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Martial Arts Anthropology for Sport Pedagogy and Physical Education

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Abstract

The aim of this paper is to discuss the subject as well as the problem of corporeality and spirituality in the anthropology of martial arts. The authors attempt to show the vision of a new psychophysical education on the way of martial arts and the taking of personal patterns here. Analyses are made in the perspective of the holistic pedagogy and humanistic theory of martial arts.

Qualitative methods, such as studying literature, direct interview and long-term participant observation were used. The authors wish to begin with the concept of corporeality as it is found in the available literature on the subject. The first author has been active in an environment of martial arts for over 30 years. Interviews and discussions were conducted with 9 martial arts masters of the highest rank.

Results and conclusions. Psychophysical system of self-realization is an educational programme - a way which relates to spiritual development through physical and mental exercise, according to teaching by a particular master-teacher. Within the context of martial arts being used as a psycho-educational form of education, the body fulfills, above all, the role of a tool to be used on the way towards enlightenment and wisdom. It is utilized specifically in spiritual progress. Improving one’s physical abilities is therefore an ascetic journey of physical perfectionism and technical accomplishment all towards achieving spiritual mastery. In some cases, spiritual development is described in terms of energy (qi, ki) and connected with the capacity of one’s health.

Traditional understanding of martial arts is often mixed with combat sports or systems of meditation are numbered among movement forms. The opportunity to avoid similar mistakes is to adopt a theoretical perspective of the anthropology of

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psychophysical progress. Paradigm of systematic approach and integral outlook on the human allow for understanding of the sense of being involved in ascetic and psychophysical practices.

Utilitarian values of some martial arts causes, that the martial arts are very useful for PE curriculum. Falls and other exercises, elements of self defence techniques are beneficial for both for more safe teaching and future safe life.

**Keywords:**
martial arts, human body, patterns and values, psychophysical progress, education

**Introduction - a literature review**

Anthropological research on martial arts attempts to explain the place and meaning as well as the significance and value of humans practicing the various psychophysical forms of East Asian martial arts. Therefore, emphasis must be placed on the numerous varieties of martial arts and the resulting examples and cultural values found therein. Through such a perspective can corporeality’s in connection with spirituality place and importance be examined.

Non-ideologically determined physical exercise, or sport for all [Eichberg 2010] has been practiced from the beginning of civilization to today for pleasure, splendor, emotion and other themes. Nonetheless, a lifestyle based on entertainment, leisure, appearance and the consumption of specific services has now become, in a way, an enforced standard of living. This is in part of an era of cultural globalization, which through the media, imposes specific paradigms of behavior and conduct consistent with the dominant ideology of postmodernity (liberal and progressive). A pop culture lifestyle is especially disseminated through television and lifestyle magazines [Rymarczyk 2008].

Malacrida and Low [2009] summarize in their book the sociology of the body, as well as the sociology of health and illness, elements of social theory on the concepts of the body and the ideology of “gender”. Here, such an outlook is dominated by a feminist perspective and extrapolates its interpretations as such. The content is fairly consistent with what is found in other new books [cf. Grogan 2008; Weis, Gugutzer 2008]. The impact of popular ideology on the
current dominant theories found in cultural academia and in the different subjects of the humanities is clearly visible [cf. Cynarski, Obodyński 2011a].

The religious, Christian model applied within the framework of corporeality is less prevalent. However, analysis on this subject can be found. Here, attention is drawn to the dangers of **reducing human self-consciousness to corporeality** [Brungs, Postiglione 2001]. Pawlucki [2003] named the reduction of human as corporealism, which stands opposed to the idea of personalizing pedagogy in both sport and health. Bodily exercise, which lacks a deeper moral meaning, does not establish humanistic knowledge and wisdom, which is exactly something that should be conveyed by its instructors. It is in this way that a religious facet of corporeality is manifested, where “the human body is an ideal meeting place for theology and science because it displays the fullest spectrum of the manifold wisdom of God” [Van der Meer 2001, p. 39].

