

Research on the Inheritance of Traditional Ethnic Sports in Competitiveness

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Abstract

The popularity of Western sports is because of its competitive nature, which promotes the development of Western sports. Traditional Chinese sports are also human physical sports, and there is also competition, while traditional national sports choose text, video and other inheritance paths, which seems to ignore the essence of the inheritance of traditional national sports. According to the relevant theories of cognitive science and using grounded theory, this research believes that the inheritance of traditional national sports is actually the physical inheritance of traditional national sports. The inheritance of traditional national sports is based on returning to the body, so that the practitioners have the competitive physical behavior of traditional national sports. The automated technology forged by competition and solid physical memory, which is the basis for the transformation to the long-term cultural memory. Therefore, it is a feasible way to use competitive physical behavior to carry out the inheritance of traditional national sports.

Key words: Experience; Sensitive; Competitive; Physical memory; Body inheritance

1. Introduction

The body is the forerunner of human culture and the main body of civilization. No matter how vast the human culture and civilization are, it can be boiled down to one point, which is constructed by the human body. Since Nietzsche, the body of the once neglected person has been mentioned to its proper position. The body carries the mind, so the body and the soul are one. The universal laws of things tell us: "All the symbols of cognition and time meaning given to man are undoubtedly derived from man himself. And people's bodies are everything to people. Without bodies, there is no way to talk about human existence. Therefore, all cultures are undoubtedly formed and produced by human bodies; It is what the human body does, knows, and creates. Indeed, all human cognition is derived from the behavior, perception, experience and feeling of the human body, and it is always the most intuitive cognition of the human body." (Zhang & Zhang, 2014, p342) Therefore, the greater the intensity of the experience (within a reasonable interval), the stronger the corresponding sensitivity will be, the deeper the body cognition will be, and the stronger the body memory will be. Furthermore, the stronger the body's creative ability, the better the inheritance effect achieved. At present, there is a tendency, especially with the development of science and technology, that traditional national sports seem to

have found a new and roundabout way of inheritance and protection-the inheritance and protection of digital images. The purpose of the roundabout is to inherit, and ultimately it must be implemented in the human body to complete the inheritance. But this kind of action has not achieved effective inheritance effectiveness, and even severely restricted or slackened people's subjective initiative, making the main carrier of inheritance-the body, invisibly ignored or degraded. In this regard, the inheritance of human body culture does not only rely on data storage, but also requires human body memory. Therefore, the inheritance of traditional national sports should be based on competitive physical skills.

2. The logical chain of the inheritance of traditional national sports competitive

2.1 The body is fundamental

All human culture is promoted by human behavioralization, and human behavioralization is the behavior of human body's experience of things. Therefore, the body is the basis for human beings to experience everything. Without the body as a carrier, there is no way to talk about human experience. Merleau-Ponty said when talking about the body as a medium for communication between people and external things: "The body is the vehicle for me to keep in touch with the world. It does not require me to actively and consciously think about what I am grasping or the distance between the things surrounding me and me. I don't have to think about the world intentionally. My body can understand everything around me, and my feeling on my fingers can directly explain the size and shape of the object." (Maurice, 2003, p109) Merleau-Ponty's point of view clearly stated that the body is the foundation of human cognition, and the body always occupies an important position in the exploration of knowledge and truth.

Brian·S·Turner, who holds the ontological view of the body, believes that: "Body cognition is the manifestation of the essence of social relations, or the body as a system understood as a symbol, or seeking to understand how the practice of the body is a metaphor for a larger social structure, or they understand the body as a society of power and knowledge in society Construct, or think that the body is a result of the influence of social discourse. Moreover, the body is made up of loose practice (experience). (Turner, 1992, p.48-49) In "Behavior Change Mind", William James believes that everything around a person revolves around the person's body and is perceived from the perspective of the body. Pierre Bourdieu has a similar view, he believes "Humans are called humans because they can accumulate knowledge and experience through physical experience. This is particularly prominent in the era when there are no words. Human beings can only experience, accumulate, and inherit through the body. Once a person separates the knowledge and experience accumulated before from his body, then the person, knowledge and experience will not survive. Therefore, they can never separate knowledge and experience from the body. " (Bourdieu, 1990, p.73) The body is a very sensitive sensor, which leads every cell, every nerve and brain to perceive everything in the world. Confucius climbed Dongshan and felt that Shandong was small, and climbed Taishan and felt that the world is

small. Without the experience of Confucius, it is impossible to experience this kind of feeling. This is the nature of the body.

