68 - REFLECTIONS OF THE MORAL GROUNDS THAT LEAD TEACHERS OF MARTIAL ARTS AND FIGHTING TO TAKE AGGRESSIVE OR DISCIPLINARY POSTURES

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doi:10.16887/87.a1.68

Introduction

The origin of the fights is intertwined with the beginning of the civilization. In general the fights were always present in the humanity by an action of defense against a beast or against an enemy, such as attack, as a hunt, war combat, using his own body or several weapons.

Over time the fights were no longer held solely for survival and became a teaching system and corporal practice to improve the body in physical, spiritual, social and moral aspects.

It is worth mentioning that, in the present days the art of fighting are going through a huge process of massification and brightening around the world and unfortunately leading to changes in the behavior, concepts and attitudes which in the long term can cause a great moral and social insecurity in the Martial Arts universe.

Through this, this article aim to discuss the effect of this moral change caused by the restructuring of the moral, social and physical aspects of the Martial arts. For such end, we will discuss comparatively why some teachers present a moral behavior based on the doctrines of bushidô and on genetic epistemology while other teachers present aggressive behavior on and off the tatami mats and how they can influence their students.

The present article consists on a basic research with bibliographic nature and oriented with qualitative approach with explanatory goal. To this end, several studies were conducted on online platforms available: Scielo, Medline, Capes journals, digital library of the USP, UEL and EMU. To guide and direct the data research it was adopted the following strategy: Step 01-research about the history of the combats and martial arts, moral and violence on combats and martial arts. At the step 02-research around the concept of moral, moral and ethics articles, hundreds of articles about violence in general. Pursuing a better quality in the elaboration of this study the data collection were limited by year, based on works published between 1998 and 2016. Subsequently a new demarcation line was done based on themes directly related to the moral theme in wrestling and martial arts, fighting violence, moral process training in teachers and moral psychology.

Construction of the moral personality

Morale is present in the representations and social structures which aim to provide a social order, the social order is intended to generate anequal and symmetrical social sphere. According to Torgnetta (2004, p. 28) morale is a system of rules built from an interaction of the subject, with its internal structures and goals in the world. Thus, can be considered a code of rules and postures put the subject and subsequently created for him.

The moral is underpinned by the values which are intrinsic attitudes and feelings of the subject itself, where each assigns a given value to the events of his life or objects. It is worth remembering that the values taken by the subject can be affective measures or not.

If the values pass by the field of the affection, for being a feeling inseparable from the subject, it is natural that these values pass also by ethics. The subject makes use of morality to establish their ethical plan, seeking to answer: "who do I want to be and what kind of life do I want to live". When the subject seeks to answer "what kind of life do I want to live". this guy is plotting and organizing what he wants for his life and how he's going to do.

To answer "who do I want to be", the subject will take as base the opinions and actions of others experienced towards him. Seeking to list and organize the positive and negative values brought and affirmed in such reviews. Silva (2009, p. 39), states that the seft-image that we have as a human being, to form our identity lies before values interpreted in ways more or less positive, between desirable or undesirable.

For De la Taille (2008) and Vinha (2008) the personality/subject identity is formed by two parts connected to each other, there is the moral personality (rules and regulations) and the ethic personality (planning of objectives and values), it is worth to emphasize that both feature a central and a peripheral axis. The subject assuming on its own centrality virtues such as justice, generosity and equality when placed in conflict situations will make use of these moral virtues to resolve these conflicts.

Whether you're right or wrong the subject will always make use of these virtues that are on the centrality of his personality to resolve any physical, affective conflict type, mental, social, ethnic-racial, economic and religious (Smith, 2009). However, when the subject takes in non moral virtues, such as: violence, immorality, greed, lust, ambition, arrogance, pride, contempt, pride, ostentatious and presumption in his centrality, surely this subject will present aggressive, inhumane and disrespectful behavior to resolve any kind of conflict.

The people who take non moral virtues in their personalities are in a phase called moral heteronomy, which features the self-centeredness, the processes of imitation, insecurity feeling, the sense of and love authority figure unfinisher and focused on Exchange, presenting a one-sided relationship about power.

