

CULTURE

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Martial Arts in Physical Culture¹

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Key words: martial arts, theory of martial arts, physical culture, theory of physical culture, sport, physical education, leisure, rehabilitation

Abstract:

Aim. Our goal is to open a discussion on the place of martial arts in physical culture, and with reference to specific subjects (relationship to sport, physical education, physical rehabilitation, physical recreation and tourism).

Methods. This is a preliminary discussion of the issues: inspection and image recognition, realised from the perspective of The Humanistic Theory of Martial Arts, theory of physical culture and sociology of culture. SFE literature (content analysis) and a long-term experience of authors with the practice of various martial arts and combat sports are the methods.

Results. The study discusses a general relationship of martial arts to high culture (cultural heritage), physical culture, physical education, physical rehabilitation, sports culture, and leisure area (tourism and recreation).

Conclusions. Martial arts are part of physical culture, although they are not included in it entirely. Let us just look at their relationship to the individual components of physical culture. Martial arts are an expression of an active and dynamic lifestyle of today's society, which is a certain regularity on a global scale.

Introduction

The Humanistic Theory of Martial Arts (HTMA) includes the physical and psychological dimensions of individual martial arts originating from eastern Asia and other systems of psycho-physical practices, which means self-realization is to train of fighting skills or weapons training [Cynarski 2004, 2012a].

Martial arts, as part of culture, including ethos values, a group of technical skills and their teaching methodology, methods of psychophysical training as preparation for the fight (of war), etc. This applies to a variety of sports, sports practised today, but sport does not exhaust all the wealth of this area. They are in fact a number of utilitarian skills (combat, police, in terms of self-defence and martial arts) resulting from military traditions of various cultures [cf. Mol 2001; Sasaki 2009]. Sports military, like modern swimming with guns,

biathlon, throwing a grenade, shooting and so on, etc., are also derived from cultural traditions of military (*cultura militum*).

In particular, for example in the broad sense of warriors' culture - horse riding (Jap. *bajutsu*) is a traditional component of the training of a warrior riding skills are part of this culture [cf. Legienis, 1997; Yi Duk-moo, Park Je-ga 2000; Cynarski, Obodyński 2008; Cynarski, Skowron 2014]. Also in Europe horse riding, beside fencing was a component of chivalrous physical education. So these skills are utilitarian values of martial arts in their cultural traditions. Similarly, swimming, and especially swimming with weapons (Jap. tradition of the *suieijutsu*).

Our goal is to open a discussion on the place of martial arts in physical culture, and with reference to specific subjects (relationship to sport, physical education, physical rehabilitation, the area of leisure and tourism). It is also a preliminary discussion of the issues: inspection and image recognition, synthesizing the current state of knowledge, mainly from the perspective of Central Europe.

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1. Martial Arts and Physical Culture

Let us start with the definition and the relationship between the concepts of ‘martial arts’ and ‘physical culture’. The meaning of martial arts is described above. What, however, is “physical culture”? According to the Polish theory of physical culture and theory of physical education, “Physical culture is a collection of creations as tangible and intangible, in the field of care for the physical body and human functioning, recognized in it the values and patterns of behaviour that have been objectified, accepted and can be transmitted in a given community” [Osinski 2002: 33]. This definition follows from the general definition of culture: “Culture is the totality of the products of human activity (tangible and intangible) value and recognized in a society ways of conduct adopted in any collectivities, sent to other collectivities and the next generations” [Szczepanski 1963: 43-44]. Culture gives an identity to the community.

Well, martial arts, and especially oriented educational objectives “martial way”, do not fall entirely within the field of physical culture, as indicated by their philosophy and general theory [cf. Imamura, Nakazawa 1992; Kim, Bäck 2000; Maroteaux, Cynarski 2002-2003; Obodyński, Cynarski 2004; Baka 2008; Sasaki 2009; Cynarski 2013; Shishida, Flynn 2013]. They are part of the ingredients of high culture, cultural heritage (spiritual) of various countries and people. Numerous traditions of martial arts schools are manifestations of symbolic culture; for example, Chinese dragon dance in its various variants [cf. Tu Chuan-Fei, Green, Zheng Guo-Hua, Feng Qiang 2013].

Fig. 1 shows the wheel span components of physical culture in relation to martial arts. Martial

arts are shown here as the systems of psychophysical practices. Only a part of the concept of martial arts coincide with the area “physical culture”. The remaining part is already included in the areas of spiritual culture and national heritage.

