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The martial arts and Western sport in socio-culture

Lee, Jeong-Hak, Ph.D.
The Ohio State University, 1993

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THE MARTIAL ARTS AND WESTERN SPORT IN SOCIO-CULTURE

DISSERTATION

Presented in Partial Fulfillment of the Requirements for
the Degree Doctor of Philosophy in the Graduate School of
the Ohio State University

By
Jeong-Hak Lee, B.S., M.A.

*****

The Ohio State University
1993

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In memory of O.S.U
&
for my parents and wife
ACKNOWLEDGEMENTS

I would like to express my thanks to my mother and father for their support and love. Their spiritual guidance allowed me to pursue my goals. I would also like to express sincere appreciation to Dr. Seymour Kleinman for his guidance and insight throughout my study and writing process. He encouraged me to finish my study successfully. Without his guidance, I could not have completed my study. Thanks also go to Dr. Melvin Adelman and Dr. Philop L. Smith, both of whom taught me in generous and graceful manner. Finally, I would like to thank my lovely wife who encouraged me to concentrate on this dissertation.
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CHAPTER I

ORIENTATION TO THE STUDY

Introduction

About 2,500 years ago a philosophy arose and developed in India, Greece and China where enlightened civilizations emerged. The philosophies of the East and the West have their own historical origins and developments as well as their own conceptions. They also have their own peculiarities according to their different historical and socio-cultural traditions. Later, they have come to share the essential meaning of each other's philosophy through understanding resemblances and common points. That is, modern technology and scientific innovations have facilitated the communication between the Eastern world and the Western world.

An activity is held to be relative to and constituted by the culture to which it is indigenous, and is held to be incapable of exact translation into a different culture. A variety of responses to living conditions may produce different customs and ways of life. However, the basis common to them all ensures a common reference point which provides a touchstone for those in one tradition to be able
to approach other traditions.

Kleinman says in his article, *Moving Into Awareness*, that the science and technology of the West has changed dramatically the culture and life-style of the East. Yet, each culture, in the adoption and practice of the principles of the other, places its own unique stamp on it, blending the new with the old, and the familiar with the unfamiliar. What emerges is a broader and deeper awareness of the human being's capacity to activate a greater sense of completeness and wholeness.¹

People come to change their social perspectives, and become able to appreciate points of views different from those with which they have matured. Many Westerners have successfully adopted Eastern culture as Asians have adopted the Western culture.

For example, in regard to the Eastern martial arts, given the success of the Westerners in practicing the traditional martial arts, and given the success of the Easterners in bringing their martial arts to the West, it appears that the differences in these cultures can be overcome, and that people in the Western culture are not barred from understanding the Eastern martial arts.

Kipling's "East is East, and West is West, and ne'er the twain shall meet" simply is no longer true. Kipling had no way of knowing the extent of today's socio-cultural diffusion whereby both the East and the West have borrowed
materials, ideas, and mores from each other, adapting them to their particular needs.²

I would like to say that the spearhead of the Westernization of the East was Christianity, while the vanguard of the Easternization of the West was the martial arts. In other words, the East easily adopted the Western civilization by way of Christianity, and the Eastern martial arts played a significant role in introducing the Eastern culture and way of thinking to the West.

Kim argues that after centuries of seclusion, between 1850 and 1894, the Chinese permitted foreign commercial interests to establish treaty ports for colonies and accepted Roman Catholic religious orders and Protestant missionaries. These missionaries were responsible for China's first contact with Western education and medical science.³

I think there were and are surely some different concepts of physical movement of human body between the West and the East. Therefore, the approach to the human body and physical movement is different between the West and the East. I would like to compare the different conceptions of movement and of the body between the West and the East as it is manifested in sport, which is a product of the West, and the martial arts, which is a product of Eastern cultures.

Kleinman insists that the Far Eastern cultures of Asia seem to have understood their movement principles
intuitively. Their traditional movement forms are practiced as art (Tao or "way") rather than science: Western countries can learn a great deal about sport and physical education from the people of the East. It would be unfortunate if the Far Eastern countries, in their attempt to emulate Western views toward sport and games, lose this perspective. 4

The Western way of thinking may be good for the East and vice versa, if there is an effective means of communication that enabled the ideas to be exchanged without losing their real meaning. However, if the Easterners lose their own peculiar approach to methods for human movements due to the influence of West, it would be unfortunate.

In sum, the purpose of this study is to explore these differences. Westerners have come to understand Eastern "body" culture and philosophy through their perception of human body and physical movement, and Easterners have come to "know" the Western conception of the body, by and large, through sport.

To understand this I will examine the philosophical and historical roots of the martial arts and sport.

The Statement of Problem

All cultures through the ages have held certain views toward the political, social, economic, and religious forces of their times. Physical exercise, perhaps the oldest form of human education, is one of these forces. Used by people
with differing notion about fitness and its purpose (e.g., religion, aesthetics, politics, recreation, and defense), it has remained an integral aspect of a healthy philosophy of life. Where it was eliminated, restrained, or unreasonably subjugated, ills of sorts resulted.5

A study of the various mores and customs of these cultures reveals the value of physical exercise and the uses to which it has been put. From this, one can analyze and interpret the influences that assorted cultures have had on the methods of exercise, and upon the subsequent development of philosophies of sport and the martial arts. As has been practiced in the West and the East, physical exercise is neither merely play nor a stoic endurance of pain; neither masochism nor sadism has any part in this philosophy.6

Since some fundamental value problems are found in the martial arts and sport these days, we need to understand the essential factors by examining their philosophical and historical backgrounds. We can, for example, trace the transformation of the martial arts into sport forms. As the East has become Westernized, the Eastern martial arts have also turned into sport. Unfortunately, in recent years, there has been a dramatic change in the practice of martial arts in the Western world. The genuine spirit of the arts seem to have faded; people reveal but a shallow interest in them because they lack an understanding of their purpose and
practice. The thought of this "new" practitioner is focused on winning, lowering himself to a "win at all costs" attitude. The rules have become a foundation (that winning is everything) and he ultimately becomes lost in the competition.

In other words, the martial arts have become a form of gymnastics and have lost their original profundity. This means that we can hardly find the purity of the Eastern martial arts, even in the East. In order to regain their original intent the Eastern martial arts should be re-explored through a training and knowledge of their historical development and philosophical background.

Problems have arisen in sport and the martial arts such as the rise of commercialism, dehumanization, political intrigue, and jingoistic nationalism. The focus is now on the scoreboards. Little of the real spirit of sports and martial arts remain. Behind the scenes are horrible tales of corruption, drug-abuse, racial prejudice, and political intrigue. Ideals have been replaced with ideologies; the good of the athletes is totally subordinated to the whims and vagaries of economics and of politicians. The whole spectacle has become hypocritical, a huge pretense of feigned peace and harmony, of sportsmanship, and of "healthy" competition.

As John Gibson insists, contemporary sports exist under a value system that recognizes the objectivity of the
scoreboard as the only true assessment of worth, and denies the value of the subjective, experiential, and personal dimensions. The susceptibility of contemporary sport to the prevailing and pervasive power to maximize profits has created a moral vacuum. A successful sport performance often includes external rewards such as money and praise. Honors such as these often increase the desire of an athlete to train for a more successful task performance by causing him/her to seek out new ways of fulfilling the desired sport objective.

Because the external benefits are rewards of performance, the design of a competitive situation easily leads the athletes to misidentify his or her opponent as the obstacle which stands in the way of attaining the desired rewards.

The problem which arises from this type of misidentification is that a feeling of ill-will towards all of those who stand in the way of reaching the desired goal may result in harm to the competitor.

It can be said that sport provides an arena for a person to develop some of his or her abilities. But, if the claim that sport need not produce excellence of moral character is accepted, we can reasonably ask, "excellence in what else?" Will it be an excellence in performing well under pressure, i.e., according to standards set in the rules of the sport? It is quite common that someone
successful in a given sport will not excel neither in other sports nor, more importantly, in the moral and ethical spheres of life.

Warren Fraleigh argues that "sport should be a mutual quest for excellence, and that you should regard your opponent not as an enemy but as a 'facilitator' for your personal development." In other words, Fraleigh is admitting that sport has not recently been a quest for physical and moral excellence. If sport were to become such, people would receive more benefits from participating. In effect, he argues for a return to the sport of the ancient Greeks or to the traditional martial arts, where defeating another is not crucial for success.

The first purpose of this study is to explore fundamental differences between the Eastern martial arts and Western sport by examining their philosophical and historical backgrounds. People in general fail to distinguish these fundamental differences because of their similarity in appearance. Thus, I will attempt to differentiate and distinguish the underlying foundation and philosophy of sport and the martial arts.

The second purpose of this study is to reconceptualize the martial arts and sports. For most people, sport and the martial arts are physical activities, such as the game, the competition, and self-defense, having no further implications. But, in actuality, both sport and the martial
arts possess their own artistic qualities; the kind of qualities that are most often associated with traditional classical dance, such as ballet. Furthermore, the practitioners of martial arts profess that they have a unique power to heal the mind and body.

The third purpose is to realize the importance of physical activity itself in modern society, whether it is in the form of sport or it is a form of martial art.

Today, physical activity is regarded as an important dimensions of society. Schools and institutions are interested in developing programs of physical activity to aid and improve the education and socialization.

In addition, I will briefly compare the Eastern and Western philosophies in order to analyze their distinct concepts towards the human body.

**The Method**

This study will examine and analyze the philosophical and historical differences between the martial arts and the sport, concentrating on those Eastern and Western philosophies concerned with conceptions of the mind and the "physical". I will utilize those writings which relate to philosophy, the martial arts and sport to provide the background and documentation for this study.
Limitation

For the purpose of this study I have limited my examination of the East to three countries, China, Korea, and Japan. Emphasis is placed on Chinese culture and philosophy because China has significantly influenced the formation and transformation of Korea and Japan.
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5. Sangkyu Shim, The Making of a Martial Artist, p.48

6. Ibid., p.48

7. Ibid., p.68


In general, people are frequently stereotyped rather than treating them as individuals. For example, we separate societies as being either Eastern or Western. On one hand, there is the "Eastern" way of life: alien, quaint, and mysterious. On the other, there is the "Western" lifestyle: humane, normal, and rational. Nishida Kitaro, a Japanese philosopher, suggested that the general character of Western philosophy is the concept of "Being," while that of Oriental philosophy is the concept of "Nothing."

It is claimed that the East gives priority to spiritual realization over a life of personal fulfillment. Westerners, by contrast, seek primarily material satisfaction and pleasure, living a life of consumption rather than conservation. In this light, Easterners are regarded as contemplative, spiritual, and stoic; Westerners are practical, materialistic, and hedonistic.

In addition to this, there are differences between the East and the West in the way of thinking. Some modern
philosophers think that the Western way of thinking is rational, intellectual and logical, whereas that of the East is intuitive. Intuition means that a man is wholly seeing and observing without using subjective or objective values. On the other hand, the intellect analyzes, judges, and postulates something seen by a man. Concepts by postulation has been developed within the boundaries of Western philosophy. That is, Western scientists postulated atoms unobserved by five the senses, and then, they logically explained it in terms of deduction. In contrast, concepts by intuition have been developed in the East. Just as Westerners have attempted to make reason a way of life, (man of reason), Easterners have attempted to make intuitive enlightenment a way of life, (man as aware).

**Eastern Philosophy**

In the East, Tao became the supreme morality and essence of all religions and philosophies. The notion of Tao as harmony of opposites is a pervasive feature of Chinese philosophy. The yin and yang of the I Ching, the "existence is nothing" of Lao Tsu, have their roots in it. In the Eastern concept the alternation of the yin and yang is called Tao. This Tao is not itself the yin and yang, but it is that whereby the alternation of the yin and yang is caused.
The philosophy of yin and yang puts Eastern society on a cosmological basis. Its ideas affect every aspect of life from metaphysics to art, from marriage to cooking. Fung Yu-lan describes the relationship between yin and yang as follows:

The Ch'ien (Sky) principle becomes the male element, and the k'un(Earth) principle becomes the female element. The two ethers (i.e., the yin and yang) by their interaction operate to produce all things, and these in their turn produce and reproduce, so that transformation and change continue without end.

The Supreme Ultimate through movement produces the yang. This movement, having reached its limit, is followed by quiescence, and by this quiescence it produces the yin. When quiescence has reached its limit, there is a return to movement. Thus movement and quiescence, in alternation, become each the source of the other. This distinction between yin and yang is determined, and their Two Forms stand revealed.2

Wherever harmony is sought or change takes place, the forces of yin and yang are at work. This embodies the concept of equilibrium, the opposing and complementary principles regulating the motions of the universe. Bertrand Russell expressed the same idea;

It aims only at clarifying the fundamental ideas of the sciences, and synthesizing the different sciences in a single comprehensive view of that fragment of the world that science has succeeded in exploring. It does not know what lies beyond; it possess no talisman for transforming ignorance into knowledge. It offers intellectual delights to those who value them, but it does not attempt to flatter human conceit as most philosophies do. If it is dry and technical, it lays the blame on the universe, which has chosen to work in a mathematical way rather than as poets or mystics might have desired.3
Charles A. Moore states that Eastern philosophy and its cultural traditions may be characterized by humanism, by its emphasis upon the ethical, the intellectual, the aesthetic, and the social, without any aversion to material welfare and the normal enjoyment of life with an inner tranquility of spirit that pervades life in both prosperity and adversity, a tranquility born of a sense of harmony with Nature and one's fellow men. 4

Ultimate truth is to be realized in the midst of human affairs and can be understood only in the light of human affairs. For instance, Zen is ultimately a human rediscovery of oneself or humanity, but like all abstract things, it is subject to various interpretations depending on the individual. The idea of the unity man and the universe runs through virtually the entire history of Eastern philosophy.

Taoism teaches that the best way to live is in accordance with nature. One can be truly free when liberated from all artificial restraints. Attachment to something means a form of identification with it; to the degree one is "attached" by desire or possession, to that degree one is it. Fears, sufferings and problems are the result of un-natural living. Taoism, the way of the uninhibited, insists on naturalness, spontaneity, and simplicity. In Taoism, identification with Nature has always been ideal. Both Taoist and Confucianists of the Han
period (202 B.C-220 A.D) saw man and universe in a microcosm-macrocosm-relationship.⁵

In Taoism, the virtue of Tao is expressed in terms of wu-wei (taking no action). Taking no action (Wu-wei) does not mean to fold one's arms and close one's mouth. Taoism simply means to be natural, which does not mean to be any less human. After all, the main theme in the long development of Taoism, both as a philosophy and as a religion, has been the cultivation of a long life, an "everything life" if possible.⁶

While Taoism upholds cessation of striving, the result of the illusion of desire, Confucianism looks to the practical side of life. Certain tenets are common to both religions: the belief in the innate goodness of man, working with nature, reverence for ancestors, and the idea of opposites in tension (yin-yang).

In Confucianism we are presented with a theory of human nature, an ethical humanism, while in Taoism we find a theory of ultimate reality. In both cases there is the idea of living in harmony with Heaven or with the universe, though in Confucianism the emphasis is on man as a social being, while in Taoism the emphasis is more on the free development of the individual, the microcosm, so to speak, of the macrocosm, the universe considered as one.⁷

Confucius describes the person as following:

One possessed of all sagely qualities that can exist under heaven, who shows himself quick in
apprehension, clear in discernment, of far-reaching intelligence and all-embracing knowledge, fitted to exercise rule; magnanimous, generous, benign and mild, fitted to exercise forbearance; impulsive, energetic, firm, and enduring, fitted to maintain a firm grasp; self-adjusted, grave, never swerving from the mean, fitted to command reverence; accomplished, distinctive, concentrative, and searching, fitted to exercise discrimination; all-embracing is he, and vast, deep and active as a fountain, sending forth in their due season his virtues.®

Confucianism teaches that man is the center of things. Confucius' thought was man-centered in nature and strongly of this world. His philosophy was an attempt to achieve harmony between the ideal and the real, always with more emphasis on reality and man.

