

АНАЛИЗ ФОРМ И ПУТЕЙ ЭВОЛЮЦИИ ЦЕННОСТЕЙ КУЛЬТУРНОГО КАПИТАЛА УШУ НА ОСНОВЕ ТЕОРИИ ПОЛЯ БУРДЬЕ

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Аннотация. В статье раскрываются закономерности культурного капитала ушу на основе теории поля Бурдье в пяти основных областях: образование, культурный туризм, СМИ, сообщество и международная коммуникация. Доказано, что процесс трансформации ценностей культурного капитала ушу постоянно сопровождается многочисленными теоретическими дилеммами и практическими противоречиями.

Ключевые слова: боевые искусства, ушу, теория Поля Бурдье, культурное наследие.

ANALYSIS OF THE FORMS AND PATHS OF VALUE EVOLUTION OF WUSHU CULTURAL CAPITAL BASED ON BOURDIEU'S FIELD THEORY

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Abstract. This article explores the patterns of wushu cultural capital based on Bourdieu's field theory across five key areas: education, cultural tourism, media, community, and international communication. It demonstrates that the transformation of wushu cultural capital values is constantly accompanied by numerous theoretical dilemmas and practical contradictions.

Keywords: martial arts, wushu, Paul Bourdieu's theory, cultural heritage.

Introduction. Under the impact of globalization, traditional martial arts, as a unique physical expression and cultural symbol of Chinese civilization, face both severe challenges and important opportunities in its transmission process. The gradually declining traditional master-disciple system has led to the break in the transmission chain of many precious boxing techniques, while commercialization and industrialization have injected new vitality into the field of martial arts, but have also triggered a profound conflict between cultural authenticity and market efficiency [1]. It is worth noting that martial arts, as a carrier of Chinese culture in international dissemination, has shown strong appeal. In Belarus and Europe, martial arts such as Tai Chi and Shaolin Kung Fu have formed a large-scale dissemination trend [2]. However, how to go beyond the superficial stage of technical imitation, realize local adaptation and deeply explore its cultural connotation value has become a core issue that needs to be addressed. From the perspective of sociological research, the interpretation of the modern transformation process of martial arts as a cultural phenomenon requires the strong support of theoretical tools. Bourdieu's theoretical system on field, capital and habit,

especially the exposition of the concept of cultural capital, has been widely cited in the analysis of cultural practices in the fields of education, art and sports [3]. This study is based on this theoretical foundation and systematically explores the value transformation mechanism of martial arts cultural capital.

The aim of the study is to systematically analyze the forms and ways of transforming the values of the cultural capital of martial arts in modern society using the conceptual framework of Pierre Bourdieu's field theory.

Methods and organization of the study. This study takes Bourdieu's «field-capital-habitus» triadic dialectic as the meta-theory guide. In the field of martial arts culture, actors (inheritors, practitioners, institutions, merchants, etc.) compete with the martial arts capital (economic, social, cultural, symbolic capital) they possess in order to gain dominance and benefits in the field.

The research materials include: core literature on martial arts culture and cultural capital from the past 20 years retrieved from databases such as CNKI and Web of Science; official policy texts (martial arts ranking system, intangible cultural heritage records, etc.); and typical case studies: Shaolin Temple cultural tourism industry, Tai Chi promotion in urban communities, etc.

Research results and their discussion. The three-dimensional construction of martial arts cultural capital, based on Bourdieu's theory of cultural capital, presents three interrelated forms. The concrete form is manifested in the skills, martial ethics, and philosophical thinking internalized in the practitioner's body, possessing irreplaceable and experiential transmission characteristics, relying on the oral and personal instruction of the master-apprentice system to complete intergenerational transmission. The objective form is manifested in material carriers such as classics, weapons, and ancient buildings, as well as symbolic products such as martial arts films and games, possessing replicability and commercial dissemination advantages. The institutional form is transformed into socially recognized qualification certificates through institutional symbols such as rank certification and intangible cultural heritage titles, with the International Wushu Federation's rank system having certified more than 5 million people globally [1-3]. The three forms constitute a dynamic transformation cycle: concrete capital is the root, objectified capital is the medium of dissemination, and institutionalized capital is the institutional guarantee. For example, martial arts masters (high concrete capital) gain widespread recognition through film and television (objectification) and are then awarded the title of intangible cultural heritage inheritor (institutionalization), thus realizing the upgrading and value-added of capital forms.

The value transformation path of the five major fields, the education field focuses on the combination of concrete and institutional capital. The «Martial Arts Entering Campus» policy incorporates martial arts into the national education system through school-based courses, and establishes a martial arts major training system at the higher education level. Studies show that students who participate in martial arts training have a 15 % higher rate of physical fitness and a 20 % higher level of mental health.

Cultural and tourism venues realize the economic realization of objective and concrete capital. The Shaolin Temple scenic area receives 4.2 million visitors annually, and the annual revenue of «Zen Shaolin Music Grand Ceremony» exceeds 50 million yuan; Wudang Mountain has built a «cultural IP library», and the annual output value of related enterprises has exceeded 120 million yuan.

The media field is the core platform for the objective realization of capital monetization. Jin Yong's martial arts IP has spawned a whole industry chain of products such as games and film and television; martial arts content on short video platforms has more than 10 billion views per year, and «martial arts internet celebrities» realize traffic monetization through skill demonstrations.

In the international communication arena (taking Belarus/Europe as an example), three forms of capital are used in combination. In 2024, the Minsk Wing Chun Culture Lecture attracted more than 200 representatives from all walks of life; European local coaches built cultural bridges through the «martial arts + Chinese» education model.

The structural tension in the transformation process, capital transformation is accompanied by four dilemmas: the conflict between authenticity and commercialization, excessive entertainment adaptation strips away the philosophical foundation of martial arts; the double-edged sword effect of institutionalization, standardized certification suppresses the diversity of local boxing styles; the crisis of concrete inheritance, the fast-paced society makes it difficult to maintain the long-term investment of the master-apprentice system; the dilemma of cross-cultural adaptation, European audiences often simplify martial arts to combat performance and ignore its cultural connotations.

Conclusions. Thus, this study, by systematically adapting to Bourdieu's theory of cultural capital, constructs a three-dimensional morphological spectrum of martial arts cultural capital, encompassing its concretization, objectification, and institutionalization. It dynamically reveals the differentiated value transformation paths and core logic of this capital in five major fields: education, cultural tourism, media, community, and international communication. At the same time, Field theory provides martial arts research with a complete set of analytical tools, ranging from micro-agent strategies to macro-social structural interactions.

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