

Transcultural Movement And Sport Research: The Contribution Of Traditional Chinese Movement And Sports Culture For Modern Sport

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Abstract

This article aims to raise awareness of transcultural movement and sports research, a field of research that has hitherto existed only marginally. The object of the analyses is to work out what is different as well as what is common to different movement cultures, to transfer contexts of meaning from one world to another and to explore new forms and types of movement as well as connections. As a reference, the article focuses on traditional sport in China, its sources and backgrounds as well as its development, including its possible influence on Western sport. To this end, movement and sport as a cultural phenomenon are first discussed in more detail. This is followed by a presentation of the approaches and basic ideas of transcultural research. First, an outline of sport in China is given, and the key points of transcultural movement and sport research with regard to traditional Chinese sport are displayed, followed by some examples of its application.

Keywords: transcultural movement, traditional Chinese movement and sport culture, sports research & modern sport

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I. Introduction

What is transcultural movement and sport research?

The concept of transculturality refers to the changeability and interpenetration of cultures. It focuses on cultural figurations that emerge in the course of globalization and internationalization. It examines the opportunities and challenges for education, upbringing and socialization under the conditions of transcultural societies. Questions about the connection between transcultural changes in forms of interaction are examined. The concept is concerned with transformation processes that take place in encounters and subsequent relationships between regions and cultures. Questions about the transmission of knowledge and activities between generations and the emergence of “transrinality” (integration of ritual elements from other socio-cultural contexts into one's own movement settings, e.g. in taijiquan) are also of particular interest.

Studies on transculturality in the field of movement and sport initially represent international comparisons. Working out what is different and what is common to different movement cultures is both the focus and the result of studies. This requires an understanding of one's own culture and a willingness to seek out encounters with foreign cultures, to get to know them and to tolerate them. Transcultural movement and sports research focuses in particular on the study of human movement in different national cultures and the associated thought models and thought systems. The transcultural perspective dynamizes the understanding of culture, so to speak: “It observes cross-border mobility and the associated constant further development of cultures and is constituting accordingly” (Juneja 2018, 135). It is not about the cultural-historical collection of peculiarities of movement culture and typical phenomena, but about deeper insights: the deepening into the culturally own (Tiwald 1999) and into the culturally foreign.

When the tradition of a national culture and its associated thought model and thought system manifests itself in actual physical movements and sports and activities, it forms a traditional national movement culture. In today's globalized world, the different national cultures and thus also the movement cultures are increasingly influencing each other. They are completely or partially transferred or adopted and thus create new types of movement that manifest themselves in cross-cultural, intercultural and/or transcultural types of movement and sport.

Different movement and sports cultures always originate from different underlying thought models and systems. Western movement and health thinking, for example, is based on the primarily functional principles of Western thinking. In contrast, the traditional Chinese approach to movement, for example, has its foundations in

traditional Chinese medicine and the traditional Chinese philosophy of the various historical schools. This results in differences between Western and Chinese concepts and traditions of movement. In Chinese movement culture, for example, movement and health cannot be separated from each other or understood as different things: Movement is seen in health and health is simultaneously seen in movement. In both, the physical and the spiritual work together (see also Yang 2008, 8 et seqq.).

The following article focuses on elements of traditional Chinese forms of movement and sports and their meaning. It makes sense to take China as a reference country: with its sports cultures, China is an example of important traditional Eastern movement cultures. It is a country with ancient cultures that have long remained hidden from us historically, sociologically and politically, but are now opening up. This also applies to traditional sports cultures, of which there are still many in China, even if modern Western-style sports cultures are overshadowing many of these old cultures due to the global development of sport. "China is like a social science laboratory: many social developments are taking place here in fast motion, as it were, but also at different speeds within this heterogeneous country" (Alpermann 2024, 33). China's political, economic and social influence is no longer limited to Asia, but is manifesting itself worldwide. We have been observing the dynamic development of China's geopolitical environment for decades and the Chinese government's efforts to respond to this (Boeing 2024, 276). Sport is no exception. In order to understand these developments and their subtleties, a certain "China literacy" is necessary (Alpermann 2024, 33; Boeing 2024, 276) - and definitely an advantage.

