The Influence of Bruce Lee’s Martial Art
on The American Culture

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Candidate Declaration Form

I’m OUSSAR Meroua, candidate of Master at the Department of English, Larbi Ben M’hidi University, do hereby declare that the dissertation entitled:

“The Influence of Bruce Lee’s Martial art on The American Culture”

in partial fulfillment of Master Degree in Anglo-American Studies is my own original work, and it has not previously, in its entirety or in part, been submitted at any university.

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Dedication

I dedicate this memoir to the sake of Allah, my creator and my master. My great prophet, Mohammed (Peace Be upon Him), who taught us the purpose of life.

To my beloved parents, sisters those near to my heart, each time you grin; you dissolve away my feelings of fear and fill my heart with joy.

To whoever showed me a word, ability, or a state of mind, without every one of you I wouldn't be the individual I am today?

To the individuals who held my hand when I was down and bolstered me when my feet were wounded, I should bolster you and be there for you for whatever remains of my life.
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Abstract

Martial arts are an old cultural heritage that was practiced exclusively in the Far East for thousands of years, yet its fame increased rapidly in recent years to reach and influence every corner in the world including the United States. Nevertheless, martial arts such as Kung Fu are deeply rooted in the Chinese culture, it consists a big part of the identity there not only in combat but in almost every aspect of life including the spiritual and physical dimensions. Hence, kung fu is considered a way of life, and the center of the Chinese culture. More, the spread of Kung fu into far places such as the United States was possible due to its appearance in cinemas and movies such as the Chinese actor Bruce Lee’s movies, he was the world’s towering figure and a Kung fu master, he had an enormous impact on the American culture as a Great martial artist, an actor, a filmmaker, a kung fu coach, and a martial arts philosopher. Thus, the importance of this research lies in showing the balance between the two cultures to come up with sharing the benefits of each culture apart. Our historical descriptive and analytical study of both sides have concluded that despite the fact that Bruce lee is from a different culture, he managed to become an American cultural icon of both Kung fu and cinema, he contributed and benefited in the development of the American culture by many of his accomplishments and achievements.

Keywords: Bruce Lee, Martial art, Kung fu, Chinese culture, American culture, movies.
فون الدفاع عن النفس هي التراث الثقافي القديم الذي كان يمارس حصرا في الشرق الأقصى منذ آلاف السنين، ولكن شهرة الدفاع عن النفس مثل الكونغ فو عميق الجذور في الثقافة الصينية، فإنه يشكل جزءا كبيرا من الهوية هناك ليس فقط في القتال، ولكن في كل جانب تقريبا من جوانب الحياة بما في ذلك الأبعاد الروحية والجسدية. وبالتالي، يعتبر الكونغ فو وسيلة للحياة، ومركز الثقافة الصينية. أكثر، وانتشار الكونغ فو إلى أماكن بعيدة مثل الولايات المتحدة كان ممكنا بسبب ظهوره في دور السينما والأفلام مثل الأفلام الصيني بروس لي، وكان الرقم الشاهق في العالم وسيد الكونغ فو، كان لديه هالة وتأثيرها على الثقافة الأمريكية كفنانة عسكرية كبيرة، وممثل، ومخرج، ومدرب الكونغ فو، وفيلسوف ف النفس. وبالتالي، فإن أهمية هذا البحث تكمن في إظهار التوازن بين الثقافتين من أجل التوصل إلى تقاسم فوائد كل الوصفية التاريخية والتحليلية لكلا الجانبيين إلى أنه على الرغم من أن بروس لي.

تمكين من أن يصبح رمزا ثقافيا أمريكيا لكل من الكونغ فو والسينما، وقال إنه ساهم واستفاد في تنمية الثقافة الأمريكية من قبل العديد من له والإنجازات والإنجازات.

: بروس لي، فون الدفاع عن النفس، الكونغ فو، الثقافة الصينية، الثقافة الأمريكية، الأفلام.
Résumé

Les arts martiaux sont un ancien héritage culturel qui a été pratiqué exclusivement en Extrême-Orient pendant des milliers d'années, mais sa renommée a augmenté rapidement ces dernières années pour atteindre et influencer tous les coins du monde, y compris les États-Unis. Néanmoins, les arts martiaux tels que Kung Fu sont profondément enracinés dans la culture chinoise, il constitue une grande partie de l'identité, non seulement dans les combats, mais dans presque tous les aspects de la vie, y compris les dimensions spirituelles et physiques. Par conséquent, Kung Fu est considéré comme un mode de vie et le centre de la culture chinoise. De plus, la propagation de Kung Fu dans des endroits éloignés tels que les États-Unis était possible en raison de son apparition dans les cinémas et les films tels que les films de l'acteur chinois Bruce Lee, il était la figure imposante du monde et un maître Kung Fu, il avait énormément Impact sur la culture américaine en tant que grand artiste martial, acteur, cinéaste, entraîneur de Kung Fu et philosophe des arts martiaux. Ainsi, l'importance de cette recherche consiste à montrer l'équilibre entre les deux cultures afin de partager les avantages de chaque culture. Notre étude historique descriptive et analytique des deux côtés a conclu que, malgré le fait que Bruce Lee est originaire d'une culture différente, il a réussi à devenir une icône culturelle américaine du Kung Fu et du cinéma, il a contribué et bénéficié dans le développement de la culture Américaine par beaucoup de ses accomplissements et réalisations.

Mots-clés: Bruce Lee, art martial, Kung Fu, culture chinoise, culture américaine, films.
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General introduction

In fact, the history of martial arts is thought around the world and viewed as a case for imitation. Kung fu, as a piece of the Chinese martial arts, has become a cultural legacy inherited by generations and describes the occasions of the Chinese history and its developments affect the American culture in its direction. Observably, books that contain and blue pencil chronicled occasions, and figures are uncommon, and now and then non-existent. Recognizably, many books and articles, for instance of describing the kung fu as the most vital martial art in the Chinese history that created by professionals through means of decades and affected the Americans culturally and also the entire world.

This portrayal can be explained from two ways. From the definition of the martial art but the positive description to confirm the importance of it to the universe. Showing, the role of Kung fu in achieving health care. From the other side, the historical development that is praising and glorifying the Chinese history can be placed in the context of over exaggeration and arrogance.

This research is an exploration to unveil realities over one of the Chinese legends, the most known one since he pioneered what is known in history as the world famous Kung fu master. In fact, Bruce Lee is considered as the founder of Jeet Kune Do, a star in martial arts movies. More, Bruce is known as the great contributor in introducing Chinese martial art “Kung fu” to the universe. Because of his wonderful skills, he is called King of Kung Fu by Americans, Wise of Martial Arts by Japanese and Master of Fighting by Thais. A lot of Chinese kung fu movies confirms of him were constructed and awake to today, Bruce Lee still has enormous followers.
This research, however, aims at showing the image of Bruce Lee through an attempt to fully cover his life, decisions, and achievements taking into consideration his positive attitudes. The neglected part of history that confirmed some of Bruce’s decisions and works conveys a positive image of Bruce to appear as an international hero impacted the American culture and the world positively despite his Chinese origins.

Structurally, this research is divided into two main chapters; theoretical and practical chapters. Chapter I of the research covers different themes that aim at bringing the reader close to the main topic of the research. In addition to presenting a general definition of martial art and its historical development. Concentrating on a specific part of the Chinese martial art “Kung fu”, the chapter proceeds to investigate the influence of kung fu on the Chinese people with a specification of his impact on the health. The chapter concludes with showing the way that led kung fu as Chinese martial art to reach the American territories with mentioning the name “Bruce Lee”.

Methodologically, the research uses different approaches such as the historical/descriptive approach, the analytical approach, the quantitative as well as the qualitative approaches in analyzing and evaluating timelines and events.
Chapter One

Chinese Martial Art “Kung Fu”

Introduction:

Martial art is not just a gathered technique for the purpose of self-defense. It’s a significant part of the culture and tradition of many nations and countries. There are three well known classes of martial arts in the world “Chinese, Japanese, and Korean martial arts” and with each category there is a variety of styles. However, the Chinese martial arts are one of the famous martial arts in the whole world. They are a part of the culture that seems quite different from defenses sports in other cultures.

Also, the main styles of the Chinese martial arts are: Kung Fu, Baguazhang, Tai Chi, Shuai Jiao, and Wushu. Amazingly, kung fu, as referred to Chinese martial arts, considered as the basic art that influenced the Chinese life and had impacted the American history.

So, this chapter will be divided into three sections. The first section will undertake the definition of martial arts in general and the historical development of Chinese martial art “Kung fu”. The second section will deal with the influence of Kung fu on the Chinese people specifies the role of it in achieving health care. The final section will treat the reason behind how kung fu reached American territories.

1. Definition of Martial Arts and the historical development of Kung Fu:

1.1. Martial Arts:

Many scientists and researchers have identified martial arts in their own way. In Robert
Russo’s article that entitled “What Are Martial Arts?” that the expression "martial arts" refers to all the different training systems for combat that are arranged or organized. In general, these different systems or methods are all designed for one purpose: defeat opponents and defend against threats.

Therefore, Martial Art is based on ancient defensive methods that were common in China, Japan, and Korea, and are often practiced today as a form of sport, as a way to maintain physical fitness, or self-defense. The learning of martial arts takes a lot of time and is based on raising the strength and discipline of the practitioner. The martial arts methods are divided into two categories: harsh methods, soft methods. The first depends on the strength, speed, high kicks and the second is based on the slow and flowing movements (trans. Carrio 29-31).

Also, martial art is the body, brain, and profound practices that begun in China and it has a background marked by a huge number of years (Neto et al. 23-27). It was first created to safeguard oneself from physical risk (Bu et al. 205-219). As indicated by Chow and Spangler, martial art was produced out of the need of the Chinese individuals to guard themselves against the damages of nature and assaults of different people. There is a famous quote about the definition of martial arts by Bruce lee, “The martial arts are ultimately self-knowledge. A punch or a kick is not to knock the hell out of the guy in front, but to knock the hell out of your ego, your fear, or your hang-ups.”

A portion of the Chinese martial arts are as yet acclaimed and there are various martial arts schools overall (Tsang et al. 1249-1267). Today, martial art is concentrated for self-preservation as well as for games, wellness, battle abilities, contemplation, character improvement, self-confidence (Bu et al. 205-219), and regarded as an option treatment for some restorative conditions (Sharpe et al. 217-222). A review among part nations of the European Physical Education Association (EUPEA) demonstrated that martial art is
presented amid physical training classes in optional schools in many nations (Theeboom and De Knop 146-161), while it is the third most pervasive non-group activity for youth in Australia, in the wake of swimming and tennis.

