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Promoting Traditional Chinese Winter Sport Participation: Cultural Capital and Demands of Bingxi

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Abstract. As the 2022 Beijing Winter Olympic Games approach, promoting the winter sport participation in China is essential and important. However, most of winter sports participants are one-time player, and it could be due to the lack of winter sports culture in the Chinese public. So, developing and promoting the traditional Chinese winter sports may help managers to build a endogenous winter sport culture. Bingxi is a series of ice sport event in ancient China, which is the one of the most representative traditional Chinese sports, which is unique in Chinese history. The present study applied a historical method to explore the three forms of cultural capital in Bingxi. And developed a Demands Scale for Cultural Capital in Bingxi (DSCCB) to measure the participation demands in Bingxi of different group people. Residents (n=621) of Shenyang (capital city in Qing Dynasty) participated in this study. Discussions are centered on the target group of the three forms of cultural capital in Bingxi, and offer a proposal for promoting Bingxi in the future.

Keywords. Traditional Chinese Winter Sport, Promoting Sport Participation, Cultural Capital and Demands

1. Introduction

As the 2022 Beijing Winter Olympic Games approach, the development of winter sports in China would be tipped a boom in the coming years. Despite the fact that China has developed a lot of winter sports facilities and attracted a lot of new winter sports participants in recent years, however, the majority of them are one-time players, which could be due to the lack of winter sports culture in China. While, Unlike modern winter sports, however, China boasts a thriving legacy of traditional winter sports. People are more accepting of endogenous sports culture, and it is also easier to transition into modern winter sports culture. Increasing involvement in traditional Chinese winter sports is an efficient strategy to build endogenous Chinese winter culture, as well as an important way to increase the level of winter sports participation. Moreover, according to China's 14th Five-Year Plan (2021-2025) Report, it is essential to carry on the best of Chinese cultural traditions and heritage, improve the systematic protection of important cultural and cultural heritage.

Bingxi is a series of ice sport event in ancient China, like an ancient ice carnival, performed every year for imperial audiences, especially during the Qianlong emperor's reign in the 18th century, which with a huge number of participants, majestic scenery, and a variety of events

that is unique in Chinese history. The royal families' favorite type of entertainment was Bingxi, which featured demonstrations of imperial intrigue and politics, such as vying for the emperor's attention. Beginning with a royal army parade on the ice, Bingxi evolved into an exhibition of soldiers' ice-skating abilities, generating considerable public interest. Traditional Chinese weaponry such as broadswords and cudgels would be used by the participants. At the time, around 1,600 soldiers would be taking part in the yearly event. The Qing Dynasty's Bingxi contained the speed and figure skating events that are now featured in the Winter Olympics. Other sports, such as ice football and ice acrobatics, were also practiced.

2. Literature review

Traditional Sports and Games (TSG) have been designated as an intangible cultural heritage by UNESCO since they are manifestations that are expressed through body language, which plays an important part in defining a country's culture and history (e.g., Caillois, 2001; Sutton-Smith, 2001; Huizinga, 2010). Sports as a form of culture, throughout human history, it has seen numerous changes from one society to the next. The sport began with human play and mimicry, and was "random and spontaneous," according to Dunning (Dunning, Malcolm, and Waddington, 2004). Humans enjoy watching bloody and violent scenes at first. With the advancement of The Times, the abolition of violence has become a significant milestone in human sports civilization (Elias, 1986). The most direct proof of this civilizational process is that sports competition rules have become more standardized, exact, and sophisticated (Dunning et al., 2004). Sports developed laws as civilization progressed, and they were exported to many countries, eventually becoming international. Symbols have the connotation of transmission, and symbolization is one of the tasks of sports in modern culture (Richard, 2005). Fitness has steadily moved away from its symbolic value and into the domain of marketization since the 1960s (Baudrillard, 2002). Individualism is manifested in a market-driven society through people's reasonable lifestyles (Morgan, 2004). Consumptive behaviors should be used to meet consumer demands and create new needs.

In a market-driven society, understanding the consumer demands of sports participation and services is significant for developing a sport. Traditional sports is a kind of sport with cultural attributes. Taking traditional sports as a sport goods, it is a process of transforming cultural capital to economic capital. So, researching in demands of cultural capital would help developing a traditional sport for the public.

