

The Deconstruction and Reinterpretation of Martial Arts Cultural Identity from the Perspective of Intergenerational Conflict

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Abstract: As a form of sports activities with great national cultural characteristics, martial arts is encountering diachronic intergenerational conflicts in contemporary society, exposing many chaos and controversies. The article analyzes that the difference in thinking between Eastern classical philosophy and Western scientific logic is the deep root cause of the intergenerational conflicts in the inheritance of the current martial arts culture. People's correct understanding of the actual contradiction between the standard of martial arts and the multi-value appeal is a must in the process of martial arts cultural dissemination. The road will inevitably go through a long and tortuous process. The resolution of intergenerational conflicts in martial arts depends on conscious disenchantment and ecological reshaping under the guidance of scientific methodology.

Keywords: martial arts, intergenerational conflict, cultural identity

1. Introduction

Since the 1990s, with the continuous advancement of the "National Fitness" system project, coupled with the high development of modern scientific and technological civilization and the widespread popularization of mass media, martial arts, a "non-mainstream" traditional sports with distinctive oriental cultural characteristics it is becoming more and more frequent in the public eye. From the exaggerated and deified flying on the walls and magical skills on the screen, to the anti-counterfeiting scandals exposed in the real folk arena, all martial arts have been pushed step by step into the "judgment chair" that has been criticized and attacked step by step. Although the martial arts Sports Management Center has clearly issued the "Administrative Measures for Cleaning up and Rectifying Martial Arts and Standardizing Competition Activities", although the academic community has never slackened the construction of the modern discourse system of traditional martial arts, this massive "verbal criticism" undoubtedly has the right to speak in martial arts. Its cultural dissemination has brought unprecedented subversion and crisis, and the phenomenon of intergenerational conflict in martial arts culture exposed in it is more worthy of extensive reflection and questioning.

2. Classical philosophy and modern logic: the deep root of intergenerational conflict in martial arts

Martial arts originated from the long survival game of the ancestors of the Chinese nation fighting people and beasts under difficult living conditions. People gradually accumulate fighting experience from the bloodthirsty combat environment, form a sense of martial arts, and then develop into an important symbol of the budding martial arts. This seems to have become a common consensus in the industry. In fact, when people jump out of the martial arts perspective and re-examine other martial arts in the world with a simple historical materialistic view, it is not difficult to find that survival struggle is the "initial source and cornerstone" shared by all martial arts in the world.

Culturology believes that "culture forms national traditions through the development of national forms", and its "development has historical continuity". In the diachronic development, dissemination, and maturity of martial arts, it will inevitably be infiltrated and influenced by the general thinking consciousness, lifestyle, etc. among the cultural subject populations, and the unique national physical skills will be transferred and passed on as a certain The "historical habit" of physical culture among specific ethnic groups—that is, Western martial arts under the influence of the "chivalry" ideology of

advocating honor, pursuing fairness, and advocating competition in marine civilization, gave birth to modern sports such as boxing and fencing; while Eastern martial arts the philosophical concepts such as the Yin and Yang (the negative and positive) of the agricultural civilization, the opening and closing of the inside and the outside, and the unity of nature and man have been cast, giving birth to Chinese martial arts with a distinctive oriental human culture.

In response to the several "traditional martial arts against modern fighting" incidents circulating on media platforms such as Tieba and Weibo in recent years, Internet public opinion has almost pointedly pointed out traditional martial arts as "historical scams" and "cultural dross." The reason for this is that, in addition to many users' incomprehension of Chinese martial arts itself, it also reflects the semantic deviation of some folk martial arts practitioners in the interpretation of the deep cultural heritage of martial arts. As Mr. G Wang said, "Different national cultures are destined to show different forms of world martial arts." For example, traditional martial arts Xingyiquan, its potential is derived from the mechanism of the five elements to produce detoxification, and is familiar with the art of "combat without the spear is the way to fight"; Taijiquan relies on the philosophy of Yin and Yang, and pursues "skillfully deflected" in confrontation "knockout the opponent by a heavy blow with less physical exertion (gain an edge by using techniques)", both of them follow the martial arts law of martial arts, which is full of effort, cleverness but not strength. Compared with the MMA movement, which is based on scientific logic and three-dimensional offensive and defensive, which pursues fairness, fairness and effectiveness, the traditional martial arts "consistent" force method, distance control, center of gravity movement, countermeasures, attack thinking and even field conditions are all It is difficult to adapt to the modern arena fighting, not to mention that most of the folk traditional martial arts practitioners use routine air strikes to fight against the "two-by-two" fighting sports. The essence is the "moral kidnapping" of the routine sports and the lack of understanding.