There are some of the different types of the famous martial arts that reached all over the world such as:

- **Karate Do:**

  The Karate do’s (Otsuka Hironori, Isao Obata, and Matsumoto Dojo) were credited with spreading and circulating Karate around the world. In 1936, he set up his own private hall called Shotokan in Tokyo. It was not Gichin Funakoshi who developed and published Karate, Mabuni who reviewed Kyoto in 1923 and developed the Shito-ryuki. There, too, chojun Miyagi introduced Hujuna's style to Japan and named Gogu-ryo (O’Donovan et al. 2-12).

  Through modifications to the techniques of Karate, including the reduction of the basic positions, where it became long and far and introduced techniques of beating the hind legs and techniques of yoku geri and mawashi geri. Also, Karate do is defined as martial arts, which means martial arts or military arts, and it’s a Japanese martial art techniques without using weapons, but rational use of the natural potential of the human body with its unique system and laws (O’Donovan et al. 2-12).

- **Judo:**

  Is a Pharaonic sport that has been practiced for 3,000 years BC and then transferred to Japan via China, The term Judo means a soft way; it is a sport, philosophy founded in Japan by Dr. Jigoro Kano in 1882. In judo the player uses balance, efficiency, and timing to install or throw the opponent. The judo evolved from an old Japanese style of unarmed combat called Jujutsu (Raposa 42-48). This sport is now one of the most widespread martial arts, which is taught in colleges, schools and clubs all over the world.
Aikido:

Aikido is one of the modern Japanese martial arts. Its appearance was marked by the Professor Morihei Ueshiba, the second father of the sport in 1969-1883. He has been developed with the spirit of life and studied the Chinese classics and texts of esoteric Buddhism. He also starts doing martial arts in his early life (Lorge 9).

Morihei’s first school, called Ikei Kiyai, was opened. The art of aikido was secreted and was only taught to military elite and some lucky ones until 1952. One of the most important schools is the ancient Kushuhenbei School, which is headed by the son of Morihei. Also, Aikido is defined as a martial sport, an art of self-defense and a linguistic philosophy that means the unity of the spirit. It indicates a rapid adaptation to the opponent's attack and the practitioner of this sport can control the body and spirit from all possible angles (Lorge 6).

Kung fu:

Language: Kung fu is a composite of two Chinese characters, carrying several meanings. “Kung” means the labor force, and generally the idea of work performed or in the way of achievement, and “Fu” means the worker or labor, this expression This expression remained vague and little used in the original Chinese People's Republic's countries, Taiwan or Hong-Kong

Idiomatically: Westerners gave the meaning of the war art on the Kung-fu, but it does not carry out the meaning of wrestling (trans. Belaarbi 168).

Kung fu is considered as the art of the most prestigious martial arts at all. Also, Kung fu is a traditional Chinese sport that is part of the cultural heritage of the Chinese people, it has influenced new contributions through its transmission from generation to generation (trans. Belaarbi 168). In addition, this art attracts a wide audience through gentle movements, healing effects for health and self-defense, and may be offensive; it is an
effective martial art means of self-defense.

Martial arts include a number of goals that influence our life scheme such as. Firstly, integral and balanced construction of the body in a natural and harmonious fashion. Secondly, transforming combat skills into behavioral habits. Thirdly, shorten the physical and psychological effort or what we agree to call it “the improvement of the reaction”. Fourthly, defense through the use of natural fungal methods and strengthen their effectiveness (Belaarbi 168).

Moving to the fifth goal, practitioner education on meditation, observation, and research. The sixth one, consecration on human behavioral values (courage, self-confidence, dream, patience, self-control ...). Seventh point, it aims to identify the self, self-reflection, and reconciliation with it, and to stand on the miracles of the body and its capabilities. The eighth, physical compatibility or spiritual liberation soul from the body attractive development. The last goal, the development of those inherent powers with all the psychological and physical aspects and use it in the Semitic purposes (Belaarbi 168).

There is also a new style of martial arts containing new techniques; this style was founded by the legend Bruce lee called “Jeet Kune Do”. It is known also as the Art of the Intercepting Fist, is a style or idea of hand to hand fighting initially thought about by popular on-screen character and warrior Bruce Lee. It depends on a reasoning of straightforwardness, unequivocal quality and opportunity, and is oftentimes alluded to as having no specific style. Lee's creation depends on solid hostile activity to succeed and is considered by many to be a forerunner of blended mixed martial art structures (Lee Linda n.p).

Jeet Kune Do is enlivened by the blend of the Tao (Chinese philosophical lifestyle) and different styles of Kung fu. Rather than rehearsing structures or "ways" Bruce Lee thought
you ought to work on being nebulous like water. It is one of the main combative techniques that do not underline resistance (Fung-A-Fat Shao Nin 1).

Bruce Lee believed that being cautious enables the rival to set the tone and rhythm of the battle. Or maybe it stressed the hypothesis of capture attempt, for example, the leg is just about twice the length of the arm so if your foe adores utilizing punches or other hand systems you can block his kick before his clench hand can contact since you have the range advantage, sort of like a blade against a staff (Fung-A-Fat Shao Nin 1).

By defining Jeet Kune Do, Bruce lee said that, “Empty your mind. Be formless, shapeless, like water. You can put water into a cup, it becomes the cup, put it in a teapot it becomes the teapot, put it in a bottle it becomes the bottle. Now water can flow, or CRASH! Be water, my friend.” (Fung-A-Fat Shao Nin 1).

1.2. The historical development of Martial Arts “Kung Fu”:

The Chinese martial arts emerged from the middle of the 3rd century BC, when the Chinese army used it as effective fighting techniques in its training and wars. A doctor named Ahatoa, as a therapeutic technique, it became more organized in society. The Taoists, with their philosophy, and their leader, the philosopher Lautse, who lived in the 6th century BC, who later invented the Tai Shehuan techniques, saw those combative, slow-moving combative movements that emerged during the sixteenth century (trans. Belaarbi 25).

More specifically, the rise of kung fu dates back to the passage of time, and divides its history into several eras, according to Cesar Bar Yuli, in his book "Kung Fu" distinguished in ancient history two periods:
- The era before Latose to his death in the sixth century BC, where sports appear in the
image of the military, where he was linked to human activity as a whole.

- In the book "Learn Chinese Martial Arts," the following is stated: “The emergence of martial arts dates back to the prehistoric times, where the early use of stone tools and hunting truncheons. The case they are engaged in this activity not only in order to ensure their livelihood, but also for self-defense against predators and life toxic, and in the tribal conflicts were the means of production become weapons, as taught them experience. Moreover, he was in the battle to crush their enemies, must only liked it With good weapons they possess, and their duties are also to maintain their good living condition, and to control the art of war, so they need to take intensive training in peacetime as in wartime”.

- The body has its value in ancient Chinese education, and the Chinese have distinguished it from ancient times, their interest in physical activities health therapeutic and preventive, and sports that give back to the individual and society many benefits. For that, they developed the style of martial arts such as kung fu to be beneficial in all the fields of life.

- The researcher George Shale said that “Since ancient times, the Chinese have attached to the worthy physical techniques to bring physical and psychological joy, as well as the firmness and rigor necessary to ensure many offspring, and as quickly as they reached the desired spirit, it was related to the requirements of the life of the times”. In that the researcher wanted to reach the point in which it is defend the heritage against the field of business invaders, and the desire to make respectable rights.

- The Chinese have attached to Kung fu and defensive and offensive techniques developed in the hands of the Yellow River civilization, and have taken their place among the concerns of the ruling families, nobles, clergy and soldiers, as well as the very popular folklore of China. The leaders Ihsan, Iowan, and Agnate crushed their enemies in the battle
of Toluca in the year six hundreds and two thousands BC, thanks to his armies which trained martial arts techniques (trans. Belaarbi 25).

- During the reign of the Otsu dynasty, whose rule lasted from 1112 BC to 255 BC, a type of wrestling called Jioudi emerged. It was registered as a martial sport such as the other sports which emerged in the Chinese people. Such as bowing and the car contest.

In the Rutherford H. Platt’s old book called "The Book of Eden", a whole chapter of martial arts was devoted, highlighting the therapeutic benefits of these practices (n.p).

- The Taoist or Military Era is the second era in the ancient history of martial arts, extending from Lautsu to Boudidarma, from the sixth century BC to the sixth century AD. In this era, efforts emerged in the development of martial arts, including the emphasis on its importance (trans. Belaarbi 25). Despite the damages that faced the cultural radiation centers throughout China's history of temples, mosques, monasteries and palaces, China still retains a portion of its heritage, whether written or embodied as a pension, at various nationalities and boredom.

- During the Age of War Kingdoms 221-403 BC, many war planners emphasized the need for combat sports to create a strong and effective army. In the “Sun Attzo”, the oldest book in the art of war, several classes were devoted to research in training in wrestling and fighting with weapons, to ensure victory in case of attack and defense (n.p).

- Women have participated alongside men in the development of these arts on the applied and theoretical levels, leaving their effects in Kung fu and other martial arts for successive generations in the history of China, within the distance coaches, then distinguished a good number of women, one of which was called "Yuno" named by the Emperor "Gujian" to present its theories on the use of the sword, thus became famous through generations that appreciated their contribution to the history of these arts.

- The Chinese man has come to consider nature, the universe, man and life. And take
advantage of the instincts and activities of different animals, in the various circumstances of the risks faced and staring at it, and does not hide from us that medicine and pharmacology of Chinese traditional count within the scientific and cultural heritage the ancient and the new one, and martial arts evolved along these sciences and others.

- Since the beginning of the year 220 BC, a Taoist surgeon appeared in the Chinese nation called "Ahuatu." Besides this was also a pharmacist, introduced an innovative way to observe the martial arts activities of five animals: the tiger, the monkey, the deer, the bear, the crane, after studying these activities and using them as a healing practice for the two companions, they evolved as preventive and therapeutic techniques (trans. Belaarbi 26).

- The very simple techniques dedicated to strengthening the body and possible use for the purposes of self-defense, sport treatment before completion, can be considered as the first attempt to integrate historically, between the military technologies especially, they are health and wellness and living time in the best conditions.

- Kung fu in its development have known many forms, and its existence has been linked to various aspects of Chinese traditional culture, such as theatrical literature and calligraphy, and is itself a facet of culture.

- During the reign of the Achin Dynasty 206-221 BC and the Kingdom of Ahan 206 BC – 220 BC. Martial arts appeared such as wrestling Shobo and Jaiwadi, so that the wrestlers fought with the horns of animals placed on their heads, in addition to the presence of dances in a serial series employee in the tragedy of theater and theater literature, They use weapons such as the sword and the long, long-fisted bird, as the Lion Dance is used today during the Kung fu or Wushu competitions, celebrations and sports shows.

- The Taoist doctor and philosopher Jihong, 364-284 AD, who combined the techniques of developing the inner energy of the Achi Kung with martial arts, As it dates back thirty
centuries, and draws the attention of Chinese traditional medicine researchers and practitioners, it is an important branch of traditional medicine. The essence of its theory of physical skill related to breathing control and organize is widespread, it is widely known in medicine and those interested in sports and martial arts (trans. Belaarbi 25, 26).

