covering young and old people as well as young and middle-aged children, while the Health Qigong mainly focuses on the middle-aged and old people, especially the retired old people. Yoga has adapted to the diverse needs of various groups of people and the trend of the modern times, while the contents of the Health Qigong course are too rigid and outdated, and it has not updated and designed the course according to the needs of the people; the form, yoga including clothing, assistive devices, as well as the decoration of the practice site, and the music of the course are reflected in the strengthening of the sense of ritual, while Health Qigong in clothing reflects the casual, the practice site of arbitrariness, the practice of cheap assistive devices; From the development of ancillary products, the yoga industry chain has been quite perfect. From the training of Yoga instructors, various training and the publication of books, it has created great commercial value, promoted the inflow of capital, and also led the development of the industry, the Health Qigong mainly relies on the support of the government, the books are relatively few, the research work is spontaneous, but the lack of clear scientific guidance, the theory dissemination is not enough.

Conclusion and Discussion

Discussion

Yoga has achieved a high degree of integration and development in the Tao Shu level and the two coordinated development, contributing to the popularity of Yoga in contemporary society. However, Health Qigong pays too much attention to the promotion of "Tao" , especially to "Qi" , which far exceeds the study of Qigong itself. It can be seen that the research of Health Qigong on its own carrier is not enough, and finally, Health Qigong is covered with a mysterious veil, so narrow audience, limited development of the industry.

Therefore, in order to get rid of this mystery, Health Qigong should step down from the altar, starting with Kung Fu, more research and development of various types of classes suitable for all groups of Kung Fu courses appropriate.

Conclusion

(1) On the course content, opening different styles of Health Qigong, and developing different types of Health Qigong courses to meet the needs of different gender groups. (2) Create good environment for practice. Strengthen the atmosphere of practice and organize the places with beautiful environment for concentrated practice with the accompaniment of music, design the clothes suitable for practice, and develop the related auxiliary equipment. (3) Invent additional products, including publishing various periodicals or books, from the theory of Health Qigong to spread, increasing the investment of scientific research, and promoting the research and development of Health Qigong additional products.

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Taekwon-Do Tenets and COVID-19: An Autoethnographic Study on Indirect Assessment Methods in the Martial Arts

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Short Abstract

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Taekwon-Do, a South Korean martial art and combat sport, teaches hundreds of physical skills through a stratified curriculum. The highest learning objectives of Taekwon-Do's are, however, its five tenets (courtesy, integrity, perseverance, self-control, and indomitable spirit). Unlike the physical aspects of Taekwon-Do practice, there are no direct assessment tools that can determine if a student has acquired and utilized the tenets. The COVID-19 pandemic may provide an opportunity to assess the acquisition of Taekwon-Do's tenets. This study aims to provide an indirect method of assessing students' adoption of some of Taekwon-Do's tenets by understanding how these ideals may enable Taekwon-Do practitioners to overcome physical and emotional challenges in their daily lives. The research methodology utilizes an autoethnographic research design that correlates the author's application of Taekwon-Do's tenets to his mental and spiritual health successes after suffering through the COVID-19 pandemic and life-altering physical injuries. COVID-19, like the author's injuries, provided an indirect and qualitative assessment opportunity for two Taekwondo tenets (perseverance and indomitable spirit).

Keywords: Ch'ang Hŏn Taekwon-Do; COVID-19 pandemic; martial arts pedagogy

Introduction

Taekwon-Do teaches hundreds of physical skills through a stratified curriculum that takes decades to learn. Whether intentionally or not, its educators assess physical and mental knowledge and skills directly and indirectly. Taekwondo practitioners embrace five tenets, the core of the martial art's philosophy, that were established by the South Korean General Choi Hong Hi: courtesy, integrity, perseverance, self-control, and indomitable spirit. While it can be argued the five tenets were arbitrarily chosen and represent more of General Choi's personal beliefs, they serve as a moral compass for which Taekwondo students can guide their practice [Johnson 2018]. The tenets are intended to balance the potential brutality capable after learning Taekwondo's physical skills with a moral code that serves a greater community.

Objectives

This multidisciplinary study utilizes an autoethnographic case study as well as martial arts philosophic and pedagogical theories to understand how the practice of Taekwon-Do may provide the emotional armor needed to 'beat' the COVID-19 pandemic and other life challenges. Concurrently, it illustrates how Taekwon-Do instructors, and by extrapolation all martial arts instructors, can directly assess the intangible lessons acquired in martial arts education outside of Taekwon-Do rank examinations.

Methodology

The present study understands Taekwon-Do as a martial art that is to be practiced for the sake of self-cultivation as well as self-defense. In this sense, the current research rests, among others, within Cynarski's Humanistic Theory of Martial Arts [Cynarski 2017]; Johnson's martial technique-martial artistry-martial way pedagogy [Johnson 2017]. While the physical skills of Taekwon-Do are codified and systemized by Taekwon-Do's governing bodies, it is up to the individual learner to apply Taekwon-Do's character-building lessons in

personally meaningful ways. This study utilizes an autoethnographic research design.

Results and Discussion

COVID-19, like the author's injuries, may provide an indirect and qualitative assessment for Taekwon-Do practitioners and instructors. The author's successes over the pain from life-changing injuries and the emotional tolls of a pandemic, which was only possible after Taekwon-Do practice, provide some proof that indirect Taekwon-Do lessons can be applied to daily life. A person's station in life as well as the ever-emerging and changing situations affect how far they can persevere; therefore, perseverance is finite in some cases, and it cannot be Taekwon-Do practitioners' solution to COVID-19. When perseverance fails, indomitable spirit allows Taekwon-Do practitioners to pick up and find a way to continue. However, they have to define what success means for themselves. COVID-19, like the author's injuries, provided an indirect and qualitative assessment tool for two Taekwondo tenets (perseverance and indomitable spirit). Two of Taekwon-Do's tenets, perseverance and indomitable spirit, allowed the author to overcome COVID-19 as well as personal physical and emotional challenges outside of Taekwon-Do.

Conclusions

Pedagogues cannot teach something without having an accurate assessment method. Intangible as the tenets, indirect assessments may be an ideal option to assess a practitioner's adoption of Taekwon-Do's philosophy. Taekwon-Do instructors cannot anticipate their students' challenges in life, but they understand that life is hard and only hard martial arts and combat sports practice and correlating that practice with the Taekwon-Do's tenets will help me practitioners overcome any adversity. While self-reporting is a viable means of assessment, quantitative measurement tools would be more persuasive to prove the effectiveness of this study.

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A Study on Japanese High School Baseball as Budo in

Knowledge Management: On Organization Shape through Creating



Knowledge

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Short Abstract

Japanese high school baseball has mainly been developing in relation to Budo (Japanese martial arts). The learning process can be explained by SECI model which Ikujiro Nonaka proposed. The model creates knowledge through a spiral of individual tacit knowledge and organizational explicit knowledge and makes the organization possible to shape superorganism (self-others undivided organization). The authors consider that the baseball can accelerate shaping superorganism as selflessness in Buddhism by incorporating elements of Budo.

Keywords: Budo; knowledge management; Japanese baseball; superorganism

Introduction

This study aims to clarify how organizational shape is created by process of acquiring knowledge in Japanese high school baseball. In this study, the authors try to explain the organizational shape of Japanese high school baseball teams as Budo from the viewpoint of SECI model that Ikujiro Nonaka proposed. We hope this study expands SECI model to Budo-sports and creates new values of Japanese high school baseball.

Japanese high school baseball as Budo

Japanese high school baseball is a Budo-sport which respects for moral, manner and salutation and is sometimes called 'Yakyudo'. The word of 'Yakyudo' is proposed by Suishu Tobita who is the father of Japanese school baseball. He said that complete baseball was discipline of mentality through the strenuous training and turned Japanese baseball into Budo. Budo respects for values of loyalty, discipline and awe of nature. These values are expressed in hierarchy system, loyalty and maintenance of sporting goods etc in high school baseball.

SECI model in knowledge management

Ikujiro Nonaka grasps knowledge as process of continuing to explore what is 'goodness, truth and beauty' and proposes SECI model which creates knowledge through a spiral of individual tacit knowledge and organizational explicit knowledge. SECI model has four stages of knowledge creation: ①Socialization : ②Externalization :③Combination :④Internalization. Nonaka asserts that organization which individual empathizes others can create new knowledge through intersubjectivity and self-others undivided sense in phenomenology. The organization that can co-create new knowledge can be shaped by a self-others undivided state. This organization is superorganism that is shaped from many individuals but behaves like single organism.

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Knowledge creation in Japanese high school baseball through SECI model

Knowledge in Japanese high school baseball is process of continuing to explore what is 'goodness, truth and beauty' toward identity of Japanese high school baseball players. The starting point of acquiring knowledge for new students is to acquire tacit knowledge of the identity by empathizing others and environment through imitation and participation (Socialization). The tacit knowledge is transformed into explicit knowledge through interaction with others such as communication with others and hierarchy system (Externalization). The explicit knowledge is transformed into organizational knowledge by combining knowledge of other school baseball teams and the identity in Media (Combination). And the students acquire new tacit knowledge through performing the organizational knowledge (Internalization).

Japanese baseball clubs as superorganism

In Budo, learners train to achieve selflessness and non-self that they become one with the surrounding environment. These elements in Budo is expressed in shaved heads, collective behavior and empathy for ground and sporting goods in high school baseball. Shaved heads lead the players into self-others undivided state in their appearances. For example, synchronizing their running pace as collective behavior leads them into selfless where they cannot recognize whether oneself synchronizes it, or oneself is synchronized by others. Collective behavior, which respects for altruistic behavior as organization, can accelerate shaping superorganism. Thus, in high school baseball as Budo there are models which lead organization into superorganism that integrates subjective and objective.

Conclusion

The process of acquiring knowledge in Japanese high school baseball can be explained by SECI model and accelerate shaping superorganism by incorporating elements of Budo. The authors consider that the players can perform sophisticated collective play by being superorganism though their baseball skills are immature. It may have been developing as a national sport of Japan because it has self-others undivided organizational shape. The future topic is to clarify superorganism from the viewpoint of Phenomenology.

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Fitness Community: A field Survey of a Chinese Unicorn Whip Fitness Group



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Short Abstract

Chinese Unicorn whip is a new folk sport in China. Using the methods of documentation, field investigation and logical analysis, the study had one and a half years of in-depth investigation and analyzed deeply on the Chinese Unicorn Whip Team in Qingshan Lake Sports Park in Nanchang, Jiangxi Province. Observing from the emic and etic perspectives, it is deeply analyzed based on the theory of "community". It is believed that from one person to all is the real path of the formation of Chinese Unicorn whip fitness community, identification (common hobbies and cultural traditions), participation (interdependent system), life wisdom (reproduction cycle) and the transformation of interpersonal relationship among strangers, acquaintances and relatives are its distinctive characteristics.

Keywords: Chinese Unicorn whip; Community; Fitness Community.

Problem identification

China's social development has entered a new era, people's awareness of fitness is constantly increasing and sports activities have gradually become an indispensable part of people's lives. In parks and communities, you can see all kinds of fitness activities carry out by people who gathered together everywhere, including modern ballroom dancing, square dancing, Tai Chi, Diabolo playing and the new folk sports program- Chinese Unicorn Whip. The Chinese Unicorn Whip originated from the big whip used by the horse caravan in the northern rural society, it was developed by Mr. Zhao Chiyu in Shenyang, Liaoning, based on the traditional martial arts whip, widely absorbed the elements of hard weapons such as swords, sticks, marksmanship as well as the soft weapons such as nine-section whips, rope darts, meteor hammer and shepherd whip, and now have developed into fitness sports for all ages that can not only strengthen the body, but also have artistic appreciation value.

Methodology/design

Using the methods of documentation, field investigation and logical analysis, the study takes the practice characteristics of Chinese Unicorn Whip Team in Qingshan Lake Sports Park in Nanchang, Jiangxi Province as research object. Based on the perspective of the "community" theory, the formation and characteristics of the Chinese Unicorn whip fitness group are consistent with the connotation and denotation of the community in order to provide theoretical and practical value for the inheritance and development of national traditional sports. Since August 2019 (three months of interruption due to COVID-19), the researchers, from the emic perspectives, have participated in unicorn whip practice to cognize and analyze the interests, identities and participation levels of practitioners as the "insiders"; from the etic perspectives, understood and recognized the speech, behavior and mutual

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relationship of them as “outsiders”.

Results

It is believed that from one person to all is the real path of the formation of Chinese Unicorn whip fitness community, identification (common hobbies and cultural traditions), participation (interdependent system), life wisdom (reproduction cycle) and the transformation of interpersonal relationship among strangers, acquaintances and relatives are its distinctive characteristics.

Discussion

With the rise of national fitness, healthy China and sports power as national strategies, the public's increasing fitness for life also reflects an unprecedented emphasis on health. The guidance of national policy discourse and people's health consciousness make the sports have broad prospects. Folk sports have a long historical and cultural tradition and will play a greater role in this grand background. The emerging Chinese unicorn whip is an innovation based on traditional martial arts, which embodies the vitality of folk sports in the new era. The non-governmental, spontaneous and non-profit Chinese unicorn whip associations across the country constitute a fitness community, and the in-depth study will further promote people's healthy and civilized lifestyle.

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Analysis on the hotspots of internationalization of national traditional sports culture in the post-epidemic eras

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Short Abstract

China's international influence has been rapidly increased with the great contributions China has made to the world during the COVID-19 epidemic. In the post-epidemic era, traditional

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national sports culture should make changes in international dissemination to adapt to the development of the times. It is wise to follow the changes of current conditions, adjust the supply-side reforms, find effective communication modes, follow the theory of use and satisfaction and improve the effectiveness of international communication of traditional national sports culture.

Keywords: post-epidemic era, national traditional sports culture, international communication, hotspots

Introduction

With the advent of the post epidemic era, the national tradition is quietly changing in the transmission path and content. According to the reality of a large number of network data, the Internet is the most active communication path, and the short video adapted to FMCG fashion on the network is popular. The dissemination is mostly based on "Internet + health", and the traditional health preservation and practice methods are mainly used. It shows the general trend of development in the post epidemic era.

Objectives

The scientific problems and cognitive objectives: the change trend of national traditional sports culture in the post epidemic era, and the new path of national traditional sports culture dissemination; It is expected to provide a new scheme of practical significance for the international communication of national traditional sports culture.

Methodology

According to the new situation in the post epidemic era, use Internet technology to extract big data about national traditional sports since December 2020 from network big data. According to the classification of network works and the number of hits as an index, draw visual graphics, and study the change trend of national traditional sports in the post epidemic era combined with data.

Results

A large number of data show that the hotspot of international communication of national traditional sports culture in the post-epidemic era focuses on the "martial arts + health" field, and the study of martial arts exercise prescription is the top priority of scientific and technological research. National Traditional Sports flash videos suitable for fast fashion culture have attracted the attention of the younger generation.

Discussion

With the continuous progress of science and technology, the era of "Internet +" has arrived. However, the emergence of COVID-19 accelerated the rapid development of "Internet + National Traditional Sports". In a short time, "Internet + ethnic traditional sports + health" has become the focus of global attention. The traditional sports prescription has become a hot topic of research. A large number of Vlog about "National Traditional Sports" have promoted the mass communication of national traditional sports culture. The emergence of

martial arts net red has further proved this characteristic of adapting to the rapid consumption of the times.

Conclusion

With the new forms and conditions, the international communication of national traditional sports culture has quietly changed "Internet +National Traditional Sports + health" will become the focus of the future. The research on this problem will also include two parts: traditional health preservation theory and exercise prescription experimental research. From the perspective of communication, "Internet +" has become the main way of communication, but the mode of "Online + offline" is inevitable. From the perspective of communication content, fashion flash works adapted to rapid consumption will be favored by the younger generation.

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The Construction of the Spiritual World of Cross-domain Warriors: Based on the Exploration of Bruce Lee's Personal Life History

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Short Abstract

Using the research method of combining literature data and life history to explore the construction of the spiritual world of Bruce Lee "The study found that Bruce Lee's spiritual world construction was influenced by a series of factors, the process of moving towards "self-technology". There are many factors such as the "training" of Wushu, the nourishment of Chinese "chivalrous" culture, the struggle of racial oppression, the internal demand of seeking to create "different", the promotion of Western philosophy and other factors. Among them, the cultural nourishment of Chinese "chivalrous" , Seeking to create a "different" internal demand and the influence of Western philosophy and the characteristics of

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Charisma should be a deeper driving element and constitute the main driving force of its spiritual world. For most martial artists, they have more or less similar experiences with Bruce Lee. In the process of studying the history of martial arts, we should pay more attention to the individual life of the "martial man".

Keywords: Bruce Lee; cross-domain warrior; creation; life history.

Introduction

The process of integrating Chinese martial arts into the world is a long journey, and it has gone through the joint efforts of several generations of martial artists. But to mention a landmark figure, there is an important person, Bruce Lee, who has made such achievements in martial arts.

Objectives

How was his spiritual world constructed? It is necessary to conduct a deeper exploration.

Methodology

Method. This article used the research method of combining literature data and life history to explore the construction of the spiritual world of Bruce Lee.

Discussion

The study found that Bruce Lee's spiritual world construction was influenced by the following factors. First is the "training" of martial arts and martial arts. All types of martial arts pay attention to the inheritance of master and apprentice, pay attention to "rituals and etiquette", and emphasize the construction of values and moral systems. In the process of inheriting martial arts, the martial arts and masters attach great importance to the admonition of the disciples' patriotism, chivalry, and morality. It can be said that, as a practitioner of various types of boxing, Bruce Lee quietly coded these "spirit of warriors". Second is the nourishment of Chinese "Xia" culture. The place where the warriors gather has the traditional atmosphere of chivalry. During the Japanese invasion of China, driven by factors such as sect's reputation and economic interests, the warriors often had competitions or exchanges, and social discords occurred. Chivalry was mostly done by the folk warriors. Bruce Lee coerced among them, his "chivalrous". The breath is imprinted in his thoughts, and his hatred of the Japanese invaders is constantly shown in his films and televisions. Third, the resistance of ethnic oppression was triggered. Although the Chinese diaspora in Hong Kong, Taiwan, Singapore and other countries belong to the same ethnic group, their sense of self-identity is not balanced due to various reasons. However, the culture of chivalrous heroes is hidden among the lower classes of Chinese society. The struggle against aliens created a mode of confrontation between the Chinese people and their opponents. As a representative of the weak, Bruce Lee helped the weak to obtain corresponding rights. The Chinese people dispel the painful memories of failures in modern history. Fourth, seek to create an inherent need for "being different". In the process of filming and filming, Bruce Lee has never strictly abided by traditions and dogma. This is related to his "rebellious and inherently active" personal characteristics, and at the same time, his inherent "request" and

distinctive mentality. Bruce Lee has been constantly trying and combining various rules, forms, conventions and techniques that he has mastered or is quite familiar with, even if this superficial demonstration can be "completed" with extraordinary professional knowledge. Bruce Lee's innovative fighting practice can be understood as the result of a systematic innovation process combining imagination, professional skills and perseverance. Fifth is the guidance of Eastern and Western philosophy. Taoism, Zen and Christianity and many religions prevail. Influenced by the multicultural social atmosphere of the United States, Bruce Lee is also interested in Taoism, Zen and Christianity, as well as many religious topics. Being good at thinking, he has constructed his own cognition and criticism of philosophy and martial arts while dabbling in Eastern and Western philosophy and culture. What new moves have come out is that he introduced the modern attitude of Western philosophy into Chinese martial arts.

Conclusion

The spiritual world of Bruce Lee was constructed. There are many factors such as the "training" of Wushu, the nourishment of Chinese "chivalrous" culture, the struggle of racial oppression, the internal demand of seeking to create "different", the promotion of Western philosophy and other factors. Among them, the cultural nourishment of Chinese "chivalrous", seeking to create a "different" internal demand and the influence of Western philosophy and the characteristics of Charisma should be a deeper driving element and constitute the main driving force of its spiritual world.

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Research on the Origin of "kung fu"

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Short Abstract

"Kung fu" is a synonym for Chinese martial arts in the English-speaking world, and it is a symbol of Chinese culture recognized all over the world. It is found that the French missionary Joseph-Marie Amiot first introduced Chinese "kung fu" to the West in 1779 and translated it into French "Cong-fou" in his work, which means "a Taoist medical treatment

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system"; In 1869, The British missionary Frederick Porter Smith pioneered the use of the word "kung fu", which has been popular until now. Frederick Porter Smith discussed the connotation of "kung fu" in the context of Chinese martial arts, thinking that "kung fu" was a kind of "disciplinary Calisthenics" practiced by Chinese Taoists and monks for the purpose of physical fitness; From 1870 to 1895, John Dudgeon, a British missionary, explained the meaning of "kung fu" systematically, thinking that "kung fu" is an internal form of Chinese Taoism exercises. By 1920, English paper media had generally equated the term "kung fu" with "Chinese martial arts". In the early 1970s, Bruce Lee quickly increased the popularity of the word "kung fu" in the Western world through his kung fu movies. In 1976, the Oxford English Dictionary officially included "kung fu", giving it six citations and giving it linguistic legitimacy.

