

# *Philosophical Basis of the Development of Chinese Kungfu*

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**Abstract:** Starting from the formation and evolution of martial arts culture, this paper analyzes the cultural characteristics of Chinese martial arts, discusses the strategies of traditional martial arts and its cultural development, and finally proposes that the research and development have the value of the times on the basis of inheriting the traditional cultural virtues of the Chinese nation. The significance of martial arts cultural resources, the impact on the role of martial arts culture in the world, for martial arts to truly go to the world, is known to the public is of great significance.

## **1. Introduction**

In the eyes of most people, martial arts is a normal sport. In ordinary schools, its charm and teaching are often less important than basketball, but in the minds of many martial arts explorers, it is fascinating. Infinite, long-standing, and profound national culture. This paper attempts to start from the history of martial arts formation and evolution, takes the formation and evolution process of the technical system as the research subject, analyzes its cultural characteristics and characteristics from the cultural perspective, and then explores the traditional development rules of traditional martial arts, combining the current social environment and cultural conditions. The strategy of martial arts' future macro development.

## **2. The development of Chinese martial arts culture**

Throughout the development of Chinese martial arts culture, we can divide it into several stages such as the original form of martial arts culture, the quasi-martial arts culture form and the final formation of martial arts culture. Because Chinese martial arts culture has experienced a long process of development, it is formed in complex historical conditions and social backgrounds, and has accumulated many factors in the generation, development, psychology, culture, art, and morality of the Chinese nation. The charm has gained a profound cultural connotation.

The original form of martial arts culture. Tens of thousands of years ago, even in the more distant prehistoric times, the living environment of human beings in the primitive society was very bad. The primitive people must rely on the strength of the group to resist the attack of the beasts. On the other hand, they must exert their tenacious fighting spirit and powerful body. Active self-defense, which has created the brave character and fighting skills of the primitive people. With the progress

of productivity and the cultural development of human beings, it eventually led to the formation of primitive martial arts culture.

Quasi-martial arts culture. From the perspective of time span, it refers to the martial arts from the Qin Dynasty to the Han Dynasty. During this period, the form of martial arts was initially formed, and martial arts consciousness gradually appeared. The formation of independent martial arts form is a major feature of quasi-martial arts culture. It means that martial arts has begun to separate from the multi-integration of primitive society and become a relatively independent form. After a relatively long period of stability in the Qin and Han dynasties, martial arts was further developed and separated from military technology, and exchanged, and systematic martial arts theory appeared. "Han Yi·Yi Wen Zhi" contained "Jian Dao 38" And "six strokes" and other discussions. From the two Jin to the Sui and Tang Dynasties, martial arts awareness is more mature. During this period, there was a slogan that showed that people have been able to concentrate and summarize the essentials of martial arts in a more refined language. In the Sui, Tang and Five Dynasties, with the prosperity of the society, martial arts have flourished and a prototype of the routine has emerged. The emergence of martial arts awareness has contributed to the formation of Chinese martial arts culture from the original form to the final. The development of Chinese martial arts philosophy is as follows.

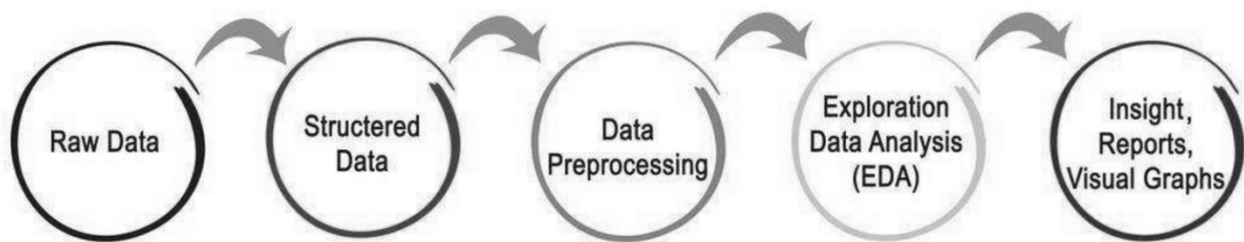


Fig.1 Development of Chinese martial arts philosophy

The final formation of Chinese martial arts culture. In the Song, Yuan, Ming and Qing Dynasties, the Chinese martial arts culture was finally formed. It is reflected in two aspects: one is the improvement of the Chinese martial arts culture system; the other is the maturity of Chinese martial arts culture. In the Song Dynasty, the folk martial arts world popularized the "eighteen martial arts"[1].

