

The Motivation Analysis and Development Path Research of Intangible Cultural Heritage Martial Arts Practitioners

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Abstract:

Intangible cultural heritage wushu is the cultural treasure of our country, which plays an important role in promoting cultural self-confidence and cultural soft power. But for a long time, its inheritance mainly relies on individuals, which limits the wide spread and development of martial arts. In order to solve this problem, it is necessary to deeply study the motivation of different identity groups to learn martial arts and find effective training paths. The study found that students, employees and retired people have different needs and motivations when it comes to martial arts. Based on these findings, the study concluded that: through the path guidance of practice space optimization, benign memory preservation, stage identity connection, the purpose is to stimulate more people to participate in the learning and inheritance of intangible cultural heritage martial arts, and promote the wide spread and development of intangible cultural heritage martial arts.

Key words:

Intangible cultural heritage Wushu; Hierarchy of needs theory; Group; motive

Introduction

At present, the protection and inheritance of intangible cultural heritage martial arts is becoming a field jointly promoted by many factors such as system, idea, social group and practical action. This work began at the 18th National Congress of the Party, and now under the guidance of the 20th National Congress of the Party, more emphasis is placed on the importance of inheritance and protection. We adhere to the people-centered principle, and further play the role of intangible cultural heritage martial arts through technological innovation, expanding participation groups and expanding communication space. These efforts are seen as an important part and strategy to improve the intangible cultural heritage protection and inheritance system, aiming to help the country improve its cultural soft power and move toward the goal of building a strong cultural country.

In this context, most scholars only focus on the macro improvement measures of intangible martial arts, such as the preservation and inheritance of a certain type of

boxing skills, and how to ensure that these unique martial arts skills can be fully preserved and passed on to the next generation to avoid the loss of skills. Or pay attention to the cultural significance, historical origin, moral concepts and philosophical thoughts behind martial arts skills, so as to deeply understand and inherit its cultural value. However, less attention is paid to ensuring the continuous inheritance of intangible martial arts by protecting the practicing group, that is, paying attention to the behavioral motivation needed by the subject. Moreover, starting from the practical problems of "sharp decline in the number of young groups"(Teng Liyuan,2022), "aging of non-genetic inheritance"(Wang Tongwu,2024) and "obstruction of intergenerational inheritance"(Han Yuji,2022), the study on the path of long-term sustainable development of intangible martial arts practitioners is particularly important.

As a treasure of traditional culture, intangible cultural heritage martial arts have received more and more attention and development in the present era. From the point of view of the practitioners, we deeply discuss their motivation to choose and insist on practicing intangible cultural heritage martial arts, the value of different stages and the operation mechanism of the whole process. At the same time, we recognize the current opportunities and challenges for non-inherited conservation. Therefore, we put forward the development path to promote the sustainability and creativity of the intangible cultural heritage martial arts practice group, aiming to provide theoretical support for the growth and development of the intangible cultural heritage martial arts practice group, in order to better promote the inheritance and development of this traditional culture.

Research focus

The practice motivation of each stage of the practice group of intangible cultural heritage martial arts needs to be studied, as well as the path of long-term development of the practice group.

Methods

This paper uses the methods of literature analysis and case analysis to deeply study the motivation analysis and development path of intangible cultural heritage martial arts practitioners. The literature analysis mainly involves the literature materials of the inheritance of intangible martial arts, the practice group, the motivation theory and so on, which provides the theoretical basis for the research. The case analysis mainly selects a representative group of intangible cultural heritage martial arts practitioners, and makes an in-depth analysis of their practice motivation, practice process and practice needs. Through the comprehensive application of these methods, this paper makes a comprehensive and in-depth study on the motivation analysis and development path of the intangible cultural heritage martial arts practitioners.

Results

1. Subject needs: Understand the internal logic of long-term practice of intangible cultural heritage martial arts groups