Western sport has been affected by the influences of Chinese movement and sports cultures for many years: taijiquan, qigong as relaxation techniques, dragon boat racing and lion dance as performance activities, wushu/martial arts as combat sports; dragon dance, stone-throwing, archery, five-animal-play etc. have already become well-known components of the Western sports world. They are practiced as independent sports or as integrated components of training for other sports. Other sports, however, are less well known, such as shisuo (swinging with stone weights) and jianzi (foot juggling with coins or feathers). Conversely, traditional Chinese forms of movement and sports have adapted to the lifestyles of Western individuals and present "light" versions of very complicated and philosophical backgrounds, such as taiji and qigong (Teng 2005). In the so-called wellness sector, there have also been trends of Asian origin for many years that are currently highly topical in Western countries: sound healing from Bali, detoxification from Thailand, ayurveda from India (Frentzen et al. 2024) complement the range of Asian exercise, sport and health activities.

This article aims to raise awareness of transcultural movement and sports research, a field of research that has so far only existed on the fringes. The object of the analyses is to work out both the differences and the commonalities between different movement cultures, to transfer contexts of meaning from one world to another and to explore new forms and types of movement as well as connections. Initial work and approaches have been carried out at the University of Hamburg since the 1980s (see the work of sports psychologist Horst Tiwald and his students, which has been published in the Transcultural Research series by a Cologne-based publishing house since the beginning of 2000).

As a reference, the article focuses on traditional sport in China, its sources and background as well as its development, including its possible influence on Western sport. To this end, movement and sport as a cultural phenomenon are first discussed

in more detail. This is followed by a presentation of the approaches and basic ideas of transcultural research. An outline of sport in China is given and the key points of transcultural movement and sport research with regard to traditional Chinese sport are displayed together with some examples of its application.

II. Methodology

The present study is a bibliographic review study in which the critical points of existing knowledge on a theoretical approach to the topic of "Transcultural movement and sport research: Discovery and encounter – the contribution of traditional Chinese movement and sport culture for modern sport" are presented. There is no specialized and comprehensive research work in this field. This study attempts to fill this gap and may be a useful aid for those who will undertake similar efforts in the future. The main objective of the bibliographic review is to place the study within the "body" of the topic in question. The review of the current study addresses clearly stated questions and uses systematic and explicit criteria for critical analysis of a published paper through summarizing, sorting, grouping, and comparing.

Bibliographic review study

Exercise and sport as culture

Sport is a sociological, historical, economic and political phenomenon, which makes it a cultural phenomenon. "Culture concerns areas of activity in which people are able to create lasting and collectively meaningful products, forms of production, lifestyles, behaviours and guiding principles. Such lifestyles and behaviours often result in traditions and customs" (Schiffer 2005, 5). Schiffer also points out that culture serves

to shape certain life contexts and corresponding economic areas and therefore also has a symbolic and aesthetic component. Seeing sport as a cultural asset means viewing it as an object that has value and is preserved due to its historical, social, economic and symbolic significance (Schiffer 2006, 5). "In this area, sport is particularly suited to expressing the humanistic spirit of a people", as the Chinese sports historian Ma Mingda puts it (2008, 111). It is important for the development of a sports culture in a country or region that it becomes a specific element of everyday life as a popular sport and thus leads to an everyday culture under the motto "sport for all". Only then we can speak of a sports culture.

Sport is therefore both a cultural activity and a form of manifestation (Siebel 1983, 345). This continues to develop as characteristics, abilities, possibilities and needs. They are not predetermined, but members of a social class, stratum or group engage in the cultural process themselves and create forms of activity and objects that are pleasing to them (Siebel 1983, 346). Movement potentials and movement functions differentiate themselves and thus give rise to different sports cultures, which in turn socialize. Understanding of common interests and common action, objectification (equipment) of sports activities, development of new types of sport and new rules, further developed tactical and technical elements, etc. in the various forms of sport (competitive sport, popular sport, recreational sport, school sport, trend sport, etc.) are elements of cultural practice (Siebel 1983, 348). The prerequisite is that the development of a sports culture that is created or practiced in this way is permitted or promoted by society under its prevailing conditions (values and norms).

Values and norms have a common and cohesive function for the system of a sports culture. Shared values enable coexistence and interaction in a society and in sport. The most important system-preserving values are concretized in society in the form of norms, commandments and laws and in sport in the form of game or competition rules. Values are the basic form of law. They determine which behaviours are more valuable than others for an institution such as society or sport (Zarotis & Tokarski 2023). Like social coexistence, these values can change over time, but at the same time they manifest themselves in national identities with their very own images of sport and sport culture.

In this context, it is important to note that societies are never independent, autonomous, self-contained entities. They have always developed in cultural contact with others. There is always a reciprocal influence, "a mutual penetration, an interlocking through adoption and demarcation" (Heinemann & Schubert 1999, 8).

