

Political and Philosophical Analysis on the Protection of Sports Intangible Cultural Heritage*

Hongwei Wang

College of Physical Education
Northwest Normal University
Lanzhou, China 730070

Fengnian Meng**

College of Physical Education
Northwest Normal University
Lanzhou, China 730070
**Corresponding Author

Bing Wen

College of Physical Education
Northwest Normal University
Lanzhou, China 730070

Abstract—The intangible cultural heritage of sports carries the cultural memory of human beings. It is of great significance for the construction and development of China's sports intangible cultural heritage and the enhancement of national cultural soft power. However, with the changes of the natural environment and the changes of the social environment, the inheritance and protection of the sports intangible cultural heritage by the state, the cultural sector and the non-legacy center have always been at the level of appearance. Therefore, from the perspective of political philosophy policy formulation, the human rights theory is the core, and it is possible to play and fulfill the human rights and cultural rights that individuals or groups should have for culture. From the perspective of multiculturalism, it is necessary to protect the survival and development of vulnerable groups and disadvantaged cultures. With communalism as the most important goal, groups and individuals play an important role in the creation, protection and innovation of sports intangible cultural heritage, thus contributing to the enrichment of cultural diversity and human creativity.

Keywords—*sports intangible cultural heritage; human rights theory; multiculturalism; communitarianism*

I. INTRODUCTION

General Secretary Xi Jinping stated in the Asian Civilization Dialogue: "Civilizations have developed through diversity, mutual learning and exchange." [1] Sports intangible cultural heritage is the historical and cultural products of the blending and collision of multiple ethnic groups and multiple cultures. The main manifestations include the activity methods, rules, instruments, places and their related cultural traditions that are displayed or formed through physical activities with human as the carrier and core. "It has competition procedures, equipment production,

competition rules and other physical sports contents related sports [2], bears the collective memory of human development, the customs and habits of various ethnic groups, the religious rituals of the ancestors, and the cultural memory of the development and construction of the current civilization.

Nowadays, against the background of economic globalization, cultural pluralism and cultural and ecological environment changes, the protection of sports intangible cultural heritage has witnessed exogenous shocks and extinction. Protecting local culture and sports intangible cultural heritage is imminent. Intangible cultural heritage is the embodiment of political philosophy such as human rights theory, cultural pluralism and communitarianism in cultural theory. [3] As an important part of sports intangible cultural heritage is also an important embodiment of political science in terms of cultural theory. At present, due to the confusion of the subject and object of the protection of sports intangible cultural heritage, the imperfect laws and regulations of the protection and the weak awareness of the protection of sports intangible cultural heritage, the protection of sports intangible cultural heritage has been stagnant in the superficial protection. Therefore, if the protection of the sports intangible cultural heritage is analyzed from a political perspective, it is beneficial to incorporate the protection of sports intangible cultural heritage into public policy. In this way, the protection of sports intangible cultural heritage will be limited to the protection level of cultural inheritance, and it will rise to the close relationship between human rights protection and the resolution of national issues. The protection of sports intangible cultural heritage can be seen as the protection of human rights and human cultural rights. Therefore, this study attempts to provide a theoretical basis for the protection of sports intangible cultural heritage through human rights theory, cultural pluralism and communitarianism from the perspective of political philosophy.

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II. ANALYSIS OF HUMAN RIGHTS THEORY

Human right is a concept that originated in the West, "a liberal tradition that originated in Western political thought and practice" [4]. A discourse system consists of values such as freedom, equality, fraternity, and personal supremacy. The view of Western liberal human rights considers human rights to be negative and not subject to interference, emphasizing the value of freedom. Marxism believes that human rights are positive, safeguarding rights and emphasizing economic, social and cultural rights. Therefore, the interpretation of human rights theory from the perspective of Marxism holds that human rights theory is a basic human right, which is an important manifestation of human development and an important indicator for evaluating and measuring the level of development of a country and society. Cultural rights belong to the rights of individuals and the political rights of groups and citizens. As a manifestation of human cultural rights, sports intangible cultural heritage is the embodiment of individual rights, collective rights and civil political rights. It also has an equal importance to the national economy, education and social rights. Therefore, the protection of sports intangible cultural heritage is the protection of people's basic rights.