Keywords: Kung Fu; semantic change; Bruce Lee; Oxford English Dictionary; dictionary.

Introduction

Language is the basis of discourse transmission and an important carrier of cultural exchange. The dialogue between different civilizations in the world also needs to overcome the barriers of language. Kung fu is the Chinese word “功夫”, which is marked by The Wittoma pinyin. Kung fu became a Chinese loanword when it was included in the English dictionary. As defined in the Oed, Kung Fu refers to Chinese martial arts and is synonymous with Chinese martial arts in the English-speaking world. It carries the essence of Chinese culture for thousands of years. Together with Chinese food and Traditional Chinese medicine, it constitutes the three most representative aspects of Chinese culture.

Objectives

This paper tries to trace kung Fu's origin from the perspective of semantic change and dictionary collection with the help of detailed historical materials and tries to answer the following four questions: One is that kung Fu was first introduced into the English world by whom and when; The second is how the meaning of Kung Fu changed in the English-speaking world and eventually led to Chinese martial arts. Third, when kung fu was included as an official word in the authoritative English dictionary and gained linguistic legitimacy; Fourth, how does kung Fu's inclusion in the English dictionary relate to Bruce Lee?

Methodology

Method. This paper mainly uses the methods of literature and textual research to trace the source of Kung Fu from the perspectives of semantic change and dictionary collection.

Results

French missionary Joseph-Marie Amiot first introduced Chinese Kung fu to the West in 1779, defining it as a Taoist medical treatment system. In 1869, The British missionary Frederick Porter Smith pioneered the use of kung Fu, which has been popular till now. He believed that Kung Fu was normative aerobics for the purpose of physical fitness practiced by Chinese Taoist monks. In 1870 and 1895, John Dudgeon, a British missionary, made a systematic

interpretation, believing that Kung Fu is a kind of domestic skills of Chinese Taoism. In the early 1970s, Bruce Lee's kung fu movies quickly increased the popularity of kung Fu in the Western world. Kung Fu gained linguistic legitimacy in 1976 when it was officially included in the Oxford English Dictionary.

Discussion

The original meaning of the word "功" should be the use of tools with force, refers to the effort to accomplish things; "夫" was originally used to refer to a grown man. As a word, "kung fu" first appeared in the Wei and Jin dynasties, referring to the work that required a lot of manpower and material resources to complete. After a long semantic change, kung fu began to mean martial arts attitude or skills and became synonymous with martial arts in the Qing Dynasty. However, there are few specific studies on Kung Fu based on English context, which makes some studies on kung Fu unclear historical materials and lack of evidence.

Conclusion

Missionaries in China played an important role in the evolution of the meaning of "kung Fu", from the initial definition in the medical context to the sports context, and finally to the Chinese martial arts. Bruce Lee played a key role in spreading the word kung fu in the West.

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Karate Athletes' Perceptions Matter: Evidence on the Link between Perceived Benefits and Quality of Life via Engagement

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Short Abstract

The importance of perceptions as determinants of people's behavior is well-established, but little is known about athletes' perceptions and their role on training and life-related outcomes. To increase knowledge about this was the overall goal of this study, in which participated 51 karate athletes and 49 football players. They filled in measures of perceived benefits and risks about karate and football, engagement, and quality of life. Results showed that karate athletes held more positive perceptions about karate than football, and that, only among karateka, higher perceived benefits about karate were associated with more engagement directly, and more QoL indirectly via vigor (i.e., an engagement dimension characterized by strong mental resistance and high levels of energy). These findings highlight the need to foster positive perceptions about karate among people not practicing this martial art. Moreover, results also emphasize the importance of karateka to be aware of the physical and psychological benefits of karate, as this may influence their engagement in training and, in turn, their well-being. This may be particularly relevant in the present climate, given the pandemic's detrimental effects on athletes' professional and personal lives.

Keywords: karate; football; perceived benefits and risks; engagement; quality of life

Introduction

Despite the role of people's perceptions as predictors of behavior, these have been barely explored among athletes. Limpo and Tadrist (2021) found that people perceive different benefits and risks about karate and football. Yet, we do not know if these perceptions vary between and within karate and football athletes and predict their engagement and quality of life (QoL). Research from work settings have already alluded to these links, by showing that perceive value about work is associated with workers engagement (Hulkko-Nyman et al., 2014) and that workers engagement predicts their QoL (Cortés-Denia et al., 2021).

Objectives

Stemming from the need to gather more evidence examining athletes' perceptions, we designed this study with two goals: (1) to analyze whether perceived benefits and risks vary within and between modality (karate vs. football) and type of athlete (karateka vs. footballers); and (2) test whether athletes' perceptions contribute to engagement and QoL.

Methodology

This study included 51 karate with an average age of 38.55 years (67% were 1st Dan or above) and 49 football athletes with an average age of 21.88 years (55% were amateurs). After approval from the ethics committee of the first author's university, all athletes were asked to fill in three valid and reliable instruments to measure perceptions about karate and football (Perceived Benefits and Risks Scale); vigor, dedication, and absorption in training (Utrecht Engagement Scale); and QoL (EUROHIS-QOL-8).

Results, Discussion and Conclusion

Goal 1: A 2 (sport) x 2 (athlete) x 5 (perceptions) ANOVA revealed a three-way interaction, $F(1.85, 181.29) = 76.50$, $p < .001$, $\eta^2 = .44$, whose main findings were: (a) karateka saw more benefits in karate than in football, but footballers did not; (b) though footballers saw physical benefits as salient outcomes of karate, karateka perceived karate to have as much physical as cognitive, emotional, and social benefits; (c) karate but not football athletes perceived more aggression risks in football than in karate.

Goal 2: Regression analyses showed that among karateka (but not footballers), stronger karate perceived benefits were associated with more vigor, dedication, and absorption ($\beta > .65$). Moderated mediation analyses showed that only among karate athletes, the more benefits they perceived in karate, the higher their vigor in training (i.e., more mental resistance and levels of energy) and, in turn, the better their reported QoL, estimate = .48, bootstrap SE = .16, 95% CI [.18; .81]. Among football players, there were no associations between football perceptions, engagement, and QoL.

In sum, karateka's hold very positive perceptions about karate and these perceptions are linked directly to engagement and indirectly to QoL, via vigor.

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In Major Public Health Emergencies, the Urban Elderly Traditional Sports Health Research on the Influencing Factors of Information Searching Behavior

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Short Abstract

This paper explores the elderly's search behavior for traditional sports health care information in major public health emergencies, constructs the relevant conceptual model, and collects the data of 20 urban elderly people's search for traditional sports health care information in major public health emergencies through interviews. Using grounded theory

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city which affect the elderly in a major public health emergency for the traditional sports keeping in good health information search behavior of the five main areas, as well as five areas of the 12, the construct in a major public health emergency in the city for the traditional sports keeping in good health in the elderly theory model of information search behavior; Accordingly, suggestions are put forward to improve the searching efficiency of traditional sports health information of the urban elderly in the face of major public health emergencies, and then to improve the information behavior of the elderly group in this aspect.

Keywords: Major public health emergency; Urban old people; Traditional sports health; Information seeking behavior.

Introduction

"Major public health emergency" means an outbreak of a major infectious disease, a group of diseases of unknown cause, major food and occupational poisoning, or any other event seriously affecting public health that occurs suddenly and causes or may cause serious damage to public health. However, the urban elderly are in a vulnerable position when facing major public health emergencies. How to protect themselves is the first problem that the elderly group thinks of when facing major public health emergencies. For example, in the COVID-19 outbreak at the beginning of 2020, no matter in the early stage of home quarantine or after the release of the state, the elderly's exercise for traditional sports regimen did not change because of the change of environment. However, in this special environment, the changes in the ways and efficiency of the urban elderly's search for traditional sports health information will bring double-sided effects to the elderly group. According to Maslow's hierarchy of needs theory, the traditional sports health information needed by the elderly in the face of major public health emergencies can be divided into information needs of physiology, safety, social interaction, respect and self-realization from low to high.

Objectives

In this study, the theme of "the search behavior of traditional sports health care information of the elderly in major public health emergencies" was discussed to explore the influencing factors and mechanisms, so as to increase the search efficiency of traditional sports health care information of the elderly.

Methodology

Grounded theory, Interview method, Mathematical statistics were used.

Results and conclusions

Based on grounded theory, this study analyzed the factors affecting the elderly's search behavior for traditional sports health information in major public health emergencies and obtained 5 main areas and 12 secondary areas of influencing factors through interview induction. And the influence factors of each major field also influence each other.

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Understandings of Martial Arts Culture for Chinese Nation

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Short Abstract

This article introduces the primary beliefs about military strategist, Taoism, Confucianism, Buddhism and traditional Chinese medicine that have influenced Chinese people for thousands of years, particularly in related to traditional martial arts. These cultural connotations remain important for Chinese people who like martial arts. Over a long period, Chinese people have integrated these philosophies to form the basis of their daily life. Although they agree that martial arts contain a lot of traditional Chinese culture, a unique feature about martial arts culture has formed among the Chinese from this integration. From this, the people really feel the flavor and charm of Chinese culture of martial arts.

Keywords: Cultural connotation; martial arts; Confucianism; Buddhism; Taoism

Introduction

Military strategist, Taoism, Confucianism, Buddhism and traditional Chinese medicine that have influenced Chinese people for thousands of years, particularly related to traditional martial arts. These cultural connotations remain important for Chinese people who like martial arts. Over a long period, Chinese people have integrated these philosophies to form the basis of their daily life.

Objectives

The goal of this article is to find the reason that how the unique feature about martial arts culture was formed among the Chinese culture's integration.

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Methodology

Applying literature and methods of summary, this paper studies the relationship between martial arts' culture and Chinese traditional culture.

Results

Military strategist, Taoism, Confucianism, Buddhism and traditional Chinese medicine influenced Chinese views of martial arts practice and it makes martial arts have a strong traditional cultural color.

Discussion

Although there are diverse beliefs about martial arts, over thousands of years the main philosophies and religions of traditional Chinese culture have integrated after the Neo-Confucianism of the Song and Ming Dynasties, which made the traditional culture goes deep into the people. However, parochial prejudice is its biggest drawback. It was in the Ming and Qing dynasties after the formation of Neo Confucianism that Martial arts culture was fully mature. It is precisely because martial arts grew up in such a cultural atmosphere that the traditional martial arts circles have the bad habits of arrogance, egoism, mutual opposition, mutual exclusion, mutual slander and mutual struggle.

Conclusion

Confucianism, Buddhism and Taoism have different influences on martial arts culture, they all point to the same goal -- "neutralization", which reflects the characteristics and personality of martial arts culture of "no contention", and the orientation and implication of pursuing internal harmony rather than external competition. Learning the cultural connotations that emerge from Taoism, Confucianism, and Buddhism is an important way that helps MA professionals understand Chinese culture and its people, in order to meet the needs of the people looking forward to learning martial arts.

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Pseudo-Anger: the Media to Create Courage through Practicing Martial Arts

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Short Abstract

Dan (胆 courage in English) was one of the requirements for Wushu learners, because Wushu was taken basically as a skill to fight when firearms were not widely used. With the advancement of civilization, especially street fighting is forbidden by laws, the values of Wushu have been reoriented and the combating movements have been reformed so that today's Wushu becomes a sort of gorgeous stage performance or health-promotion exercise, or anything else but a fighting skill. This change is currently criticized by commons and scholars, which also make us ponder how to rejuvenate the combativeness of Wushu. The experience legacy of traditional Wushu masters believes that the prioritized necessity to fight is dan (胆 courage), the second is li (力 strength) and the third is kungfu (功夫 skill achievements). Relatively, the latter two necessities have got more research, but the first has got less, possibly because dan involves violence. In teaching reality, we indeed find that many beginning learners misunderstand dan. Therefore, in this paper we first explain dan from both social and physiological perspectives, distinguishing Wushu dan from that in other fields. Then, we analyze the traditional approach which is named as pseudo-anger to cultivate dan. We find that Wushu dan has profound social and physiological meanings, which should be understood correctly by Wushu learners. Otherwise, dan may be a trouble maker. In addition, the cultivation of dan must be executed in movements and rivals cannot be absent from practitioners' minds while practicing.

Keywords: Wushu; dan; pseudo-anger; violence; social interpretation; rival.

Introduction

Skill, courage and morality, which can also be called the core qualities of martial arts, are like the three driving carriages to ensure the healthy development of Wushu. In the existing Wushu literature, there are many researches done on skills and morality, while there are few studies on courage (Dan 胆 in Chinese language. The term dan is preferred hereinafter in this paper for the better understanding of Chinese characteristics of Wushu). However, in practice, whether it is traditional martial arts or modern combats, the practice of dan is very important. As the traditional boxing proverb says: the prioritized necessity to fight is dan (courage), the second is li (strength) and the third is kungfu (skill achievements). It can be seen that dan is the prioritized requirement for martial arts learners. In order to explore the connotations and denotations of dan and effectively convey the essence of martial arts, this

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paper tries to analyze the dan of martial arts from the aspects of sociology, physiology and psychology.

Objectives

The objective of this paper is to explore the connotations and denotations of Wushu dan, to revive the combativeness of Wushu, and at the same time to guide Wushu learners to cultivate courage for both individual and social benefits.

Methodology

The main method of research is a content analysis of classical martial arts documents and specialized literature, which is complemented by a qualitative method i.e., the author's long-time participant observation of Wushu environment. The theoretical perspective is based on the humanistic theory of martial arts, and the sociology and anthropology of martial arts.

Results

The connotations and denotations of Wushu dan become more transparent. The violence and aggressiveness of Wushu practicing is led to a higher-level self-cultivation theoretically. In practice, pseudo-anger is presented and proved as an effective approach for Wushu practitioners to create courage while fighting against rivals.

Discussion

Physiologically, Wushu dan is different from the gallbladder. Psychologically, dan is different from fearlessness; and sociologically, dan is different from courage. Wushu was, is and will be an art of combat. Without combativeness, Wushu is called the art of dance or the art of witchcraft. The creation of dan is the prioritized necessity for the combativeness of Wushu. However, dan must be understood correctly and cultivated properly.

Conclusion

The interpretations of the meanings of dan must be upgraded with the times. Dan is not a matter of personal life and death, but a belief of self-cultivation. Dan can be created physiologically, psychologically and sociologically as well.

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The Impact of Overseas Audience's Media Contact Behavior on the International Communication Effect of Chinese Martial Arts

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Short Abstract

This paper synthesizes a comprehensive index of communication effects on the basis of the framework of micro international communication effects of martial arts. The following dimensions: monthly exposure frequency towards to martial arts information, martial arts information contact time and the number of media contact types, are used to analyze media contact behavior concepts. Mediating behavior models are used to explore the impact of media contact behavior on the martial arts communication effect of overseas audiences with different education levels. The results show that the four media contact behavior indicators are positively related to the communication effect of martial arts. Moreover, the exposure time of martial arts information, the number of traditional media exposure types and the number of new media exposure types on the Internet relative to the monthly frequency of martial arts information exposure have different and significant effects on influencing factors of martial arts communication behaviors.

Keywords: media contact; communication effect; martial arts; comprehensive index.

1. Introduction

The communication effect is one of the most valued and most fruitful research areas in media and communication studies[1](p357), As Dennis McGuire said, Most (even most) research on mass communication theory is a matter of effect[2], because the study of the communication effect not only tests the realization degree of communication behaviors, but

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also adjusts the content of communication, communication strategies and communication channels according to the feedback of communication effects[3](p227). Regarding the research on the international communication of martial arts, most research focus on strategies, countermeasures and paths of martial arts communication [4,5], and transformation in the diffusion process [6] , but the communication effect of internationalization of martial arts is rarely involved.

On July 26, 2019, fourteen Chinese administrative commissions, including the General Administration of Sports of the People's Republic of China jointly issued the Martial Arts Industry Development Plan 2019 to clarify the international development strategy of martial arts. A few months later, on September 1, 2019, the Chinese General Office of the State Council issued the Outline for the Construction of a Powerful Country in Sports 2019, which clearly pointed out the implementation strategy of Chinese martial arts going global, including governments at all levels, ministries and commissions directly under the State Council to set the Olympic requirements as guidelines to improve the rules and standards of martial arts competitions and make the martial arts as an official Olympic events soon. With the policies of 'Cultural Going Out' or 'Going Global' that the Chinese central government has been advocating in recent years, the Ministry of Culture and Tourism of the People's Republic of China has established 36 Chinese Cultural Centres worldwide as of December 2019 [7]. Meanwhile, the Confucius Institute Headquarters (Hanban) has also established 541 institutes, 1,170 primary and high school teaching classrooms and 5,665 teaching sites across 162 countries and regions [8].

In the context of the implementation of the Chinese martial arts "going out" strategy, it is necessary to conduct "precise" measurement and evaluation research on the effect of international martial arts communication, and to explore its influencing factors and mechanisms. Based on the "Three Layers Theory" of martial arts culture, the "Social Categories Theory" of audience theories, and the "Micro Theory" of communication effects, this study builds a micro-theoretical model of martial arts cultural communication effects. This research commissioned Qualtrics Survey Company to use the ESOMAR standards online sample database to conduct an online survey, which covered 7,724 respondents in eight countries (including the United States, Germany, Japan, Russia, Turkey, India, Brazil, and South Africa). The survey explored the international communication effects of Chinese martial arts, especially focusing on the relationship between the impact of audience media exposure and communication effects.

2. Research Framework and Hypothesis

2.1 Research framework

By adopting the following three theories – the audience theory, the theory of communication effects, and the layered theory of martial arts culture, this research builds a micro-theoretical framework based on 7,724 respondents' perceptions toward the international communication effects of Chinese martial arts. The influence of martial arts on the spread of Chinese martial arts culture is measured and analyzed from three aspects: awareness of martial arts culture ("know" or "not"), attractiveness (degree of love/interest), and behavioral power (presence or absence of behavior, frequency of behavior, and magnitude of

behavior). By doing so, this research is able to explore the relationship between media contact behavior and communication effect and construct a comprehensive index of the three-dimension of the micro communication effect of martial arts culture.

The constructed evaluation index system of micro communication effects (Figure 1) consists of a target layer (the effect of international communication of Chinese martial arts), three first-level indicators (the recognition of martial arts culture, the attractiveness of martial arts culture, and the behavior of martial arts), nine secondary indicators (A1 martial arts material cultural awareness, A2 martial arts system cultural awareness, A3 martial arts spiritual culture awareness, B1 material cultural attraction of martial arts, B2 system cultural attraction of martial arts, B3 spirit cultural attraction of martial arts, C1 martial arts information contact behavior, C2 martial arts technical training behavior, C3 martial arts cultural consumption behavior, twenty-one three-level indicators (A11 martial arts equipment cognition, A12 martial arts landscape cognition, A13 martial arts boxing cognition, A14 martial arts celebrity cognition, A21 martial arts traditional ritual cognition, A22 martial arts organization and event cognition, A23 martial arts moral cognition, A31 martial arts ideological cognition, A32 martial arts films cognition, B11 martial arts equipment attraction, B12 martial arts landscape attraction, B13 martial arts boxing attraction, B14 martial arts celebrity attraction, B21 martial arts traditional ritual attraction, B22 martial arts organization and event attraction, B23 martial arts moral attraction, B31 martial arts ideological attraction, B32 martial arts films attraction, C11 martial arts information exposure monthly average number, C12 martial arts information exposure duration, C13 number of traditional media types, C14 number of new media types, C21 number of martial arts boxing practices, C22 numbers of martial arts week training sessions, C23 martial arts training duration, C31 martial arts books purchase volume, C32 martial arts crafts and souvenir purchases volume, C33 martial arts clothing and equipment purchases volume, C34 number of purchases of martial arts movies and performances).

2.2 Research hypotheses

Media contact is a key link in the spread of martial arts culture. The behavior of audiences when they contact and use specific media, which is expressed in the manner and frequency of contact [9]. In order to explore the different manifestations of media contact behavior and the mechanism of its communication effects, this research further divides media contact behavior into “monthly exposure frequency towards to martial arts information”, “martial arts information contact time” and “numbers of media contact types”. As media dissemination mainly includes traditional mass media and the new media [10] (p387), the number of media contacts is divided into the number of traditional media contacts and the number of new media contacts.

This research further analyzes the relationship between four variables – the monthly exposure frequency towards to martial arts information, the exposure time of martial arts information, the number of traditional media contact types, the number of new media contact types, and the international communication effects of martial arts on the Internet, then proposes eleven research hypotheses.

2.2.1 The Impact of Monthly Exposure Frequency Towards to Martial Arts Information via



Media on the Communication Effect

The frequency of media contact is one of the important indicators used to investigate the frequency of audience use of different media. Much of studies have confirmed that media contact frequency is an important independent variable in the study of communication effects [11,12,13,14,15], for example, media contact frequency has negative or positive correlation with audiences' behavior. Thus, an assumption is shown as follows:

H1: The frequency of monthly contact with martial arts information exposed by the media is positively related to the effect of international communication of martial arts.