In any era, we cannot ignore the intrinsic nature of the body. Even today, when science and technology are quite advanced, our culture can be preserved through text pictures or digital video images. If it is only pure preservation, this is indeed a better way. However, if these cultures are to be passed on, if there is no human body, these media are only a kind of text, pictures, video images, and will not produce any value. Feel the natural warmth and coldness of the body, experience humanistic love and hate, and experience the success or failure of sports. If there is no personal practice of Tai Chi and the lack of necessary physical skills, then the books and video teaching materials of Tai Chi are only books and video carriers, and it will be difficult to effectively inherit them. It is difficult for a person who does not know Taijiquan to learn the technical movements and routines of Taijiquan by looking at the pictures, let alone the practice skills and styles in it. Therefore, in today's highly developed science and technology, we cannot blindly rely on high technology to build so-called digital museums with lively significance. If traditional culture simply relies on these "living" digital museums, and ignores the nature of the human body in the process of inheritance, then this "living" digital museum will lose its "living" meaning.

2.2 Experience is the foundation

In the process of cultural evolution, human beings effectively create and use symbols, and symbols become cultural representations. The symbolic creation and development of culture is the ability of gradual self-learning in sports. It is the sensibility that is constructed in the continuous experience. Sensitivity promotes people to experience new things and generate new sensitivities. As human beings continue to grow, sensitivity increases indefinitely. In this regard, Immanuel Kant believes: "The human body is not only indispensable when his inner sensitivity produces the initial concept of external things, but also indispensable when building internal connections with complex concepts. The maturity of human thinking is the maturity of the body as the body matures. When his various organs are fully mature, his thinking ability is also quite perfect. " In short, human thinking grows with the growth of life; "It is through my own efforts to play out of myself." (Immanuel, 2005, p5) Yuval Noah Harari once told a story of his own in *Homo Deus: A Brief History of Tomorrow*: He started drinking tea while reading the newspaper in the morning, and then tried tea tasting purposefully. He slowly began to feel the difference between tasting and drinking, and the unique pleasure of tasting tea. From then on, he fell in love with drinking tea. (Harari, 2017, p215) If Harari did not have the most common tea-drinking experience in the early days, it would be impossible to feel the difference between the tea and porcelain used when drinking tea, and the sensation produced would be very different. When he closed his eyes and concentrated on tasting tea, he began to discover the unique charm of tea. At this time, concentrating on drinking tea belongs to the high-sensitivity experiential tea drinking. The same goes

for most Tai Chi practitioners. In the beginning, just to exercise or make their retirement life a little more fun, they began to practice simplified Tai Chi. During the in-depth practice, they found that simplified Tai Chi could no longer meet their needs. They began to practice other Tai Chi routines with a certain degree of difficulty, the purpose of which is to understand Tai Chi exercises through different sensitivities and meet the needs of different intensities for fitness and entertainment. Whether it is Harari's tea drinking or Tai Chi exercises, both show that as the intensity of the experience increases, so does the sensitivity, which makes them more interested in the things they are engaged in. Furthermore, it shows that the highly sensitive experience has a powerful role in promoting people to experience things further. The history of mankind is the history of knowing oneself in different sensitivities and creating culture.

The emergence of national traditional sports was produced in the very specific social practice of mankind at the beginning. For example, it is produced in social activities such as religion, labor, entertainment, education, military, etc., and continues to be independent, and finally forms a physical form and spiritual consciousness with its own unique characteristics and meanings. Chen Wangting's mastery of Taijiquan is the result of a distinctive and condensed practice after profound experience and cognition on the basis of fully absorbing various martial arts technical elements. Various codes are the elements that constitute cultural symbols. Only by fully abstracting and systematizing many codes can we construct representative symbols. This is the evolution of Chen-style Taijiquan. It can be seen that the production and development of traditional national sports is the same as the production and development of symbols. "Sports is a dynamic body symbol. This kind of body symbol has a strong sense of meaning and can break through language barriers to achieve real-time and effective interaction." (Chen, 2008). In the convergence of symbols with proliferation and commensurability, a huge system of traditional national sports was gradually constructed. Chen style, Yang style, Wǔ Style, Wú Style, Sun style, etc. jointly built a Tai Chi movement system. Regarding the symbolic cognition of having a certain intensity of physical sensitivity perception, in Foucault's view: "The expression of physical cognition cannot rely on the experience of transcending the body, nor can it rely on the subjectivity of personal psychology." (Michel, 1998, p59-69) Rather, the most intuitive feelings produced by people's physical experience in life can be directly controlled without reflection. Therefore, only the physical experience of competitive physical behavior is complete and profound. In most game-type national sports, the physical experience of physical activities is scattered and superficial. Many game-type national sports have already sunk, and only those traditional national sports that have experienced intensive physical experience have been passed on to this day.