Culture contains the meaning of being rich [5], and the world widely agrees that cultural rights are an important part of human rights. The formulation and implementation of the Convention for the Safeguarding of the Intangible Cultural Heritage is based on the principles of the International Human Rights Instrument, the International Union of Civil and Political Rights and World Human Rights. Mr. Matsuura Ichiro believes that protecting intangible cultural heritage is both a scientific work and a basic work of peace, development and human rights [3]. It can be seen that the protection of the sports intangible cultural heritage should highlight the subjectivity and the viability of culture. Therefore, strengthening cultural protection must start from the perspective of human rights and rationally exert the cultural rights of individual citizens, groups and citizens. More specifically, the protection of sports intangible cultural heritage is the maintenance of the basic rights of people in social individuals or groups. Human rights means that in a given society, all people are qualified to make claims on their own rights based on minimum ethical principles, so as to provide obligations.[6] The sports intangible cultural heritage has its particularity. It embodies a kind of body culture, emphasizing a change of body symbol under special festivals, special occasions and special constraints, highlighting ritual exercises, pinning the gods, transmitting emotions, promoting the unity, improving the expression of a sense of belonging and expressing identity and pride in its own characteristics. Individuals in every society have the right to claim human rights and their own culture. Therefore, from the perspective of human rights theory, sports intangible cultural heritage as a cultural symbol, sharing cultural symbols is the most basic right of each social individual, group and social citizen, and is the obligation to exercise people's cultural rights. At the same time, sports intangible cultural heritage as the subject of human rights and human cultural rights should be integrated into people's

thoughts and political policies. Through the integration of ideas, social individuals and groups have a strong sense of identity with sports intangible cultural heritage, and gain a sense of identity and belonging to intangible sharing culture. Through the formulation and implementation of political policies, the sharing of cultural symbols or capital can be standardized and materialized so as to realize the development of sports intangible cultural heritage.

III. MULTICULTURALISM

In 1951, Karen first mentioned the concept of "multiculturalism" in the article "Democracy against the Furnace". As a specific policy of effectiveness and social service, multiculturalism is mainly embodied in the constitutional system, skin color, culture and racial discrimination. It has become a hot topic in Western countries, scholars and folks. As a policy practice of political philosophy, the Canadian government in 1971, the Australian government in 1973, and the Swedish government in 1975 have successively announced and implemented multiculturalism policies. In the United States, "diversity is becoming a fact in its social life" [7].

At present, "multiculturalism has developed into a social concept that has broad influence in the international community" [8]. The publication of scholarly papers on cultural diversity, the convening of conferences and the promulgation of relevant conventions has led to the heated discussion of multiculturalism by international and domestic scholars. Multiculturalists believe that the emergence of any culture or civilization is the inevitable result of historical development. It is the cultural knowledge that human beings have transformed into social practice through experience. Therefore, the generation of multiculturalism is the embodiment of superior civilization, and there should be no exclusion and discrimination in excellent civilization. Henry Louis Gates Jr. believes that the core of multiculturalism theory is to recognize the diversity of culture, recognize the equality and mutual influence between cultures, and break the monopoly of Western civilization in terms of thinking and discourse [9]. Therefore, under the historical conditions of the coexistence of multiculturalism, the cultural circles formed by multi-ethnic, multi-lingual and multi-culture have different religious beliefs and folk customs, and have different cultural theories, political policies and cultural appeals.

The cultural diversity and creativity of intangible cultural heritage in the Convention for the Safeguarding of Intangible Cultural Heritage is based on the respect and protection of intangible cultural heritage. At the same time, it is of great significance to enrich cultural diversity, enhance cultural identity and confidence, and realize a community of Shared future and interests for mankind. However, the sports intangible cultural heritage is a civilization created by mankind, serving the people, the society and the world. Sports intangible cultural heritage is a kind of physical expression of folk culture, customs and religious beliefs that have formed unique characteristics in different nationalities and regions at different times. It embodies the pursuit of human spiritual culture, carries the national culture of

