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**REVIEW AND PROSPECTS OF THE RESEARCH
ON THE CHINESE TRADITIONAL CULTURE «NAADAM»**

© **Fang Fushun**

Master's Student

1737505200@qq.com

© **Gao Wa**

Prof.

1737505200@qq.com

© **Yi Tingting**

Prof.

1737505200@qq.com

© **Hang Gai**

Master's Student

1737505200@qq.com

Physical Education Institute, Inner Mongolia Normal University

81 Zhaowuda St., Hohhot 010022, Inner Mongolia, China

Abstract. Currently, a series of changes have emerged in the research on «Naadam». The research is mainly based on the CNKI database as a source of information. The article presents a systematic review of the literature related to «Naadam» over the past 30 years by time and category, its research status, trends and hot spots. As a result, it was revealed that the study of “Naadam” in China can be conditionally divided into three main stages: “downturn — sudden increase — stability”. At present, there is no close interaction between social institutions, and universally recognized authority in this field. In this respect, the content of research tends to be diversified and widely integrated into various disciplines. Today, the relevant aspects in the research of “Naadam” related to social development and policy are “population mobility”, “integration of traditional culture and tourism”, and “New Silk Road”.

Keywords: traditional Chinese culture, historiography of the «Naadam» study, tourism, socio-economic processes.

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As an important part of Chinese traditional culture, the «Naadam» is a comprehensive event with wrestling, horse racing and archery as the main content, integrating

politics, economy and culture with regional ethnic culture and customs. It plays an important role in maintaining social stability and promoting economic development. Since the 1990s, China has gradually focused on research related to the «Naadam» and has achieved some research findings. However, most of these studies have been conducted from the perspectives of sports, culture, tourism and ethnology, and lack systematic links, thus not forming a comprehensive understanding of the research direction from a macro perspective. Therefore, this paper presents a summary of the existing studies on «Naadam», so as to provide a reference for its future research and practice.

1 An overview of the research on "Naadam" in China

The amount of papers published is an effective index reflecting the research intensity and development trend in the research field. It can divide the research fields in stages, and can realize the dynamic analysis of the changes of literature volume by drawing the trend chart of annual published papers [1]. This study uses CNKI database to search the keyword «Naadam». The time is set from 1992 to 2021, and 234 documents are obtained after retrieval (the retrieval date is July 20, 2021). After excluding non-research documents such as foreign language documents and conference reports, 155 valid documents are obtained, and the trend chart of the annual publication volume during this period is drawn (Figure 1).

As shown in the figure, the number of publications was at a low level from 1992 to 2005, but in 2006, the inscription of «Naadam» in the first batch of national intangible cultural heritage drew the attention of scholars. In 2010, the first Erdos International «Naadam» Festival was held, which started to make its way towards international development, and the number of related papers published doubled, becoming a sudden increase. Afterwards, with the promotion of the «Belt and Road» and cultural construction and other related policy concepts, the number of publications on «Naadam» remained at a relatively high level, with 13 publications until 2016. However, due to the suspension of the Ordos International «Naadam» Festival in 2018 and the emergence of the COVID-19 epidemic in 2019, research related to the «Naadam» has slightly decreased. From the perspective of promoting the fine Chinese traditional culture and contributing to the construction of a strong cultural nation in the new era, the existing research results are relatively few and cannot meet the needs of today's society. Therefore, there is still much space for improving the research on «Naadam».

