

# The Traditional Thought of Chinese Wushu and Its Educational Significance to Contemporary Times

Wang Xiang<sup>1</sup>, Li Aihua<sup>2</sup>, Chen Xiaofei<sup>3</sup>

*1 Guangdong Aib Polytechnic, Guangzhou 510000, China*

*2 3 Beijing Normal University, Beijing 100089, China*

**ABSTRACT.** *Chinese Wushu has a long history, in which the penetration of traditional thought is the treasure of Chinese culture, in the current educational practice still has a certain guiding significance. This study reviews the development and evolution of Chinese Wushu, and introduces the traditional thoughts of loyalty to the country, respect for teachers, good Samaritans, self-reliance and the way of harmony, respectively, with historical documents as the main research method. Based on this, combined with the current needs of education and teaching practice, this paper analyzes the significance of Wushu for the comprehensive, harmonious, free and full development of the potential of individual life, revealing the educational and inheritance of Wushu spirit.*

**KEYWORDS:** *Chinese wushu; Traditional thinking; Education significance*

## 1. Introduction

Chinese Wushu have witnessed the brilliant glory of the history of the Chinese history and carried the fine tradition and national spirit of the Chinese nation. The art practice with skill attack as the core and physical strength as the core is its external and explicit form, and the behavior concept with country as the mission and moral cultivation as the constraint is its internal motivation. With five thousand years of Chinese civilization, Wushu has evolved into a unique cultural system and become a totem for Chinese people to educate their descendants. From the embryonic period of self-defense, to serving military combat, to the modern civilization of strong body and morality, Wushu in the process of history has continuously demonstrated the excellent traditional ideas, maintaining the moral education. Loyalty, courage, benevolence, righteousness, propriety, wisdom and trustworthiness are the quintessence of Chinese culture and the specific symbol of Wushu culture. In today's world, the world is familiar with the perceptual knowledge of Chinese Wushu, but the educational concept of Wushu, especially the practical educational significance of the cultural spirit of Wushu, is not paid enough attention to. Taking ancient and modern Wushu figures and historical events as the carrier, this study focuses on the traditional connotation of Chinese Wushu culture, retraces the traditional thought and its inherent meaning in Chinese Wushu from history, and analyzes the guiding significance of traditional Chinese Wushu thought in practical education and teaching practice from the contemporary perspective.

## 2. The Inherent Meaning of Traditional Chinese Wushu Thought

### 2.1 *Loyal Service to the Country*

Loyalty to the country is the educational tradition of the Chinese nation, is the highest expression of patriotism, is an important symbol to measure a person's ideology and morality. For the survival of the Chinese nation, unity, progress, especially when the country is faced with the crisis of the emergency, there are always many Chinese sons and daughters "people of lofty ideals to come forward, pull the waves at both down, support the building at will tilt, they have become the pride of the Chinese nation, but also into the spirit of the Chinese nation backbone. From the historical perspective, Fan Zhongyan's "first the world of worry and worry, after the world of joy and joy", Gu Yanwu's "rise and fall of the country, everyone has a responsibility" and other wise saying, all reflect the heroes care for the country and the people, the country's interests first fundamental ambition.

Yue Fei, the former general of the song dynasty, is known to all as a national hero. In the fourth year of Xuanhe (1122), Yue Fei took part in the war against the dynasty Jin with his mother's ardent hope. After 20

years of bloody fighting, great achievements, Yue Fei has shown extraordinary military talent. Personally created a brave and good army, became the main hope of victory. "It is easy to move mountains, but it is difficult to move Yue's army", which was dynasty Jin's helpless lament to Yue's army at that time. Yue fei once wrote a famous poem, "All rivers are red". Between the lines, he released his heroic spirit of loyalty to his country. As a result of the "groundless" charges of injury, resulting in Yue Fei's great cause of recovery "ten years of force, once abandoned." Twenty years after the Yue Fei's incident, the Jin soldiers tore up the treaty of peace and then marched south, and the central plains were trampled under foot again. In the face of the collapse of the situation at stake, Song Xiaozong forced by the voice of the people and the need for the situation. In the sixth year of Qiandao (1170), he built a "temple of martyrs" for Yue Fei in the location of Ezhou, later known as "king Wu Mu", and awarded the title of king. Since then, Yue Fei has become a national hero in the annals of history.

