

PHILOSOPHY OF SPORT

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The Contribution of Martial Arts to Moral Development

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Abstract

Background. Martial arts are safe educational activities. An integral aspect of martial arts is the development of the participants' moral approach to the self and to others. However, not all contemporary martial arts clubs take moral cultivation as important, which diminishes their potential.

Problem and Aim. The paper presents various ways of cultivation of morality in the practice of martial arts.

Methods. We employ the philosophical method of logical argumentation and description of various moral strategies within martial arts, together with an analysis and discussion of relevant literature.

Results. The central aspects of moral development in the martial arts were considered in regard to the following themes: the ethos of the martial arts community; rules and Codes of Conduct as expressions of the martial arts community; martial arts etiquette; the importance of the example set by the teacher (Master); ways in which the acquisition of martial techniques can influence our moral development; the role of meditation in humanistic and moral education.

Conclusion. A better understanding of the cultivation of morality in martial arts makes it possible to identify and nurture those moral strategies and practices that make the martial arts a suitable and rich means of moral development and moral education.

Introduction

The cultivation of morality is an integral part of martial arts. Traditionally, martial arts take pride in exhibiting high moral values, and morality is an indivisible part of their educational aims¹. This is evidenced by their emphasis on fostering good manners and courtesy, and virtues such as civility, humility, modesty, chivalry, loyalty, courage and bravery, respect for the self, for the opponent, for the master, and possibly also for all sentient beings [see e.g. Nippon Budo Kyogikai 2004; Kano 2005; Cynarski 2014].

While moral cultivation is thus central to our conception of martial arts, not all contemporary martial arts teachers and clubs consider moral cultivation as an important aspect of the activity. Sometimes this is

caused by unsuccessful cultural transfer, in which the accepting culture does not understand its importance, or interprets it differently, or sees it as of minor importance [see also: Cynarski 2014: 6; 2018]. This lack of a sound moral basis may bring various types of moral problems into the practice of martial arts, such as for example the abuse of power by the teacher, the exploitation of practitioners or a generally abusive atmosphere. Some of these problems have been described in research articles, e.g. the ritual of belt whippings in Brazilian Jiu Jitsu [as described e.g. by Lawler 2015].

Whilst we should recognise, then, that the final outcome of martial arts cultivation lies in a combination of many factors [Vertonghen, Theeboom 2010], such as type of guidance, participants' characteristics and social context, it is important to highlight the structure of the activity itself, since it is an important shaping element within the process of education of the martial arts practitioners. The aim of this paper is to explore the various means of cultivation of morality in the practice of martial arts.

¹ This means not only that martial arts can be used extrinsically as a part of formal education, but also as a part of personal educational development.

Martial arts and their value for contemporary society

When talking about martial arts, it is first necessary to delineate what kind of activity they are, since there is terminological disagreement and confusion in this area. Sometimes the term 'martial arts' is used as an umbrella term for all martial and combat activities, and sometimes only for a specific subset of them. For the purpose of this paper, we shall use the term 'martial arts' in a narrow definition, meaning just one kind of martial activities² among many [as, for example, in: Holt 1996; Martinkova, Parry 2016]. The definition of each of the differentiated martial activities will be formulated on the basis of the purpose (or meaning) of the activity, which is one criterion among others to distinguish between them [Donohue, Taylor 1994]. The purpose of an activity shapes the way the activity is carried out as well as the preparation for it (in education and practice), giving it a specific character.

We define 'martial arts' as educational activities practised for the purpose of self-development, employing non-lethal combat through the acquisition of traditional and/or safetified martial techniques. As well as self-development in general, they emphasise moral improvement through adherence to moral principles, Codes of Conduct and virtuous practice. They often also draw upon selected ideas from philosophical, religious, spiritual or educational teachings, albeit presented in a simplified secular version. [Martinkova, Parry 2016; 2017b; see also: Johnson 2016] "In many cases the symbols and rules derive rather from the cultural traditions of the country of origin of the martial art, than directly from certain religious or philosophical systems" [Cynarski 2018: 20]. These characteristics differ from other kinds of combat that have a different purpose, such as, for example, close combat³, martial paths⁴,

² We use the term 'martial activities' as an umbrella term for various kinds of activities in which an individual uses martial techniques or modified (safetified) martial techniques with various purposes [Martinkova, Parry 2016]. We identify five major categories, including those mentioned in the next three notes, and also many minor categories.