It can be said that the "separation and opposition" between traditional Chinese philosophy and modern scientific logic, which were bred and stored in martial arts and modern fighting, is not only the deep root of the embarrassing situation of intergenerational conflict in modern society, but also the modern inheritance of martial arts, and future development point out the direction.

3. The standard of martial arts and multiple demands: the value choice of intergenerational conflict in martial arts

3.1 The standard of martial arts: a historical conclusion of the nature of martial arts

Qi Jiguang said: "If you have the skill, you must detect it through the enemy." The six-character outline shows the core function value of ancient military martial arts to kill the enemy. In terms of historical origin, martial arts really originated from the bloody fighting of "killing thieves and sticking to the bones", which is the so-called "struggling to live" skill. However, it is one thing to recognize the origin of things, and another to their development.

Regardless of the "wrestling", "Ganqi dance", "Xiang dance" and other records that appeared as early as the pre-Qin period, the social practice of martial arts applied to entertainment, fitness, education, etc. has begun to take shape, even in cruel addiction. On the ancient military battlefield of blood, with the continuous upgrading of metal and armor manufacturing technology, and the invention and application of gunpowder, the main roles played by fists and cold weapons in ancient battlefields have gradually been replaced by hot weapons. If we re-examine the past with today's eyes, even though the martial arts represented by folk martial arts also have the value of self-defense, and despite the intersection of folk martial arts and military martial arts in the long and tragic years, there is an indisputable fact that needs to be recognized. Yes: Chinese martial arts with the ideal pursuit of "stimulating the human body's combat potential to the greatest extent" has been distinguished from military martial arts with the ultimate goal of killing people since its birth.

People's cognition of things is a process from the deepening of intuition and senses and finally to rational condensing. With the changes of the external environment, the things themselves, and the continuous deepening of cognitive activities, they gradually reach perfection. "Martial arts routines can only be an understanding of martial arts skills that can be obtained by practitioners of martial arts routines under certain conditions." As a historical judgment in the past, the emergence of "Only knockout theory" has its special historical and cultural background, but this kind of thinking tendency that one-sidedly emphasizes martial arts functions while ignoring the multi-cultural values of martial arts fitness, leisure, education, art, etc., obviously has been severely separated from the complex social

role played by martial arts in today's society, and it is more difficult to adapt to the current complex social and cultural environment.

3.2 Multiple appeals: the sublimation of the value of martial arts cultural personality

As a unique sports paradigm with martial art deduction as the core and virtual and actual opening and closing as the form, martial arts has a strong sense of offense and defense since its inception, and based on this as its essential difference from other art forms such as dance and drama. However, the abundance of martial arts elements and fighting skills contained and displayed in martial arts routines are not mechanical or scene representations of real fights, but "virtual combat" sublimated through artificial rationality and artistic processing. In the narrative of the "fiction" text, the object environment of the fighting behavior is erased, and only the flowing art of the subject's body language symbols outlines and depicts a turbulent and terrifying battle scene. Therefore, Tang Yaohe's poem said: "dancing again today, remember when the battle is strong".

As for the artistic processing elements contained in martial arts, if only relying on its martial arts standard and falsely claiming the closed conclusion that "It's not possible to find the optimal in a writing contest, nor is it to find the suboptimal in a fighting", it will inevitably fall into the wrong paradox of duality. Victory in martial arts is "the function endowed by the environment and the world when martial arts was created", while fighting for martial arts and strengthening physique are "the refinement of martial arts infiltrating the precipitation of outstanding and unique culture in its development"-that is, "not fighting" is right, upgrading in the taste of "fighting" and "transcendence in realm". For this reason, after abandoning the bloody fighting instinct, Chinese martial arts can better empower itself in education, entertainment, leisure, fitness, economy and other fields under the regulations of martial ethics and scientific fitness concepts, the sublimation of the value of cultural personality.