2.3 Sensitivity is inspiration

The body is the carrier of competitive sports, and the development of competitive sports is the result of specialized high-intensity physical exercises. Body movement is centered on body experience, and the sensitivity of competitive sports determines body movement. Kaneko Akitomo believes: "In the

process of acquiring motor skills, the qualitative leap of skills from scratch is not obtained by any external force, but by one's own efforts." (Wang, 2012) In other words, people's motor skills are also self-running technologies that are cultivated in the process of continuous high-sensitivity experience. This is the competitiveization of body movements. Kaneko Akitomo further pointed out: "In the process of repetitive practice of a certain action, we will consciously compare the differences in motor sensation before and after the exercise. Due to the different feelings of movement during practice, it will prompt us to have expectations for the next unknown movement pattern, and this unsatisfied expectation will make us practice endlessly. " (Wang, 2012) In fact, this expectation for the subsequent exercise form is actually the result of a peak experience in the exercise process and the unique protein action between the neural circuits. For example, children can finally master the side somersault through constant practice of roll flips. Being able to complete a side flip is the result of the neural circuit established after the peak experience of the flipping practice. Body movement strongly depends on sensitivity, produces fine experience, coordinates the overall ability of the organism, and evolves into different levels of competitive state.

Philip Zimbardo's famous prison simulation experiment further verified that sensitive experience is the soul of behavioral performance. Zimbardo recruited 24 men with no criminal history and good mental states as participants in the experiment, and randomly divided them into two different roles, "guard" and "prisoner" in the simulated prison. The experimental participants quickly entered their own roles. The originally mild "prison guard" gradually showed a sadistic and pathological personality, while the "prisoner" showed a depressed and submissive criminal state. (William, 2014, p7-10) When the experimenter is in a completely realistic environment, doing and living in the corresponding role that he has experienced all these things. Moreover, wearing the clothes of the characters they experience, realizing a true reproduction, 1:1 experience, this experience belongs to a 100% experience, which is a high-sensitivity physical behavior experience. In the end, even the subjects could not imagine their own behavior. The cognition generated by high-sensitivity physical behavior experience is detailed, deep and comprehensive. The principle of "performance" in psychology is to perceive thoughts and feelings through physical behavior. Human behavior experience can greatly affect inner thoughts and feelings. In turn, inner thoughts and feelings further influence people's behavior. (William, 2014, p13-17) Just as the simulated prison experiment showed us, the highly sensitive physical behavior experience, in the overall and profound perception process, can realize the details of the physical behavior, integrate the thought and emotional factors, and help the body to form an automated technology and comprehensive cognition form a ready-to-use and perfect mirror neural circuit. As if we look in a mirror, my image is immediately shown in the mirror. The high sensitivity is equivalent to a spotless, high-definition mirror, which can clearly feedback images.

"A casual physical experience can't provide real, subtle discrimination and response to highly complex changing scenes. Only in the highly sensitive experience will the feedback and judgment be automatically provided, especially when it naturally provides rich, more highly complex and intensely changing scenes. This is a necessary and excellent catalytic condition for progress, growth and

cognition. (Mao, 2017) Lei Lei, who has been short of actual combat targets for a long time, has no or lack of actual combat experience, and only relies on virtual imagination and does not have a real physical high-sensitivity actual combat experience. He absolutely cannot cope with Xu Xiaodong, who has high-sensitivity actual combat experience. If you want to achieve a certain level of competition, you cannot ignore the soul of competition, and you must focus on the experience of highly sensitive physical behavior. Playing in the water in a dream does not mean that you can swim at all. Even ordinary people who have experienced peak experience in daily Tai Chi exercises are unmatched by beginners in the smoothness of movements, the penetration of consciousness, and the concurrent practice of internal and external training. It can be said that high-sensitivity physical behavior experience is the soul of technological progress in traditional national sports.