³ 'Close combat' is pragmatic, efficient and therefore dangerous. Its main aim is to defeat opponents or to defend oneself from them [Martinkova, Vagner 2010; Martinkova, Parry 2016].

⁴ 'Martial paths' can also be called 'martial ways'. The term demarcates combat that is deeply interwoven with religious, educational and philosophical systems. An example of a martial path is the practice of martial techniques within the context of Zen Buddhism. The main meaning of the activity is 'awakening' or 'enlightenment' (*satori*). An example of this approach is described, for example, in Herrigel's famous book *Zen in the Art of Archery* [1953].

martial sports⁵ and others⁶ [for a discussion of the distinctions between various kinds of martial activities, see: Martinkova, Parry 2016].

While such distinctions were created beginning with the different kinds of combat identified in Japanese culture – partly inspired by Donohue [2005], who draws on Draeger [1973a; 1973b; 1974] – we can also find some of these modes of combat in the Euro-American cultural context, as well as in other cultures. Nevertheless, a classification of martial activities is not based on categories conditioned by a certain culture and so it is not a description of currently or historically existing kinds, but rather it offers different types of combat that are possible to be identified as meaningful given a certain criterion (in our case it is their purpose, but there are also other classifications based on different criteria, e.g. "physical attributes" (armed/unarmed, hard/soft), "functional classification" (potential damage/potential usefulness), "cultural classification" (e.g. country of origin) [Donohue, Taylor 1994: 14 ff.]). However, the fact that so many contemporary martial arts come from the Far East endows martial arts with certain specific strategies of moral education (*tokuiku*), which will be discussed in this paper [see also: Johnson 2016]. This may not be so visible in martial arts originating elsewhere, but since martial arts are supposed to be an educational activity, moral development should be an aim of any activity that calls itself a 'martial art'.

Historically, the development of martial arts flourished especially at the end of the 19th and beginning of the 20th centuries, when man-to-man fighting was becoming redundant after the introduction and implementation of more efficient means of combat and killing (machine-guns, tanks, warplanes, weapons of mass destruction, etc.). This development was also supported by the constitution of civil societies, which are relatively safe and in which most citizens do not need to be familiar with martial techniques for the sake of survival, while it was also supported by the appreciation of the value of education within a society. In this way, lethal close combat was mostly reserved to restricted groups within society (police, armed forces, security personnel, etc.). However, from the educational perspective, and for civilians, combat was still recognized as valuable for its developmental benefits, due to the process of training with a focus on the acquisition of more or less safe martial techniques.

⁵ 'Martial sports' are competitive activities that use martial techniques as a basis for the comparison of opponents, with greater emphasis on competition than in martial arts. Martial sports also include activities that we call 'combat sports' – that are contact martial activities (as opposed to non-contact ones, such as, for example, archery) [Martinkova, Parry 2016].

⁶ 'Martial arts', however, do not include 'Mixed Martial Arts', which is a violent sport, the morality of which needs to be discussed separately [e.g. Weimer 2017].

With this new purpose, martial techniques were appropriated to the new (peaceful, educational) circumstances, and so martial arts are quite different from pragmatic and lethal close combat. As such, martial arts are relatively safe activities, i.e. they have become ‘safetified’ [Martinkova, Parry 2017b].