The **humanistic-oriented sociology of physical culture**, when analyzing issues concerned about the body as a social fact, takes into account the religious characteristics of the body, its symbolic elements as well as the problems with controlling the body, such as in covering or exposing it, situational behavior, socially accepted forms in presenting the body as well as physiological responses (yawning, sneezing, etc.) [Krawczyk 1995].

These concepts and analysis trends are concerned with the numerous forms of physical exercise, especially in sports and recreation. As such, they also relate to martial arts and the practitioners of such psychophysical forms of self-improvement. However, analysis of the corporeality found in martial arts requires special consideration, as it is different from other forms of physical exercise due to the values, objectives and methods used.

As indicated by researchers of Asian philosophy, the aspect of physical fitness as a virtue in the ethical canon of warriors [Szymańska, Trzciński 1994] or as a bond between ethics and aesthetics, as in Zen Buddhist tradition, is just a fragment of what the way in martial arts entail. Such a way involves various systems of psychophysical training, from the meditative-religious tradition of martial arts (in Japanese *bujutsu*) to the way of the warrior (*budo*), which was concluded long ago from the fieldwork and observations of Michael Maliszewski [1992, 1996] from...
the Chicago School. According to this author, a complete approach to the issue at hand calls for the adoption of, from a research perspective, an anthropological study of psychophysical progress [Cynarski 2000].

Therefore the “way” (progress) of martial arts can be defined as follows: the way of martial arts (Japanese ぶどう) is various forms of physical, or to be more precise, psychophysical, instruction, which on the basis of the tradition of the warrior’s code and in training fighting techniques, leads to psychophysical mastery and self-fulfillment. At the same time these are processes of education and positive asceticism. Positive asceticism combines bodily exercise with conscious self-discipline; it focuses on moral and spiritual progress. “Both yoga and Asian martial arts provide a prescription in achieving spiritual progress through using the proper form of implementation. The philosophy of Asian countries is almost identical to religious practices through the expression of body movement and active self-expression in a variety of ways. It is a manifestation of ancient Asian thought and spiritual culture which holds that spiritual development is closely connected with exercise of the body” [Cynarski 2004, p. 148]. The difficulty of clearly classifying martial arts within the sphere of physical culture stems from the necessity in understanding it holistically. It is a discipline on the outskirts of psychophysical culture, based on tradition, where there is no clear division between what is spiritual or physical. Corporeality in the anthropology of psychophysical progress in the spirit of the new systematic paradigm between man, culture and society, we perceive human psychophysicality as something too comprehensive, with its higher-order needs, goals and aspirations, as well as in its spiritual development. This kind of perspective is founded upon the basics created for studying the cultural phenomenon of martial arts theory, a humanist theory of martial arts and of adequate anthropology [Kiyota, Kinoshita 1990; Cynarski 2000, 2004; Obodyński 2008]. Martial arts anthropology is a form of anthropology of psychophysical progress, similar to the social philosophical concepts of Erich Fromm [1989] and his idea on the creation of a new science on man.

Martial arts anthropology does not apply to combat sports, in which competitive domination has replaced the tenant of finding a moral way towards self-improvement (transgression, transcendence). There are
schools and systems (educational programs) that combine the way of martial arts with sport, too. However, many experts point to a discrepancy between the purposes of sport and martial arts [cf. Kiyota, Kinoshita 1990; Kim, Bäck 2000].

The specificity of Asian physical culture determines its ascetic qualities. Asceticism must be understood here as a way of observing ethical principles and in practicing psychophysical exercises with the goal of, above all, spiritual development. Physical perfection enables or allows one to achieve spiritual mastery [Szymańska, Trzciński 1994].

