

## THE HUMANITIES OF MARTIAL ARTS

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### Personality of the teacher of combat sports and martial arts in the epoch of globalisation, science and technology

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#### I. The dangerous threat of the utter annihilation of the epoch of globalization, science and technology

The presented essay has been a continuation of the constant current problem of the proper ethical and social preparation of teachers, trainers and participants of combat sports and martial arts at the contemporary epoch of globalisation, science and technology.

The epoch of globalization, scientific and technological civilization has had a great deal of unique achievements in education, technical development, medicine, in many spheres of the human activity. Yet in many fields of our life it has brought a very serious threat of disaster and total self-destruction. The contemporary epoch of globalization, scientific and technological development is characterized by profound antinomies evident in unequal access to distribution of goods, educational achievements and culture. This discrepancy can clearly be seen in the realm of lofty humanitarian ideas and their implementation in the field of politics, economies, social practice, and pedagogy. These serious antinomies have led to a triple danger crisis in the hub of the science and technology civilization: axiological, ethical, and social-moral, as well as to related crisis such as ecological, and the one without the precedence in the history of education – pedagogical. This profound pedagogical crisis has been fully related to a nowadays problem of the ethical and social preparation of teachers, trainers and participants of combat sports and martial arts in the epoch of globalization, science and technology. To

rescue mankind, thus, to escape from the utter annihilation is to raise to the upper level of moral and social awareness through modern, holistic and humanistic pedagogy embracing all the stages of education, also in the field of combat sports and martial arts. Such an educational process should lead the society of globalization, science and technology to realization of responsibility for future fate of the globe. One of the ways leading to this aim is the proper, humanistic and holistic, anticipating idea of globalization carried out by the countries of the world, as well as modern pedagogy, taking into account the view of the future.

First of all, hunger and poverty in various parts of the world should be alleviated and then, totally reduced, human rights should be fully respected, antinomies and basic crisis should be reduced. The highest ideas created by humanity during the history of mankind, as worship of God nobility, honor, honesty, courage, generosity, modesty, patience, endurance, service for all suffering injustice should be fully realized and respected in the modern holistic pedagogy united with combat sports and martial arts. The teachers, trainers and participants of combat sports and martial arts should firmly act against the threat of the global nuclear war and expansion of terrorism. According to the above-mentioned state of the problem of the proper ethical and social preparation of teachers, trainers and participants of combat sports and martial arts has the fundamental meaning. It has been strictly connected with the Olympic principle of fair play as well as Holistic Pedagogy and Theory of Genetic Immortality invented by the author of presented report [cf: Szyszko-Bohusz 2007, pp. 38-39].

## II. Holistic Pedagogy and Theory of Genetic Immortality in relation to the combat sports and martial arts

The new field of pedagogy called “Holistic Pedagogy” (integral), created by the author in the decade of the 90’s of the past century, effectively comprises the comprehensive spiritual development and renewal of the entire person -child- youth- taking into account the entirety of conditions which influence him. The field’s main principle is that all educational procedures and processes are considered in a strict relation with the comprehensive socio-economic and cultural reality as well as the present political situation both in the pupil’s homeland and in the whole world. The holistic didactic-educational process takes into account genetic conditioning, environmental conditioning, as well as the personal level of activity of the pupil together with the entire specificity of his personality. Holistic Pedagogy directs the blade of its critique against traditional pedagogy in particular, which stems from J.F. Herbart (1776-1841), and against its psychological stream of thought which proposes a mechanical memorization of the material while neglecting the need for personal critical reflection. Holistic Pedagogy opposes itself to any type of set-in-stone formalisms and schemes and also to the nagging routine in the educational and formative process. Special emphasis has been placed on the creation of a proper psychological atmosphere, the mutual relation of educators to students and vice versa, which is based on creative exploration and truth, mutual respect and courteousness, openness and tolerance. The educator should be a harbinger of symbols and values which should be manifested in his personal example.

Therefore, the new element which distinguishes Holistic Pedagogy from older and more contemporary pedagogical trends is the strong emphasis which is placed on the everyday manner and way of life of every educator, based upon the harmonious development of both the corporal sphere (care for personal health, fitness, physical condition, endurance, etc.) and the psychological sphere (perfecting the emotional, intellectual, volitive as well as the social-moral and the value-setting spheres.) Holistic Pedagogy postulates that the person whose calling it is to transmit to the younger generation the highest symbols and values which should lead to spiritual maturity, to unity with Truth-God-the Absolute - uninterested love-good-beauty-fortitude and to the capacity of sacrifice the protection of the weak and harmed, cannot just be an average everyday “bread-eater”. The “everyday way of life” of the “holistic” educator

should therefore be in accordance with this high ideal, based upon humanitarian ethics, nobility and an uninterested attitude of “supporting all personal development”.