As educational and self-realization systems, martial arts provide an interesting alternative to the various forms of sport and physical/movement recreation. The programmes of many martial arts schools also contain practical psychological and medical knowledge. In addition, teaching martial arts and systems derivatives within the scope of safety culture (individual self-defence, military training and counter-terrorism services, etc.)

The influence of warriors culture on physical culture reflects the genesis of sport and physical education. Born in Europe and the idea of the Olympic sport created through inspiration of the ancient Olympics and knight tournaments. Both the ethical principles (canon of fair play) and individual sports were created as a refresher fitness exercise of a warrior. In turn, physical education was primarily to improve a soldier in the era of already universal conscription and dissemination of education.

Especially in the army, but also in general education, countries such as Japan and Thailand there have introduced programmes of native elements of martial arts. For example in Japan for many years it has been *judo* and *kendo*. Because for centuries man had to be prepared to fight - both physically and mentally. These general and local socio-cultural conditions (including historical, political, economic ones) are included in social studies on physical culture [cf. Itkonen 2002].

Not only in Central and Eastern Europe can we find the definition of ‘martial arts’ using the

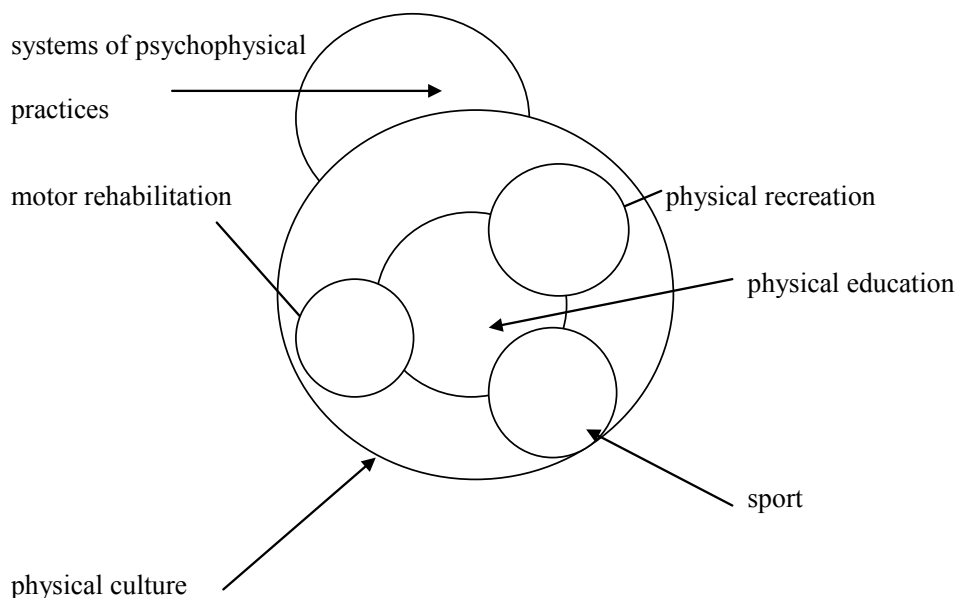


Figure 1. Physical education as a basic component of physical culture [source: Cynarski 2014]

concept of 'physical culture'. Experts from Nippon Budkan write on the philosophy of *Budō* in this way: "Budō, the martial ways of Japan, have their origins in the tradition of Bushidō – 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: 16].

A definition introducing the term martial arts in the *Encyclopedia Martial Arts of the World* is as follows: "Martial arts are considered to be systems that blend the physical components of combat with strategy, philosophy, tradition, or other features that distinguish them from pure physical reaction (in other words, a technique, armed or unarmed,

employed randomly or idiosyncratically would not be considered a martial art)." [Green 2010: xvi]

Sasaki shows on example Judo (fig. 2), that there are many values and applications of the martial art. It is similarly in many other examples of martial ways.

In particular, the ability to wield a cold steel aroused considerable social recognition. The weapon which is one of the areas of human material culture contributed to its increasing physical and mental fitness. It was used for military purposes, ceremonial, sacred, insignias, ceremonial and hunting ones. Its evolution favoured variety of fencing known as *palcaty* (Hungarian term stick). Permanent warfare and competition in fencing tournaments led to many forms of education chivalry. One of them, according to Jędrzej Kitowicz "From the description of manners during the reign of Augustus III", whips - appeared in Europe at the turn of the seventeenth and eighteenth century as part of the education of the nobility. In France they were known as *canne*, in England in the form of folk *quarterstaff* or knightly *back swords*. It is worth emphasizing that in Poland, the Education Commission recommended within the bodily exercises fighting with *palcaty*.

