

**Fan HONG and Liu LI (eds.), *Indigenous Sports History and Culture In Asia*. New York: Routledge, 2021. s. lx+170.**

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The editors, Hong Fan and Li Liu's book about indigenous sports has been written at the most appropriate time when globally, indigenous groups are scrambling to get their identity back that was taken away by colonizers, capitalists, patriarchy, globalization, and modernization. The editors provide a rich insight into the history and culture of indigenous sports in Asia and the current discourse about the paradigm shifts in indigenous sports.

The book is overwhelmingly discussing martial arts culture and its popularity within the global context. It reviews Japan's martial arts and how it expanded globally. It further reviews the evolution of Korean martial arts and how sports between North Korea and South Korea are used as diplomacy. Furthermore, a comparative study between China's and Japan's traditional sports narrates the modern transformation of the art. Regret about the book is an omission on the expansion of Asian martial arts in developing countries, for example, Sub-Saharan Africa and South America, because it would have given insight into the positive evolvment and challenges of martial arts in developing countries. Although the chapter about Israel's combat discipline by using Asian martial arts from 1891 gives an interesting twist to the book, we would rather have preferred insight into the implementation of martial arts in developing countries. Despite the book's above-mentioned shortcomings, the language is accessible, and the book is structured and coherent.

Japan has been at the forefront of martial arts with the most popular arts like Judo, Kendo, and Karate in the West. How did these three martial arts become so popular? Evergia Lachia explains in the first chapter that initially, the arts were hardly known in the west but a push and pull phenomenon occurred. The pushed forces the martial arts beyond Japanese borders and the pull forces stimulated it in western countries. The results of the comparison show that the pulling forces into the west were more powerful than the pushing forces. What is interesting in this chapter is the explanation of the hard invasion of Japan by the West and how Japan made martial arts its soft identity after the defeat. This paradigm shift to martial arts as a soft identity expanded to the world and became admirable to many countries. A regret is that the author did not elaborate on the reduction of gender inequality in Japanese martial arts. This comparison could be further researched because the sports have been included in the Olympics and many countries competed.

Juxtaposing Japan and South Korea, Udo Moenig and Minhoo Kim critically discuss the evolvment of martial arts in these countries and emphasized the importance of a philosophical framework without the biased opinions of the west. Moreover, the philosophical framework by the authors of methodologies in martial arts narratives underpins the educational value and is a significant merit of this book. Despite the above phenomena between Japan and Korea, heritage as a global phenomenon contributed to Taekkyeon as the first martial art acknowledged by UNESCO. As the authors show, this art focuses on

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peace between the inner self of the individual and the unity in the community. However, heritagization and institutionalization for indigenous communities are part of the historical and philosophical discourse in acknowledging indigenous rights, and to us, these two variables are key to indigenous communities around the world.

What was the western influence in relation to traditional martial arts? It's explained with the western culture moving east, culturology perspectives changed. Chinese and Japanese modernization of national traditional martial arts evolved. However, the changes that are the most interesting ones for us are the Chinese social and cultural changes which were more difficult than Japan's changes. For example, two major changes were that China is too slow with temporal, spatial, and subjectivity characteristics. Notwithstanding the longer time and more challenges for China, the country is still continuing with its cultural construction in sports and this is what is standing out in this chapter.

The book convincingly discusses the collective memory part that engages the body, imagination, and experience of the Chinese martial arts. The study is theoretically contextualized within Emile Durkheim's concept of collective effervescence. Three social actors within the social framework are well-experienced inheritors practicing the arts from the top of the mountain, shallow-experienced mass practitioners practicing the arts at the foot of the mountain, and highly educated intellectuals from the clouds. It is argued by the authors that these latter collective memory phenomena are rooted within a society that practices Daoism, Confucianism, and Buddhism. Notwithstanding the important slogans of national identity, cultural confidence, and cultural identity as central to the social structure and social institutions.

Lastly, after the rich chapters, the book ends with a structural comparison of taekwondo between the two Koreas. The Republic of Korea (ROK) and the Democratic People's Republic of Korea (DPRK) have a longstanding silent war between them. Taekwondo as a means of diplomacy was used to ease the tension. In our view, this strategy to use taekwondo helped to an extent because there are fewer missiles launched from North Korea. The authors in this chapter further document a research project's findings from systematic literature reviews and interviews about diplomacy. This interdisciplinary, qualitative study reveals that taekwondo experts continue to focus on soft diplomacy between the two Korea's unification processes.

Overall, this book is an excellent contribution to the indigenous communities in various countries that are currently focusing on getting their indigenous culture back after the UN declaration on indigenous rights. It is inclusive of the narrative about gender inequality in indigenous sports but excludes the feminist's waves of inclusivity of sexual orientation inclusivity. I recommend this book to academics and students interested in sports science, Asian history, gender studies as well as indigenous community leaders, such as Paramount Chiefs, Chiefs, and Head women and men.

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