It should be noted here that the essence of Holistic Pedagogy, similarly to theonomic pedagogy is the attempt to achieve the perfect, state of concentration, a perfect psychosomatic relaxation as well as a deep meditation leading to “overconsciousness” or to a “Universal State of Consciousness” (“Unaltered State”). An integral part of Holistic Pedagogy is also the Theory of Genetic Immortality (TGI) created by the author in the decade of the 90’s of the past century, according to which the progeny inherits not just somatic substance but also consciousness from their parents. This creates the basis for understanding the unity of life as well as for the person’s responsibility for the future fate of the world. The Theory of Genetic Immortality is known in scientific circles around the world, especially in Poland and in the United States of America, where in 1998 and in 1999 the author presented two conferences about its relation to Holistic Pedagogy during huge international symposiums in Florida (Jacksonville) which united more than 2000 researchers from several dozen countries. The Theory of Genetic Immortality which calls into question the reality of death which is commonly understood as the end of existence on the earthly plan of being is based on simple logic: “If corporal (somatic) substances are 100% inherited by the progeny, then with a great amount of certainty we can surmise that also 100% of the consciousness of the parents is inherited (continued onto) and always co-exists with the physical body.” The genotype, genome, genetic code, DNA or RNA which are 100% transmitted to the progeny in the procreative act are not, therefore, a continuation of not only the somatic substances but also a continuation of (albeit in a different form, resulting from changing environmental conditions and mutation) of the identical life and consciousness in the following generations. An unquestionable proof of the unity and identity of life (despite the spatial separation of the organisms) is the so-called “genetic memory” of which a clear manifestation is atavism, which means the occurrence in humans, animals and plants of certain primordial characteristics common to their distant ancestors. The unity and identity of life and consciousness finds its confirmation in the messages of the great universalistic religions of the world. Christ teaches: “Love God with all of your might your neighbour as (essentially “as if”) yourself.” The main tenet of Hinduism proclaims that Atman (individual being) is identical with the Universal-being (Brahman). According to the message of

Buddhism other persons should be treated as if they were yourself; this becomes obvious after attaining Nirvana or Satori (Zen Buddhism). The esoteric form of Islam (Sufism) postulates a unio mystica which means a mystical unification of man with Absolute Being. The Theory of Genetic Immortality aims to confirm this great truth about the unity of life and consciousness by means of scientific research, based on logic, mathematical logic (logistics), molecular genetics, quantum physics, electroencephalography (EEG) as well as simple common sense. The author's study also points towards an undeniable and striking unity of the ethos of holistic pedagogy and the Theory of Genetic Immortality with the profound ideological and ethical principles of the martial arts.

The simultaneous presence of the physical (body exercises, technical training) and spiritual (meditation exercises and a moral code as an axionormative system) and the practice of these two dimensions in unison constitute the distinguishing characteristic of the martial arts. They are systems of psychophysical education (teaching others while learning, educating others and educating oneself) in order to fulfil the aspirations for self-realization and personal perfection. The dōjō oath (dōjō kun) in kyokushin karate, well known in the clubs which practice this style of karate, reads as follows: "1. We will train our hearts and bodies for a firm unshaking spirit; 2. We will pursue the true meaning of the Martial Way, so that in time our body and senses may be alert; 3. With true vigour, we will seek to cultivate a spirit of self-denial; 4. We will observe the rules of courtesy, respect our superiors and refrain from violence; 5. We will observe the rules of courtesy, respect our superiors and refrain from violence; 6. We will look upwards to wisdom and strength, not seeking other desires; 7. All our lives, through the discipline of karate, we will seek to fulfil the true meaning of the Kyokushin Way. We will not apply or divulge the karate art outside of the dojo" The norms of other Schools are similar. The principle of Budo, taught in the *Budo Charter*, also includes the pursuit of an integration of body and spirit through the practice of techniques and the main goal of the ways of the martial arts is the perfection of one's character [cf: Szyszko-Bohusz 2009b, pp. 64-66].