This is also how Huang sees it saying that although Western and Far Eastern cultures are different, they complement each other (2010, 236). Based on this, he identifies eight differences between Western and Far Eastern sports cultures in particular, namely with regard to forms of sport, values of sport, sports ethics, sports science, rules of sport, terminology, the relationship between the individual and nature and the relationship between parts and the whole (2010, 239 et seqq.). Since, in his opinion, sport in connection with culture have the same goal in both cases, this results in corresponding convergences, not least because this is important for practicing sport together across cultures (2010, 239). This goes hand in hand with the question of basic forms of movement and the exciting question of whether these are different or all the same.

Approaches and basic ideas of transcultural research

Definitions of different cultural approaches can be found extensively in the academic literature. This tends to occur in literature, media, music, dance, art, dramatics and educational studies, less so in the social sciences, and not at all in sports science. A basic distinction is made between multicultural, intercultural and transcultural approaches, whose manifestations, experiences and social consequences are described and analysed.

- Multicultural approach

Multiculturalism refers primarily to the social structures of an organization or society. In terms of multiculturalism, it is assumed that different cultures do not merge, but that they exist side by side.

- Intercultural approach

Interculturality refers to the meeting of two or more cultures in which there is mutual influence despite cultural differences. When different cultures meet, their own cultural identity and influences can be experienced reciprocally. Interculturality means adopting and thinking from the respective other perspective. The foreign should be consciously acknowledged.

- Transcultural approach

In contrast to interculturality and multiculturalism, the concept of transculturality assumes that cultures are not homogeneous, clearly distinguishable units, but are increasingly networked and intermingled, particularly as a result of globalization. Welsch (1997), for example, uses transculturality to describe the concept of a society in which cultural identities are constituted through the mixing of elements from different cultures. Cultural boundaries and the idea of homogeneous national cultures are abolished as individual cultures merge

within a community and something new can emerge from the fusion. This approach is based on a specific idea of "culture": cultures do not exist as separate entities, but interlock and integrate the foreign and the familiar. They are dynamic entities that are in a constant state of flux due to historical or intercultural changes. Furthermore, culture is not only formed within individual states, but also in various cultural collectives, such as religious, political or social groups. Individual identity is therefore inevitably made up of different cultural affiliations.

With regard to the transcultural approach, Zhu (2015, 81 et seqq.) emphasizes that although different cultures have different ways of appearing and experiencing things, they can contain common concrete facts. Culture is always an effort to preserve and develop human civilization. "The essence of culture lies behind its appearance, in its depth. The essence lies in the depth of the facts, not on the surface, not in the appearance" (Zhu 2015, 82). For him, culture is an appearance out of facts. He goes on to say: "Chinese culture, for example, arises from the Chinese act of being, and Western culture from the Western act of being". According to this, one can only understand another culture because there is a common fact behind it. "In order to convey an understanding from one culture to another, one must therefore make the facts themselves visible" (Zhu 2015, 83).

Zhu applies this approach to movement and sport from a transcultural perspective and says that it seeks to discover human movements "between" different cultures on the one hand, and to uncover what "the" different cultures have in common on the other. "The transcultural movement is not based on the surface and on the language of the different cultures, but on what they have in common" (2015, 84).

Historically, the concept of transculturality first appeared in Western research with the Cuban sociologist Fernando Ortiz (1881 to 1969) in his work on "Contrapunteo Cubano del tabaca y el azúcar" in 1940. In this book, Ortiz examines the historical background of why Cuban tobacco has become a global success story and how Europe has had a profound influence on Cuba when it comes to sugar. The English-language version of this book was published in 1947 and thus found its way into academic discourse. He emphasizes that the concept of transculturality expresses precisely the process of transfer from one culture to another, because it reflects not only the appropriation of a foreign culture, but also the process of loss or reevaluation of the former culture (Ortiz 1947, 15 et seqq.).

Sport in China

In this article, Chinese sport is taken as a reference and discussed in terms of its influence on Western sport. Other Asian countries whose sports cultures have influenced Western and international sports cultures, such as Japan, Korea and India, can of course also be considered.

Since the founding of the People's Republic, sport has become an integral part of the Chinese political agenda. The importance of sport in China has continued to grow in recent decades. The success of Chinese competitive sport, the staging of major sporting events such as the Olympic and Asian Games, China's involvement in international sports organizations and the development of professionalization and commercialization in Chinese sport have all contributed to this.