Also, an important event in China's history and civilization was the construction of the Shaolin Temple - the Buddhist Maiden Forest at the foot of Mount Song in the province of Khinan in 495 AD, which was a prominent center of Buddhism and the Buddhist stream in combat sports, was built by the emperor "Ahsiao-Shen" in honor of an Indian Buddhist called "Yelteo" the first pilot.

Moving deep in history, it is noted before that martial arts are linked to the Buddhist religion as it grew in the hands of the Athenian doctrine since the sixth century AD, and still remains so, as practiced by the angels and the general public, including the sons of Chinese Muslims, who worked on enriched it after the Islamic conquest of China, and spread its methods outside the borders of the empire.

In Belaarbi tayib’s book that entitled “The Philosophy of Martial Arts: Kung fu”, that in about 520 or 527, the Indian hermit was brought to Tibet to spread his ideas. He joined the imperial tangle in Nanken and when he failed to meet Emperor Anzwe at the Shaolin Temple. After nine years of contemplation and contemplation in a cave, his followers learned Buddhism; The Buddhist-based bumblebee has thus established a series of respiratory techniques, exercises to maintain health, self-defense and the formation of warrior monks (26).

Some see that nothing proves that Boudidarma really knew the martial arts, but he introduced the idea of the latter designed above all to the harmonious development of mind and body showed his ability to extraordinary abilities. In about 535 AD, this monk
died leaving behind the wall hopes, with the world of martial arts and the school of Shaolin, including karate which is a martial arts and art of Japanese bido (trans. Belaarbi 26).

Also, Kung fu introduced in the seventh century; it is based on competition and has many military, force or educational dimensions. The system of entrance examinations the imperial court introduced the Tang Dynasty-618-907 AD and gave new impetus to art and education. It was on the officers and soldiers to get upgrade and the duty to conduct examinations in this field and honorary titles such as warrior courage and warrior fitness was issued for the benefit of His Highness the professors of combat sports (trans. Belaarbi 26).

Tayib Belaarbi in his book “The Philosophy of Martial Arts: Kung fu”, stated that in about 620 AD, it was established to form a special military guard in Shaolin. In 630 AD, military objectives were also revealed. The first emperor of the Tang Dynasty called "Tai Atsong" was summoned to the monastery monks to fight against Wang shistahong, who took him to power, whom they arrested contribution of him alive (26).

And in recognition of meritorious exploits, the Emperor gave the monastery the title "the first monastery under the heavens" or "the first monastery of the empire" was established as the first temple of the forest, Forest Shaolin.

This Buddhist center played an important role in the military, educational and artistic fields, in which martial arts were developed, which was also practiced outside the religious philosophical framework. The reign of Tai "649-627AD" constituted the first golden age of Chinese culture (trans. Belaarbi 27).

In Tayib Belaarbi’s book that entitled “The Philosophy of Martial Arts: Kung fu”, that in the year 675 AD, the Alake “Ahoi Nang” appeared as a leader and tried to break away from the traditions of the Shaolin monastery. In 713 AD, the Alake left the
monastery to create school for young people. In the beginning of the 8th century, Islam entered Imperial China during the Tang Dynasty (27). Since then, the conquerors, rulers, and emperors, have become friends and brothers of the people. They all made history and developed the culture and the arts, including architecture and martial arts.

In the period 880-875 AD, there were several problems in the country of China, where the peasantry rebelled, and this rebellion resulted in the overthrow of the Emperor. "Ahuang" came back in Shaolin declaring himself emperor. After the Kung fu was monopolized by warriors, clerics and nobles, after being banned from practicing by the general public, and despite the familiarity of chastisement, objections and difficulties, he moved on to popular practice and appeared in his form of recreation (trans. Belaarbi 27).

During the reign of the Song Dynasty (1279-960AD), Emperor Tae-Atsu authorized the practice of Kung fu throughout the Kingdom. Several forms of the practice of Kung fu appeared, and then many skilled experts such as athletes and acrobats were shown roaming the streets and observing their activity and aggression (trans. Belaarbi 27). Their most important means were the sword against the shield, the spear against the shield, and other armed games.

The reign of the Southern Song Dynasty (1279-1127AD) was the second golden age of Chinese culture, with the appearance of printing, compass and gunpowder. This period was the cradle of the new Confucianism. The Mongols were invaded, many events of which contributed to the development of martial arts and highlighted its distinctive characteristics as health gymnastics. Many people have been interested in it and have contributed to its development throughout history (trans. Belaarbi 28). Their contributions have remained prominent in China's ancient culture and heritage.

At the end of the Ewan Dynasty (1368-1279 AD), a peasant uprising led by Akho-Iwan Aashang succeeded in overthrowing the Ewan Dynasty and founded the Ming Dynasty
and was its first emperor. Military leaders, generals and celebrities such as Zhang Iwei-Hudahei, Mu-Ying, Lan-Iwei, Feng Sheng and Din Ghde Xing, all of whom are Muslim dowry in Kung fu (trans. Belaarbi 30).

During the Ming dynasty (1644-1368), Kung fu were known as an unparalleled flourishing, and the best proof is that the General Shi-Ji-Aghuang has written a book describing sixteen different styles of each other as exercises without weapons, leaving its traces prominent in the history of the Kung fu. In the late Ming reign, the Muslim leader Ma-Su Ying in an uprising with the king” Atsi-Icheng, was loved and respected by all soldiers. The Peasants uprising were under his leadership of the Muslims, and his field factions won the title of “Lahawi’s Ahawi Battalion”.

In Belaarbi’s book that named “The Philosophy of Martial Arts: Kung fu”, that During the reign of the Ahing dynasty (1911-1644 AD), despite the Emperor's orders to prevent the practice of martial arts “Kung fu”, groups and secret societies emerged one after the other to practice and spread the sport. During this period, the schools of Taiji Achuan were born, and also the schools of "Alpaco" in the sense of boxing the comfort of the eight trigonometric symbols (30). Those secrets societies did help in the spread of this Chinese martial art “ Kung fu” to be moved to the other sides of the universe.

Moving to the modern history, the Muslims' sacrifice continued unabated as others, even after the founding of the People's Republic of China, where many martial arts teachers emerged, including a significant number of fellow-citizens and other Muslims. They develop local and international legal frameworks, train and engage in scientific research, study the philosophy of martial arts, and thus teach about innovation, the dissemination of culture and the dissemination of values.

In was mentioned in the book “The Philosophy of Martial Arts: Kung fu”, which
was written by Tayib Belaarbi that the Atsangshean province, which is the home of martial arts, all people “men and women, old and young” have a great love for Kung fu (32). They constantly train combat skills through hard training.

In this context, the great professor Ma-Feng-Tu, together with others, founded the National Chinese Warriors Association in 1919. He was vice-president and chief trainer, dedicated his life to others. Of his nationality and other generations of Muslims in China throughout history, devoted a life to the study of martial arts theory and development of practice and system (trans. Belaarbi 32). thus recording and a remarkable impact in the dissemination of these disciplines, adding new to their traditions, and contribute to the promotion of the treasures of martial arts and enrichment of culture.

This was the uncle of the professor "ma-Chiandh" brother of the great professor "ma-feng-to" so-called "ma-Ling-Toe" was another professor famous active in the clash with hands techniques, as it participated in the first game of Kung fu 1929, he defeated all the participants and he won the championship, he and his brothers took the title of "Two Professors in Martial Arts" and still behind them practicing these activities as a family tradition and as their historical heirs to today (trans. Balaarbi 32). This considered as honorable in martial arts history.

According to Belaarbi’s book “The Philosophy of Martial Arts: Kung fu”, The Kung fu had a new era in its history after the victory of Muatsi Tong (1976, 1893). Although martial arts were restricted during the Chinese Cultural Revolution of the 1960s and 1970s, at various levels, which has been included in physical education programs in primary and secondary schools in Chinese universities(32). For that, special sections have been established for the formation of martial arts factories.

Some of these events have benefited the general public from martial arts in its forms, transforming into a Chinese national art in which the various concepts have been united.
These arts have been effective means of raising and training young athletes and fighters, and today aim at maintaining physical fitness, mind, and self-respect. It also aims to satisfy the need for play and its multifaceted philosophy. For example, Buddhists require practice, perseverance, meditation and concentration, which have more spiritual goals than focusing on acquiring some abilities, tricks and combat techniques.

The Kung fu was spread throughout the world with the support of many channels and bodies, reaching Algeria in the early eighties. The Algerian Federation of Kung Fu Wu Shu was established during the lapse of 1991/90 and the establishment of many state associations followed. After the dissolution of the federation, and is organized at the international level by several federations, including the International Federation of the Kung fu in Beijing, which Algeria co-founded (trans. Balaarbi 32).

In conclusion, Kung Fu is an important part of the Chinese martial arts as previously defined and has been developed through history with a lot of events and stages. This development began from one region and spread and moved to different regions of the whole world.

2. The influence of “Kung Fu” on the Chinese people:

Kung Fu sport which has become of interest by the various countries of the world. It is a traditional Chinese art for us, it has influences on the Chinese life in different sides such as cultural, economic, health, social, and political sides, but the significant influence is on the people’s health. This art of self-defense is used by using hands or arms, and most of their movements and weapons derived from animals and tradition nature. Concentrating on the health impact, not to forget that kung fu may be used in the field of traditional Chinese medicine “acupuncture and massage”. For Kung fu practitioners, there are many positive health effects for their body and their lives.

Martial arts have principles, values, and moral virtues that help the individual to follow
the way and integrated into the middle of the community. As well as the kung fu movements keep the structure of the harbor and the psychological mood through venting and the removal of negative shipments excess.

Also, Kung Fu was created to take care of the issue of physical wellness. As indicated by legend the ministers at the Shaolin sanctuary were not able concentration and focus on the addresses of the Bodhidharma. It helped them closed out the outside world and focus on learning with internal quiet and peace. The abilities were additionally relevant to self-protection and enabled the friars to go all through China without succumbing to the marauders of the circumstances. They were additionally very looked for after by the rulers to give assurance and help vanquish different armed forces (Swarthout n.p).

Kung Fu concentrates on physical as well as mental, subjective and otherworldly perspectives. Centering not just the aptitudes, martial art additionally underlines attitude and logic, including the inward sentiments and general battling soul of the professionals (Yun and Clark 34-55). Conventional combative technique schools regularly fuse mental or reflective preparing into their practice to support constructive individual change (Woodward 40-43), and numerous analysts have demonstrated the psycho-social advantages of Kung Fu (Brown and Johnson 246-259).