The concept of "cultural capital" first came from Cultural Production and Social Reproduction published by Bourdieu, a French sociologist, in 1973. Subsequently, he divided capital into three types: economic capital, social capital, and cultural capital (Bourdieu, 1986). Gouldner (2002) initiated cultural political economy, pointing out that cultural capital plays a leading role in the differentiation of social classes. In his opinion, there are two major changes in the generation of cultural capital: one is the transformation from public culture to private culture; the other is the process of cultural capital accompanying the commercialization of culture. Crosby's interpretation of cultural capital builds a bridge between economics and culture. He defines cultural capital as "an asset that embodies, stores and provides cultural value in addition to all economic value it may have" (Throsby, 2001).

Cultural capital can exist in three forms: embodied state, institutionalized state, and objectified state (Richardson, 1986). Embodied state, it is a long-lasting dispositions of the mind and body; in the objectified state, in the form of cultural goods (pictures, books, dictionaries, instruments, machines, etc.) that are the trace as well as realization of theories or critiques of these theories, problematic, etc.; and in the institutionalized state, a type of objectification that

must be distinguished since, like with educational qualifications, it bestows wholly unique traits on the cultural capital it is supposed to protect.

3. Method

This study applied a historical method to explore the three forms of cultural capital in Bingxi, which are embodied state, objectified state, and institutionalized state. We consulted many ancient Chinese historical materials and books to collect bingxi's cultural capital.

The present study developed a Demands Scale for Cultural Capital in Bingxi (DSCCB), which consists of seven items in three different forms, each of items was phrased into a five-point Likert type scale ranging from 1=strongly disagree to 5=strongly agree. We collected data from 621 residents of Shenyang, where was the capital city in Qing Dynasty. And we used visualization to present the data, which could more image to reflect the target group of different cultural capital of Bingxi. The frequency distribution of demographic was showed in table 1.

Table 1 The Frequency Distribution of Demographic

Variables	n	Percentage
Age		
Young (<35)	210	33.8%
Middle aged (35-65)	252	40.6%
Older (>65)	159	25.6%
Income		
Low-income (<\$30,000)	233	37.5%
Middle-income (\$30,000-\$80,000)	271	43.6%
High-income (>\$80,000)	117	18.8%

4. Result

4.1 Cultural capital forms of Bingxi

Embodied state of Bingxi

The embodied state of cultural capital refers to the knowledge and abilities that have been integrated in the individual's cultivation and taste and are stored in the individual's body and mind. It's a cultural ability that can be developed by certain habits or actions. The transfer of cultural capital from generation to generation and the replication of cultural capital in the body form are both dependent on people's words and deeds. It is obtained through learning rather than by inheritance.

The embodied state of Bingxi cultural capital can be divided into three aspects.

The first are Bingxi sports. Bingxi is a sport of multiethnic integration, with a varied range of content and styles, including court and folk Bingxi activities. It is a test of not only speed, but also endurance, formation, abilities, and other requisites. Grab and wait, grab the ball, spin the dragon shot ball, skid tarts, cu ju, and shanzi are the most common Bingxi events. Grab and wait, is very similar to speed skating in modern sport, which was recorded in a history note by Zhenyu Wu in the Qing Dynasty. It shows a skating match that many imperial guards stood on the ice with skating boots from three miles away, and to see who gets to the finish line first.

The second is the nationality of Bingxi. It originated from Manchu, which breeds an open culture. Sushen, Mohe, Wuji, Nuzhen and other ethnic cultures are inherited from Manchu culture, and the han, Oroqen, Hezhen, Ewenki, Mongolian and other ethnic cultures are integrated. Bingxi has constantly absorbed the artistic essence of various ethnic groups and created many difficult movements such as double dancing running, exploring the sea, carrying

sword, fairy monkey offering peach and swallow diving. Due to its rich ethnic character, gradually extended to other ethnic areas, as recorded in "Du Men Zhuzhi Ci", which is a folk song in Qing Dynasty: "Ice and glass bright like a mirror, ten thousand people around to see ice; The ice walks like the wind, sole steel bar manufacturing workers, fell into a smile, head south foot north hand west east ". Bingxi culture integrates the cultures of various nationalities with superb skills, and its rich nationality symbolizes China's traditional sports culture. It is also a kind of cohesion, strengthening our sense of identity with traditional national culture, and storing China's cultural soft power under the current trend of globalization.