Menin (2003, p. 40), says heteronomy means to be governed by others, outside of us; and it means that when there are not others to command, threaten, punish, the subject may be “unruled”, and so, acting winthout guidance. The heterônomia moral do not understand the difference and divergent thinking, do not oppose to the point of views. Hence, the heterônomo subject does not present variability of solutions to certain conflicts. Heterônoma actions are characterized by actions loaded with disabilities of decentralization.

If the heteronomy is characterized by the absence of reflection of moral rules, moral autonomy, it is based on obedience to the rules, principles and the universal moral virtues showing a subject's cognitive maturation (Tognetta 2004 p. 30).

This moral reflection presented by the subject to be legitimate, must be based on a relationship of cooperation, mutual and reciprocal action on rules and toward the others Therefore, being morally mature means to think collectively, have the other as a reference of their actions and their solutions of problems and conflicts, it is to present a variability of alternatives without seeking any kind of trade or sense of advantage in the solutions of problems.

To Tognetta (2004, p. 29), the taking of conscience distinguished autonomous actions is a result of a mental process of coordination, anticipations and comparisons that the subject does and perform, that is, the subject on the stage of autonomy will no

longer follow the behavior of the others, or imitates it in their actions. The subject morally autonomous discovers that there are differences between him and others, that he can, and has opposing thoughts to his partner realizing that while one wants one thing the other wants another, which one likes something and the other thinks the opposite.

Construction of moral personality through fighting and martial arts

PAIVA (2015) says that fighting is a universal act of the human being, but also observed in other primates. In this way, the meaning of the fights is not only associated with the emergence of man, but rather in the transformations arising from the time, culture, social values and economic system of time and historical space in which it is inserted.

To NAKAMOTO (2005, p. 24), "it cannot assign to any people or civilization, the invention of the fight, because if they find traces of that they were practiced by different societies over time". This statement becomes palpable when we analyze the indigenous and the African's fighting having descendants with similar moral codes and rules, however, with demonstrations and different practices followed by each country, State and city.

Soon, thinking morally the fights and martial arts is a glimpse of a moral universe fully balanced and focused on the construction of moral autonomy with daily strengths development with respect, generosity, sense of obligation under rule, search for well-being of the next through values and moral principles.

The moral from the fighting presents a moral and an ethical plan, a well-structured plan and forged in collective actions that aspire to the common good. That is, regardless of what is in this demonstration the martial masters and teachers in the Act of disseminating their knowledge are objectifying to develop the moral autonomy on his students, seeking praise the virtues and the universal values by building a self-confidence, self-knowledge of one's own body, so encourage your students to solve problems and situations of physical conflicts verbal and social, through gestures and words that deny violence and aggression.

According to Cazetto (2010), the fights can also have a sense of emotional treatment, since socially are seen as promoting psychological and emotional skills (self-confidence, concentration, patience etc.), what it does, for example, the parents to enroll their children in fighting academies to control their aggression, shyness, etc.

Moral autonomy that we report here in fightings and martial arts is understood by the masters, teachers, instructors, senseis and senpais as "enlightenment". This state of "enlightenment" resembles with the understanding of society, of life, of his existence in the world and your inner peace. For some masters and traditionalist teachers the "enlightenment" is structured through a sacred and ancient rules and conduct code called “Bushido code”, which all master, teacher, Warrior and fighting and martial arts practitioner must follow.

For Hoffmann (2007), the bushidô is a moral code based on the customs of samurais who influence the Japanese nation, both in behavior as well as his way of thinking. More than words and rules, the bushidô, is a model of moral thinking that pursue the common good, the collectiveness, peace, respect and discipline. They are elements for building the moral autonomy of the subject.

It is worth to emphasize, that in our society the subject builds throughout his life, their conceptions of what will be his morals, as well as your personality through daily experiences and structure by their intrinsic relations still to follow and with the social relationships that faced him. In the universe of the fighting and of martial arts that follow the "Bushidô" no room for moral values or attitudes based on selfishness or in others.