Traditional Chinese sport, which has a long tradition in China, must be distinguished from this. Traditional sports such as dragon boat racing, ancient soccer (cuju) or wushu/martial arts have been practiced in China for more than a thousand years. Nevertheless, influenced by Confucianism and the special emphasis on intellectual activities such as literature and poetry (Kraushaar 2008, 9 et seqq.), China did not develop a major sports culture before the 20th century, or more precisely, before the founding of the People's Republic in 1949. Until then, competitive and challenging activities were frowned upon. Sports competitions were therefore not at the forefront of traditional sport (Ma 2008, 94). Contemplative activities, health orientation, breathing techniques and strengthening of physical functions were common, all characteristics that are typical and important for an agrarian nation (Yang 2008, 5). Compared to Western sports culture, Chinese sports culture showed great differences in terms of lifestyle guidelines, their theoretical foundation, management styles, etc. Various Chinese philosophies played an important role here: the theories of qi, yinyang and wuxing determined life and sport (Yang 2008, 6 et seqq.). The characteristics of traditional Chinese sport were laid down in the Qin and Han dynasties, and its patterns and rules were not subject to cultural change during this period, in which a largely closed society existed and there was great aversion to other cultures.

With the orientation towards Western sports, or more precisely the Olympic Games, new forms and values have found their way into China's sports culture. China's current sports system was developed between the 1950s and 1970s and has only taken on its current form since the 1980s. This development was significantly influenced by the beginning of the Cultural Revolution in 1966, its end in 1976, China's poor performance at the 1988 Olympic Games in Seoul and its successful bid in 2001 for the 2008 Olympic Games in Beijing. China became a member of the International Olympic Committee as early as 1931, but did not play a major role internationally; the first gold medal was won by shooter Xu Haifeng in 1984 in Los Angeles (Yang 2008, 3). Correspondingly, this development has been accompanied by a strong politicization of sport, which has a

significant status within the government. An extraordinarily large number of sports policy documents and regulations have been created and implemented, including sports laws, several versions of an Olympic Glory Plan, various editions of five-year plans regarding the development of sports in China and a national fitness program (Zheng et al. 2018, 469), as well as a development plan for the outdoor sports industry in 2022 and 2023 and an action plan for outdoor sports facilities (Heinrich 2024).

Competitive sport has long played the predominant role within sport in China, and the great international successes of Chinese athletes have reinforced this role. However, mass sports have been ushering in a new era for some time now. On the one hand, it is people's search for a healthy lifestyle that is causing fitness sports to boom (Heinrich 2024), and on the other hand, the realization that a broad base of talent is needed to be successful in the competitive field in the future (Zheng et al. 2018, 489).

In view of the globalization of sport, the question arises as to whether the concept of sport in China is ultimately similar to that in the West, although on the one hand there are thousands of years of sport cultures in China, and on the other hand both physical and mental factors are considered in movement activities. The two Chinese terms *tiyu* and *yundong* mean physical education and movement. "Although the origins of sport may be found here and there in hunting and military training, the different cultural backgrounds have led to different ways of thinking and developments. The Western idea of a dualism of body and mind, which goes back to Greek philosophy and its Christian reception, is alien to the Chinese. Their holistic understanding of the world places sporting activity in the service of health maintenance and medicine from an early stage. The agonial character that already characterized the ancient Olympic Games, on the other hand, tends to recede" (Kloepsch, Laemmer & Tokarski 2008, 5).

Traditional Chinese philosophies that are still in use today play an important role in understanding Chinese sports culture, providing guidelines for the body, health and exercise - as models of thought, so to speak (Zhu 2008, 73). Yang (2008, 7) explains: *qi* is regarded as the essential energy of human life, and life thus becomes, as it were, the fullness of *qi* that a person possesses. To live means to accumulate *qi*, to die means to lose *qi*. The ups and downs of life are thus determined by *qi*, depending on whether *qi* is present in abundance or in deficit, which in turn depends on the status of the body's *yin* and *yang*: *yin* and *yang* are two opposites that together form a unity and fight with each other. "A *yin* and a *yang* together are called *dao* . . . they are the two-sided character of a thing" (Zhu 2008, 74). According to this philosophy, if *yin* and *yang* are in balance, a person will live long, if not, he will die early. Keeping *yin* and *yang* in balance through a harmonious environment is thus seen as the path to health. With this principle in mind, people should exercise but not engage in excessive or high-intensity activities.