So, nowadays, martial arts are more or less institutionalized movement practices [Cynarski, Litwiniuk 2011] that are confined by rules, and by the regulation of techniques, weapons and equipment that limit the dangerousness of the activity. This makes them artificial and sophisticated systems, which are characterized by a certain artificial stability and therefore inflexibility, and sometimes even lack of effectiveness in real-life combat. Donohue [2005: 10] suggests that: “martial arts’ are rather ‘martially inspired arts’ with little or no realistic combat utility in the modern world.” Of course, because of the direct interaction of opponents who ‘combat’ against each other, injuries can and do occur. However, such injuries are not an aim of the activity, but rather unfortunate accidents. This is confirmed by the reaction to very serious accidents, when rules are often changed for future participants, in order to avoid a similar incident in the future. This focus on safety also contributes to making martial arts more rigid.

So, while the practitioners do learn to fight against an opponent, the primary meaning of the activity is not to defend oneself, to subdue or even kill the opponent, but to improve oneself and to develop into a better human being. Moreover, martial arts do not place so high an emphasis on competition (unlike martial sports), which is another reason why it makes sense to distinguish between these two kinds of activities.⁷ Martial arts participation enables the practitioner to develop motor skills, to learn to master the given techniques towards proficiency (e.g. as far as fluency and technical perfection are concerned), to learn to time the next move at the ‘right’ moment and deepen insights into principles of combat, to improve motor coordination, spatial orientation, balance, and to develop qualities such as perseverance, concentration, self-control and patience. However, its main purpose is evidenced not only by its commitment to these technical and psycho-physical developments, but also by its commitment to cultivate human moral conduct – to develop virtues and to emphasise respectful and courteous conduct. [See more in, e.g., Hogeveen 2011; Barreira 2012; Cynarski 2013; 2017; Cynarski, Lee-Barron 2014; Mor-Stabilini 2013.]

Many people enjoy this kind of practice for its own sake. Martial arts attract especially people who simply enjoy practising this kind of activity for its intrinsic sat-

isfactions and benefits – e.g. training in different kinds of one-on-one safetified combative techniques, which allow for a certain kind of fighting, such as in karatedo, or more individually oriented target activities, such as in archery. Given this kind of activity, the intrinsic focus is mainly on one’s own self-realization and meaningful self-cultivation. However, since these values are also generally valued in society, martial arts are also employed within the context of education – both in free-time activities and in the formal educational setting of Physical Education, an aim of which includes the transfer and communication of moral values [Pezdek 2012]. This aim of self-improvement sees martial arts as a mode of education, so that their importance lies in their transfer to everyday life, and in developments that persist even after the participants cease to practice the given martial art. The cultivation of morality in and through martial arts is manifested in a variety of ways, some of which we will examine in the rest of this paper.

The ethos of the martial arts community

The cultivation of moral values in the context of education is important for one’s own self-realization, but also for the general good of society. This is especially important with respect to activities that are dangerous [Martinkova, Parry 2017a; 2017b]. Even though martial arts are relatively safe activities, they often originate from or relate to dangerous close combat, and so they can still prove to be dangerous when practitioners do not abide by the required restrictions given by the rules and ethos of the community.

That is why in martial arts the ethos of the community is so important, urging the practitioners to take a virtuous and non-violent attitude. Moreover, what is educationally important is that the ethos of martial arts should not be restricted only to the activity itself, but should spread to the whole life of the participants. Based on this, martial arts are seen as socially desirable practices that help to mould the practitioner’s character for the good of the society.

This is seen in description of the various kinds of martial arts and in their mission statements. For example, in Chinese *wushu*, it is said: “It is the long tradition of Chinese Wushu to have correct guiding thoughts and noble morality, stress civilization and manners, and learn hard to improve one’s skills and cultivate moral character” [Wu, Li, Yu 1995: 150]. This is very similar to the Japanese understanding, too, as evidenced by an example from kendo, with its values spelled out in the statement of its purpose by the All Japan Kendo Federation [1998-2017]:

The purpose of practicing Kendo is:
To mold the mind and body,

⁷This is one of the reasons why in some cases martial arts practitioners (e.g. in kendo) try to preserve their ‘arts’ from being changed into martial ‘sports’, which alters their fundamental character [see e.g. Honda 2007].