The subject can be divided into four types: individual subject, group subject, social subject and human whole subject.(Liu Fusen,1993) When discussing the long-term practice phenomenon of intangible cultural heritage martial arts practitioners, it is very important to understand its internal logic deeply to grasp the essence of this cultural phenomenon. This internal logic is mainly reflected in the deep needs of the practitioners (that is, the subject), which are the inexhaustible driving force for them to continue to invest in the practice. First of all, as a unique cultural heritage, intangible martial arts carries rich cultural connotations and historical deposits. Through long-term practice, practitioners can not only master martial arts skills, but also deeply understand and experience the cultural essence contained in them. This kind of recognition and pursuit of culture is one of the important inner driving forces for practitioners to practice for a long time. Secondly, the practice process of intangible cultural heritage martial arts itself also contains a unique physical experience and spiritual pursuit. Through continuous physical training, practitioners can feel the changes and growth of body and mind, and this physical experience can bring them a sense of accomplishment and satisfaction. At the same time, practicing intangible cultural heritage martial arts can also cultivate willpower and perseverance, and help practitioners face difficulties and challenges in life. This kind of spiritual pursuit is also one of the important inner driving forces for practitioners to practice for a long time. In addition, the practice group of intangible cultural heritage martial arts often has a special community attribute. In this community, practitioners can find like-minded friends and partners to share the fun and experience of practice. This sense of community belonging and identity can enhance the cohesion and centripetal force of the practitioners, and encourage them to participate in the practice more actively. To sum up, the internal logic of long-term practice of intangible cultural heritage martial arts groups is mainly reflected in the aspects of cultural identity, physical experience, spiritual pursuit and community belonging. These internal needs interweave and promote each other, and together constitute an inexhaustible driving force to promote practitioners' long-term practice. In-depth understanding of these internal logic is helpful for us to better grasp the essence and law of the practice phenomenon of intangible cultural heritage martial arts, and provide useful reference for the inheritance and development of intangible cultural heritage martial arts.

2. Subject initiative: The demand presentation of intangible cultural heritage martial arts practice motivation

It is worth noting that different groups have significant differences in their preferences and needs for martial arts functions. Therefore, in different time or space contexts, we need to pay attention to and value these differences in order to better meet the needs of various groups and maximize their motivation to learn martial arts.

Student group: the main body active with school or institution as practice space

Students are the first professional social identity given to human beings. In this identity stage, the main body's daily life needs are controlled and responsible for others, so from the perspective of modern student groups, the primary motivation for practicing intangible martial arts is significantly focused on safety needs. Because it is based on a civilized society, it is far from the attack of wild animals and lives in a good public security environment, does it not generate behavioral motivation for security needs? However, the fact that school bullying is frequent, and its severity sometimes goes beyond the boundaries of adult crime, this phenomenon undoubtedly poses a challenge to the safety needs of the student community. Therefore, simply relying on the moral and ideological education of the school to prevent such problems seems inadequate, more work is how to alert and stimulate the students' active behavioral motivation of self-defense, the uptake of the value rooted in martial arts itself since ancient times is an urgent choice.

Secondly, the need of belonging and self-esteem also occupy an important position in the motivation of students for the practice of intangible cultural heritage martial arts, which is the need to participate in and attach to a certain organization, but also the dependence of people on the external harmonious environment, and one of the psychological needs of the subject to the object. Specifically, students hope that by participating in martial arts learning, they can integrate into a group with common goals and values, and gain a sense of belonging and identity. At the same time, I also hope to show my ability and talent in martial arts practice and gain the respect and recognition of others. On this basis, student groups work harder to improve the level of individual martial arts, which is conducive to promoting the establishment of a virtuous cycle mechanism. Students actively participate in the learning of intangible cultural heritage martial arts, not only can experience the charm and spiritual connotation of traditional martial arts, but also feel the unique atmosphere and values of martial arts culture.

Finally, in the process of practicing intangible cultural heritage martial arts, students often pursue the learning goal of realizing their own value. In the process of practicing intangible cultural heritage martial arts, students need to overcome practical problems such as rigid physical expression or weak psychological adjustment, and they also hope that through the study and practice of intangible cultural heritage martial arts, they can achieve self-achievement transcendence and self-deficiency perfection. This kind of challenge and transcendence can make students feel the improvement and realization of self-value, so as to strengthen their belief and pursuit.

Employee group: the main body active in the workplace or as the practice space

The employee role that people take on at work is often the second important professional identity they acquire after being a young student. Because of the autonomy and independence of workers, they tend to have a full range of planning and control

over their lives, careers and interests. In the group of non-heritage martial arts practitioners, especially those who are engaged in martial arts teaching, their "most urgent needs" for the evaluation of martial arts in a specific environment often focus on meeting basic physiological needs. This need is mainly reflected in the pursuit of economic returns through martial arts, because martial arts is not only a skill, it also has a potential economic function. Through martial arts, people can directly or indirectly obtain economic benefits, so as to meet the basic material conditions required by daily life such as food, clothing, housing and transportation.