As said, Kung Fu is begun and created as a mean of self-protection, which is divergent from different games which are intended for wellbeing, wellness, diversion, and rivalry. Alongside the medical advantages, Kung Fu turns into an agreeable other option to "customary exercise" and gives one of a kind chance to learn self-preservation and new attitudes in a gathering setting (Woodward 40-43). All things considered, the advantages of Kung Fu is not as quick as different activities, for example, weight lifting and running, rather, it is an unpredictable and long haul prepare which advances gradually (Weiser et al. 118-127). It requires a long haul responsibility, means to end up plainly a lifestyle.
(Theeboom and De Knop 267-282) and there is no alternate route.

2.1. The role of Kung Fu in achieving health care:

As per the World Health Organization (2003), «health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity », reassuringly, many reviews have demonstrated the medical advantages of rehearsing Kung Fu in physical, mental and social viewpoints, for example, expanding anaerobic limit (Zehr and Sale 269-247), muscle quality (Stratton et al. 2-12), adjust (Jacobson et al. 27-33), flexibility (Douris et al. 143-147), fearlessness, disposition, obligation, genuineness and correspondence (Brudnak et al. 485-491).

These advantages are relevant to anybody with suitable Kung Fu preparing (which will be examined later) yet are not constrained to youngsters, despite the fact that they are the dominant part in Kung Fu preparing. In Douris et al. book “Fitness levels of middle aged martial art practitioners”, this demonstrated that Kung Fu preparing enhanced the high-impact limit, adjust, and quality in moderately aged members (Douris et al. 143-147) while Brudnak et al. uncovered change in the quality of trunk flexion and adjust among elderly members (Brudnak et al. 485-491).

2.2. The medical health advantages of Kung Fu:

The medical advantages of Kung Fu are ordered into the accompanying parts: (a) cardiovascular/vigorous wellness; (b) body synthesis; (c) bulk, muscle quality and development speed; (d) other physical advantages; (e) psychological well-being advantages; and (f) social advantages.

a) Cardiovascular/vigorous wellness
The style of Kung Fu preparing a sort of high-impact works out. A precise survey demonstrated that the "shapes preparing" of Kung Fu is in direct or enthusiastic high-impact force, contingent upon the controls (Tsang et al. 1249-1267). Many reviews showed the vigorous preparing effects of structures preparing (Pieter et al. 97-102). For instance, in Stricevic’s book (1980), “Cardiovascular Response to The Karate Kata”, they inferred that the cardiovascular wellness could be enhanced by partaking in three to four instructional courses for each week (57-67).

In any case, Zhuo D’s article in 1984, “Cardio respiratory and Metabolic Responses During Tai Chi Chuan Exercise”, he presumed that Tai Chi Chuan (a delicate style of Kung Fu) was a reasonably extraordinary exercise and not sufficiently strenuous for sound youthful grown-ups to enhance their vigorous wellness (7-10).

Still, Kung Fu preparing requirements to take after the standards of oxygen consuming preparing which include substantial muscle gatherings, long term, and dullness with a general pace (Lippincott and Wilkins n.p), trying to inspire cardiovascular advantages. A review which examined on Kam Lau Fu or Wing Chun disciplines recommended that beginner professionals playing out similar systems had higher oxygen utilization than the accomplished experts, and the power was not sufficiently high to inspire cardiovascular advantages in the last gathering (Franklin n.p). This may halfway because of the flexibility of the professionals to play out the structures at their own pace, however not in a set pace with the flow of developments limited.

All in all, one must recall the parameters of high-impact practices and embrace the correct recurrence, term; force and sort of activity altogether enhance the cardiovascular wellness through hard style Kung Fu.

b) Body synthesis:

Few reviews analyzed the effects of Kung Fu preparing on body weight administration
and most reviews joined Kung Fu with other physical exercises in their intercessions (Falk and Mor 48-56). The investigation of Tsang et al. in the book, “A Randomized Placebo-exercise controlled trial of Kung fu…” , this was the principal randomized fake treatment controlled trial to look at the effects of Kung Fu preparing on body synthesis of hefty teenagers.

After a 6 month Kung Fu preparing (Choy Lee Fut Hung Sing Gwen train) with thrice one-hour sessions week after week, no noteworthy decrease in percent muscle to fat quotients was seen in the Kung Fu gathering. Te creators credited the motivations to the discontinuous way of the instructional course in which the educator frequently redressed, clarified and exhibited methods instead of expecting to amplify vitality consumption of the experts. It was reasoned that a discontinuous Kung Fu instructional meeting may not be adequate to actuate a vitality deficiency and along these lines fat misfortune (Tsang et al. 97-106).

Therefore, it is critical to receive legitimate exercise measurements for weight decrease (will be examined later). Indeed, hard style Kung Fu preparing includes most significant muscles and it is an oxygen consuming activity which weights diminishment.

c) Bulk, muscle quality and speed development:

As indicated by Neto et al., “The role of effective and hand speed in the performance of Kung fu training for improvements in body composition”, this is a measure of body's inertial commitment to the exchange of energy amid an impact (139-148). In Kung Fu, it can be viewed as "the mass of an imaginary rigid body that could replace the striker and with the same speed as the hand speed before the impact produce the same effect on the collision as the striker would " ( Neto et al. 139-148).

After effects of their review demonstrated that an all around prepared expert had a higher effective mass which, notwithstanding the right bone arrangement and muscle
compression timing, is one of the vital components to limit the danger of harm in Kung Fu hones (Neto et al. 139-148). The high effective mass likewise adds to a higher speed development. In a similar investigation of Neto et al., the hand speed execution of experts was twice as the non-Kung Fu professionals.

This recommended Kung Fu experts exchanged their dynamic vitality into the ball all the more effectively at all paces (Neto et al. 139-148). So also, O'Donovan et al. presumed that Kung Fu specialists could move their appendage speedier than the non-professionals (O’Donovan et al. 2-12).

Other than effective mass, Kung Fu practitioners also showed significant higher muscle strength in isometric knee flexion and extension (O’Donovan et al. 2-12). All these suggested that hard style Kung Fu as a good mean for movement speed and strength training for both upper and lower limbs and the training of Kung Fu is beneficial to the performance of other sporting activities which involve striking of a mass, such as a baseball, golf, and tennis (Neto et al. 139-148).

d) Other physical advantages:

The bone mineral thickness of Kung Fu experts was explored in the investigation of Zhao. An altogether more noteworthy bone mineral thickness was appeared, contrasting with subjects with an inactive way of life or who partaken in different games, for example, b-ball and long separation running. In any case, the review had not considered as far as hereditary, age, consume less calories and routine movement levels among the subjects, which may likewise add to the divergence in bone mineral thickness (Zhao 64-72).

Other physical advantages incorporate lower circulatory strain (Young et al. 277-284), better flexibility, adjust, and fall aversion (Woodward 40-43). The subtle elements of the reviews are not talked about here due to the take after reasons: a few reviews did not recognize hard and delicate style Kung Fu in analyzing the parameters; among those which
concentrated just on hard style, military craftsmanship from different nations, for example, Taekwondo, Karate were likewise inspected; a few reviews even centered around military workmanship in general substance; and most reviews were not randomized controlled trials.

e) Psychological well-being advantages:

Aside from physical wellbeing, emotional wellness advantages are likewise broadly announced in Kung Fu thinks about. Ponders have for some time been demonstrating that long haul support in Kung Fu could build confidence and fearlessness, enhance the administration of animosity, sentiments of powerlessness and dread, encourage temperament and mental execution and fixation, diminish rest unsettling influence, sorrow, pressure, stress, tension, and antagonistic vibe (Cohn et al. 285-296). The advantages were not prompt but rather showed gradually and those having drilled longest demonstrated the most astounding confidence (Richman and Rehberg 234-239). In Trulson et al. article, “The Mild-Mannered Bruce Lee”, it is additionally detailed that threatening vibe and tension levels have adversely corresponded with belt positioning (79).

Customary military specialists are depicted as forceful and fierce in Hollywood motion Pictures (Cox 366-388) and a few people contend that hard style Kung Fu advances a forceful conduct. Truth is told, hard style Kung Fu did not advance animosity; rather, it might be utilized as a treatment methodology for youth who are at hazard for brutality (Woodward 40-43).

In the investigation of Duthie, Hope, and Barker’s article in 1990, “Selected Personality Traits of Martial Artists as Measured by the Adjective Checklist”, comes about demonstrated that Kung Fu preparing could decrease the levels of animosity and threatening vibe of the professionals and the effect expanded with time (71-76). Knoblauch (1985) likewise revealed that starting outer beauticians were more prevailing and focused,
However were not more forceful than starting inward beauticians (Knoblauch 3622).

In addition, in the vast majority of the Kung Fu schools, the teacher would inquire as to whether their conduct or state of mind is not good with the rationality of the school (Woodward 40-43). The mental advantages were not constrained to delicate style Kung Fu, albeit a few researchers trusted that it was the breath control preparing in delicate Kung Fu, those aides in unwinding, diminished sadness, and rest disturbance (Chou et al. 1105-1107).

However, different components of Kung Fu preparing, for example, reflection, reasoning learning, and honing in a controlled, trained condition additionally help in advancing mental prosperity (Fuller 317-328).

As indicated by Bin et al., conventional preparing approach underscores self-change and concentrates more on otherworldly advancement and teach than physical wellness while the non-customary preparing approach (wearing and productivity) stresses on physical wellness over the other two (Bu et al. 205-219). Still, all methodologies help in develop positive characteristics of the experts and can be connected to regular daily existence (Wang et al. 493-501). The points of interest of different preparing methodologies will be talked about later.

f) Social advantages:

Social advantages are corresponded with psychological well-being advantages, for instance, better restraint (Madden 787-795) and diminished hostility (Weiser et al. 118-127) add to a symphonious society.

Considers uncovered that the uplifting mentalities and qualities that stressed in Kung Fu, for example, regard, lowliness, duty, tirelessness, respect, sportsmanship, could be taken up by the specialists and summed up to different territories of life (Tart 332-348). So also, Columbus and Rice proposed that Kung Fu support can go up against the significance
of an emancipator perform, where snags and difficulties in different territories of life are less demanding to manage (Columbus and Rice 16-28). Other social values, for example, trustworthiness, straightforwardness, decisiveness, focus and relational abilities can likewise be fortified through Kung Fu preparing (Weiser 118-127).

In Patrickson’s article in 1995, it was mentioned that, “Sport is not good or bad, but it has the potential to generate both positive and negative outcomes” (n.p). While trying to accomplish the positive social-mental advantages, one ought to consider the sorts of Kung Fu teach, approach of preparing, points of the educators, kind of direction, attributes of the members, and social setting including convictions and estimations of the guardians and financial status (Vertonghen and Theeboom 84-96).