Despite the different philosophical conditions (ontological assumptions) of Indian yoga and Chinese Taoism, both have developed similar psychophysical practices, in which meditative, breathing, static and dynamic exercises are used to strengthen the body and in finding a state of inner harmony and liberation or sanctification. The ascetic principles between Chinese kung-fu and Zen Buddhism are also similar [Obodyński, Cynarski 2003]. A similar understanding between the path of meditation and psychophysical training was found in the works of a pair of Korean-American interpreters of martial arts philosophy, Daeshik Kim and Alan Back. Although they write on the ethics of martial arts, they do not explicitly differentiate corporeality nor do they emphasize its role. “The way to go” is a way of practice, and therefore one of exercise, fighting, compliance with the set rules, etc., but the body and corporeality are not particularly exposed here [cf. Kim, Bäck 2000].

It is debatable whether this is indeed philosophy, or simply philosophizing. Nonetheless, a conversation on this subject could be expounded through the use of practical biosophy (as understood by Fromm [1989]), which is a wisdom of life attained by the masters of different philosophical beliefs. To what extent is Asian biosophy original, as exemplified in Chinese and other East Asian martial arts? “The way of kung-fu is, contrary to our belief, something which we would not find in the spiritual history of Europe. The ideal of self-improvement, striving for excellence, was already known in the philosophy of the ancient Greeks. Both the Greeks and Romans, like the Chinese, valued the art of living wisely and well, and in resisting evil. They understood the value of focusing on one goal, no matter how simple it may be. They noticed that in human development, the pursuit of a goal may be more important than in attaining it” [Szostkiewicz 2003]. However, it seems that the
metaphysical understanding of sport and, in particular, the spiritual improvement of oneself in conjunction with physical exercise has become totally lost in Western culture [cf. Zowisło 2000; Cynarski, Obodyński 2011b].

The psychophysical customs of East Asian martial art systems also confront the so-called mind-body problem. The experience of uniting one’s own body, mind and spirit, resulting from the specific practice of biosophy (the philosophy of life, or wisdom of life) points to a holistic anthropological paradigm. Philosophical wisdom, including Eastern philosophies, is more practically oriented and less theorized than academic philosophy. Experience from bodily practice, in other words within the field of physical culture, allows for better understanding the rational and intuitive as well as natural and cultural, somatic and spiritual aspects of humanity. A system without values, morals, ontological and teleological analysis would be incomplete. The Delphi oracle’s statement of “know thyself”, invoked by Socrates and Goethe, is especially close to the ideas of Taoism and Shinto, which co-created the philosophical context found in samurai imagination. Similarly, the Stoic’s “ataraxia”, a higher state of harmony with nature, is close to the Taoist concepts of balance, such as in yin-yang and of “wu-wei”, of knowing when not to upset a state of harmony.

The models, values as well as dimensions of martial arts

The general references proposed by Krawczyk [1995] on the models of Western somatic culture and to the actual Asian martial arts practiced in Europe can be presented as follows:

1. The aesthetic model, which contributed to the dominant contemporary ideal of harmony, strength and physical fitness in the aesthetic canons of beauty of the body, sporting trends and a lifestyle of sport. The aesthetic values of martial arts are one of the themes of interest by not only athletes but also the organizers of large events and of filmmakers in the martial arts genre. This raises a digression that the harmonious build of those engaged in various universal forms of martial arts simply look better than the representatives of other sports.

2. The hedonistic model, related to (in this context) to kinetic experiences. Here, kinetic movement is treated as source of recreation,
and this is the motivation of many to take part in martial arts. A European does not need to practice martial arts with any religious solemnity or to combine his training with meditative focus or experience any religious rituals. Nevertheless, there does appear a kind of “samurai spirit” that is found in practicing martial arts not just for happiness and entertainment, but for self-improvement.

3. The ascetic model, which originally meant a depreciation of the body and bodily needs. It currently functions in the ideologies of self-realizing psychophysical systems (the modern teachings of the Catholic Church, religious decrees, the philosophy of martial arts, especially the Japanese understanding of budo etc., with its high demands in ethics and self-discipline) which are contrasted to the consumerism of rich, Western societies. The asceticism of budo came from the soteriology of Zen Buddhism, which became an ideology behind many Japanese martial arts. Budo is essentially a “spiritual way”, through which the practice of physical exercise derived from the tradition of Buddhist and Taoist monasteries and Zen meditation allow one to achieve an internal (psychophysical) sense of unity and harmony of the macrocosm. Overcoming one’s own weakness (the main slogan found in kаратэ) and the mystical components are what constitute the origins of martial arts from the Far East.