As far as the modern inheritance of martial arts is concerned, only by following the objective laws of scientifically satisfying the multicultural value demands of social groups, "from the masses, to the masses", so that martial arts, an ancient grassroots folk sport, can truly benefit the masses, can it be expected "to form the vitality of sustainable development within the framework of inclusiveness and fairness."

4. Disenchantment curse and ecological reshaping: the solution to the intergenerational conflict in martial arts

Martial arts come from the depths of the winding history. In its long development from budding to maturity, due to the long-term influence of old feudal ideas and the guidance of simple materialist dialectical philosophy, the traditional thinking bias that emphasizes intuitive experience has formed. It is inevitable that there will be dregs such as bad habits, mysticism, deification and exaggeration, and there are "absurd pseudo-theories" that are quite mysterious, such as Through the snow non-trace, Flying over the walls, and so on. "The present tradition is the modern development of the past, and the modern development is the past tradition of the future development." In contrast, today's martial arts chaos, self-created martial arts, self-styled masters, private dating, mutual slander and other social phenomena emerge endlessly, which seem to be serious to public order and good customs. Deviation not only has a bad influence on the development and spread of martial arts among the people, but also humiliates martial arts morality, who is the core of martial arts spiritual culture.

The historian Sima Qian of the Western Han Dynasty once had a classic remark that has been passed down to this day, "If you are not faithful, benevolent and brave, you cannot pass on soldiers and swords, and are in harmony with the Dao. You can govern your body internally, and you can adapt externally. A gentleman learns from a man of good character.", believes the "skills and swordsman" must possess the four qualities of faith, integrity, benevolence and courage at the same time, and use the four characters "gentleman compares his virtue with others" to summarize the unremitting pursuit of the ideological and moral realm that the martial artist should uphold. In ancient times, people used beautiful jade to compare the virtues of a gentleman, saying that it was "like cutting, like grinding, like carving, like polishing", "ground and polished, it is a treasure", and they are well versed in the chivalrous spirit of the ethical norms of martial arts and kings. Practice martial arts assiduously, never stop, diligent thinking and practice the values of modesty and courtesy. From this point of view, the education of martial arts should be based on human beings' unremitting pursuit of truth, goodness and beauty, so that people "put down the sword in their hands and the sword in their hearts" in the

long-term practice of martial arts.

It is true that in terms of the social attributes of martial arts for national fitness, it is far from enough to rely on the moral constraints of martial arts norms. If the practice of morality loses the legal supervision norms, it will inevitably lead to disorder and disorder. In January 2021, the Martial Arts Sports Management Center of the State General Administration of Sports approved and issued the "Administrative Measures for Cleaning up and Rectifying Martial Arts Chaos and Standardizing Events" clearly stated that ten types of martial arts chaos should be focused on cleaning up and rectifying, in order to "maintain a good atmosphere in the martial arts industry." This move is undoubtedly of far-reaching and lasting significance for purifying the living soil of the martial arts folk, regulating related events, promoting the healthy development of the martial arts industry, and improving the legal system.

Of course, the disenchantment and curse of martial arts is inseparable from the construction of the discipline's own modern discourse system. On the one hand, we must carefully select and discard the past cultural traditions and historical habits, and strive to carry out rescue and protection work for the inheritors of endangered boxing types and the core technique system; on the other hand, we should actively use anatomy, physiology, training, and training. Biomechanics and other related disciplines, strive to create a benign dialogue space between excellent traditional culture and modern Western science, and realize the ecological reshaping of martial arts in a dialogue environment of mutual equality and respect.

5. Conclusion

Martial arts is an excellent carrier for interpreting Eastern culture and ancient civilization with body movements and body symbols. It has come from the depths of long history and has encountered shackles and criticisms in the rapid development of contemporary technology and economy. Interpreting the cultural identity of martial arts and regaining the cultural confidence of martial arts is not only a huge and complex system project, but also an important part of strengthening "cultural confidence" and realizing the "Chinese dream" in the new era. "Chinese martial arts should go to the world in its own way and with its own cultural characteristics." For this reason, Chinese martial arts urgently need to make full use of its own disciplinary advantages in multi-disciplinary exchanges and fusion, actively explore its own academic discourse power, and be in the firm struggle of anomie and chaos, the curse will be disenchanting, and it will embark on the path of ecological remodeling and sustainable development that benefits the public.

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