

Comparative study on the Connotation of Traditional Sports Culture China-ASEAN Nationals

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Abstract

Use the "cultural hierarchy theory" to analyse and study the connotation of China-ASEAN traditional sports culture. Through literature and other studies, it is found that China and ASEAN countries have similar contents of national traditional sports culture, which have some commonalities, but they also present their own unique cultural connotations in material, spiritual and institutional levels. These differences and similarities reflect the uniqueness of their respective national histories, lifestyles, religious beliefs and national systems, contribute to the development of global multi-culture, deepen the deepening of China-ASEAN cultural exchanges, and promote the inheritance and development of national traditional sports culture.

Keywords

China- ASEAN; National traditional sports; Cultural connotation; Comparison.

1. Introduction

On November 22, 2021, General Secretary Xi Jinping officially announced the establishment of a comprehensive strategic partnership between China and ASEAN, marking that the relationship between China and ASEAN has entered a new stage of development and laying a solid foundation for in-depth cooperation between the two sides in politics, economy, culture and other fields. Later, with the unanimous consent of China and ASEAN, 2024 was designated as the "China-ASEAN Year of Cultural Exchange" to help the two sides communicate with each other, promote civilised exchanges and learn from each other, and deepen the comprehensive strategic partnership. China is located in contact with ASEAN, has close ethnic relations and similar customs, and has a rich and long history in the exchange of traditional national sports culture [1]. However, due to the different history, lifestyles, religious beliefs and national systems of their respective ethnic groups, there are differences in the national traditions of the two countries. This article takes the "cultural hierarchy theory" as the theoretical support, and combines the diversified development characteristics of ASEAN national culture. It structurally classifies and defines the "connotation of national traditional sports culture". It makes a comparative analysis from the three aspects of material culture, spiritual culture and institutional culture respectively, which is conducive to the protection and inheritance of national traditional sports culture. Formulate protection strategies to promote the inheritance and development of these cultures [1]. In-depth research on the traditional sports culture of the ASEAN nation can open up new horizons for the research of relevant disciplines, promote cultural exchanges and understanding between different ethnic groups, and enhance national unity and social harmony.

2. The cultural basis of China-ASEAN similarity and homology

China and ASEAN countries are connected by land and sea, with similar customs and cultures, and many of them have cross-border ethnic groups, some of which have close ethnic relations with ethnic minorities in southern China. For example, the Zhuang people in China are closely

related to the Dai Yi and Non people in Vietnam and belong to the same ethnic group in different countries [2]. The traditional sports of the Zhuang people, such as throwing hydrangeas, playing the shoulder pole, and competing in board shoes, also have similar sports among the Dai Yi and Non ethnic groups in Vietnam [3]. In history, China and ASEAN carried out frequent personnel exchanges and cultural exchanges through trade routes such as the Silk Road, the Tea Road, the porcelain road and the Spice Road, which left the imprint of each other in terms of language, culture, religion and production technology [4]. For example, some overseas Chinese who went to "Southeast Asia" spread Chinese culture in ASEAN countries, and at the same time, the culture, religion, and products in ASEAN countries also had an important impact on Chinese culture. Some studies believe that the sports of China and ASEAN ethnic groups have strong homology, such as dragon boat racing, lion dance, martial arts, etc., and the similarities are strong, such as Lao Gaosheng Festival and Chinese Fireworks Festival, Indonesian Balong dance and Chinese Lion dance [5]. In addition, the long history of agricultural civilization between China and ASEAN determines that the two sides have similar social backgrounds and historical environments to create traditional national cultures derived from farming life, hunting activities, religious sacrifices and military skills [1]. For example, the dragon boat racing culture of ASEAN countries such as Vietnam, Thailand and Laos has many similarities with China's dragon boat racing, which symbolizes the spirit of unity and struggle. Due to the differences in history, life style, religious belief and national system, the traditional sports culture of Chinese and ASEAN nations is bound to show obvious differences in connotation.