### III. Personality of the teacher of combat sports and martial arts in the dangerous epoch of total self-destruction

The Holistic Pedagogy represents interdisciplinary standards, taking into view humanistic as well as

natural sciences: physics, biology, genetic, also philosophy and comparative religion.

In the time of critical situation of the global civilization the Holistic Pedagogy emphasizes the great meaning of perfecting the social-moral spheres of youths personality, as well as harmonious developing the emotional, intellectual, volitional and physical spheres. Especially helpful to realise it has been psychic hygiene, relaxation, introspection, concentration, meditation also music combined with educational process.

There are many common points uniting Holistic Pedagogy and combat sports and martial arts, for instance spiritual, emotional, intellectual, and physical perfection or strong health.

The question of self-defense, so important for combat sports and martial arts, has been also actual in Holistic Pedagogy, taking into consideration also the need of defending all suffering and hurt persons. According to Christ teaching, every human lifetime has been the period of permanent fight against evil, fight for saving his soul. Analogously, the chief aim of combat sports and martial arts is perfection of character. Therefore, the Roman-catholic adepts of combat sports and martial arts should deepen and intensify the spiritual contact with Christ and Catholic Church and never weaken this contact and retire. Strengthening, intensifying the tolerance and respect of religion should be a very important element of teaching martial arts and combat sports. The teachers, trainers and instructors of combat sports and martial arts should point out Christ as a saviour of humanity, Jan Paul II, mother Teresa from Calcutta, Albert Schweitzer, or Mahatma Gandhi as great ethical, moral authorities for the youth. During the dangerous epoch of total moral self-destruction the Holistic Pedagogy points out the fundamental meaning of s.c. "style of daily life" of all teachers, especially teachers and instructors of combat sports and martial arts. The moral example of them for pupils has been the basis of correct, fruitful teaching [cf: Szyszko-Bohusz 2007, pp.69,70].

### IV. Summary and final conclusions

I. The epoch of globalisation suffers from a deep ethical, social-moral, ecological and pedagogical crisis leading to self-destruction.

II. The social-moral level of all teachers, also teachers of combat sports and martial arts has a fundamental meaning.

III. That is clear, that young people, gaining technical ability in combat sports and martial arts but not an adequate social-moral level, cause the real, serious danger for society.

IV. The teaching of combat sports and martial art should strengthen the character and personality of pupils, their nobility, tolerance and respect for Christian culture and tradition, dominated in Europe during centuries. The teachers, trainers and instructors of martial arts and combat sports representing poor ethical, social-moral level should be absolutely and decidedly eliminated, despite their high technical standards, skills or titles.

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## Osobowość nauczyciela sztuk i sportów walki w epoce globalizacji, nauki i technologii

**Słowa kluczowe:** potrójnie groźny kryzys obecnej epoki globalizacji, adept sztuk walki, osobowość nauczyciela sportów walki i sztuk walki, odpowiedzialność za los ziemi

### Streszczenie

I. Epoka globalizacji, cywilizacji naukowo-technicznej, obok zdobyczy technicznych przejawia głęboki kryzys wartości moralnych, społecznych, ekologicznych i pedagogicznych wiodących do autodestrukcji.

II. W związku z tym poziom etyczny, społeczno-moralny oraz odpowiedzialność nauczycieli młodego pokolenia,

w tym również nauczycieli sztuk i walk wschodnich ma fundamentalne znaczenie.

III. Jest oczywiste, że młodzież wyposażona w techniczne umiejętności stosowania walk wschodnich (*combat sports and martial arts*) bez wysokiego poziomu etycznego, społeczno-moralnego stanowi poważne zagrożenie dla społeczeństwa.

IV. Uprawianie walk wschodnich winno umacniać wśród młodzieży polskiej postawy nacechowane szlachetnością,

tolerancją oraz głębokim szacunkiem dla wartości kultury i tradycji chrześcijańskiej dominującej w Europie.

V. Nauczyciele, trenerzy oraz instruktorzy walk wschodnich, których osobowość nie gwarantuje pozytywnego, opartego na wartościach etycznych oddziaływania na młodzież, winni bezwzględnie być pozbawieni kontaktu z młodym pokoleniem, bez względu na ich umiejętności techniczne, tytuły oraz reprezentowany poziom w zakresie sportów i sztuk walk wschodnich.

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