To cultivate a vigorous spirit,
 And through correct and rigid training,
 To strive for improvement in the art of Kendo,
 To hold in esteem human courtesy and honor,
 To associate with others with sincerity,
 And to forever pursue the cultivation of oneself.
 This will make one be able:
 To love his/her country and society,
 To contribute to the development of culture
 And to promote peace and prosperity among all peoples.

Most of the current martial arts developed from close combat or warrior arts⁸ traditions, whose aim was to develop lethal fighting techniques to be able to subdue (and, if necessary, to kill) an opponent. While some values are common to warriors of many cultures, such as courage, self-control, loyalty, not submitting to emotions, respect for the enemy, and so on [see also: Piwowarczyk 2007: 129, quoted by Cynarski 2014: 3], some values pertain to a given culture – and so the particular ideas of Zen Buddhism, Confucianism, Taoism, Christianity, etc. influenced the warriors and knights of their cultures to a certain extent. However, with the development of safe martial arts from these lethal forms, the associated values have changed, becoming balanced with the idea of self-realization and self-cultivation as well as in line with educational systems, which also included the cultivation of moral values.

The cultural transfer of different kinds of martial arts is supposed to include the transmission of these moral values [see also: Cynarski 2014: 6]. However, while this usually holds true within more traditional contexts, it often may not happen in more commercialised developments, which usually lag behind in this respect. For example, in the Western context of martial arts, the moral value of respect is usually weakened, compared to the original Far-East martial arts. This is mainly caused by the fact that the status of the martial arts teachers in the Far-East brings much more recognition, due to the hierarchical nature of many Far-Eastern societies, in which a greater respect is accorded to elders and betters. The traditional process of selection of practitioners by the teachers also contributes to heightened respect – since usually the Far-Eastern teachers do not accept everyone, but rather test in advance the dedication of neophytes. In the West, however, almost anybody who is interested may take part and, in many contexts, practitioners do not even have a choice of their preferred teacher [cf. Reguli, Sip 2006: 79 f.]. Also, the expectation of these practices in the West is more as a kind of an active leisure pastime, rather than an activity paying special attention

to moral cultivation. Obviously, we might ask to what extent these commercialized and more relaxed forms are still 'martial arts', or whether they sit better in another of our categories, or even in a new category of their own [Martinkova, Parry 2016].

To illustrate the nature and importance of 'moral cultivation' within martial arts, we shall present various strategies that can be used, such as, for example:

- Rules and principles,
- Codes of Conduct,
- Etiquette,
- The example of the Master,
- Meditation,
- Martial techniques acquisition.

Rules and principles

As already mentioned, martial arts are activities that are confined by formal rules. The rules specify conditions of time, place, eligibility and procedure for combat encounters. So, the rules set the conditions *when* and *where* martial arts can be practised – confined to a pre-arranged time and a specified space, such a *dojo*. This is for reasons of safe practice for the participants, and the withdrawal of combat encounters from the public context [Martinkova, Parry 2017b]. Thus the martial artist should not use his or her skills just when he or she wants to, or even perhaps needs to, such as, for example, in self-defence.⁹

Also, the rules set eligibility, thus prescribing *who* are the eligible participants. One is permitted to fight only against those who are equal opponents, at least in the sense that one is not supposed to fight those with no martial skills, or with much inferior skills – a certain fairness needs to be maintained. Furthermore, when training, one should always be considerate of the other's skill level. Rules also prescribe *how* the fighting is to be performed, since they prescribe what the practitioner can or cannot do, and this is often with reference to morality. For example, such rules proscribe anything that would endanger or disrespect the opponent.

Some rules also highlight morality within martial arts in a formal way, often with respect to traditional forms, that were used in times of real-life close combat. For example, there are rules in *kendo* that allow for the award of points for the manifestation of respect to the opponent and the display of modesty, called *zanshin*. While in the past this attitude was pragmatic and was to

⁸Warrior arts form another category of martial activities which are lethal but, unlike close combat, are restricted in terms of techniques used or in the acceptance of certain rules, such as ethical codes. [Martinkova, Parry 2016].