4. The hygienic model, which realizes existential and utilitarian objectives, was disseminated largely due to the work of educational and health services. It is associated with preventive health care and the development of physical fitness in youth.

One of the physical education and health systems is, for example, jujutsu, popularized in Poland and in Europe since the early twentieth century. Currently jūdō, karate, kendō and aikidō are part of school programs not just in Japan. They foster an integration of the body and mind by improving concentration, motor coordination and improve the overall condition of the body, which develops the so-called positive health potential.

5. The fitness model continues chivalry and military traditions. Today it seems to be useful especially for the armed forces and as an idea compensating the civilization phenomenon of a lack of physical fitness and exercise, causing overall atrophy and a number of lifestyle diseases. Asian military tradition in martial arts is also a valuable part of cultural
heritage which is quite widely used in the army, police and other uniformed services.

6. The agonist model, which affirms the category of bravery, expressed in fighting and sport competition. Agonistic behavior was originally limited to a social class, one of aristocratic sport. Together with the ideas of purely amateur sport and the principles of fair play, this model created the canon found in contemporary axiological sport.

Asian martial arts accept in a large part the concept of international competition and often take on the ideas of Olympism. However, some martial art schools and organization strongly reject the paradigm of sports rivalry. The variety found in martial arts finds that they are practiced for health, self-defense, self-expression, self-fulfillment, sport, recreation, for improving one’s character or for rehabilitation. Its students find in it a fragment of the rich culture of the Far East, one of physical exercise combined with a spiritual ritual, a code of ethics, the religious and philosophical or even ideological practices of the various schools of martial arts, their traditional medicine and the teaching language used by its teachers. This broad cultural context requires a particular system in order to distinguish it in matters of perception as well as in its research possibilities.

The self-realization model, in the context of one’s own corporeality and the self-consciousness of one’s identification, is a part of the concept of the evolution of sports culture in relation to the systems of social order and the main motivation for its participants as well as the more general concept of the “anthropology of spiritual progress” found in human psychology. It is a manifestation perceived by postindustrial society and postmodern culture while at the same time one that is psychophysical and of health (health understood in a holistic context) and consistent with the value-objectives (categorized by Merton) and “self-realization” motives and for “broadly defined health”. Far Eastern concepts of psychophysical education are a part of, or are, in health and psychophysical culture and in the lifestyle of self-realization, an active lifestyle that is creator of post-industrial and postmodern societies.

This model can be described as an ascetic psychocultural model, as human activity is specifically directed here in moral and spiritual development. Positive asceticism is the practice of physical exercise,
where the strive for perfection is the only vehicle of physical progress in the highly ethical, humanist way of humanity. This model is apparently now featured in Far Eastern psychophysical customs, such as yoga, meditation methods, qigong, taiji quan, as well as in the way of martial arts (budo). Its aspects are divided here differently, from health to education and utilitarian motives.

The ascetic aspect and shūgyō are concerned about the body as an instrument of introspection and self-discovery, one of experience and the study of martial arts through their practice, in order to overcome pain and weakness. The ethical and ascetic way of the warrior is similar to religious practices. It combines the trainings of the body, spirit and mind; it builds utilitarian skills and allows for spiritual development. It motives are different than those in sport. The process of learning its ways (in Japanese shūgyō) is through active, physical or rather psychophysical, participation. Shūgyō, within the field of budo, can also be: 1. Bodily exercise, as a form of positive asceticism (improving the body for moral and spiritual advancement); 2. The process of learning and the practical teaching of the system of a particular form of martial arts; 3. The epistemological method used, dependent on the possibility of scientifically interpreting the psychophysical problems of this kind. Epistemology is used here in the sense of it being a way of learning martial arts and of self-discovery, used in the study methodology of martial arts [Cynarski 2004]. Here, the way of learning is done through exercising one’s body.