2.4 Competitiveness is the root

In the course of human behavior, competition exists in all aspects of our lives, one is the formation of natural skills, and the other is the formation of man-made skills. It cannot be interpreted narrowly as the process of upgrading the specialized skills used in competitive sports to continuously tap the human body's potential and exceed the limits of the human body is competition. Competitiveness is a highly automated state of body behavior, a specialized and effective representation of body behavior that realizes subject consciousness. The formation of natural skills is the result of natural proficiency in a person's repeated actions. In the artificial skill shaping, the direction of human consciousness, the effort of will, and the result of continuous strengthening of certain behaviors through various effective methods are added. Competitiveness in traditional national sports should be the formation of artificial skills, artificially establishing relevant neural circuits in the process of traditional national sports, so that people can automate their movements during exercise, and finally fulfill their life impulses and complete life shaping. In order to make the traditional national sports of self-cultivation and health preservation develop in a specific direction, its fundamental competitive nature must be respected.

The body is an important tool and medium for people to contact the outside world. Maurice Merleau-Ponty believes, "The body is actually an ambiguous field that is different from pure consciousness and free matter. It is a channel between the two. Because of this, he replaced the purely conscious subject with the body subject, emphasizing the intentionality of the body rather than the intentionality of the consciousness", (Merleau-Ponty, 2007, p6-7) Thus, while emphasizing the materiality of the body, it also emphasizes the process of realizing consciousness. Therefore, the body can convey consciousness and convey meaning through the movement of the body. (Che, 2010, p19-23) How to use this tool and medium, the key lies in whether the body has effective communication, interaction, and competitive behavior. Being able to speak eloquently is a flexible and speculative verbal act; being able to craftsman is an act of exquisite skill. Compared with observation, viewing is the tool function performance of organs of the organism. Observation is the media value of people's conscious use of visual organs. The results of communication and interaction are very different. Viewing is difficult to achieve the complexity, fineness, and depth of observation. Therefore, not all people can observe effectively, which requires the necessary long-term training.

In the same way, random physical activities in traditional national sports do not require special attention. It is the natural impulse of life. The physical behavior in traditional national sports requires deliberate construction of consciousness, and must reach the state of specialization, proficiency, meticulousness, energy saving, memory and code, that is to say, when the possibility of automatic implementation is achieved, the state of competition appears. When this state appears, the physical behavior can run easily, and the goal is easier to achieve. The national champion of Tai Chi and Tai Chi enthusiasts practice Tai Chi, showing significant differences. This is highly related to the muscles, brain and nerve circuits or the ability to automate movement. After countless exercises and casual exercises the state of the body is definitely not on the same level.

In fact, the process of forming traditional national sports into competition is actually a process of establishing a fine and accurate neural circuit. After a certain sports event has been trained over time and the neural circuit is established, people's sensitivity to this event will be greatly increased, allowing individuals to transcend stimulus response behavior, or perform completely automatic behaviors, and provide predictive capabilities. In a baseball game, when you want to catch a high fly ball, if you are just an assembly line device, then you will not be able to catch the ball at all. Because, when the light touches our retina and we start to execute the action command, there will be a delay of hundreds of milliseconds, so the place where we stretch our hands is always where the baseball used to be. The ability to receive the ball is precisely because of long-term training, the circuit in the brain is established. We have a high level of competition for this sport, and our brain will go through complex calculations to constantly predict the trajectory of the baseball. It can be realized. (Eagleman, 2013, p40-43) Competitive technology. During the establishment of neural circuits, the neurotransmitters between neurons also change with the establishment of brain neural circuits, eventually forming a unique protein that makes this exercise less energy-consuming and efficient. (Hu & Wang, 2012, 166-168) The effective combat of martial arts, its effect strongly depends on the competitive physical behavior of martial arts, the most lame Sanda athletes are also more professional than the second-rate physical behavior of street fighting. Competitiveness is the natural development process of organisms. What makes perfect, coincidence is competitive. However, the competition in traditional national sports is human activities that specifically condense physical behavior under the influence of artificial consciousness, have a specific level of body energy metabolism, and complete specific tasks. In the course of practice, in order to achieve a competitive state, special training is required to make people's movements gradually show orientation, proficiency, energy saving, high efficiency, automation, internalization, etc. in specialized physical training, forming automated physical skills, and The physical memory formed by this skill is naturally retained in the body to achieve effective inheritance. This is what Laplace said is the ubiquitous causality.