Third is the national traditional culture internalized by traditional values and ideas. Ice one relies on the formation of the regional environment of geography and climate, rituals and manchu ancestors of production and life practice, at the same time as "the common" of the Qing Dynasty, having ice was seen as a national reputation, promote national pride increased, as described in "drive makes corpus" recorded in the general, it describes how the Qing Dynasty demonstrated the country's military strength and comprehensive national strength through the Bingxi of the eight flags when the foreign envoys were presented at the ceremony. This effectively prevented sinicization and invasion from other ethnic cultures in the background and context at that time, and meanwhile stabilized the ruling position of the Qing Dynasty. Such cultural functions are also applicable to modern society under the trend of globalization, such as digging, developing and inheriting excellent Traditional Chinese culture, rationally recognizing and understanding foreign sports culture, enhancing the cognition and understanding of endogenous traditional sports culture, and spreading from generation to generation through material and intangible cultural resources as carriers. Consolidate and strengthen the sustainable construction and development of China's cultural soft power.

Objectified state of Bingxi

The objective cultural capital has material properties, can be altered or reproduced by capital, and is economic capital with cultural symbolic value in a specific market situation. Cultural capital that has been objectified can be rightfully inherited or inherited as economic capital. It should be clarified that what can be inherited is simply legal ownership, not the requirement for the creation of this unique form of expression. In other words, rather than the methods of cultural interpretation, the material form of cultural wealth is passed along.

Tools are specific material forms and ways of cultural existence. In order to coexist with snow and ice since ancient times, the northern nationalities in China have created snow and ice tools to carry out various kinds of production and living labor, thus the snow and ice culture was born. As an ice sport, bingxi has the following two main instruments:

One is ice skates, which signaled the end of long-distance skating on thin ice and the beginning of ice conquering. The first rudiment of the generation of skates may be traced back to wooden ice equipment from the Tang Dynasty. "In ancient Times, people used to uproot wild earth, or uproot wild earth, Custom is fond of hunting and shooting, less tillage, by wooden deer ice," according to the 142nd chapter of "Huihu Xixia" in the Biography of The New Book of Tang. Iron skates first debuted during the Qing Dynasty, among which "titiao" is today known as "ice skates," and there were two types of ice skates at the time: "single ice skates" and "double ice skates."

The other is the ice bed. The ice bed has been used since the Song Dynasty. "The winter moon as a little bed, the ice drag, that ling bed," says Jiang Shaoyu in his "Song Dynasty fact class garden." The ice bed, which is "approximately five feet long and three feet wide," is referred to as the "Ling bed." It features iron bars on its feet and is composed of wood. It can

accommodate three to four people. The ice bed was the primary instrument for ice activities during the Song Dynasty, and it was frequently employed by officials.

Institutionalized state of Bingxi

The institutionalized form of cultural capital is the institutionalized educational background or educational level recognized by society and country, such as a diploma, a certificate of graduation, a certificate of grade qualification, a certificate of professional title, and so on. Cultural capital can be institutionalized such that it does not vanish with material or bodily death, but instead lives on in the form of capital for a long time.

Traditional folk practices and traditional festivals, which not only contain China's cultural deposits, but also serve as symbols and symbols of the Chinese country, represent the institutionalized form of national traditional culture. In terms of bingxi culture, the laws of the Royal Bingxi ceremony in the Qing Dynasty are mostly reflected in its institutionalized embodiment.

The royal winter festival of the Qing Dynasty included a wide range of activities and exceptional skills and had a significant impact on the development of modern winter sports in the subsequent time. According to the records of The Imperial Literature Tongkao, The Imperial Classics literature Compilation and other documents, as well as the analysis and summary of bingxi Tu and historical materials, the main activities of the Royal Bingxi Ceremony are summarized, as shown in Table 2.

Table 2 the Royal Bingxi Ceremony Forms

Events	Forms
Grab and wait	Like modern speed skating, the court is controlled by the bodyguard, the emperor gives the order, no timing speed competition, the first to reach the finish line is the winner.
Challenge for the ball	It's like ice football. In collective ice sports, there are two teams. During the competition, they can not kick the ball with their feet, but can only scramble and throw it with their hands. The team that scores more goals against the flag of the other team will win.
Display	Nearly hundreds of skaters under the command of one person, divided into two teams, standing in two rows, uniform movements to complete the difficult movements.
Dragon shoot the ball	In the combination of archery and ice skating, the eight banners will send people to participate. Each of the eight banners will send a team to slide along the specified route according to the color of their team and perform the designated movements. The bow and arrow soldiers are responsible for shooting the celestial ball.
Figure skating	The performance is more enjoyable to watch, and the main forms of action include dong Bin Back sword, Swallow water, Golden Rooster independence, Green Dragon Head, Ne Zha exploring the sea and so on.
Skating ladder	Similar to a modern ice slide, the brave will slide down the high slope of ice, stay upright all the way, until the ground does not fall to win.