Fortunately or unfortunately, over time the fighting and martial arts, have bee undergoing serval changes, as is also going through a long evolution and a great popularity that comes bringing new concepts, new ways to interpret the bushido and new definitions of fighting structures as presented by FRANCHINI, 2007:

The name Sports of Combat involves a setting of fights, martial arts and fighting sytems organized in modem cultural manifestations, from the proposed sport institutions decodes. Aspects and concepts such as competition, measurement, application of scientific concepts, results, rules and condified and institutionalized norms, income-maximizing body and Rejoinder of corporal expression are some examples of this modern secular practices transposition of "combat".

The evolution of concepts and interpretation of the "Bushidô" comes to the opening subject inserted in the universe of the fighting and of the martial arts tend to the moral heteronomy. That is, this subject depending on the Academy that he choose to train and moral behavior of their masters and teachers and experiences within and outside the gym this subject throughout his martial training can enter into a phase of moral heteronomy and advance slowly to a phase of moral autonomy, which can stay in the heteronomy and build some stand-alone relationships for data conflicts.

Discussion

Based on all the notes on how the moral personality is initially constituted and formed in fighting, it is possible to answer why some teachers are violent and teach their students to be violent while there are others educating through the fighting, educating and forming their students to become true citizens.

The answer of this question becomes clear when you expose the personality structure in two ways: social and moral. For De La Taille (2008) and Vinha (2008), the personality/subjetc identity is formed by two parts connected to each other. There is the moral personality (rules and regulation) and the ethic personality (planning of objectives and values).

The first part is organized in the construction of morality of the subject as already pointed out; the subject starts his moral construction for the stage called that is between the pre-moral 01 and 03 years old, this phase is limited to discoveries and processes of imitation of gestures and words without defined goal.

After this phase, the subject will progressively move towards the phase of heteronomy, which depending on the choice and attitudes can last a lifetime. As shown previously in the heterônoma phase in which the subject search for a role model from which he will follow and take all the behaviors, gestures and features produced by this figure, i.e. the heterônomo subject is ruled by the opinions and talk to each other and to allow such a situation to happen it decreases their levels of articulation to solve cognitive mental conflict situations, verbal and physical. In the combats it becomes real when the student performs an embarrassing action with another training partner simply because his teacher asked him, as for example: perform an illegal coup in the fight just to take advantage or not to lose the fight.

This student to perform this type of action without a prior analysis or without questioning your professor is explained by a quest for even greater acceptance of his teacher and when questioned, that student is made by trust instructions from your teacher. Even though intrinsically that this action is wrong and unfair to the other.

That attitude exemplified above can be legitimized in the moral field if that student to build his personality presented in universal values its centrality as for example: violence, cruelty, contempt and injustice, which are the values that underlie the rules which in turn maintain and shape the personality. De La Taille, (2008), says it is only legitimate rule, one that makes sense in life. Sense which is characterized by the ability of the subject to assign a value to objects and to certain actions, situations and people.

It is worth remembering that when placed in a situation of stress, mental, verbal and physical conflict the subject involuntarily will resort to these values to support their actions. We stress that the consolidation of the actions are justified by ethical

plan described above by Vinha (2008), which is the transposition of moral values in physical or verbal actions.

Silva (2009), also says he is on the ethical plan it is possible to identify the motivation and objectives that explain the actions and options on the moral plan.

We stress that, at this stage of heteronomy the subject feels the center of affective action, moral, social and cultural rights of his universe family partner, i.e., that all actions are focused on him regardless of what it is. In the fights we can identify the self-centeredness when a fighter after receiving a valid blow, however, unexpected of his opponent not control their aggressiveness during a workout or during a combat and assaulting his opponent with the intent to hurt him too much, without caring about the consequences of this action or with the fight.

Tognetta (2004 p. 30), says that the heterônomas actions are actions loaded with disabilities of decentralization. Differently from moral autonomy, which is based on obedience to the rules, principles and the universal, moral virtudes displaying a maturation of the cognitive subject.

From the words of Torgnetta, is that teachers who introduce in the construction of his personality universal and moral values like generosity, honor, loyalty, justice, grace, resilience, respect and dignity has a great chance to shape his students with the same values. Because, as already said by Vinha (2008) and Silva (2009) is through practical actions (ethical plan) consolidates and morale becomes true to form rules that will be followed by this teacher and his students.