### 3. Cultural characteristics of Chinese martial arts

The unique geographical environment and social historical environment of China's land have given birth to the traditional culture unique to China. As a martial arts culture, martial arts is undoubtedly an organic component and a unique form of Chinese traditional culture. Chinese martial arts continue to receive and absorb the essence of Chinese traditional culture in the process of growing up, with Chinese classical philosophy, political ethics, Military thought, culture and art, medical theory, and social customs are interrelated and interact to form a gorgeous Chinese culture as a whole. It can be said that martial arts culture is a microcosm of traditional culture. The martial arts culture can also reflect the basic characteristics of the entire Chinese traditional culture from one aspect.

The unity of "German, Art". The most distinctive manifestation of the Chinese martial arts martial arts concept is the unification of "German" and "Art". Confucian "righteousness and thought". Deeply soaked in the concept of Wushu in ancient martial arts. "Study in boxing with morality first" reflects this concept. Looking at the various items of traditional Chinese martial arts, they can all show the temperament of the Eastern civilization - fighting and courtesy, strong and not rude, skillful and not Xuanfu, full of emotion and subtle introverted, rich in appreciation and forcing

noble spirit . The beauty displayed by traditional martial arts also has the characteristics of Eastern civilization, with beauty as the main focus; it is in stark contrast to the prominent, thrilling and stimulating aesthetics of Western civilization. It can be seen that the unification of "German and Art" in traditional martial arts makes martial arts above its essential characteristics, and infiltrates a strong rational factor.

## 4. Chinese martial arts philosophy

### 4.1 "Integral inside and outside, both form and spirit

Chinese martial arts grows in the environment of traditional culture, and its guiding ideology reflects traditional culture. The martial arts embody the traditional Chinese philosophy of "harmony between man and nature", so the philosophical reason is very strong. The concept of "Heaven and Man are one" is a manifestation of Taoist philosophy ontology. It is believed that man and nature are intrinsically connected, and that people should follow nature to survive and develop. Martial arts practice is to train people as a whole, pay attention to "inner spirits, external muscles and skins", "inside and outside, the combination of both form and spirit." Martial arts practice requires different methods according to different seasons, hours, seasons, etc., according to changes in nature and human functions, to achieve the purpose of practice. The development trend of Chinese martial arts is as follows.

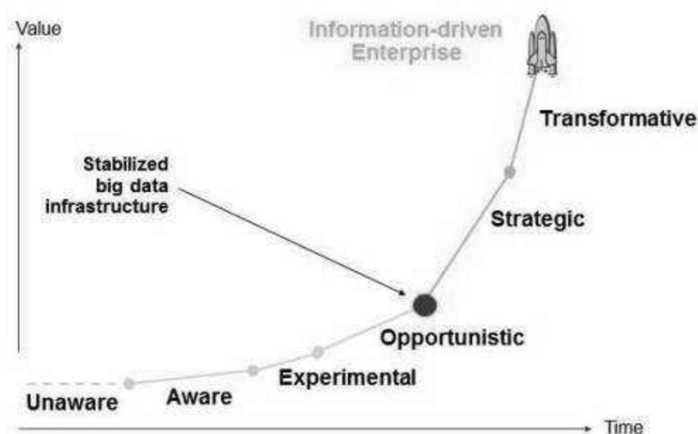


Fig.2 Development trend of Chinese martial arts

### 4.2 Traditional wisdom

The simple materialism and simple dialectical thoughts of ancient Chinese philosophy include the basic theories of yin and yang opposition, yin and yang mutual roots, yin and yang mutual transformation and yin elimination. These simple dialectics are fully reflected in the use of traditional martial arts, the techniques of martial arts, the style of exercises, and tactical thinking. The treatment of the contradiction between Gang and Soft is one of the signs of distinguishing different martial arts fists. Traditional martial arts believes: "No softness, no rigidity, no softness." There is no pure boxing, no pure soft boxing, just and soft are mutual and opposite each other. Tai Chi Chuan is "extremely soft and then very strong", which embodies the yin and yang dialectical view of "cathode yang, anode turns negative"; and the brave and violent Shaolin boxing and other foreign boxing, is also "just in the soft", "soft in After his strength, he was just ahead of his strength. The dialectical relationship between attack and defense is an important principle of martial arts. Advocating offense and defense is not absolute, but relative. The offense can be turned into

defensive, the defensive can be turned into an offense, "the attack does not forget the defense, the defense does not forget the attack", "the enemy who does not know what to attack", "the enemy who does not know what to do", attacking and defending, In the defense of the attack, this implies the yin and yang dialectic thinking[2].