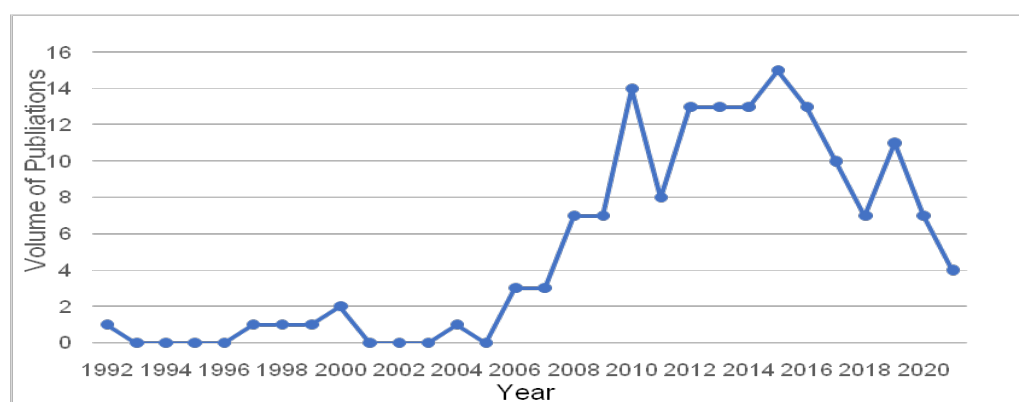


Figure 1. Trend Chart of the Annual Volume of Papers Published on «Naadam» research

Research institutions are the main positions for obtaining research results. A statistical analysis shows that there is little collaboration between different research institutions, for example Inner Mongolia Normal University, the institution with the highest number of outputs, has little cooperation with others. This lack of collaboration has led to a lack of sharing and mobility of knowledge and research results, thus limiting the rapid advancement of research in the «Naadam». In terms of the distribution of research results from the «Naadam», the institutions that have produced more results are: Inner Mongolia Normal University (26 articles), Inner Mongolia University for Nationalities (14 articles), Inner Mongolia University (12 articles), Dalian Nationalities University (12 articles) and Minzu University of China (9 articles). It is clear from this that Inner Mongolia Normal University has a long tradition of research in this field and is at the centre of it. According to the statistics of the paper fund support, some of its research has been supported by 20 national social science fund projects. Among them, there are 11 sports science projects, accounting for 55%. It can be seen that sports disciplines pay more attention to them. For other subjects, there is still much space for exploration in the research of «Naadam». Therefore, relevant institutions should also conduct in-depth research on it from a multidisciplinary perspective.

Researchers are an important driving force for the development of disciplines. According to the core author formula of Price's Law, the core authors are analyzed: $M = 0.749 \times \sqrt{N_{max}}$, N_{max} is the number of authors with the highest number of articles, and the authors with the lowest number of articles above M are the core authors of research [2]. According to statistics, the highest number of articles published by authors is 10. According to Price's core author formula: $0.749 \times \sqrt{10} = 2.368$. It can be seen that 13 authors with 3 or more articles can be regarded as core authors, namely: Jia Ruiguang (10 articles), Bai Hongmei (9 articles), Hu Yanxia (7 articles), Li Fengxin (7 articles), Zhang Shuguang (6 articles), Xing Li (5 articles), Zhou Ping (4 articles), Jiang Xiaozhen (4 articles), Lian Diandong (3 articles), Zhou Mei (3 articles), Liu Zhimin (3 articles), Bao Huge Jiletu (3 articles) and Zang Lihong (3 articles), with a total of 67 articles published, accounting for 43.2% of the total literature. Price's Law shows that the core author group will appear only when the number of core authors in the same topic reaches half of the total number of papers. It can be seen that the core author group in the field of «Naadam» has not yet been formed.

2 Research carding of the «Naadam»

A research focus is a group of relatively large number of papers on a research issue or topic that is intrinsically linked within a certain period of time [3]. Research on «Naadam» emerged at the end of the last century, initially focusing on basic research and analysis of its origins and evolution. With the inscription of «Naadam» in the first batch of national intangible cultural heritage in 2006, scholars began to study its inheritance and protection, and then the holding of the Beijing Olympic Games and the Ordos International «Naadam», moreover, brought the research on «Naadam» to the forefront. The research on the «Naadam» culture has thus shown a trend of gradual development and prosperity, and its research perspectives have also developed in a diversified direction with value development as the core. After cluster analysis of 155 effective documents, 12 clusters (# 0-# 11) were obtained, and the cluster labels were subject construction, Mongolian «Naadam» Conference, Dongwu Banner, current situation, nature worship, population mobility, educational function, sports culture, cultur-

al and tourism integration, grassland Silk Road and ecological culture. To sum up, the related research of «Naadam» can be roughly summarized into the following three aspects:

(1) Research on the origin and evolution of the «Naadam»

In the study of the origins of «Naadam», Zhao Yongmu and Batu (1998) suggest that the origins of «Naadam» are related to the Nai Yi Ri (Mongolian festival), which was a celebration of different types of festivals [4]. Xing Li (2007) and Li Xiufang (2008) argue that «Naadam» originated in the early 13th century as a unique festival evolving from the «Aobao-Worshipping Festival» in the northern prairie region. The rituals gradually faded over time, while its content and functions increased [5–6]. According to Li Zhixiang (2013), the origins of «Naadam» are closely related to the survival of the people of the northern prairie region, the needs of warfare and religious beliefs, and its culture has gradually changed from military nature to a modern entertainment theme [7].