For De La Taille (2008), the rules are verbal formulations that put clearly how we should or should not act in certain situations.

The second strand is via social, which is characterized by any external influence (friends, family, school, teachers, instructors, technicians and crew) directed to the subject.

In this section the subject search for social acceptance, that is, he wants and wishes to be accepted by a social group that can be of your choice, because this guy wants to be there, but can also be influenced by other people who press for joining in a given group. Regardless of motivation (own or third party) this subject accepts what is proposed to him to be included in the social group. Sposito (2001, p. 90-92) expose the causes of violence are associated with family, friends, drug dealers gang influences, the television media and writing that trivialize violence, financial issues (social positioning), the lack of security and finally to the subject's desire to be accepted in a given group.

This shed is clear the influence of the teachers of fighting over their students, that is, if a given teacher performing in stage of heteronomy with egocentric characteristics, it is natural that in his personality the social rules are geared to individualism and it will be clear that the values listed for your moral centrality are not moral values such as: violence, the aggressiveness, the indiscipline and pride among others.

This teacher teaches his students to fight unconscious (for him), because he believes that these moral values are natural and are part of his teachings. Inevitably his students follow and adopt its characteristics heterônomas and self-centered for wanting to be close to his teacher, being praised by teacher and abve all wis to above all wish to be accepted by the teacher in his select group of trusted people.

De La Taille, (2009), points out that in places where the aggressive conduct are tolerated, even encouraged, they walk next to a devaluation that denies as limit and facilitates aggression.

While a given student has contact with a teacher who reflects his moral plan is based on social and universal rules as: not to steal, not to kill, not to humiliate or not overwhelm someone and present on the centrality of his personality moral values such as justice, honor, loyalty, generosity, grace, humility and respect that a student without a doubt will gradually internalizing these characteristics in their day to day and gradually will propagate them in their actions seeking what is good to each other, you want the teacher to accept you in his group of friends and trusted people.

We can ask, what is the difference between first and second? The answer is simple when you follow the social rules, because we have a moral and ethical plan outlined in universal values and seek to respect the other in any situation or conflict. We are in a phase called moral autonomy, where the subject develops a will and a sense of obligation to follow rules to be accepted more for her to do well.

Tognetta (2004, p. 29), says the awareness for autonomous actions distinguished is the result of a mental process consisting of coordination, anticipations and comparisons that the does and achieves. The subject at the stage of autonomy will no longer follow the behavior of the other, or imitate him in his actions.

Therefore, the subject finds out there are differences between you and the other. That can and has opposing thoughts to your partner or teacher, that one wants something and another want to another, which one likes something and the other thinks the opposite.

Tognetta (2004), points out that the autonomy presents a cognitive development that ensures the subject an ability to operate, coordinate actions which may be reversible, come and go, in plan.

Conclusion

We conclude that body combat teachers have great responsibility to teach the Martial skills to his students, not only because they are movements of attack and defense, strategies of lethal fights, but rather, because they are responsible for the formation of citizens morally correct.

Teachers should influence his students fighting for moral autonomy, so that they can develop a sense of social rules and requirement for actions geared toward each other and toward the other as highlighted in the bushido.

Both teachers as students must seek peace in their actions, thus demystifying the fact in which the fighters are seen as aggressive and violent people.

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Abstract:

It is a fact that the fights were always present in the history of mankind in many ways: learning of attack and defense techniques, as a means of survival, are linked to training and military formations, is considered as physical exercise, often are interrelated to the cultural, religious and philosophical training from many countries and above all is seen as a source of wisdom of life to many teachers and students. This articleaims to discuss through the genetic epistemology why some teachers of wrestling and martial arts in our present present aggressive behavior and violence inside and outside the tatami mats and other teachers did not present that kind of behavior. This work seeks to present reflections on the influence of teachers' behavior on students. The methodology used is qualitative, of basic nature and explanatory nature. We conclude that the teachers that show aggressive behavior and violence still does not demonstrate a moral autonomy and along that moral construction were aggregated moral values to their moral personality, so teachers who present disciplinarians behaviors aimed at pacification invariably present in his personality moral values.