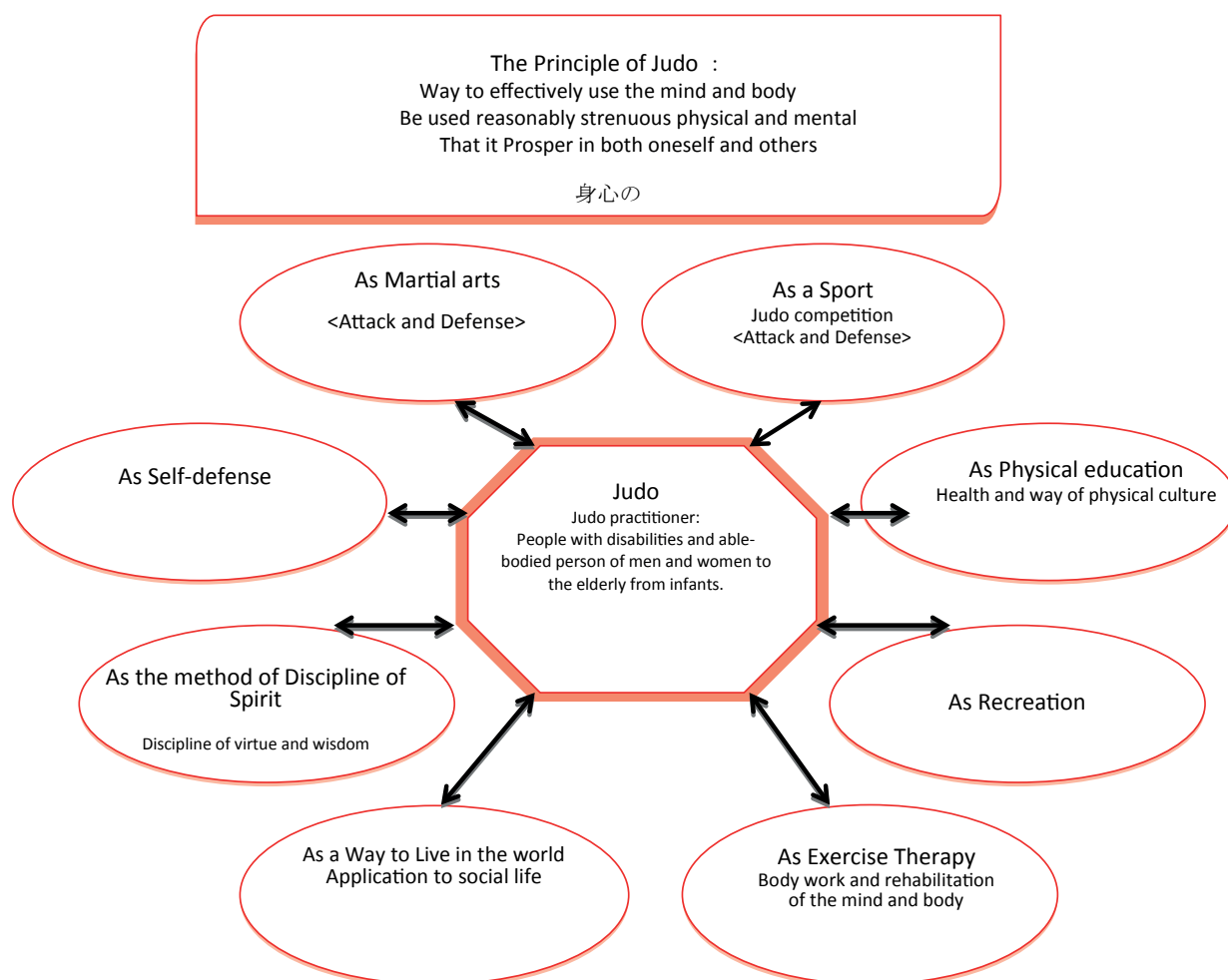


Figure 2. The concept of means value of Judo (by idea of Taketo Sasaki [2014])

In Polish literature we find the corresponding record for example. In the second book of "Pan Tadeusz" by Adam Mickiewicz: "Youth in the courtyard beat the *palcacy*." At a later time, this form of physical activity became more plebeian and included more broadly lower social strata. Fight with whips survived to the eighteenth century and nineteenth century after the loss of independence it was cultivated it in old Polish school education for fun.