4.2 Participation Demands of Bingxi Cultural Capital

Table 2 *Participation demands of Bingxi cultural capital*

Participation Demands of Bingxi Cultural Capital	Mean	SD
The embodied state	3.4	1.03
I participate in Bingxi for physical exercise.	3.4	1.71
I want to know more about Manchu custom by joining Bingxi.	3.3	1.63
Understanding more Qing Dynasty culture and Bingxi culture is a very important demand for me to participate in Bingxi.	3.5	1.65
The objectified state	2.7	1.10
I participate in Bingxi is for trying the Bingxi skate.	2.8	1.92
I participate in Bingxi is for trying the ice bed.	2.6	1.66
The institutionalized state	3.8	1.22
I participate in Bingxi is to enjoy the event of the Qing Dynasty's great celebration.	3.9	1.73
I would like to participate in Bingxi competitions.	3.7	1.62

The mean and standard of participation demands on the three forms of Bingxi cultural capital (the embodied state, the objectified state, the institutionalized state) were presented in Table 2.

In the figure 1 to 7 showed the different demands of people in different age and income level on the three forms of Bingxi cultural capital. In the square figure, we used three colors: white ($M < 2$), light blue ($2 < M < 3$), blue ($3 < M < 4$), grey ($4 < M < 5$), which were to show the demands degree (mean score).

Demands of embodied state of Bingxi

Figure 1

Figure 2

Figure 3

The highest expectations in terms of Bingxi moveability are expressed by young ($M=4.1$) and middle-aged ($M=4.3$) adults from high-income families who engaged in Bingxi for physical exercise. Physical exercise is moderately demanded by young and middle-aged people from low- ($M=3.6$, $M=3.5$) and middle-income ($M=3.7$, $M=3.6$) families. All of the elders who participated in Bingxi from low to high income families ($M=2.3$, $M=2.5$, $M=2.8$) had lower physical needs than other generations.

Middle-aged people from middle-income ($M=4.3$) and high-income ($M=4.6$) families have the highest demands according to Manchu custom. When elderly individuals with a middling income ($M=4.5$) participate in Bingxi, they have second higher needs of Manchu custom. During Bingxi, young people from low-income ($M=1.7$) families have the lowest expectations of knowing Manchu custom.

People in their middle and older years with middle ($M=4.3$, $M=4.6$) and high ($M=4.1$, $M=4.3$) income levels have the greatest desire to learn more about Qing Dynasty culture and Bingxi culture in take part in Bingxi. Young people from low-income ($M=1.5$), middle-income ($M=2.8$), and high-income ($M=3.3$) families have varying needs for Qing Dynasty culture and ice skating. Furthermore, people in their middle ($M=3.3$) and elder ($M=3.1$) years of life who have a low income have larger needs.

Demands of objectified state of Bingxi

Figure 4

Figure 5

When it comes to ice skate, low-income families have the lowest needs from young to old generations ($M=1.7$, $M=1.2$, $M=1.1$). The largest demands are made by middle-aged adults from middle-income ($M=4.1$) and high-income ($M=4.2$) families. Young people from middle ($M=3.4$) and high-income ($M=3.6$) families, as well as elderly from high-income families ($M=3.3$), have the high preference for ice skate.

The demands in the ice bed of low-income families from young to old generations ($M=1.5$, $M=1.3$, $M=1.2$) are the lowest, just like in ice skate. In a middle-income family, young people ($M=2.5$) and older people ($M=2.5$) have lower demands. The demand for ice beds is highest among the middle aged with middle income ($M=3.2$), young ($M=3.4$), and older people ($M=3.7$) with high income. Middle-aged adults in high-income families ($M=4.1$) have the highest demands of the ice bed.