## ***2.2 Good Samaritan***

In the book of lexicon, good Samaritan is described as "If you see what is right, do it bravely". Today, voluntary felon-fighting also refers to the act of fighting against the ongoing illegal crimes or rescue and relief in order to protect the interests of the state, the collective interests or the personal and property safety of others. In Chinese culture, doing good deeds is the symbol of a hero. Righteousness, justice, righteousness, benevolence, chivalry and loyalty are all extolled around the core value of "righteousness". Therefore, righteousness is the foundation of the body and plays an important role in the national spirit.

Good Samaritan is an important part of Chinese traditional virtues. In the eyes of ordinary people, Wushu people have a special impression that they are brave and chivalrous, and it is this spirit that makes Wushu occupy an extraordinary position in the hearts of the world. In terms of Wushu itself, the most representative spirit of it should be the warriors in dynasty Qin and dynasty Han. The spirit of Wushu became an important part of the spirit of the Chinese nation. Among the four great classical novels of our country, The Water Margin is full of chivalrous spirit. The Monkey King in Journey to the West is the epitome of chivalry. In Romance of The Three Kingdoms, Liu, Guan and Zhang's brothers of different surname, get together in the peach blossom park to knot righteousness. Guan Yu's character of dealing with people, more righteousness spirit added luster. Studies on cultural history have proved that in the process of a nation's historical development, the most missing group character of a nation often becomes the persistent spiritual pursuit of most individuals of the nation. Associating with China's modern and contemporary history, countless revolutionary martyrs' acts of righteousness and courage reflect the spirit of chivalry and flash the brilliance of national heroes. Today, Wushu heroes are described as the theme of writing novels, Wushu movies and television, which win the world's love. Although after a long period of rich and development, in now days it is not the ancient simple warrior spirit, which has become the inspiration of the Chinese nation fighting spirit, the spirit of the national character.

## ***2.3 Respecting Teachers***

Respecting teachers is another fine tradition of the Chinese nation. It is the precious spirit of respecting knowledge, respecting teachers, being open to learning, inheriting and innovating, and forging ahead continuously. In human history, no matter the emperor noble, political leaders, scientists, writers or ordinary people, all cannot do without education. In the field of Wushu, "a teacher in one day is a father for life", "a teacher and apprentice are like a father and son" are the common sayings of respecting teachers. It is this tradition that gives rise to the numerous Wushu schools today. Teachers play the role of impart knowledge, preach, and answer questions. As a result, he is not only a teacher, but also a scholar to inheritance, development and innovation knowledge. This is the reason why Wushu continues to this day.

During the course of Chinese history, the typical example of told be said, this suggests that the Chinese nation is a respect for knowledge and civilized nation, it is this kind of truth, just can make our country become the world's most outstanding civilization, it is because of this spirit, no matter what difficulties and obstacles encountered in the progress of the Chinese nation, always keep a clear head, establishing a wise choice, the country into light towards prosperity. The 5,000-year history of civilization is a strong historical evidence.

## ***2.4 Never Give Up.***

"Heaven is difficult, gentleman to self-improvement; Terrain is hard, the gentleman to social commitment." This is the ideological foundation for the continuous development of the Chinese nation over the past five thousand years and the basic spirit of the Chinese nation. "Heaven is difficult, gentleman to self-improvement" means that the operation of the cosmos consistent, sustained energetic spirit is worthy of human learning,

especially good man should have the spirit of celestial movement, proactive, indomitable, worked hard, perseverance, never slack, energetic and promising. "Terrain is hard, the gentleman to social commitment" means that the earth is like the sacred mother, there are growth of all things, feeding all living people's mind, the Chinese people should be like the earth, with generous virtue, can bear and contain all things. Among them, the Chinese nation has been deeply inspired and educated by the ideas of being vigorous, promising, self-strengthening, generous and tolerant.