Secondly, security needs are the basic needs that accompany people throughout their lives. The employee group is based on the stable income of the workplace group, whose need for safety is mostly transformed into anti-robbery anti-gangsters and other forms of self-defense confrontation, so the employee group can reasonably allocate income to stimulate the behavioral motivation of intangible martial arts practice in order to meet the safety needs. Moreover, intangible cultural heritage martial arts as a traditional cultural form with profound cultural deposits and community foundation, so in the contemporary society, based on the social needs of people to cultivate and stimulate the motivation of modern people to learn martial arts, is to develop the function of martial arts "to meet friends with martial arts". By participating in intangible cultural heritage martial arts practice, staff groups can integrate into specific cultural groups and establish social contacts, and quickly obtain a collective sense of belonging and identity. At the same time, the display of skills and results in martial arts practice can bring the affirmation of self-worth, meet the self-esteem needs of employees and motivate their work progress.

Finally, from the perspective of self-worth realization, it can be classified as people's desire for self-development and completion, that is, a tendency to realize its potential. Therefore, the practice of intangible cultural heritage martial arts provides a platform for employees to show themselves and realize their self-value. For example, for the staff group of martial arts teaching, they can carry out creative work by integrating their own experience, and inherit the "backward" intangible martial arts technology to the student group in the form of living authenticity, so as to realize the self-value of the inheritance and development of intangible martial arts.

Retirement group: The main body active with park or community as practice space

Retirement refers to people who leave the workforce after reaching the legal retirement age, which can be seen as the last stage of people's career. Retired people tend to have more free time, and their activities are more spontaneous and autonomous. In terms of financial resources, they may rely on pensions, savings or investments, but many also use their professional skills and experience, for example, by teaching intangible martial arts to earn extra income. Because retirees tend to be older, they tend to pay more attention to their health. The concept of "both internal and external cultivation"

emphasized by intangible cultural heritage martial arts, that is, to achieve physical and mental health by regulating breathing and relaxing the body and mind, coincides with the health needs of retired people. Therefore, many retired people choose to practice intangible martial arts to enhance their physical coordination and responsiveness, or to maintain and enhance their physical functions. This will not only improve their health, but also improve their ability to cope with unexpected situations in their daily lives.

Secondly, from the perspective of belonging and self-esteem needs, retired people without work may face problems such as shrinking social circle and changing social role, and participation in intangible cultural heritage martial arts practice can provide a platform for them to communicate with like-minded people, so as to meet their belonging needs. At the same time, through continuous practice and progress, the retired group can experience the improvement of personal ability and self-worth recognition, and thus enhance self-esteem and self-confidence. This kind of self-esteem obtained through self-effort and achievement is of great significance for the retired group to better adapt to retirement life and maintain a positive attitude.

Finally, the in-depth discussion from the level of self-value realization is the advanced demand that the retired group pursues in the practice of intangible cultural heritage martial arts. After retirement, individuals have more free time and energy to pursue their own interests and dreams. As a traditional sport with profound cultural heritage, intangible martial arts not only has the function of physical exercise, but also carries the mission of inheriting and carrying forward the excellent traditional Chinese culture. Therefore, by practicing intangible martial arts, the retired group can not only realize the healthy development of individual body and mind, but also contribute their own strength to inheriting and carrying forward the excellent traditional Chinese culture, so as to realize the double improvement of self-value and social value.

3. Active: Path guidance for the long-term development of intangible cultural heritage martial arts practitioners

When exploring the long-term development strategy of the intangible cultural heritage martial arts practice group, we should first base on the systematic overall perspective and deeply analyze the close relationship between the needs of the group and the factors of long-term growth. We should neither ignore the actual behavioral driving force of the group and talk about the overall development, nor should we only focus on the short-term needs of the group and ignore the long-term cultivation. With the increasing of individual subjective creativity and multi-dimensional action in human society, the value system of intangible cultural heritage martial arts is gradually harmonized with the demand theory in the natural evolution. In recent years, "returning to people, returning to subjects, returning to daily life"(Wang Fuzhou,2022) has gradually become a popular concept of intangible cultural heritage. The sustainable development prospects of living inheritance and continuous innovation of intangible cultural heritage martial arts, can we make use of the periodic needs of subjects to initially build an

internal driving force for the practice of intangible cultural heritage martial arts? And then through the optimal layout of space, the continuous inheritance of memory and the organic connection of different identity groups and other reform measures to strengthen and promote this process, so that more people can actively participate in the practice of intangible cultural heritage martial arts. This will be the focus of this paper, but also expected to solve the problem.