Key words: Fighting and martial arts, teacher education, Moral Psychology

Résumé:

C'est un fait que les combats étaient toujours présents dans l'histoire de l'humanité à bien des égards : apprentissage des techniques d'attaque et de défense, comme un moyen de survie, sont liés aux formations formation et militaires, est considéré comme l'exercice physique, sont souvent liées à la formation culturelle, religieuse et philosophique de nombreux pays et est surtout considéré comme une source de la sagesse de la vie à de nombreux enseignants et étudiants. Cet article a pour but de discuter par le biais de l'épistémologie génétique, pourquoi certains enseignants de lutte et les arts martiaux dans notre présent actuel comportement agressif et de la violence à l'intérieur et à l'extérieur les tatamis et les autres enseignants ne présentaient pas ce genre de comportement. Ce travail vise à présenter des réflexions sur l'influence du comportement de l'enseignant sur les élèves. La méthodologie utilisée est qualitative, de nature fondamentale et explicatives. Nous concluons que les enseignants qui montrent la violence et les comportements agressifs ne prouve toujours pas une autonomie morale et le long de cette construction morale ont été agrégées des valeurs morales à leur personnalité morale, donc les enseignants qui présentent discipline des comportements visant à la pacification invariablement présente dans ses valeurs morales de la personnalité.

Mots clés: arts martiaux et de combats, de la formation des enseignants, psychologie morale

Resumen:

Es un hecho que las luchas eran siempre presentes en la historia de la humanidad de muchas maneras: aprendizaje de técnicas de ataque y defensa, como medio de supervivencia, están vinculados a formaciones militares y entrenamiento, se considera como ejercicio físico, a menudo están relacionados entre sí a la formación cultural, religiosa y filosófica de muchos países y sobre todo es visto como una fuente de la sabiduría de la vida a muchos profesores y estudiantes. Este artículo pretende discutir a través de la epistemología genética, por qué algunos maestros de la lucha libre y artes marciales en nuestro presente presente comportamiento agresivo y la violencia dentro y fuera de los tatamis y otros profesores no presenta ese tipo de comportamiento. Este trabajo pretende presentar reflexiones sobre la influencia del comportamiento de profesores en los estudiantes. La metodología utilizada es cualitativa, de naturaleza básica y explicativa. Concluir que los maestros que muestran violencia y conducta agresiva todavía no demuestran una autonomía moral y a lo largo de esa construcción moral fueron agregados los valores morales de su personalidad moral, para que profesores que presentan a necesidad de conductas encaminadas a pacificación invariablemente presente en los valores morales de su personalidad.

Palabras clave: artes marciales y luchas, la formación docente, psicología Moral

Resumo:

É fato que as lutas sempre se fizeram presentes na história da humanidade em diversos aspectos: aprendizado de técnicas de ataque e defesa, como modo de sobrevivência, encontram-se vinculadas aos treinamentos e formações militares, é considerada como exercício físico na atualidade, muitas vezes está inter-relacionada à formação cultural, religiosa e filosófica de muitos países e além de tudo é vista como fonte de sabedoria de vida para muitos professores e alunos. O presente artigo visa discutir através da epistemologia genética o porquê de alguns professores de lutas e artes marciais em nossa atualidade apresentarem comportamentos agressivos e violentos dentro e fora dos tatames e outros professores não apresentarem esse tipo de comportamento. Este trabalho busca apresentar também reflexões acerca da influência do comportamento dos professores sobre os alunos. A metodologia utilizada é qualitativa, de natureza básica e de cunho explicativo. Concluímos que os professores que apresentam comportamentos agressivos e violentos ainda não demonstram uma autonomia moral e ao longo dessa construção moral foram agregados valores não morais à sua personalidade moral, logo, os professores que apresentam comportamentos disciplinadores voltados à pacificação invariavelmente apresentam em sua personalidade valores morais.

Palavras Chaves: Lutas e Artes Marciais, Formação de Professores, Psicologia Moral