In the development and evolution of «Naadam», Bateer and Bayin Daoerji (1999) pointed out that its development has the following aspects: changed the traditional single content into the combination of Chinese and Western; Its nature has also changed from aristocratic sports in the past to people's sports ; Changed the original function of «spontaneity» to make it «conscious»; The venue has entered the city from grassland, forming a pattern of grassland and city simultaneously; The right to host has developed from official to social, collective and non-governmental organizations; Research is also changing towards multidisciplinary direction [8]. Yang Aihua (2014) believes that with the development of society, «Naadam» has changed from an initial single competition to a fixed «the Three Manly Skills», and then became an economic entertainment activity. Today, it has become an international sports event integrating economic and cultural exchanges, and its scale has gradually increased and its content has been continuously enriched [9]. Saren Gao Wa (2006) pointed out that before Qing Dynasty, «Naadam» served more military affairs, and the entertainment content was not prominent [10]. Li Lu (2017) also believes that in ancient times, the social role of «Naadam» tended to be military training, sacrifice and diplomatic politics, while the commercial and trade functions were relatively weak. Nowadays, the social and military diplomatic role of «Naadam» has gradually been replaced by entertainment, tourism, cultural display and other functions [11].

(2) Research on the inheritance and protection of «Naadam»

Zhang Shuguang (2008) believes that the driving force for the development of «Naadam» originated from the production, life, religion, military and political needs of the people in the northern grassland area at that time, and the biggest driving force originated from the belief culture [12]. Jia Ruiguang and Xie Guang (2011) believe that the vitality of a culture lies in its inheritance. The development of «Naadam» culture is to promote the modernization of China's excellent traditional culture. In this process, we should handle the relationship between the protection and development of traditional culture, and at the same time give full play to the advantages of «Naadam» cultural resources and revitalize the national economy [13]. Some scholars emphasize the protection and inheritance of «Naadam» from an ecological perspective. For example, Zhang Lei (2014) believes that it is necessary to combine the characteristics of national traditional sports culture and embody the authenticity, ecology and diversity in the

development, and proposes that the protection and inheritance of «Naadam» should focus on grassland, folk and inheritance places. Non-governmental organizations played a huge role [14]. Xiao Zhiyan and Xiong Shaobo (2016) also pointed out that the tourism development of «Naadam» has brought ecological crisis to the environment. To ensure its sustainable development, it is necessary to establish an early warning mechanism for the ecological environment of tourist attractions, scientifically plan tourism development sites, improve tourism infrastructure construction, avoid space competition and create tourism characteristics [15]. Zhou Mei (2016) analyzed the influence of school education environment on the development of «Naadam», and proposed to achieve comprehensive integration in education, teaching and teaching methods, so as to ensure the development of school education ecological environment and realize the rapid development of «Naadam». She also believes that «Naadam» should be inherited and protected from the following aspects: Enriching the competition items and contents; Extracting its spirit and expanding publicity; Improving the organizational structure and enhancing its participation; Forging professional competition teams to improve competitive level and appreciation; Promoting the entry and popularization of Chinese excellent traditional sports in colleges and universities; Expanding and obtaining stable sources of funds to make it develop better. Then, it analyzes the restrictive factors of the development of «Naadam», such as population flowing to cities, and puts forward the measures to build the security system of «Naadam» in the new era [16–18]. Hao Yansheng (2018) pointed out that the development of «Naadam» must take the road of industrialization, and the brand building and promotion of «Naadam» should be improved from the aspects of clarifying market and cultural positioning, formulating brand development planning, reforming competition system, improving promotion depth and breadth, improving brand identification system and competition communication system, and implement of maintenance and promotion [19].