Zen-Buddhism always places central emphasis on human affairs. It is a human-centered religion, teaching that it is up to the man to make himself better or worse. Therefore, in Zen-Buddhism, one cannot be satisfied with the idea of God as the ultimate reality. Therefore, one can immediately ask the question "Where is God?" In fact, Zen-Buddhism expresses the question further by asking, "Even prior to the creation of the world, where is God?"®

The Chinese emphasize the idea of a great harmony between Heaven and Earth, and man and nature. But their interest was more in reflecting this harmony in the society and on harmonizing humans integration through correspondence of his or her life with the Way. Generally speaking,
emphasis tended to be placed on human life and the way one should lead it.

In short, man is the center of all things, and it is his nature, his relations, and the development of his personality that are of absorbing interest. Once again, man is central not only in government and art, but also in religion.

**Western Philosophy**

In the West, especially for the Christians, the Bible is the basis for dogma and morals, the Judeo-Christian ethical tradition. This tradition rests on the belief in the supernatural; ethical distinctions are set forth on the foundation of God's word. God is not only a subject for philosophers, but is a theological reality and the ultimate answer to the riddles of life. In other words, Western philosophy and religions are generally God-centered, that we are subjects of God, created by God, and living according to God's order, not by our will.  

Persons capable of assimilating knowledge are of two types, traditionally associated with the scientific and the mystic. These are investigative and intuitive, respectively. In general, Western thought favors the rational and investigative approach, while the East follows the more mystical line of thought.
The Greek concept is aimed at explaining the constancy of things, while the Chinese concept is primarily aimed at explaining the ability of things to remain individual and separate.\textsuperscript{11}

Many say that Western philosophy has developed from metaphysics to social and moral philosophy. In Western philosophy, formal logic had its obvious beginning in Aristotle. Aristotle was the first master of the particularly Western combination of sharp, original analysis and a sharp sense of empirical reality.\textsuperscript{12}

Some argue that the Western philosophical concept may have been derived from the views of merchants in which everything is described as objective, calculative, and manipulative. That is, Western philosophy may have its roots in the way merchants viewed the world. This is probably due to the fact that the Greek philosophers lived in the cities where the merchant also lived, thus frequently sharing each other's thought.

With the breakdown of the autonomous city-state organization and the appearance of the Roman Empire, the emphasis was placed on ethics and on ways to attain peace of soul and true happiness.\textsuperscript{13}

The Western terms "ethics" and "morality" have their origins, either in the nature of gods or in social customs. The medieval Western world exemplified a comparable ethic in the order of knighthood. In its ideal form, members
practiced personal integrity, and dedicated their services to the poor, the helpless, and the oppressed. On the other hand, the Chinese term "ethic" comes under the jen (meaning "man") radical, and an ancient form of the character for morality is under the hsin (heart) radical.\textsuperscript{14}

In the Middle Ages theology was regarded as the chief or supreme science, and study of it was the culminating stage in the educational program.\textsuperscript{15}

In the East, everything happens on the experience of the immediate, and understanding depends upon appreciation rather than on analysis and calculation. In China knowledge means wisdom, as it did in Greece before Aristotle distinguished between philosophic wisdom and practical wisdom, and wisdom is virtue.

It can be said that the character of Western philosophy is the concept of Being (i.e. tangible element that exists in the spatial space), whereas that of Eastern philosophy is the concept of Nothing, in which nothingness is not a purely negative ontological state of being nothing. Rather, it is a plenitude of being.

\textbf{Philosophical Conceptions of the Human Body: Eastern Monism and Western Dualism}

One of the greatest differences between Western and Eastern cultures is their different attitudes toward body and mind.
In the West, a fundamental split is posited between mind and body. Traditional Christian dogma regards the body as of little value, to be disciplined and abased in order to free the spirit of its constricting bonds. In other words, while the mind, which is rational, is regarded as the ultimate value, the body is merely a vehicle for the mind; emotions only distort the clarity of logic, and one feels the body only when it is going wrong.

In the East, by contrast, the most widespread traditions assert a fundamental unity. Body and mind, spirit and matter interact in a dance which is the universe.

According to Western dualists, the intellectual and physical aspects of the person are qualitatively distinct. In other words, Western dualism, based on the premise that mind and body are distinct kinds of substances, implies that mind and body, not only differ in meaning, but refer to different kinds of entities. Shin describes, generally, that the tendency of Western philosophical thought is to think in terms of exclusivity, that is, to make an 'either-or' classification.¹⁶

The basic character of Eastern thought is the inclusive way of thinking in all things. In Eastern philosophy, it is not a case of "either-or", but of "both-and". In other words, the Easterner does not accept the dichotomy that phenomena and noumena are separate. It is a inclusivity in which there is no distinction between mind and body.
Eastern monism contends that the human being is a unification of body and mind. In other words, the Easterner's philosophical stance toward the human body is characterized by inclusivity.

The Japanese philosopher Yasuo Yuasa characterizes the difference of mind and body between the East and West as follows:

One of the characteristics of Eastern body-mind theories is the priority given to the questions, "How does the relationship between the mind and body come to be (through cultivation)?" The traditional issue in Western philosophy, on the other hand, is "What is the relationship between the mind-body?". . . . in the East one starts from the experiential assumption that the mind-body modality changes through the training of the mind and body by means of cultivation(shugyo) or training(keiki). . . . That is, the mind-body issue is not simply a theoretical speculation but it is originally a practical, live experience(taiken) involving the mustering of one's whole mind and body. The theoretical is only a reflection on this lived experience.17

In this chapter, I categorize the concept of mind-body as Eastern Monism and Western Dualism.

**Eastern Monism**

The Eastern approach begins, not with the assumption of a split between the body and mind, but with the idea that the universe is whole. In the Eastern view, mind and body are two aspects of one reality: energy. So, if the body is dead, what we ordinarily mean when we say spirit dies too, is that it returns to the cosmic energy. When we die our "ki" returns to the cosmos.
In Zen, the mind-body oneness is simply not a theoretical speculation, but is a practical and lived experience, involving one's whole mind and body. The body is the physical embodiment of mind or consciousness. The mind and body are two phases of a single process. Based on the concept that control of the body is directly related to control of the mind, body control has been emphasized as the method of choice not only for mind control, but also for controlling the whole person.

In Zen, an attitude is achieved only when one looks upon all things as beyond form of expression and demonstration, and as transcending knowledge. Zen transcends the realm of relational knowledge and the bifurcation of subject and object, mind and body, being and non-being. That is to say, the absolute viewpoint can be attained only by transcending the dichotomy of being and non-being.

In Eastern monism, a subject body can think something and have a potential mode of human expression as well as a lived sense of physical activity. In Zen, one's spirit thinks beyond his or her personal consciousness, with his or her body and not just the brain. Thinking with the whole body is a very important concept. Conscious thinking is important in everyday life, and, in any event, it cannot be forced away. But sometimes one realizes that it is possible to act without consciousness, spontaneously, as in the
creative arts, or sports, or any other act in which body and mind are wholly immersed. The action takes place itself before any conscious thought. It is pure action, the essence of Zen.

Wang Yang-ming maintained, "Knowledge in its genuine and earnest aspect is action, and action in its intelligent and discriminating aspects is knowledge." Wang said, "Knowledge is the beginning of action, and action is the completion of knowledge." In other words, he refused to accept the false dichotomy between knowledge and action. It can be applied in learning to dance or play the piano. In the end if one can play without consciousness, there is no more attachment, no more reference to the principles. One may play naturally, automatically.

Eastern monism can be explained through Yin-Yang in Taoism, which is the dominant philosophy in the Eastern world. Yin represents the feminine; it dominates at birth and death, it is passive and receptive, it is 'night' (cool, dark, less active), and it is 'winter' (cold, reserved). Yang represents the masculine; it dominates during one's life, it is outgoing and stronger, it is 'day' (warm, energetic), and it is summer (hot, extroverted). In scientific terms, yin is acid (potassium), sugar; yang is alkaline (sodium), salt.

The polar relationship between Yin and Yang does not mean that separate, independently opposing forces are at
work, but rather those which mutually depend and counterbalance one another. One polar opposite cannot exist without the other, and it is the interaction of the two that is perceived as an event. Although the poles of a magnet behave in distinctly opposite ways, they are still part of the same magnet and create one magnetic field.

In the Tao-te Ching, the Earth and all things come from being, and being from non-being. To say that a thing comes from Tao is to merely say that it comes from nowhere or from nothing. In truth, it comes from itself. While Taoists were arguing for nihilism, they were arguing for the doctrine of self-transformation, that a thing comes from itself. This is Tao.21

Additionally, reality is a continuous process of production and reproduction. Reality is possible only because of the interaction of being and non-being. That is to say, in change, being and non-being are synthesized. In other words, the Easterner's thought tends to be the harmonious blend of both.

The non-dualistic character of Yin and Yang is illustrated by the ancient Chinese symbol called 'Diagram of the 'Supreme Ultimate'. This diagram is a symmetrical symbol of the change in which both Yin(night) and Yang(light), are interwined in harmony.22
Since mind and body are inseparable, yoga and the martial arts are used to develop and discipline both by exercising them simultaneously.

In short, Eastern monism can be concluded as an inclusivity concept, in which phenomena and noumena; an object of purely rational apprehension as opposed to an object of perfection; are not separated. Therefore, according to Eastern monism, the human being is a union, not a mixture of mind and body. There is a profound and interdependent harmony, a non-dualism in which there is no distinction between the self and mind/body.

Western Dualism

Plato was one of the first to make a sharp distinction between the mind and the body. Later, dualism was systematically developed by Descartes. Plato thought that the mind could exist before, during, and after its residence in the body. For him, the mind is infinitely superior to the body, and it is immortal, whereas the body is both transient and mundane. That is, he not only separated the mind from the body, but also relegated the body to a lower level of existence as befitting that which is impure, transitory, and suspect.

Plato separated the soul into a higher rational part and a lower irrational part. Man's rational soul is the very likeness of the divine and intellect. Its ultimate
destiny is to escape from the body, which is a hindrance and limitation to the achievement of wisdom. Therefore, if one wanted to obtain pure knowledge, one must dissever the soul from the body.

Plato regarded the development of the body as a crucial educational goal but he valued the trained body not as an end in itself, but rather as a means toward an end. Plato considered the well-trained body a more suitable home for the immortal soul than the untrained body, and, thus, the fiber of the individual. 23

The soul must control the body; the body can exercise an enslaving influence on the soul as in the case of unhealthy habits, bad music, overemphasizing physical training, poor heredity and unenlightened upbringing. After death, the mind will be wholly freed from the enslaving influence of the body. 24 Although Plato did not hold the body in high regard, he did not go to the extreme of denying a relationship between the body and the mind. On the contrary, mind and body could be inextricably entwined in daily life in Plato's dualistic thought.

Descartes first developed a systematic theory of the nature and interrelationship of mind and body. Descartes establishes a dualism separating mind from body so absolutely that they are held to be entirely distinct. The nature of the body and that of soul have nothing in common. Thus, these two entities or substances may be regarded as
distinct in kind. Therefore, it is his inevitable conclusion that the soul, or mind, needs no knowledge of, nor must have dependence upon the body, in order to exist. This results in Descartes' definition of soul as a thing that thinks, and body as a thing that has extension.25 Descartes thought that the mind is one thing and the body is another; each is so independent of the other that either could exist without the other. That is to say, the mind needs no knowledge of the body, and need not depend on the body to exist. Therefore, the mind can exist without the body. What Descartes means is that the truth of the mind is independent of the body.

According to Cartesian theory, the mind does not require external stimuli for its intellectual development, nor can it trust bodily sensations as a source of knowledge, which means knowledge cannot be gained through physical activity. Pascal also defined man as a "thinking reed," thereby expressing the European concept of thought as the basis of human behavior.

Descartes maintained that one can arrive at truth only through rational thought. Osterhoudt says, therefore, 'knowing with your body' is antithetical to Descartes' scheme of things. For Descartes, the development of the intellect becomes the prime objective. Thinking is the essential element in man's existence, while bodies and their actions are relegated to some lower level of relevance.26
Although Descartes' dualistic concept is opposed to the view of Eastern monism, knowing something with body, he thought that the body, which is necessary for human existence, is an important factor.

Western dualists argue that the categories body and mind are necessary to fully understand human knowledge; that each presupposes the other; and neither can be eliminated in favor of the other.

In the Western dualistic view, the intellectual and physical aspects of one's experience are ultimately separate entities which interact with one another. The mind is a conscious, immaterial substance, whereas the body is unconscious, material substance. In other words, the body is something to which we are temporally and unfortunately attached; it is an obstacle to fulfillment, and its movement is fundamentally illusory.

The dualistic conception of man is seen in Socrates' contention that the physical world is an imperfect reflection of the ideal world. The way to arrive at truth and reality was through rational thought. Thus, the mind is superior to the body.

Also, we can find dualism in Rousseau:

The Body should be vigorous, in order to obey the mind, just as a servant should be robust. . . . The feeblest the body, the more it rules: the stronger, the more it obeys.27

Peter Koestenbaum says that dualism is the position that both consciousness and its objects are real but
independent; neither can be explained in terms of the other.  

In short, dualism posits the existence of two fundamentally different forms of reality. Western dualism places the intellectual above the physical, therefore, it falls into an imbalance on the side of intellectuality.
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CHAPTER III

EASTERN MARTIAL ARTS AND WESTERN SPORTS

Introduction

In spite of their similarity in appearance, the martial arts and sports have some fundamental differences. Inner attitudes and self-knowledge are emphasized in martial arts tradition. In contrast, Western sport usually values competition and winning.

It is noted that Western sport was born in ancient Greece to give honor and glory to the gods, and it was mainly used for recognition in society, and for defense of the community. On the other hand, in the East, the martial arts have been used for self-perfection and self-determination. The individual conquers himself and his evil desires rather than other people and community.

Physical activity in the martial arts can be explained under the concept of Tao which includes everything in the universe, whereas play and games in sports are conducted under the order and rule.

Many think the martial arts is synonymous with sport because the forms have been misrepresented in the West. This has led to a misunderstanding of the martial arts. The
purpose of the martial arts is entirely different from that of sport. Any similarity is superficial and relates only their engagement in physical activity.

It is assumed that the cultures of East and West are incommensurate; hence an understanding of the Eastern martial arts through Western philosophy is impossible in principle. Thus, the road to true knowledge of Eastern martial arts may not be approached by reason and logic, but only by intuition and insight.¹

The Historical and Philosophical Background of Martial Arts

China

When one asks why religious aspects are seen in martial arts practice, it is explained by the relationship which has existed between Chinese monks and the martial arts. Bodhidharma, an Indian Buddhist monk and traditional founder of the martial arts, traveled to China around 520 A.D. in order to spread his teachings of meditation and Buddhism. He taught a streamlined version of Buddhism emphasizing the pursuit of sudden inner enlightenment through meditation. He also instructed the monks in exercises and breathing techniques designed to balance their long periods of static meditation with physical activity. These movements, additionally, gave them a means of self-defense while traveling in the remote mountain regions where they lived.
Michael Maliszewski argues that at the monastery many monks were unable to remain awake during meditation. To overcome this problem, as well as to improve the health of his disciples, Bodhidharma reportedly introduced a systematized set of exercises to strengthen the mind and body, exercises which purportedly marked the beginning of the Sholin style of temple boxing.²

Hence, both Zen and the martial arts have maintained a close relationship in the development of concept of mind and body. Furthermore, the origin of modern martial arts systems can be traced to the Shaolin techniques introduced by Bodhidharma.