2.5 Memory is like a tower

There are hierarchical memories in human society, with different ways of expression. "For memory, we can't just understand the image in the mind and the past in words and conversations. For example,

Arthur Kleinman's somatic memory." (Liu & Zhao, 2015, p143) Memory not only exists in our brains, but also in our bodies and cultures, thus forming a gradient memory tower.

When a person continuously repeats an action or a series of actions, the body will form a fixed pattern of behavior, which is also the establishment of neural circuits described in physiology. Show it automatically when necessary, just like walking freely. The same is true for physical memory of sports. More specifically, the physical memory of an athlete of the sports he is engaged in is the sports memory deposited in the body through continuous training of the sports. In the practice of repeated training all the year round, athletes gradually cultivated the exercise habits, through the body to "understand" and "memorize" the movement of sports. (Che, 2016) Exercise habit is the process of sports knowledge acquisition, the process of body memory, and the bottom layer of memory. In sports activities, hard training based on the construction of neural circuits can best imprint traces of memory on the "slab of the mind" and "bottom of the body". (Aleida Assmann) Although it is at the bottom of the tower, it is the basis of memory.

The carrier of humanistic memory that has a major impact on national sports is the body. This body is responsible for the physical activity in the impulse of life and the physical behavior shaped by life. Only the physical behavior can effectively realize the memory carrier of the national sports culture. First, in the process of mastering national sports technology, physical activities have gradually formed corresponding techniques and skills through arduous physical training. This process is full of indelible memory marks. Second, national sports are rarely recorded in official histories and chronicles. People always feel that it is a great regret. In fact, it is precisely not recorded in the text, which has left a good record for national sports. The task of physical memory is a good opportunity to effectively write national sports on the body carrier. Third, physical behavior in national sports can be a symbol of bravery, tenacity, and ability. With this symbolic power, it is relatively easy to incorporate the memory content into the meaning level of the memory system, and it is in the uppermost prominent position of the memory system framework.

When the memories of the physical behaviors of these national sports are written on the memory floor, they present effects that cannot be achieved by such carriers as words, images, architecture, stone tablets, images, and numbers. Formed a permanent memory engraved on the "mind slab" that can be "flipped" at any time and reappeared.

When each individual in a social group is in the process of social interaction, the individual's body memory is shared and mastered by a wider group, and then the collective memory of this social group is formed. Collective memory is a step from body memory to cultural memory. Only after the memory enters into the collective memory, this kind of memory is more capable of climbing to the spire of cultural memory. The formation of collective memory must have two necessary conditions: First, the individual's own memory; Second, social interaction and group consciousness. The two conditions are indispensable. If there is only the individual's own memory, without social interaction and group consciousness, then this memory can only be limited to oneself, and cannot be shared by the collective.

If there are only social interactions and group consciousness, and individuals themselves cannot produce memories, then such a society will be a society of walking dead, and such a society will not exist. Collective memory belongs to communicative memory. The biggest limitation of communicative memory is the limitation of time. Generally, the storage time of communicative memory does not exceed 80 to 100 years at most, which is about the time span of three to four generations. (Zhao, 2015, p130-136) Jan Assmann believes that the time limitation of collective memory is due to the fact that collective memory cannot provide a fixed point, that is, there is no carrier for inheritance. Therefore, in the course of the passage of time, the collective memory is gradually submerged in the long river of time with the passage of time. In order to break through the limitations of collective memory of 80 to 100 years, Jan Assmann believes that collective memory can only achieve long-term memory through canonical cultural symbols such as objective materials. As Jan Assmann said this is also the spire of human memory-culture memory. (Jan, 2015) China Jiaozuo International Taijiquan Exchange Competition. Originally, Taijiquan was only a personal physical memory or a collective memory. However, China Jiaozuo International Taijiquan Exchange Competition has elevated Taijiquan to a cultural canonical form, and this culture the form has been recognized by these participants. Therefore, the memory of Taijiquan can be fixed based on this cultural form, and the cultural memory of Taijiquan is formed, which in turn enables Taijiquan to achieve a relatively stable and long-lasting memory.