(3) Research on the development of the value of the «Naadam»

Research on the development of the value of «Naadam» has focused on four main areas, namely educational, cultural, tourism and ecological values:

First, the educational value. Scholars have two common thinking dimensions for the study of educational value: individual and social development. First of all, the educational function is manifested in the influence and role of individual development within the system. Bai Hongmei (2008) considered that the harmonious spirit contained in «Naadam» is an important educational resource for building a harmonious society. Its complete cultural and educational function can help ethnic individuals form their ability to understand and identify with national culture and promote their development. From the perspective of individual development, it is also considered that «Naadam» can not only exercise physical fitness and strong will, shape national character and convey spiritual temperament, but also promote people to acquire local knowledge and ability. And its moral principles of fairness and honesty can cultivate people's spirit of pursuing fairness and advocating morality [20–21]. Secondly, the function of education in the whole social system shows the influence and role of education on social development. Feng Jianying (2017), from the perspective of social development, indicated that the spirit of perseverance, advocating nature and increasing communication in «Naadam» folk sports culture plays an important role in the construction of a harmonious society, so it should be paid attention to and supported [22].

On the other hand, some scholars put their vision into schools, that is, to give full play to the educational value of «Naadam» through schools. Jiang Xiaozhen and Liu Zhimin (2014) pointed out that campus «Naadam» practice activities can promote the unity of all ethnic groups and promote the inheritance and development of national sports and national culture. Through the analysis of students' participation in «Naadam» activities, it put forward some countermeasures to strengthen students' participation in this activity, such as strengthening the development of campus national sports and attaching importance to the "living ecological" national culture inheritance channels of campus «Naadam» [23].

Second, the cultural value. In terms of its cultural value, Xing Li (2011) argued that the «Naadam» festival is a spiritual element and an «invisible» culture, which can form the cohesive force of the Chinese nation in the world, and is the cultural gene for the development of the Chinese nation [24]. Zhou Mei, Liu Fengmei and Xie Xiaoyan (2016) pointed out that the «Naadam» is an important manifestation of the humanistic spirit, which enriches the cultural life of the frontier regions while promoting interaction and communication among ethnic groups [25]. Li Fengxin (2021) suggests that China, Mongolia and Russia are the key countries along the Silk Road, and that there is a strong need to improve the cultural exchange among the ethnic groups along the three countries, and to strengthen the strategic docking with the «Naadam» as a platform to jointly improve the soft power [26]. Some scholars have also conducted comparative studies with the cultural values of the Olympic Games in order to explore the mutual appreciation of the two. Cui Haiming and Cui Xuemei (2010) argue that the individual, interpersonal and human-natural harmony pursued by the «Naadam» is the embodiment of the «humanistic Olympic concept», and that its development also requires continuous integration and innovation [27]. Li Jinlan (2010) also believed that the cultural values of «Naadam», such as advocating nature, practicing openness and abiding by faithfulness, have not changed and been reshaped with the development of the times, and the cultural connotations of "advocating nature and paying attention to ecological ethics" have been gradually lost. This is an important reason for its failure to spread widely [28]. According to Feng Jianying (2017), «Naadam» has an important role in building a harmonious society and should be innovated as society develops [29]. As pointed out by Li Lu (2019), «Naadam» has the value of presenting traditional folk culture, enhancing the cultural identity of various ethnic groups, promoting social harmony, and fulfilling people's psychological needs [30].

Thirdly, the tourism value. With the rapid development of the national economy, tourism has gradually become one of the main forms of entertainment in people's leisure time, and scholars have begun to study the integration of the «Naadam» with tourism. Li Fengxin (2007) introduced the overall evolution of the «Naadam» and its impact on the regional economy, suggesting the need to develop tourism projects and products, strengthen the cultural and tourism industry, manage the ecological environment and attract domestic and foreign investment. He also emphasized the importance of combining resource development with economic growth, increasing the sporting and cultural connotations of economic activities, and building a better grassland culture and Green Brand [31]. Jia Ruiguang and Hu Yanxia (2009) suggested that ethnic cultural ecotourism is a suitable model for the development of «Naadam» tourism, which should be explored collectively and managed scientifically with the concept of people-oriented and cultural subdue [32]. Xia Xiaoxu and Yang Junxin (2017) pro-

posed that the best way to develop «Naadam» sports tourism is to integrate its sports culture with natural ecological resources and turn them into industrial advantages [33].