Hua To is the name most often mentioned in designating the founder of kung-fu. The art began supposedly around 300 A. D. in the time of the Chinese warlords, bandits, and secret societies. True to Tao teachings, Hua To's desire to bring Buddhist monks close to nature influenced the types of exercises he devised for this art form. To bear arms was forbidden; yet, one needed a means of defense against roaming bandits who often attacked and looted indiscriminately and without warning. Buddhist monks began coupling physical routines with their prayer routines, for monasteries became a prime target for plunder. Self-defense became a matter of life or death. Military leaders added more aggressive routines, and so the combination of the
monks' philosophical emphasis and the military's physical force became the basis for what is known today as kung-fu. 3

A classical Eastern concept, the way of the movement of human body, is called Tao which models after "what-is-so-of-itself." Tao moves of itself, therefore, it denies any artificial efforts and analyses. Returning to steadfastness is the movement of Tao and suppleness is the function of Tao. These words by Lao Tzo may apply to the martial arts. It is the universal principle. The most fundamental paradigm of returning to steadfastness can be seen in man's walking.

Lao-tzu notes figuratively the "slippery" nature of the nameless (force, energy) of the Tao:

We gaze at it but see it not; it is called invisible.
We listen to it but hear it not; it is called inaudible.
We grasp it but find it not; it is called intangible.
These three all elude our inquiries, and hence merge into One.
Its rising brings no light; its sinking, no darkness.
Continuous, unceasing, and unnamable, it returns to no (particular) thingness.
This is called the formless form, the imageless image.
This is called the vague and elusive.
We meet it and do not see its face;
We follow it and do not see its back. 4

He also describes energy as the fundamental basis of the universe, regarding Tao as the basic principle of its transformation:

Tao produced One; One produces Two;
Two produces Three; Three produces all things.
All things carry the yin and embrace the yang,
And attain their harmony through the proper
blending of ch‘i (energy).^5

The central principle of the martial arts is expressed
in Taoism as "actionless activity." This concept can be
compared to water in a stream that passes through rocks with
effortlessness and smoothness. That is, wisdom can teach us
to pass over obstacles and never to have aggressiveness
toward nature and man. Wisdom champions unassertiveness and
gentleness. Violence and aggression are renounced with wisdon.

According to Taoists, softness overcomes the hard and
suppleness the rigid:

Under heaven nothing is more soft and yielding
than water.
Yet for attacking the solid and strong, nothing is
better;
It has no equal.
The weak can overcome the strong;
The supple can overcome the stiff...
Therefore the stiff and unbending is the disciple
of death.
The gentle and yielding is the disciple of life.6

For example, in Aikido practice the most important
principle is to yield to an oncoming force like water does
not hesitate to yield before an obstacle. One changes the
opponent's direction by pushing instead of attempting to
resist from the front when the opponent tries to attack.
The akidoist never goes against his opponent's strength,
rather he redirects the strength away from the opponent.

The Taoism concept, actionless activity, is achieved
through growing relaxation from artificial conventions of
thought and action. Growth and understanding do not consist of an intellectualizing of internal forces, nor do they mean living according to prescribed rules for the sake of rules. They are, rather, the opening of one's life to spontaneous living.7

Jerry Mogul concludes that the concept of Taoism is the paradox of "doing by not doing" and of "doing nothing, yet leaving nothing undone." This is the most exquisitely subtle yet most potent of all Taoist thoughts.8

Japan

Zen Buddhism brought forth to the martial arts a concept that meditation and action are one. Achieving a goal requires one to reach into and draw forth strength from the inner soul that is unaffected by intellect. In other words, intellect is de-emphasized, and intuitive action is extolled.

Many martial arts masters agree that Zen and the martial arts are two methods that complement one another in achieving the same goal, namely, the determination of self where the self is at one with the world, the perfect form of freedom and enlightenment. Its ultimate aim is to free individuals from illusions and false representations. In Zen, fighting techniques are used to perfect mind-body harmonization.
The idea of Zen is expressed by the Zen master Ch-ing-yuan as follows:

Before I had studied Zen for thirty years, I saw mountains as mountains, and waters as waters. When I arrived at a more intimate knowledge, I came to the point where I saw that mountains are not mountains, and waters are not waters. But now that I have got its very substance I am at rest. For it's just I see mountains once again as mountains, and waters once again as waters.9

Suzuki describes an experience of union between the self and the world. They are identical in the form of Suyata (emptiness). He interprets it in terms of timelessness:

Identity belongs in spatial terminology. In terms of time, it is timelessness. But mere timelessness does not mean anything. When Nature is seen as confronting me there is already time, and timelessness now turns itself into time. But time-serialism makes sense only when it goes on in the field of timelessness, which is the Buddhist conception of Sunyata.

In this Sunyata the mountains are mountains and I see them as such and they see me as such; my seeing them is their seeing me. It is then Sunyata becomes tathata (suchness); tathata is Sunyata and Sunyata is tathata.10

According to Suzuki, when we come to this stage of thinking, pure subjectivity is pure objectivity. He continues:

There is perfect identity of Man and Nature, of God and Nature, of the one and the many. But identity does not imply the annihilation of one of the other. The mountains do not vanish; they stand before me. I have not absorbed them nor have they wiped me out of the senesce.

The mountains are mountains and yet not mountains. I am I and you are you, and yet I am you and you are I. Nature as a world of manyness is not ignored and Man as a subject facing the many remains conscious of himself.11
Zen Buddhism was introduced to Japan during the Kamakura period (1185-1333 A.D.). Draeger describes Japanese Buddhism as follows:

... Buddhism has always had much more significance as the 'business of state' in Japan than it has had as a religion for individual Japanese. Therefore, Buddhism influences modern budo only insofar as it is useful for the realization of absolute truth within secular life. The recognition given by modern exponents to the sacredness of physical effort is a dominant feature in any sense of religion they may possess. Thus, if an exponent puts his whole heart and soul into training, he is practicing 'good Buddhism'.

Buddhism was often acknowledged to have a distinct impact upon the life of the samurai. Zen Buddhism was emphasized in the samurai class for its cultivation of stern discipline and perfect control of mind-body.

In Japan, Zen was intimately related from the beginning of its history to the life of the samurai. Although it has never actively incited them to carry on their violent profession, it has passively sustained them when they have for whatever reason once entered into it. Zen has sustained them in two ways, morally and philosophically, because it treats life indifferently.

Bushido, the code of moral principle which Japanese knights were required to observe, literally means military-knight-way; the way which fighting nobles should conduct themselves in their daily lives as well as in their profession.

The concept of Bushido is incorporated in Zen Buddhism. This concept is that one reaches enlightenment only through
one's inward efforts. A person practicing Zen Buddhism must learn to increase his capacity to tap deeper levels of insight, ethical sensitivity and awareness. The integration of martial and spiritual teachings led to the development of bushido.

In other words, "the primary goal of early budo was enlightenment, similar to what has been described in Zen teachings, external perfection of (martial) technique leading to self-mastery via "spiritual forging."  

The foremost teacher of swordsmanship, seeing that a student had completely mastered the physical skills of his art, told a student: "Beyond this, any instruction must give way to Zen teaching." Here, the philosophy of Zen represents man's effort to reach, through meditation, his soul. Beyond the range of verbal communication or expression, in essence, it sought to train his soul to deal with the skills of his body.

Japanese bushido gradually evolved into a pattern of behavior and served as social guide and rule of life. It eventually developed into what is today recognized as the spiritual backbone of Japanese martial arts.

In addition, martial arts cannot be separated from Confucian ethics. As children are identified with their parents (the family being the basic social unit), one's socio-biological self is extended infinitely.
From Confucianism the martial arts borrowed the concept of loyalty of subordinate to superior in social and family relations (the "Five Relationships"). The son owed loyalty to his father, the younger brother to elder, the subject to his lord, the wife to her husband, a friend to a friend.17

In Confucianism, a systematic hierarchy of rank is organized in which the lower deferred to the higher rank (son to father, wife to husband, subject to ruler). To ensure the continuity and solidarity of this relationship, rituals and ceremonies became a vital feature. Individuals are to strive for the virtues of Ji (wisdom), li (propriety), hsin (honesty), and most of all Jen (compassion).18

Korea

During the 6th century A.D. a social-religious organization called hwarang (young master) was developed in the kingdom of Silla (ancient Korea). Though initially beginning as a social organization for aristocratic youth, this system later evolved into a philosophical code known as hwarangdo (Way of the Flower of Manhood), steeped heavily in the Confucian concepts of chivalry and patriotism. Training consisted of education in philosophy, morality, and the arts and sciences, as well as extensive practice of the fighting arts, particularly swordsmanship and archery.19

The members of the hwarang led an existence which was conducive to moral improvement as they traveled throughout
the country training their bodies and spirits. The tenets of their moral code resembled that of European Knights. They observed the following ethical rules:

1. Loyalty to nation.
2. Obedience to parents.
3. Confidence in friends.
4. No retreat from enemy attacks.
5. To refrain from senseless killing of living things.\(^{20}\)

From Confucianism, the hwarang adopted the teachings of filial piety, loyalty to the state, and empathy toward one's fellow men; from Taoism they adopted the seemingly paradoxical method of managing affairs (i.e., the doctrine of action by non-action, the teaching of communication by non-discourse); and from the teachings of Buddha they accepted the commitment to reject evil and effectively act for common good.\(^{21}\) Because hwarangdo emphasized wisdom over violence it formed the backbone of the nation. Its spirit influenced every social class. In the ranks of the hwarang, only the most positive elements of their eclectic philosophy were incorporated into the social and cultural fabric of the Korean people.

Buddha's charity, Lao-tzu's humility, and Confucius' humanity teach that the secret of self-defense lies in the effective "way" of self-discipline, even of self-denial. This is the "way of the warrior" as embodied in Korean hwarang-do, and in Japanese bushido
In general, the ethical concepts stemming from Confucianism and Taoism stressed the ascetic and moral conduct of martial art practitioners.

The Nature of the Martial Arts

The martial arts are related to Eastern philosophy in which main emphasis is mental and moral superiority. Self-understanding and self-reliance are basic to this. The self is considered a crucial concept in the martial arts as well as in Eastern philosophy. By way of contrast, a Westerner, Giamatti, offers a religious view of sport: "We have played and watched sports to imitate the gods, to become godlike in our worship of each other and, through those moments, to know for an instant what the gods know." Martial arts philosophy can be connected to Lao Tzu's maxim "knowing others is wisdom, knowing yourself is enlightenment". In martial arts, self is clearly defined, guarded, and eventually transcended. An individual's ability to better himself and determine what kind of self he will become is what chiefly distinguishes human from sub-human existence.

Shim argues that, in the martial arts philosophy, man is considered as an active agent. He is an entity, and man possesses certain inalienable qualities which make him substantial and unique. To claim agency is to confirm that one assumes responsibility to defend one's self, to preserve substantiality in order to fulfill one's art in society.
Miyamoto Musashi, who was a Sword Saint, expressed his view that the martial artist's life goal is to be "a real human being."

... the person who engages in serious martial arts training for a few years will be helped to more fully realize his potential as a human being. Certainly he will know more clearly who he is.24

It can be said that the martial arts origin is a religious one rather than a secular one. This means the prime object is never victory over opponents, but victory over self. A true practitioner seeks transcendence.

It is wisdom to know others; It is enlightenment to know one's self. The conqueror of men is power; the master of himself is strong.25

Frager quotes Ueshiba, the founder of Aikido, as saying:

Winning means winning over the mind of discord in yourself. A mind to serve for the peace of all human beings in the world is needed in Aikido, and not the mind of one who wishes to be strong, or who practices only to fell an opponent.26

We can find martial spirit such as non-aggression and non-violence in Aikido. Kisshomaru Uyeshiba describes aggression and violence in his Aikido as follows:

Aiki is not a technique to fight with or defeat the enemy. It is the way to reconcile the world and make human beings one family. . . . Aikido is non-resistance. As it is non-resistant, it is always victorious. Those who have a warped mind, a mind of discord, have been defeated from the beginning. . . . Those who do not agree with this cannot be in harmony with the universe. Their Budo is that of destruction. It is not constructive Budo. Therefore, to compete in techniques, winning and losing, is not true Budo. True Budo knows no defeat. "Never defeated" means
"never fighting." Winning means winning over the mind of discord in yourself. ... I want considerate people to listen to the voice of Aikido. It is not for correcting others; it is for correcting your own mind.\textsuperscript{27}

That is, the fundamental spirit of martial arts includes peace and harmony. In the martial arts, to compete does not mean to fight with others, but to fight with oneself.

Ueshiba says that winning means winning over the mind of discord in oneself. In other words, in the martial arts, winning and losing are not final destinations. This is unlike sport competition in which winning and losing are determined by a "third person" and the spectators come to the ground and the gymnasium to witness and enjoy the result of the game.

In competition, winning is reserved for only one individual or team. Thus, the result of a game or competition will have many losers, but only winner. However, in the martial arts tradition, winning and losing is distinguished only in terms of whether one has, or has not tried his utmost.

Therefore to compete in techniques, winning and losing, is not true budo. True budo knows no defeat. 'Never defeated' means 'never fighting'... True budo is a work of love. It is a work of giving life to all beings, and not killing or struggling with them.\textsuperscript{28}

Since spiritual discipline is highly emphasized in the martial arts, there are many spiritual training methods, such as meditation and ritual which make practitioners develop and awaken their spiritual dimension.
Shim says that the spirit of the martial arts cannot be taught. Only the technique can be taught. While it is relatively easy to learn the techniques of several martial art forms, it is impossible to grasp the genuine spirit of the art unless one laboriously works it out for oneself. No master of the martial arts can teach that spirit of the art. It must be nurtured through the long stream of Oriental thought.29

The martial art forms represent more than skilled movements. They imply a way of thinking and of life, particularly in instilling a concept and spirit of strict, self-imposed discipline and an ideal of noble, moral re-armament.30 In other words, the philosophy of the martial arts is concerned with the good life, particularly the welfare of human life, like any philosophy in which the ultimate aim is what is good for life. In man's imperfect state, this includes moral discipline is essential, since both vice and virtue are components of the human being.

Many martial arts masters emphasize "the Doctrine of the Mean" to achieve perfection in virtue through practice. The moral as well as the technical principles of the martial arts are in agreement with the idea that the highest good lies between two extremes.

Now virtue is concerned with emotions and actions; in excess or deficiency, these miss the mark, whereas the median is praised and constitutes success. But both praise and success are signs of virtue or excellence. Consequently, virtue is a mean in that it aims at the median.31
Unlike Christianity, which looks for complete and final fulfillment in the afterlife, the martial arts seek self-realization in this life. Buddhist Nirvana is reached once all desire is eliminated. But one cannot be a member of a society without being in it. Some desires are inevitable while one lives. At the very least, the desire to live exists, or one would cease to exist. The task of the martial artist is to be in control of desire. Only through the practice of virtue, in the discipline of doing what is right and natural, can one achieve perfection.32

Eastern martial arts can be considered as a tradition of experiential and philosophical training, not a tradition of scientific experimentation.

Paul Linden maintains that Aikido is very empirical in the sense that any action within it is meaningful and useful only to extent to which it allows a person to achieve some skill or experience. This is so because the martial arts developed as tools of warfare, and every idea and training method was tested by its practical, empirical use in battle. Only those methods, ideas and warriors solidly grounded on publicaly demonstrable fact survived.33

The Eastern martial arts were founded on psychological principles long before psychology was a science. The Zen master Takuan described the psychological aspects of swordmanship as follows:

When the swordsman stands against his opponent, he is not think of the opponent, nor of himself, nor
of his enemy's sword movements. He just stands there with his sword which, forgetful of all technique, is ready only to follow the dictates of the unconscious. The man has effaced himself as the wielder of the sword. When he strikes, it is not the man but the sword in the hand of the unconscious that strikes.\textsuperscript{34}

In a sense this may be viewed as a meditation technique. Here meditation becomes a self-regulation strategy of cognitive, physical and psychophysiological activity useful in achieving psychological well-being and improving physical performance. It is not a radical, psychological, transformative process associated with the culmination of a spiritual discipline.\textsuperscript{35}

In short, it can be said that a martial art provides a Do(Tao); a way of life; and not merely a skill at fighting, and search for "Tao," which means a correct way of life in contemplative action and in active contemplation, that is, in the cultivation and refinement of mind and body together.