### 4.3 Health

People are engaged in martial arts practice, and always use martial arts practice, fitness and entertainment as their main purpose. Martial arts is a form of body movement that is part of the human body science. The theory of Chinese martial arts traditional practice is based on the basic theories of yin and yang, the theory of meridians and the theory of viscera. According to the theory of traditional Chinese medicine, one of the human beings, "only the spirit of the spirit, is the three treasures. Martial arts practice not only pays attention to the inner "spiritual spirit" exercise, but also emphasizes the internal and external and heavy external attack and defense techniques. Therefore, he received the fitness effect of both internal and external repairs and physical fitness. Zhe reason. Chinese martial arts is the most popular sports project with national culture characteristics. Its guiding ideology is the traditional Chinese philosophy of "harmony between man and nature", so philosophical It is very strong. Chinese martial arts put people in nature and closely link people's sports with the surrounding environment. Martial arts exercises require different seasons, time, etc., according to changes in nature and human functions, using different methods. To achieve the purpose of practicing. For example, Sun Fuquan's "Bagua Palm" relies on the climatic form method of heaven and earth, "Shaolin Gossip and Five Elements" to practice different exercises according to different seasons. In addition, from the "Heaven and Man" idea, "round" The concept of "empty" is the understanding of the natural characteristics of heaven and earth, and thus the best way and realm of dynamism. The circle is flexible and changeable, and the space is light. Unrestrained, round and empty, it is lively and free, and the cycle is endless. Therefore, many boxings use round and empty as the basic frame and techniques, such as Emei and Taiji, which are characterized by round and empty. Taijiquan is also inspired by Taiji philosophies such as "Easy to have Taiji, is a two-instrument" and "Promise and Taiji, Taiji and Yangyang; moving extremely quiet, quiet and yin". Because Chinese martial arts contain Deep philosophical thoughts have the effect of self-cultivation. Therefore, it has a wide influence on many countries in the world. For example, ancient Chinese fitness and qigong interacted with Indian yoga in the early days, Shaolin boxing in the Ming and Qing dynasties, such as Japan. The country is sufficient to show that the exchange of Chinese martial arts and the world sports culture has a traditional ideological foundation[3].

### 5. The development strategy of today's martial arts culture

Taking history as a guide, facing the future is the basic strategy for the development of traditional martial arts. Only by carefully summing up the history and combining the current situation can we better formulate the blueprint for development. The martial arts tree can grow healthier and grow more prosperous on the original high platform.

The development of martial arts should follow its own development law, and its development is first and foremost a cultural evolution and development. Traditional martial arts can be described as a kind of "cultural sports" and a kind of "sports culture". Its development should not be reversed from its cultural nature. Its development cannot be replaced by the development of small individuals. Otherwise, it will be one-sided and its development will also lost balance. Practices over the past few years have proved that reforms or improvements that violate its laws of development and abandon its traits are bound to bring irreparable damage to the development of martial arts. Just as people currently divide martial arts into traditional martial arts and modern

martial arts, this phenomenon is partly due to the emergence of “cultural faults” after the current martial arts reform[4].

## 6. Summary

The development of martial arts should be guided by the scientific concept of development, and further strengthen the scientific process. It can be known from the history of the development of traditional Chinese martial arts. Although the origin and technical system are early in the world, they are among the best in the world. However, the process of perfection is long, scientific and standardized, and it has a late start and late maturity. Therefore, we must further strengthen the scientific process of martial arts, strengthen research on martial arts related disciplines, attach importance to the theoretical and practical research of martial arts culture, and attach importance to the construction of its scientific system. The most important thing is to put a new concept of characteristic cultural construction into the current martial arts development plan, and to guide the development of martial arts with a scientific cultural development concept, not to "make the West model, cut the foot and fit."

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