Inheritance and dissemination of Chinese Wushu from the perspective of cultural geography

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Abstract. In the process of its formation and development, Wushu is deeply influenced by the cultural and geographical environment. At present, the inheritance and development of Wushu have been paid more and more attention. The international spread of Wushu has become a window for the world to understand Chinese culture. Therefore, it is of great significance to study Wushu culture from the perspective of geographical culture. From the perspective of cultural geography, the emergence and development of Wushu is one of the hot spots in the study of Wushu culture. Based on this perspective, this paper discusses the inheritance and dissemination of Chinese Wushu, with a view to contributing to the spread of Chinese Wushu.

Keywords: Cultural geography, Wushu, inheritance, communication.

1. Introduction

With the deepening of the research, the function and value of Wushu culture are paid more and more attention by the society. The concept, wisdom, bearing and verve of Chinese Wushu are favored by Wushu lovers at home and abroad. In today's increasingly close world cultural exchanges, Chinese martial arts culture will also accelerate the integration into the world cultural family. In this context, how to better shape the image of Chinese martial arts, spread the spirit of Chinese martial arts, and let the values of Chinese Wushu culture be recognized by the world are the issues to be considered in the inheritance of Chinese martial arts.

Cultural geography is a branch of human geography which studies the spatial combination of human culture. It studies the distribution, spatial combination, development and evolution of various cultural phenomena on the earth's surface, as well as cultural landscape, the origin and spread of culture, the relationship between culture and ecological environment, and the cultural evaluation of environment [1]. In the long development process, Wushu culture is deeply influenced by geographical location. Wushu is a folk cultural form with strong regional characteristics. The natural environment and social and historical development process of different regions and nations have affected the continuation and development of Wushu [2]. It will be a new direction of contemporary regional Wushu culture research to put the regional Wushu section in the overall system of Chinese culture and explore the historical interaction, characteristics and commonness of regional Wushu section and Wushu cultural system from the background of Chinese culture [3].
2. The influence of "Wushu culture zone" on Wushu inheritance

2.1. Division of "Wushu culture zone"

Cultural region or regional culture has always been one of the important research contents of regional geography. There are many kinds of Wushu boxing in China, and there are corresponding representative boxing in many parts of the country. Therefore, experts and scholars generally believe that different cultural and geographical conditions have produced different Wushu boxing. The style and connotation of Wushu are influenced by the culture of the place where it was produced, and greatly influenced by the regional culture. In the process of its development and dissemination in the future, even if its contents, routines and moves are innovative, its core content will not be changed, which is the soul of any boxing technique [4]. Zhang Shengli and Guo Zhiyu drew the "Chinese regional Wushu culture area" by studying the development of Chinese martial arts in different regions, which is an important representative achievement of martial arts in the field of Cultural Geography (see Figure 1) [5].

| Division of Wushu culture zone | Corresponding province and city |
|--------------------------------|--------------------------------|
| Guandong Wushu Cultural zone   | Heilongjiang, Jilin, Liaoning |
| Yanzhao Wushu culture zone     | Hebei, Beijing, Tianjin       |
| Qilu Wushu culture zone        | Shandong                      |
| Zhongzhou Wushu culture zone   | Henan                         |
| Wuyue Wushu culture zone       | Jiangsu, Zhejiang, Anhui      |
| Jingchu Wushu culture zone     | Hunan, Hubei                  |
| Mintai Wushu culture zone      | Fujian, Taiwan                |
| Lingnan Wushu culture zone     | Guangdong, Guangxi, Hong Kong, Macao |
| Dianqian Wushu culture zone    | Yunnan, Guizhou               |
| Bashu Wushu culture zone       | Sichuan, Chongqing            |
| Qinjin Wushu culture zone      | Shanxi, Shannxi               |
| Damo Wushu culture zone        | Neimenggu                     |
| Longyou Wushu culture zone     | Gansu                         |
| Xiyu Wushu culture zone        | Xinjiang                      |

2.2. The influence of "Wushu culture zone" on Wushu inheritance

The concept of "Wushu culture area" is an inevitable phenomenon in the formation and development of Wushu culture. "The regional distribution of martial arts is more reflected in the inheritance of martial arts. Where the spread is fast and the inheritance is good, this area is the area suitable for the development of the boxing routine" [6]. There are many schools of Chinese martial arts, and many kinds of boxing are on the verge of being lost. For the purpose of protection, some people suggest that the government should introduce protection policies to inherit these boxing with local culture color and on the verge of being lost. This practice itself is an example of regional cultural heritage. With the development of the times, social changes and the improvement of scientific and technological level, the ways of inheritance of Chinese martial arts also show a variety of characteristics. The spread of various kinds of martial arts boxing to a large extent is divorced from the shackles of "martial arts cultural area". However, based on the traditional emotional color of China, people may be more inclined to experience the martial arts culture around them. In a sense, the phenomenon of "Wushu culture zone" will still exist for a long time and have an important impact on the inheritance of Wushu culture.