Fourthly, the ecological value. «Naadam» is inseparable from the people's worship of nature. The long-standing awareness of ecological protection not only promoted the sustainable development of the local economy, but also provided a natural environmental basis for the inheritance of the «Naadam» culture. In the 2009 National Social Science Foun project 'Research on the Cultural Value and Development Trend of the «Naadam» Festival (09BTY035), Gao Wa proposed that it is important to evoke the traditional «Naadam» culture to make it an occasion to promote «ecological civilization» and to explore the ways of its growth through «market development». This is an effective way to adapt to the development of modern society and to overcome the trend of «marginalization» of the «Naadam». Zhang Shuguang (2010) argued that «Naadam» is a composite symbolic system and cultural ecological chain, which relies on the specific ecological environment of the grassland to exist; to protect it is to preserve the overall cultural space for its survival and continuity [34]. Zhang Lei (2014) argues that the «Naadam» should be reasonably protected and utilized, scientifically developed and inherited, and economic benefits should be created on the basis of preserving the original ecology in order to comply with the strategic idea of sustainable development, suggesting that according to the policy proposed guidelines and combined with the characteristics of traditional ethnic sports culture itself. The originality, ecology and diversity should be reflected in the development [35]. Yang Wenrui (2016) interpreted the «Naadam» sports culture through its culture and ecological civilization. He proposed to explore the development of «Naadam» sport culture in ecological civilization, strengthen the popularization of it in school education, promote the diversification of «Naadam» sport activities and adapt to the international environment [36].

In addition to the above-mentioned development of the main value of «Naadam», some scholars have linked it with the current practical problems. According to the social phenomenon of population mobility, Zhang Shuguang and Zhou Mei (2019) pointed out that with the gradual migration of pastoral population to cities, the living environment of «Naadam» also changed. Therefore, «Naadam» should adapt to the new environment of the city [37]. According to President Xi Jinping's initiative to build the «Silk Road Economic Belt» in 2013, Xu Huiying (2021) explored the construction of the «Naadam» cultural brand of the Grassland Silk Road from the perspective of government support, and proposed to formulate a program, improve policies, set up special funds, enhance its communication space and build a modern

«Naadam» cultural brand [38]. Li Fengxin (2021) believed that China, Mongolia and Russia are important countries on the Grassland Silk Road, and it is necessary to improve ethnic cultural exchanges along the three countries, strengthen strategic docking based on «Naadam», and jointly improve soft power [39].

3 Conclusion and prospects

3.1 Research conclusions

This research analyzed the literature related to «Naadam» published in the CNKI database between 1992 and 2021. In summary, it was found that.

(1) The research on «Naadam» in China is still in its primary stage. According to the trend of annual publication volume, the number of related research articles in «Naadam» is relatively small. It has experienced three stages: «downturn-proliferation-

stability». According to the analysis, the promulgation of relevant policy concepts has played an important role in promoting the output of its research results, making it show the stage characteristics that change with time, which also shows that its relevant research is closely related to national policy tendency.

(2) From the perspective of researchers and institutions, some scientific research strength has been gathered in this field, but the cooperative relationship between researchers and institutions is not close, most of them exist in an independent form, and the sharing and mobility of knowledge and research results are not high. The core author group of «Naadam» research has not yet been formed, and its contribution rate of core authors needs to be improved. Research institutions are mainly distributed in some colleges and universities in relevant areas, and their coverage is low, which indicates that their related research has not been widely valued.

(3) According to the keyword clustering of «Naadam», the research field of vision is expanding and the content tends to be diversified. According to the time distribution, it can be seen that the research direction of «Naadam» is constantly changing with the needs of social development. The latest hot spots of related research are topics like «population mobility», «integration of culture and tourism» and «grassland Silk Road», which shows that such research meets the needs of the times and is of great significance for solving current social practical problems.