2.2.2 The Impact of Exposure Time of Martial Arts Information on the Communication Effect

Media contact time is the basic yardstick for understanding the effect of media communication [16]. The communication effect depends on the length of attention of the audience to the information. Therefore, the contact time of the martial arts culture of overseas audiences is an important evaluation index of media contact behavior, and it is also an important indicator to evaluate the effect of communication [17,18]. It is generally believed that the longer the media contact time is, the more obvious its propagation effect will be. And the audience's attention to information is more important than the frequency of media exposure. Combined with the above discussion, the following hypotheses are proposed:

H2: There is a positive correlation between the contact time of martial arts information and the communication effect of martial arts.

H3: The variable of contact time of martial arts information is more useful in evaluating the communication effect of martial arts than the variable of monthly exposure frequency towards to martial arts information.

2.2.3 The Impact of the Number of Media Contact Types on the Communication Effect

With the development of media technology, new media has largely changed the pattern of traditional communication. Yet Zhang Kun and Wang Chuangye [19] believe that no matter how the media communication method evolves, in order to expand the communication effect and achieve the international communication effect, it is necessary to implement the multi-dimensional diversification of "strategic communication". Zhan Zheng [14] believes that the implementation of the media diversification strategy is conducive to the display of China's positive image in the world, and he indicates that the more types of media contact, the better the diffusion effect. Therefore, the hypotheses are proposed as follows:

H4: The numbers of traditional media contacts and new media contacts are both positively related to the effect of international martial arts communication.

H5: The number of new media contact types is more useful in evaluating the effect of international martial arts communication than the number of traditional media contact types.

2.2.4 The Impact of the Interaction Between Education Level and Media Exposure Behavior Indicators on the Communication Effect

Although this study mainly focuses on the influence of media contact behavior on the communication effects of martial arts, Yu Guoming [20] believes that the characteristics of diversification of different communication channels are easily affected by factors such as educational background and income. Other studies have found that online literacy determines how much knowledge people learn from new media resources and communication effects [21]. Therefore, the contact behavior of both traditional media and new online media is subject to the audience's personal media literacy. The use of media literacy is mainly affected by the education level of the audience. Selwyn & Gorard considers education level to be an important factor in determining people's media usage patterns and attitudes of using new media [22]. In this sense, will the variable of education level affects the performance of other indicators such as monthly frequency towards to martial arts information contact, the time of martial arts information contact, the number of traditional media contact types, and the number of new media contact types? Is there any interaction between these four indicators of media contact behavior and respondent's education level in terms of the communication effect?

Based on the above analysis, the hypotheses are as follows:

H6: The monthly exposure frequency towards to martial arts information has an interactive relation with the education level on the international communication effect of martial arts.

H7: The contact time of martial arts information has an interactive relation with the education level on the international communication effect of martial arts.

H8: The number of contact types of traditional media has an interactive relation with the education level on the international communication effect of martial arts.

H9: The number of contact types of new media has an interactive relation with the education level on the international communication effect of martial arts.

H10: The monthly exposure frequency towards to martial arts information and the contact time of martial arts information have interactive relations with the education level on the international communication effect of martial arts.

H11: The numbers of contact types of traditional media and new media, and the education level have an interactive effect on the international communication effect of martial arts.

3. Research Methodology

3.1 Data Collection and Analysis

Online survey is an important method for obtaining data. In order to ensure the validity of the data, a survey was designed for the demographic characteristics of eight countries,



including the United States, Russia, Germany, Japan, India, Brazil, Turkey, and South Africa (Quota). This research commissioned the Qualtrics Survey Company to conduct questionnaires using the ESOMAR standard online sample library.

3.2 Comprehensive Index Construction

According to the micro-theoretical framework of the international communication effect of martial arts culture, the communication effect includes three dimensions: cognition, attractiveness, and behavior. However, in order to facilitate relevant research on media contact behavior and communication effects, this study draws on the Handbook on Constructing Composite Indicator: Methodology and User Guide, which is published by the World Economic Cooperation and Development Organization (OECD) and the European Commission Joint Research Center, to synthesize the comprehensive index for the international communication effect of Chinese martial arts culture [23].

3.3 Verification method

According to the micro-research framework of the effect of international martial arts communication, the use of cross-section data to verify the effect of international martial arts communication must meet two prerequisites:

3.3.1 Must contain three main variables: media contact behavior, comprehensive index of communication effect, and adjustment factors (including education level, family income level, etc.).

3.3.2 The media contact behavior needs to be analyzed concerning the interaction with the adjustment variables to clarify its impact on the dependent variable (composite index of transmission effect). In other words, it is not enough to prove that there are differences in communication effects between groups with different educational levels. It is necessary to further discuss whether this difference is affected by media contact behavior (media contact and frequency of use). This paper will combine the verification methods of the two fields to comprehensively discuss the main effects of different media contact behavior indicators and their interaction with education.

3.4 Variable Measurement

3.4.1 Dependent Variable

Comprehensive index of the international communication effect of martial arts. The international communication effect of Chinese martial arts is measured from three dimensions: overseas audiences' awareness of martial arts culture (know or not), the attractiveness (degree of love/interest), and the behavior (presence or absence of behavior, frequency towards to behavior, and magnitude of behavior). In order to explore the relationship between media contact behavior and communication effects, this study builds a comprehensive index of the micro communication effects of martial arts from these three dimensions.

3.4.2 Control Variables

Demographic variables can predict media contact behavior and the international communication effect of Chinese martial arts to a certain extent. Therefore, in this study, variables such as country, age, gender, income, occupation, and marriage are considered as control variables.

3.4.3 Independent Variables

Socio-economic status of the audience. In the existing literature, the measurement of socio-economic status mainly uses education, income, and occupation indicators, and the most commonly used indicator is education [24]. This research draws on this method and uses education level to measure socio-economic status.

The monthly contact frequency towards to martial arts information. The corresponding question is designed as "the average number of times you have contacted martial arts information in the past year" with the options of 0, 1-2 times, 3-4 times, 5-6 times, 7 times and more. The independent variable ranges from 0-4.

Martial arts information contact time. The corresponding question is designed as "the average time you spend when you are in contact with martial arts information". The options correspond to 10 minutes or less, 10-20 minutes, 20-30 minutes, 30 minutes and more. The independent variable ranges from 1-4.

Number of traditional media contact types, which refers to the types of traditional media used by respondents who have contacted with martial arts information to obtain relevant information. The options include newspapers, magazines, books, television, radio, movies, and advertising.

Number of new media contact types, which refers to the types of online channels for respondents to obtain relevant information about martial arts. The new media contact types include: microblogs (such as Twitter, Weibo, etc.), instant messaging tools (such as skype, QQ, WeChat, etc.), online video and broadcasting websites (such as YouTube, Youku), social networking sites (eg Facebook, Q-zone), RSS news subscriptions (such as news/blog subscription), Wikipedia, personal blogs, local search engines (such as Google), Chinese search engines (Such as Baidu), electronic libraries.

4. Synthesis of comprehensive index of international communication effect of martial arts

4.1 Establishment of the Evaluation System for the International Communication Effect of Martial Arts

4.2 Normalization of evaluation indicators

4.3 Determining the Index Weight of the Evaluation for the Communication Effect of Martial Arts

4.4 Synthesis of Comprehensive Index of Martial Arts Communication Effect

5. Validation of research hypotheses

Taking country, gender, age, marriage, occupation, income, education as control variables;



taking monthly exposure frequency towards to martial arts information, exposure time of martial arts information, number of traditional media exposure types and number of new media exposure types as independent variables; taking education level * martial arts monthly frequency towards to information contact, education level * contact time of martial arts information, education level * number of traditional media contact types, education level * contact type of new media on the internet, education level * monthly exposure frequency towards to martial arts information * contact time of martial arts information, education level * number of traditional media contact types * the number of new media contact types as interactive variables. The result is shown in Table 10 after conducting multi-level regression analysis on the comprehensive index of Communication effects.

After controlling the influence of demographic variables on the effect of internationalization of martial arts, the independent variable can explain 35.2% of the total variation of the dependent variable ($p < 0.001$). Among them, the variable with the strongest ability to predict the effect of martial arts international communication is the number of traditional media exposure types ($\beta = 0.237$, $p < 0.001$), followed by the monthly frequency towards to martial arts information exposure ($\beta = 0.234$, $p < 0.001$). The number of media contact types ($\beta = 0.233$, $p < 0.001$), and finally the contact time of martial arts information ($\beta = 0.149$, $p < 0.001$). Through statistical analysis, one, the higher the monthly frequency towards to martial arts information exposure for overseas audiences, the higher the comprehensive index of its communication effect, and there is a positive correlation between the monthly frequency towards to martial arts information exposure and the international communication effect of martial arts, which proves the hypothesis H1; 2. The longer the contact time of martial arts information, the higher the comprehensive index of its communication effect. There is also a positive correlation between the contact time of martial arts information and the international communication effect of martial arts. This also proves the hypothesis H2. The more types of media and overseas audiences have been in contact for several months, the more it will help to improve the effect of international martial arts communication, and it is assumed that H4 has also been proven. At the same time, the above data further shows that the number of traditional media contact types has a greater ability to predict the effect of international martial arts communication than the number of new media contact types on the Internet, negating the assumption H5. The ability of martial arts information exposure monthly frequency to predict the effect of martial arts international dissemination is greater than the time of martial arts information exposure, negating hypothesis H3.

Through statistical analysis, let's explore the influence of interaction variables on the international communication effect of Chinese martial arts. Table 10 shows that the total variation of each communication variable can explain the effect of communication is 0.66% ($p < 0.001$). There is no interaction effect for the internationalization of martial arts communication (the hypothesis H8 is denied). There is interaction between other media's contact behavior parameters. Firstly, among them, the education level and monthly exposure frequency towards to martial arts information have the greatest interaction effect on the

comprehensive index of martial arts internationalization communication effect $\beta = 0.251$, $p < 0.001$). Secondly, the education level and the number of contact types of new media on the Internet has an interactive effect on the effect of martial arts internationalization ($\beta = 0.223$, $p < 0.001$). There was interaction ($\beta = -0.102$, $p < 0.05$). The education level, monthly exposure frequency towards to martial arts information and the exposure time of martial arts information also interacted with the comprehensive index of martial arts international communication effects ($\beta = -0.064$, $p < 0.01$). At the same time, there is an interactive effect on the comprehensive index of the international communication effect of Chinese martial arts ($\beta = -0.197$, $p < 0.001$). So, Hypothesis H6, Hypothesis H7, Hypothesis H9, Hypothesis H10, and Hypothesis H11 have all been proven.

Further combining the main effects of the respective variables on the effect of internationalization of martial arts analysis, this research finds that although the number of traditional media exposure types has a significant effect on the effect of international communication of martial arts, it has the same effect on audiences with different educational levels (that is to say, there is no difference in the amount of improvement in the effect of international communication of martial arts by groups with different educational levels). Thus, the number of traditional media exposure types will not affect the communication effect of martial arts produced by differences of education levels. The contact time of martial arts information and the number of new media contact types also have significant impacts on the effect of international martial arts communication, but they have different effects on groups with different educational levels. For example, the β coefficient (the interaction between the number of new media contact types and the education level) of the return of martial arts internationalized communication effects is positive, indicating that groups with higher education levels can obtain better martial arts communication effects from the number of new media contact types, thereby increasing the difference in communication effects among audiences with different education levels. The interaction variable between martial arts information contact time and the education level has a negative β coefficient on the return of martial arts international communication effect, indicating that audiences with lower education levels can improve the communication effect from martial arts information contact time, thereby reducing the effect of communication among the audiences with different education levels.

In short, the education level significantly affects the respondent's monthly exposure frequency towards to martial arts information, the exposure time of martial arts information, the number of traditional media exposure types, and the number of new media exposures, but it should be noted that only the exposure time of martial arts information, the number of traditional media exposures, and the number of new media exposures could significantly predict the international communication effect of martial arts. The monthly exposure frequency of martial arts information has no significant effect on the international communication effect of martial arts. Therefore, the education level can be adjusted by the time of martial arts information contact, the number of traditional media contact types, and the number of new media contact types. The monthly exposure frequency towards to martial arts information is not an intermediary variable between education and



communication effects.

6. Conclusion

6.1 This study conceptualizes media contact behavior into four indicators: the monthly exposure frequency towards martial arts information, the contact time of martial arts information, the number of traditional media contact types, and the number of new media contact types. Studying the role of media communication effect is to better understand the influence mechanism of media contact behavior on martial arts communication effect, thus taking a tentative step toward integrating media contact behavior with the international communication effect of martial arts.

6.2 The research results show that the improvement of martial arts information monthly contact time, martial arts information contact time, traditional media contact types, and new media contact types can improve the international communication effect of martial arts. In terms of the relationship between education level, media contact behavior, and the international communication effect of martial arts, no interaction was found between the education level and the number of traditional media contact types. The number of traditional media contact types had no significant impact on the communication effect among audiences with different education levels. This may be because the choice of traditional media does not require a high degree of education background, while new media requires a relatively high degree of education background.

6.3 From the perspective of media contact behavior, the impact of socio-economic status indicators on the international communication effect of martial arts is achieved through mediating variables, such as the contact time of martial arts information, the number of traditional media contact types, and the number of new media contact types, which provide a new perspective for us to understand the formation and mechanism of the international communication effect of martial arts with the context of different media contact behaviors.

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Stances, balances and footwork in the pattern of the old Polish martial art Signum Polonicum: combat with the hussar sabre and short stick

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Short Abstract

The old Polish fencing in the 16 to 18th centuries displays a plethora of techniques; hence the usage of an equally opulent palette of footwork, inseparably entangled with body stances and balancing principles. The analysis of our core fencing treaty „On fencing” by Michał Starzewski, a 19th century Polish master fencer made by GM Dr. Zbigniew Sawicki and

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almost four decades long practice with numerous disciples bring to light versatility of our martial art, proving that this heritage makes an indispensable element which adds up to the picture of Hussars and their combat manner.

Keywords: sabre; fencing positions; hussars; HEMA; sport fencing.

Introduction

The article presents selected elements of combating technique in the old Polish martial art Signum Polonicum, namely basic stances, balance and footwork principles in a comparative approach to some of the presently recreated historical fencing systems.

Objectives

Presentation of combat elements specific for the old Polish martial art and their comparison to corresponding historic fencing systems practiced nowadays.

Methodology

Analysis and discussion of period fencing manuals and instructions, available video records, experimental interpretation of historical fencing techniques.

Results

The system of old Polish sabre fencing is very complex; it clearly differs from contemporary sports fencing or from the duel systems of reconstructed historical fencing that often refer to it.

Discussion/Conclusions

Emergence of sports rivalry, most notably recrudescence of the Olympic idea, additionally burdened with legal changes in the 20th century led to the utter shift of fencing paradigm (i.a. from domination over the opponent towards the exclusionary point system) which in consequence narrowed down all the modular fencing system elements to those required for the sole purpose of scoring said point. Usage of the old Polish martial arts movement system with sabre and short stick allows to re-create a fencer with the most likely resemblance to a 17th century Hussar. Diversity of technical solutions requires further in-depth comparative study of the subject.

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“I’ve never seen women graduating with me”: A phenomenological study based on the experience of Brazilian Martial Arts practitioners

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Short Abstract

The work intends to identify and understand, from a phenomenological perspective, the first-person perception of situations that limit the participation of Brazilian women in the Martial Arts and Combat Sports (MA&CS) environment, caused by gender differences. Interviews with 16 Brazilian women practicing MA&CS were recorded, transcribed and analyzed under a phenomenological perspective. Four categories describe perceived limitations: experience with stereotyping (1), fixed gender roles (2), need to be highly competent (3), and objectification (4). Reflecting the literature, the results suggest the

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intercontinental condition of gender inequality. It is suggested that psychological knowledge and intervention in MA&CS environments can reveal inadvertent and thoughtless discriminatory behavior, in order to direct policies and incentives for greater inclusion of women in the practice of Martial Arts.

Keywords: gender equality; woman, Martial Arts & Combat Sports; Sport Psychology

Introduction

ONU Women considers sport to be one of the driving forces in fostering gender equality.* The International Centre of Martial Arts for Youth Development and Engagement (ICM-UNESCO) it has as its prerogative the insertion, maintenance and consolidation of women in the fighting environment, which shows that Martial Arts and Combat Sports (MA&CS) are mostly a male space. A dominant conception that the strength and vigor of MA&CS are not appropriate for female bodies hinders gender equity (OLIVEIRA et al, 2021). To face the issue, it is important to know how experienced women in the practice of MA&CS perceive their gender condition in these environments.

Objectives

To identify and understand, from a phenomenological perspective, the first-person perception of situations that limit the participation of Brazilian women in the AM&CS environment, caused by gender differences.

Methodology

Interviews under suspensive listening were audio-recorded and transcribed with an intentional sample composed of 16 female Brazilian MA&CS practitioners of modalities such as BJJ, Aikido, Karate, Judo, who train in mixed-sex practice. The phenomenological analysis was carried out through intentional crossing, identifying life experiences that express the limits perceived by them.

Results

The barriers to female participation identified were grouped into 4 categories: experience with stereotype (1): sports and/or modalities that are gender-preferred, that is, considered male or female. Women are considered biologically fragile and underestimated regarding the possibility of income within the fight; fixed gender roles (2): women are delegated the status of caregiver, home and family, with the expectation that MA&CS conflicts with dedication to the home; need to be highly competent (3): defines that women need to have a high degree (increased in the skill level, certified by the coaches) so that there is not so much focus on gender markers; objectification (4): The objectified, sexualized and disrespected woman's body in training situations, generates embarrassment and even giving up on the practice of sports.

Discussion/ Conclusion

The results reflect environmental and personal challenges for the inclusion of women already mentioned in the literature (CHANNON, 2013) and by the ICM-UNESCO: male



dominance in martial arts culture, sexual harassment, lack of self-confidence, lack of time. This suggests the intercontinental character of persistent gender inequality and the need to re-encode MA&CS spaces, their sociocultural values and hierarchical systems (DI PIERRO, 2007). In this sense, it is suggested that psychological knowledge and intervention in MA&CS environments can reveal inadvertent and thoughtless discriminatory behavior, in order to direct policies and incentives for greater inclusion of women in the practice of Martial Arts, especially in Brazil, country under development.

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Kyudo Manual Vol. 1: regarding the Shahō-Kun and the Raiki-Shagi

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Short Abstract

This research aims to read the epigraphs poems which open the Kyudo Manual vol. 1 (1992, ANKF) in line with its first edition historical context. As this publication provides the main source for the teaching-learning process in the international kyūdō community, we intend to see the Manual's given relevance to the two fragments presented as epigraphs and entitled Raiki-Shagi and Shahō-Kun. The Allied Occupation of Japan (1947-1952) and its aftermath are presented as the historical context behind the publication of the first edition (1953), and the two epigraphs are seen as both an attempt to correspond to the educational reforms that take place and also to resignify the Confucian traditional values.

Keywords: budō; kyūdō; Allied Occupation of Japan; educational reforms.

Introduction

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The purpose of the *Kyudo Manual Vol. 1* (1992) as stated in the preface to the first Japanese edition (1953) is “to outline a standardization of the fundamental principles of Kyudo that will function as a comprehensive reference source for all” (ANKF, 1992. p. 6). Also, there is a warning about two aspects of *kyūdō* that must be brought together for us to comprehend the *kyūdō* in our present times (*op. cit.* p. 21).

On the one hand, the “sport aspect”, which has its emphasis on technique, competition, and hitting the target; and the “spiritual aspect” which points to a “moral code and etiquette”. Faced with the need to unite both aspects as “braided into one rope” (*op. cit.* p. 22), two texts—with different production dates from the *Kyudo Manual* and its first edition (1953)—are presented as resources to achieve the unity mentioned above, and present as epigraphs of the *Kyudo Manual vol. 1* (1992).

Objectives

An investigation of the publication context of the first edition (1953), and; A reading of the epigraphs of the *Kyudo Manual vol. 1* (1992) entitled *Shahō-Kun* and *Raiki-Shagi*, regarding how they reframe traditional values and establish a sports practice.

Methodology

To cover the years of the Allied Occupation of Japan and its educational reform we choose revisionist criteria about the Allied Occupation of Japan: Kazuko Tsurumi (1970), Herbert P. Bix (2001), John W. Dower (1979, 1986), and Howard B. Schonberger (1989). To the poetic fragments, the central bibliographies on *kyūdō* were read, namely the *Kyudo Manual vol. 1* (1992), Onuma (1992), and Hartman (1996).

Conclusion

In the wake of the events of World War II, education was seen by the Allied Forces as a central element in Japan's transformation from an expanding military empire to a modern democracy (as seen in Dower, 1979, 1986; Schonberger, 1989). Japanese education in the prewar period was seen as an instrument for national integration and military conquest, as seen in Tsurumi's (1970 p. 99-138) insightful observation, Americans who landed in Tokyo Bay after the Pacific War encountered a population that had experienced an intense “socialization for death”.