3. Inheritance of domestic Wushu

Wushu is one of the representative forms of Chinese excellent traditional culture. Before, due to some special historical reasons, there are some faults in the inheritance and dissemination of Wushu. With the development and progress of society, we have clearly realized the importance of inheriting Wushu
culture with national traditional culture characteristics and highlighting national cultural personality. Let young people learn Wushu culture, has become an important form of inheritance. Now Wushu has been listed as one of the key projects supported by the Ministry of education and has entered the classroom of students.

3.1. Problems and solutions in the inheritance of Wushu in China

3.1.1. Make full use of the positive influence of "Wushu culture area". "Wushu culture area" has an important influence on the inheritance and development of Wushu. In the specific environment, it promotes the development of Wushu culture. But there are also barriers to development. How to break the "barriers" and get rid of the shackles of cognitive concepts, so that more people can learn the characteristics of boxing and martial arts culture, we should actively think about this problem, so as to let the martial arts culture get better inheritance.

3.1.2. The chronology of inheritors. Due to specific historical reasons and the limitations of people's understanding level, there are certain faults in the inheritance process of Wushu. These problems are not only caused by the neglected position of traditional Wushu, but also caused by our ignorance of the characteristics of traditional Wushu in the process of inheritance and dissemination. In the face of this problem, we should not only attach importance to the continuity of the development of Wushu culture, but also put ourselves in a proper position, inherit and develop the essence of Chinese Traditional Wushu culture, and retain the "root" of Wushu culture development.

3.1.3. The lack of "spirit" in Wushu. Wushu has an important position in Chinese history, and the spirit of martial arts has been deeply integrated into the blood of the Chinese nation. The cultural nature of Wushu makes "martial arts" the soul of Chinese Wushu. It is of great significance to inherit and carry forward the spirit of Chinese Traditional Wushu. It is necessary to use the "spirit" of Wushu to influence the national temperament of Chinese people.

3.1.4. Unclear positioning of "core value". "The core of culture is values, which determines that the core of cultural identity is the identity of values" [8]. Chinese traditional culture and its extensive, in the process of inheritance, the audience has no clear cultural guidance, which leads to blind obedience and laxity in spirit. Therefore, we should refine the core values of Chinese Wushu culture, strengthen the guidance of Wushu cultural consciousness, so as to better inherit and carry forward Chinese Wushu.

3.2. Solutions

3.2.1. Carry forward Wushu Culture. Many ideas in Wushu culture have a profound impact on the peaceful development of the world today. In the promotion of Wushu culture, the traditional value of Wushu is transformed into contemporary. In the process of inheriting the Chinese culture and learning from the excellent cultural achievements of the world, it is necessary to sort out and extract traditional Wushu culture. It is imperative to open up the mind and absorb the essence of all the nations and cultures of the world.

3.2.2. Develop Wushu spirit. In the inheritance of Wushu, it is of great significance to strengthen the cultivation of Wushu spirit and the guidance of Wushu cultural consciousness. In the process of Wushu practice, only "both form and spirit" can better reflect the essence of Wushu, let "spirit" really internalize into "Virtue", change Wushu practice only "form" but not "morality", so as to realize the real growth of Wushu people.

3.2.3. Give full play to the educational function of Wushu. Education is to influence and enlighten people through education. There are three levels of Wushu education, that is, "survival education" focusing on physiological and security needs, "life education" focusing on social and respect needs, and
"life education" pursuing self-realization needs. The life education of Wushu is summed up as "the combination of moral education, etiquette education and behaviour education". This high degree of generalization and summary not only reasonably but also accurately grasps the essence of Wushu life education. That is, through this comprehensive education, Wushu people's way of life will be generalized, normalized and habituated, and finally the martial arts people will be educated into people with both political integrity and ability in life.

4. The spread of Wushu in the world

The spread of Wushu culture is conducive to the construction of national image. In order to show the diversified traditional Chinese culture, it is necessary to fully study the regional Wushu culture and combine this regional Wushu culture with the construction of national image [9]. We should pay attention to the internationalization of Wushu.

4.1. Establish the concept of “great Wushu”

At present, competitive Wushu has become an important form of Chinese Wushu communication. Only by understanding the traditional Wushu, modern Wushu and competitive Wushu can the development of Wushu be diversified, give full play to the cultural connotation of Wushu, and make the development road of Wushu wider and wider. We should set up the concept of "great Wushu", open up our mind and promote great development.

4.2. Pay attention to the rhetoric of Wushu culture and enhance the sense of identity

Sports has become the most popular cultural symbol in the world, and it is an effective carrier to promote the common feelings of the people. It is easy to arouse people's resonance and identification. In the view of rhetorician Burke, resonance and identification are rhetorical acts. Various behaviors of human relations are caused by language, and the expression of intention is inseparable from language rhetoric. In the international communication of Wushu, only by paying attention to the rhetoric of Wushu culture can we continuously enhance the identity and influence of Wushu and influence more people to participate in Wushu. From the external point of view to understand our martial arts, the concept of "universality" into the martial arts, in order to make Wushu better accepted by the world. Only by strengthening the cultural identity of Wushu, can we promote the wide spread of Wushu in the world and improve the influence of Wushu.

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