The educational aspect of martial arts was especially stressed by Jigorō Kanō. According to this educator, corporeality is supposed to be one of means of education [Shimizu 2008]. Naturally, it is to be used in conjunction with education, morality, and cultural tradition. An unusual value in the psychophysical education of budo stems just from this fact, that martial art schools implement an educational system and not just technical training (fighting skills).

The utilitarian value of martial arts is one that martial arts theorists focus on [Kalina 2000; Reguli 2004; Figueiredo 2009a]. They emphasize the use of the body in fighting, as a main instrument, as a weapon, tool or method of fighting. It is this unique theme, the effectiveness of martial arts techniques, which was one of the main causes of its global popularity. However, can their description
correspond to a more external word, one either more physical or technical? The way of martial arts is more in teaching character and a specific way of life, a combination of dialogue and life encounters, as defined by Martin Buber, especially between the student and the teacher.

It is a process of personal growth and in the learning about the culture heritage of ancient masters (as a specific institution of military tradition). This particular cultural aspect appears to be more important for the Japanese in promoting their own national tradition, and in the exporting and selling abroad of the noble messages of their forefathers.

Does the modern form of martial arts, as practiced throughout the world and as a result of centuries of evolution, owe its popularity only to its ability in perfecting fighting techniques? Or could there be something else? Undoubtedly, many people are interested in just the fighting aspect and the effectiveness of self-defense of the many subsystems of martial arts, or in other words, the technical-tactical tidbits packed into a crash courses on martial arts.

For these people, the utilitarian value of these forms of martial is backed by the goal and motivation of exercise. However, in the traditionally-oriented ways of martial arts there is a process of evolution in the objectives and methods of its participants, where psychophysical exercise is increasingly used to attain a wider form of perfectionism. Changing its military objective into one that is “non-military” leads to a modification of the methods and preferred training used in its teaching techniques [Obodyński, Cynarski 2006].

The cultural tradition and the richness of movement, the aura of mystery and exoticism, the imagery of martial art masters battling against archetypal heroes, these are the modern day myths that the media and numerous other sources propagate which resulted in the globally popular phenomenon of martial arts.

The global popularity aspect gained, thanks to the democratization and commercialization of its culture, a lot through the culture of the body, as we would have said for Eichberg [2010]. The elite form of ancient martial arts has gone under the process of globalization, wherein human corporeality is found in all the continents, races and religions of the world, of which all can experience this form of ancient practical knowledge. This kind of phenomenological analysis is also found in those countries where martial arts are emerging.
The health aspect comes from the presence of medical knowledge within the content of the educational school systems within traditionally oriented forms of organization. Martial arts are not only a way to defend the body (self-defense) but also a way of strengthening the body, in overall wellness, as well as it in having preventive and therapeutic effects [Cynarski, Litwiniuk 2001]. They provide a high level of overall fitness as well as develop the positive health potential of the body. The motivation for doing such more often comes from its effects on the body and psychophysical health than from moral or spiritual improvement factors. Training for health and for self-improvement and not for the occasional feeling of satisfaction, or in attaining self-defense skills, improving concentration, or emotional self-control etc., results from an appropriate level of knowledge in the field of physical culture (exercise and sports). The popularity of this kind of psycho-cultural form also comes from the growing needs of self-realization as found in the populations of more developed countries.

It is not irrelevant to today’s openness in cultural dialogue and in the reaping of valuable non-European cultural patterns that led being carried out by a fairly large group of researchers (beginning with Eliade) in a form of long-standing cultural dialogue. On the other hand, a certain problem may be the occurrence of axiological chaos (a confusion of different traditions, values and negative values). The former elite educational systems have, as mentioned before, come under the process of democratization and commercialization, sometimes to extreme forms [Cotter, Henley 1994]. In addition, some forms have become politicized [Alter 1994].