The different attitudes towards sport in China also led to the development of different forms of physical training and sport. Very few of these have an unbroken tradition up to the present day. Kloepsch, Laemmer & Tokarski point out that in Europe, sports such as running or boxing or disciplines such as javelin throwing or discus throwing were practiced in ancient times as well as in modern times. In contrast, Chinese individual or team sports such as archery or polo have fallen into oblivion. And even the type of soccer (*cuju*) played in ancient China is perceived more as a historical curiosity (2008, 6). When China presents itself today as a sporting nation and points to its undoubtedly great sporting successes, this does not refer to traditional sports. The "sports monopoly" of the West is thus unmistakable. However, historians also point out that four major sports had developed in traditional China that were comparable to Western sports in terms of performance (event) and competition (competition system) before they even came to China: Martial arts, archery, wrestling and dragon boat racing (Ma 2008, 97 et seq.). Historians also point out that "there were once great ball sports in China, including soccer, polo and field hockey . . . which were widespread for thousands of years" (Ma 2008, 97).

With the arrival of Western sports culture in China, enormous changes have occurred in Chinese sports culture. Yang (2008, 10 et seq.) says: on the one hand, Chinese sport contains the valuable cultural heritage of traditional sport; on the other hand, it has incorporated the core elements of Western sport and developed them further with socialist content. Olympic sport has laid the foundation for this. And it goes on to say: the two existing sports cultures, each with a different nature, will not displace each other. Chinese sports culture will not be lost, but will absorb the core elements of Western sports culture; a new sports culture will emerge from this.

Key points of transcultural movement and sport culture research

If we break down what has been said so far in this article to the methodological level, we can briefly and succinctly state: "At the heart of transcultural research is the exploratory encounter with other cultures and traditions of thought . . . The pivotal point is the discovering encounter with the other and the entry into a lively dialogue on the basis of empirical facts" (Gudel 2005, 30). According to Tiwald (1999, 6), transcultural research aims in detail at the concrete and "physical" realization of what is transculturally common. It is about opening up to the other and thoroughly engaging with the other. The encounter with the other culture should thus be made a "thorough" one: "The focus in this area of research is therefore not on the cultural-historical collection of

the diversity of movement culture. It is therefore also not primarily concerned with the scientific recording of what is culturally unique and typical in each case". According to Tiwald, it focuses on the "thorough encounter with the other": The concern of the research is therefore also to pursue the question of the manner of thoroughness and the path to a thorough encounter. The neologism "transcultural movement research" is intended to denote the endeavour to grasp the "transculturally common" by transcending, i.e. by going beyond the cultural (Tiwald 1999, 7).

General cultural, literary and communication research has been dealing with these questions for a very long time, but in movement and sports cultures these questions have so far only been asked to a very limited extent and have been even less answered.

But what can this look like? It has already been pointed out elsewhere in this article that Western sport is affected by Chinese influences in particular: taijiquan, qigong as relaxation techniques, dragon boat racing and lion dance as performance activities, wushu/martial arts as combat sports; dragon dance, stone-throwing, archery, five-animal-play, etc. have already become well-known components of the Western sports world. They are practiced as independent sports or as integrated components of training for other sports. Other sports are less well known, however, such as shisuo (swinging with stone weights) and jianzi (foot juggling with coins or feathers). Chinese martial arts in particular became popular in Western countries during the second half of the 20th century - not least due to the cinematic presentations of kung fu - resulting in the founding of many martial arts schools.

So what is the situation with classic Western sports with regard to the possible incorporation of Chinese core elements of the movement? Two examples are given below, namely soccer and skiing in connection with Chinese qigong and taijiquan.

In the following, the discussion of how Chinese elements of movement and sport can be incorporated into classic Western sports, in this case soccer and skiing, is based on the explanations of Zhu (2005, 45 et seq.; 2008, 180 et seq.) and Tiwald (2005, 85 et seq.).

Soccer is primarily about defeating an opposing team using appropriate strategic, technical and combative means. Physical contact plays an important role here - from simple contact in penalty area situations and body checks in duels to intentional or unintentional foul play. It's always about using your own body to get into favourable positions in order to develop your own game concept with the available playing techniques and thereby optimize the flow of tactical events in the soccer game for yourself. In short, the aim is to keep the ball in your own ranks and, if possible, carry it into the opposing team's goal. The careful use of physical contact is an essential component of strength in duels, which in turn fundamentally determines the game.

Due to the existing set of rules, soccer is all about optimizing the opportunities for physical contact that are permitted. Optimizing the opportunities for physical contact promotes the individual player's strength in duels, but also promotes team play, because it allows for more possession of the ball and thus the ability to "impose" one's own techniques and tactical ideas on the opponent.