⁹This is often reflected in law – special skills bring heightened responsibility, so that, for example, people who have fighting skills are expected to take care not to employ them in harming others, and may receive greater punishment if found guilty of assault.

make the fighter ready and prepared to continue fighting, nowadays its purpose is a moral one: the restraint of ostentatious display [Oda, Kondo 2014: 8-9].

From the moral perspective, then, the martial artist should show not just adherence to the rules, but also fidelity to the principles of the given martial art, which demands a certain self-control.

Codes and Rules of Conduct

In martial arts the expected high moral ground is sometimes explicitly formulated through Codes of Conduct that regulate the conduct of participants in such a way as to enable them to fight (as well as to live) in a moral way, and that often prescribe sanctions for non-compliance. Codes of Conduct represent a systemized “set of rules that describe, prescribe and, more commonly, proscribe the actions of professionals. The codes are a pastiche of eclectic moral positions” [McNamee 2011: 26].

In aikido, for example, moral content can be seen in the ‘Rules of Conduct during practice’ prescribed by the British Aikido Association [2013: 9-10]:

“Students have a duty to protect the health and well-being of each other, both junior and senior. They should:

- not execute techniques in a dangerous or reckless manner
- seek to develop control in the practice of martial techniques to avoid being hurt or causing injury
- never use superior skill or position within the dojo to gratuitously inflict pain or abuse others physically
- as Aikido has as its ethical basis the resolution of conflict through the development of harmony in the conduct of human affairs, it therefore requires all practitioners should accord each other respect and consideration at all times.”

However, one problem with any Code of Conduct is that each rule requires application and interpretation in each particular case. Even if we have good rules, the hard work of application and interpretation is still ahead of us. The Code will not solve all of our problems – it is just a useful (and perhaps necessary) focal point. So there remains a necessity to raise and retain moral consciousness and sensitivity to moral problems, so that practitioners of martial arts conduct themselves in a moral way in their particular circumstances, in line with Codes of Conduct.

Etiquette

Etiquette refers to forms of conduct that are prescribed and expected in certain social situations so that human interaction is carried out with dignity. It is an expres-

sion of common courtesy and respect to others. Martial arts practice demands the following of certain rules for manners to establish an appropriate start to the practice, and to “give an outline of its soul and spirit” [Wu, Li, Yu 1995: 150].

Etiquette requires practitioners to learn to perform certain deeds in a specific way. In martial arts, etiquette usually concerns: a special way of entry into and departure from the *dojo*, bowing to the master, to the senior practitioners or to the opponent before the fight, a certain way of addressing others, and prescription of the required clothing, etc. [see, e.g., Wilson 2010]. These practices demand exact prescribed movements, which carry a symbolic meaning. So these movements are not to be carried out automatically, but with a certain spirit. Here is an example of a greeting in *wushu*, with its inner meaning:

“A fist holding greeting is executed as follows:

Make a fist with the right hand, put it against the center of the left palm with the left thumb bent and the four other fingers of the left hand stretched, push the two hands forward with the palms facing those greeted, arms in an embracing position and shoulders dropped down. The greeting should be done with ease and confidence ...

The bent left thumb indicates that the performer is not arrogant or high-handed; the left hand’s four fingers coming together means an integrity of moral, intellectual, physical and aesthetic education, a must for a Wushu performer to be noble-minded. The right fist indicates valour and vigour; the fist is stopped by the left palm which means being brave but not wishing to make a trouble or breaking the rules ...” [Wu, Li, Yu 1995: 152]

There are various interpretations of meanings of the gestures used in martial arts, but the important fact is they have a meaning, which is usually connected to virtuous conduct and humility, often being supported by a philosophical or religious system.