There is no alternate route in Kung Fu preparing as physical medical advantages, for example, oxygen consuming limit and bone thickness, and psychosocial advantages, for example, fearlessness and acquiescence require long haul adherence (Tsang et al. 1249-1267). Yun and Clark (2004) trusted the professionals ought to underline on the internal sentiments and general battling soul with a specific end goal to accomplish an abnormal state of abilities (34-55).

Taking Shaolin Kung Fu, for instance, the Maling Shaolin Kung Fu Academy China gives preparing programs fluctuate long, i.e. one month, three months, half year and a year. It takes no less than a year to get comfortable with every one of the traditions and thoughts and abilities of the Shaolin Kung Fu, and additionally time is expected to improve the aptitude levels and apply them in a genuine right. Te understudies are prepared for eight hours a day from Monday to Friday in the Shaolin sanctuary in China (Shaolin Kung Fu n.p).

Evidently, this is a sort of customary preparing methodology and concentrates on acting the genuine Kung Fu logic and aptitudes. Actually, Kung Fu learning is an unending
procedure and advantages must be seen with long haul adherence.

All in all, Chinese military workmanship has for some time been perceived to enhance physical, mental and social prosperity, and its notoriety is expanding around the world. Despite the fact that Kung fu is not among the 28 official Olympic Games, it was an exhibition brandish in the 2008 Beijing Olympic Games (Beijing n.p).

The Kung Fu is helpful to wellbeing and self-preservation and is a fun work out. With proper orders, showing methodologies, educators and preparing programs, Kung Fu could give the same number of advantages as every other sort of activities and games. Future randomized controlled trials or studies with case-control plans in great quality are expected to additionally give a hypothetical base of hard style Kung Fu.

3. How Kung Fu as Chinese Martial Art reached US territories?

There are many kinds of martial arts that have been spread all over the world, and some of these martial arts have reached American territories, including Chinese martial arts “Kung Fu”. Opinions differ in showing the reality of the arrival of Kung Fu to American territories, but the largest percentage of opinions confirm that Bruce Lee is the one who transferred this kind of Chinese culture to America and published it there to become a major influence on American culture and the Americans.

There are many types of martial arts that reached American territories before kung fu, such as karate do. Hawaii (despite the fact that it didn't turn out to be a piece of the US until 1959) was the legitimate place foreigners from Asia settled in. this sort of military craftsmanship was honed there as right on time as the late 1800's. Parker was a Hawaiian who had been in road battles in Honolulu before he concentrated under William Chow, who was, thus, an understudy of James Mitoses. Mitoses was an innate steward of his family's style who had come to Hawaii from Japan preceding WWII (Jardine Chad n.p).
Parker did not pass on what he realized without change. He made an educational modules which he accepted imparted the standards of the Asian battling expressions, yet stripped of customs he esteemed inadequate and instructed in a way that one rule based upon another presenting another arrangement of positions/belts, which he accepted was more qualified for Western personalities (Jardine Chad n.p).

In Jardine Chad’s article in “Quora”, stated that Ed Parker held a portion of the principal karate competitions in the U.S. in Long Beach, CA. It was at one of these competitions that Bruce Lee was presented (an occasion is appeared in the 1993 film Dragon: the Bruce Lee Story, where Parker was played by his child). Bruce Lee was likewise acquainted with associations with Hollywood. Obviously, his activities and films advanced Martial Arts "Kung fu” in the U.S. as Bruce lee educated kung fu to the Americans, Parker did likewise by instructing another sort of combative techniques, for example, karate to the Americans as well (Jardine Chad n.p).

Additionally, Parker thought Hollywood was a decent approach to promote Martial Arts and educated numerous famous people as a method for impacting the American culture and individuals (Jardine Chad n.p).

Conclusion:

In conclusion, Chinese martial arts considered as the most important art in the Chinese culture and tradition. The art of kung fu, which has become the subject of interest from various countries of the world, and before the spread of this type of culture from the Chinese civilization to America and the world, it is still considered as a traditional Chinese art. Kung fu has aspects, methods, various modern and old techniques; it has an old history, modern, and a contemporary history.

This art is used for self-defense using hands or arms and most of its movements and weapons derived from the tradition of animals and nature, and forget that it has a role in
achieving health care.

Also, kung fu reached American territories with the coming of the Chinese immigrants in the nineteenth century. But it was mentioned in the Chinese tradition and rules that it’s forbidden to teach non-Chinese people Kung fu, so they kept their own part of culture secret from the non-Chinese people. Then with the coming of the legend Bruce lee who broke this kind of rules and traditions by teaching Kung fu for non-Chinese people such as the blacks and the Americans. As a result, kung fu is considered as one of the important and the famous martial art in American culture with a wide spread of this art worldwide.
Chapter two:

The influences of Bruce Lee

Introduction:

Bruce Lee was a Chinese American activity film star, a valued martial artist expert, an actor, movie producer, a philosopher, and a towering figure known for his famous movies such as 'Fists of Fury' and 'Enter the Dragon,' and his technique of Jeet Kin Do. His Hong Kong and Hollywood-created movies lifted the customary hand to hand fighting film to another level of notoriety and recognition.

Through such movies, Lee changed the way Asians were exhibited in American movies and, all the while, he turned into a famous figure known all through the world. Despite the fact that he died at the youthful age of 32, Bruce Lee is generally thought to be the standout amongst the most persuasive martial artist ever.

So, this chapter will be separated into two sections. The first section will start with the biography of Bruce Lee from his birth till his death. The second section will deal with the importance of Bruce Lee and his impact on the American culture. And it will end with an appropriate conclusion.

1. Who is Bruce Lee?

In the hour of the Dragon, Bruce Lee was born in the vicinity of 6 and 8 a.m., in the time of the Dragon on November 27, 1940, at the Jackson Street Hospital in San Francisco's Chinatown. Today, a plaque in the healing facility's entrance honors the place of his introduction to the world. Bruce's introduction to the world, in the hour and the time of the Dragon, is an effective image in Chinese crystal gazing. It would be a solid sign of
the effective life that should have been lived by Bruce Lee and the unstable effect his life would have on endless others (Bruce Lee Foundation 1).

Bruce was the fourth kid destined to Lee Hoi Chuan and his significant other Grace Ho. He had two more big sisters, Phoebe and Agnes, a more elder sibling, Peter, and a more youthful sibling, Robert. Lee Hoi Chuan was, by calling, an entertainer in the Chinese musical show and a performer in Cantonese movies. At the time Bruce was born, Mr. what's more, Mrs. Lee were on visit with the musical show organization in the United States. Consequently, it was accidental for Bruce's future that his introduction to the world occurred in America, as he would return 18 years after the fact to claim his inheritance of American citizenship (Bruce Lee Foundation 1).

Bruce's folks gave him the name "Jun Fan." Since it is Chinese custom to put the surname to start with, Bruce's full name is composed Lee Jun Fan. The genuine importance of Jun Fan merits a clarification as it, as well, would anticipate the trip of the recently conceived Lee child. Actually, JUN signifies "to stir to the dynamic state" or "to make prosperous." It was a typical center name utilized by Hong Kong Chinese young men back then, naturally on the grounds that China and the Chinese individuals were exceptionally powerless around then, and everybody, including Bruce's folks, needed the "resting lion of the East" to wake up (Bruce Lee Foundation 1).

The Fan syllable alludes to the Chinese name for San Francisco, yet its actual significance is "fence of a garden" or "flanking subordinate nations of a major nation." During the time of the Chong Dynasty (1644-1911), much Chinese moved to Hawaii and San Francisco as workers, and the suggestion turned into that the United States was Fan of the Great Chong Empire (Bruce Lee Foundation 1).

Accordingly the genuine importance of Bruce's name Jun Fan was "to stir and make Fan (The United States) prosperous." The premonition of numerous Chinese around
then, who felt stifled by and the second rate compared to outside forces, was that they wished to eclipse the more unrivaled nations and recapture the Golden Age of China. Bruce’s folks needed Bruce to have his name sparkle and shake the outside nations, which he absolutely prevailing with regards to doing (Bruce Lee Foundation 1).

The English name, Bruce, was given to the infant kid by a medical attendant at the Jackson Street Hospital in spite of the fact that he was never to utilize this name until he entered optional school and started his investigation of the English dialect. The story goes that on the principal day of English class, the understudies were made a request to record their English names, and Bruce, not knowing his name, duplicated the name of the understudy by him. His family never utilized the name, Bruce, particularly in his growing up years when his epithet in the family was "SAI FON," which truly implies Little Peacock. This is a young lady's moniker; however, in being connected to Bruce, it had a genuine reason (Bruce Lee Foundation 1).

The initial-born baby of Mr. and Mrs. Lee had been a kid who did not survive earliest stages. Their conviction was that if the divine beings did not support the introduction of a male kid, the infant may be taken away. In this manner, the name, Little Peacock, was utilized as a trick to trick the divine beings into believing that Bruce was a young lady. It was a term of extraordinary friendship inside the family circle (Bruce Lee Foundation 2).

At three years old months, Lee Hoi Chuan, his significant other Grace and infant Bruce come back to Hong Kong where Bruce would be raised until the age of 18. Likely on account of the long sea voyage and the adjustment in atmospheres, Bruce was not a solid tyke in his initial years, a condition that would switch when he took up the investigation of Kung fu at 13 years old (Bruce Lee Foundation 2).

Bruce dependably spelled his Chinese martial art as GUNG FU, which is the Cantonese elocution of the all the more generally spelled Kung Fu, a Mandarin articulation. Bruce's
most conspicuous memory of his initial years was the control of Hong Kong by the Japanese amid the World War II years (1941-1945). The home of the Lee family was a flat at 218 Nathan Road in Kowloon specifically over the road from the military camp of the Japanese (Bruce Lee Foundation 2).

Bruce's mom frequently recounted the narrative of youthful Bruce, less than 5 years of age, inclining dubiously off the gallery of their home raising his initially to the Japanese Zeros hovering above. Another epithet the family regularly connected to Bruce was "Mo Si Ting" which signifies "never sits still" and apropos portrayed his identity (Bruce Lee Foundation 2).

The Japanese occupation was Bruce's first farsighted memory; however, Hong Kong had been a British Crown Colony since the late 1800's. The English come back to control toward the finish of the war. It is not hard to perceive any reason why youthful Bruce would have defiant sentiments toward outside usurpation of his country (Bruce Lee Foundation 2).

In his young years, Bruce was presented to the basic routine with regards to hostile insulting by English schoolboys who seemed to feel better than the Chinese. It is not astonishing that Bruce and his companions struck back by giving back the insults and in some cases getting into battles with the English young men. This air laid the foundation for Bruce to start his investigation of hand to hand fighting (Bruce Lee Foundation 2).