3.2 Research prospects

On the whole, domestic research on «Naadam» has been driven by national policies and real-life needs, and has shifted from an initial focus on issues such as origins and transmutation to a focus on specific social issues such as education, sports and cultural tourism, but a complete theoretical system has yet to be formed. In order to raise the level of «Naadam» research, the author believes that future research needs to concentrate on the following aspects:

(1) Build a «Naadam» academic research community, and bring together like-minded scholars with good willingness to promote the development of academic undertakings to jointly promote relevant academic theories [40]. First of all, it is necessary to strengthen the exchanges and cooperation between researchers and institutions, gather the advantages of all parties to break through the limitations of research, and then promote the research of «Naadam» research to a deeper level; Secondly, it is important to actively carry out academic conference forums and spread them widely with the help of new media, so that scholars can better grasp the macro direction of the research field and obtain the latest research frontiers, and at the same time attract more scholars from all aspects to invest in research and maximize the cohesion of team strength and stimulate the vitality of the community; Finally, the core author group plays a discipline-oriented role, which can constantly push the research to a new level. Therefore, the relevant authors should improve the amount and quality of their articles, and predict the future development trend in time, so as to lead the research direction.

(2) Broaden the research perspective, strengthen the research of discipline integration, and form complementary professional advantages. A comprehensive analysis of the literature shows that the research content of «Naadam» gradually tends to be diversified, and it has been actively integrated into various disciplines in recent years. However, the quantity and research depth are still insufficient, mainly

concentrated in the fields of physical education, pedagogy, tourism, folklore, etc., and the integration with economics, psychology, health and other disciplines is almost blank. Therefore, on the basis of studying the practical needs of the problem, we should strengthen the interdisciplinary blending research of «Naadam». And at the same time, we should conduct in-depth excavation and comprehensive analysis from every aspect. This also requires researchers to have a reserve of multidisciplinary knowledge and ability, and actively explore cooperation and exchange with talents in related fields, so as to promote the formation of research systems in this field.

(3) Pay close attention to social changes, follow the national policy orientation, and base on solving national practical problems. On the one hand, China has entered a new era, and social phenomena such as the loss of rural population and the invasion of foreign cultures are becoming more and more serious, which requires us to conform to the trend of the times, strengthen empirical innovation research, and make research truly serve development. On the other hand, it also requires relevant departments to strengthen the leading role of policies and fully affirm the important value of cultural resources such as «Naadam» in promoting harmony and stability of society.

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ПЕРСПЕКТИВЫ ИССЛЕДОВАНИЙ
КИТАЙСКОЙ ТРАДИЦИОННОЙ КУЛЬТУРЫ
(НА МАТЕРИАЛЕ ПРАЗДНИКА «НААДАМ»)

Фан Фушунь
магистр
1737505200@qq.com

Гао Ва
профессор
1737505200@qq.com

И Тинтин
профессор
1737505200@qq.com

Хан Гай
магистр
1737505200@qq.com

Институт физической культуры,
Педагогический университет Автономного района Внутренняя Монголия
КНР, 010022, г. Хух-Хото, ул. Чжаовуда, 81

Аннотация. В настоящее время исследование феномена «Наадам» проводится главным образом на базе данных CNKI, осуществлен систематический обзор литературы по теме «Наадам» за прошедшие 30 лет, проанализированы основные характеристики предмета исследования, наиболее значимые тенденции и противоречия. В результате

выявлено, что исследование феномена «Наадам» в Китае условно можно разделить на три основные стадии: «спад — всплеск интереса — стабильность». В настоящее время нет тесного взаимодействия между социальными институтами, нет общепризнанного в этой сфере авторитета. В современных условиях содержание исследований становится более разнообразным и междисциплинарным. Актуальными аспектами в исследовании темы «Наадам» являются «мобильность населения», «интеграция традиционной культуры и туризма» и «Новый Шелковый путь», которые относятся к общественному развитию и политическим действиям. В статье отражены результаты проекта CXJJS21099 Фонда инноваций для аспирантов Педагогического университета Внутренней Монголии.

Ключевые слова: традиционная китайская культура, историография исследования, «Наадам», туризм, социально-экономические процессы.

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