**The Social Dimension of the Martial Arts**

The social dimension of the martial arts, as well as the reason why these arts exert such a fascination on Americans, is revealed by the fact that training in these arts is not just a physical play, a ritual training in ways to meet and control danger, but a morality play as well. All modern martial arts link emotions created by both psychi and physical states with messages about the moral order. All modern martial arts make overt connections between
training the development of discipline, humility, courage, and benevolence. The creation of a link between desire and morality, between the riot of emotion and the prescience of the intellect is a major function of all ritual activity.  

Training in the martial arts can be regarded as valuable for identity, for selfhood. Through membership in a dojo, trainees seek to combat feelings of marginality and create a link between the individual and the group. Martial arts thrive in this country because American society is a heterogeneous and complex one in which personal and social identity is fragmented due to the institutional differentiation common to all complex social entities.  

Donohue argues that the membership in a training hall is an attempt to create a sense of community through shared meaning. The martial arts training is not a reflection of their physical efficacy. It is not solely out of the appeal of Asian culture. It arises rather out of the universal predicament of the human condition: questions of ultimate destination, of meaning, of belonging.  

The symbolic re-creation of danger is, in fact, a major aspect of training in the martial arts. Almost all physical motion in the dojo is concerned with dealing with violence. These actions are all forms of controlled combat. They are, of course, stylized, modified forms of struggle, conditioned by custom and rules of engagement. The actual threat of death is removed, but not the occasion of both physical and
psychic danger, of struggle, of victory and defeat.  

Nietzsche's doctrine fits the martial arts philosophy insofar as he makes use of the notion of struggle and survival. Nietzsche makes "will-to-power" the essence of personality. The intellect and its creations have no independent value, but are instruments in the service of this instinct for life.  

According to his theory, a man of power who is described as the "overman" can define and create himself in the world without God. The overman describes himself in his own terms, he creates himself by his values, and his own reality in the process. "Will to power" is the glory and excitement of the struggle itself, the sense of strength, that make the effort worthwhile. To eliminate this struggle, to make life overly comfortable and safe, is to take from it that which gives it much of its charm. Hence, fadistic social morality and so-called "religion" reduced to sympathy and renunciation are to be condemned as encouragement of weakness and debilitation. The slave-morality of the unthinking here is to be replaced by the master-morality of the higher man. Its supreme command is: "Be and do!"  

The Historical and Philosophical Background of Sport  

Sport has been directly or indirectly influenced by various factors such as religion, class, and social
environment, and it is generally bound to society and structured by the general culture. The value, purpose, and meaning of sport can be changed greatly as a result of social, political, and religious conditions. Modern sport has its roots deeply embedded in the history of Western society.

Huizinga mentions the change in the forms of contemporary sports as follows:

Contest in skill, strength and perseverance have, as we have shown, always occupied an important place in every culture either in connection with ritual or simply for fun and festivity. Feudal society was only really interested in the tournament; the rest was just popular recreational and nothing more. . . . The onesideness of medieval sporting life was due in large measure to the influence of the Church. The Christian ideal left but little room for the organized practice of sport and the cultivation of bodily exercise, except in so far as the latter contributed to gentle education. Similarly, the Renaissance affords fairly numerous examples of body training cultivated for the sake of perfection, but only on the part of individuals, never groups or classes. If anything, the emphasis laid by the Humanists on learning and erudition tended to perpetuate the older under-estimation of the body, likewise the moral zeal and severe intellectuality of the Reformation and Counter-Reformation.41

**Greece**

The dominant philosophy that prevailed during the Homeric era became known as the Greek Ideal, which stressed the unity of the "man of action" with the "man of wisdom." This all-around mental, moral, and physical excellence was
called "arete." Avoidance of development of only the body or only the mind related directly to the Greek gods.  

In ancient Greek sport was set in the context of man's civic life as a whole. Sport was integral to the educational and religious upbringing of Greek youth. Education implied the cultivation of the whole man, and could not be divided into physical and mental education, because the mind cannot exist the body, and the body has no meaning without the mind. Therefore, many say that the dominant factor that affected the behavior and thought was well-balanced human being in mind and body during ancient Greece period.

Formal athletic contests on a large scale were introduced by the Greeks. The ancient Olympic games attracted athletes and spectators from the various city-states of the Hellenic civilization. These events had consequences far beyond the physical realm. Prestige and status were obvious rewards from participation in games. In an age lacking modern means of communication, the best way to become well known politically was by participating in the contests or by sponsoring talented athletes; victories brought prestige and glory to the city and the ruler they represented.

The concept of agon or contest reveals much of what was valued in Greek culture. Glory in athletic competition assured one of high status approaching god-like immortality.
The athletic contests became religious festivals, and the Greek love of anatomy is reflected in sport as well as the arts. Thus, it is apparent that sports served several important functions for the Greeks. As sport emerged in the Greek city-states, it reinforced the values of competition and the physical in society and it provided support for the military, political, and religious institutions of the society.45

Greece, regarded as the birthplace of Western civilization, provided a rich heritage that included art, drama, history, mathematics, oratory, philosophy, poetry, science, and sculpture as well as the earliest recorded athletic or sport activities. This dynamic, progressive society recognized the importance of educating the whole individual.46

The Roman Era

The Romans had a different attitude toward sport. Their tastes were inclined toward gladiatorial contests and chariot races rather than footraces and the discus. The Romans believed in physical fitness as preparation for war and entertainment. The Greek principle of a harmonious development of the body, and a striving for bodily beauty and grace was considered effeminate.47 Thus, the masses in the Roman Empire were entertained by "bread and circuses" provided by the emperors. These events provided a way for
politicians to increase their prestige through an emphasis on pomp and pageantry. It is clear that sport in the Roman era served the political system by providing what later would be labeled as an opiate. Sport was used to help the people forget their trouble, serving as a safety value, discouraging dissent. It was a means of social control to maintain the power and prestige of the government. Over time the emperors provided audiences with increasingly spectacular and unequal encounters to meet the lust for blood. Men fought animals, and by 90 A.D. the Emperor Domitian titillated the populace by pitting dwarves against women.48

The Middle Ages

During the Middle Ages, the Catholic Church played a major role in society and formal education. Education, literature, and the arts languished throughout these years. Physical education and sport were prohibited by the Christians. The church considered the human body as an instrument of sin and an impediment to the attainment of eternal salvation. This thought directly influenced the attitudes toward physical education. Therefore, for the most part mind and body were viewed as two separate entities.

There were some physical activities for the training of knighthood. Feudal societies did promote a strong but
narrow military training program that prepared men to fight for the cause of the church and to fulfill their feudal obligations. Knights were expected to possess strength, endurance, and military prowess, to have seen blood flow, and to have felt their teeth crack under the blow of beauty of their bodies. On the one hand, only a few opportunities existed for social interaction, and tournaments, which brought people together, grew in popularity. The Jousts and tournaments provided military conditioning for the nobility in the Middle Ages. The early tournaments were primarily battle-like conflicts; yet in time the tournaments became more regulated and because less the image of an actual battle. As these contests evolved they became more important as festivals.

**The Renaissance and the Reformation**

The Renaissance period played an important role as a bridge between the Middle Ages and Modern times. All the major Renaissance educators asserted that education had to be both physical and mental. Physical education was recognized as an important subject for the development of the body and mind. Physical education was advocated as an integral part of education of man by the humanist theorists and practitioners who were influential in designing and implementing the educational programs. They sought the harmonious development of all aspects of man through
physical activity. The Renaissance educators believed that physical activity strengthened the body and mind. They insisted on the body being as an integral part of the man and not as an entity distinctly separated from the mind. As a result, the concept of a balanced program of physical and intellectual education was prevailed in the Renaissance period.

During the Reformation the concept of Salvation, the Revival of Learning, and the changing Work value were considered important ideas which affected the development of physical education and sport. The Protestant's changing conception concerning Salvation caused the reconsideration of the value of physical exercises. The Protestants were more supportive of games and plays than the Catholic Church. The Revival of Learning concerning the Greek classics during the Age of the Reformation approved some kinds of games and sports for the purpose of educating the whole man. Furthermore, the Protestant rejected the monastic style life for Salvation. They regarded work of all sorts as service rendered to God. Due to this ideas, the physical activities and recreations were encouraged.

**America**

The Puritans thought that physical activity is neither righteous nor profitable. Brailsford says, the Puritans saw their mission to erase all sport and play from men's
However, the value orientations of life began to change as the nation grew larger and more settled. Struna argues, because the values of the colony revolved around service to God and the laws of His creation, sports and physical exercise were practiced in moderation that might renew the spirit, refresh mind and body, and therefore be in accordance with God's revealed values.

The Civil War, which marked the beginning of a period of drastic change in America, provided much of the impetus to sports activities as well as industrialization. The Civil War revealed a genuine need for physical training. The war had placed an emphasis on the need for physical strength as well as providing the opportunity to organize sporting activities for men.

John A. Lucas explains the effects of the Civil War citing three reasons. The Civil War contributed directly or indirectly to sport in several important ways. First, the exigencies of the war created a need for trained military officers. This pressured the federal government to provide for the support of colleges in the states to train military personal. Second, the Civil War created another piece of legislation which furthered the nationalization of sport. Third, the Civil War affected the growth of sport by bring together millions of young men many of whom had not previously been involved in playing on organized teams or even observing them.
The technological improvements in transportation, communication, manufacturing, and urbanization changed the towns to cities and created a climate which transformed games into sports. Sports moved from an informal to an organized component of life through the growing organization of sports. Sport itself could no longer exist on its previous informal and spontaneous basis. Many sporting associations were established, and they played an important role in organizing sport. The emergence of numerous associations and clubs for playing games symbolized the trend toward participation in organized sport. In these circumstances, several sports came to be changed from participant-style to spectator-style in both structure and attitude.

While industrialization and urbanization improved the standard of living and reduced working hours, they also created health problem. The sport activities provided an antidote for the confinement and health problems of city life. That is to say, games and exercises had become an enjoyable pastime, at the same time providing the means of improving health by the end of the 19th century.

The growth of the economy greatly impacted on the American sport development. Sport had become not only a major form of business enterprise, but also a part of American life. Sport was institutionalized as a major entertainment industry.
In sum, sport has been used for education, religion, arts, politics, recreation, and military power. Sports have been a part of all cultures, all societies throughout the years. The development of sport and the basic attitude toward sport are closely related to the changing conditions and nature of society. Sport has developed with the cultural and social development of human beings. The function of sport has not always been the same throughout history, but when interpreted in terms of culture, its importance can be understood and recognized.

**The Nature of Western Sport and The Meaning of Play**

Play is a fundamental element in physical activity. Sport is an extension of play. In order to realize the fundamental aspect of sport we need to note the meaning of play. I will first describe "what is play", and then explain the nature of sport in the value of sport competition.

Physical movement is the genesis of play. The key features of play are that it is separated from ordinary life and is not serious in terms of its material consequences.

According to Huizinga, play does not have to be identified with sport, but is a valuable element of sport; sport without play becomes separated from culture and holds little worth or dignity for mankind.
The theory of play is a difficult concept and produces many paradoxes when compared with the facts that artists practice seriously and athletes train to the point of exhaustion and expose themselves to great pain.

Johann Huizinga describes play as follows:

"... a free activity, standing quite consciously outside "ordinary" life as being "not serious", but at the same time absorbing the play intensely and utterly. It is an activity connected with no material interest, and no profit can be gained from it. It proceeds within its proper boundaries of time and space according to fixed values and in an orderly manner. It promotes the formation of social groupings which tend to surround themselves with secrecy and to stress their difference from the common world by disguise or other means."

Huizinga describes the characteristics of play as follows:

1) Play is a free activity.

Playing is done voluntarily or without constraint. When you play, you do so for the sake of enjoying the activity itself, not for the sake of some benefit or product you gain as a result of play. Play here is used in contrast to work. When you work, you are doing something for the sake of a benefit or product you need. Play is free of such needs. As play is free, there is no need to play; as Huizinga puts it, playtime can be suspended indefinitely for physical needs or moral duties.

Of course, there are many inconsistencies. Sometimes people play because they are forced to—such as in grade school physical education or recess. Again, one sometimes
gets benefits and rewards for playing: health, gratification from winning, prizes, and, especially for professional players, money. Still, in the majority of cases, play is recreational. Where it is not, as in professional sport for the players, it is doubtful whether the activity is play for them, though it may be play for the audience.  

Some, like John Dewey and George Santayna, would deny that there is a firm distinction between work and play. For instance, Edwin Cady argues that "people successful with themselves play at work and work at play." We agree that work can be playful, and that many are serious at playing. Perhaps in a modern culture, with surplus wealth and highly complex, artificial jobs, the distinction between work and play tends to blurred in many people's experiences. Yet, play itself has no serious consequences, while lack of productive work can result in people starving.  

2) **Play is outside of ordinary, normal life.**

Ordinary life has a certain view of the world and its realities. Chairs are chairs, and a stick is a stick. Yet play creates other worlds and fictitious realities. A line of chairs may to a child be a train, and a stick may be a gun. With the stick the child may shoot someone dead. Yet, from the viewpoint of ordinary life, the child has not really killed anyone. The train is fantasy; the death is illusory. When we play we realize that ordinary descriptions do not
literally apply; we don't suppose a child to be guilt of murder literally when "kill" in play. 61

3) **Play is not "serious".**

The results of play do not really matter. To die, to be killed in a game does not make any difference after the game is over to your health. Often in play there is a carefree spirit, where earnestness has no part. 62

Still, play often stops being playful. The players instead take the game and its result as much more than a mere play. Then, to that extent, the game is no longer play. For example, a professional baseball player's batting average may determine his salary. There, how he bats during the game would really matter, even though losing the game itself may still not really matter.

4) **Play absorbs the player intensely during the period of play.**

Even though the player is not serious, he or she is caught up in the thrill of playing. Again, a child, untainted by material interests or worries about how she appears to others, is a pure example. The child is absorbed in being playful. Of course, when other motives are present, the intensity of the player can turn into dead earnestness and seriousness about the results. 63

5) **Play is done for the sake of no material interest or profit.**
Playing is done for its own sake, regardless of the real consequences that the activity may produce. As Callois has pointed out, some fine and careful distinctions need to be drawn here.64

Gambling, or gaming, is a kind of play, where winning the game does indeed produce a material profit. People gamble often for the sake of the money, and they may play other games for the sake of social recognition, trophies, and health. Yet still the activity itself seems to attract players, in addition to or even despite the rewards. Take gambling. Many people consistently lose a lot of money. As a normal economic enterprise, gambling for them is a failure. They would not stick at a line of work with a similarly dismal financial picture. So why do they gamble? For some reason, they gain pleasure from the activity of gambling, of playing, itself.65

6) **Play is set apart in space and time.**

Not only is playing set apart from ordinary life, but, as Novak has emphasized, the players often mark a definite area as the playing area and set a definite time as the time of play.66 So there are special playing fields, or an area in normal, ordinary use may be transformed into a region of play for a game. Again many games have a fixed time of play, either set in advance or determined by a consensus of the players. Gametime may be different from regular time; for example, the time period of the time-out is not counted
in play though the time has really elapsed. In play it is as if you are entering a world out of the ordinary.67

7) **Play has rules and fixed procedures of evaluation.**

Playing like any activity has a certain structure. Not any sort of behavior will do. The structure is given in a set of rules, sometimes implicit, as people speak a language according to grammatical rules, although they can speak perfectly well without having the rules written out, sometimes explicit, as in the case of most sports and games like chess. Play has certain licit moves and certain illicit ones. Even in spontaneous play, where the rules are fluid and change from moment to moment, as is often the case with children, some actions are "unfair". One who breaks the rules but pretends to obey them is a cheat; one who disregards the rules is a spoilsport.68

Paul Weiss has argued that a sport is not play, since sport is rule-dominated while play is not. Yet, though play generally does not have explicit rules while sport does, we agree with Huizinga, that play requires at least implicit rules and conventions. Otherwise any behavior would count as playing.69

The rules that give play a structure often set the procedures for determining who won. The standards of evaluation are peculiar to the game, and generally do not have much to do with ordinary life, except for professional
sports perhaps. Not all types of play have winners and losers; only those that are games do.