At 13 years old, Bruce was acquainted with Master Yip Man, an instructor of the Wing Chun style of Kung fu. For five years Bruce examined constantly and turned out to be exceptionally proficient. He extraordinarily venerated Yip Man as an ace educator and shrewd man and every now and again chatted with him in later years. When he initially took up Kung fu, he utilized his new abilities to wallop his foes, yet it didn't take ache for Bruce to discover that the genuine estimation of hand to hand fighting preparing is that the
attitudes of physical battle impart certainty to the point that one doesn't feel the steady need to safeguard one's respect through battling (Bruce Lee Foundation 2).

In secondary school, Bruce, now no longer a feeble kid was starting to sharpen his body through hard preparing. One of his achievements was winning an interschool Boxing Championship against an English understudy in which the Marquis of Queensbury standards were taken after and no kicking was permitted. Given the smooth developments, which would later be staggeringly shown in his movies, it is nothing unexpected that Bruce was additionally a stupendous artist, and in 1958 he won the Hong Kong Cha-Cha Championship (Bruce Lee Foundation 2).

Bruce lee considered moving as steadily as he did Kung fu, keeping a notepad in which he had noted 108 diverse cha steps. It is anything but difficult to see that Bruce had the qualities of self-control and diligent work which would later hold him in great stead, despite the fact that at this stage he was not among the best scholarly understudies in the class (Bruce Lee Foundation 2-3).

Notwithstanding his reviews, Kung fu, and dancing, Bruce had another side enthusiasm amid his school years. He was a youngster performing artist under the tutelage of his dad who more likely than not known from an early age that Bruce had a dash of dramatic skill. Bruce's first part was an angel in arms as he was conveyed onto the stage (Bruce Lee Foundation 3).

When Bruce was 18, he had shown up in 20 movies. In those days motion picture making was not especially exciting or gainful in Hong Kong, but rather Bruce cherished acting. His mom regularly recounted stories of how Bruce was difficult to wake up to go to class, yet only a tap on the shoulder at midnight would energize him from his bed to go to the film studio. Motion pictures were frequently made around evening time in Hong Kong with a specific end goal to limit the hints of the city (Bruce Lee Foundation 3).
At 18 years old, Bruce was searching for new vistas throughout his life, just like his folks who were disheartened that Bruce had not gained more ground scholastically. It was normal practice for secondary school graduates to go abroad to go to universities, however, that required incredible levels. Bruce's sibling and sister had gone to the United States on understudy visas for their advanced education (Bruce Lee Foundation 3).

In spite of the fact that Bruce had not formally moved on from secondary school and was more keen on Kung fu, moving, and acting, his family concluded that it was the ideal opportunity for him to come back to the place that is known for his introduction to the world and locate his future there. In April of 1959, with $100 in his pocket, Bruce boarded a steamship in the American Presidents Line and started his voyage to San Francisco. His section was in the lower decks of the ship, however, it didn't take ache for Bruce to be welcomed up to the top of the line housing to educate the travelers the cha-cha (Bruce Lee Foundation 3).

Arriving in San Francisco, Bruce was outfitted with the information that his moving capacities may give him a living, so his initial employment was as a move educator. One of his first understudies was Bob Lee, sibling of James Y. Lee, who might turn into Bruce's extraordinary companion, an associate in the combative technique, and in the end accomplice and Assistant Instructor of the Oakland Jun Fan Gung Fu Institute (Bruce Lee Foundation 3).

Bruce did not remain long in San Francisco but rather set out to Seattle where a family companion, Ruby Chow, had an eatery and had guaranteed Bruce a vocation and living quarters over the eatery. At this point, Bruce had left his acting and moving interests behind and was determined to facilitating his training. He selected at Edison Technical School where he satisfied the necessities for what might as well be called secondary school graduation and afterward enlisted at the University of Washington (Bruce Lee Foundation
Average of his identity characteristics, he assaulted learning casual English as he had his hand to hand fighting preparing. The not substance to talk like an outsider, he put forth a concentrated effort to learning quirks of discourse. His library contained various books, underlined and puppy earned on Basic English informal expressions. In spite of the fact that he never entirely lost the clue of an English pronunciation when talking, his capacity to turn an expression or "be cool" was astounding for one who did not talk an expression of the dialect until the age of 12 (Bruce Lee Foundation 3).

Bruce's composed English attitudes surpassed his talked dialect capacities at first since he had been all around guided in the King's legitimate English composition in Hong Kong. At the point when his significant other to be met him at the University of Washington, he effectively altered her English papers for right sentence structure and language structure (Bruce Lee Foundation 3-4).

At the college, Bruce majored in theory. His energy for Kung fu motivated a yearning to dive into the philosophical underpinnings of expressions of the human experience. A large number of his composed expositions amid those years would relate philosophical standards to certain hand to hand fighting procedures (Bruce Lee Foundation 4).

For example, he composed regularly about the standards of yin and yang and how they could convert into hard and delicate physical developments. Along these lines, he was finishing his instruction as a genuine military craftsman in the time regarded Chinese feeling of one whose information envelops the physical, mental and profound parts of expressions of the human experience (Bruce Lee Foundation 4).

In the three years that Bruce learned at the college, he upheld himself by showing Kung fu, having at this point has surrendered working in the eatery, stuffing daily papers or different other odd employments. He and a couple of his new companions would meet in
parking areas, carports or any open space and play around with Kung fu strategies (Bruce Lee Foundation 4).

In the late '50s and mid-'60's, "Kung fu" was an obscure term; truth be told, the main physical craftsmanship that may be recorded in the business repository was Judo. Indeed, even the name "karate" was not a natural term. The little gathering of companions was interested in this craftsmanship called Kung fu. One of the primary understudies in this gathering was Jesse Glover who keeps on showing some of Bruce's initial procedures right up 'til today (Bruce Lee Foundation 4).

It was amid this period that Bruce and Tacky Kimura moved toward becoming companions. Not exclusively would Tacky turn into Bruce's Kung fu understudy and the primary Assistant Teacher he at any point had, however, the fellowship produced between the two men was a wellspring of affection and quality for them two. Tacky Kimura has kept on being Bruce's staunch supporter, giving unlimited hours to protecting his specialty and theory all through a long time of Bruce's passing (Bruce Lee Foundation 4).

The little friend network that Bruce had made urged him to open a genuine school of Kung fu and charge an ostensible whole to teach with a specific end goal to bolster himself while going to class. Leasing a little storm cellar stay with a half entryway section from eighth Street in Seattle's Chinatown, Bruce chosen to call his school the Jun Fan Gung Fu Institute. In 1963, having set up a committed gathering of understudies and having given various exhibits at the college, Bruce thought he may draw in more understudies by opening a bigger school at 4750 University Way where he likewise lived in a little room in the back of the Kwan (Bruce Lee Foundation 4).

One of his understudies in 1963 was the first-year recruit at the University of Washington, Linda Emery. Linda knew Bruce’s identity from his visitor addresses in Chinese theory at Garfield High School, and in the mid-year in the wake of graduating, at
the encouraging of her Chinese sweetheart, Sue Ann Kay, Linda began taking Kung fu lessons. It wasn't some time before the teacher turned out to be more intriguing than the lessons. Bruce and Linda were hitched in 1964 (Bruce Lee Foundation 4).

At this point, Bruce had chosen to make a vacation out of showing Kung fu. His arrangement included opening various schools around the nation and preparing collaborator educators to instruct in his nonappearance. Leaving his Seattle school in the hands of Tacky Kimura, Bruce and Linda moved to Oakland where Bruce opened his second school with James Lee (Bruce Lee Foundation 4-5).

The two men had shared a kinship throughout the years with each voyaging every now and again amongst Seattle and Oakland. James was a Kung fu man from path back, however when he saw Bruce's stuff he was impressed to the point that he needed to join with him in beginning a school. In this manner, the second branch of the Jun Fan Gung Fu Institute was established (Bruce Lee Foundation 5).

Having now been in the United States for a long time, Bruce had deserted any considered acting a vocation, and dedicated himself totally to his decision of hand to hand fighting as a calling. Up to this time Bruce lee's kung fu comprised for the most part of wing chon methods and hypothesis he had gained from Yip Man. Bit by bit however, on account of his thriving enthusiasm for the logic of hand to hand fighting and his longing for self change, he was growing his collection (Bruce Lee Foundation 5).

A specific episode quickened his procedure of self-investigation. In 1964 Bruce was tested by some kung fu men from San Francisco who questioned his instructing of non-Chinese understudies. Bruce acknowledged the test and the men landed at the Kwoon in Oakland on the selected day for the challenge. The terms were that if Bruce were vanquished he would quit educating the non Chinese (Bruce Lee Foundation 5).

It was a short battle with the kung fu man from The City surrendering when Bruce had
him stuck to the floor after around three minutes. The significance of this battle was that Bruce was to a great degree frustrated in his own particular execution (Bruce Lee Foundation 5).

Despite the fact that he had won, he was winded and disheartened about his failure to put the man away in less than three minutes. This denoted a defining moment for Bruce in his investigation of his martial arts and the improvement of his physical wellness. In this manner started the development of Jeet Kune Do (Bruce Lee Foundation 5).

An individual from the group of onlookers was Jay Sebring, an outstanding hairdresser to the stars. As destiny would have it, the next week, Jay was styling the hair of William Dozier, a set up maker. Mr. Dozier said to Jay that he was searching for an on-screen character to fill the role of Charlie Chan's child in an arrangement to be entitled, "Number One Son." (Bruce Lee Foundation 5).

Jay educated the maker regarding having seen this terrific youthful Chinese man giving a Kung fu show only a couple of evenings prior. Mr. Dozier acquired a duplicate of the movie that was taken at Ed Parker's competition. The following week he called Bruce at home in Oakland and welcomed him to come to Los Angeles for a screen test (Bruce Lee Foundation 5).

Bruce's screen test was great, yet meanwhile gets ready for "Number One Son" had been abandoned. Mr. Dozier was presently submerged in the creation of the "Batman" TV arrangement, yet at the same time he needed to cling to Bruce. The arrangement was that if Batman was fruitful for more than one season, then Dozier needed to exploit the ubiquity of another comic book character, "The Green Hornet" with Bruce filling the role of Kato. To shield Bruce from marking with another person, Mr. Dozier paid him a $1,800 alternative for one year (Bruce Lee Foundation 6).

About this time things were changing in Bruce's own life too. His own main child,
Brandon Bruce Lee was conceived February 1, 1965. After one week Bruce's dad, Lee Hoi Chuan, kicked the bucket in Hong Kong. Bruce was satisfied that his dad had thought about the introduction of the first grandchild in the Lee family (Bruce Lee Foundation 6).

Given these occasions and the landing of the single amount alternative cash, Bruce chose the time had come to make an outing to Hong Kong to visit his mom and acquaint the family with both Linda and Brandon. They remained in the family apartment on Nathan Road for four months. While there Bruce could "play Kung fu" with Master Yip Man and the understudies of the wing chon school (Bruce Lee Foundation 6).

