

Session 1

Combat sports and martial arts in the 3rd Millennium (philosophy, ethics, pragmatics...)

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The problem of the proper ethical and social preparation of teachers, trainers and participants of Combat Sports and Martial Arts at the contemporary epoch of globalisation, science and technology

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The contemporary epoch of globalisation, science and technology civilisation has had a great deal of unique achievement in education, technical development, medicine, in many spheres of the human activity. Yet in many fields of our life it has brought a very serious threat of disaster, of total self-destruction. This epoch of globalisation, science and technology development is characterized by profound antinomies evident in unequal access to distribution of goods, educational achievement and culture. This discrepancy can clearly be seen in the realm of lofty humanitarian ideas and their implementation in the field of politics, economics, and social practice, also pedagogy. These serious antinomies have led to a triple danger crisis in the hub of the science and technology civilisation: axiological, ethical, and social-moral, as well as to related crisis such as ecological, and the one without the precedence in the history of education - pedagogical. This profound pedagogical crisis has been fully related to contemporary problem of the ethical and social preparation of teachers, trainers and participants of Combat Sports and Martial Arts at the epoch of globalisation, science and technology. To rescue mankind thus to escape from the utter annihilation is to raise to the upper level moral and social awareness through modern, holistic, and humanistic pedagogy embracing the all stages of education in the field of Combat Sports and Martial Arts. Such an educational process should lead the society of globalisation, science and technology to realisation of responsibility for future fate of the globe. One of the ways leading to this aim is the proper, humanistic and holistic, anticipating idea of globalisation carried out by the countries of the world and modern pedagogy, taking into account the view of the future. First of all hunger and poverty in various parts of the world should be alleviated and then totally reduced, human rights should be respected, antinomies and basic crisis should be reduced. The highest ideas created by humanity during the history of mankind, as worship of God, nobility, honour, honesty, courage, generosity, modesty, service for all suffering injustice should be fully realized and respected in the modern holistic pedagogy united with Combat Sports and Martial Arts. The teachers, trainers and participants of Combat Sports and Martial Arts should firmly act against the threat of nuclear war and expansion of terrorism. According to above-mentioned states the problem of the proper ethical and social preparation of teachers, trainers and participants of Combat Sports and Martial Arts has the fundamental meaning, it has been strictly connected with the Olympic principle of fair play as well as Holistic Pedagogy and Theory of Genetic Immortality invented by the author.

Bushido ethos at contemporary culture of budo

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At present the world of elite sport concentrates mainly on physical aspect of performance, to lesser extent, on psychological conditions of success. Spiritual countenance of a competition as persisted in budo. The question should be asked whether such an assumption is true. To answer the question reference to samurai's bushido code and comparison it with the code of European and English knights ought to be done to acknowledge universal values which has remained in combat sports and martial arts. The code of bushido is in many ways similar to the code of knights although the backgrounds are different. Bravery, loyalty, honour, scorn of death, continuous training in aim to develop utmost skill were common to both, samurai and knights. These virtues though highly valued in eastern and western culture kept on waning with terminating of feudalism. But the spirit of bushido found its place in budo.

Proclamation of Japanese emperor in 1882 depriving shoguns, daymios and samurais of their power converged with foundation of famous judo school Kodokan. Dangerous jujutsu techniques were replaced with safe judo ones, kendo bamboo shinai substituted sharp as a razor katana, full contact karate gradually became semi contact to avoid deadly battle and replace it with sport competition.

Westernization of sport has changed concept of budo spirit. It is clearly visible on judo example. Judo after joining Olympic programme in 1972 became similar to all other sports. It lost specificity of budo to great extent. Best results in continental, world and Olympic competitions have become much more important than self defence, forms of kata and technical perfection for the sake of study. Even the colour of uniforms has been changed to receive better media reception.

Nevertheless, spirit of budo though transformed has persevered in martial arts like aikido, iaido, karate and others, hopefully because adepts of budo martial arts train to achieve perfection of physis and spirit but not to compete for medals.

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Imitating forms of movement as a way of counteracting physical passivity of a contemporary man

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Introduction

Common reception of post-modern mass culture and consumer civilization in Poland has its very dangerous, delayed effect. Life based on these civilizational patterns does not help fulfill the physical activity and work needs, which are very important for young organism's health and mental-physical development. Observation of the realization of contemporary school aims, confirms that consumer patterns are followed. School physical education - the only education responsible for pupils' somatic development and health - despite growing number of hours in a week, fulfils its aims only partly. Physical passivity symptoms are also present here. That is why it is so important to notice negative aspects of physical passivity and also its origins.