2.6 Inheritance is like water

With the energy reserve of the Tower of Memory, memory has a huge potential for inheritance. In the traditional Chinese culture, the water of "Great virtue is like water" is everywhere. This water is a very powerful metaphor and has a huge effect on the inheritance of traditional national sports.

The inheritance of traditional national sports culture is like water, which can be divided into two categories. One is the "water of inheritance" that Constant dripping wears away a stone. This kind of water shows the long-term inheritance power in the long course. In the past, the inheritance of traditional national sports generally relied on festivals, celebrations and sacrifices, and people participated in it with a casual and casual attitude. This kind of memory can also achieve the effect of inheritance over the course of many years, but This kind of memory is like a word carved on paraffin wax, which can be immediately flattened without leaving a trace. No matter how easy this kind of memory is to forget, it is a form of memory after all. The other is like the "water of inheritance" of the high-pressure water gun. This kind of water is also the water of inheritance studied by this research. The water of this kind of inheritance is the use of traditional national sports to compete. In the process of physical competition, the proteins in the body's internal muscle and nerve circuits begin to change, and the peak experience mechanism also begins to play a role, prompting people to continue. The practice of national traditional sports, in the process of practice, because people continue to conduct social interactions, so that the group that conducts social interactions has a collective memory of national traditional sports. In the process of continuous expansion of group communication,

continuously forming collective memories of different groups. In the process of social development, the collective memory of traditional national sports is attached to festivals, celebration ceremonies, competitions, etc., and is formed through objective materialized canonical cultural symbols such as festivals, celebration ceremonies, and competitions. And then form the cultural memory of national traditional sports. There are strong and weak cultures, and differences between upper and lower levels. Generally speaking, strong and superior cultures have higher potential energy, and have the potential to penetrate and expand. Then the cultural memory at the top of the tower has a higher potential energy, and in the process of taking advantage of the trend, it uses the power of potential energy to implement the transmission of cultural information. However, in cultural inheritance, due to the existence of a strong inter-generational forgetting barrier, there is a cultural protection barrier in the transmission of cultures, and relying solely on the potential energy of the tower of memory is not enough to realize the transmission of information. The necessary pressure must be applied to turn the memory water at the top of the tower into high-pressure water. Competitiveness of physical behavior in traditional national sports is like a water of high-pressure memory under pressure, which has a strong potential for inheritance. This can be confirmed by the spread of Western competitive sports in China, and it can be verified by the fact that Confucian culture has spread for thousands of years. This kind of high-pressure water gun-style inheritance water, although its inheritance is complicated and laborious, just like engraving on a stone, it is quite complicated and laborious, but it can also be preserved for the longest time. Moreover, this kind of water of inheritance can achieve a breakthrough in cultural information in a short period of time, and a large amount of cultural information can be poured in through the open door of inheritance. This kind of inheritance is a compound inheritance, and only this kind of complementary inheritance can make the inheritance more comprehensive and profound. This kind of martial arts cannot be mastered in one day. Without the pressure of high-pressure inheritance, it is difficult for people to form a solid memory. In the intergenerational inheritance, this is very difficult, and it requires extraordinary efforts to use a solid memory carrier for memory. The slate of the soul is a permanent memory carrier that can be passed on from generation to generation. To engrave memory traces on the slate of the soul must rely on powerful methods for information entry. Therefore, the inheritance of martial arts requires not only a melodious dripping inheritance, but also a strong pressure inheritance. Numerous types of boxing have been passed down to this day, and they have all been completed in this complex inheritance of potential energy.

3. Conclusion

Everything in the world has a law in its operation. Following the law, things can survive and develop. In the laws of the inheritance of traditional national sports, there is a body based on the unity of body and mind, through high-sensitivity physical experience, the formation of athletics of physical behavior, which produces permanent canonical cultural memory, and will realize the potential energy inheritance of cultural information between generations of the logical chain of cause and effect. As long as the

cultural information is transmitted along this logical track, the traditional national sports culture can be passed on lively.

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