In the year 1953 of the publication of the first edition of the *Kyudo Manual Vol. 1*, Japan had just regained its political sovereignty, once taken over by the Occupation of Allied Forces. Although the objectives of this occupation have had the motto of demilitarization and democratization, having its expression in the Japanese Constitution of 1946, which commits Japan to a compulsory state of peace. The resumption of traditional activities, like *kyūdō*, was only possible after the peace negotiations and is likely to be seen as a neocolonial revolution (Dower, 1979. p. 185-206), this is the



meaning we recover for the *Kyudo Manual vol. 1* (1992) in this research.

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Sources of anxiety among silat athletes based on grading system

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Short Abstract

Anxiety is multidimensional in nature with both cognitive and somatic components, which can deteriorate athletes' performance. High skill athletes are well-known for lower anxiety levels. However, to date there has been no attempt to examine sources of anxiety among Silat athletes. Most of the previous researches focus on popular sports, while ignoring sports based of culture. Therefore, the main aim of the study was to describe and compare the sources of anxiety among different categories of Silat athletes. Data was collected from 101 Silat athletes using Sources of Anxiety questionnaire, which measure high hope, fear of loss, perception of sport events as very important, negative evaluation, fear of injury, knowledge

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of the opposition team, uncertainty, past unpleasant experiences, presence of audience and playing at opposition place. The results showed that black belt level Silat athletes obtained the lowest score on source of Anxiety. Furthermore, white and green belt level Silat athletes exhibit the highest level of sources of Anxiety. Based on the current results, it is recommended that sport psychologists, sport counselors and coaches in Malaysia use the findings to design appropriate coping strategies to deal with anxiety, in order to help white, yellow, red and green belt Silat athletes, to enhance their performance in sports.

Keywords: Sources of Anxiety; white belt; green belt; red belt; yellow belt; black belt.

Introduction

Anxiety is multidimensional in nature with both cognitive and somatic components (Martens, Vealey & Burton, 1990; Jones, 1995; Woodman & Hardy, 2001; Jarvis, 2002; Cox, 2012). Cognitive anxiety is the mental component of anxiety, in which a person experience worries, doubt, unpredictable threatening, negative thoughts, fear of failure, loss of self-confidence and concentration (Nideffer 1993; Cox et al. 1993; Weinberg & Gould, 2019; Bull, 2000; Jarvis, 2002). Concentration as a limited source can deteriorate the athletes' performance if it has been used for worries (Eysenck & Calvo, 1992; Cox et al. 1993; Bull, 2000). Somatic anxiety refers to a person's perceived changes in her or his physiological, such as increase heartbeat, blood pressure and muscle tension (Bull, 2000; Jarvis, 2002, Thatcher, Thatcher & Dorling, 2004), which can deteriorate athletes performance in sport (Weinberg & Gould, 2019; Hatzigeorgiadis & Biddle, 2001).

A few factors have been identified, as the sources of anxiety, of both cognitive and somatic. Initial evidence suggest among the sources of anxiety are fear of injury, presence of audience, past unpleasant experiences, fear of lose, negative evaluation, knowledge of the opposition team, uncertainty, playing at the opposition's place, high hope, and perceived sport events as very important, and specifically, these factors have been identified as the source of anxiety among athletes. Fear of injury has been the main factor which causes high level of anxiety among athletes (Spielberger, 1966; Rotella, 1984; Hanin, 2000). Many athletes have dropped out of sport because fear of injury (Klint & Weiss, 1986; Weiss, Weiss & Klint, 1989; Duda, 1995; Duda & Gano-Overway, 1996). According to the drive theory, the level of anxiety depends on the audience. The presence of an audience can increase noise in arena sports, which can contribute to the levels of anxiety among athletes (Pragman, 1998; Lloyd & Meyers, 1999).

Silat is a martial arts, which consider as an art of self-defense, a fighting art but one that also emphasizes the development of the self, becoming a better person, and serving humanity. In other words, Silat is a combative art of self-defence from the Malay world. Silat tradition is deeply rooted in the Malay culture and dates from the beginning of the Malay civilisation about 2000 years before. In silat grading system the students moves from white, to green, red, yellow and ultimately black. A white belt indicates a novice, whereas a black belt signifies proficiency at various levels.

Researches on sources of anxiety among athletes are very limited, especially on cultural based sports. Most probably fear of injury can be one of the sources of which increase the levels of anxiety among athletes but to date, no research has determined it (Cartoni, Minganti & Zelli, 2005).



Objectives

The aim of this research was to identify the level of anxiety, based on the sources of anxiety among Silat athletes. In other words, the rationale for this study was designed to examine the levels of anxiety among athletes of different skills based on their grading system, which include white, green, red, yellow and black belt.

Methodology

The participants of this study were recruited from Silat athletes. The instrument used for the study was Sources of Anxiety Questionnaire, which comprised of high hope, fear of loss, perception of sport events as very important, negative evaluation, fear of injury, knowledge of the opposition team, uncertainty, past unpleasant experiences, presence of audience and playing at opposition place. The sample consisted of 101 Silat athletes, with grading system of white (N=10), green (N=15), red (N=37), yellow (N= 25). and black (N= 14).

Results

One way ANOVA showed significant differences of sources of Anxiety among categories of Silat athletes, $F(4,101) = 11.217$, $p < .01$ (Table 1).

TABEL 1 : Sources of Anxiety among Silat Athletes

Categories of Silat Athletes	Sources of Anxiety	
	Mean	Value-F
Black	10.1507	11.217*
Yellow	11.0051	
Red	12.2310	
Green	12.7701	
White	15.3147	

* $p < 0.05$

Post-Hoc Tukey Test showed that sources of Anxiety of Black grading Silat athletes were lower than Yellow ($p < 0.05$), Red ($p < 0.05$), Green ($p < 0.05$) and White ($p < 0.05$). Furthermore, the sources of Anxiety among White was higher than Yellow ($p < 0.05$), Red ($p < 0.05$) and Green ($p < 0.05$) grading Silat athletes.

Discussion

The result showed that athletes in the categories skill of Black belt exhibited lower level of Anxiety than categories of Red and Green belt, whereas White belt athletes showed the highest levels of Anxiety. In Malaysia, no research has been done involving these five categories of skill, so this research fails to compare with previous research. However, several researches indicated that low skill of athletes easily can become 'victim' of sources of anxiety than high skill athletes. According to Drive theory, less successful athletes or those who have not mastered their skill perfectly, tend to increase their anxiety level with an audience

present (Weinberg & Gould, 2019; Anshel, 2003). According to Gervis (2000), playing sports outside athletes place also can be a source of anxiety. But in general, high level athletes have more experience playing outside their normal home ground or place than other categories of athletes therefore this source of anxiety has less effect on them. More aptly, research showed high level athletes use higher number of coping strategies than less successful athletes, which reduce their anxiety towards the sources of anxiety (Orlick & Parthington, 1988; Jones & Hardy, 1990; Dale, 2000; Park, 2000; Jarvis, 2002). Therefore, Black belt athletes show less anxiety towards sources of anxiety than Yellow, Green, Red and White belts athletes.

Conclusion

The findings of the research determined that there are differences in the level of sources of Anxiety, showed by different categories of Silat athletes based on their belts. These differences were related to their level of skill. The results showed that Black belt grading Silat athletes exhibited lower levels of Anxiety than other belt athletes. Low sources of anxiety levels are very important in high sport performance. Sport psychologists, sport counselors and coaches should use the present findings to recommend coping strategies to reduce Anxiety on White, Green, Yellow and White belt level athletes to increase their level of performance.

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Fighting Arts on Social Media: Based on the example of YouTube

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Short Abstract

YouTube has become the dominant video platform around the world and an important location for trends and controversy in today's new media environment. In its relatively short history, it is also the subject of scientific debates related to the politics, economics and culture of new media — in particular, the "participatory turn" associated with partial business models of Web 2.0 media. However, as the fastest growing website in Internet history, YouTube also remains the default video site and the prototype of all similar sites that may appear. Establishing a clip culture that stays ahead of cinema and television, this video distribution platform has the broadest moving image culture repository to date. The obtained results showed the diversity of communication methods and media genres used for this purpose. In the analyzed channels, no differences in the technical means used and the

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duration of individual audiovisual materials were indicated.

Keywords: new media, martial arts, communication

Problem Identification

YouTube has become the dominant video platform around the world and an important location for trends and controversy in today's new media environment. In its relatively short history, it is also the subject of scientific debates related to the politics, economics and culture of new media — in particular, the "participatory turn" associated with partial business models of Web 2.0 media. However, as the fastest growing website in Internet history, YouTube also remains the default video site and the prototype of all similar sites that may appear. Establishing a clip culture that stays ahead of cinema and television, this video distribution platform has the broadest moving image culture repository to date (McQuail 2007).

Such media also contain fighting arts content, in many cases offering their own information or "digitized" versions of it. They are placed, among others on the mentioned YouTube. Text materials present there are enriched with their graphic and audiovisual versions, made available to the full or limited extent (depending on the level of access purchased, if applicable). The analysis of fifty Polish-language and fifty English-language channels presented below will be an attempt (far from complete) to illustrate the issue at hand. Technical issues and multi-level analysis of the content of selected "new media" were also discussed (Szpunar 2008: 32).

Methodology

The method of content analysis and discourse analysis was used. The presented problem was investigated in terms of quality, using the thematic categories identified earlier.

Results

The obtained results showed the diversity of communication methods and media genres used for this purpose. In the analyzed channels, no differences in the technical means used and the duration of individual audiovisual materials were indicated.

Conclusion

As a conclusion from the research, a summary by Eggo Müller can be cited: „This article's analysis of the quality discourse on YouTube aims at a better understanding of the cultural powers that define YouTube as a cultural space of participation (in fighting arts theme – P.P.). Like in other cultural realms where the professional world and the world of the consuming audience is mediated by a rich, differentiated and powerful amateur culture, quality discourses function not only to create taste hierarchies, but also to professionalize dabblers and novices and make the public and professional world more accessible for them. Users with different backgrounds and interests in YouTube contribute to and maintain this quality discourse. Full, semi-, pre- and post-professionals use YouTube to share and promote their knowledge, and dabblers, novices and amateurs contribute to the same discourse through their questions and comments. As opposed to the era of mass media-with producers on the

one side and consumers on the other-there is a diverse field of positions in the space of participation YouTube creates. From the few tutorials I have discussed in this article, it is obvious that they draw on traditional media aesthetics and cultural conceptions of authorship and publicness, and can thus be characterized as sort of a conservative power working to format YouTube as a space of participation” (in fighting arts theme – P.P.) (2009: 138).

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Practical application of the old Polish martial art prowess: A Polish warrior on the 16 – 17th century battlefield

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Short Abstract

The article presents the old Polish martial art, the ability to master various weapons and the ingherent combat riding, as well as psychophysical preparation through the prism of its practical use on the battlefield in the 16-17th century by Polish warriors. It presents historical sources constituting the basis for showing the above subject. It depicts famous battles as well as little-known skirmishes in which former Polish warriors applied succesfully their martial art acquired through inureous training. This approach to the subject is a peculiar novelty in the literature on HEMA. The article also describes the profiles of several outstanding warriors of the Old Polish and later eras through their achievements on the battlefield. The material for the study was obtained thanks to the analysis of the literature, both from the period (sources from 16-18 centuries) and from the scarce literature on a wide range of topics (monographs, articles in magazines, periodicals or the Internet) dealing with the issue in question. The aim of this article is to draw attention to the problems of practical, historically coherent use of martial art which, to date, seldom has been discussed in the Polish- and not discussed in the English-language literature.

Keywords: sabre; sabre cuts; Signum Polonicum; battles; warriors; martial arts.

Introduction

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The article is an attempt to show the old Polish martial art, the ability to master various weapons and the inherent combat riding, as well as psychophysical preparation through the prism of its practical use on the battlefield in the 16th-17th century by Polish warriors, which was rarely discussed in Polish literature and basically never before in English.

Objectives

By analysis of the available literature and sources, the aim is to show the practical application of the skills acquired during many years of practicing old Polish martial arts by Polish warriors on the battlefield in the 16th-17th century.

Methodology

Analysis of the available literature, both from the period (16 to 18th century) and limited literature on a wide range of related topics (monographs, press articles, magazines, the Internet).

Results

The results show a complementary picture, (consistent with historical material) of the practical application of various skills of the old Polish martial art on the battlefields and skirmishes in the 16 - 17th centuries.

Discussion

The article aims to draw attention to the issues of practical application of the skills acquired while practicing the Old Polish martial art, so far rarely discussed in Polish literature and practically unknown to date in English literature and to encourage further research in this field.

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Taijiquan, genius loci and tourism: An ethnographical point of view about Chenjiagou, Henan province, China (2009-2018)

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Short Abstract

The research analyses some aspects of the recent changes experienced by the Chenjiagou community - a village in inland China, Henan province - under the pressure of accentuated particular tourist flows, attributable to some well-defined conceptual categories as heritage tourism, sports tourism and martial arts tourism. The research analyses the key concepts enunciated by the international literature on martial arts tourism –a branch of sports tourism and of the even broader category of cultural tourism. The result is the illustration of a particular case of martial arts tourism, included in the decade 2009-2018, focused on a village in inland China. Tourists are attracted by the peculiar spirit of the place, genius loci, expressed in the landscape and in the local customs and reinforced by recurring or occasional celebrations. They contributed to the local economic development and urban improvement, by creating an informal network of planetary scale through the common interest in taijiquan.

Keywords: UNESCO intangible heritage; martial arts tourism; participatory observation; spectacularization of tradition; heritage-based development; soft power.

Problem Identification

The research analyses some aspects of the recent changes experienced by the Chenjiagou community - a village in inland China, Henan province - under the pressure of accentuated particular tourist flows, attributable to some well-defined conceptual categories as heritage

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tourism, sports tourism and martial arts tourism.

Methodology

The research analyses the key concepts enunciated by the international literature on martial arts tourism –a branch of sports tourism and of the even broader category of cultural tourism. It combines the indications obtained by a participatory observation in many classes and workshops of taijiquan and images produced by the author himself about urban landscape, events, and celebrations.

Results

The result is the illustration of a particular case of martial arts tourism, included in the decade 2009-2018, focused on a village in inland China.

Discussion/Conclusion

Tourists are attracted by the peculiar spirit of the place, *genius loci*, expressed in the landscape and in the local customs and reinforced by recurring or occasional celebrations. They contributed to the local economic development and urban improvement, by creating an informal network of planetary scale through the common interest in taijiquan.

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The Strategic Planing and Leadership in Seni Gayung Fatani to Promote Malay Silat at International Level

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Short Abstract

Silat is a form of martial art and was used in ancient Malay civilization as a traditional art of war. Many martial arts organizations failed to organize activities due to financial constraints. This is true to most silat organizations which did not have knowledge, leadership and proven governance model or leadership to operate professionally. Pertubuhan Seni Gayung Fatani Malaysia (PSGFM) is the only Malay Silat organization which responsible for addressing the changes needed in silat organization with systematic planning and leadership model due to their achievements and contributions to promote Seni Silat (the art of silat) Malaysia worldwide. PSGFM did not rely to government solely on funding or using political influence

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to support their activities in Malaysia and worldwide. Seni Gayung Fatani is the original type of silat and has been acknowledged as a Malaysian heritage martial art and its curriculum has become the basis for the Malaysian Seni Silat Curriculum (Seni means Arts). Martial arts tourism is a form of cultural tourism. It is a realization of the travel and visit directly connected with the studies and appreciation of martial arts. This paper will review the strategic planning used by PSGFM to promote silat at international level based on the concepts of martial arts tourism.

Keywords: success; combat sports; martial arts; organization achievements

Introduction

Siti Nazariah et al. (2020) stated that as well as heritage and cultural organization that has been transformed towards excellence equivalent of time, the Pertubuhan Seni Gayung Fatani Malaysia (PSGFM) organization is the only Malay Silat organization which responsible for addressing the changes needed in silat organization with systematic planning and leadership model which qualified to be assessed with star rating evaluation developed by Ministry of Sports of Malaysia (KBS). This due to their achievements and contributions to promote Seni Silat (the art of silat) Malaysia worldwide.

Silat is originated from Malaysia (Shapie et al., 2016) while pencak silat is from Indonesia (Maryono, 2000). Silat is different from pencak silat. Silat is based on geometrical line and human anatomy movements (Anuar, 1992). Silat has been listed under the National Heritage Act in 2006 and recognized as the official martial arts in Malaysia. It has left its footprints in the civilizations of many Asian countries such as Indonesia, Singapore, Brunei, and Philippines. But its association and involvement with Malaysian population and culture is so remarkable and so highly acknowledged. Silat was used in ancient Malay civilization as a traditional art of war (Shapie et al., 2016).

Silat or Silat Melayu (Malay Silat) is a form of martial art of the Malay race, who are inhabited the southern part of the Asian continent, stretching along the Malay Archipelago from the Easter Island in the east to Madagascar Island in the west (Anuar, 2008). Although there are not many literatures that directly write on silat, however, there are a lot of literatures in Malay civilization history that shown that this tradition reflects the role of the skilled warriors in silat (Anuar, 1992).

It has been estimated that worldwide approximately 75-120 million children and adults participate in martial arts (Birrer, 1996). Regarding organized sport in particular, martial arts come in second place after soccer and are regarded as one of the most important new trends in sports participation (De Knop et al., 1996) with participation rates in youth martial arts thought to be on the increase (Woodward, 2009).

Martial arts tourism is a form of cultural tourism (Cynarski, 2017). It is a realisation of the travel and visit directly connected with the studies of martial arts (Pawelec et al., 2014). Journeys to practice or to discover more about or to advance awareness of martial arts are a form of cultural, educational and sports tourism (Cynarski & Kubala, 2012). In 'martial arts tourism' the way of self-knowledge and self-realization is bound up with the educational tourism. It is a phenomenon of the travel with a motivation to get to know martial arts, studying, practicing, and teaching them (Cynarski 2012). A specific and distinguishing

feature of martial arts tourism is connecting tourists, places of visits, the context of the travel or the main destination (value and aim) with martial arts or their kind.

This paper will provide the strategic planning used by PSGFM to promote silat based on the concepts of tourism in martial arts. Discussion will be done on silat training system and martial arts events. The research also presents a reflection on the development of silat sports in Malaysia.

Malay martial arts

Anuar (2008) listed 130 out of 400 silat schools in Malaysia that can be divided into three types / forms of silat which are silat asli (original silat), silat klasik (classic silat) and silat baru (new silat). While Shapie et al. (2016) divided silat into four types of which are original silat, classic silat, new silat and spiritual silat (silat kebatinan).

A study conducted by Anuar (2008) found that all silat schools have the content of martial arts lessons and what does not exist is a martial arts curriculum that can be used jointly by coaches from various silat schools. Seni Gayung Fatani is the original type of silat and has been acknowledged as a Malaysian heritage martial art and its curriculum has become the basis for the Malaysian Seni Silat Curriculum (Seni Silat Malaysia) practised all over Malaysia (Anuar, 2008; Shapie & Elias, 2015a).

The comprehensive curriculum used ensures clear and concise execution and teaching (Shapie et al., 2015). In Malaysia, seni silat (the art of silat) is one of the martial arts that has been categorized under co-curriculum activity for school uniform activity (Ministry of Education, 1997). In its curriculum, Seni Silat Malaysia teaches self-defence, seni (arts), techniques, combat, and trains exponents for Silat Olahraga (Anuar, 1987; 1992; 2007; Shapie & Elias, 2015b) and Silat Tempur (Shapie & Elias, 2016b; Shapie et al., 2019; Shapie & Meng, 2020), the competitive fighting sport of silat. Thus, one does not only learn how to fend off attackers but how to face an attacker and knows how to fight back.

Many techniques learnt are applied here which gives the student a better understanding of these techniques and their applications as well as conditioning the athlete's mind and body to combative situations. Fitness is also stressed for each exponent. A healthy body helps the exponent become stronger and achieve better results.

The Curriculum of Seni Silat Malaysia

The Seni Silat Malaysia system consists of seven (7) different levels that can be identified and ranked using belt system. It starts from white, blue, brown, yellow, green, red and ending with black belt. Every level will be majoring to seven (7) different topics such as Bunga (the pillars of silat attacking and defensive positions), Jurus (the art of attack and defense either using weapon or bare hand), Belebat (the techniques of receiving strikes and how to counter it back), Tapak (the step pattern in silat movements), Buah Pukul (the fast action of self-defence), Tempur Seni (the art of combat) and Tempur Bela Diri (the speed and power movements of self-defence combat) (Shapie & Elias, 2016).

Every silat exponent will learn different style of attacking and defensive skills such as Elakan (avoiding technique movements), Tangkisan (blocking techniques), Tangkapan (catching techniques), Potong (counter-strike), Amuk (rampage with due diligence) and weaponry system such as sickle, sword, cudgel, kris or a short wavy dagger, rope, walking



stick made of hardwood, dagger with straight cutting edge and trisula. The practical self-defence, unarmed self-defence and self-defence weaponry system also will be given in each silat level.

This will prepare every silat exponent to receive any strike either one on one or in group strikes as every level of the syllabus will explain how to handle every fighting situation just like in the war. As the silat curriculum is based from the art of war of Malay civilization from thousands of years ago, it is important to understand that prevention is better than cure. It is useful to avoid a fight rather to get involved in it. In silat, it is prohibited to harm or kill others except in desperate situation where there is no other choice to defend yourself. Fighting is the last choice when there is no other solution to defend from being killed.