The emergence of competition in the fight, using safe equipment mask, glove, flexible steel blade has led to a widespread attractive and modern form of fencing. The first organized associations that promote fencing, were Gymnastic Societies "Falcon".

A popular form of fighting in the military preparations in Eastern Europe were also wrestling. There were fights with own strength and strategy consisting of the position of the enemy on the ground. European wrestling could be used during the invasions of the Mongols, Tartars and Turks. At the turn of the 19th and 20th century, this discipline was introduced in the arena circuses touring as a form of entertainment to the delight of a large audience. Later, wrestling has become a form of competitive sports [Bronikowska 2013: 152-162].

2. In Physical Education

Martial arts are used in the process of physical education not only in the uniformed services, also, as mentioned before, the general teaching process. Specialists recognize the unique value of *jūdō*, *karate*, *taekwondo* and other traditional martial arts - both educational and utilitarian [cf. Jaskólski 2000; Jaskólski, Migasiewicz, Kurzawski 2008]. Specific 'Budo Pedagogy' [Wolters 2005; Wolters, Fußmann 2008; Słopecki, Cynarski 2009] is used even in resocialisation.

Pedagogy of martial arts shows a huge potential value, paid to physical culture through the arts, which in many cases create educational systems. This is an emphasis on the educational process not the same fight and effectiveness in the fight, but a greater degree of the "moral way" and forming a good man. Martial art becomes art in this way of life [cf. Cynarski, Obodyński, Cieszkowski 2007; Figueiredo *et al.* 2013; Cynarski 2014].

One of the many possible applications was developed in the 1990s in the "Idokan Poland 2000" programme, and then expanded in a published book *Selected issue of contemporary theory and methodology of physical education* [Cynarski 2011]. Here we find the implementation of the objectives of a holistic pedagogy [Szyszko-Bohusz 2014: 22] in conjunction with the implementation of the

curriculum *Idōkan Yōshin-ryū Budō* [Cynarski 2009] or its components tailored to the school physical education.

3. In Sport

We can understand martial arts as a part of sport or, especially, sport for all [Figueiredo *et al.* 2013]. In this sense, it can be equated with combat sports. So it would be then all forms of sport, rivalry or not, the fight directly or performance of 'imitative forms of movement' [Pańczyk, Cynarski 2006]. It is 'sport' in a broader understanding – as in area of sport sciences and oriental philosophy of sport [Obodyński, Cynarski 2004].

In a broad sense, sport contains a big part of "physical culture". Combat sports are a group of sports, in which sport competition is implemented. Other martial arts, where that competition is rejected, would be referred to herein as a form of 'sport for all' and 'sports for the whole life'.

In Japan today *Budō* (martial way) are called *kogeki* – combat sports. Martial arts, a term evocative of militarism, is unfashionable or even politically incorrect. However, in scientific reflection (area of martial arts science) these terms are sometimes used interchangeably.

In the phenomenon of sport itself, which in the twentieth century in the era of globalization has gained its global reach, sports of Asian origin have found their place. It has been a long time since judo and taekwondo have been recognised as an Olympic discipline. Very popular is karate, in different varieties: Okinawa style, Japanese, Chinese, Filipino, Indonesian, Vietnamese, and other styles. Sport competition, according to various conventions, already operates in a number of disciplines and competitions.

However, some martial artists consistently reject any sporting competition, emphasizing completely different goals of martial arts pathways.

4. In Physical Recreation

Anthropology of martial arts and the Humanistic Theory of Martial Arts give a possibility for explanation of the martial arts role in physical recreation [Cynarski, Obodyński, Cieszkowski 2007; Cynarski 2008].

We find a big potential of recreational values in traditional, complete systems of martial arts [Obodyński, Cynarski 2003], and in new combat/self-defence systems [cf. Słopecki 2013], too. A special values give us recreational training with

classical cold steel (*iaidō*, *kenjutsu*, *kobudō*), and *aikidō*, which is only a martial art and a form of recreational activity without any sports rivalry [cf. Litwiniuk, Cynarski 2003].