8) **Play promotes the formation of distinctive social groups.**

Those who play together form a social group, having the experiences of playing in common. Players often form groups for the sake of continuing to play, and for other reasons; after the game the players may get together to socialize. Players thus band together into clubs and organization, and schools may arise to encourage the playing of a certain game.70

9) **Play promotes the performance of ritual and secret customs.**

It is natural for a special activity to develop a special vocabulary. So, a certain play develops its own jargon, which outsiders may find bewildering without explanation. In football, how are you to know what spearing, trapping, monster men, etc. are if you have not been taught? Again, play develops special rituals; in football in the United States there is a set progression. The players come onto the field, the national anthem is sung, a silver dollar is tossed,... The anthem and coin toss are rituals. Now some of this jargon and rituals may turn into secret customs. There are insider jokes, hidden allusions, secret gestures which only the players can appreciate. When a type of play or a group of players form
10) **Play tends to have a distinctive costume or disguise.**

Especially in games there are special uniforms. Often the uniforms change the appearance of the players dramatically. Special colors, styles, and articles of clothing may be worn. So, in football, the players look larger than life due to their padding, while the helmet obscures their usual identity. In some forms of play, playacting for instance, the players consciously try to appear to be someone else.

According to Huizinga's classical account of play, play is a rather special human undertaking whose spirit infects most of the cultural forms of human life. In particular, play has its own sense of seriousness and meaning, and stands outside the confines of immediate, everyday life. Huizinga himself argues that play serves as the main civilizing force for human beings, where the move is made away from brute nature to artifice and culture. In other words, play has an attitude of its own, its aim in itself, and is accompanied by a feeling of tension, of joy and the awareness that is different from ordinary life.

Play has some distinctive features: 1) **Play has an artificial structure, given by stipulated rules.** 2) **Playing**
is separated from ordinary life by boundaries in space and time. 3) Play is "not serious."^{74}

Huizinga speculated that the play element permeated many forms of human behavior; he referred to sports and athletics as a form of behavior. Nietzsche also attached great importance to play as a fundamental form of human existence and as an attitude toward life.

Allen Guttmann describes a sport as a type of play, where there is a contest that tests some physical skill. For there to be a contest there must be rules and procedures for evaluation. So a sport is a game. When we say that there is a test of a physical skill, we mean that the physical skill is the main skill being tested.

In analyzing the nature of play and sports we have argued that the first premise, that a sport is play, is true. Then, it can be said that sport is a competitive game testing some physical skills. A game involves winning or losing, according to the rules stipulated. Sport is a competitive form of play which can be characterized by a spirit of dedication, sacrifice, and intensity.

**Sport Defined**

Luschen defines sport in a operational manner as an institutionalized type of competitive physical activity located on a continuum between play and work.^{75}
The agonistic or struggle aspect of sports is also generally considered as a defining characteristic.

The concept of the 'good strife' is implicit in the word competition, as derives from cum and pedere-literally, to strive with rather than against. The word contest has similar implication being derived from con and testare-to testify with another rather than against him.76

Singer offers a set of definitions of sports, game, play, physical recreation, and physical education from the vantage point of a sport psychologist:

Sport is a human activity that involves specific administrative organization and a historical background of rules which define the objective and limit the pattern of human behavior; it involves competition and/or challenge and a definite outcome primarily determined by physical skill.

Games are activities with an agreed-on organization of time, space, and terrain, with rules that define the objective and limit the pattern of human behavior; the outcome, which is to determine a winner and a loser, is achieved by totaling or accumulating objectively scored points or successes.

Play is an enjoyable experience deriving from behavior which is self-initiated in accordance with personal goals or expressive impulses; it tolerates all ranges of movement abilities; its rules are spontaneous; it has a temporal sequence but no predetermined ending; it results in no tangible outcome, victory, or reward.77

Snyder summarizes sport as follows: 1. a competitive, 2. human physical activity that requires skill and exertion, 3. governed by institutionalized rules.78

Sport is a collective term embracing a large number of disparate activities. It seems to be associated in varying degrees with whole-bodied exertion, skill, uncertainty of
outcome and some element of danger. Most sports are rule-bound, ritualistic and institutionalized.\textsuperscript{79}

\textbf{The Value of Competition}

The contemporary world is based on radical individualism, which has destroyed all values revered. John Schaar, a political theorist, says that the competitive society is not a very attractive place. It reduces human interaction to "a context in which each man competes with his fellows for scare goods, a contest in which there is never enough for everybody, and where one man's gain is usually another's loss."\textsuperscript{80}

Butt argues that the structure of sport encourages the development and maintenance of some bad values. The message of sport, in much of its present context is a message of devastation and self-assertion, of complying with rules when forced to and of little concern for others. (p. 159) Sport has come to symbolize a fight for life and an expression of will (p.3). Athletic contests are structured so that the athletes are encouraged to compete with each other for a position to which some reward is attached (p.31). Competition is present when the goals of two individuals or two groups are mutually exclusive. . . . Cooperation is present when the goals of two individuals or two groups are mutually interdependent. Each is dependent upon the other to achieve the desired ends (p. 33-34). If only competitive efforts are recognized and rewarded, the natural result will be the inculcation of more and more competition into society and into individuals who identify with its norms. . . . Individuals nurtured within this atmosphere will tend to perceive even neutral situations as competitive (p. 35). In a crowed world where people must live peacefully together, man finds himself with increasing numbers of dysfunctional responses. . . . He must learn to
act more out of empathy and insight and less out of greed and self-righteousness (p. 148). Competitive sport and competitive play are no longer functional folk models for our society (p. 168).

According to Butt's theory, the structure of sport emphasizes competition for rewards and the necessity for winning over other competitors. Keating says that an athlete engages in a pursuit of excellence; he is seeking victory in the contest, his goal is to exceed the achievements of his opponents. One cannot win unless his actions are different and noticeably better than others. That is, the difficulties in fulfilling the task are created by other people in competitive sports.

It is said that competitive values are the values of selfishness. The goal of competition is enhancement of the position of one competitor at the expense of others. Thus, by its very nature, the goal of competition is selfish. But since selfish concern for oneself at the expense of others is immoral, it follows that competition is immoral as well.

Perhaps the most important criticism of the moral worth of competition is that competition is selfish and egoistic. Since competitive activities are zero-sum games, one person's victory is another's defeat.

John Gibson describes the problems in contemporary sports as follows:

This is an example of the values of contemporary society. The victory is seen as
being more important that the way in which it is achieved. Quality of performance is secondary to the result, and the values of the game are eclipsed by the cash value of winning. Athletic excellence justifies the exploitation and violence of contemporary sport. This becomes inescapable once excellence is equated solely with victory. Athletes are concerned with winning the contest to get the prize.

In sport, excellence does not determine the worthiness of the individual, and the goal in modern sport is identifiable apart from how it is accomplished. This is borne out by the frequency with which participants and observers appear to be more concerned with the fact that goals are scored rather than how goals are scored.

Francis Keenan criticizes the exclusively agonistic theory of sport as follows:

Unfortunately, at least from an aesthetic appreciation posture, excellence in athletics has been equated with quantitative measures. Winning has become the necessary condition for achieving excellence. The fetish for the scoreboard does not accurately define the conditions of the contest, or man as athlete engaged in athletic phenomena. This constraint to victory would be a restriction on the freedom of the aesthetician to perceive other forms of beauty and excellence in athletics.

Athletic competition can illustrate indefensible value commitments, such as the commitment to win at all costs. Athletes represent a considerable financial "investment" for the sponsor, not to mention the sacrifices the athlete himself makes in personhood and individuality. Investment demands financial returns, not sportsmanship. It is a
problem that the result of a game, money, power and fame are valued in contemporary sport. This results in dehumanization of athletes.

Allen Stull and Guy Lewis claim that the Greeks were obsessed with winning as a symbol of excellence and equate the concept of "arete" with being the best at something. 86

The term excellence denotes a favorable comparison with others, determined by competition. "The essence of the athletic endeavor lies in the pursuit of excellence through victory in the contest." Victory is the primary or exclusive goal,... and the values to be derived from such activity stem from the pursuit or attainment of victory. 87 Sport is a name given to games played with winning as the only goal, all other benefits being dependant upon the victory. That is, excellence resides in winning.

Therefore, many say that winning is everything in sport, because it is a criterion of success. In common, winning and losing become principal indicators of success and failure. To lose is to fail to meet the challenge, while to win is to succeed.

Colonel Earl Blaik, the former Army football coach, says that the purpose of the game of football is to win, and to dilute the will to win is to destroy the purpose of football. 88 Woody Hayes, the former the Ohio State University football coach, says that a coach does not set
out to build character, he goes out to win. The character will take care of itself.\textsuperscript{89}

Competition is often related to violence in the sport field. Violence is a moral property associated with willingness to engage in action that injure another person and to force that person to act as you want. That is to say, athletic competition draws spectators as well as players under conditions in which the rules and order are easily disturbed. Furthermore, it leads to aggressive and violent confrontations.

... violence in sport, in the sense of force directed at inflicting harm on others, is incompatible with the ethic of athletic competition as the mutual quest for excellence. Since ethical competitors view each as cooperation in the posing of challenges, they do not view opponents as obstacles to be gotten out of the way.\textsuperscript{90}

Paul Linden describes aggression with four components:
1. a feeling of ill will towards another human being or subject, 2. the intent to do harm to the person, 3. the attempt to do harm, 4. the results produced by success at the attempt.\textsuperscript{91}

John Gibson says that scoreboard and the record book have become the final determinants of worth and value. Although sport represents staggering feats of physical prowess and explosive brilliance, contemporary society looks at the scoreboard to determine who is most worthy and who is excellent.
The sports arena is an artificial environment, and so excellence for many people in the sporting field may thereby, be restricted to this artificial setting with its artificial rules. It is quite common for someone excellent in a given sport not to excel in all sports or in athletics generally, not to mention excelling in the moral sphere or in real life.\textsuperscript{92}

If winning is overemphasized, the wrong values may be manifested, and the spirit of selfishness may reign supreme. If athletics is nothing but a fight for a prize, then it is a mere spectacle and dehumanizing.

On the one hand, we can find an ideal in China's slogan of sport. One of the slogans that depicts the philosophy of sport in the People's Republic of China is "Friendship first, competition second." This slogan stands in sharp contrast to many of the slogans associated with Western sport. In the Western sport excellence is usually measured in terms of having the highest score, fastest speed, or longest distance and defeating the opponent. On the other hand, in China, the orientation is to emphasize the greatest effort or the greatest improvement.\textsuperscript{93} As an integral part of the collective philosophy is to de-emphasize individualism and competition. Galliher and Hessler argue that Chinese values are conducive to greater participation in sport by the masses of people. In Western society the focus is on competition and excellence.\textsuperscript{94}
John Gibson says that sports can be viewed as practices and as such have internal value and excellence. Perhaps actual competitive practices depart from an ideal of athletic competition; an ideal that would not have bad consequences if it were applied in action.

Simon proceeds to define 'sport' as "a mutual quest for excellence in the face of the challenge of the competition."95 He argues that only some sports are competitive, because people may play sports for other reasons-social, recreational, medical, aesthetic, etc.

Competition in sport, under appropriate conditions, may have such beneficial consequences as manifesting and reinforcing our commitment to certain values and personal virtues. Most important, it may be of intrinsic worth as a framework within which we express ourselves as persons and respond to others as such in the pursuit of excellence.96

If participation in competitive sport can be a form of human excellence and if it can contribute to self-development and reinforce desirable character traits, one may not want to convey the impression that performance doesn't matter. In sport, competition must be emphasized as the mutual quest for excellence.

Paul Weiss states that sport involves the controlled expression of emotions, making it possible for minds and bodies to be harmonized clearly and intensely, they offer excellent agencies for unifying man.97 In other words, a
sport is a fundamental form of human expression and a basic part of all cultures. It contributes to understanding other cultures and helps value differences by providing opportunities to experience physical activities of different cultures.

The Martial Arts and Sport: A Comparative Analysis

The martial arts and sport are heuristic structures governed by principles and fundamental movement characteristics regulated in time and space. Principles governing them never depart from these fundamental characteristics.

However, in this section, I analyze some differences between the martial arts and sport.

Basic principles differentiate the martial arts from western sport. This may be difficult for those unfamiliar with Oriental culture to understand. Sport is a type of play: a martial art is not a type of play; therefore sport is not a martial art. In a sense, a martial art may be a sport, as there are elements of sport in it, and it may be practiced as a sport.

However, there are strong reasons why a martial art is not play: it is an activity that is not intended nor practiced so as to be limited by conventions and regulations, to be engaged in a bounded space and time, or
not serious biologically. Hence a martial art is not
sport. 9

Although martial arts practice appears to be bounded by
space and time, it is intended that the practice and its
effects carry over into ordinary life. To be sure, in
sports as well, the player has his or her experience
modified by the playing experience, and carries over the
skills gained into life as a whole. However, in the martial
arts, the intention is to carry over the attitudes and ways
of behaving directly into ordinary life.

**Differences in Practice**

The difference lies in the attitude towards practice:
In the martial arts, the conventions of practice are
accepted for the sake of safety and the acquisition of the
relevant skills, but the chief goal is to have those very
skills without the constraint of the conventions. In other
words, in the martial arts proficiency is not judged merely
according to performance in the training hall. Rather, the
final touchstone is ones entire life. However, in sport
excellence gained is for the most part, restricted to the
playing field. That is, in sport the goal is to play the
game well, within the rules of the game; there is no thought
of being able to play football well while shopping or eating
dinner.
Of course, the Eastern martial arts do contain some elements of play and sport, and so, partly satisfy such characterizations. A martial art may be practiced as a sport, especially if tournaments and competition in practice are stressed. But what is missed is the instrumental character of such training. Unlike play, practice in a martial art is not done merely for its own sake, but for the sake of developing survival skills, as well as a certain character and way of life.¹⁰⁰

There are playful and non-serious aspects of sport while the martial arts is concerned with skill promoting survival in the face of aggression. In sport we do not find this dimension of self-defense based on biological facts. A martial art has traditionally been thought be a way of life, a Do, not a pastime. It is serious, in a way that play is not.¹⁰¹ Activities practiced in martial arts, drills, forms and sparring, tend to cluster around self-defense. The Eastern martial arts, more than most combat sports, like boxing, is self-conscious about the relationship of training to survival. The focus of the training tends to be directed towards that.¹⁰²

**Difference in the Concept of Play**

It can be said that a sport is primarily an extension of play, and derives its central values from the same. Huizinga concludes that martial art is not a form of play.
Instead, he regards martial art as a variant form of play, which is not congruous to "play" as defined through sport.

Huizinga generally holds that war and fighting are play in so far as they are waged under conventions:

This is not to say that war will now be waged strictly in accordance with a code of honor and in ritual form, for brutal violence will still assert itself... It is always a difficult question to determine how far war has really been influenced by such conceptions.103

So, killing and destruction are serious, as they deal with life and death. But, activities guided by a convention, like swordplay, may be playful, up to the point where all acts are done within the boundaries of the convention.

Huizinga finds that bushido is an almost total subsumption of war under play:

The Japanese samurai held the view that what was serious for the common man was but a game for the valiant... A mark of this heroism is the complete disdain felt by the nobleminded for all martial things.104

So, Huizinga says, for the samurai, life itself becomes play and so is not "serious"; only honor and right action are matters of concern. "The way of the samurai is death." Life is merely a plaything. Even suicide in the ceremony 'seppuku' is turned into play.105 He says that for the samurai life itself becomes play. However, because of the real meaning of bushido Huizinga's view of bushido conflicts with his general conception of play. Bushido is not bounded in space and time, and furthermore, it is a part of one's everyday life. Furthermore, bushido had real life and
death consequences. In seppuku, the samurai disembowels himself, or stabs himself in the heart. For the samurai this is the ultimate expression of life and death. In no way, shape or form is this act done light heartedly; the samurai is making a decision on the final outcome of this life. It is strange for Huizinga to say that life itself was not serious for the samurai, when he has characterized 'serious' in terms of what affects life.