Spatial optimization: benign memory construction in stage practice of intangible martial arts

This kind of spatial optimization and upgrading, to a certain extent, is a kind of "space re-creation" or "space reshaping". "Spatial reproduction" is not only "the reconstruction of geographical space and physical space, but also the reshaping of the value meaning of social or cultural space".(Zhang Yinglan,2024) For the long-term development of intangible cultural heritage martial arts, we need to follow the steps of "improving the quality of facilities, optimizing teaching skills, and adhering to cultural characteristics". By means of publicity, training and collective learning, we can integrate the universal knowledge of intangible martial arts into body teaching, thus creating a rich cultural atmosphere conducive to the inheritance and protection of intangible martial arts. Most importantly, these initiatives are designed to help practitioners build strong and lasting individual and collective memories. The construction of positive memory is of great significance to the long-term development of intangible cultural heritage martial arts practitioners. Therefore, through the construction of a strong cultural atmosphere, the practitioners can deeply understand and recognize the value of intangible cultural heritage martial arts, and then form a firm collective memory, which is of immeasurable value for the long-term development of intangible cultural heritage martial arts. The core goal of the practice space optimization of intangible cultural heritage martial arts is to help the practice group build positive individual and collective memory, so as to maintain continuous interest in intangible cultural heritage martial arts and stable practice needs.

Memory retention: active identity tandem in the practice of non-heritage martial arts stage

Intangible cultural heritage martial arts activities not only provide an opportunity for the practice group to be present together, but also create a space for them to communicate and interact. Based on such a platform, by holding cultural or physical activities related to intangible martial arts, communication and interaction between participants can be promoted, thus deepening their benign collective memory of intangible martial arts. This kind of memory can stimulate group members to actively participate in the dissemination and inheritance of intangible martial arts, making them become a subject with independent inheritance ability and action. The positive memory generated in the interaction is continuously preserved and continued, which becomes the internal motivation for the group to practice intangible cultural heritage martial arts

for a long time. This drive can be described as a "self-satisfying behavior" (Wang Peng,2006).Therefore, the continuous existence of benign memory of the practicing group of intangible cultural heritage martial arts is the key driving force to promote their active practicing behavior after the identity change, and it is also the internal force to drive the identity of the subject.

Identity connection: the long-term development direction of intangible cultural heritage martial arts practice group

Through the connection of the active identity of the various stages of human "student-staff-retirement", the protection and long-term development of the intangible cultural heritage martial arts practice community can obtain lasting and profound support. This kind of identity connection not only reflects the continuous investment and love of individuals in different life stages, but also injects a steady stream of vitality into the inheritance and development of intangible cultural heritage martial arts. In the student stage, young people are full of curiosity and enthusiasm for new things, which is the best period to contact and understand the intangible cultural heritage of martial arts. Schools can set up intangible cultural heritage martial arts courses, so that students can learn skills at the same time, in-depth understanding of the cultural value behind it. Through the popularization of school education, a young generation with strong interest in intangible martial arts can be cultivated, sowing seeds for the inheritance of intangible martial arts. Once in the workforce, these former students turned employees become the backbone of society. At this stage, we can organize training and exchange activities of intangible martial arts, so that employees can continue to learn and practice martial arts skills in their spare time. At the same time, enterprises can also take intangible cultural heritage martial arts as part of corporate culture, encourage employees to participate in martial arts activities, and enhance team cohesion and employee belonging. This practice of integrating intangible martial arts into the workplace not only helps to protect and inherit martial arts culture, but also improves the physical and mental health and comprehensive quality of employees. At the retirement stage, people have more free time and living space. At this stage, retirees can continue to exert their residual heat and contribute to the protection and inheritance of martial arts culture by participating in the practice and inheritance of intangible martial arts. At the same time, they can also pass on their martial arts skills and experiences learned as students and staff to the younger generation, forming a cross-generational transmission model. This mode of inheritance can not only ensure that the skills of intangible martial arts are passed on, but also enhance the cultural identity and cohesion of the society.

Discussion

Based on the theory of hierarchy of needs, this paper deeply analyzes the behavioral motivation of the intangible cultural heritage martial arts practitioners in three different life stages of "student-staff-retirement". With the development of modern society, the

intangible cultural heritage martial arts practitioners are facing many challenges. In order to overcome and avoid these problems as far as possible, strategies such as spatial optimization, memory preservation and identity connection are proposed. Through the implementation of these strategies, we can create a better development environment for the intangible cultural heritage martial arts practitioners and promote their long-term development. These strategies not only help to improve the practitioners' training level and cultural accomplishment, but also help to enhance the social influence and cultural value of intangible cultural heritage martial arts. It is believed that with the joint efforts of all parties, the inheritance and protection of intangible martial arts will surely achieve more remarkable results.

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