3. Comparison of differences in the connotation of traditional sports culture of China-ASEAN nationals

3.1. Material and cultural comparison

Material culture refers to the material products created by human beings to meet the needs of survival and development and the culture it embodies, covering architecture, art, handicraft, diet and other fields [6]. These fields are not only the material basis of human civilization, but also an important carrier of cultural inheritance. As the crystallization of human creativity and wisdom, they range from simple stone tools to complex high-tech products. Every result of material culture embodies human wisdom and innovation.

In ASEAN, the musical instruments used in lion dance activities are significantly different from those in China. Chinese lion dance uses traditional lion heads and traditional Chinese musical instruments such as gongs, drums, gongs, gongs, gongs, etc., which appear in pairs and are generally carried out in traditional festivals mainly during the Spring Festival [7]. These musical instruments are used not only to create an atmosphere, but also to have deeper cultural connotations. For example, drums and gongs were often used for sacrifices and celebrations in ancient times, symbolising the desire to exorcise evil spirits and pray for peace. The gongs and the big gongs often appear in folk weddings, funerals, marriages, etc., expressing people's love for life and respect for tradition. Local instruments in ASEAN are gradually added to the accompaniment of lion dance. For example, Singapore, Indonesia, Malaysia and other Malay countries are widely popular. A variety of musical instruments such as Le Bab, convex gongs and horizontal gongs are widely used. The moon qin, willow qin, single-stringed zither instruments used in Vietnam are also popular. These instruments are not only playing tools, but also carry the soul and spirit of their respective cultures. The shape and way of hitting horizontal gongs have their own special cultural meanings. Its sound and rhythm are often closely related to local religious ceremonies, festivals and other activities. For example, in

Indonesian Buddhist and Hindu ceremonies, The sound of the gong is often used to express respect and prayer to the gods.

The technical movements of China and ASEAN countries in national traditional sports events are the expression of their profound cultural heritage. For example, every move in martial arts is not only a physical movement, but also an externalization of the inner spirit and philosophy. The movement of Taijiquan is soft and slow, following the theory of Yin-yang and five elements in Taoist philosophy. It simulates the changing laws of nature through the movement of the body and emphasizes the harmony of yin-yang, reflecting the essence of Taoist thought. The action of Shaolin Kung Fu is vigorous and powerful, and the practice process emphasizes the combination of Zen and martial arts, that is, integrating the elements of meditation into martial arts training to achieve the realm of physical and mental unity, emphasizing both internal and external cultivation, which reflects the concept of Zen and martial arts integration. In ASEAN countries, its technical actions may be more influenced by local culture, such as Muay Thai has a sacred religious color, pay attention to God, respect for teacher etiquette, before the start of the first round, but also to the direction of the palace, to show respect for the king. In addition, Muay Thai combines the connotation of Theravada Buddhism, and emphasizes the pursuit of afterlife with their own penance. All those who formally practice Muay Thai must follow this teaching in order to improve the level of Thai skills [7].

3.2. Comparison of spiritual culture

Traditional national sports culture is the product of the development of human history, and its formation is closely related to the religious belief of the nation. As a deep-seated spiritual culture, religious belief not only enriches the connotation of traditional national sports culture, but also gives lasting vitality to its development.

There are significant differences between the religious culture of China and ASEAN. Firstly, the religious culture of ASEAN is stronger than that of China, which reflects more abundant and obvious religious culture connotation, while the religious culture contained in Chinese national sports is more confined to the theoretical level and the expression of religious culture is relatively weak [7]. As a traditional national sport that can best explain religious culture, Wushu has significant differences. In the activities related to religious ceremonies, Chinese martial arts participants mostly hold fists as ceremonial ceremonies, and ASEAN martial arts participants will have ceremonies such as worship and prayer, which are more devout. In Indonesia, for example, martial arts are known as Pencak Silat, an art form that combines dance, martial arts and self-defence techniques, usually preceded by a prayer to show respect for the martial arts and gratitude to the instructor. Before the fight, the fighters kneel, pray to the Erawan Shrine for peace and victory, and greet the audience by circling the ring while touching symbols of power, such as bells or flags, for good luck and strength.