Wushu is an important representative of the traditional culture of our Chinese nation. In ancient times, the function of Wushu was to prevent the invasion of natural enemies and protect its own life. In the long era of cold weapons, Wushu became the right-hand man of military affairs. With the continuous improvement of human technology and the improvement and popularization of long-range military strike ability, Wushu has gradually retreated from the military stage. Wushu is strong and strong, inspiring and educating people to constantly strive for self-improvement. "To practice "ten years to sharpen a sword", the hero needs ten years to hone", these Wushu people are often used, for people with lofty aspirations is inspirational power.

### ***2.5 The Way of Harmony***

In the eyes of ordinary people, there are many schools of Wushu, with constant disputes. Especially with the rendering of various Wushu novels, it is easy for people to misunderstand that Wushu are fierce and treacherous. From the perspective of the historical development process, the functional nature of Wushu has changed greatly since its gradual departure from military affairs. Advocating harmony should not only associate with the harmony between people, but also start from the great harmony between man and nature. Advocating nature is a fine tradition of the Chinese nation, and the idea of harmony between man and nature is the core of Chinese culture.

Lao tze once said "man law earth, earth law heaven, heaven law truth, truth law nature". His thought and theory is to warn the world to respect nature, protect nature, live in harmony with nature, cultivate the virtues of heaven and self-improvement, cultivate the virtues of nature, adhere to the right way, follow the laws of nature, so that the society towards a high degree of harmonious development. Even though Wushu has the function of fighting evil with violence, the highest level is still to master kung fu in the body, and to defeat the enemy without fighting. In addition, Wushu not only limbs developed, and smart mind, Wushu practice is not only for fitness and defense, pay more attention to Wushu accomplishment, harmony. "The world Wushu is a family" and so on, is the Wushu people pursue the spirit of harmony between man and man, man and society, man and nature.

## **3. Contemporary Significance of Chinese Wushu Education Concept**

### ***3.1 The Physical Strength to Promote the Overall Development of Students***

"Six arts" had been an important part of the education system in the Zhou dynasty in 1046 BC. At that time, government education required students to master six basic skills, which are rites, music, archery, imperial driving, books and mathematics. Among them, "shoot" and "royal" are two kinds of talent belong to the category of Wushu. Systematic Wushu training requires high physical qualities such as speed, strength, dexterity, endurance and flexibility of the human body. Every part of the human body "moves without moving", so that the human body and mind can be fully exercised, so as to realize the free development of the body in the Wushu education concept.

### ***3.2 The Sound Personality to Promote the Harmonious Development of Students***

Wushu training can not only strengthen the body, the most important thing is that it can defend the body and defend the body. Through Wushu training, one can strengthen one's heart, overcome self-abasement, have the courage to overcome difficulties, face the society calmly and confidently, and promote the sound personality with a strong physique. There are many aspects to the test of character. To practice the basic skills, we should constantly overcome the pain, hone the "winter practice in nine degrees below zero, summer practice thirty eight degrees above zero", perennial constant, unremitting quality of will. For thousands of years, our educators and thinkers have summed up many principles of being a man and doing things through Wushu practice." Hou Yi archery" story teaches us to do not gain and loss heart too heavy, keep a normal heart. The story of "chicken dance" teaches us to cherish time, work hard and strive for progress. The story of "the last stand" teaches us to

face a dangerous situation, as long as the firm belief, courage to meet the challenge can be saved. Also, the story of “a thousand miles to ride alone” teaches us to do things to be kind, with a grateful, loyal. It is through self-perception and practice that Wushu stories of this kind achieve the goal of sound personality and harmonious development.

### ***3.3 The Cultivation of Sentiment to Promote the Free Development of Students***

Wushu not only has the value of fitness and fighting, but also has rich artistic color. It is manifested in the alternation of attack and defense, virtual and solid, rigid and soft, opening and closing, fast and slow, moving and static, rising and falling, etc., which forms a strong dynamic force, a balanced situation, a proper rhythm and a harmonious rhythm. Cui Zong, a good friend of li Bai, a great poet of tang dynasty, praised him for “dancing and fluttering long sword, all the four raised eyebrows”. These ancient sentences all show that no matter show Wushu skills and skills of the performance routine, or battle of wits and courage of the antagonistic competition, Through watching, give a person with enlightenment education and fun.