Extreme commercialization, linked together with mass culture, has caused degradation in the axiological potential in the way of martial arts and other forms of psychophysical improvement. Martial arts are brought down to the level of purely brutal fighting (in film, fights in cages, etc.) [Cynarski 2010a] or are presented as magic rituals, whose exotic packaging is helpful in only selling it as a product. Undeniably, the ritual aspect accompanied martial arts from its beginnings, as in the case
of sumō. However, today these rituals and forms of magic are no longer important.

Continuing, the realization model, which binds physical progress with auto-creation objectives, is the least noticeable in media presentations. The trends that result from either its exotic nature or from its extreme commercialization end up in losing martial arts’ deeper meaning. Nonetheless, self-identification through corporeality is in this case particularly noteworthy. Physical exercises help its practitioner in better understanding his own self and in the everyday individual processes of aspiration in fighting against one’s own weaknesses.

Moral base for educational system

How researchers from the Nippon Budōkan Foundation explain the philosophy of budō? “Budō, the martial ways of Japan, have their origins in the tradition of bushido – the way of the warrior. Budō is a time-honoured form of physical culture comprising of jūdō, kendō, kyūdō, sumō, karatedō, aikidō, shōrinji kenpō, naginata and jūkendō. Practitioners study the skills while striving to unify mind, technique and body, develop his or her character; enhance their sense of morality; and to cultivate a respectful and courteous demeanour. Practised steadfastly, these admirable traits become intrinsic to the character of the practitioner. The budō arts serve as a path to self-perfection. This elevation of the human spirit will contribute to social prosperity and harmony, and ultimately, benefit the people of the world” [Matsunaga et al. 2009, p. 16].

Some combat sports, as judo, taekwondo or karate, are created on the basis of martial arts tradition. Here is the process of sportisation or sportification [Matsunaga et al. 2009, p. 32] of budō arts. In general, the institutional development of martial arts can be observed in two stages:

1) The consolidation of certain treatments (e.g. teaching) - the creation of appropriate institutions;
2) Modification of that procedure - the process of institutional change.
Only minority of *budō* students wish to be champion in combat sports. Majority practice martial arts for self defence (safety) or other values [Hartl, Faber, Bögle 1989].

Dan degrees are generally not for sports achievements, yet. Dan degrees are for technical and above-technical, also moral or spiritual mastery. Grades *kyū* (students degrees) and *dan* in Japan, this institutionalization of teaching martial arts is probably the most advanced. As indicated by Matsunaga Hikaru and his colleagues at the Nippon Budōkan [2009, p. 202], the system degrees of dan in the martial arts has had a fairly long tradition. In 1883 J. Kanō was awarded a degree 1 dan with the right to give black belt to his best students - T. Tomita and S. Saigō. In 1917 DNBK introduced a system of master degrees in the scale of 1-10 dan. In 1902, 'shogo' licences (*hanshi* and *kyoshi*) were formalized in DNBK – the Dai-Nippon Butoku-Kai. The license *rensbi* [Matsunaga et al. 2009, p. 260] has been formalized since 1934 - Renowned master-teacher is the *hanshi* or *sōke*, the legal successor of the school. *Renshi* and *kyoshi* are licenses and titles of lower rank, but generally awarded after obtaining the highest degree of technical dan (for which you need to pass the exam). The requirements for the first *dan* grade are often divided into students' grades 5-10 *kyū*.

DNBK - Japanese Association (in favour of) Knightly Virtues, has been functioning there for over 100 years. Teaching and research of martial arts are run at International Budō University in Katsuura, Kokushikan University, Tama, Tokai University in Hiratsuka, Nippon Sport Science University, Fukazawa, Chukyo University, Toyota, Tenri University, Tenri, and the University of Tsukuba. Specialised scientific societies as well as Japanese Academy of Budō and Japanese Budō Association have been conducting research there. And the knightly virtues of traditional martial arts are interesting not only for Japanese researcher [cf. Kalina 1997; Cynarski 2004; Maroteaux 2007; Uozumi, Bennett 2010].