In movement science, three areas in particular play a role in this topic, which are analysed by training science and biomechanics and answered with regard to the performance of players (Zhu 2005, 46):

1. the optimal training of the human body, i.e. the conditional and coordinative abilities,
2. mechanical physical movement, i.e. technical skills, and
3. seeing the opponent's movement, i.e. duel training.

In practice, all three areas come together and are incorporated into the player's situational actions. This action presents itself as a holistic act - usually in highly dynamic situations, in full running, accelerating, jumping - and thus always in collective movement. The player can make the right or wrong decisions during the course of the game, depending on their constitution and their perception of the game.

Taijiquan and qigong exercises, which train conscious mindfulness and strength, can help to make the right decision during the course of the game with regard to physical contact. This essentially involves training the agility and dexterity using the core elements of taijiquan and qigong and the power (qi) inherent in taijiquan and qigong. Mindfulness creates presence of mind, strength creates physical superiority. The two related questions are (Zhu 2005, 49):

1. how can I strengthen myself or exploit the situational potential and the energies of my opponent to make myself stronger?
2. how can I weaken my opponent or how can I use the situation potentials in my favour so that my opponent weakens himself in them?

Qigong and taijiquan can provide possible answers to these questions: qigong involves physical exercises that are characterized by the harmonization of mind, breathing and body. This strengthens the limbs and the whole body, prevents illness and thus promotes health. Taijiquan, on the other hand, comes from the traditional Chinese art of movement and martial arts (wushu), which is characterized by rather gentle and slow movements; it is based on traditional Chinese medicine (TCM). It is not just about fighting, but above all about the fighting movement (Zhu 2008, 180 et seq.). The training of both elements - qigong and taijiquan - have the

primary functions of body coordination and the avoidance or reduction of injuries in sport. This goes hand in hand with the question of 'expediency', which calls for movement to be designed in such a way that it is 'task-oriented, 'body-oriented, 'tool-oriented', but also cooperation-oriented and team-oriented', as is the case in soccer (Tiwald 2005, 86). This refers not only to the external (visible) movement, but also to the inner presence of movement that accompanies the external movement, which is what enables the correct decision to be made in the course of the game.

Qigong and taijiquan can therefore be used for practically any sport. Soccer is all about using your body as part of a team, while individual agility and body control play a key role in skiing. Movement patterns dictated by the nature of skiing are varied by the terrain. The same applies here as in soccer: mindfulness creates presence of mind, strength creates physical superiority in the sense of balance and equilibrium. The limits of the scope are to be explored without destroying the movement as a whole. "It is therefore about 'developing a sense of proportion for scopes and boundaries', about 'playing appropriately' with the disruptive factors of the course and the terrain within a possible playing space (Tiwald 2005, 102et seqq.)

III. Summary And Conclusion

Transcultural movement and sport research is a rather neglected area in sport science. Although we are shown on a daily basis how familiar behaviours change, adapt and merge due to "behavioural imports" from all over the world, we pay little attention to this. This is also the case in sport. Taekwondo, judo, yoga, taijiquan, kickboxing and others are taken for granted in our everyday lives and are often offered in gyms. Similar developments can also be found in the cultural sector, especially in music, art, theatre and literature, but the respective scientific disciplines have been dealing with them for a long time.

This article aims to raise awareness of transcultural movement and sports research, a field of research that has hitherto existed only marginally. The aim of the analyses is to work out both the differences and the commonalities between different movement cultures, to transfer contexts of meaning from one world to another and to explore new forms and types of movement as well as connections. As a reference, the article focuses on traditional sport in China, its sources and backgrounds as well as its development, including its possible influence on Western sport. To this end, movement and sport as a cultural phenomenon are first discussed in more detail. This is followed by a presentation of the approaches and basic ideas of transcultural research. This is followed by an outline of sport in China, before moving on to the key points of transcultural movement and sport research with regard to traditional Chinese sport, with some examples of its application.

According to Tiwald (1999, 6), to whom direct reference is made here, transcultural research aims at a "concrete and physical" understanding of the transculturally common. It is about opening up to the other and thoroughly engaging with the other. The encounter with the other culture should thus become a "thorough" one. The research is therefore also concerned with the question of the nature of thoroughness and the path to a thorough encounter.

With transcultural movement and sport research, the globalization and internationalization of sport will be given greater attention. At the same time, it opens up an exciting new field of research for sports science that has received little attention to date and opens up new perspectives for movement and sport.

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