A proper distinction needs to be made between war and games that are warlike to correct Huizinga's misconception. Roger Callois distinguishes games from "other Phenomena conforming to the game code," like duels and chivalric war. War might appear to be play, as they have rules and conventions, just like sports and other games. Still, in war,

... the models and the sham fighting are not parts of a true game; they are parts of a preliminary session, offering one opportunities to practice and to rehearse for the serious war business ahead. The most warlike of games... is not yet war. Men contest there not to see how much they can destroy, but to how well they meet the test of being fulfilled men who have accepted their bodies...

Bushido, and indeed the martial arts in general, is war, not games that are warlike. In practice the two events may look the same; the difference lies in the goals of the participants.
Therefore, it can be claimed that a martial art is not a play. A sport is a play, and a martial art is not a sport.

**Difference in Objectives**

David Best distinguishes martial arts from sport. He defines sport as an act "in which the purpose of the activity is independent of the means of achieving goal" and "in which the purpose of the activity cannot be set apart from its aesthetics." An example of the former is football or boxing, where winning is determined apart from the aesthetic style of performance. An example of the latter would be gymnastics, or even a dance competition. Now, in a martial art, sparring is an example of the former, and forms (Kata) of the latter. However, sparring in martial arts ultimately becomes an activity where the aesthetics is the only purpose, and, conversely, form (kata) ultimately becomes a struggle or fight. That is, sparring becomes forms, and forms sparring. They are co-existing and interdependent act that provides essence to each other. In other words, through practing form (kata) one learns sequence of defensive and offensive techniques that were tested and were found to be usable on the battle field. Form (kata) is only the result of fighting. Form (kata) is always broken and revitalized by fighting.
Historical Differences

Historical difference may be found by an examination of their histories. Greek athletics provided one means of honoring the gods as part of a religious worship. It gave all Greek men the opportunity to display their physical prowess and an aesthetically pleasing male body. The importance of honoring the gods eventually led to a proliferation of festivals throughout Greece. On the other hand, the martial arts has been closely related historically to religion, and the arts. The martial arts attempt to establish a satisfying and meaningful relation between the person and the universe, which will result in gaining wisdom in the conduct of human affairs.

The traditional martial arts are most particularly not used as a political device, unlike that of sports. This is due to the underlying basis of martial arts. Its underlying basis is self-discipline. One practices martial arts to improve his self-existence. In contrast, athletes and politicians use sport events to further their social and political stance and to satisfy their needs for external rewards and ambitions.

By the 4th century B.C. Greek athletic festivals had become grand entertainment shows which for the most part gave pleasure to the spectators. Furthermore, politicians used athletic contests to gain favor with the populous, and the populous came to expect entertainment. Recent events in
Olympic history, for instance, show how supposedly totally a political activities have been made into tools to serve political ends. Hitler used the Olympics as a stage for Nazism and of his Aryan super-race theory. Moscow boycotted these competitions in 1936, organizing a counter-competition in Spain, in protest of Nazi tyranny. The Russians, in fact, did not participate in any Olympiad until 1952. In 1980, it was Moscow's turn to suffer boycotts by approximately one-third of the currently contesting nations, led by the United States, in protest of Russia's invasion of Afghanistan. And, the sordid details continue.110

Differences in Goals

The martial arts are certainly not intended as a form of entertainment which are easily found in sports. That is to say, the traditional martial arts are not demonstrated for spectators. In martial arts practice, one pursues practice itself to realize oneself. One's final touchstone is virtue and a whole life.

Western sport is fixed on skill, ability and physical strength. This leads to an artificial separation of body and soul. In martial arts, technical skill and ability are secondary. Rather, they are the means to give stability to the "path." Exercise is more enriching and satisfying in the martial arts because it is based on a wholistic concept, that is, a unity of physical and mental elements.111
Unlike an athlete, a traditional martial artist is not interested in competition:

... every race and culture has developed sports from what were originally the skills necessary for war... the martial arts of the Orient were different from the sports found in the Western World... the purpose of karate was not determining winners and losers, but the perfection of the participants' character... tournaments did not exist. Therefore there were very few external rewards. There was only training, and training was an end in itself.¹¹²

Draeger and Smith say:

... no true Do can categorized as a sport... One of the purposes of sport is the establishment of better records and championships... A Do form, on the other hand, places no emphasis on competition, record breaking, and championships, being focused, instead, on the ultimate aim of self-perfection.¹¹³

In other words, the final purpose is one's own self discipline and self perfection, and not competition. So, it is commonly said that there are no winners or losers in a martial art.

The attitude of a martial artist towards pain and danger, be it in training or in an actual fight, is supposed to be quite nonchalant. "The Way of the Samurai is found in Death." This attitude, however, is not necessarily suicidal or masochistic:¹¹⁴

...not having attained our aim and continuing to live is cowardice.... To die without gaining one's aim is a dog's death and fanaticism. But there is no shame in this. This is the substance of the Way of the Samurai. If by setting one's heart right every morning and evening, one is able to live as though his body were already dead, he gains freedom in the way.¹¹⁵
The traditional attitude, then, is that you are able to gain a better, more free way of life through not caring about pain or injury in the martial arts. Compare this situation with the situation of a sport, even a dangerous, "death-centered" sport. There "performers overtly talk about death only in the rarest of situations. They tend to act as if it does not exist." Sport is an escape from and a denial of the realities of life: the realm of play transcends everyday problems, space, time, and morality:

An athlete may well think he is a noble warrior facing the perils of death, while in reality he is greatly protected from the ultimate.

The focus of the training differs in a sport and in a martial art: in a sport, playing is the ultimate ("warlike games"), while in the martial arts playing, i.e., practicing in accordance with the training rules ("war games"), is for the sake of confronting real issues of life and death:

Once man is aware of his death he can understand the self in a way that sport typically does not encourage... man thinks of sport participation as the cultural avenue where he faces death and stares it in the face, when in truth it is sport that negates his view of death.

That is to say, martial arts are unlike sports in a confrontation of death.

Again, there are some elements such as the realities of life and death, pain and pleasure in traditional martial arts. Martial arts are not apart from the realities of ordinary life unlike sports.
As I will point out in Chapter IV, while these differences may be regarded as fundamental they are not incompatable.
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CHAPTER IV

RECONCEPTUALIZING MARTIAL ARTS AND SPORTS IN SOCIAL AND EDUCATIONAL PERSPECTIVE

Introduction

Today our society is more complex than when physical activity was interpreted as just biological change for fitness and skill development. Technological society we live in both stressful and more sedentary than in the old days. Consequently, our idea about physical activity has been changed with changing world.

As a result, many physical educators insist that a physical activity program must include attention to the internal as well as external dimensions of the person. The expanding consciousness, that is, transcending relative consciousness, should be the goal of modern sport program. It is not enough to build muscle alone; one must cultivate the mind through physical activity programs.

In this chapter, I will describe sport and the martial arts from an artistic perspective. In addition, the use of martial arts for healing and sport for health will be described. Finally, I will discuss the function and importance of physical activity for socialization and
education purposes, whether it is in the form of sport or martial arts.

**Martial Arts and Sport from an Artistic Perspective**

Art is a very cherished part of almost every known culture. Man seeks beauty and the aesthetic experience, as spectator and as performer, in the simplicity of nature and in the complexity of structural forms. He has created forms to communicate symbolically, to express his feelings and the feelings of a society around him. He has created forms which meet his needs.\(^1\) Therefore, it is possible to find some artistic elements as meaningful form in sport and the martial arts. Gim says that art, in its most basic meaning, signifies "embodiment." It is the way in which a "thing" is embodied by a person.\(^2\)

(1) **Sport as an Art Form**

Sport in its variety can help people to find outlets for expression through physical movement. Sport can evoke a feeling of empathy. Sport can be a creator of beauty like that of art. That is, sport functions as an art form and is seen to be a subject for artistic expression. Sport and art have shared many elements which have been held in esteem in the value system of western civilization.

For thousands of years the aesthetic substance of dance and sport has been the medium that humans use to facilitate the shared development of human movement.\(^3\)
Turner maintains that dance and sport movement have potentially knitted our individual and shared existence into a meaningful and harmonious fabric of glorious human performance. He reminds us that the origin of the word performance has nothing to do with "form". It comes rather from the Old French "parfournir", 'to carry out thoroughly'.

In ancient Sparta, military excellence was the highest goal of physical education. The Spartans used aesthetic body exercises, such as dance, solely for military purposes of creating efficient warriors. Plutarch, Greek biographer and essayist, wrote that the military dance was an undefinable stimulus, which inflamed courage and gave strength to persevere in the paths of honor and valor.

Furthermore, Greek law prescribed dancing for use by a warrior. This 'Pyrrhic dance' (meaning dressed in red) was performed individually or all together by young warriors. The youths, naked and armed only with sword and shield, moved rhythmically about, mimicking the movements of hand to hand combat. Plato described the dance as having a great deal of footwork, sidestepping, springing and attacking motions. Indeed, it is Socrates' famous dictum which states the best warrior is also the best dancer.

According to Huizinga, movement captivates one's individual and shared attention as one discovers the potentialities of one's physical instrument. Huizinga uses
words such as tension, poise, balance, contrast, variation, solution, and resolution— all which describe dance and sport— to describe the movement elements of play. 

Callois argues that most sports were originally a part of religious rituals which no doubt were expressive of the human condition. Art is the expression of realities of the human condition. Nietzsche regards art as the true medium for understanding human existence.

Kleinman says that intuitive creation, aesthetic awareness, intensity, desire, motivation, will, and intention all demonstrate expression. These qualities are at the heart of the artistic enterprise, whether they appear in sport or dance. Athletes must become aware of the importance, value, and necessity for expression in performance, and in the preparation and execution of their skills. They must realize that these things count as much as points scored.

Some musicians and dancers may insist that sports are played to win through games. According to them, while athletes compete and sport is scoring points for victory, art aims to satisfy standards of beauty, and cannot be judged in a competitive setting. In their thought, the image of athlete seems to be regarded merely as the fighter or the competitor who has not any element for artistic expression. In their thought the artist is often identified with the deep emotional something, while the athlete is
depicted as unfeeling. Actually, there are many athletes, particularly in gymnastics and ice skating, whose explicit goal is beauty.

In other words, in the artist's concept of art, sport cannot be viewed as art because it is competitive and requires a "winner" and a "loser". Rudolph Nureyev, one of the leading dancers, declared, "I am not an athlete. I am a great artist. Kleinman says that he revealed both his ignorance of athletics and his narrow conception of art. There is a highbrow attitude, pervasive among dancers, toward athletes and sports which is not only demanding, but limiting and arbitrary as well.

Kuntz explains the prejudicial concept of sport with Platoism of body and mind. That is, some people regard sports and games as physical activity only, to which athletes are sacrificed. However, this lowly estimate of sport may be based, not merely upon dualism of body and mind, now grown increasingly outmoded, but the view of the body as low and the mind exalted.9

Kleinman insists that it is clear that people do not engage in sports and physical activity for scientific reasons. The popularity of sports, its "power of maddening" and the compulsion of people to engage in it for most of their lives, is more readily understood in terms of fulfilling artistic and aesthetic needs. Rational explanations for sport's universality are woefully
incomplete, and by reducing physical education to a science, this fundamental drive becomes dehumanized.\textsuperscript{10}

We need to note the fundamental reality in human movement, whether it is the performing arts such as dance, or athletics. Movement arts such as dance and athletics which presents the elements of balance, agility, strength, elasticity, jumps and leaps in rhythm and harmony, consists of play at its deepest level. Play has a significant function in human development. The very beginnings of both movement art and athletic performance resulted from the playful nature of humans, interacting with the environment and with each other.

Richard Geer argues that dance and sport both free and separate from the ordinary, intensely absorb the participants. In their purest sense they produce no material profit. Dance and sport both proceed within their own boundaries and rules of space, time, and energy, and promote the formation of social groupings. These fundamental qualities allow participants to learn by experimenting and interacting with their environment and from challenging the capabilities of the physical body.\textsuperscript{11}

According to Weiss, the arts and sport involve a controlled expression of emotions, making it possible for minds and bodies to be harmonized clearly and intensely, they offer excellent agencies for unifying man.\textsuperscript{12}
Kleinman argues that when we speak of performance at its highest level, we speak of it in terms of its spirit, its emotional, expressive qualities, as well as of its technical excellence. We value it as an artistic statement, whether it takes the form of a dance or a sport event. Both sport and dance are essentially movement art forms, and on this foundation a tie that binds can be built.\textsuperscript{13}

It can be said that the relationship between sport and the arts is a natural one. The disciplined, rhythmic movements of an athlete are expressions, in a different form, of beauty and enchantment of a fine painting or piece of sculpture. Sport parallels and reflects life in profound ways. Because of the depth and significance of these parallels and reflections, sports can be a fertile ground upon which to base an artistic statement about life.

Sport is truly a human form of art, for it is not just the product of a man's abilities which is on display. John Gibson states that play and art united in nature but is divided in medium. So, in as much as sport can be a vehicle for play, it is also an art form.\textsuperscript{14}

I believe that art is an open, not a closed concept. There is no way to establish that the concept cannot meaningfully be expanded beyond any static definition. The definition of art needs to be expanded to include the skilled athletic performance. Accordingly, sport and dance contain artistic qualities and sport qualities one another.
(2) The Martial Arts as Art

We can find aesthetic aspects in the martial arts as well as in sport. The martial arts can be universally defined as the dialectical unfolding of schematic forms (Kata) and real fighting. While fighting is dynamic, form is static.

A kata is a formal exercise designed to teach the practitioner fighting skills. Traditionally, there was no free sparring, and a martial artist was supposed to become an expert at combat and self-defense through practicing kata. A kata then is not meant to be a mere portrayal of combat skills, and the exercises were not designed to develop those skills. Instead the form shows what combat skills the martial artist really has, and continues to develop them.\(^{15}\)

Hisataka describes the meaning of kata in martial arts as follows:

"All the fundamental elements of karatedo have been put into formal sets of systematized sequences. . . called a kata . . . . Kata are truly a microcosm of karatedo for they contain all of its essential principles, techniques, and traditions.\(^{16}\)

Artistically designed, the martial arts hold a firm place among all the arts. The outstanding martial arts are those endowed with something akin to poetic imagination, critical acumen, natural piety, and spiritual insight. The
martial arts are forms of applied art, aesthetically as demanding as ballet and as time-demanding as sculpting.\textsuperscript{17}

For some people who train martial arts, the aesthetic aspect is one of the main reasons for practicing it. In other words, in martial arts training the aesthetic aspect is emphasized, just as much as the physical and mental aspects. For instance, the kata(form) can be practiced as an art form, like dancing, yet made more dynamic and exciting by their roots in actual combat.\textsuperscript{18} It can also provide an almost unlimited opportunity for a physical self-expression. Some say that Eastern martial arts eventually aim at the perfection of personality and aesthetic satisfaction.

There is a respect in which a kata expresses something of the divine or ultimately real. Just as some works of art seem to express a sort of divine, spiritual quality. We may call this religious or spiritual expressiveness. The work of art is always somewhat transcendent, in as much as the work of art is removed from ordinary life.\textsuperscript{19}

A kata, like a work of art, may be used to express reactions to something. Thus, forms with names like 'Mountain' and 'Heaven and Earth' are intended to express something about those subjects through the performance of the form. Here, as in art, expressiveness depends on the artistic conventions. So, a form is expressive, not only aesthetically but also artistically.\textsuperscript{20} For example, in
Taekwondo, Taegeuk 8 jang(Kata No.8) is a series of actions applying the Gon principle. Gon represents the earth. The earth has strength, firmness, and power. The earth has the advantage to accommodate everything that grows, and has the heaven above. Taegeuk 8 jang applies the principles of positive power and passiveness over being complacent as a result.