According to the authors they are as follows. First of all, physical work – physical activity is not a vital need anymore. Technique provides the postmodern human with living, security, transport. Work, physical activity almost entirely stopped to be seen as instrumental value, and became the autothelic value – the need of another, higher level. That is why persons of high awareness tend to fulfill this need. It is not usual that youngsters, pupils have this awareness.

Another point is that together with growing commercialization of sport, recreational physical activity has lost its importance to people. The present-day sport practically does not fulfill the health-developmental human needs. It fulfills ambitions of a group of people, while for the rest it remains the part of passive mass culture.

The third cause why people tend to stop taking part in physical activity is the consumer civilization offers towards the human body. Growing fashion of making the body more beautiful, artificial – surgical and pharmacological changes to the shape of the body, instead of physical activity. The above phenomena keep pupils', their parents' and also teachers' interest away from physical activity. Therefore school's physical education should seek ways of systematically popularize physical activity as an element of healthy lifestyle.

The authors present the meaning of imitating forms also called technical forms in the perspective of anthropological theory of consumption [Baudrillard 1976; Szczepański 1981], theory of physical education [Przewęda 1992; Pańczyk 2002; Wolański 1995], sociology of physical culture and humanist theory of far eastern martial arts [Cynarski 2004]. They are practiced for health and fitness, for self-defensive skills or as an effect of fascination of the culture of the East which is always very beneficial as a way of constant care for psychophysical fitness.

The forms may be practiced at various pace in various places and by various people – young and old regardless age and sex. This ancient record of fight techniques will be done very

dynamically requiring great energetic effort by a person full of strength. A similar technical pattern will be done more slowly in a more economic way as adjusted to motor and effort possibilities in case of an older person with lower level of fitness. Repetitive practice of these forms is a classical way of realizing individual training. This type of exercise may be recommended as a perfect way of improving or maintaining high level of psychophysical fitness. It improves speed endurance, movement memory (coordination) and concentration. Technical forms include secrets of ancient masters as far as fight techniques and numerous symbolic meanings which result in cultural and historical studies [Cynarski, Ďuriček 2001; Cynarski 2004] are concerned. Teaching is conducted from less complicated forms, in which only a few techniques and basic positions are repeated, to more difficult ones with complex scheme and a greater number of movements and techniques – including more advanced ones (kicks, turns, jumps, somersaults). The meaning of the forms is also explained – their symbolic and methodological meaning [Sterkowicz, Madejski 1999; Bachmeier, Uebrück 1999; Šebej 2000; Piotrkowicz 1991].

Certain schools teach forms with greater significance for health rather than for defense. It applies to e.g. originating from the Taoist tradition *qigong* exercises which were supposed to be an immortality elixir [Włodyka, Cynarski 2000]. These forms are particularly popular at present as health gymnastics both in China and in many countries of the world.

Conclusions

Patterns present in mass culture and created on the ground of consumption civilization favor physical passivity. This phenomenon is dangerous for psychophysical development and health of young generations and so far physical education at schools has not been counteracting this sufficiently. The authors present a proposal (one of the ways) of counteracting physical passivity through practicing imitating movement forms originating from Asian martial arts.

Imitating forms practiced for the health and fitness or for self-defensive skills or as a result of fascination of the culture of the East are extremely beneficial as a way of constant care for psychophysical fitness – for the whole life. These exercises may be done in any sports wear and in any place although, of course, it is best to practice in the open air. The practitioner may decide about the strenuousness of the exercise – the time (number of repetitions) and intensity (dynamics of practice). At the same time it is a way of studying secrets of martial arts, recognizing ethical principles, developing perfectionist aiming, improving coordination etc.

Generally speaking it is an interesting suggestion as one of the ways of counteracting physical passivity among the youth. Practicing forms originating from the classical martial arts is connected with the ethics of the way of self-perfectionism and non-aggression. One may practice be oneself at a suitable pace preferably in the open space. In order to pass proper skills and knowledge to children it is necessary first to introduce teaching imitating forms during teacher's university and college courses of physical education. These elements of far eastern martial arts (such as *hapkido*, *karate*, *kung-fu*, *taekwondo*) should be included in basic syllabuses of this subject.