In practice, in martial arts clubs, Codes of Conduct and etiquette are often confused, as they usually go hand in hand.

The example of the teacher (Master)

In the traditional setting, the teacher or Master (*sensei*) is supposed to be proficient in martial techniques and in the teaching of these techniques, but also in virtuous conduct. A mature Master is someone to be looked up to, since he or she deserves it because of his or her proficiency and maturity: “[...] sensei embodies the skills and behaviour the trainee seeks” [Donahue 2005: 19]. This is the basis for one’s choice of a Master, and for the extraordinary obedience, high respect for the Master (as well as for one’s seniors) and trust in him that is

often seen in the traditional martial arts of the Far East. However, trust should not be blind; and obedience should not mean subservience, but rather a willingness to learn and develop with a help of a proficient and mature person – the Master: "Guidance is accepted by the student because, as a model of achievement, the instructor's insights are validated and simultaneously create hope that the goal of mastery is attainable for the novice as well" [Donahue 2005: 19].

A necessary part of being a Master of martial arts involves being a role model – being a manifestation of 'perfection', in technical skills, but also in moral conduct [cf. Reguli, Sip 2006: 79 f.]. Although not all teachers are fully mature, nevertheless, they themselves have a Master to whom they refer and to whom they also refer their students. However, in non-traditional settings, such as in many martial arts *dojo*, especially in the West, there is a problem with teachers/Masters who are not yet sufficiently mature, because of different expectations in the West than in the Far East. In the West, we do not necessarily expect teachers/coaches/instructors also to be moral role-models, while in the traditional Far East, this is a requirement. One reason for this is that in the Western setting a person can become a teacher in martial arts (as well as other movement activities and sports) without a sufficient learning and a proper maturity (or without learning with a mature Master), which is also why martial arts in the West do not have such a high status as can be found in some countries of the Far East.

Meditation

Meditation is usually included as a part of martial arts practice. Formal meditation, such as taking a certain position and sitting quietly while concentrating on some object or just being quietly fully aware of the present moment is sometimes practised before the martial arts lesson, usually at the beginning of the practice (especially in the case of the martial arts of the Far East). However, meditation can also be seen within the practice itself – in the timeless repetition of movements (which happens especially in traditional settings, in which there is more emphasis on one or few movement forms being practised and learned over a considerable period of time.¹⁰) Here, awareness of what is happening is highlighted, while movement forms are repeatedly executed. Outside of this formal practice, however, the practitioner is also supposed to try to be in the present moment during his or her other life activities.

Different kinds of meditation can be practised. For example, in Zen martial arts, Zen meditation is often

used. This kind of meditation is specific, since one is not supposed to think about anything, nor concentrate on anything, but to sit quietly, being fully aware of the 'here and now' [E.g. Sekida 2005].

While it may seem at first sight that there is no relationship of meditation to morality, it is necessary to explain the connection. Meditation leads to 'not-thinking' (a diminishing of cognitive activity), and thus to becoming more open to the very moment; and as such it helps us to avoid the evaluations, preconceptions, and expectations that we usually hold, and that give rise to our emotional reactions. Thanks to meditation, a practitioner develops a more relaxed and open attitude. An advanced practitioner does not get angry, anxious or aggressive very easily (or perhaps not at all), since his or her reactions are not led by emotions, but rather by awareness of the given situation, while being holistically attuned to it, with the 'aim' of addressing the given situation in the best possible way. [See more in: Martinkova, Parry 2011; Krein, Ilundain-Agurruza 2017: 381 f.]. Also, the effectiveness of the techniques stems from a 'thoughtless' action, being carried out without emotion, with a clear mind, fluently and effortlessly.

In the Western setting, meditation is often overlooked. We think this is because it is often misunderstood, as it is not familiar to our way of thinking, and often it is not properly explained to the practitioners. Then it may look as though the practitioners are supposed just to sit, which does not seem to lead to anything, and thus it is not much appreciated in the Western context. That is why these pre-training meditations are often cut short, or omitted.