A kata may be taken to be expressive. A martial artist may be seeking to convey the same feeling that the title of the form evokes—Mountain and Plain, Heaven and Earth, Wind and water—as well as something of human condition as seen through those aspects.

For there too expertise in the art, though it does indeed concern the productions of the art, is not concerned with expertise in what is portrayed in that production. So a painter seeks to produce beautiful paintings, but need not know the essence of what is portrayed in the painting; a swordsman may make a sword without being a great swordsman; a poet may write about great warriors without being a great warrior. In sum, the characteristic of art that is going to be essential for our argument is that the artist can be a good artist, without having any expertise in the activities that the productions of the art represent or are for. Just as a dance may imitate or portray in some fashion an activity, or express a reaction to it, so too a form pantomimes a sequence of fighting situations and moves, without there actually being fighting. Indeed some historical facts support this conclusion: in Okinawa, the native folk dances incorporate many of the same movements to be found in kata. The very names of many martial forms suggest that a martial art seeks to be expressive in the way that dance does: Korea, Heaven and Earth, Plain, Monkey. So too there are dances called 'Firebird' and 'March of the Toy Soldiers.'
Kata assigns to every movement specific rhythms and attitudes which are expected to be achieved during performance. Man's capacity for rhythm and movement activates and characterizes the spirit or attitudes one is attempting to assimilate through kata.

According to John Briggs, anthropologists studying cultural rituals which include the uses of masks have learned how a mask may be treated as a lens to magnify the power to perform a task, with every culture using the mask for different purposes.

Masking in any form of self-expression—music, art, literature, martial arts, etc.—the process of masking is the purpose of their being, and is the driving force behind all creative endeavors. Masking is the act of summing up and bringing to the fore the fragmented, hidden aspects of our subconscious. Making serves as a bridge between our hidden and conscious worlds. The great classics in literature and art have survived the ages simply because of their ability to draw from the suppressed subconscious subjective aspects of personality, fusing them with the conscious state.

In ritual masking, such as in kata or dance, the ceremony of resolute performance helps create a heightened state of consciousness. Such interpersonal experiences unify the practitioner through his art, kata being the viable avenue to the individual's own intimate psyche and nature.22

The ritual of kata serves both to draw out the repressed aspects of personality and to draw in the transpersonal aspects from beyond self. It is exactly these two qualities that give kata its sheer impetus of survival. The enigma of kata cannot be answered solely in its martial context. Rather, the purpose of kata is like that of a mirror-reflecting not itself, but its creator, man.
Tai chi consists of formal exercises of extremely slowing moving and graceful circular movements in which one may easily find some artistic aspects. The movements are physically pleasing, mentally invigorating, and aesthetic. Most Chinese who train in tai chi usually say they "play it" rather than "practice it." Hence, Tai chi is often called a martial dance.

Also during the Ch'ing Dynasty, when the West opened up China, one read comments from the British and other Western powers about what they saw there. They referred to Chinese martial arts as 'quaint folk dances'. There would often be someone playing folk music as background while people worked out, which reinforced the image.23

Many may agree that man does not live by bread alone; he has aesthetic needs that make him capable of much more than eking out an existence. A martial art master recognizes that this is a step-by-step development which was true even of primitive man. Thomas Gordon illustrates such a progression in 'Leader effectiveness Training'.

For example, a primitive man who is hungry will be highly motivated to stalk a wild animal to obtain food, even risking his life (ignoring safety and security needs). After killing the animal and eating what he needs and now motivated to satisfy his security needs, he may cure the remaining meat and store it for future consumption (safety and security needs). When plenty is stored away, he might then think of asking friends to come over and share his food (needs for acceptance and social interaction). When those needs are met, he may decide to experiment with new and more flavorful ways of preparing his food (needs for achievement and self-esteem). Finally, if those needs are
reasonably satisfied, he might decide to paint pictures of animals he has killed on the walls of his cave (need for self-actualization).24

As Plato said, art should perfect one's character, by revealing the ideal forms present in the world. The significance of human movement should be located in the performance itself, not in the product or the result.

All physical activities can be art through the human being. Whether it is a sport or a martial art, either offers the opportunities to bring meaning and resonance to life experiences in a valuable way.

Finally, kata is an aspect of martial arts training which allows the practitioner to concentrate fully on self, allowing him to become attuned with his own bodily rhythms and sensations.

**Martial Art as a Healing and Sport for Health**

The Easterners have used the martial arts for purpose of healing for thousands of years. Exercise of martial arts aids the mind and the body to repair itself more effectively and efficiently.

On the other hand, sport has been used by the Westerners primarily for physical health purpose. For example, sport program is used as a means to control obesity and assist rehabilitation.
Martial Arts as a Healing

Ever since President Richard Nixon's historic journey behind the Bamboo Curtain, much attention has been focused throughout the Western world on the traditional healing arts of ancient China. What had previously been scoffed at as superstitious quackery by Western doctors and scientists, has now gained recognition as a bona fide system of medicine.

The Chinese system of medicine adheres to the view that the body is a complex, self-regulating mechanism which defies attempts to isolate or extract logic into simple cause and effect relationships. The human organism through its natural evolution has developed the capacity the resist many diseases from external agents as well as from internal degeneration. The force of healing energy is already within us; it is not something which needs to be acquired or learned. It is the natural tendency of living organisms to organize life and promote rational cellular growth.

The Chinese contend that many illnesses are caused by internal weakness. They believe that if this weakness is corrected through proper exercise, there is no place for sickness. Physical activity almost certainly is one way to relieve distress, as chronic exposure to undue pressures can cause serious illness: heart attack, nervous breakdown, high blood pressure, ulcers, psychosomatic disorders.
A Chinese doctor who made a great contribution to health and physical fitness of his people is quoted by Parker: "A brilliant doctor named Hua To (A.D. 220 to 290), devised a sequence of movements to relieve emotional tension, and to tone and body." These exercise were integrated, revised and added to by observing animals; tiger, deer, bear, monkey and bird.29

It seems to be a common knowledge that in early civilizations man learned from the nature to cure illness, promote good health, develop a vigorous body and devise martial arts techniques. This adaptation of animal movement to human exercise by Hua To was so effective that even today's Chinese Kung-Fu uses it for various exercises and combat techniques such as balancing, shifting, breathing, relaxing, power, and agility. These are still used in various Kung-Fu schools.30

In China tai chi has widely used in medical institutions throughout years. These days, some American physical therapists use tai chi to help rehabilitate their patients. No Chinese doubts that tai chi gives mental powers and allows people to approach their daily problems with a new and lasting vigor. Although it is by no means a panacea, it can cure or alleviate many conditions which Western medicine cannot effectively treat.

In tai chi, as in some of the earlier types of wu shu, the goal is often not based on acquiring the fighting skills
but achieving health and spiritual well being. Thus, in mainland China today, tai chi is practiced as physical rehabilitation for convalescents and as a healthful practice by the general population, young and old. So, tai chi is often practiced today as part of a regime, including diet and massage.31

Lily Siou first appears to view ch'i kung, which is basically a form of tai chi, as teaching skills important in the martial arts, but not to be a martial art itself, but rather a system for physical and spiritual health. However, she then claims, "ch'i kung itself is a method of self-defense" because the practitioner knows the vital centers of the body, for attack, and is able to take the blow, and if he is injured, he can cure himself in a matter of minutes just by using his mental powers.32

Tai chi is a therapeutic system of exercises to develop sensitivity to nature, which the Chinese called Tao. While the ultimate result of tai chi training is nothing short of profound in terms of rejuvenation, longevity and martial prowess, the means to develop these ends require a diligent, disciplined adherence to very basic, mundane principles.

Regarding tai chi physical effects, the slow, supple movements make breathing deep, easy and rhythmic. This helps purify the blood. Circulation greatly improves, bringing blood to bodily organs. The air and blood upon
which our systems depend for nutrients are therefore ensured of being efficiently used.\textsuperscript{33}

The slow, graceful motions are executed without nervous tension. This lets the blood and the body's vital energies circulate freely. In fact, many people study tai chi to improve their cardiovascular system. Lower high blood pressure without medication is just one of the advantages. Other benefits include muscle tone, calm nerves and improved digestion. Of course, calories burn in the process, and great ease and grace become evident in everyday bodily movements.\textsuperscript{34}

To the Taoists good health was central to the development of a whole person and involved a way of being in the world rather than a mere description of a physical condition.\textsuperscript{35} The Taoists were not merely concerned with preventing disease, but also with the enhancement and cultivation of life.\textsuperscript{36}

The Taoists defined health as the unimpeded flow of ch'i within the energy channels of the individual, who is the micromic expression of a universe suffused with that same ch'i. The Taoists' primary concern with discovering the secrets of immortality as well as avoiding any harm or disease led them to experiment with a variety of esoteric techniques, from heliotherapy to sexual alchemy.\textsuperscript{37}

Ch'i is the most important concept used to explain the healing aspect in martial arts. Ch'i is coordinated with
breathing; it springs from the soles of the feet; it resides and gathers in the abdomen, it adheres to the base of the spine; it permeates the bones; it is expressed in the extremities (hands, arms, fingers); it rises to the top of the head; it issues forth from the sinews; it travels through the meridians and energy channels; and it is mobilized by will and imagination.\(^{38}\)

Michael expresses Ch’i as “qigong” in his argument. He states that within systems of qigong and Chinese martial arts, vital points can be stimulated to injure or heal an individual. Sitting meditation practice is found in all of the Chinese martial arts and constitutes an important complement.\(^{39}\) The meditation places tai chi beyond a physical exercise or a technique of self-defense, and coordinates the conceptual framework of Taoism with the reality of healing energy.\(^{40}\)

Michael concludes the effect of qigong into four categories: (a) protecting oneself, (b) improving one’s own health, (c) improving another’s health, and (d) achieving longevity.\(^{41}\)

Methods of Chinese healing at all times treat the individual as a whole in order to restore that person to proper health. The main concern is with regulating the flow of energy in the organism which will of itself penetrate beneath the symptoms to correct the source of imbalance. Disease or illness is viewed as an obstruction or a
distortion of that energy flow by any one of a number of causes, and is manifested in any number of ways, according to the areas of least resistance in the person's constitution. The goal of each of the healing arts is the same—to restore the equilibrium of the system by means of discharging any excess energy, stimulating where there is a deficiency, dispersing any obstructions, and preventing any dissipation of the vital ch'i.42

In short, Chinese medicine is based on different concepts than Western medicine, and to understand how it works one needs to be aware that both Chinese martial arts and medicine grew out of the same idea of channeling the body's energy flow. In martial arts the idea is to use the energy flow to control one's own body; in Chinese medicine the flow of energy is controlled in another person's body by a trained healer, using acupuncture and herbal medicine.

**Sport for Health**

In the West, sport program is used for health and fitness as the martial arts is used for healing in the East. Many believe that exercise can reduce or delay the undiscirable effects of many degenerative diseases and concurrently serves as a therapeutic agent in mental and physical illness. It can be said that the preventive and rehabilitative implications of sport is obvious.
It is very helpful to define "Health Concept" to know the impact of sport on mental and physical health. The Constitution of the World Health Organization defines health as follow:

It is a state of complete physical, mental, and social well-being, and not merely the absence of disease or infirmity.
The enjoyment of the highest attainable standard of health is one of the fundamental rights of every human being without distinction of race, religious, political belief, economic or social condition.
The health of all peoples is fundamental to the attainment of peace and severity and is dependent upon the fullest co-operation of individuals and States.  

Health promotion has largely been directed through physical activity and fitness improvement. Neil Armstrong introduce the interrelationship between physical activity, fitness and health to explain how physical activity contribute to health and well-being. He defines that fitness is simply an indicator of physical function and consequently can be regarded as measure of our ability to move efficiently.

Some aspects of fitness such as cardiovascular fitness, muscular strength, and endurance are directly related with health. According to Harvard alumni study, the links between fitness and health are to be driven from the physical activity which leads to fitness rather than inherited physical ability. Furthermore, involvement in regular activity appears to provide additional mental and physical benefits.
In modern society, obesity which is closely related to heart disease is a significant cause for death. That is, obesity is a serious health problem because of its associated with numerous body conditions such as renal problem, degenerative joint disease, and non-insulin dependent.

Sport psychologists state that participation in the appropriate kinds and amounts of exercise plays an important regulator of obesity because it increase energy expenditure, suppresses appetite, increase metabolic rate, and increases lean mass. Furthermore, many obese people who suffer from a depressed self-concept can enhance the ability to deal with stress, improve self-esteem, and stimulate loss body fat through sport participation.

The need of sport has been demonstrated in programs for handicapped people. The attention to the needs of handicapped people has demonstrated significant improvements in their cardiorespiratory functions and in their social and perceptual development when objectives for these improvements have been integrated sport programs.

Sport physiologists argue that bone, muscle, and nervous tissues require regular, vigorous activity to maintain one's integrity and to grow in a normal manner. The debilitating effects of old age can be effectively postponed or reduced by exercise. In addition to this, sport psychologists claim that mental illness can be
prevented and mental health restored by appropriate kinds and amount of exercise.

Bouchard insists that a society can increase its national productivity and eventually enhance its living and health condition by lowering the frequency of diseases' occurrence. For example, incidence of low back pain is widespread and has resulted in extensive personal suffering, which is the leading of lost working hours. Stretching and strengthening exercise have been established that provide both prophylactic and therapeutic value for reducing the condition. Regular exercise is also very effective in preventing and relieving the symptom of diseases such as hypertension, asthma, and the avoidance of osteoporosis.

In short, we can conclude that exercise through sport participation represents a cost-effective means of promoting good health and enhancing the quality of life.

**Education and Socialization through Physical Activity**

Throughout the development of Western thoughts, intellectual discipline has been expanded by operation of concepts. That is, in the West education has been historically concerned with behavior in the cognitive domains of knowing, remembering, reasoning and problem solving. Whereas, in the East, intellectual discipline means not only a system of knowledge by the operation of concepts, but also through physical activities. Knowledge,
in the Eastern view, is to be used towards attaining moral excellence.

William James's pragmatism becomes a revolt against intellectualism or the over-use of logic in inquiry. Turning away from the rational to fact, away from abstractions to concrete experience, the practical person turns "toward action and towards power." James' revolt against intellectualism emphasizes experience without interpretation, thus rendering experience barren and meaningless.}

Experience can provide important feedback which may help the learner to deal with future conflicts.

Physical activity such as in play and recreation is an important educational and social activity in the Western pragmatic view because it can be used effectively to improve both the power of the mind and strength of the body. Webster insists, the pragmatic total program contributes to social education by providing opportunities for the development of such social and personal qualities as ethical character, cooperation, honesty, friendliness, sportsmanship and fair play.

In the Western pragmatic concept of physical activity, creative activities such as dancing, boating, camping, and outdoor living, are highly valued. Through these activities a person, not only learns by doing, but also gains a measure of self-control and discipline and learns to cooperate with others. That is, since movement education
such as dance and sport activities have elements of creativity and self-discovery, it is valuable.

Open space invites the students to move and to interact with peers and play implements. The nature of the activity or its content presents challenges. Students may challenge themselves to master the environment or pit their skills against others in a competitive contest. Indeed, the individual is active. Vigorous activity contributes to sound physiological development while guided practice in physical skills results in neuromuscular control.

Pragmatists insist that their approach to sports is one of integrating the person and society. They believe that the physical activity program can contribute to the socialization of the individual by providing emotional involvement, affirmative competition, and interaction.

Charles Mand describes play as a social experience as follows:

"Play is valuable in that it promotes relationships. It doesn't prepare for social learning. It is social learning. It is also valuable for skill development, competition, the enjoyment of games, aesthetic overtones of the human body in motion, and other such matters; but, it is most extraordinary when understood as a social experience."