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Sports and martial arts and the Roman-Catholic Church : A historical perspective

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In 2003 the University of Rzeszów Press published a collection of essays entitled “The Humanistic Theory of Martial Arts and Combat Sports: Concepts and Problems” (eds. Wojciech J. Cynarski and Kazimierz Obodyński [2003]) in which my report on the life and activity of Father Mirosław Surgała, one of the priests that excelled themselves in Far East sports and martial arts was placed. In 1998, Father M. Surgała, being a member of the team, took the first place in the Team European Championships in Judo-Sport that were held in Antwerp, Belgium. Father Surgała spent his youth in Przelajka, a site placed in the outskirts of Siemianowice. He also learned karate in the Pszczyna Academy of Eastern Martial Arts (his coach and teacher being Jan Jasiewicz). Later, he worked with would-be detectives in a Jastrzębie-located Detective School, where he was employed as a teacher. It seems quite possible that are many more young priests of the type of Father Surgała (i.e. that practice sports and martial arts) in Poland, what may evidence our proposition that it is also priests that are compelled to excel themselves in various self-defense techniques so as to defend themselves from unexpected attacks of incidentally met hooligans.

Generally approved ideas and practical issues of sport, accepted by all currents and suggestions born on the grounds of affirmation of progressive and universal directions of development of human culture, additionally strengthen the ideas found in various sports and martial arts. In this way they become more and more popular also within the spheres of public activity of modern Roman Catholic Church.

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Martial arts: fighting or education? Views and experiences regarding the value of martial arts practice for youth

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Background and study aim

Some ‘harder’ types of martial arts (e.g., boxing, full-contact karate, kickboxing) are often under discussion in a general social context, referring to the problematic relationship that exists between the characteristics of their rules and actions and general norms and values in society at large. Taking the moral discussion on their social acceptability into account and, at the same time, the fact that martial arts are among the most popular extracurricular sports that are practised by youth in many European countries, it is important to get more insight in the value of martial arts practice among youth. Consequently, a study was set up in Flanders (i.e., the Dutch speaking northern part of Belgium), aimed at an analysis of experiences of young martial artists, youth trainers and martial arts experts.

Material and Methods

Through the use of in-depth interviews and written questionnaires, data were collected with regard to views on the actual status of martial arts practice, as well as on aspects related to competition organisation, social acceptability, formation of teachers, guidance of children, etc.

Results

Among other things, findings showed that children are mostly involved in martial arts for the same reasons as in other sports (e.g., to have fun, to be with friends, etc.). They also indicated to experience positive physical and socio-psychological effects as a result of their martial arts involvement. Many of the teachers from this study stressed that they set clear pedagogical goals while working with youngsters in martial arts and consider this as a primary aim. Furthermore, most of them indicated that the effects that can be obtained through martial arts practice is not a matter of the type of martial art that is used, but largely depends on the teaching approach.

Conclusions

Based on the findings of this study, a number of conclusions and recommendations can be formulated with regard to martial art guidance of youth, specific requirements for the organization and regulation of martial arts competitions for youngsters, as well as to a general government policy towards martial arts practice for young people.

Values and needs realized through sports and martial arts

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Objectives

The study aimed at getting acquainted with the opinion of the individuals training various martial sports and arts on their subjective values and fulfilled needs resulting from the participation in such motor activities.

Participants and methods

The study involved 60 athletes actively practicing various types of combat sports and martial arts, living in Płock and its surroundings. Age of study participants ranged from 7 years to 56 years (mean: 23.7 years). There were three groups of participants distinguished in dependence of the type of practiced martial art styles. The most numerous group included participants training Capoeira (29 individuals), the second – Brazilian Jiu-Jitsu (BJJ) Kalaki (16 individuals), the third group consisted of the representatives of other martial arts and combat sports, mainly training Judo and Karate as well as Kung Fu (Sanda), Kick Boxing, Krav Maga, and self-defense (15 individuals). The studied athletes differed in the time of training and experience. Duration of training was between 2 months and 38 years (mean: 4.5 years). The studied individuals represented both the beginners and their instructors. In this study, method of the diagnostic sounding with questionnaire technique (original method).