After leaving Hong Kong, Bruce and his family headed out to Seattle where they remained with Linda's family for an additional four months. Amid this time Bruce invested a lot of energy with Tacky and the understudies at the Seattle school. After Seattle, the family moved back to James Lee's home in Oakland for a while before making the move to Los Angeles (Bruce Lee Foundation 6).

In Los Angeles, he showed signs of improvement familiar with Dan Inosanto whom he had known through Ed Parker. It was not well before Bruce opened his third Kung fu school with Dan as his collaborator teacher (Bruce Lee Foundation 6).

Amid this whole year of voyaging and working intimately with his best gung fu associates, Bruce was experiencing a time of serious self-investigation. Bruce was dependably an objective setter. Be that as it may, he was never unyielding about his objectives and if the wind transformed, he could guide his life on an alternate course (Bruce Lee Foundation 6).

Bruce lee was in a time of move right now, choosing whether to make acting his profession or proceed on the way of opening across the nation schools of gung fu. His choice was to concentrate on acting and check whether he could transform it into a beneficial profession. He frequently said his enthusiasm was quest for the hand to hand
fighting, yet his vocation decision was filmmaking (Bruce Lee Foundation 6).

The main reason that Bruce turned his thoughtfulness regarding acting was that he had lost enthusiasm for spreading his method for combative technique in a wide scale way. He had started to see that if his schools turned out to be progressively various, he would lose control of the nature of the educating (Bruce Lee Foundation 6).

Bruce wanted to show Kung fu, and he cherished his understudies. Endless hours were spent on his terrace or in the kwoon, one on one with understudies. They resembled individuals from the family. His affection for his hand to hand fighting was not something he needed to transform into a business (Bruce Lee Foundation 6).

In 1966, generation began on "The Green Hornet." The shooting went on for six months, the arrangement for one season, and that was the finish of it. Bruce's salary was $313 seven days, which appeared like a great deal of cash at the time. When they initially began taping, the cameras were not ready to record the battle scenes obviously on account of Bruce's speed (Bruce Lee Foundation 7).

They were requesting that he back off to catch the activity. Bruce's Kung fu moves excited gatherings of people, and the arrangement turned into a looked for after authority thing in later years. Bruce kept up a kinship with Van Williams who filled the role of Britt Reid (Bruce Lee Foundation 7).

The years in the vicinity of 1967 and 1971 were lean years for the Lee family. Bruce buckled down at assisting his acting profession and got a few parts in a couple TV arrangement and movies. To bolster the family, Bruce showed private lessons in Jeet Kune Do, regularly to individuals in media outlets. Some of his customers included Steve McQueen, James Coburn, Stirling Silliphant, Sy Weintraub, Ted Ashley, Joe Hyams, James Garner and others (Bruce Lee Foundation 7).

An extraordinary gift was the entry of a girl, Shannon Emery Lee, on April 19, 1969.
She brought awesome delight into the Lee family and soon had her daddy around her little Fingers (Bruce Lee Foundation 7).

During this time Bruce continued the process he had started in Oakland in 1964, the evolution of his way of martial arts, which he called Jeet Kune Do, “The Way of The Intercepting Fist.” He read and wrote extensively his thoughts about physical combat, the psychology of fighting, the philosophical roots of martial arts, and about motivation, self-actualization, and liberation of the individual. Thanks to this period in his life, which was at times frustrating, we know more about the mind of Bruce Lee through his writings (Bruce Lee Foundation 7).

Bruce was committed to physical culture and prepared devotedly. Notwithstanding genuine fighting with his understudies, he put stock in strenuous high-impact exercises and weight preparing. His stomach and lower arm exercises were especially exceptional. There was once in a while a period when Bruce was doing nothing—indeed, he was regularly observed perusing a book, doing lower arm twists and watching a boxing film in the meantime (Bruce Lee Foundation 7).

Bruce additionally gave careful consideration to his sustenance utilization and took vitamins and Chinese herbs now and again. It was really his energy that prompted a harm that was to wind up noticeably a ceaseless wellspring of agony for whatever is left of his life. On a day in 1970, without warming up, something he generally did, Bruce grabbed a 125-pound barbell and did a "hello" work out. That comprises of laying the barbell on one's shoulders and bowing straight over at the midriff (Bruce Lee Foundation 7).

After much torment and many tests, it was resolved that he had maintained a harm to the fourth sacral nerve. He was requested to finish bed rest and told that without a doubt he could never do Kung fu again. For the following six months, Bruce remained in bed. It was a to a great degree disappointing, discouraging and difficult time, and an opportunity to re-
imagined objectives. It was likewise amid this time he did a lot of the written work that has been protected (Bruce Lee Foundation 7).

Following a while, Bruce organized his own particular recuperation program and started strolling, cautiously at to begin with and slowly developed his quality. He was resolved that he would do his cherished Kung fu once more. As can be seen, by his later movies, he recovered completely utilization of his body, however, he continually needed to take measures like icing, back rub and rest to deal with his back (Bruce Lee Foundation 7-8).

Bruce was continually envisioning story thoughts. One of the ventures he had been dealing with was the possibility of a TV arrangement set in the Old West, including an Eastern minister who wandered the farmland taking care of issues. He pitched the thought at Warner Bros. what's more, it was energetically gotten. The makers talked at extraordinary length to Bruce about the proposed arrangement dependably with the expectation that Bruce would assume the part of the Eastern shrewd man (Bruce Lee Foundation 8).

At last, the part was not offered to Bruce; rather, it went to David Carradine. The arrangement was "Kung Fu." The studio asserted that a Chinese man was not a bankable star around then. Immensely frustrated, Bruce looked for different approaches to separate the studio entryways (Bruce Lee Foundation 8).

Alongside two of his understudies, Stirling Silliphant, the well-known essayist, and on-screen character, James Coburn, Bruce teamed up on a script for which he composed the first story line. They three met week after week to refine the script. It was to be called "The Silent Flute." Again, Warner Bros. was intrigued and sent the three to India to search for areas (Bruce Lee Foundation 8).

Sadly, the correct areas couldn't be found, the studio sponsored off, and the venture was set aside for later. Impeded again in his push to find success with his acting profession,
Bruce conceived another way to deal with his objective (Bruce Lee Foundation 8).

In 1970, when Bruce was recovering his quality from his back damage, he traveled to Hong Kong with child Brandon, age five. He was shocked when he was welcomed as “Kato,” the neighborhood kid who had been on American TV. He was made a request to show up on TV syndicated programs. He didn't know that Hong Kong filmmakers were reviewed him with intrigue (Bruce Lee Foundation 8).

In 1971, about the time that "The Silent Flute" neglected to appear, Hong Kong maker Raymond Chow reached Bruce to intrigue him in doing two movies for Golden Harvest. Bruce has chosen to do it, thinking that in the event that he couldn't enter the front entryway of the American studios, he would go to Hong Kong, build up himself there and returned through the side entryway (Bruce Lee Foundation 8).

In the mid-year of 1971, Bruce left Los Angeles to fly to Hong Kong, then on to Thailand for the making of "The Big Boss," later called "Clench hands of Fury." Between Hong Kong and Thailand, maker Run Shaw endeavored to intervene and charm Bruce far from Golden Harvest. Be that as it may, Bruce had marked an arrangement so he remained with Raymond Chow (Bruce Lee Foundation 8).

Bruce's family did not go with him on this outing in light of the fact that the town where the film was made was not reasonable for little kids. It was likewise felt that if this film was not a hit, Bruce may be back in L.A. sooner than anticipated. In spite of the fact that the working conditions were difficult, and the generation quality substandard to what Bruce was acclimated, "The Big Boss" was a colossal achievement. The head occurred at midnight, as was Hong Kong custom (Bruce Lee Foundation 8).

Chinese gatherings of people are scandalous for communicating their feelings amid movies—both constructive and adverse. The whole cast and generation group were exceptionally apprehensive, nobody more so than Bruce. Toward the finish of the
appearing, the whole gathering of people was quiet for a minute, then ejected in cheers and hailed their new saint who surveyed from the back of the theater (Bruce Lee Foundation 8-9).

In September of 1971, with taping set to start on the second of the legally binding movies, Bruce moved his family over to Hong Kong and arranged to offer their Los Angeles home. "Fist of Fury," likewise called "Chinese Connection" was a significantly greater accomplishment than the principal film breaking unequaled film industry records. Since Bruce had finished his agreement with Golden Harvest and had turned into a bankable item, he could start to have more contribution to the nature of his movies (Bruce Lee Foundation 9).

For the third film, he created an association with Raymond Chow, called Concord Productions. Not exclusively did Bruce state "The Way of the Dragon," likewise called "Return of the Dragon," yet he coordinated and created it too. At the end of the day, the film broke records and now, Hollywood was hearing (Bruce Lee Foundation 9).

In the fall of 1972, Bruce started recording "The Game of Death," a story he at the end of the day imagined. The taping was hindered by the summit of an arrangement with Warner Bros. to make the principal ever Hong Kong-American co-creation (Bruce Lee Foundation 9).

The arrangement was encouraged for the most part by Bruce's own association with Warner Bros. president, Ted Ashley and by Bruce's triumphs in Hong Kong. It was an energizing minute and a defining moment in Hong Kong's film industry. "The Game of Death" was put on hold to clear a path for the taping of "Enter the Dragon." (Bruce Lee Foundation 9).

Recording "Enter the Dragon" was not a simple undertaking. The American cast and group and their Chinese partners experienced dialect issues and generation troubles. It was
a distressing time for Bruce as well as he needed the film to be particularly great and all around acknowledged by Western crowds (Bruce Lee Foundation 9).

"Enter the Dragon" was because of chief at Hollywood's Chinese theater in August of 1973. Tragically, Bruce would not live to see the opening of his film, nor would he encounter the gathered achievement of over thirty years of every one of his movies' notoriety (Bruce Lee Foundation 9).

On July 20, 1973, Bruce had a minor migraine. He was offered a remedy painkiller called Equagesic. In the wake of taking the pill, he went to rests and passed into a state of extreme lethargy. He was not able to be restored. Broad criminological pathology was done to decide the reason for his passing, which was not promptly obvious (Bruce Lee Foundation 9).

A nine-day coroner's examination was held with declaration given by famous pathologists’ volatile in from around the globe. The assurance was that Bruce had an extremely touchy response to a fixing in the torment pharmaceutical that brought about a swelling of the liquid on the mind, bringing about a trance like a state and passing (Bruce Lee Foundation 9).

The world lost a splendid star and a developed individual that day. His soul remains a motivation to untold quantities of individuals around the globe (Bruce Lee Foundation 9).