Eugen Fink describes the social factor of play as follows:

"Play is a fundamental possibility of social life. To play is to play together, to play with others; it is a deep manifestation of human community. Play is not, as far as its structure is concerned, an individual and isolated action; it is open to our neighbor as partner. There is no point in underlining the fact that we often find solitary
players playing alone at personal games, because the very meaning in play includes the possibility of other players. The solitary player is often playing with imaginary partners.50

The physical activity experience can provide an outstanding setting for developing interpersonal interaction. Physical activity is a natural, primary mode of becoming acquainted with oneself and others.

Most physical activity programs provide for an outstanding opportunity to engage actively in group experiences. Physical activity can be a process of social adjustment, assuming various roles, making rules of play, or helping others. Group consciousness and friendliness within a group can be developed in certain physical activity programs. One gains social skills, and develops desirable attitudes and worthy values through participation in physical activities. Of course, these skills, attitudes, and values carry over into the one's everyday life, and increase one's effectiveness and worth in society.

Physical activity programs provide an optimal situation for a desirable social development. Many games depend on the cooperation of each members in achieving a common goal. Through physical activity one gains a better understanding of the importance of cooperation. Cooperation, discipline, emotional control, fair play, self-esteem, and team-work are often the outcomes of physical activity in sports. One can learn to respect his opponent on and off the field.
Team sports and group activities such as initiatives (i.e., problem-solving activities that are physical in nature) have potential for developing trust, responsibility to others, and cooperation. All sports are capable of creating opportunities for decision-making.

Physical activity provides a setting for people to develop their own identity by learning about their capabilities and limitations. One can develop his or her self-concept through undertaking roles. That is, the responsibility as a group leader tends to provide opportunity for one's self-expression through role playing. Leadership activity can refer to a positive contribution to the attainment of personal and social improvement.

Physical activity enhances one's cognitive development. That is, mental fatigue from studying or working can be reduced through exercise, so that a subsequent session of either is more productive. Stress impedes cognitive process while physical activity reduces stress and enhances productivity.

Through physical activity balanced and healthy person can take his or her part in life and prepare for all opportunities provided in the community. It is noted that physical activity contributes to both the ancillary and fundamental aims of education. This concept is based on one's social and health development.
Revitalization of body and mind through a physical activity can renew one's perspective of life. People, especially children, learn the language of the body through using the names of its parts as they participate in physical activity program. This is an important dimension in the development of body awareness.

A physical activity has various opportunities to educate a human being. A physical activity (or sport) has been incorporated into the formal education system for many years. Coubertin restored the Olympic Games because of the need for education through sport as an important objective. He wanted to dignify sports and use it as an educational role.

Whitehead's thought on education; the purpose of education is to stimulate and guide student's self-development; related to the aim of physical activity; physical activity contributes to one's self-development. In other words, through a physical activity program one can acquire a wide range non-verbal human action.

Many physical educators attempt to achieve the general goals of education through the medium of physical activity. Williams expressed general education through physical as follows:

Education through the physical will be judged, therefore, even as education for life will be judged-by the contribution it makes to fine living.51
Williams stressed social learning through the medium of games. In other words, Williams' "education through the physical" means socialization and personality development via physical activity.

Eleanor Metheny expressed physical activity in education and socialization views as follows:

I know that physical fitness can be improved through exercise. I believe that the learnings achieved through physical activity are valuable learnings. I recognize that human relationships can be improved through participation in play and games.... I believe that many of the objectives of education can be achieved through the medium of physical activity....

Charles Bucher defines the goal of physical education into four dimensions:

Physical development objective: The objective of physical development deals with the program of activities that builds physical power in an individual through the development of the various organic systems of the body.

Motor development objective: The motor development objective is concerned with making physical movement useful and with as little expenditure of energy as possible and being proficient, graceful, and aesthetic in this movement.

Mental development objective: The mental development objective deals with the accumulation of a body of knowledge and the ability to think and to interpret this knowledge.

Social development objective: The social development objective is concerned with helping an individual in making personal adjustments, group adjustment, and adjustments as a member of society.
Wood insists that a great thought in physical education is not the education of the physical nature, but the relation of physical training to complete education...\textsuperscript{54}

Karl Bookwater insists that it is the aim of physical education to aid in the development, integration, and adjustment of the individually, mentally, and socially, through guided instruction and participation in sports, rhythm, and gymnastic activities, selected and conducted according to social and hygienic standards.\textsuperscript{55}

Kano referred to Judo "... as a sport with the three aims of physical education: contest, proficiency, and mental training. Its ultimate objective was to perfect oneself and be some use to the world around oneself."\textsuperscript{56}

Kano had a great interest in the broadest reaches of physical education, believing that to spread physical activities was to foster mind and body coordination. Kano's physical education philosophy, dealing with the three areas in which he believed physical education could be improved, is as follows:

1. The Body- the body is the instrument for the purpose of life, without which there is nothing.
2. Character- because we inhabit this world as humans, we must abide by the rules of humans. Once we lose the principles to live as humans, we lose our worth as humans.
3. Intellect- for the realization of a fuller life, it is imperative that we have, and strive for, more intellect. Intellect aids greatly in building character.57

Physical educators claim that one can acquire a knowledge of his body and a sense of responsibility for his health and develop his physical ability through physical activity. In addition, the need to prepare one for life as well as work is stressed as is the development of one's ability to communicate effectively with other people.

Victorian thought the mind could be enhanced by bodily exercise; that the mind was the wellspring of willed, intentional action; and that strength of willed, intentional action underlay strong character and high morality. With this view, it was easy to connect participation in exercise and athletics with development of mind, will, character, and morality.58

When sports and exercise are thought to lead to enhancement of other qualities as well, displaying excellence in motor performance may carry connotations of excellence in other areas, too. For example, a winning athlete may be lauded for fine character, good health, hard work, or any other quality thought to be associated with or developed through participation in the activity.59

Engaging in physical activity program promotes good character. This sense may be appreciated if one accepts Nietzsche's principle that a person's moral character is to
be judged by what he does, not by what he says. Aristotle also maintained that human beings cannot learn morality theoretically, but rather learned it by being around good people and by being taught to act like them.

The aim of a physical activity program is the development of physically, mentally, emotionally, and socially fit the human through the medium of physical activity. Some insist that sports activity should not be competitive, but rather should be co-operative. That is, the goal of a sporting activity should be to offer maximum pleasure for the participants. In other words, sporting activity should be directed fundamentally to facilitating the co-operative efforts and removing all possible barriers to its development.
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CHAPTER V

SUMMARY AND CONCLUSION

SUMMARY

The purpose of this study was to trace and explore the fundamental differences between Eastern martial arts and Western sport. The nature of sport and the martial arts, their historical and philosophical backgrounds were examined. An analysis of the characteristics of the martial arts and Western sport was offered.

In Chapter Two, I offered a description of the Eastern "person-centered" philosophy in which the emphasis is placed on the human being and human life. In addition, the Western "God-centered" philosophy which emphasized supreme being and an afterlife. The philosophical dissimilarities between the East and the West have resulted in differing views of mind and body. I categorized these different concepts of body and mind as Eastern monism and Western dualism.

In dualism, human being is considered to be a composite of two distinct entities, a mind and a body. Mind and body exist separately. Dualists argue that our intellectual and physical aspects are qualitatively distinct substances.
In monism, the mind and body are one, in which the mind is not separate from the body. Therefore, monists try to establish mind and body as a united single entity. For Easterners, all of life is not exhausted by the summation of parts. The whole is more than the sum of its parts.

However, in the "real" world of experience, it is difficult to find practical differences between dualism and monism. That is to say, in offering the usual prescriptions to educational problems, mind-body harmony or mind-body unity seems to make little difference.

In Chapter Three, the philosophical background and the nature of martial arts is described. Then, the historical background and the essential characteristics of sport is offered. The essence of the Eastern martial arts is self-discipline through physical exercise rather than competition. This can be seen through Taoism's Wui-wei (non-action), Zen-Buddhism's conception of "emptiness", and Confucianism's humanity.

In contrast, one finds the essence of sport in games and competition, in which the opponent is an obstacle to be conquered. In sport, competition often is associated with violence and moral corruption. The result of the game, rather than play itself, is of importance in competition.

In sport "external," visible dimensions, such as skills, body strength, and ability are emphasized. The
martial arts aim at achieving self-perfection through the invisible inner dimension of spiritual discipline.

In the latter part of Chapter Three, I analyzed the fundamental differences between the Eastern martial arts and Western sport, comparing their essences. The martial arts is not a form of play. It is serious. In addition, martial arts are not limited to a bounded space and time. Sport, on the other hand, is a type of play and it is not considered as serious. That is, sport is generally regarded to be fun.

In Chapter Four, the meaning of play is examined. Play is a fundamental ingredient in human movement. The key features of play are placed in five categories: 1) free activity, 2) not serious, 3) has no material interest and profit, 4) has boundaries of time and space, fixed rules and is orderly, 5) promotes the formation of social groupings.

Both sport and the martial arts may be viewed as art forms. A player manifests his thoughts and expressions through physical movement and eventually becomes a performing artist. Some artists such as dancers, musicians and a painters argue that sport cannot be a form of art because competition is a basic element in sport, and there is always a winner and a loser. However, art, in this analysis, is regarded to be closed or rigid in its conception. Art may, or may not be, competitive. If human movement expression may be regarded as art in dance, it may be viewed in the same way in sport.
In the martial arts, the artistic elements are also present. The practitioner abstractly expresses mountain, sky, and earth in kata. Kata assigns to every movement specific rhythms and attitudes. That is to say, kata includes artistic expression as well as fighting techniques. As art, as physical exercise and as a spiritual discipline, the martial arts and sport are means of unifying matter and spirit in such a way as to broaden and deepen life.

Many think of physical and mental training as the only aspects of the martial arts. However, in the East, some martial arts, such as tai chi and kung fu, have been used as a means of healing throughout the years. Martial artists claim that healing energy, or internal energy called "chi" that exists in our bodies, becomes stronger through martial arts training. The chi functions as a healing as well as providing physical strength.

Sport may be viewed also as a factor in maintaining health and preventing disease. Many believe that one can maintain or enhance mental and physical health through exercise. There is much physiological and psychological evidence affirming that exercise results in better health.

The potential of physical activity to make positive contributions to educational and social development is very great. Through physical activity one may gain satisfaction and enjoyment, affiliation and success, competence and
perfection, creativity, excellence, and achievement. In addition, physical activity assists the person in achieving maturity in the physical, cognitive, emotional, and social domains. Therefore, most physical educators insist that physical activity programs should include educational and social competencies such as consideration for others, cooperation, acceptance of responsibility and leadership.

Physical activity programs create an abundance of situations for social interaction and excellent opportunities for social education. In short, a well-balanced individual is the ultimate objective for all physical activity programs in the martial arts and sport.

CONCLUSIONS

In spite of their similarities, we must realize that fundamental philosophical and historical differences exist between the martial arts and sport.

In modern society, martial arts is used as a means of physical exercise, sport, self-defense and spiritual training. In martial arts practice, the goal is to bring man into harmony with the natural world. It is to unite with nature, to unite with other people, to realize "what your are and who you are," and to accept onself.

The Eastern view is that the self is not merely a physical entity, but a unity of body and spirit. The object of the martial arts is the ideal self. This is a key
distinction from that of the West. Western sport praises performance and objective achievements.

Martial arts training strive for health, self-defense, healing, and aesthetics. The goal is to achieve mental and physical balance and health.

Paul Weiss states that sport may contribute to "a rich maturity", but that is not sufficient unto itself. The martial art, however, does claim to be capable of developing a healthy, whole human being, who can realize his possibilities.

Irreconcilable differences exist between the martial arts and sports because of their inherent philosophical stances. The martial arts promote a way of life as opposed to gaining a skill; it advocates what is natural as opposed to what is unnatural; it looks to the development of the whole person, as opposed to developing only the body, or certain parts of it; it is directed to social well-being, as opposed to individualism.

In short, the martial arts, although developed as a fighting art, attempts to teach morality, humility, and non-violence.

It is a mistake to think of any martial art as a collection of technical routines organized around certain rules of physical movement.

Competing for the purpose of gaining external rewards is a major problem in modern sport. Modern sport tends to
advocate an "ends justifying the means" idea and in order to establish records and to gain championships. Elite sport was once a means to enjoy physical activity and competition. But, it has now become entrepreneurial and a pawn in political battle. What was once play has become work. An act of inspiration has become a labor of perspiration. An activity in which the goal was once a fulfillment of simple personal satisfaction has been displaced by an activity in which the goal is merely to gain extrinsic rewards.

In spite of these detrimental aspects, sport has played a significant role in developing skills necessary to successfully participate in society. Sport participation provides a gainful opportunities for people to learn social behavior. Lessons that people learn from sport extend to, and buttress, our daily lives. Sport reinforces and compliments experiences from all other aspects of life. In other words, sport serves as a reinforcing agent for the primary social institutions, such as the family and school. Sport aids people to become contributing members of society by instilling in them the socially accepted ways of thinking, acting and feeling. That is, sport contributes to social control through sociability.

Sport is a valuable secondary social institution benefiting the society, as well as the individual members of society. Sport not only provides outlets for creativity but helps to reinforce group identity and solidarity.
While development of skills for money, records, fame, and national prestige can be degenerating, people should enjoy and participate in sport even if there is absolutely no prospect of becoming a champion. Sport can bring more pleasure than many other leisure activities. In other words, we can find joy, freedom and challenge in sport. Athletic excellence should emphasize inner achievements, rather than the number of victories in competitions.

The goal of sport must be to provide everybody various opportunities to develop one's internal goods as well as external goods to the maximun. Participation in sport can contribute to enjoyment of life in a variety of ways other than through its direct effect upon health. We have to find pleasure in athletic activity itself.

In other words, athletic excellence should not emphasize victory in a competition. Rather excellence should emphasize inner fulfillment. In addition, as Warren Fraleigh insists, sport should be a mutual quest for excellence. One should regard the opponent not as an enemy but as a "facilitator" for personal development.

I believe the impossible is made possible in the martial arts and sport through their capacity to provide physical exercise and spiritual discipline through activity which is challenging and creative. Physical education must offer a method of unifying matter and spirit in such a way as to broaden and deepen the quality of life. Therefore,
there is a place for the martial arts and sport in physical education.

Although in this study I categorized Eastern martial arts as dealing with the "internal" such as mental discipline and self perfection, and Western sport as "external" such as competition, winning, and money, human movement should be treated as a holistic concept, whether in the form of sport or a martial art. Internal and external, mind and body are part of an integrated and unified whole and must be treated as such.

**Directions for Future Programs**

What should the martial arts and sport in today's modern society become?

Sport holds a significant position in modern society and contributes in many ways to human life, despite having some destructive tendencies. Many people directly or indirectly participate in sport programs, either as participant, or spectators. But a sport program which emphasizes physical activity alone has severe limitations. It is valuable only in terms of providing a work-out and strengthening muscles. A majority of sports emphasize the development of the physical. And a martial arts program which concentrates only on technique will also fail to meet its philosophical objectives and succumb to appearances as well.
The traditional martial arts are obligated to bring moral and spiritual benefits as well as some fighting techniques. Therefore, practicing the martial arts in a traditional way will help in the development of the morally good person.

By the same token, it is possible to practice sport with greater emphasis on the process and thus affect the individual player "interally".

Currently, in both East and West, there is a movement to turn the martial arts into sport in order to gain popularity and recognition. Un Yong Kim, the head of the World Tae Kwon Do Federation, says, "Our goal is to develop taekwondo as a universal sport with the tradition and spirit of the martial arts maintained." In the West, judo has already moved away from the Eastern traditional martial arts and has become, for the most part, a sport.

On the one hand, in the West, Eastern martial arts have spread widely, and, at the same time, come to be recognized as sport. One result has been to offer martial arts such as taekwondo, karate and judo in physical education programs.

We are now challenged to utilize both Western and Eastern approaches which attend to external and internal practices. It can result in a new physical education program, one which will be distinctly different. Its objectives will be strength and self-discipline, short-term success with long-term spiritual outcomes, health and
ethical behavior. This new physical education is a worthy task to undertake.
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