The moral and spiritual maturity are awaiting before a promotion for higher degrees and titles. Dan Committees in many organisations use such system of moral control connected instructors, particularly owners of black belts. The spiritual dimension of the way (Warrior Way) means, that fighting and winning are not only or most important aim [Maliszewski 1996; Sieber, Cynarski, Litwiniuk 2007].
Internalization of ethical principles of philosophies of martial arts in the environment of practitioners, lifestyles of the students and instructors; the researchers conduct studies on the cases of outstanding martial art masters. There have also been the investigations which approach martial arts and combat sports from historical and sociological perspective as well as in the aspect of sociology and pedagogy [Szajna 2009; Słopecki 2010]. The internalisation of moral values causes choosing of suitable style of life [Donohue 1994; Cynarski, Yu 2011].

The humanist theory of martial arts (HTMA) provides, according to anthropology of psychophysical progress, a wide outlook on the phenomenon of psychophysical practices and human who practices martial arts. From this standpoint, the Warrior Way means transgressing your own limits through continuous effort of working with yourself; it is a moral way, improving personality traits and character through fighting with weaknesses and the most difficult of fights [Sieber, Cynarski, Litwiniuk 2007]. If it is also in line with the Heaven’s Way and leads to learning the Absolute, one can also mention its transcendent dimension. This concept does not have to concern only the domain of East Asian martial arts since it is combined with a more universal knight and soldier ethos.

Teaching of fighting arts and education through martial arts

Fighting arts, also combat sports, martial arts and their subsystems, are very rich area for pedagogy, because some of them are specific educational systems. Other are more or less useful for physical and moral education.

Researchers, who are experts of martial arts, accent the excellent impact of the traditional ways for positive development of personality. They formulate many proposals for application this kind of physical culture in physical education curriculum [cf. Pretto, Stenlund 1989; Kalina et al. 2003; Warchol 2003; Winkle, Ozmun 2003; Reguli, Durech, Vit 2007; Figueiredo 2009b; Yu 2009; Cynarski 2010b; Warchol, Cynarski 2011].

Safe falls and security e.g. by throwing techniques seem to be the most important for safe teaching elements of a martial art in
lessons of physical education. It is necessary for safety in teaching, and – later – for safety of life. Falls are as necessary, as swimming. And competences in self defence are sometimes decided on life.

What falls, from what fighting art? Falls are in programmes of many martial arts and combat sports. Probably the best techniques gives traditional jūjutsu, which are better thanks utilitarian values. The following arguments decide about recommending jūjutsu for the physical education curriculum in schools. There are: 1) historical aspects (jūjutsu is the root for judo, aikidō and other, modern fighting arts); 2) the utilitarian value (the real usefulness in self defence); 3) great variety of teaching programmes of old schools and some contemporary organizations); 4) greater educational values of this martial art. Moreover, apart from the techniques of falling during the lessons of PE it is worth to use such elements of this old Japanese martial art as hōjō undō (introductory exercises), concentrating and breathing exercises [see: Cynarski, Momola 2007; Cynarski 2009a].

Education through martial arts has a long tradition in the countries of East and South-East Asia. Also in Western countries there are appearing more frequently indications of legitimacy of applying martial arts (or only selected elements) to school physical education and physical recreation. It concerns for example: judo, taekwondo, taijī quan or martial arts in general.

The educational programme of upbringing through martial arts of Idōkan Poland Association (IPA) was introduced for the first time in 1997 at a scientific conference entitled Physical education of children and youth in Biała Podlaska and it was also published. At that time it was pointed out that the programme fulfills the assumptions formulated many years before by Maciej Demel [1973], which referred to designing theory and practice of physical education. It was stated then that martial arts can complement school physical education.