2. The importance and the impact of Bruce lee on the U.S. culture:

The legend Bruce lee influences the American culture and history parallel, especially in his early life. In July 20, 1973, Actor, Icon, Philosopher, Teacher, Martial Artist and Hong Kong Cha-Cha Champion Bruce Lee passed on. He was just 32 years of age however what at 32 years he lived. In such a brief span he figured out how to alter popular culture, film, rationality, music, expressions of the human experience and physical wellness (The Last
Since his passing, he has turned out to be perceived as the ruler of hand to hand fighting film and the granddad of MMA. He did it not just with his combative technique aptitude and physical ability additionally as an author, choreographer, chief, and progressive mastermind. His message of self-revelation, honestly conveying everything that needs to be conveyed and usefulness over visually impaired commitment to custom still reverberates as unequivocally today as it did in the 60's and 70's (The Last Glow 1).

His impact rises above martial arts, film, race, and culture. Numerous performers, chiefs, competitors and on-screen characters everywhere throughout the world acknowledge Bruce Lee as one of their greatest impacts (The Last Glow 1).

Competitors, warriors, and weight lifters respect him for his speed quality and expertise and rationalists and craftsman appreciate him for the way he viably united eastern and western belief systems and honestly conveyed what needs be in each part of his life. He is credited with the standard fame of hand to hand fighting and combative technique films (The Last Glow 1).

Also Bruce lee influenced the American movies industry “as part of an American culture”. Hollywood today is entranced with martial arts to a degree covered since the prime of Bruce Lee in the mid 1970s and he is the first who performed in martial arts movies. The studios are bringing in significant martial artists stars whom impacted by Bruce lee, like Jackie Chan and Jet Li from Hong Kong and placing them in a progression of huge spending American movies (Klein 4).

Chinese Martial arts scenes have turned into a pervasive element in real life movies over the class outline, sci-fi “The Matrix, 1999” to vampire “Blade II, 2002” to superhero “Daredevil, 2003” to computer game “Lara Croft: Tomb Raider, 2001” to young lady’s strengthening “Charlie’s Angels, 2000” to outfit dramatization “The Last Samurai,
Kids’ movies “Shrek, 2001” and high score comedies “Scary Movie, 2000” utilize Chinese martial arts to create knowing snickers, while a free film like Jim Jarmusch’s Ghost Dog: the Way of the Samurai (1999) utilizes them for existential considering. In the meantime, hand to hand fighting movies delivered by Asian film enterprises are finding energetic groups of onlookers in the USA, as prove by the extended possessions of numerous video stores and the making of a farce film like Kung Paw, “Enter the Fist 2002” (Klein 4).

Hollywood is getting to be Asianized in different ways, while Asian film ventures are thusly getting to be Hollywoodized (Klein 4). That’s all started because of widespread achievements of Bruce lee and his influence on American culture.

Also, Bruce lee has impact on the African-American culture since his first student of Kung fu was a black American. Jessie Glover was Bruce Lee’s first student (Lee 8) and first partner teacher in the United States. He met Lee in 1959, as they both went to Edison Technical College (Tackett) and rehearsed judo with Lee (Campbell et al. 69). Glover was a brain research major and a champion judoka (Thomas 41).

The character Jerome Sprout in the 1993 film Dragon: The Bruce Lee Story depended on Glover. Jesse Glover was the principal approved combative technique educator to be prepared by Bruce Lee. He has built up his own technique which he calls Non-Classical Kung Fu. Glover lived in Seattle, Washington, and filled in as a creator and private hand to hand fighting educator. He died after a battle with cancer in June 2012 (Vaughn).

Also, a numerous rappers like the LL Cool J and Wu-Tang's RZA, and singers such as Michel Jackson, Elvis Presley name Bruce Lee as a noteworthy impact on their professions (The Last Glow).

Not to forget, a number of statues honor was built around the world for Bruce lee, the
famous statues and museums are mentioned in the following. The Guests crowd the new Largest Bruce Lee Museum that opened in Shunde, China, Guangdong Province on November 9, 2008. The genealogical main residence of Bruce Lee in southern China has wrapped up the world's biggest dedication exhibition hall for the activity legend, China News Service announced Tuesday. There is another museum in Hong Kong for Bruce Lee called (Ching).

Also, there is another statue of honor for Bruce lee called “Statue of Lee-Birty”. Specialists in Fushun, a city in Guangdong area that bills itself as the home of Chinese Kung fu, are built a 30-meter-tall figure of Bruce Lee which they expectation will one day turn into a point of interest on the size of the Statue of Liberty in New York Harbor (Ching).

Another statue in America, “Bruce Lee’s Bronze Statue”, in Los Angeles Chinatown a seven foot statue of Kung fu film symbol is divulged in Central Plaza. In spite of the fact that he was a local of San Francisco, he had tough attach to Los Angeles Chinatown, through this statue confirms Bruce lee’s importance to the Americans, the Chinese, and the world. (Ching).

Conclusion:

In conclusion, the importance of Bruce lee in America is in high rate since the achievements that he made in china and America. These achievements appeared with the foundation of his new style of Jeet Kune Do and the development of the Chinese martial arts “Kung fu”. Bruce lee changed the world through kung fu, a lot of schools and clubs teach Chinese martial art in America, and a number of statues honor was built around the world for Bruce lee. Shedding the lights on the American movies industry that is developed because of Bruce’s first performance in American action movies. This influenced and helped a lot in a fast extend of the Bruce lee’s martial arts in the whole world.
General Conclusion

This research came to series of conclusions. To begin with, many parts of the “bright” history of the Chinese martial art “Kung fu” should be reconsidered and viewed from different angles. As a matter of fact, historians are satisfied with what historians are recording. Moreover, the mainstream generally tends to idolize and dramatize the Chinese martial art history through showing exclusively the positive sides and neglecting ones of it.

The majority directs the Chinese consciousness into truly believing in the Chinese heroism, achievements, and celebrating it endlessly, especially in America. Therefore, it is extremely difficult to revise or criticize these sensitive issues in the course of the Chinese kung fu history, simply due to the rareness of the criticism and rareness of outcomes that helped historians whenever they try to unveil the realities behind the Bruce lee Heroism. Accordingly, the history justifies their attitudes via stressing the Chinese culture outstanding; the uniqueness of Chinese Kung fu at all levels, and its way to America with a huge positive influence.

The legends spread about Bruce lee are a result of the mainstream of history. In fact, Bruce is remembered as the Great Chinese Kung fu master, but his images according to the Americans were as consistent as his bright reputation. History proved that he had been a contributor in developing the American culture as well as history through teaching the Non-Chinese people his new style “Jeet Kune Do” and Chinese martial art “Kung fu” despite his Chinese origins.
There are speeches that confirm that Bruce lee taught Chinese martial art to the Non-Chinese, this is when Bruce ruptured the Chinese rules and tradition that abandon teaching a Chinese culture to the strangers. He faced rulers from china and said: “I’ll teach whoever wants to learn.” Another quote by Bruce Lee “They are not the enemy. They just don’t know us. We’ve been so closed for so long; they’ve never seen the real beauty of our culture. Let’s show it to them.” (Bruce lee)

Bruce lee had never been so different from his citizens; his suggested solution to the problem was a form of having different races as students and training them the Chinese martial arts, as to share a culture from origin country “China” with the world and use it as a benefit to other countries such as “America”. And Bruce idea really helped in the development of the American culture and movies according to the world.

From another perspective, Bruce lee’s decision to put an end to the countries ideas and tradition of keeping their own culture. He had been built upon the belief of the racial equality between the blacks, yellow skins” Chinese”, and the whites. Also, it was built to drive the country away from the cultural and economic crises that were universal thanks to kung fu.

Kung fu was part of a Chinese martial arts culture that proved to be a big achievement in the American movies industry and culture. Bruce lee went farther to see that the Southern depended on his martial arts i.e. Chinese culture that made America appear to be more developed than before in the eyes of the urbanized and industrialized European countries.
Bruce Lee’s Timeline

1940: In November 27, Lee Jun Fan (Bruce Lee) is born.

1941: In February, he appears in his first film at the age of 3 months.

1952: He enters La Salle College, a catholic boys’ school in Hong Kong.

1953: Bruce lee begins to study Wing Chun Kung fu under Yip Man.

1958: In March 29, he wins Hong Kong’s Crown Colony Cha-Cha Championship.

1959: In April 29, he departs Hong Kong for the United States.

1959: In May 17, Bruce arrives in San Francisco.

1959: In September 3, he arrves in Seattle and enters Edison Technical School.

1960: In December 2, he graduates from Edison Technical School.

1961: In May 27, he enters the University of Washington at the spring quarter.

1963: In March 26, Bruce returns to Hong Kong to visit family for the first time since leaving for the US.

1963: In August, he returns to Seattle and opens Kung fu school.

1964: He leaves the University of Washington after spring quarter.

1964: In July 19, he establishes a Kung fu school in Oakland, California.

1964: In August 2, Bruce performs at the International Karate Tournament in Long Beach, California.

1964: In August 17, he marries Linda Caudwell Emery in Seattle.

1965: He accepts challenge and wins right to teach gung fu to non-Chinese students.

1965: In February 1, his son, Brandon Bruce Lee, is born in Oakland.

1965: In February 8, Bruce Lee’s father, Lee Hoi Chuan, passes away in Hong Kong.
1966: In March, The Lee family moves to Los Angeles.


1967: In January 8, he first appearance of the name “Jeet Kune Do” in Chinese in his day timer.

1967: In February 5, he opens the Jun Fan Gung Fu Institute, Los Angeles.

1967: In May 6, he performs at National Karate Championships in Washington D.C.

1967: In June 24, he appears at All-American Open Karate Championship, Madison Square Garden, New York.

1967: In July, First appearance of the name “Jeet Kune Do” in English in day time.


1967: In July 30, he performs at Long Beach International Karate Tournament.

1968: In June 23, Bruce attends National Karate Championships in Washington D.C.

1968: In July 5, he hired as the technical director for the movie “The Wrecking Crew”.

1968: In August 1, he hired to play a bad guy in MGM movie “Marlowe”.

1968: In October 1, he moves to Bel Air.

1968: In November 12, his films an episode of “Blondie”.

1969: In April 19, his Daughter, Shannon Emery Lee, is born in Santa Monica, California.

1970: he returns to Hong Kong with Brandon to visit family.

1970-71: he works with James Coburn and Sterling Silliphant on screenplay about the philosophy of martial art to be called, “The Silent Flute”.

1971: he pitches a TV series to Warner Brothers called “The Warrior” (later called “Kung Fu”) and begins collaborations to develop it.

1971: In July, he goes to Thailand to film “The Big Boss” for Golden Harvest.

1971: In December 7, Bruce lee hears word from Warner Brothers he will not star in
“The Warrior”; instead Caucasian actor, David Carradine, will star.

1972: His films second film for Golden Harvest (“Fist of Fury”) forms his own production company called “Concord” Writes, directs, choreographs and stars in “The Way of the Dragon”.

1973: In Oct-Nov, Bruce begins filming fight sequences for “Game of Death”.
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