

# The contribution of martial arts to moral development

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### The Contribution of Martial Arts to Moral Development

Authors

[irena Martinkova](#) , [Jim Parry](#) , [Michal Wagner](#)

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Wkład sztuk walki w rozwój moralny

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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.

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Tło. 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 danego 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 kulturowania 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.

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Contributors

author

[irena Martinkova](#)

- Charles University, Prague (Czech Republic)

author

[Jim Parry](#)

- Charles University, Prague (Czech Republic)

author

[Michal Wagner](#)

- Charles University, Prague (Czech Republic)

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The Japanese “martial arts” of Aikido and Karate were both systematized less than one hundred years ago, and there is relatively little controversy over their origins. Morihei Ueshiba left no room for ambiguity when he described his vision of Aikido: There is no enemy in Aikido. Personally, I think that development of real, applicable martial skill is a fundamental characteristic of martial arts, whether or not those skills are ever used. While soldiers may never fire their weapons in the line of duty, they train to do so understanding that if the situation arises where it is necessary, they will be able to. Many martial arts incorporate moral lessons and award colored belts to mark progress. 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). Rather, it strives to present clear, concise descriptions of martial topics based on sound research principles. In an effort to ensure this, the overwhelming majority of authors are both academics and active martial practitioners. xvi Introduction. Obviously, a single work cannot hope to cover such a wide-ranging field as the martial arts of the world comprehensively. The Contributions of Human Rights to Universal Health Coverage. Zdorov'e i prava cheloveka [Health and Human Rights]. 2016, Vol. 18, No. 2 (SCOPUS). The article considers the question of martial arts systems using in the educational process of physical culture lessons for students personality patriotic, social-moral self-development formation. For training them to serve in the Russian Federation armed forces for the Motherland protection, for students upbringing on the best traditions established by our fathers and grandfathers. Material. This article is addressed to the issue of students Patriotic education social-moral mechanism formation at the physical culture lessons by means of martial arts. Research methods. Moral development theory and research emerged as a critical topic over 100 years ago, at the beginning of the 20th century. Thus, given this deep background, it may surprise readers to learn that this is the very first time that the Nebraska Symposium on Motivation has served as a forum to reflect on what we know about moral development and motivation and to integrate theory and research with practical implications for schools, communities, and childrearing. Interest in moral development and motivation has been prominent in the field of psychology since Sigmund Freud's theory about the Oedipus complex and the formation of the superego. Indeed, during the [First Page] [-9] The contemporary martial arts education ideological means that in the process of modern martial arts, to use the ideas which is contained in the martial arts with people (especially the thought of martial arts player) to make a interact in a purposeful and planned way, to make its cogitation developed along with a track which is contained in the martial arts, and as the guiding ideology of martial arts activities. Contemporary Wushu education ideological elements combined with fitness education thought, tournament education thought, subject education thought, moral education thought, culture