Demands of institutionalized state of Bingxi

Figure 6

Figure 7

All middle-aged adults from low to high-income families ($M=4.1$, $M=4.2$, $M=4.6$) and high-income young people ($M=4.3$) have the high standards to enjoy the Qing Dynasty's grand celebration when joining in Bingxi. Young individuals from low-income ($M=3.6$) and middle-income ($M=3.5$) families, as well as all elderly persons from low-income to high-income ($M=3.1$, $M=3.8$, $M=3.5$) families, have the second highest needs.

Young people from low to high income families ($M=4.7$, $M=4.2$, $M=4.5$), as well as middle-aged persons from middle ($M=4.5$) and high ($M=4.3$) income families, had the highest ice-playing competitiveness needs. People in their forties and fifties from low-income families had the second highest demands ($M=3.2$). All elderly persons with low ($M=2.4$), medium ($M=2.1$), and high ($M=2.3$) income levels had the lowest demands for Bingxi competition.

5. Discussion

The result of this study extended the embodied state, objectified state, and institutionalized state of Bingxi cultural capital according to various kinds of historical records combined with the forms of cultural capital, moreover, indicated the demands of three states of Bingxi cultural capital in different age and family income.

Using historical materials as a starting point, the embodied state of Bingxi is the knowledge and abilities that have been integrated into an individual's cultivation and taste and are stored in the individual's body and mind, which could include three aspects: sports, Manchu custom, and Qing Dynasty culture. The Bingxi skate and the ice bed are the two main tools in the objectified state of Bingxi. Bingxi skate is quite similar to current skating skates, yet it has several Qing Dynasty characteristics, such as a wooden foundation. An ice bed is similar to a wooden raft on the ice, which might be used to cross the ice in a vehicle. Bingxi is the most important yearly sporting event in the Qing Dynasty, and perhaps all of ancient China. Grab and wait, Challenge for the ball, Display, Dragon shoot the ball, Figure skating, and other activities and sports matches are all part of Bingxi's institutionalized state. Grab and wait, Challenge for the ball, Display, Dragon shoot the ball, Figure skating, and Skating ladder are just a few of the many activities and sports competitions that Bingxi has institutionalized.

The highest expectations for Bingxi participation in the institutionalized condition of cultural capital, indicating that people enjoy a wide range of sporting activities as well as a feeling of ritual steeped in cultural importance. Young and middle-aged adults from high-income families who engaged in Bingxi for physical exercise in terms of the embodied state.

The highest demands of the embodied state of Bingxi are made by high-income families. Previous research has revealed that family income has a major impact on sports participation (Breuer & Wicker, 2007) and the desire to learn more about different cultures (Wanyan & Wang, 2021). The objectified state of Bingxi has the smallest needs for all low-income families. And it is middle-aged folks from high-income families that make the most demands. The culture commodities of ice skate and ice bed, which are in the Qing Dynasty style, represent the objectified state of Bingxi. As a consequence of the findings, high-income middle-aged adults are the target category for ice skate and ice bed sales. This finding is consistent with a recent study that found that income and age have a substantial impact on the demand for cultural items (Bruce, 2020). When compared to other demand items, the demands for the event of the Qing Dynasty's grand celebration exhibited the highest level of institutionalized state of Bingxi. This could indicate that traditional sports are more popular because of the ceremonial scene experience (Stempel, 2006). People will get a flow experience and immersion in sports activities as a result of the scene experience of sports activities (Masato & Clifford, 2011).

6. Conclusion

The three forms of cultural capital in Bingxi, embodied state, objectified state, and institutionalized state, were expanded in this study using a historical approach. In addition, this study produced a Demands Scale for Cultural Capital in Bingxi (DSCCB), which consists of

seven items in three different forms. We collected data from 621 residents of Shenyang, the Qing Dynasty's capital city.

Since the demands have a significant impact on sport participation (Fernando & Manuel, 2007). As a result of this research, we were able to identify a variety of demands from various groups of people in Bingxi's cultural capital, which could assist traditional sport managers in China in better meeting the needs and demands of Bingxi participation and promoting Bingxi participation levels in the future. As more individuals participate in traditional Chinese winter sports, it will aid in the development of winter sport culture in the general public as well as the development of a long-term winter sports marketing strategy in China. Furthermore, more and more great traditional sports cultures, such as Bingxi, are transferring cultural capital into economic capital from generation to generation, ensuring the continuity of cultural experience over time and assisting China in carrying on the best of Chinese cultural traditions and heritage, as well as improving the systematic protection of important cultural and cultural heritage.

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