Secondly, the differences are more reflected in the different religious cultures between China and ASEAN. China and ASEAN do have certain differences in religious culture, which are also reflected in their respective martial arts culture. Chinese martial arts culture is heavily influenced by Confucianism, emphasizing etiquette, morality and self-cultivation, while also incorporating Taoist philosophies of Yin and Yang balance and natural harmony. In addition, some Buddhist teachings, such as patience, compassion and inner peace, also have an impact on the spirit and behavior of martial arts practitioners. In contrast, the martial arts culture of ASEAN countries is influenced by their respective religious beliefs. Thai boxing, for example, embodies the spirit of respect for life in Buddhist culture, and despite the fierce competition, the contestants will show respect for their opponents and respect for the game. Indonesia's Banka Sura is a form of martial arts that incorporates Islamic teachings that emphasize self-control and respect for others, reflecting modesty and moderation in Islamic culture. These religious and cultural differences are not only reflected in the spiritual connotation of martial

arts, but also affect the practice and expression of martial arts. Chinese martial arts pay attention to the combination of internal cultivation and external skills, the movement is smooth and full of rhythm; The martial arts of some ASEAN countries may focus more on actual combat and strength performance.

3.3. Institutional and cultural comparison

Due to the differences in historical and cultural background and social and economic structure, China and ASEAN countries have certain differences in the organizational structure and management mode of traditional national sports [1].

Traditional ethnic sports organizations in China usually have a clear hierarchical structure, from the national level to the local level, and then to the grass-roots units, forming a top-down management system. This hierarchical structure facilitates the communication and implementation of policies, but can also lead to slow and inflexible decision-making processes. In contrast, the national traditional sports organizations in ASEAN countries may be more flat, the decision-making process may be more rapid and flexible, but there may be a lack of policy enforcement. In Thailand, the organization and management of Muay Thai is usually the responsibility of local communities and private institutions, which are responsible for organizing competitions and training events while promoting Muay Thai. In Indonesia, traditional martial arts such as Pencak Silat may be more decentralized and self-administered by individual regions and tribes, a structure that makes the decision-making process more flexible and able to respond quickly to local needs and changes. However, this flat structure may fall short in policy enforcement, as the lack of centralized unified management may lead to an uneven distribution of resources and information.

In China, the government plays the role of the leader and promoter in the development of sports, guiding the development direction of sports by formulating policies and providing financial support. For example, the Chinese government has set up special sports management bodies responsible for planning and implementing sports development strategies, as well as investing in the construction of stadiums and organizing national sports events. In contrast, sports systems in ASEAN countries are more diverse, with different government roles and influence. In Thailand, for example, although the government plays a supporting and guiding role in sports development, civil society organizations and community activities also play a significant role in promoting sports development. The Thai government supports the development of sports activities by providing venue facilities and financial subsidies. At the same time, non-governmental sports clubs and community sports associations spontaneously organize various sports activities. Another example is Indonesia, where the government attaches equal importance to the development of sports, but focuses more on the use of private resources and community power to promote the popularization of sports. The Indonesian government encourages and supports non-governmental organizations, schools, enterprises and individuals to participate in sports activities, forming a sports development model guided by the government and involving the people.

4. Conclusion

The traditional national sports and culture of China and ASEAN countries have their own characteristics. They not only reflect the lifestyle and values of different ethnic groups, but also reflect their unique cultural characteristics and historical development trajectory. There are many similarities and differences between these traditional sports cultures in terms of origin, development, function and expression, which provides us with a platform for in-depth understanding and communication. This study conducts an in-depth comparative analysis from the three aspects of material, spiritual and institutional culture, and fully recognises the similarities and differences reflected in national traditional sports and culture. Therefore, the

research calls for the further protection and development of traditional national sports culture, and encourages it to creatively integrate with modern sports under the premise of maintaining its cultural diversity and uniqueness to meet the needs of modern society.

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