Pertubuhan Seni Gayung Fatani Malaysia (PSGFM) Achievements

PSGFM is the most prominent registered silat association in Malaysia (Shapie & Elias, 2016). This silat association was founded in 1976 (Anuar, 2008), and actively promotes Silat until now. It already spread its wing to countries such as France, Austria, Switzerland, United Kingdom and United States (Shapie & Elias, 2016; Shapie et al., 2017). The organization was the overall champion in the National Silat Championship in 1991, 1992, 1993 and 1995. This association participated in the presentation involving eleven types of the world's best self-defence in 15 German cities (Anuar, 2008).

PSGFM participated in 4th Workshop of Martial Arts in 2014, Dr Mohamad Nizam Mohamed Shapie 8 dan (Malaysia) demonstrated techniques of silat to martial arts practitioners in Rzeszow, Poland (Pewelec et al., 2015). The performance by PSGFM attracted many attentions in Poland at the 3rd World Scientific Congress of Combat Sports and Martial Arts 2014 Gala including special performance by Dr Mohamad Nizam Mohamed Shapie (8th dan) and Mohd Shahiid Elias (8th dan) (Pewelec et al., 2015). The association also was invited as a strategic partner in World Congress of Malay Heritage 2014 that was held in Matrade Exhibition & Convention Centre, Kuala Lumpur on 28-29 October 2014. PSGFM was the only martial arts association in Asia that received recognition abroad at Asia Sports Industry Awards in 2015. This organization was nominated (top eight) as Best Sport Organization of the Year in Asia Sports Industry Awards, Makati, Manila, Philippines from 168 sports organization that short-listed in the awards presentation and recognition. The organization was the first organization to host the hybrid international conference of 9th International Martial Arts and Combat Sports Scientific Society (IMACSSS) Conference and 2nd Global Scientific Martial Arts and Cultural Congress (GSMACC) 2020 which was held in Putrajaya, Malaysia from 10th to 12th October 2020.

Moreover, this organization producing martial arts books Malay through collaboration with National Department for Culture and Arts (JKKN) in 2016, produced many scientific studies (Shapie, 2020; Shapie et al., 2020a & 2020b; Shapie et al., 2019; Pawista & Shapie, 2019; Al-Syurgawi & Shapie, 2019) and presented at conferences both nationally and internationally since 2013, the only martial arts organizations that owned national silat league's known as Silat Tempur since it was introduced in 2013. PSGFM is the only organization of national silat federation founding body did not receive any annual grant by any government agency even though actively engaged many activities and programs

development of Malay silat through fundraising and membership contributions.

Discussion and Conclusion

Silat has been listed under the Representative List of the Intangible Cultural Heritage of Humanity category by United Nations Educational, Scientific and Cultural Organization (UNESCO) (Poon, 2021; UNESCO, 2021). However, the details explanation on the definition, terminology of techniques, history, local culture, music, education, functions, type of silat, the originality of art war needs to be highlighted to make a distinction between silat and pencak silat.

There are many issues related to the planning, leadership, financial and sports organization performance particularly by most sports associations in Malaysia. Most dominance sports association in Malaysia used political influence in their organization to secure annual grants from government to operate as usual. However, many other organizations failed to organize activities (workshop, competition, camp) due to financial constraints and did not have influence to network with politic figures. This is true to most silat organizations which did not have knowledge, leadership and proven governance model or leadership to operate professionally. Thus, current study did discuss these issues by focusing to the established silat organization that did not rely to government funding or using political influence to support their activities in Malaysia and worldwide.

The establishment of World Silat Federation (WSF) on 10.10.2020 at Everly Hotel, Putrajaya in conjunction of International Conference of International Martial Arts and Combat Sports Scientific Society (IMACSS) and Global Scientific Martial Arts and Cultural Congress (GSMACC) (IMACSSS & GSMACC 2020) provided the pathway of promoting Silat worldwide. The federation will be the pinnacle of Malay civilization contribution in the world of martial arts (Shapie, 2020).

The curriculum of Seni Silat Malaysia is the Malays heritage that upholds silat as the national self-defense. It helps to provide the pathways to those who wanted to continue their career in martial art education services as well as the role of Malaysian socio-cultural. This martial arts curriculum is the evidence of the Malay's contribution to the world civilization.

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**Mission and direction: Research on the “restart” of the
internationalization of Chinese martial arts in the post-epidemic
era**



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Short Abstract

In the face of the sudden onset of COVID-19, Chinese martial arts have played an important role in the fight against COVID-19. In order to explore the future trend and development mission of Chinese martial arts in the post-epidemic era, this research comprehensively uses various research methods to explore the responsibility mission and international development path of Chinese martial arts in the post-epidemic era. To promote the creative transformation of Chinese martial arts culture with the discourse of health and health preservation, explore the construction of contemporary martial arts discourse system in line with international practices and national characteristics, create the foundation and entry point of "integrating China and foreign countries", and provide basic ideas for the modern health discourse of green fitness, leisure and health preservation.

Keywords: mission and direction; post-epidemic era; Chinese martial arts; internationalization.

Introduction

This paper follows the methodological principle of combining history with reality, international with local, theory with practice, and adopts the methods of literature, expert consultation, investigation, case analysis and so on. To regain influence as the logic starting point of Chinese martial arts to the world, starting from the problems and difficulties of the Chinese martial arts to the world, the combination of the Chinese martial arts to the world history, with the aid of national economic and cultural strategy and new global champions league with the demand, from the Angle of geopolitics, between cultures, to advance to the time of phase, protection on the space layout, for weft, We should understand the expectations and demands of overseas audiences to plan the overseas space layout of Chinese martial arts, subdivide and combine different strategies to improve the adaptability of Chinese martial arts to the world, and put forward the new concept and new goal of Chinese martial arts to the world from the perspective of "demand driven" and "localization". First, take health and health preservation as the discourse, consciously promote the creative transformation of Chinese martial arts with culture, construct the discourse system of contemporary martial arts, build the foundation of "integrating Chinese and foreign", and regain the discourse power of Chinese martial arts. Second, it should accurately grasp the real needs of audiences from different cultural distances for Chinese martial arts, design effective strategies of multiple levels and objectives, plan and choose implementation paths, and promote the "going in" and "integrating in" of Chinese martial arts. We will try our best to build a modern health discourse system of Chinese martial arts green fitness, leisure and

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health preservation in line with international practices and national characteristics in the post-epidemic era.

Objectives

Under the severe situation of COVID-19, Chinese martial art should shoulder its own "cultural mission" and "health maintenance mission", display China's strength confidently and gloriously in the face of the world and the future, strengthen the awareness of martial art culture community, and construct the international discourse system of martial art culture.

Promoting the creative transformation of Chinese martial arts culture with the discourse of health and health preservation, building the foundation for Chinese martial arts to "integrate Chinese and foreign", regaining the right to speak in Chinese martial arts to realize the "precision" and "depth" of Chinese martial arts to the world can enrich Chinese martial arts. In the field of international research and promote the theoretical development of martial art communication. This research insights into the expectations and needs of overseas audiences in the post-epidemic era to plan the layout of Chinese martial arts overseas, subdivides and combines different strategies to improve the adaptability of Chinese martial arts to the world, and optimizes the path to improve the effect and effectiveness of the spread of Chinese martial arts to the world for improvement. It provides reference methods and strategies for improving the ability of Chinese martial arts to go to the world.

Methodology

This research follows the methodological principles of combining history and reality, international and local, theory and practice, and adopts the methods of literature, expert consultation, investigation, case analysis and so on.

Results

Chinese martial arts is the holographic carrier of Chinese culture, and its pursuit of physical and mental harmony is the mainstream discourse of world health culture in the post-epidemic era, and it is an important part of world sports culture. The accumulated experience of Tai Chi and other international development shows that Chinese martial arts should adhere to its own cultural personality while integrating into the world sports pattern. To enhance the strength of Chinese martial arts, to have a discourse team and construct a discourse platform, and to break through the content system based on competition or technical dissemination, and explore the construction of a post-epidemic era martial arts discourse system in line with international conventions and national characteristics with the theme of health and wellness, to create a foundation and entry point for "integrating Chinese and foreign", and provide basic ideas for the modern health discourse that advocates green fitness, leisure and health. (1) Ideas and goals. The basic idea is to deeply grasp the Chinese culture and the spirit of fitness and health contained in Chinese martial arts, uphold the self-confidence and subjective consciousness of martial arts cultural exchanges, and propose the "universal value" of martial arts that can be shared by the world. The goal is to promote Chinese martial arts to "walk in" and "melt in", to achieve local development, and to give play to the value of Chinese martial arts in fighting the epidemic. (2) Time and space pattern.



Chinese martial arts going to the world is a process of creating and transforming words and sharing the cultural martial arts world in time and space. Taking the severe global COVID-19 epidemic as the starting point, according to the national strategy and from the perspective of geopolitics, Chinese martial arts to the world can form a multi-fulcrum spatial layout of "basic plate", "key plate" and "one axis and two spokes". That is to take the countries along the "Belt and Road" as the "one axis", take Africa and Latin America as the "two spokes", take the Confucian cultural circle countries as the "basic plate", take Europe and the United States as the "key plate". According to the progress of time, there are four different stages of Chinese martial arts to the world: "entry", "consolidation", "expansion" and "integration and reconstruction". In general, years of internationalization efforts have initially completed the "entry" stage, "one axis and two spokes" countries are in the stage of "consolidation" and "expansion", Confucian cultural circle countries and Europe and the United States are mostly in the stage of "expansion", "integration and reconstruction".

Conclusion

Scientific strategy selection and effective support system are the important guarantee for Chinese martial arts to go to the world with "precision" and "depth" and the smooth realization of related goals. (1) Strategic choice. Macro level: National culture leads the strategy. Improve the top-level design of Chinese martial arts going overseas, build a national martial arts discourse platform, build a martial arts discourse team; enrich and improve the foreign communication policy system of Chinese martial arts. Middle level: the promotion strategy of martial arts organization. The local martial arts communication system is formed through national promotion, folk martial arts communication, martial arts education, martial arts competitions and interpersonal communication, and the regional martial arts normal communication forms are formed through the cooperation of Confucius Institutes, embassies and consulates abroad, local martial arts clubs and overseas Chinese cultural centers. Micro-level: precise communication strategies for audiences in different regions. Carry out precise martial arts discourse dissemination and martial arts health cultural services in the form of "the overall layout adapts to regional differences", "localization", "diversification", and "branding". (2) Support and guarantee system. Chinese martial arts regaining the right to speak and going to the world is a systematic project that requires government support, local support, and the persistence of martial arts organizations. At the national level, a management and coordination organization should be established for Chinese martial arts to go global, and corresponding policy support, talent support, financial support, organizational support and intelligence support should be provided. With the full help of bilateral and multilateral cooperation mechanisms integrated into national culture, the foreign cooperation and exchange mechanism of Chinese martial arts should be built and improved.

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Kata and the search of form in kendô practice

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Short Abstract

Kata are a set of predetermined movements that are present in different Japanese arts such as *noh* theater, *kendô*, among others. The aim of this study is, through a literature review, to understand the essential points of this type of practice, in addition to pointing out the characteristics of *kata* in *kendô*.

Keywords: Martial Arts; Form; Model; Standard.

Introduction

Kata are a set or a sequence of pre-defined movements of each school and each gender. (Tomoyuki 2010; Matsunobu, 2016). The development of the arts of the body and the arts of the *dô* took place over the centuries, such as theater *noh*, *sadô* and the various combat techniques that gave rise to martial arts such as *kendô*. The practice these arts remains present to this day, to the teaching method adopted to transfer the concepts through generations, through the *kata*.

Objectives

The objective is to research *kata* and its importance for *kendô* practice.

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Methodology

Through literature review, we approach other arts of Japanese culture, to comprehend the *kata* importance and approximate with *kendô* practice.

Results

The practice of *kata* goes beyond the execution of pre-established movements in a mechanical way; the practice reverberates in *kendô* as a whole, how we move and relate to each other.

Discussion

There are some translations for the word *kata*, *kata* 型 defined as model, and *kata* or *katachi* 形 defined as form. The difference between the *kata* 型 and *katachi* 形 is that the former is the model, the reference that within the arts of the body and the *dô* must be imitated and that are forms loaded with values to reach the *kata* as a body form, *katachi*. *Kata* are transmitted without verbal guidance, that is, there is little need for much explanation (Fukushiro, 2020; Matsunobu, 2016).

Kendô has two sets of *kata*, *Nihon Kendô Kata* and *Bokuto-ni-yoru Kendô Kihon-waza Keiko-ho*. Through the practice of both sets of *kata*, practitioners begin to understand the inherent elements of *kendô*. (All Japan Kendo Federation, p. 12, 2011). Practitioners must be connected. It's being present, all this can be developed with the practice of *kata*.

Conclusion

We learn every detail of a *kata* by observing, imitating and repeating each movement over and over. This process is part of the path of each practitioner, whether in the art of the body or the art of the *dô*, to somehow reach practitioners with greater experience, but also the execution of that *kata* in full form.

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The spreading course and revelation of Chinese martial artists

in Malaysia

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Short Abstract

This paper explores the spreading course of Chinese martial artists in Malaysia through literature, video review, and interview. It was found that the Malaysian Chin Woo Association is the core carrier of the Chinese martial arts, and the development has experienced the stages of founding, growing, stagnation, revival and great-leap-forward development. The Chinese martial arts development history in Malaysia has witnessed its transmission course, adhering to the spirits of solidarity, being well versed in polite letters and martial arts, being focused and unique, open and communicative, and promoting competition. Based on Chin Woo schools, the development of Chinese martial arts was boosted by Chinese Education. The successful experience of Chinese martial arts spreading in Malaysia is a typical example of Chinese martial arts migrating overseas. It provides a reference for the internationalization of Chinese martial arts.

Keywords: Chinese martial artists; Malaysia; the history of communication; revelation.

Introduction

China's 5,000-year history has proved that strengthening cultural self-confidence and cultural exchanges is an important way to improve the country's cultural soft power. It is in the interest of coexistence and overcoming conflicts to come to mutual understanding through cultural exchanges. Malaysia currently has a Chinese population of more than 6 million and it is one of the most popular places for Chinese in Southeast Asia. Chinese martial arts have been brought overseas by Chinese migrants who had been continuously practicing martial arts (T. A. Green and J. R. Svinth, 2010). Under the current "One Belt, One Road" background initiative, Chinese martial arts are integrated into the national cultural exchanges and cooperation along with the "Belt and Road" countries. Cross-cultural exchanges and collisions have ushered in new opportunities and challenges. Therefore, there is theoretical and practical significance to studying Chinese martial arts' spread and development in Malaysia for "going global."

Objectives

As a cultural resource of global contribution, Chinese martial arts can learn about the development of Chinese martial arts outside the territory through the spread of martial arts in Malaysia and hope to provide a reference for the international development of Chinese martial arts.

Methodology

This is mainly descriptive research, mainly using literature, video observation, and interview

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methods for analysis. At the same time, simple statistical processing of the data of the Asian Wushu Federation is carried out.

Results

Firstly, in Malaysia, the main channel for spreading and developing Chinese martial arts is the Malaysian Chin Woo General Association (MCWGA) (Yu Haibin,2012) . Secondly, the Malaysian Chin Woo General Association was first established in 1921. Developed with the society, it has not been involved in politics and transformed from non-government private voluntary groups to an organization recognized by the Government. The transformation of the MCWGA has experienced five development stages: the founding stage, the growing up stage, the stagnation stage, the renaissance stage, and the great-leap-forward development stage. Thirdly, in the Malaysian Chin Woo, the technology of martial art from the north of China was combined with that from the south, and many famous teachers got together to spread Chin Woo. Finally, the members of the MCWGA have achieved impressive results in global competitions like World Youth Championships, Asian Championships, World Championships, and other international-level events, and therefore Malaysia became a strong martial arts country in South Asia.

The MCWGA established a standard curriculum and training schedule for daily learning and training; martial arts should be included in the school education syllabus, which will be the first country outside China to incorporate martial arts into school teaching.

Discussion

Strong Supports from the Malaysian Government to promote the development of martial arts. The spread of Chinese martial arts in Malaysia in the early days was a natural conscious spread of folklore without attracting the attention of the Malaysian Government. With the development and growth of the MCWGA contributing more and more to society, the Government and the relevant departments began to support the martial arts cause's development actively and promoted the MCWGA to become the earliest member of the International Martial Art Federation in Southeast Asia.

Malaysian Martial Arts "Import" and "Export" Interactive Development. The Government encourages the martial arts associations in Malaysia to actively communicate with the Chinese Martial Art associations and build a Malaysian martial arts training base in China for the Malaysian athletes to carry out closed-end training in China before the competitions. The MCWGA also cooperated with Chinese universities to establish a cooperative training base for Malaysian students to understand each other and promote friendship between the two countries.

Overseas Chinese Act as a Carrier of Martial Art Spread for Chinese School. The spread of martial arts through the overseas Chinese in Malaysia is the main channel for promoting Chinese martial arts. In the course of the development of the Chin Woo associations, overseas Chinese have given strong financial support to set up training halls and Chinese schools, organize martial arts exchange competitions and have played a unique role in the promotion of martial arts in Malaysia.

Conclusion

The example of spreading Chinese martial arts in Malaysia has become a paradigm for promoting Chinese martial arts for the rest of the world. The promotion model of martial arts in Malaysia is mainly carried out by the MCWGA, which encourages the overseas Chinese to participate in the events, and provides a platform to organize the integration of Chinese martial arts into the school agenda. A very important reason for the successful promotion of Chinese martial arts in Malaysia is that the Malaysian Government strongly supports the cultural exchanges between China and Malaysia, developing mutual trust and prosperity in dialogue, strengthening the inter-communication and interaction of national culture. The MCWGA has been working closely with the Malaysian Government by participating and hosting many martial art events. Chinese martial arts set off a popular "Kung Fu" trend in Malaysia and have become a model for spreading Chinese martial arts overseas. The spreading course of Chinese martial arts in Malaysia provides a valuable example and experience for the rest of the world to promote martial arts and references the Chinese traditional culture to be internationalized.

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Three folk forms of Chinese Wushu

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Short Abstract

In the context of “building a system of inheriting Chinese excellent traditional culture and strengthening the protection of cultural heritage”. This study used document literature method and field investigation to dissect the folk wushu cultural existence, from three angles—the form of entertainment, the form of moral education, and the form of power.

Key words: folk wushu; entertainment; moral education; power

Introduction:

Chinese Wushu is treasure of Chinese culture, which contains the essence of Chinese

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traditional culture. It is rooted in China's vast civil society and flourishes in all aspects of social life. Nowadays, the inheritance and development of Wushu has been closely intertwined with the changes of villages and social progress; It plays an increasingly important role in building community cultural space, promoting the health of the whole people, and helping to Help build a modern and powerful country.

1 The form of entertainment

China was a big agricultural country. Farming was extremely hard and tedious. This kind of hard and tedious life promoted the villagers' urgent demand for entertainment culture. Wushu has a strong performance, so the villagers regard it as a way of entertainment to relax, relieve pressure and relieve labor. In the folk, "practicing boxing" is often said to be "playing boxing", just as they say: "to farm in the daytime, to play boxing in the evening." There are three main occasions and opportunities for village communities to play boxing.

1.1 Playing boxing after work

In the interval of labor, boxers often "play" a period of martial arts in the field to adjust the hard work. In addition, people often integrating weapons into production tools. For example, most of the equipment used in martial arts training comes from a small agricultural cart. This unicycle can be disassembled into more than 20 rare weapons.

1.2 Playing boxing in folk festivals

China has rich and colorful folk festivals, and entertainment is the eternal theme of the festival. In the vast folk area where entertainment items are relatively scarce, the entertaining martial arts performance has naturally become one of the indispensable contents, undertaking the construction task of rural entertainment space. On New Year's day, martial arts people often gather to practice boxing for self-entertainment and perform boxing for others' entertainment, creating a comfortable and peaceful entertainment space with the people around them.

1.3 Play Boxing in religious ceremony

In the village society, the villagers were keen on the religious ceremony of burning incense to worship Buddha and praying for God's protection. In all kinds of rituals, playing boxing with the purpose of entertaining gods (worshiping gods) has become a form of entertainment for people and gods.

2 The form of moral education

In the folk, you will find a very unique phenomenon, that is, "three words do not leave boxing". Not only the villagers can't do without boxing when they are in the family it's also a medium for opening the conversation when dealing with strangers for the first time. It can be seen that the practice of boxing has become a village language among the people. Through "Shuo Quan", we can explain the history and culture, social changes, living space and many other topics of the village.

2.1 Moral education with "Shuo Quan"

In the folk, telling stories and listening to stories is a kind of flexible, convenient and low-cost moral education, which can be understood by even the villagers with low cultural level, and from which the hero's noble character and chivalrous act can be understood. People like to listen to the heroic deeds of martial arts elites, who are excellent in both performing skills and moral integrity, and who support justice. For example: Yue Fei's "devotion to the country", Wen Tianxiang's "keeping the red heart to take care of history", It's not my wish to be a marquis, I want the pirates to disappear. It is because of this cultural connotation that the taste of boxers is not limited to the superficial entertainment and practical utility of vulnerable individuals, but a sense of morality, responsibility and mission beyond the ego.