different nations, and carries the collective and cultural memory of the development of human society. Due to the large number of ethnic groups in China and the vastness of the region, the diversity of sports intangible cultural heritage has been formed. However, with the globalization of culture and the diversification of culture, various cultures have experienced different levels of competition, especially the changes in socialization and the impact of Western sports culture. In the process of socialized development, sports intangible cultural heritages are on the verge of extinction. Therefore, multiculturalism has made political policy orientation for the renewal and development of different national cultures, and gained the right to subsistence for the disadvantaged groups and weak cultures in multiculturalism. For the weak culture, how to be in a true equal position is particularly important. The difference rights emphasized by multiculturalism not only mean recognizing the special rights of non-western culture or non-mainstream culture, but also means further cultural claim of rights, treating these non-western or mainstream cultures equally as human universal cultural resources. The ultimate goal of multiculturalism is not to pursue cultural equality, but to social equality. It is to strive for equality between different groups in sharing the political, economic and cultural resources of the national society. [10]

IV. COMMUNITARIANISM

The "community" as a high-frequency word of Western political philosophy is highly concerned and studied by Western scholars. The community is the core concept of communitarianism. The community as a broad concept is defined as all social relations that occur within certain boundaries, regions, or regions. Its basic characteristics are strong acquiescence, consistency and strong interaction within the social group. In narrow sense, it is defined as a social group composed of individuals from the same region, having the same customs and common psychological characteristics. It is an organization formed for the survival and development of people in the process of historical changes in the natural environment and social environment. Members in the same field have a common goal, common social values, the identity of the group, strong sense of cohesion and belonging.

In the 1980s, contemporary communitarianism emerged in the theory of political science. At first, more ideas were proposed for the negative influence of liberal theory. Therefore, many scholars believe that communitarianism is a political philosophical school formed on the basis of systematically criticizing the liberalism led by Rawls. At the same time, communitarianism is associated with thinkers such as Sandel, Taylor, and McIntyre. Although the theoretical views of several thinkers are not consistent, they all draw theoretical resources from Aristotle and Hegel to refute the contemporary liberals represented by Rawls. After the 1980s, a liberal political philosophical trend represented by Rawls was formed, emphasizing the values of community supremacy and pursuing the universal public goodness of the community.

Communitarians believe that the individual members of the internal group of communitarianism and their own interests and goals and values pursued are regarded as the goals and values of the community. Each member of the community views the community's goals as a group rather than an individual's interest. The collective goals or collective interests pursued by the community are also the goals and interests pursued by each member of the community. Sports intangible cultural heritage is a civilization that has been precipitated with the evolution and development of society in the process of human social development. Its creative generation and development originated from the collective memory of the ancestors in the historical period, and passed on and enriched the value of the current society through historical memory, physical practice and writing practice. In recent years, from the inheritance of sports intangible cultural heritage, some of the items in the list have been defined to limit the geographical and qualified individuals, thus limiting their inheritance and development. Therefore, from the perspective of communitarianism, it is necessary to actively advocate a collective awareness of the inheritance and development of culture. The sports intangible cultural heritage is the crystallization of human collective wisdom. Its protection and inheritance cannot be separated from the social group's understanding of its own culture and rise to the attitude and behavior of protection. The Convention for the Safeguarding of the Intangible Cultural Heritage emphasizes "recognizing that groups, especially indigenous groups and individuals, play an important role in the creation, protection, maintenance and innovation of intangible cultural heritage, thereby enriching cultural diversity and human creativity." Therefore, the protection and inheritance of sports intangible cultural heritage should be emphasized and relied on by groups.

V. CONCLUSION

The sports intangible cultural heritage has a long history. The characteristics of ethnic groups, cultural diversity and rich content along the line have made tremendous contributions to the dissemination, exchange and integration of ethnic cultures and the unity of the nation in different historical periods. However, due to the impact of exogenous and endogenous, the protection of sports intangible cultural heritage has always remained in the protection of appearance. Therefore, through human rights theory, individuals or groups in society can raise their awareness of intangible cultural heritage and rise to the cultural right that each individual or group should have. It is sacred to enjoy culture as human rights. Multiculturalism protects the development of disadvantaged groups and disadvantaged cultures. Under the formulation of good policies, the coexistence and development of multiculturalism is carried out. Through communitarianism, groups and individuals play important roles in contributing to the enrichment of cultural diversity and human creativity in the protection and innovation of sports intangible cultural heritage.

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