The ways of martial arts as the ways of non-aggression, psycho-physical and moral self-improvement serve well for the idea of physical, health, ecological and patriotic education. Physical health and inner harmony are favourable for a friendly relation towards nature, even when there are omitted philosophical and ethical justifications of respect for all living creatures and life. It has a similar influence on human relations. Martial arts have still been serving greatly the idea of ‘protecting all life
forms’, promoting and multiplying a positive potential of health. They have a meaningful feature as a catalyst of building a state of harmony that is a factor improving health – also the social one.

The experience of teachers and practitioners of martial arts, rules and traditions of schools of individual methods as well as the subject literature show a versatile treatment of human education (accompanied by significant humanistic values) in the systems of Far Eastern martial arts. The Far Eastern pattern of physical and health education, enriched by the experience of the Idōkan experts can be a cooperation model of the peace and ecology paradigm of culture life in the future.

Discussion


The state of Polish social research on the phenomenon of martial arts was discussed by the author of the present study in plenary papers presented in conferences in Chengdu (China), Viseu (Portugal) and Pensacola (USA) in 2009 [cf. Cieszkowski, Sieber 2006; Cynarski 2009b]. And the pedagogical application of combat sports and martial arts are indicated by many authors [cf. Kalina 1997; Warchol 2003; Warchol, Cynarski 2011].

Other authors (von Saldern, Lu, Michaelson, Ronnenberg, Walsh, Linden et al.) general agree, that martial arts should be taught in physical education classes. Some of them wish to change the old system of physical education curriculum. Changing schools in a changing society should use in education the new forms of physical or psycho-physical culture. Martial arts are the best example of the new, alternative forms [cf. Hendry 1986; Pretto, Stenlund 1989; Cynarski 2005; Hyun-ju Oh,
Hannon, Banks 2006; Lee 2009; Yu 2009]. Particularly, preferred are so-called *soft martial arts* [Wertz 1977, 1991; Moegling 2006; Lee 2009; Brown, Leledaki 2010].

There is formulated a personalistic approach for pedagogical reflection on fighting arts. It is connected with pedagogy of sport [Pawłucki 2003; Warchol, Cynarski 2011] and with Christian personalism. Of course, only moral values are similar [cf. Cynarski 2009a, 2010b].

**Summary and conclusions**

Psychophysical system of self-realization is an educational programme or a *way* which relates to spiritual development through physical and mental exercise, according to teaching by a particular master (*sensei*, *guru*) and in a particular lineage. This can include the way of martial arts, school of yoga or teaching of another form of psychophysical exercise taught by an actual master. For many reasons, these systems are interesting for social and cultural research.

In humanities of sport, mistakes and misunderstandings might arise about interpretation of psychophysical systems of self-realization. For example, traditional understanding of martial arts is mixed with combat sports or systems of meditation are numbered among movement forms. The opportunity to avoid similar mistakes is to adopt a theoretical perspective of the anthropology of psychophysical progress. Paradigm of systemic approach and integral outlook on the human allow for understanding of the sense of being involved in ascetic and psychophysical practices.

The way of martial arts, through a psychophysical educational system, has the body primarily used as a tool in the way to enlightenment and wisdom. It is especially useful in spiritual progress. Improving one’s physical skills is therefore an ascetic way, which through physical perfection and technical accomplishment, leads to spiritual mastery. In some cases, spiritual development, described in terms of energy, is associated with health potential. However, the motivation in this case comes from the body itself and from psychophysical health, not moral and spiritual improvement. The utilitarian value comes from the use of the body as a weapon. Connected with it is the fitness model, the
treating the body as an instrument, which is still historically significant and present in its modern-day form. Utilitarian values of some martial arts causes, that the martial arts (as jūjutsu) are very useful for physical education curriculum. Falls and other exercises, elements of self defence techniques are beneficial for both for more safe teaching and future safe life.

The desire in strengthening the body and in gaining useful skills does not, of course, preclude the pursuit of other objectives. Among the classifiable models found in somatic culture, the most original is the model of asceticism/self-realization. However, in the era of globalization and commercialization most areas of culture, misperception can stem from the models and polymorphic treatment of corporeality as found in arena of globally practiced martial arts.

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