2.2 Replacing violent competition with gentle "Shuo Zhao"

"Shuo Zhao" is to tell the other side the Gongfang move in the way of conversation, and then listen to its solution. It dissimilates the "doing" of martial arts competition into "saying", replaces the real physical confrontation with the way of conversation, and changes from "hands-on" to "mouth moving", which is in line with the civilized and harmonious value orientation of "gentlemen use their mouths instead of their hands". In a word, it plays an irreplaceable role in the construction of moral and ethical cultural space in the village community. It is not only the rational pursuit of martial arts practitioners, but also the inner cultural significance of moral education, ethical connection, emotional embellishment and even self-realization.

3 The form of power

"Liangquan" means that martial arts practitioners practice martial arts in public on the occasions where the masses gather and show their superb martial arts to the public clearly, clearly and loud, In order to establish their own prestige in the village life. The purpose of Liangquan is very clear, that is to show off martial arts and frighten others. Liangquan is a bit similar to the "military parade" and "military exercises" that are often held in various countries today.

3.1 Making Wushu people gain "hidden power"

Wushu people can show their excellent martial arts through "bright fist", which can make others have a sense of awe. So that they can obtain a kind of "hidden power" in social life, by which Wushu people can suppress evil in village life, and then achieve the purpose of resolving contradictions and maintaining normal social order.

3.2 Realizing "socialization" of Wushu people

By showing martial arts skills in public, Wushu people can improve their popularity, expand the circle of interpersonal communication, better participate in social life, and realize the "socialization" of this special group of Wushu people.

3.3 Improving the Kungfu of Wushu people

As the saying goes, "one minute on stage, ten years off." If Wushu people want to show off their force and frighten others in the "bright fist" process, they must practice hard in



ordinary times. And this kind of training over time will promote the improvement of his own martial arts.

Conclusion

As three existing forms of village martial arts, "play boxing", "speak boxing" and "bright boxing" have been fully integrated into the daily life of local villagers. They are typical representatives of the local cultural model. They play an important role in the process of building "entertainment cultural space", "moral and ethical space" and "power cultural space" in the village community. The full understanding and proper use of Wushu folk form will not only help to solve the actual needs of farmers for village culture, greatly improve the happiness index of farmers, but also help to show the unique charm of village community culture, and ultimately serve the construction of cultural power and the improvement of national cultural soft power.

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Immersion as a tool for research in martial arts & combat sports:

A phenomenological and exploratory perspective

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Short Abstract

This study consists of a phenomenological and exploratory research in MA&CS (Martial Arts & Combat Sports), considering immersion as the main methodological tool. Its aim is to present a way to methodologically explore this field via the researcher practical experience. An immersion in Brazilian Jiu-jitsu has been conducted since June 2020, with 6 sessions per

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week. This research has been developed through active participation and observations and considers a process of ecologization of the living body through the movement practices, known as emersiology. From this process, it was identified the need to develop specific criteria to monitoring the training. Thus, a self-monitoring protocol has been created based on such experience and the emerged items vary from physiological parameters, nutritional description, psychological features, technical and tactic detailing. Such active way of researching can enhance the development of specific tools to MA&CS, instead of adapting them from other movement practices.

Keywords: fight; martial arts; combat sports; phenomenology; emersiology; Brazilian Jiu-Jitsu

Problem identification

This study consists of a phenomenological and exploratory research in MA&CS (Martial Arts & Combat Sports), considering immersion as the main methodological tool. This theoretical background is featured as an interdisciplinary-oriented approach, which includes psychology, philosophy, neurosciences, cognition, anthropology, sport and social sciences. The theme of the body in motion consists of a field that has been developed in phenomenology, from Merleau-Ponty (1945/2000, 1953/2011) and recent studies (Andrieu, 2016; Gallagher, 2005; Leder, 1990; Nöe, 2006, 2009, Telles, 2018). The aim of this research is to present a way to methodologically explore this empirical and lived field, based on a phenomenological and exploratory perspective via the researcher practical experience.

Methodology/design

An immersion in Brazilian Jiu-jitsu has been conducted since June 2020, with 6 sessions per week (except in February, March and April 2021, due to lockdown period). This research has been developed through active participation and observations at the gym. Images and video records have been also used. A specific number of visits was not previously established, and it is required the immersion of the researcher until one is able to develop accurate descriptions, procedures and strategies for the field.

Results

Within the scope recent scientific research in MA&CS, there are different ways of accessing and comprehending these phenomena, mainly through phenomenology (Barreira, 2017a and b; Hogeveen, 2011; Telles, 2018; Telles & Barreira, 2020; Telles, Vaitinen and Barreira, 2018; Valério & Barreira, 2016a and b). Such discussions are not only restricted to interviewing (more frequent in the literature), but also considers observation and immersion to describe such practices. This approach considers a process of ecologization of the living body through a movement practice, known as emersiology (Andrieu, 2016). An ecological work is based on a specific activity that allows the body to learn something, redefining oneself from an experience. Whether in MA&CS or other practices, this implies recognizing the ways in which the body relates to the world, time and space. Among contemporary and interdisciplinary perspectives, emersiology is a proposal for the immersion of a body that is sensitized when experiencing certain experiences. It is impossible to decode everything that was apprehended during the practice; therefore, we consider the part that is accessible to us, the



part that emerges, in the form of a lived body – that has lived a certain experience, which cannot be described while living it; only later.

From the current emersiology process in Brazilian Jiu-jitsu, important steps were identified: (1) doing the activity and constantly talking with other fellows about that shared experience; (2) writing down the techniques, the tactic plan and the psychological resources after each training; (3) identify the gaps to develop accurate procedures and strategies for the field. Following these steps, it was identified the need to develop specific criteria to monitoring the training. Thus, a self-monitoring protocol has been created based on such experience. The emerged items vary from physiological parameters (e.g. heart rate, body weight), nutritional description, psychological features (emotions, feelings, thoughts, etc.), technical and tactic detailing.

Discussion/conclusion

Phenomenology has been characterized as an important ally in an understanding of the body not only as an object, but also as a subject in the world, especially while we are moving. The body always moves according to a certain situation and based on cultural practices which are embodied (Csordas, 1990, 1993). In this sense, describing or even considering the culture of a fight implies understanding their shared attitudes and senses. In the context of the experiences of sensations, one can only know what it is to fight when fighting. This presumption leads to an active research path, in which the researcher is able to perceive these changes and learnings, so that they can be narrated in first person, but also in the crossing of others who share the same practice. In addition, such active way of researching can enhance the development of specific tools to MA&CS, instead of adapting them from other movement practices.

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FAPESP (the São Paulo Research Foundation) – grant #2019/03947-5.

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Research on the path of modernization integration of folk wushu groups in the context of social governance

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Short Abstract

Social governance plays an important role in the thinking, cognition and behavior standard of the folk wushu group. From the perspective of “Social governance”, this paper studies the future trend of the folk wushu community and considers it from four aspects of “Socialization, legalization, intelligentization and specialization” to construct the corresponding survival path of the folk wushu community.

Keywords: social governance; folk; Wushu; group; integration.

Introduction

With the help of sociology, this paper takes “Social governance” as the cut-in point to study the future trend of folk wushu groups. It considers it from four levels: “Socialization, legalization, intelligentization and specialization”, then the social function and the development state of the folk martial arts group are analyzed theoretically.

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Objectives

Under the modernization background, the folk martial arts community future development direction is what.

Methodology

This article mainly uses the literature material law, the logical analysis law.

Results

First, the demand of the times drives the socialization of folk wushu groups. The transformation of folk wushu group from traditional to modern is bound to be an irreversible socialization process. Secondly, the management system builds the rule of law of folk martial arts groups. The state has promulgated the "Notice on strengthening the management of all kinds of martial arts schools and martial arts places" and other regulations, therefore, the folk martial arts groups must make corresponding adjustments. Third, the development of science and technology drives the intelligentization of folk wushu groups. Make use of the modern intelligent environment to provide new vitality for the folk martial arts community. Finally, the concept of inheritance to promote the professionalization of folk martial arts groups. The composition of folk wushu group should turn to the direction of professional talents, so as to realize the connection between Folk Wushu Group and modern society.

Discussion

How to guide and make use of the strength of the folk martial arts groups, perhaps is becoming an important proposition to be concerned and solved by social governance.

Conclusion

With the rapid development of society, socialization, legalization, intelligentization and specialization have become the main development path of the folk wushu group, Therefore, the folk martial arts group should be supported and recognized by the society, and then realize the connection with the modern society.

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Intergenerational Disparity and Cultural Lag: An Oral History Study of Learning and Inheriting Martial Arts of a Folk Boxer in the Perspective of Three Models of Figurative Culture

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Short Abstract

A lot of research of the dilemma of intergenerational inheritance of traditional martial arts has been done from the perspective of the inheritors, inheritance contents, inheritance channels and methods, while few of which has been done by putting the increasingly serious problem of intergenerational fracture into the changes of micrographic social pattern, from the perspective of the subjectivity of individuals to deal with the crisis of "intergenerational relations". Using the method of researching oral history, this paper studies what traditional martial arts successors, represented by Mr. Zhang Gongliang, have been doing when they are encountered with the change of intergenerational relations and its social logic on the analysis framework of "three models of figurative culture" of intergenerational relations. The study found that: with the changes of the times, the inheritors of traditional martial arts often make self-adjustment accordingly, so as to adjust the explicit forms of studying and inheriting martial arts to the requirement of the times, while its metaphorical core is more difficult to shake. As a result, the core and inheritance of martial arts have formed intergenerational disparity between intergenerational relationship of martial arts in the contemporary metaphorical and post-metaphorical cultural atmosphere, and the rapid transformation of contemporary society, which results in the cultural lag of martial arts inheritance. To solve the problem of the cultural lag, the paper brings forth some proposals, such as seizing the key points, strengthening cultural consciousness and identity, encouraging innovation of traditional sports core, and creating heroes of traditional sports.

Keywords: Intergenerational Disparity; Cultural Lag; Three Models of Figurative Culture; Martial Arts Inheritance; Oral History

Why is it so difficult for Wushu to enter the Olympics?

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Short Abstract

At present, entering the Olympic Games is the most difficult problem for Wushu. Only when Wushu entering the Olympic Games can it truly reflect that "Wushu originates from China and belongs to the world". This paper analyzes the reasons why it is so difficult for Wushu to enter the Olympic Games by means of literature and other research methods and gives enlightenment to the future development direction.

Keywords: Wushu; Entering the Olympic Games; Internationalization.

Introduction

The entry of Wushu into the Olympic Games is a key step in the internationalization of Wushu and also a key link in the "going out" of Chinese culture. But in fact, the entry of Wushu into the Olympic Games is still facing complex challenges. We must face the reasons why Wushu cannot enter the Olympic Games, put forward the corresponding solutions according to these reasons and put them into practice to speed up the pace of Wushu entering the Olympic Games.

Objectives

The scientific problem and the cognitive goal are: Find why it is so difficult for Wushu to enter the Olympics?

Methodology

This paper uses the method of literature. Besides that, the author discussed with many experts and scholars

Results

According to the discussion, this paper discusses from five aspects, namely the culture, dissemination, types, rules and technical characteristics of Wushu.

Discussion

The biggest obstacle for Wushu to enter the Olympic Games is the different cultural background between Wushu and the Olympic Movement. From the perspective of culture, Wushu and western competitive sports are taking completely backsliding route. There are objective opposites and contradictions between them in communication. Second, Wushu can not enter the Olympic Games because of limitations in the spread and popularization of Wushu. The culture of Wushu is difficult to promote in foreign countries, Wushu still has a long way to popularize and promote. Third, there are too many types of Wushu but lacks the main item. When we are preparing to make Wushu get into the Olympic Games and will have an official application, the International Wushu Federation should recommend a main item which has a better development foundation and has both male and female groups, there are

only a few of kinds fit the requirements of the International Olympic Committee, such as Changquan, Taijiquan and Qiangshu. Furthermore, the rules of competitive Wushu and the judgment are not standardized. Wushu has different quantitative criteria, and it is difficult to distinguish the levels between routines. This makes it difficult to meet the performance evaluation requirements of the Olympics. At last, the Olympic Games and Wushu display different types of technical characteristics. Competitive Wushu pursues high, new, difficult and beautiful movements too much and pays too much attention to difficulty actions while neglecting the basic techniques. In order to adapt to the competition, the routine of competitive Wushu adds some performance movements, which loses the actual combat of traditional Wushu.

Conclusion

Wushu is the treasure of Chinese traditional culture. Wushu originates from China and belongs to the world. Wushu's entry into the Olympic Games is the most solid step towards the world. However, it has facing with such problems as the cultural differences between China and the West, the limitations in the spread and popularization of Wushu, there are too many types of Wushu but lacks the main item, the rules of competitive Wushu and the judges' judgment are not standardized, and the Olympic Games and Wushu display different types of technical characteristics. After facing up to and solving these problems, Wushu will have a greater opportunity to enter the Olympic Games. Wushu will eventually go international and make contributions to the construction of a community with a shared future for mankind.

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On the Development of Wushu Culture from the Perspective of Cultural Change

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Short Abstract

Culture plays an increasingly important role in the development of a nation. Its importance is fully highlighted in the context of globalization, especially in today's cultural globalization.

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Wushu culture is one of the elements of the huge system of Chinese traditional excellent culture. Like other cultures, Chinese Wushu is a dynamic cultural system which constantly evolves with the progress of society and constantly develops towards pluralism.

Keywords: Cultural Change; Wushu Culture; Development

Introduction

As a branch of Chinese culture, Wushu culture is growing stronger and stronger under the breeding and nourishment of Chinese martial arts. However, with the continuous progress and development of society, Wushu culture is more or less evolving from the explicit technical level or the implicit cultural connotation level.

Objectives

In view of the martial arts culture in the development process presents the martial arts and cultural changes and fault situation, the internal image of martial arts culture and external representation of two aspects of in-depth exploration, the internal and external specific representation seems to fetter the development of Chinese martial arts culture.

Methodology

This paper uses literature, logical analysis and other research methods, from the perspective of cultural change as the logical origin, trying to further analyze and explain the theory of cultural change, analyze some problems existing in Chinese Wushu Culture under the perspective of cultural change, and make corresponding development countermeasures.

Results

As a branch of Chinese culture, Wushu culture is growing stronger and stronger under the breeding and nourishment of Chinese martial arts. However, with the continuous progress and development of society, Wushu culture is more or less evolving from the explicit technical level or the implicit cultural connotation level.

Discussion

Cultural change may promote the change of Wushu culture from the outside to the inside. It is true that this kind of change is double-sided, and part of it that is in line with the development of the times can keep pace with the pace of the development of the times at a more appropriate speed. However, it is undeniable that there are some elements which are contrary to the mainstream of the development of the times. As far as the development of Wushu is concerned, maybe these negative factors are concerned Zi has become the initiator of Wushu Culture on the verge of cultural loss.

Conclusion

In addition, through maintaining the tradition and surpassing the tradition, this paper explores the authenticity of martial arts culture in the process of martial arts culture development, hoping to provide theoretical reform and practical guidance for the development of Wushu culture.

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The relationship of self-efficacy, positive affect, and active coping style among martial arts practicing adolescents

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Short Abstract

Active coping style is an important psychological factor for the growth of adolescents. Self-efficacy is considered to be an important psychological variable to improve the active coping style. This study used quantitative research to explore the relationship between self-efficacy, positive emotions and active coping styles among martial arts practicing adolescents and possible mechanism involved. The structural equation model shows that self-efficacy indirectly affect active coping styles through positive affect among martial arts practicing adolescents. Future research should focus on intervention study and longitudinal study to explore the internal mechanism of the influence of self-efficacy on the active coping style, so as to find new ways in which self-efficacy among martial arts practicing adolescents promote individual psychological adjustment and active coping style.

Keywords: Self-efficacy; positive affect; active coping style; martial arts practicing adolescents, mediating effect.

Introduction

Active coping style is an important psychological factor for adolescents. Martial arts, as forms of physical activity, have a positive effect on the physical and psychological growth of adolescents (e.g., self-efficacy and active coping style). Self-efficacy is the core concept of Bandura's social cognition theory, reflecting the ability of individuals to take appropriate

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actions in the face of environmental challenges and influencing individual behavior (Bandura, 1977). Coping style is an expression of individual behavior and is affected by a person's psychology, and it is directly subject to a person's sense of self-efficacy (Tiande, 2007). Previous studies revealed that self-efficacy was positively correlated with coping style, people with a high sense of self-efficacy are more confident to adopt active coping to solve problems, while those with a low sense of self-efficacy tend to escape from stressful events (D'Amico, Marano, Geraci, & Legge, 2013). Self-efficacy not only affects people's evaluation of events, but also affects people's sense of control. The higher the self-efficacy, the less the negative emotion, the more effective the control of stress events in the process of stress, and the more problem-solving attitude in the face of stress events. People with low self-efficacy can't control the harmful events and can't deal with the problems successfully because of strong stress reaction. Positive affect is an important psychological factor in the process of coping with stress and it may predict individual active behavior (Folkman, 2000). In summary, studies have suggested that self-efficacy, positive affect, and active coping style are positively correlated, and improvement in self-efficacy conduces to a person being better able to cope with stressful events (Joseph, Royse, Benitez, & Pekmezi, 2014; Wang & Xie, 2016). Individuals with high self-efficacy can effectively control their negative affect and show more positive affect and coping strategies (Liu, 2011). However, the internal mechanisms underlying the impact of self-efficacy on the coping styles of adolescents are still unclear. Therefore, the aim of the current study was the knowledge about the intrinsic links between self-efficacy and active coping style.

Objectives

The aim of the current study was the knowledge about the relationship of self-efficacy, positive affect and active coping style among martial arts practicing adolescents and possible intrinsic mechanism.

Methodology

This study included 403 Chinese adolescent practitioners of martial arts (mean age 13.66 \pm 1.14 years, mean duration of practice 1.36 \pm 1.33 years), and we analyzed the questionnaires designed to assess their general self-efficacy, positive affect, and active coping style scale (including two dimensions of problem solving and seeking help). In this study, SPSS 22.0 was used for statistical analyses (including reliability and validity test, descriptive statistics, common method bias, one-way ANOVA, and Pearson correlation analysis). AMOS21.0 was adopted when establishing the structural model and confirmatory factor analysis (CFA), based mainly on the mediation effect test by Wen and Ye (2014).

Results

Results showed that martial art practicing years was positively correlated with positive affect ($r = 0.10$, $p < 0.05$), active coping style ($r = 0.15$, $p < 0.01$), problem solving ($r = 0.14$, $p < 0.01$), and seeking help ($r = 0.13$, $p < 0.01$). Self-efficacy was positively correlated with positive affect ($r = 0.29$, $p < 0.01$), active coping style ($r = 0.44$, $p < 0.01$), problem solving ($r = 0.47$, $p < 0.01$), and seeking help ($r = 0.31$, $p < 0.01$). Positive affect was positively correlated

with active coping style ($r = 0.43, p < 0.01$), problem solving ($r = 0.44, p < 0.01$), and seeking help ($r = 0.34, p < 0.01$). Active coping style was positively correlated with problem solving ($r = 0.90, p < 0.01$), and seeking help ($r = 0.88, p < 0.01$). Self-efficacy positively predicted active coping style among martial arts practicing adolescents ($\beta = 0.40, p < 0.01$). Positive affect was taken as mediating variables between self-efficacy and active coping style in martial arts practicing adolescents and the fitness results were significant: $\chi^2/df = 6.50$, SRMR = 0.08, RMSEA = 0.02, GFI = 0.97, CFI = 0.93, TLI = 0.90, IFI = 0.93, NFI = 0.92. Positive affect was taken as mediating variables between self-efficacy and problem solving in martial arts practicing adolescents and the fitness results were significant: $\chi^2/df = 8.23$, SRMR = 0.09, RMSEA = 0.13, GFI = 0.97, CFI = 0.92, TLI = 0.89, IFI = 0.92, NFI = 0.91. Positive affect was taken as mediating variables between self-efficacy and seeking help in martial arts practicing adolescents and the fitness results were significant: $\chi^2/df = 2.05$, SRMR = 0.05, RMSEA = 0.02, GFI = 0.99, CFI = 0.98, TLI = 0.97, IFI = 0.98, NFI = 0.96. Results indicate that the fitness value of mediating effect is good.

