127 - MARTIAL ARTS: FIGHT, OR A WAY TO EDUCATION

RAFAEL RODRIGUES LOPES[1];
JOÃO AIRTON DE MATOS PONTES[2];
WALLYSON MOREIRA CAMPOS[3]
1 - Graduado em Educação Física pela Universidade Federal do Ceará. Professor de Educação Física da Rede Estadual de Ensino. Professor de Karatê - Faixa Preta 1º. Dan. 2 - Professor do Curso de Educação Física do Institutode Educação Física da UFC. Mestre e Doutor em Educação. Especialista em Treinamento Desportivo e Didática da Educação Física. Faixa Preta 2º. Dan. 3 - Aluno do Curso de Educação Física do Instituto de Educação Física e Esportes da UFC – IEFES. Professor de MuayThai. Atleta campeão cearense da modalidade.
UNIVERSIDADE FEDERAL DO CEARÁ – FORTALEZA - BRASIL
airtonpontes@bol.com.br

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INTRODUCTION

Historically the act of fighting is connected to the survival instinct. Since fighting between animals to getting fed, even fights between nations, it is possible to see that human beings to achieve their objectives will put himself through the most diverse situations. Nowadays we see that the act of fighting is connected to violence. The midia and other means of communication shows us daily, fights between people in soccer stadiums and gyms, including conflicts between social classes and civilians and police, etc. Maybe, because of that we are constantly watching society mistake martial arts with fighting. Consequently parents prohibit their kids of practicing fighting, even in gyms, because they admit they are contributing to make him a violent being.

A brief history of fighting

The origin of fighting is still uncertain, this is due to the ancient manner of treatment of western culture. (Ferreira, 2006, pg 3). The great masters did not document the concepts, teachings and explanations of martial arts. On the contrary, they would pass that knowledge verbally, what could open that to many different interpretations. This made it possible to other generations have many ways to understand the teachings which could be in some occasion disharmonized, but very similar to what was taught in its origin.

Making a brief historical cut we can go to Greece, where we observe that the people had a way of fighting, know as “Pankration”, type present in the first Olympic games in ancient period. The roman gladiators, in that time used techniques of one to one combat. In India and China, the first signs of organized forms of combat. (Ferreira, 2006, pg3)

The combats were originated by the need for self-defense, especially for those who were on the front line of battle. Warriors realized they needed a better physical preparation and specific training for fights, so they could succeed in their confrontations. (Fett, 2009 - pg. 1).

Biblical texts already showed the strife between opponents. Reportedly the story of King David, who despite vastly inferior, managed to defeat his opponent, the giant Goliath with a single blow with a stone. David was able to get an accurate compared to a samurai when she gives a blow with his sword. (Ferreira, 2011 cited in Reid and Croucher, 2003, p. 21).

Currently there are numerous forms of combat in the world, among these we mention the so-called oriental arts such as Karate, Kung Fu, Tai Chi Chuan, Judo, Jiu-Jitsu, Aikido, Tae-Kwon-Do, among others, and also considered western arts such as Boxing, Fencing at the JiuJitsu, etc. For its origins, combats also bring a twist and a number of meanings. Even today, the definition of combat is a way to outdo the other, to show superiority and with it, we often forget that the fights also have an intellectual content and a system of values.

Focusing specifically on Karate we highlight that this martial art was originated through Gishin Funakoshi, practicing martial arts since he was young, preached one karate as a whole, ie, he wanted his students to be complete athletes, citizens and people, teaching a philosophy of respect for others and strict discipline to better physical and mental development. After his death, there was some disagreement among his disciples. This process continues today, ratified with the emergence of various confederations and federations involving different styles and ways of developing this martial art. Master Funakoshi Gishin legacy left two styles of karate, Shotokan and Shotokai being led by his disciples Masatoshi Nakayama and Shigeru Egami respectively.

The relationship between combat and violence

Initially, it is important to note that the fights are part of the official contents of the Physical Education presented by the National Curriculum Parameters (PCN's). Thus, we can deduce that the fights have a great importance in the lives of its practitioners. So they are defined in the NCP's:

> As lutas são disputas em que o(s) oponente(s) deve(m) ser subjugado(s), mediante técnicas e estratégias de desequilíbrio, contusões, imobilização ou exclusão de um determinado espaço na combinação de ações de ataque e defesa. Caracterizam-se por uma regulamentação específica, a fim de punir atitudes de violência e de deslealdade. Podem ser citados exemplos de lutas desde brincadeiras de cabo-de-guerra e braço-de-ferro até práticas mais complexas da capoeira, do judô e do karatê. (Santos, 2009 apud PCN's, 1998, p.70)

With this, we see that combats have no relationship to violence. On the contrary, often the practitioners themselves is that exacerbate their behaviors for inadequate means and linked to violence, that just helps society to make a connection of these acts to violence. Another important detail is the focus or vision that the media exposes the martial arts. Santos (2009) argues that violence has become a source of consumption. It generates audience of viewers, sell products, and consequently produces income for broadcasters, becoming one of the vectors of association between fights and violence.