It is difficult to overestimate the social or physical significance of physical recreation, which is a factor in communication of people, education, integration, socialization, democratization or the resocialization [Bilinski, Grzywacz 2006: 458]. Martial arts are one of the best forms of recreation [Jeong Myung Gim 1998; Cynarski 2008]. In addition to the exceptional qualities of the sphere of physical culture, they provide the enculturation of the heritage and cultures of East Asia unparalleled team of educational values in other areas of physical culture. Especially classic martial arts at the same time provide excellent physical (for people of all ages and both sexes) and cultural recreation [Cynarski, Obodyński 2006].

Also these derivatives of warriors' cultures, as horse riding (cultivated both as recreational and tourist [Obodyński, Cynarski 2006]), recreational archery or shooting, are very popular forms of recreation: leisure activities, beneficial to health and pleasure.

5. In Rehabilitation

In September 2013 in Tsukuba judoists from the Japanese Academy of Budo showed activities of persons with disabilities – *jūdō* demonstration training for people with disabilities. In Japan these kind of activities are considered as therapeutic and students learn how to train *jūdō* with disabled people, so that these people not only can improve their form, but also find their joy in training and joint activities based on competition, adapted to the group to integrate and find the way to achieve the highest attainable physical activities for their physical fitness. People with varying degrees of physical and mental disability took part in the training. The passion with which the players, some with the help of a personal assistant, engage in these activities, showing spontaneous joy of successful falls and throws was noticeable [Cynarski, Kubala 2013].

The first of the authors had the opportunity to watch a similar to *jūdō* with disabilities activity in Genoa (Italy), during the 1st International Conference of IMACSSS 2012, performed by an Italian *jūdōka*. It was very similar.

Also Kontaro Matsui (International Budo University, Tsukuba) describes the use of *Budō* in rehabilitation [cf. Matsui *et al.* 2013a, b]. It turns out it is pretty effective. In a similar direction Sergio Raimondo's studies go. He led an experimental

group of elderly and disabled people practising *taiji quan*. It was only a pilot study.

The hippo therapy is, as it can be presumed, the method prescribed for various diseases, such as autism or cerebral palsy [Cynarski, Herbert, Śliz 2012]. And this method is close to the traditions of warriors, or even archetypal closeness of man and horse.

In the case of disability, where you cannot help in the recovery of efficiency, help for the disabled is to improve well-being, including a sense of personal safety and self-esteem. This may be conducive to acquire self-defence skills.

The blind or partially sighted are proposed such as activities as *Wing Chun kung-fu* [Szuszkiewicz, Maleta 2007], where the *chi-sao* exercises through contact forearms practitioner can sense the direction of motion of a person co-exercising, in real combat situation - the attacker. By controlling the arms or legs as the enemy, they are able to defend themselves in a dark room or being blind.

Sometimes it is difficult to tell the boundary between recreation, performance or rehabilitation. One of the masters of great practical experience shows that for people training individually, who are already feeling inside the effects of long-term feat of sports and exercise, numerous injuries and overloading is something on the border between recreational exercise and sports training (to measure current capabilities) [Cynarski 2009: 98-99].

Compounds of medicine and health culture is not limited to corrections or physiotherapy. There are also methods of resuscitation, taught in martial arts schools [Mol 2001: 23-24], herbal medicine, massage, relaxation and various methods of traditional medicine.

6. In Active Forms of Tourism

Only the active forms of tourism are a part of physical culture. One of this forms is 'martial arts tourism' [Green, Svinth 2003; Sieber, Cynarski, Litwiniuk 2007; Cynarski 2012b; cf. Cynarski, Kubala 2013]. So the 'martial arts tourism' is also the area of physical culture and one of the varieties of cultural tourism. It is, however, a form of physical culture, only if it occurs in the active practice of participants in tourism.

In case of departure for studies unrelated to the active practice of martial arts, we can talk about tourism of martial arts, which is not active tourism within the meaning of physical culture. Similar research or scientific considerations regarding martial arts cause the fact that such trips constitute the form of tourism related to science, congress,

education, self-realization, but outside the area of physical culture.

So it must be a trip for training, learning or teaching, demonstration or performance competitions, practical examination or other form of physical practice. Then this is the realization of a specific form of recreation / physical or sports, associated with this type of tourism.

7. As a contribution to the theory of physical culture - in its humanistic part

The presence of martial arts in culture can be seen on the border of cultural theory and the theory of physical culture, or on the basis of sub-disciplines such as sociology and anthropology of martial arts [Cynarski 2004, 2012a]. Normative recognition system, does not preclude the need for a holistic perspective on martial arts - as a socio-cultural phenomenon, specifically human - humanistic, anthropocentric. This approach enriches the more general theory of physical culture (and physical culture sciences), especially in the section of humanities .