Discussion

In this study, the significant correlations between the self-efficacy, positive affect, and active coping style among martial arts practicing adolescents. Studies found that self-efficacy was positively correlated with active coping style, the higher the sense of self-efficacy, the more the adoption of active coping style (Chen, Liu, Luo, & Ren, 2020). People with high self-efficacy will choose more challenging tasks. They set higher goals for themselves and stick to them. Once they start to act, people with high self-efficacy will make more efforts, persist for a longer time, and recover quickly when they encounter setbacks. Therefore, the higher the individual self-efficacy, the more inclined to adopt active coping style. Gunzenhauser et al. (2013) think that self-efficacy was positively correlated with positive affect, which is consistent with this study. Self-efficacy can regulate individual's positive and negative affect, the improvement of self-efficacy can help individuals produce more positive emotions. Wang et al. (2016) proposed that positive affect was correlated with coping style, the acquisition of individual positive emotional experience helps individuals to adopt active coping style to deal with problems (Hojo & Otake, 2017). Therefore, the sense of self-efficacy not only directly affects the active coping style of martial arts practicing adolescents, but also indirectly affects the active coping style of adolescents through positive affect, thus improves the problem-solving ability of adolescents.

Conclusion

This study shows that positive affect playing a mediating effect between self-efficacy and active coping style among martial arts practicing adolescents. Therefore, school organizations and parents should pay attention to self-efficacy and emotion management to enhance adolescents' active coping styles.

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The Development of Chinese Traditional Wushu from the Perspective of Cultural Lag Theory

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Short Abstract

Chinese traditional Wushu is an important part of Chinese culture, but its development is

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still in a state of lag, how to deeply look at and treat this phenomenon, the academic circle still needs to continue to discuss. With methods of literature and logical analysis, from the perspective of Cultural Lag, this paper finds that the cultural falling distance of Chinese traditional Wushu has brought about the adverse effects such as the intensification of social cognitive errors, the deficiency of the construction of a strong sports country, and the lack of cultural education carrier. On this basis, the paper proposes to strengthen cultural confidence with school education as the starting point; implement policy guidance with the concept of Creative transformation and innovative development as the guide; build a sports power with diversified development as the goal; accelerate resource integration with cross-border integration as the channel, hoping to provide reference for the modern development of Chinese traditional Wushu.

Keywords: Traditional Chinese Wushu; Cultural Lag; Chinese Culture, Dilemmas, Paths

Introduction

Chinese traditional Wushu shoulder the historical mission of realizing the great rejuvenation of the Chinese nation, is an indispensable and important part to meet the growing needs of the people for a better sports life. However, compared with western sports, Chinese traditional Wushu still faces many difficulties in its development. Therefore, this paper looks at and treats the slow development of traditional Wushu by introducing the theory of cultural fall distance.

Objectives

This paper looks at the lag phenomenon of the development of traditional Wushu from the perspective of cultural lag and explores the development path of The Times of Chinese traditional Wushu, in order to provide reference for speeding up the construction of socialist culture and sports power.

Methodology

With Cultural lag or Traditional Chinese Wushu as the title of the paper, the literature method was used to search in the DATABASE of China National Knowledge Network (CNKI). After verification, a total of 430 research literatures were selected. On this basis, the logical analysis method is used.

Results

(1) Traditional Wushus are stylized and demonized by the network media, so the public have a wrong positioning of its cultural attributes (Jianying YANG, 2015). (2) The gap between traditional Wushus and social development makes the country and society fail to trust it enough as a way to build a strong sports country and a comprehensive fitness plan, so they choose the gold medal country as the face of supporting the strong sports country. (3) The traditional Wushus, which originated and grew up in the excellent traditional Chinese culture, is an indispensable part of forging the national spirit (Zhiguo BAO,2021). The fact is that traditional Chinese Wushus failed to develop together with modern sports, and the Olympic Movement rose up to become the main channel of cultural education (Guoqing



SHEN, 2014).

Recommendations

(1) Under the guidance of the thought of learning, practicing and regularly competing, we should add traditional Wushu in school sports competitions and increase its proportion in PE examinations. (2) Systematic integration of traditional Wushu cultural resources, construction of electronic resources, to create an immersive experience, to achieve the creative transformation and innovative development of traditional Wushu culture. (3) Taking Taiji Pushing Hand, short soldier and other traditional Chinese Wushu fighting events as the strategy to promote its entry into the Olympic Games. With sports are good medicine as the guidance of promotion, support taijiquan and other traditional Wushu projects. (4) Building traditional Wushu plus tourism mode of landscape scenery, historical culture, participate in sports activities trinity, and building traditional Wushu plus health system.

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Conceived, lived and perceived space: Practical interaction in the production process of martial arts space in villages

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Short Abstract

Martial art, one of the most significant factors in maintaining the social relations of villages in southern Fujian province, has gradually lost part of its functions under the impact of modernization. According to Henri Lefebvre's theory of the Production of Space, the author investigates the practical production of martial arts space in LT village in southern Fujian province on field. Firstly, the author finds that the change of the characteristics of the times

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that has brought about the evolution of the characteristics of Song Jiang Battle Array, that is, evolving from combative and ritual activities to sports and performance activities. Secondly, it is the different demands for space between the authorities of the conceived space and the owners of the lived space that triggers the interaction between conceived space and lived space, and hence leads to the continuous production of perceived space. Thirdly, the unique culture of patriarchal clans of the villages in southern Fujian province has become an important factor for the smooth production of martial arts space. Therefore, the above research is extremely important for developing the theory with Chinese characteristics. Besides, it serves as an example for adjusting the policy in constructing the sports space of villages.

Keywords: production of space; martial arts space; Song Jiang Battle Array; villages in southern Fujian province.

Introduction

Nostalgia, the yearning for the hometown buried in the deep heart of every wanderer's, is mainly reflected in the yearning for the geographical space of his hometown. However, with the tide of modernization and urbanization, the geographical space of hometown in the memory of wanderers has long been replaced by reinforced concrete. In order to preserve the "nostalgia" of Chinese people, the research on the reproduction of space in villages has become a hot spot in China's academic circles. The existing research has revealed the production process of space in cities and there is no lack of thinking about the space of traditional martial arts in the sports circle in recent years. Existing studies have shown that holding village traditional sports activities with fixed places, specific atmosphere, established procedures and agreed rules is able to make the ethnic and folk sports originally born in villages meet the needs of the times. Thus, they can successfully transform their position from the "edge" to the "mainstream", explore the mainstream lived space to make it integrate with the lived space of local villagers^[1]. However, there are three deficiencies of the existing research on the production of space to be improved. Firstly, there is little research on the production of space in villages. Secondly, there are few works applying the theory to the concrete situation of Chinese villages. Thirdly, there is a lack of attention to the changes of the participants and their social relations in the production process of martial arts space in villages. Therefore, the author aims to show the production of martial arts space in villages on the basis of the example of the LT village and then to clarify the process of inheritance and evolution of martial arts in villages. Besides, by discussing the changes of participants and their social relations in the production process of martial arts space in villages, the author hopes to deeply analyze the specific interaction among conceived space, lived space and perceived space.

Methodology

The author searches for relevant knowledge of Space Production in CNKI, Wanfang Data and other databases, and then sorts out research context and current researching findings in this field, laying a preliminary theoretical foundation for the study.

The author has conducted field investigations on the Song Jiang Battle Array in LT village in southern Fujian province for more than one month in September and October 2019 and



September and October 2020. Based on the purpose and content of the research, the author has participated in the preparation of Martial Arts Conference in LT village in southern Fujian province with the research objects mainly through participatory observation and interview. Associating with the research objects in the period, the author has gradually understood the whole production process of the village sports space where the author is able to analyze the participants and their social relations.

Discussion and conclusion

On the basis of the theory of the Production of Space, the conclusions are drawn from the analysis of the production of space of Song Jiang Battle Array in LT village in southern Fujian province.

Firstly, it is the change of the characteristics of the times that has brought about the evolution of the characteristics of Song Jiang Battle Array, that is, evolving from combative and ritual activities to sports and and performance activities.

Secondly, it is those in power in different space that jointly constructed the conceptual space of Song Jiang Battle Array in terms of their own demands for space in the process of the production of space. In addition, their own social networks were also added to the production of the lived space that belonged to the original villagers. The process will not only crush the social networks formed in the village for a long time, but also lead to the transformation of part of the structure and function of the lived space.

Thirdly, the owners of the lived space have reversely changed the original conceived space of the authorities by refusing to participate in Song Jiang Battle Array and other protest activities, which triggered the interaction between conceived space and lived space, and hence led to the continuous production of perceived space reflecting the results of the production of space.

Fourthly, the unique culture of patriarchal clans of those villages in southern Fujian province has become an important factor for the smooth production of martial arts space. The difficulties in the production process of martial arts space in LT village in southern Fujian province mainly stem from the different demands for space between the authorities of the conceived space (namely, the government leaders and entrepreneurs) and villagers who own the lived space, which leads to long-term resistance to the space. That is why the space of Song Jiang Battle Array is incompatible with the overall space of the village. Therefore, it is necessary to allow villagers' representatives who will consider the villagers' demands for space to involve in the production of martial arts space of villages. In this way, it will be possible to reduce the villagers' protest activities for space and hence promote the integration of martial arts space into village space.

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Autonomy and etiquette governance: Release the internal control logic of the inheritors of traditional martial arts—— took Gaojiawa village shell stick as a case investigation

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Short Abstract

As one of the representatives of the provincial intangible cultural heritage in Gansu Province, its concept of autonomy within the inheritance group is different from the western administrative management concept of competitive sports projects, which reflects a unique internalization and control mode of grass-roots order autonomy. Using the literature method and logic analysis method, the influence of the internal autonomy of the club, and analyzes the causes of the conflict and order behavior. Research thinks: shell club inheritance group as a male association organization, in the grassroots autonomy embodies a unique Chinese "power in county" political rules, it follows the "ritual coordination" group code of behavior, "moral rules" group phased field coordination, practice the "resource redistribution" group specification constraints, formed the inheritance group order autonomy system, but with the changes of social structure and economic model, different interest demands and inheritance group relationship rupture village martial arts inheritance body concept differences inheritance group internal conflict, public resources leads to inheritance group and village external conflict. It puts forward the simultaneous governance of rites and law, in order to seek the inner integration of "autonomy and ritual governance", and realize the harmony and perfection between individuals and groups in this field of "body, morality and mutual training".

Keywords: regional martial arts; rural governance; shell stick; group autonomy.

Introduction

The sustainable development of intangible cultural heritage has become a hot topic in all walks of life. Under the guidance of the banner of intangible culture, scholars in the research of martial arts is not only persistent in its own technical action, technical attack function and

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value research, more began to focus on the sustainable and steady development of intangible martial arts projects, which to some extent makes the research of regional martial arts skills began to move to the direction of cultural production and protection. However, under the unique political rules of "royal power stops in the county government" in China, autonomy and ritual governance have become the control system of the daily life organizations of grass-roots groups. While regional martial arts meets the health needs of farmers, its internal order is stable. The code of behavior of individual members plays an important role in promoting the stability of regional order. Therefore, from the perspective of grassroots group autonomy, the club analyzes the supplement to the geographical and blood relationship, the role of the village system and the causes of internal conflict and destroy the order of the urbanization, and how the village can rule through customs. Form corresponding regulations; trying to summarize the coexistence characteristics of intangible cultural heritage inheritance system by discussing the rules of Shell club inheritance group in Gaojiawa Village.

Objective

The scientific problem and the cognitive goal is: How the shell stick inheritance group can regulate its own behavior through the group autonomy system, and form constraints on the order of Gaojiawa villages.

Methodology

This article mainly USES the literature material method and interview method, using library consult local culture books, through the Chinese web search related literature, to the expert, professor, engaged in martial arts research areas of gansu province joke stick interview heritage, folk boxer, summarizes the various levels of expert opinion of problem. To understand the problems between the inheritance group autonomy and the village etiquette.

Results

shell staff was born in Gansu province, the village early with agriculture as the main way of economic production, and not developed traffic, thus formed the closure of shell stick space, prompting high staff village retained the traditional martial arts "pass male not female, inside" old customs, led to the village caste has other conflicts and contradictions, based on the shell stick inheritance group internal control system experienced the "inheritance group internalization autonomy village ritual and inheritance group autonomy" three stages.1, inheritance group internalize the master of autonomy system. The order autonomy control system should be formed through social methods such as etiquette regulations, moral constraints and group public opinion, running through the shell club inheritance group. The purpose is to regulate the in order and conflict within the shell club inheritance group within a certain category, and form an implicit spiritual unity view on the shell club inheritance group.2, inheritance group order rupture is largely due to the change of social structure and economic mode, different interest demands and inheritance group inheritance concept difference, cause the original inheritance group internal control system chaos, this to some extent is due to the one hand, the shell stick inheritance group from the original simulated

blood inheritance to interesting inheritance, The gradual awakening of the association members has changed from the original single obedience of the master's command to multiple individual thoughts, resulting in the conflict between the new and old inheritance groups in the inheritance of the shell stick body concept; On the other hand, in the state of limited resources of social flow, the villagers are more attached to the land resources presents the inheritance of blood relationship, make the high male club shell stick inheritance group has priority to village land distribution, but due to the process of urbanization, the construction of the new rural square, unified sports venues, leading to the shell stick inheritance field was forced to squeeze, the villagers jointly all the sports and fitness places divided up the shell The dominance of the original land resources of the stick caused the conflict between the shell stick inheritance group and the villagers. 3, village ritual and inheritance group autonomy, should integrate village etiquette and shell stick group autonomy system, jointly solve the internal contradictions and destruction of village order; ritual and apply throughout the whole process of festival "social fire" performance, is the villagers of ancestors and gods worship, including shell club performance to "entertainment" for the purpose of the villagers' collective culture, implied behind the ethical relationship and maintenance and compliance, shell club in a higher social status of the festival The performance is still presented in the original appearance, but can be slightly changed in the usual practice, shell club competitive inheritance is only defined as a phase event in a life cycle, to resolve internal conflicts, "informal" restriction, for some modern martial arts conflicts or individual destructive behavior; to resolve the shell club inheritance group and the village due to public resources competition.

Conclusion

The research of traditional martial arts groups in the context of intangible cultural heritage should not only have grand theories as the development direction, but also have subtle field practice to reveal the daily living situation of martial arts groups and the underlying social structure behind the current situation. As the research object elevated staff shell stick inheritance group, its realistic existence scene of different levels of conflict, therefore, group autonomy, moral regulations and group public opinion gradually become the realistic path to avoid group conflict, its purpose is not to punish disturbing order, but to enlightenment, the main role of internalization education is precontrol and avoid group conflict, is the martial arts group in the community Will realize "order autonomy, self-management" method, with the urbanization, the rapid development of material life and the current cultural resources shortage, prompting the current shell stick survival field rupture in the shell club inheritance group chaos and group inheritance body concept differences shell stick inheritance group internal conflict, solve the current situation to present the cultural logic chaos for multiple dimensions and interpretation, these work is not only conducive to eliminate the shell stick inheritance group internal and external conflicts and contradictions, more conducive to the comprehensive and effective restoration of the cultural image of shell stick, Through the autonomy The original order of the restoration of shell stick inheritance group, and we hope to promote the healthy and stable development of shell stick.

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Literacy-martialism iteration of chinese martial arts with the negation of the negation

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Short Abstract

Studying the literacy-martialism iteration during the development of Chinese martial arts with Hegel's dialectical thought of "the negation of the negation", Sino-foreign mutual proof of discovery, at the thesis phase of "physical martialism", martial arts, as a "survival necessity", continued the martial arts essence of fighting. At the antithesis phase of "mental literacy", the discipline of "no-soldier culture" drove martial arts to the situation of "respecting literacy and suppressing martialism", it also makes its cultural landscape by the routine cultural patterns, "teacher-apprentice ethics" and martial virtues. At the synthesis phase of "literacy-martialism combination", beat and dance in parallel, practice combination play to become "The way to civil and military" for martial artists.

Keywords: Chinese martial arts; the negation of the negation; Hegel; the way to civil and military.

Introduction

The development of Chinese martial arts is the combination of "literacy" and "martialism", and its intrinsic logic is continuous alternating evolution from "martialism" to "literacy", and vice versa, the final ideal status of which is the "combination of literacy and martialism". According to Hegel's dialectics, man realizes the unity of himself and the world in in the way of negation, forming the dialectics with the law of "the negation of the negation". Coincidentally, this logical thread of "the negation of the negation" shares similarities with the historical process of the literacy-martialism iteration of Chinese martial arts. However, Hegel's "the negation of the negation" is a closed system of internal development, while the

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development of Chinese martial arts in all ages has been “open”, other than “internal”, and experienced transitions of “barbarism and civilization”.

Methodology

This study analyzes the literacy-martialism iteration during the development of Chinese martial arts with Hegel’s dialectical thought of “the negation of the negation”, hoping to explore the power of tension-relaxation alteration of Chinese martial arts against the “centurial thorough change”, and shape the “The way to civil and military” for Martial Artists.

Discussion

“Respecting power and worshiping martialism”: the thesis of “physical martialism” of Chinese martial arts. From fighting in the primitive society to “military martial arts” in the Spring and Autumn Period, Chinese martial arts showed the practical nature of “respecting power” and “worshiping martialism”, and during this period, martial arts, as a “survival necessity”, continued the martial arts essence of fighting. From the perspective of Hegel’s thought of “the negation of the negation”, Chinese martial arts, developed with the physical image of “respecting power and worshiping martial arts”, and continued and inherited the idea of martial arts with fighting as the nature. Therefore, this period is the “thesis” phase of the development of Chinese martial arts.

“Respecting literacy and suppressing martialism”: the antithesis of “mental Literacy” of Chinese martial arts. In the process of civilization, “no-soldier culture” made Chinese martial arts entered into the situation of “respecting literacy and suppressing martialism”, under the national strategy of “putting literacy above martialism”, it also makes its cultural landscape by the routine cultural patterns, “teacher-apprentice ethics” and martial virtues, form “no opponent” single practice and “fight” absence, facilitating Chinese martial arts to develop from “physical martialism” to “mental literacy”. Therefore, this is the “antithesis” phase of the development of Chinese martial arts.

“The way to civil and military”: the synthesis of “literacy-martialism combination” of Chinese martial arts. Under national governance of “literacy-martialism doctrine”, Chinese martial arts, in the development of negation of the negation, moved towards the combination of “literacy” and “martialism”, concluding dual solution of “preparing for fighting” and “stopping fighting”. In the cultural practice of “literacy-martialism combination”, two encoding systems of martialism-dance parallelism and fighting-practice combination were developed, facilitating Chinese martial arts to form “the way to civil and military” under co-existence of “literacy and martialism”.

Reflection on the literacy-martialism iteration of Chinese martial arts. In cultural practices of Chinese martial arts, the nation is like an “invisible hand” suppressing the “barbaric growth”, and continuously nationalizing violence. The nation’s violence discipline binds generation of violence in martial arts, constituting a treatment of violence. Therefore, in the civilization process of Chinese martial arts, barbarism and violence of martial arts are gradually symbolizing in social ethnics, forming the violent representation and fabrication. Real “fighting” in martial arts are replaced by compete for “speed” and “power”, and the civilization result of Chinese martial arts becomes the unity of collective imagination.



Conclusion

Throughout the development history and literacy-martialism iteration, Chinese martial arts developed from “physical martialism” to “mental literacy”, and finally into “literacy-martialism combination”. Chinese martial arts experienced spiral development of “affirmation”, “negation” and “the negation of negation”, setting on the modern development path of “literacy-martialism combination”. Faced with alienation during the development, to cope with another round of critics of the negation of the negation on Chinese martial arts, we should rebuild physical “barbarism”, remove shackles from martial arts, and retrieve the “truth” of martial arts in real fields, to build the ideal body of “balanced outward grace and solid worth”.

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Consciousness and choice: Rethinking the rewriting logic of longmen martial arts cultural identity in long tai town

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Short Abstract

The cultural identity of folk martial arts is related to the form in which martial arts is presented in the field of national folk culture. At the same time, the adjustment and rewriting of its identity has gradually become one of the modern transformation paths of traditional martial arts. Based on the literature review, this research uses unstructured interviews, field investigations, taking Longmen Wushu in Longtai Town, Sichuan Province as a field object to explore the changes in cultural identity during the process of change. Some scholars have proposed that “human beings cannot live without their identity”, and the essence of identity has become a topic that is constantly being questioned in the current society. Since Martial

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Arts entered the project of "Intangible Cultural Heritage" protection in 2006, the binary transfer between culture and identity has once become a hot spot in academic research. However, the study of the cultural identity of folk martial arts in the context of "Intangible Cultural Heritage" is a cultural sociological issue that combines traditional martial arts cultural inheritance research paradigms with intangible cultural heritage perspectives, or a functional issue of how to enter the field. However, there is a lack of modeling research on the self-adjustment and rewriting of cultural identity of folk martial arts before the transformation of "Intangible Cultural Heritage". The study found that the cultural identity of Longmen Wushu has undergone an irreversible change in the process of diachronic cultural development. The essence of this change is the process of rewriting its cultural identity.

Keywords: cultural identity; Longmen school; cultural consciousness; social choice.

Objectives

The scientific problem and the cognitive goal is to find the way to rewrite the cultural identity of folk martial arts.

Methodology

Based on the literature review, this research uses unstructured interviews, field investigations, taking Longmen Wushu in Longtai Town, Sichuan Province as a field object to explore the changes in cultural identity during the process of change.

Discussion and conclusion

It is the result of the combined effect of cultural consciousness and social choice, and is presented in three aspects: the continuation of cultural commonality, the transformation of differences, and the reconstruction of the identity recognition system.