Viana (1996) also states that the constant challenges displayed by the TV network, cartoons of martial arts and movies made today, may signify a shift between human values recommended for martial arts and the attitudes of its practitioners.

Today, we live in a society which is marked by violence and families who have no more moral structure to meet the need of education, discipline and respect for our young people. Playing sports, especially the martial arts, may be one of the competitors vectors in order to circumvent this problem. We understand that Karate through its philosophy helps enhance the practitioner's conduct in society through discipline and respect that are the foundation for a good relationship with others and especially family.

PHILOSOPHY OF KARATE

Second Barrier and Massimi (2008) karate can be understood as a ritual practice, contemporaneously with the preparation of fighting and spiritual development. Besides being a great mean for self-defense karate, above all, develops the ability to analyze situations in which the student would be forced to employ its techniques, and avoid them in a calm manner, peaceful and often without the need to combat his opponent physically.

> Karatê-do não é somente a aquisição de certas habilidades defensivas, mas também o domínio da arte de ser um membro da sociedade bom e honesto.Os jovens, em particular, deveriam mostrar um interesse maior por suas famílias, e isto, sem dúvida, é uma questão importante, não apenas para o possível praticante de caratê, mas também para todo membro da raça humana. A mente do verdadeiro carateca deve estar imbuída de tais desvelos, antes de voltar a atenção para o seu corpo e para o aperfeiçoamento de sua técnica. Amor ao caratê, amor a si mesmo, amor à família e aos amigos: todos levam ao amor à própria pátria. "O verdadeiro sentido do Karatê só pode ser alcançado através desse amor" (FUNAKOSHI, 1994, p.110 apud BARREIRA; MASSIMI, 2002).

It is known that the Master Funakoshi left the motto of karate to be followed and obeyed, as a way to make its practitioner peaceful citizen and able to interact in society. It is important that we emphasize the five slogans: "Striving for the formation of character, loyalty to the true path of reason, Create aim of effort, respect and above all contain the Spirit of Aggression". (Sasaki, 1978 apud VIEIRA, 2010). The practitioners of the martial arts have a teacher (Sensei) leading the group and guiding so that it grows following the basic precepts and the motto, in that surely will make great citizens. The sensei should serve as a mirror to his apprentices, according to Rodrigues (2007) "The relationship between teacher and student extends beyond technical instruction." In a karate class the "sensei is not only the sensei," he becomes by their experience and wisdom, a counselor, a friend and often takes the place of a father to his students, thus cementing a very intense bond with them.

METHODOLOGY

In addition to training karate at the gym, we conducted interviews with students, and neighborhood residents, containing only two subjective questions where this resident answered without interference from anyone else, thus showing his real opinion on the subject of combat. Were also did some interviews with parents of students who attend the academy and receive guidance on karate. Those questions were: a) what is your opinion on the topic combat b) where is the interference of the combat in the lives of students?

We also conduct several lectures related relevant to the issues of youth, such as citizenship, respect, cooperation, fights, violence, etc. As a result of the training, the athletes also participate in competitions and exams. Periodically students are assessed in relation to the content taught, as well as the methodological process of teaching - learning through trials and debates. Was also provided some tours for a better socialization of project components. In these trips, friends and family accompanied the group, enabling a true partner integration - education.

Analysis of the results popular view concerning combat

Analyzing the reviews we saw that individuals already interviewed voiced an opinion highly modified on combats. There were no answers relating combat to violence. Another interesting fact is that there were no rejections on the subject. Some respondents differed combat of fight, relating the latter to violence. Others also saw combat as a sport and claimed the benefit of this practice in the lives of students who practice karate, citing as examples the increased sense of responsibility, respect for the family, the older people, and / or elderly.

With regard to parents, we realize that many have turned their vision about the combat. Therefore, due to the work being developed, ratified by the students who already demonstrate to parents the true sense of the practice of a martial art. With this we are able to improve the interaction of many residents of our community, showing that the practice of combat is exclusively dedicated to the growth of the human being holistically.Thus, we can see that the work being done by our students in karate, has achieved the expected, even within the household effects, because the main aim is to improve relationships between families, providing a greater understanding of the topic and thereby reaching more people in our community.