Results

For the majority of studied individuals, martial arts and combat sports were valuable and desired, and the participation on such activities gave them “satisfaction of acquired skills” and “self-confidence”. One-third out of responders training Capoeira and BJJ Kalaki would like to become instructors of these martial arts in the future. In the group practicing Judo and Karate such a wish expressed two thirds of responders. For the majority of examined individuals martial arts and sports were important and they could not imagine living without them.

Conclusions

Analysis of the collected data has showed that martial arts and sports are valuable and desirable for people training them and participation in such activities satisfied them and increased their self-confidence. Athletes specializing in Judo and Karate (for a longer time) significantly more often than the younger ones – training Capoeira and BJJ Kalaki – conditioned the success in sports on the difficulty of exercises during the training sessions. Responders training Capoeira more often than those training BJJ Kalaki “have had an impression that they were needless”. On the other hand, those training Judo and Karate considered themselves exceptional significantly more often than students of Capoeira and BJJ Kalaki.

Hierarchy of values in case of practitioners of Far Eastern martial arts

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The aim of the conducted empirical research, concerning the hierarchy of values by people practicing martial arts, was the statement of perceiving the most important values of their lives. Study aim was also indicating the most important values which influence the lives of the practitioners of Far Eastern martial arts and combat sports depending on the variety practiced.

Material and methods

The diagnostic survey has been used including *Value Survey* by Rokeach (18 categories in both groups of individual and social values) and the respondents were asked to scale them [Brzozowski 1989]. 571 questionnaires have been collected from people practicing 20 varieties of martial arts and combat sports in the Podkarpacie region (south-eastern region of Poland). The results have been elaborated with the use of statistical analysis (the SPSS software) and interpreted in the light of the humanist theory of Far Eastern martial arts.

Results

The representatives of combat sports made other choices and evaluations of values than those who practices non-competitive martial arts. Contestants more often chose pleasure, social acceptance, independence and the ability to forgive while the adepts of the original ways of martial arts appreciated beauty, love and salvation more. Generally speaking people oriented to autotellic values of FEMA more often choose and evaluate higher features with essential moral-social significance than practitioners oriented instrumentally.

Different are axiological references and attitude to spirituality of people practicing for the fight itself and technical skills and those who seek her certain depth and higher values (realization of needs of a higher rank). The most often respondents who train non-competitive martial arts highly value salvation (40.4%). It is similar in case of *jūjutsu* trainees (it is more a martial art than a combat sport – only the few take part in rivalry). Thus. in the reality of the studied region of Poland for the practitioners of the original martial arts spirituality of the psychophysical practice of these FEMA is not connected with Buddhism or Taoism but with Christianity. The representatives of combat sports are more neutral in this respect.

Conclusions

We interpret the results from the perspective of the theory of Far Eastern martial arts taking into consideration the output of researchers studying the problems of values and psychology, sociology and theory of sport (combat sports) [Cynarski 2004; Kalina 2000; Sterkowicz 2000; Marczuk 1988; Jankowski, Krawczyk 1997; Karolczak-Biernacka 1999]. The evaluations of above-mentioned scientists of the issue of values brought by competitive sport are ambiguous. ‘The moral ways’ of self-realizational martial arts are appreciated more [Obodyński, Cynarski 2003a, b; Litwiniuk, Cynarski 2003].

The most popular in the Podkarpacie province are originating from ancient martial arts confronting contact and forceful combat sports – karate (contact varieties) and *jūdō*. Thus, the ascetic pattern has not been statistically confirmed in the researched population. However, on the other hand is not very popular among the FEMA practitioners. The most common motive for doing FEMA, popular especially among the beginners, is learning self-defense.

The youth who do *jūdō* (a combat sport) professionally in their choices of values most often values pleasure, social acceptance, independence and the ability to forgive than it happens in case of non-competitive ways of martial arts. The latter appreciate beauty and love ('loving') more. The fans of less forceful more perfectionist FEMA treat doing the art less instrumentally searching for personal perfection on their 'way of the warrior', appreciating especially family security, wisdom, inner harmony, honesty and politeness.

Axiological choices and the attitude towards spirituality in case of people practicing the art for art's sake, for technical skills and sport as well as those who search here for certain depth and higher values of the 'moral way' are different. The people of martial arts in Podkarpacie declare attachment to the *budō* ethos and religious (Christian) values.

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