1. Longmen martial arts had a positive impact on the maintenance of social order and public cultural life in Longtai Town, and at the same time became a symbol of rewriting the cultural identity of regional martial arts. It is precisely because of the accelerated process of cultural protection that traditional folk regional martial arts groups begin to consider whether they have continuous vitality in the present(Patrick Lo; Holly H.Y, 2019).

2. The cultural identity of Longmen martial arts is the result of the interaction between social choice and self-adjustment. This interactive effect promotes the linkage between local and government, and at the same time realizes the rewriting of its own identity, thus promoting its inheritance and development.

3. When inheriting and protecting folk regional martial arts, it is necessary to focus not only on macro-level cultural consciousness and social choices, but also on the field background of the rewriting of the meso-level identity and the construction of the structural system of cognitive identity, thus highlighting the true demands in the modern development of traditional martial arts.

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The influence of middle school martial arts instructor's leadership type on students' emotion, satisfaction and continuous training

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Short Abstract

This study high school martial arts coach leadership type and emotion between students, satisfaction and exercise lasting effect, further understand the emotional impact on student satisfaction and continuous movement, the influence of the players' satisfaction to continue training, explore the importance of martial arts coach leadership type, provide resources for should have leadership type.

Key words: wushu coach; leadership; emotion; satisfaction; exercise persistence.

Introduction

Study of middle school students' wushu coach leadership type and emotion between students, satisfaction and exercise lasting effect, further understand the emotional impact on student satisfaction and continuous movement, the influence of the players' satisfaction to continue training, explore the importance of martial arts coach leadership type, provide resources for should have leadership type.

Methodology

The subjects of this study selected 30 middle schools in Jinan, Qingdao and Linyi by questionnaire survey, and finally collected 1000 pieces of data. After removing dishonest answers, 938 pieces of data were available. SPSS 23.0 software was used for data processing in this study, including frequency analysis, exploratory factor analysis, confidence analysis, correlation analysis, multiple regression analysis and simple regression analysis.

Research hypothesis

Among the leadership types of martial arts instructors in middle school students, what are the effects of democratic action, training and guiding action on students' emotions? Secondly, among the leadership types of middle school martial arts coaches, what are the effects of democratic behavior, training and guiding actions on players' satisfaction? Third, among the leadership types of middle school martial arts coaches, what are the effects of democratic action, training and guiding action on the continuity of sports? Fourth, what is the impact of the emotional relationship between the coach and the students on the satisfaction of the students? Fifth, what is the impact of emotion between coach and student and athlete

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satisfaction on sport continuity?

Conclusion

Among the leadership types of middle school martial arts instructors, democratic action, training and guiding action have a significant impact on students' emotions. Secondly, among the leadership types of middle school martial arts coaches, democratic behaviors, training and guiding actions have a significant impact on players' satisfaction. Third, among the leadership types of middle school martial arts coaches, democratic action, training and guiding action have a significant impact on the continuity of sports. Fourth, the emotional relationship between coach and students has a significant impact on students' satisfaction. Fifth, emotion between coach and student and athlete satisfaction have a significant impact on sport continuity.

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Pilgrimage as Commemoration, Veneration, and Recreation:

Liangquan of Plum Blossom Boxing in Houma Village

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Short Abstract

Liangquan, an ancestor worship ceremony of Chinese vernacular martial arts, helped a rural community Houma Village to realize sustainable development. The main strategy of Liangquan is it integrated variety folk culture into vernacular martial arts and transformed the ancestor worship ceremony into a local carnival. The journey to Houma Village for

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participating Liangquan is like a pilgrimage with commemoration, veneration and recreation.

Keywords: Vernacular Martial Arts, Tourism, Rural Community, Sustainable Development, Rural Revitalization, China.

Introduction

As a kind of distinctive tourism resource, martial arts and combat sports play an important role on boosting economy, promoting cultural exchanges and strengthening social solidarity by constructing cultural landscape, holding events and festivals, and even communicating and learning on individual level.

Under the background of socialist market economy, the industrialization of martial arts was established by Chinese government and Martial Arts Tourism is gradually developing. Later, China began to implement the concept of green and sustainable development and the Strategy of Rural Revitalization one after another. Just under this background, martial arts existing in rural communities of China had been looked as a kind of cultural resource and capital that helping rural society to realize sustainable development.

Plum Blossom Boxing (梅花拳 Meihuaquan or Mei Boxing) is a kind of vernacular martial arts of North China, and is famous for its unique Liangquan (亮拳 Boxing Performing), a ceremony of martial arts ancestor worship during local festivals. During such event, Liangquan performance is the most representative martial activity In Hebei, Shandong and Henan. Such event brings a chance for skill learning and social communication, meanwhile attracts a number of villagers and tourists to enjoy the performance. To gain acceptance and more influence in local people.

Objectives

1. Investigate the Liangquan performance and explore its historical and cultural values.
2. How can vernacular martial arts contribute to the sustainable development of rural communities?

Methodology

Method. In this research, the qualitative research methodology including semi-structured interviews, unstructured conversations, and participant-observation was adopted. This fieldwork was supplemented through telephone conversations, email, and text messages (QQ chats) from 2018 to 2021.

Results

1. Houma village has a rich history of plum blossom boxing, and it is a holy land of all Plum Blossom Boxer.
2. The behavior of worshipping at Zou's grave is for Veneration and Saving.
3. Liangquan plays a Platform of Recreation and Economy.

4. Liangquan can contribute to the sustainability of the Houma community.

Discussion

Liangquan become a temporary market and provide a platform for local economy as the coming of tens of thousands of local people and traveller who journey to Zou's home. These positive impacts undoubtedly plays an important role in the sustainable development of local economy.

As Liangquan enriches the social and spiritual life of rural areas, it is becoming a symbol for hometown and childhood of local resident. Meanwhile, the traditional liangquan performance during festivals just further strengthens the relations between hometown and martial culture with younger generations who returns to village to spend their traditional holidays with the family elders.

Conclusion

The current study investigated the Liangquan performance. Evidence indicates that such martial ac-tivities play a role in culture and skill communication of martial arts. Meanwhile the impacts of Liangquan on local residents and tourists may help a rural community Houma Village to realize sustainable development. The main strategy of Liangquan is it integrated variety folk culture into vernacular martial arts and transformed the an-cestor worship ceremony into a local carnival.

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On the Achievements and Errors of Modern Development of Chinese Wushu since the Founding of New China

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Short Abstract

This paper reviews and summarizes the achievements and shortcomings of the modern development of Chinese Wushu since the founding of the People's Republic of China by means of literature and logical analysis. In the 70-year development process, Chinese Wushu has made remarkable achievements, mainly reflected in the opening up of new forms of sports competition, highlighting the new value of stage performance, film and television plays, making taijiquan, which used to be exclusive to noble people, into the common people's important achievements. However, there are still some key problems in the development of Chinese Wushu, such as the reconstruction of the development pattern of projects and the adjustment of the layout of talent training.

Keywords: The Founding of New China; Chinese Wushu; Achievement; the Problem.

Introduction

Since the founding of new China, Chinese Wushu have made important achievements with the aim of popularizing and improving. Entering the new era, Chinese Wushu has been given new tasks and missions. In response, we must take history and reality as the mirror to explore the key issues of the development of Chinese Wushu.

Objectives

This paper hopes to accurately find the achievements and problems of the development of Chinese Wushu. Only in this way can we realize the healthy and orderly development of Chinese Wushu when planning the development path of Chinese Wushu in the new period.

Methodology

With Chinese Wushu as the title of the paper, the literature method was used to search in the DATABASE of China National Knowledge Network (CNKI). After verification, a total of 1335 research literatures were selected. On this basis, the logical analysis method is used.

Results

Important achievements: (1) Wushu routine has experienced the difficult process of starting from nothing from project establishment, content selection and rule formulation, and Wushu sanda has been continuously developed into a dualistic competition mode that keeps pace with Wushu routine through the ten-year experimental stage (Libin YANG, 2016). (2) The Spring Festival Gala and the tour of Confucius Institutes abroad all highlight the high stage performance value of Chinese Wushu. The exploding popularity of kung fu stars and the popularity of movies and TV plays greatly promoted the development of Chinese Wushu in domestic movies and TV shows and its status in international movies and TV shows (Fugang LI, 2018). (3) With the simplification of twenty-four types of Taijiquan, the originally esoteric taijiquan has entered the common people's homes and become the most popular type of Chinese Wushu (Jing Yang, 2019; Changnian Zhang, 2014).

Key issues: (1) As a high, difficult, beautiful and new sport, Wushu routine can only be used by a very few professional athletes to meet the requirements of competitive competition, stage performance, film and television performance, etc.; Sanda, as a barbaric

fighting sport, is mainly satisfied with public violence and confrontation with foreign fighting projects. The professional training mode of both makes it impossible for the public to participate in it widely. However, the state's investment in human, material, financial and energy aspects of Wushu routine and sanda is basically one-sided, and the benefits obtained are very little. (2) The public needs more civilized, popular and participatory confrontation movement and offensive and defensive demonstration Wushu movement. The investment and construction of these two forms are basically left to fend for themselves, and few people pay attention to them.

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Study on the way of cultivating the national martial spirit by wushu artistry

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Short Abstract

In order to meet the needs of national martial spirit cultivation in the new era, this paper, based on the lofty value of Chinese wushu artistry, aims to explore the ways of Chinese wushu artistry to cultivate national martial spirit. In order to ensure the scientific nature of the research conclusion, this paper adopts the literature research method and logical analysis method to find the materials of wushu artistry and martial spirit from the relevant authoritative literature in the past five years, and then analyzes, integrates, induces and deduces them. The research shows that there are three ways to cultivate the national martial spirit with Chinese wushu artistry. With the method of participating in wushu single practice, the path from feeling the quality of "cautious independence" to cultivating the martial spirit. With the method of participating in wushu sparring, from feeling the brilliant use of attack

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and defense, fearless in the face of danger to the path of cultivating the martial spirit. With the method of participating in the collective exercise of wushu artistry, from feeling unity and cooperation, self-control of their own desire to cultivate the path of martial spirit.

Keywords: Wushu; ideology; martial spirit.

Introduction

The martial spirit is an important spiritual support for the inheritance of the blood of the Chinese nation. On the road to the great rejuvenation of the Chinese nation, General Secretary Xi Jinping has repeatedly emphasized the key role and necessity of carrying forward the national martial spirit (Shen and Shi, 2018). Wushu artistry contains the Chinese nation's spirit of unrelenting self-improvement, struggle and bravery, which plays an important role in shaping the good ideology of the people.

Objectives

Based on the implementation of the government's advocacy of cultivating the national warrior and masculine spirit, this paper holds that the urgent task is to explore and construct an effective way to cultivate the national martial spirit by using wushu artistry, in order to change the national feminine character and show the national temperament of soft outside and strong inside.

Methodology

This paper mainly adopts the literature research method and logical analysis method to find the most authoritative relevant literature in the past five years on CNKI, and classify, analyze and sort it out to provide basic reference for this paper. After that, the collected data will be analyzed, integrated, summarized and deduced to help form a systematic idea of path exploration in this paper. This paper also analysis on the path of cultivating national martial spirit by Wushu artistry.

Discussion

The forms of wushu artistry can be divided into single practice, duel practice and collective practice, each of which has its own unique ways to cultivate martial spirit.

The real Chinese gongfu is the Shen Du gongfu(Zhang, 2018). When practicing wushu artistry alone, study hard, intimate understanding, practice them frequently, only treat martial arts wary, strives for perfection, to achieve mastering, knowing Jin, Shenming wushu artistry rise process. The spirit of shendu in wushu practice not only points to the unrelenting self-improvement character of the wushu practitioner, but also gives the wushu practitioner the personality realm that he can succeed only through reflection.

The essence of martial arts is attack and defence(Li and Zhao, 2017). The art of fighting is the direct expression of fighting spirit, and the main way to cultivate the martial spirit is to participate in attack and defense. Through countless times in the face of powerful opponents and not retreat in the attack practice participation, to cultivate their own courage in the face of difficulties, forge ahead. In the process of participation, remember the rules, abide by the rules, understand the restraint and norms of wushu virtue on violence, and cultivate the

spirit of military deferment and obedience by virtue. Take advantage of fast, variable and flexible attacks and attack skills, force oneself in the intense environment to make the change of action and thinking, decision-making, and quickly adapt to the reality, Cultivate their own indomitable struggle and random strain of the martial spirit. To lose or win in participation, From the emotions after understanding the meaning of their own efforts, It is of great help to the warrior to reinvigorate his confidence or establish his determination to go forward (Liang and Gao and Li, 2020).

In the collective practice of wushu artistry, individuals should uphold the traditional virtue of self-denial and obedience to others in order to achieve the ideal effect of collective practice. This is easier to cultivate the martial spirit of respect for rules, unity, and advance.

Conclusion

Wushu artistry contains the national martial spirit, and its single practice, sparring practice and collective practice can build up excellent training paths of martial spirit. In the new era, Wushu should be regarded as the key content in the construction of national ideology.

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A study on the mythological phenomenon of Chinese martial arts

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Short Abstract

There are three kinds of Chinese martial arts myths. One is the origin myth of boxing, the other is the fighting myth of boxing masters, and the third is the myth about non-violence. The three types of myths run through the various periods of the development of wushu. The three types of myth have different functions: origin myths gain cultural rationality, the battle myth establishes the legitimacy of wulin, the myth of non-violence gains social legitimacy. In short, the three legitimacy arguments are also the process of the development of martial arts from the formation of cultural forms and based on the martial arts, rooted in the society.

Keywords: Chinese Martial Arts; Kung Fu; Violence; Myth.

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Introduction

There are all kinds of myths in Chinese martial arts, and these myths have become an aspect of the belief of martial arts practitioners. At present, the research on martial arts myth is mainly focused on two aspects: on the one hand, film and television works depict martial arts myths such as "wall-walking" and "shoot with great precision", which has become an important impression of Chinese martial arts in the world; on the other hand, focusing on the negative impact of the fiction of martial arts mythology on the development of martial arts. In fact, myth is also an important phenomenon in the initial and famous stage of the development of martial arts. Around various myths of martial artists, we can explore this phenomenon and its significance.

Objectives

The mysterious kung fu myth in Chinese martial arts, how to explain the content and significance of martial arts kung fu myths has become the goal of this study.

Methodology

Use the literature method to collect the relevant literature and summarize it. And taking the material and deduce it.

Results

There are three main types of kung fu myths in Chinese martial arts. The first is the myth of the origin of martial arts. From the legends of various martial arts schools, without exception, we can hear that the ancestors of their school are often some immortal or some otherworldly master. As one of the most famous kinds of boxing in China, wing chun has six legends. The most popular version in the West is the feeling that the Abbess Wumei came to Daliang Mountains to see snakes and cranes when they came to Daliang Mountain to take refuge in Shaolin Temple destroyed by the Qing government. She learned from watching the two animals fight and combined them with her knowledge of Shaolin kung fu to create a new style. And Wang Lang created Tanglang quan by observing the struggle between mantis and cicadas and apes. According to textual research, the origin of Bagua palm is that Dong Haichuan, was inspired by Taoist practice in the south of the Yangtze River in the Qing Dynasty, combined with martial arts.

The second is the martial artist's battle myth. As the culture of adversaries (Dai&Lu,2019), attack is a topic that martial artists can't get around when they are growing up. Martial artists need to establish their legitimate status in martial arts through constant competition. For example, Wang Lang competed with his unbeatable brother. After the two men fought each other, Wang threw him down with ingenious and meticulous steps, repeatedly tried to stab, but could not beat Wang Lang. Even, when your kung fu reaches a very high level, it will be like Taiji boxer Yang Luchan makes the birds unable to fly.

The third is the myth of non-violence. The boxer quelled the struggle by "convincing others with virtue". We can see that many martial artists use violent techniques only when they have to. For example, Zhang Dekui, living in seclusion in Tainan, was constantly

entangled by the locals because he was a stranger, and he hurt him. When he couldn't stand it, he stepped in to throw the big man out. His story spread and he was welcomed. What is more famous is that Wang Wu, the broadsword of the late Qing Dynasty, quelled the Han Hui fighting with his own reputation.

How to recognize this phenomenon? First of all, the establishment of Chinese martial arts legitimacy requires this myth. The article "Wushu Myth" written by German scholar Wetzler(2014) points out that the nature of mythology gives people psychological hints. Martial arts tend to use mythological narration to talk about themselves and "mythize" their origins. According to Kant's idea, it is "recognized as true", that is, it is recognized as true out of some need of pure reason.

Secondly, in the process of the establishment and development of "Menhu", we need to establish its status through comparison. There are many ways of competition, such as Gongfa, Gedou, Taolu. According to Collins (2009), most of the time force violence is rare. It follows that violence in life does not always occur. Myth also serves as a mechanism to separate the continuity of violence. As a sub-function of world composition, martial arts mythology provides a psychological way to cope with the presence of violence: by transforming the threatening and diffuse phenomenon of violence into symbolic language, it alleviates people's discomfort with violence (Wetzler,2014). For example, both sides describe their knowledge of a certain move to identify kung fu skills, thus defusing direct confrontation violence.

Third, the myth of non-violence. Martial arts is not only in the mind of the Chinese people fighting skill, otherwise will be denounced as "brutal bloody" and the peaceful Chinese dudes, although the martial arts performance on the specific form is a kind of violence. But when the trainees reach the peak, they show an attitude opposition to violence. This is also because the traditional state control of violence makes wushu people's survival must be transformed into its violent and bloody face. The kung fu myth embodies that the violence of martial arts is not purposeful, but intentional training (Allen,2015). And the non-violent presentation also conforms to the Chinese ideal of "subduing the enemy without fighting".

Conclusion

There are three categories of martial arts myths: origin myths, combat myths and non-violent myths. Origin myths gain cultural rationality, the battle myth establishes the legitimacy of wulin, and the myth of non-violence gains social legitimacy. The narrative of martial arts myth is a process from violence to non-violence, which runs through the origin of martial arts to various stages of development. If a boxer has the "myth" skills, this in itself reflects the high kung fu. Through the symbolic meaning of language, kung fu mythology not only distinguishes between real violence, but also indirectly demonstrates the violent skills of martial artists. In short, the three legitimacy arguments are also the process of the development of martial arts from the formation of cultural forms and based on the martial arts, rooted in the society.

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Research on the influence of the founding of Military Way project on the Development of Martial Arts

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Short Abstract

Military Doctrine is the name of the short soldier project proposed by the General Administration of Sport of China in December 2020, the purpose of which is to set up a new competitive event separated from the martial arts school by integrating various characteristics of the actual combat of China's martial arts instruments, and the project is clearly defined as the four offensive movements that are easy to learn and practice: chopping, chopping and stabbing. Six basic steps: forward step, backward step, backward step, jump step, and spin step. The scoring parts are clearly defined as the head, trunk cadres and small legs. And each effective hit is 1 point, no difference between parts, jumping and effective hit is 2 points, turning over 180° and effective hit is 3 points. In order to encourage aggression and show the characteristics of martial arts, it is also stipulated that the starting pose is added to the effective score +1 point.

Keywords: Military Doctrine; martial art; apparatus.

Introduction

This paper expounds the significance of setting up the project, the goal of setting up the project, the score standard of the event, the reason and basis of the score, and the influence of the score standard on the short soldier of wushu. This article uses the method of literature, comparative analysis, example method, data analysis method and other research methods to study the establishment and promotion of martial arts program on the spread of the influence of Wushu at home and abroad and put forward reasonable suggestions for the development of martial arts.

Objectives

By studying the technology, competition rules, competition equipment, promotion methods and other aspects of BingDao, compared with the Olympic events, we can see whether it is in line with the higher, faster and stronger development purpose of the Olympic Games. At the

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same time, through the study of military skills and tactics, we can find out the foundation of Chinese Wushu. From the training methods and technical system of Wushu, blood transfusion is given to the military Dao project. The essence of Wushu is extracted through the military Dao project to represent Wushu into the Olympic Games.

Methodology

MMathematical statistics:

study the similarity between BingDao and Olympic events through survey data.

Literature method:

query the research status of military related projects at home and abroad through library and network tools.

Comparison method:

through multi angle and multi-dimensional comparison, the similarities and differences between BingDao and Olympic events are compared.

Results

Through the simplification of scoring technology, clear judgment criteria and other technical means, strong national recommendation, as well as the enhancement of China's comprehensive strength, BingDao will become a real Olympic event.

Discussion

Whether the martial arts project meets the conditions for entering the Olympic Games, whether it conforms to the Olympic spirit, whether martial arts conform to the characteristics of martial arts, whether the technology of martial arts equipment can be reflected in military events, and whether martial arts can represent martial arts to enter the Olympic martial arts.

Conclusion

BingDao has the conditions to enter the Olympic Games. BingDao conforms to the Olympic spirit. BingDao has the characteristics of martial arts. The skills of martial arts equipment can be reflected in BingDao. Martial arts can represent martial arts to enter the Olympic Games.

Funding

This proposal is supported by Hainan Provincial Education Reform key project (project number: HNjG2020ZD-25).

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