Martial techniques acquisition

It seems to be a standard assumption that the acquisition of martial techniques itself can also have an influence on the moral attitudes of practitioners. We might expect that a feeling of pain teaches empathy towards the infliction of pain on others; and that mastering martial techniques might bring self-assertiveness, self-esteem, self-confidence and self-respect, and therefore less anxiety and aggression towards others. Also, the knowledge that I can defend myself might change my view of my position in a stressful situation, being unafraid to assert my view and to stand up for myself. This view is in line with traditional Chinese ideas: "A basic (Confucian) idea is that striving to master complex tasks can help to improve character. The 'superior man' of Confucian ideology had mastered a number of skills, and this search for refinement was expected to have a direct impact on the individual" [Donohue 2005: 20].

However, this intuitive view needs to be confirmed by empirical research. Whilst many studies have been carried out, their findings vary, as to the social-psy-

¹⁰ This is in contrast to the rapid succession of different exercises, so as not to get bored, as is usually practised in the West.

chological outcomes of martial arts practise, including positive as well as negative outcomes [see: Vertonghen, Theeboom 2010]. These authors emphasize that this kind of research has to take into consideration many factors, such as the type of guidance, the characteristics of the participants, the social context of the participants, and the structural qualities of the sport.

A more recent review by Harwood, Lavidor & Rassovsky [2017] concludes in similarly cautious fashion: “Based on these analyses, it appears that martial arts has a potential to reduce externalizing behaviors in youth, although further research is needed to determine the mechanisms of change and specify the most relevant population groups for targeted interventions.”

It seems as though we stand in need of much better empirical research on the moral benefits of the acquisition of martial techniques.

Conclusion

We began by identifying martial arts as a limited class of activities, distinguished from other martial categories (close combat, martial paths, martial sports, etc.) by its salient purpose, which includes moral education and self-development. This is evidenced by the ethos of the martial arts community, as illustrated through many examples of relevant rules, Codes of Conduct and etiquette; and through the importance of the example set by the teacher (Master). We also considered ways in which the acquisition of martial techniques can influence our moral development, and the role of meditation in humanistic and moral education.

Our conclusion is that a better understanding of the cultivation of morality in martial arts makes it possible to identify and nurture those moral strategies and practices that make the martial arts a suitable and rich means of moral development and moral education.

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Wkład sztuk walki w rozwój moralny

Słowa kluczowe: sztuki walki, etyka, etos, kodeks postępowania, Mistrz, wartości, medytacja

Abstrakt

Tłó. Sztuki walki to bezpieczny rodzaj działalności edukacyjnej. Integralnym aspektem sztuk walki jest rozwój moralnego podejścia uczestników do siebie i innych. Jednak nie wszystkie współczesne kluby sztuk walki traktują kształtowanie postawy moralnej, jako ważny element, co zmniejsza ich potencjał. Problem i cel. W pracy przedstawiono różne sposoby kształtowania postawy moralnej w praktyce sztuk walki. Metody. Autorzy zastosowali filozoficzną metodę logicznej argumentacji i opisu różnych strategii moralnych w sztukach walki, wraz z analizą i omówieniem odpowiedniej literatury. Wyniki. Główne aspekty rozwoju moralnego w sztukach walki zostały rozważone w odniesieniu do następujących tematów: etos społeczności sztuk walki; zasady i kodeksy postępowania, jako wyrażenia społeczności sztuk walki; etykieta sztuk walki; znaczenie przykładu dawanego przez nauczyciela (Mistrza); sposoby, w których nabywanie technik walki może wpływać na nasz rozwój moralny; rola medytacji w edukacji humanistycznej i moralnej. Wniosek. Lepsze zrozumienie kultuwowania postawy moralnej w sztukach walki pozwala zidentyfikować i pielęgnować te moralne strategie i praktyki, które czynią sztuki walki odpowiednimi i bogatymi środkami rozwoju moralnego oraz edukacji moralnej.