CONCLUSION

With the progress of the work, we realized that the past teachings are reflected in the homes of families in the great Jangurussu community. The fights are no longer being treated as a factor of violence and discord among people, but as a disciplining factor, seeking physical and spiritual improvement of its practitioners. With this, we reached the goal of modifying the view of our student's parents and guardians, thus showing that, with small gestures, it is possible to change society from the neighborhood itself. It is clear that the work is achieving the desired effect, especially within households, improving coexistence between families, providing a greater understanding of the topic, sensitizing more people in the community.

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Fortaleza – Ceará – Brasil – Cep- 60.125-150

MARTIAL ARTS: FIGHT, OR A WAY TO EDUCATION

ABSTRACT

Although we are living in the 21st century, there are people who still do not know the essence of martial arts, or fighting styles, commonly known. The objective of this paper is to clear these doubts. To do it, we interviewed karate students' parents at the gym, and people who live in the neighborhood of Jangurussú, in Fortaleza – Ceará, place where the gym is located. It is worth to mention that the authorities consider this neighborhood as a high risk of violence. It was used a qualitative methodological procedure, using interviews that provided relevant results. At the end, it was understood that after the briefing, meetings and parents orientation, the paradigms and concepts were broken, enabling an increase of martial arts adepts.

KEY WORDS: Martial Art. Fighting styles. Education.

ARTS MARTIAUX: LUTTE OU UM MOYEN DE L'ÉDUCATION

RÉSUMÉ

Bien que nousvivonsauXXIesiècle, certainespersonnes ne connaissentpas encore lavéritable essence desartsmartiaux ou descombats, commeonlesappelle. L'objectif de cetravail est clarifiercesdoutes. Pourcefaire, desentretiensaveclesparents d'élèves de pratiquants de karaté et avecles residentes duquartierJangurussuont eu lieu à Fortaleza-Ceará, oùlaL'académie est située. Nousinsistonssurle fait que cequartier est considéré par lesautoritéscommeétant à risque élevédansl'aspect de laviolence. Nousutilisonsl'approcheméthodologiquequalitative, avec desentretiens quiontprésentédesrésultatspertinents. Ainsi, nouscomprenons que, aprèsdesconversations, desréunions et desconseilsauxparents, lesparadigmes et lesconceptssontbriséesprogressivement, permettant une augmentationdunombre d'adhérents à la pratique desluttes.

MOTS-CLÉS: Combats Marciaux, Lutte/Combat, Éducation

ARTES MARCIALES: LUCHA O UNA FORMA DE EDUCACIÓN

RESUMEN

Apesar de estar enelsiglo XXI, algunas personas todavia no conocenla verdadeira esencia de las artes marciales o luchas, como popularmentesonconocidas. El objetivo deltrabajo es aclarar esasdudas. Para esto, fueron realizadas entrevistas com padres de alunos practicantes de karate orientados por nosotrosenelgimnasio y vecinosdelbarrioJangurussú em Fortaleza-Ceara, local tambien donde esta localizada elgimnasio. Destacamos que esebarrio es considerado por las autoridades, como siendo de alto riesgoenel aspecto de la violência. Utilizamos elprocedimentos metodológicocualitativo, com larealización de entrevistas que mostraron resultados interessantes. De esta forma, entendemos que despues de loscharlas, reuniones y orientaciones a los padres, los paradigmas y conceptos a lospocosson quebrados, possibilitando um aumento em el número de participante a laspracticas de las luchas.

LUTAS MARCIAIS: BRIGA, LUTA OU CAMINHO À EDUCAÇÃO.

RESUMO

Apesar de estarmos vivenciando o século XXI, algumas pessoas ainda desconhecem a verdadeira essência das artes marciais ou lutas, como popularmente são conhecidas. O objetivo do trabalho é esclarecer essas dúvidas. Para isso, foram realizadas entrevistas com pais de alunos praticantes de karatê por nós orientados na academia e moradores do bairro Jangurussú em Fortaleza –Ceará, local também onde está inserida a academia. Ressalte-se que esse bairro é considerado pelas autoridades, como sendo de alto risco no aspecto da violência. Utilizamos o procedimento metodológico qualitativo, com a realização de entrevistas que apresentou resultados relevantes. Dessa forma, entendemos que após conversas, reuniões e orientação aos pais, os paradigmas e conceitos aos poucos sejam quebrados, possibilitando um aumento no número de adeptos à prática das lutas.

PALAVRAS – CHAVE: Lutas Marciais. Luta/briga. Educação.