### ***3.4 The Moral Character to Promote the Full Development of Students***

“Teaching Wushu and educating people” is carried out in the whole process of Wushu teaching. “Never learn ceremony before art, never learn morality before Wushu”, the tradition has always put martial ethics as a prerequisite for Wushu. The so-called “worship of Wushu and worship of morality”, Wushu in China's thousands of years of history, has always stressed etiquette, morality. For example, “respecting teachers and loving friends” contains profound and extensive moral content, including mutual learning, making friends with military force, exchanging skills, practicing etiquette and keeping faith. “Good Samaritans” tell people not to bully the weak and brave character. The combination of fierce attack and defense techniques and life practice is the embodiment of the traditional moral concept of Chinese Wushu. Form the norms of Wushu such as chivalrous, honest and loyal, these excellent characters are the traditional culture of Wushu practitioners' guidance. Taichi theory of Yin and Yang, simple dialectical thought, harmony and unity, Yin and Yang complementary, mutual existence, and different dialectical thought is the impact of Wushu students' words and deeds.

## **4. Conclusion**

One hundred years ago, when the nation was in danger of collapse, Dr. Sun Zhongshan, who is the forerunner of the revolution, put forward the slogan of “strong nation and strong species” through Wushu and vigorously advocated the “spirit of Wushu”. Today, in an era of peace, we need to carry forward the spirit of “Wushu” of being positive and self-strengthening. The core of the “martial spirit” is not to knock down enemy, but to conquer yourself, to build a powerful to promote the comprehensive development, to perfect to promote the harmonious development of personality, with sentiment edify promote freedom, in character form promote the full development, finally realizes the mind and body of the comprehensive, harmonious, free and full development. The rejuvenation of the Chinese nation lies not only in the economic development, but also in the inheritance and promotion of the national spirit. By practicing Wushu and absorbing traditional culture, we can build up our own Wushu belief and enhance national cohesion. To sum up, the connotation of Wushu education, rooted in the Chinese civilization, prevalent in the contemporary, Chinese Wushu education concept of contemporary significance lies in the shape of a pistol strong body, practice an unyielding will quality, raising the goodness of all rivers run into sea sentiment hold world with virtue, cultivate noble moral character, to build character, personality, character, harmonious unity, all four of them so as to achieve the training objectives of Wushu education, the “war dance, not civilized”

## **References**

- [1] Li Shengfu, Li Xiaowen (2014). The Core Ideologies of Chinese Wushu. China Sport Science, no.11, pp.17-18.
- [2] Jin Huimin (2006). Chinese Virtues. Beijing: Renmin University of China press, pp.98-99.
- [3] Shi daoyuan (2007). Record of Jingde Culture. Yangzhou: Guangling publishing house, pp.37-42.
- [4] Cao shunqing (2006). Chinese Culture. Shanghai: Fudan University press, pp.82-83.
- [5] Wang li (2000). Lexion Condensed Edition. Shanghai: Shanghai dictionary publishing house, pp.1486-1487.

- [6] Wang Guanxi (2001). *Literati · Poetics · Wushu · Life · Reading*. Beijing: Xinzhi sanlian bookstore, pp.47-48.
- [7] De Qian (2010). *Shaolinquan Review (volume7)*. Beijing: People's sports publishing house, pp.346347.
- [8] Zhang Danian (2006). *Culture and Philosophy*. Beijing: Renmin university press, pp.91-93.
- [9] Ma Li (2006). *Secret Book of Chinese Classical Wushu*. Beijing: People's sports press, pp.238-239.
- [10] Zhang Yaoting (1997). *History of Chinese Wushu*. Beijing: People's sports press, pp.42-43.
- [11] Zhou Weiliang (2000). *Introduction to Traditional Chinese Sports*. Beijing: People's sports press, pp.25-27.
- [12] Zhang Dainian (1998). *Encyclopedia of Chinese Wushu*. Beijing: Encyclopedia of China press, pp.81-82.