The indicators of participation in culture are identified and analysed from perspective of the sociology of culture. The following indicators are highlighted: 1) A variety of systems, in which the company participates; 2) Multidirectional interests; 3) The frequency and intensity of contacts; 4) Daily or celebrating; 5) Planned and systematic; 6) The degree of activity and initiative; 7) The degree of orientation and the ability to select; 8) The degree of sophistication; 9) The degree of autonomy attributed to culture; 10) The degree of independence or imitation; 11) The presence or absence of a creative attitude (by A. Tyszka); and 1) The number and frequency of contacts; 2) Type of relations (systems of culture); 3) Themes contacts; 4) Effects (by A. Przećławska) [Golka 2008: 134-137].

Overall, in terms of collection, the variety and frequency of contacts with culture, understanding symbolism, skill assessment (evaluation) and choice. It is therefore a culture system - primary, institutional, media or "non-resident". The latter is indicated above as the example of the "martial arts tourism".

It is generally true also for physical culture and preservation of different forms of activity. Themes contacts can be instrumental or auto telic. Auto-telic treatment requires the internalization of certain values, and sports such as life-style of jujutsu. Effects can be: the awakening of needs, changes in the value system, the enrichment of personality, or sometimes a new interpretation of the social world.

According to the humanistic theory of martial arts, martial arts way is associated with the accepted way of life. Wojciech J. Cynarski proposed the following definition: "Lifestyle includes recurring characteristics and actions of individuals and groups who are their specific choice resulting from personal and social motives"². It is characterized by, among other things, leisure and cultural activity in the area of health, physical and environmental.

What is said about the results of other authors? Recreation and tourism are becoming the new, dominant forms of leisure and lifestyle element [cf. Legienis 1997; Bilinski, Grzywacz 2006; Grzywacz, Przydział 2009]. Postmodern society prefers an active and creative life. Health and physical fitness is not only fashion, but also socially expected duty [Itkonen 2002; Pańczyk, Cynarski 2006].

Martial arts fill the leisure area as exciting and rich axiologically (educational and utilitarian values) form of physical culture and, simultaneously, cultural heritage [cf. Gim Jeong Myung 1998]. Martial arts are an expression of an active lifestyle, dynamic, with attention to health and the environment [Cynarski, Yu Jong-Hoon in 2011; Zeng *et al.* 2013].

Conclusions

Martial arts are part of physical culture, although they are not included in it entirely. Similarly looks their relationship to physical education, sport, recreation and physical rehabilitation. They are an important part of these, but also a kind, unique socio-cultural phenomenon, involving a man and enriching multi-dimensionally. Martial arts are an expression of an active and dynamic lifestyle of today's society, which is a certain regularity on a global scale.

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Sztuki walki w kulturze fizycznej

Słowa kluczowe: sztuki walki, teoria sztuk walki, kultura fizyczna, teoria kultury fizycznej, sport, wychowanie fizyczne, czas wolny, rehabilitacja

Abstrakt

Cel naukowych poszukiwań. Celem autorów jest otwarcie dyskusji na temat miejsca sztuk walki w kulturze i w kulturze fizycznej, oraz w nawiązaniu do tematów szczegółowych (relacje do sportu, wychowania fizycznego, rehabilitacji ruchowej, rekreacji fizycznej i turystyki).

Metody. Jest to wstępne omówienie zagadnienia – ujęcie przeglądowe i pogładowe, zrealizowane z perspektywy Humanistycznej Teorii Sztuk Walki, teorii kultury fizycznej i socjologii kultury. Sięgnięto do literatury przedmiotu (analiza treści) i długoletnich doświadczeń własnych z praktyki różnych sztuk walki i sportów walki.

Wyniki. Omówiono ogólnie relacje sztuk walki do kultury wysokiej (dziedzictwa kulturowego), kultury fizycznej, wychowania fizycznego, rehabilitacji ruchowej, kultury sportowej i obszaru aktywności czasu wolnego (turystyka i rekreacja).

Wnioski. Sztuki walki są częścią składową kultury fizycznej, choć nie zawierają się w niej w całości. Podobnie wygląda to w ich relacji do poszczególnych składowych kultury fizycznej. Sztuki walki stają się wyrazem stylu życia aktywnego, dynamicznego dzisiejszych społeczeństw, co jest pewną prawidłowością w skali globalnej.