

# Perfecting the Realistic Value and Practical Orientation of School Martial Arts Etiquette Education

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**Abstract:** Using the literature data and logical analysis method, it analyzes the realistic value of school martial arts etiquette education and provides practical direction for its future development. The research believes that the school martial arts etiquette education cultivates patriotic feelings, compliance, humility and comity, respect for teachers and other spiritual qualities, which are very important educational values for the school education. The education of Wushu etiquette critically inherits the traditional Wushu etiquette and improves the shaping of the ritual atmosphere.

**Keywords:** Martial arts etiquette; School martial arts; Martial arts education

**Online publication:** August 27, 2024

## 1. Introduction

Since ancient times, the Chinese civilization is emphasized ritual to shape virtue to achieve the purpose of “virtue adult” and Chinese martial arts by its influence requirements “learn ritual, martial arts first virtue” also put “virtue” in the first place, pay attention to the cultivation of human conduct<sup>[1]</sup>. Therefore, the study believes that under the educational task of “cultivating people by virtue,” it is necessary and meaningful to deeply carry out the school martial arts etiquette education for the student’s moral education.

## 2. School martial arts etiquette education interpretation

“Ritual culture” can be said to be a main line of Chinese civilization. Chinese ritual culture originated from many sacrificial ceremonies in primitive society. After a long period of historical evolution, these traditional sacrificial ceremonies gradually formed systematic and standardized ideas and codes of conduct, which profoundly influenced Chinese civilization<sup>[2]</sup>. As far as the essence of “ritual” is concerned, in fact, it is more about the regulation of human thinking and emotion so as to achieve the purpose of restricting behavior<sup>[3]</sup>. Martial arts etiquette culture is deeply influenced by the traditional ritual culture, which can also be divided into

two parts, in which martial arts etiquette is manifested in external behavior norms, and in the inner connotation of martial arts etiquette. Take the boxing ceremony as an example, the external etiquette form which highlights the connotation of “stop the military, respect the teacher, modest and low-key, the world martial arts is a family.”

The so-called etiquette education refers to external etiquette action to achieve internal moral education. As a kind of moral norms and sound personality education, etiquette education standardizes and tests students’ etiquette cultivation and civilized quality from words and deeds. It is significant for students to consciously improve civilized quality, establish a good personal image and become adults smoothly. Wushu etiquette education is a complete standard system for cultivating students formed under the nourishment of Chinese traditional culture, aiming to inherit the internal connotation of martial arts through external ritual movements. For example, in the worship ceremony, through the etiquette of the master, the ritual process shapes the moral quality of the apprentice’s respect for the teacher. School martial arts etiquette education is an education of learning the behavior norms of martial arts etiquette to experience the inner thought of martial arts to achieve the purpose of being a “martial arts shaping human.”

### **3. The realistic value of improving school martial arts etiquette education in the new era**

#### **3.1. Cultivate patriotism**

Wushu moral, inherited by martial arts etiquette, puts “patriotism” in a very important position. The Chinese nation has many martial arts heroes from history who sacrificed their lives for the interests of the country and the nation. The educational significance of this spirit of patriotism to contemporary students is self-evident. The school martial arts etiquette can strengthen students’ national consciousness through telling the vivid stories of traditional martial arts patriotic figures in class, teach students the patriotic national thoughts of “loyalty and courage” contained in the martial arts ritual culture, and highlight the inspiring role of historical figures’ allusions. In addition, in the school martial arts etiquette education, through the education method of saluting the national flag, the “national concept” can be deeply rooted in the hearts of the people in the subtle “patriotism” education. Needless to say, patriotism, as the value basis of school education, can better cultivate students’ patriotic feelings through the unity of physical practice and language education.

#### **3.2. Cultivate the quality of abiding by discipline**

School martial arts etiquette education has the effect of moral education and punishment and is an effective means to cultivate students’ awareness of rules. A certain degree of discipline required by the school martial arts etiquette education helps students to enhance the concept of the “rule of law.” Wushu etiquette education not only advocates the edification of students’ minds through subtle etiquette norms but also promotes the continuous improvement of students’ moral quality, emphasizes the punishment education of violating etiquette, and cultivates students’ consciousness of the “rule of law.” In the school martial arts etiquette education, relevant regulations can be formulated, and any violation of the rules and regulations should be punished accordingly. To a certain extent, strict means similar to “legalization” are used to punish people who do not abide by social morality to restrain students’ behavior and cultivate students’ moral quality. It is the unique feature of school martial arts etiquette education to cultivate students’ consciousness of rules through the influence of moral education and the influence of the concept of the “rule of law,” promoting students to develop good behavior habits of abiding by rules and regulations, internalize the socialist core values into students’ psychological consciousness, and measure their words and deeds in an unconscious state.

### **3.3. Cultivate the qualities of humility and comity**

The “virtue” of martial arts etiquette education emphasizes “modest gentleman with courtesy, etiquette first before fighting,” that is, requires martial arts practitioners to be modest, polite and strict with themselves<sup>[4]</sup>. The modesty of the “point,” “gentle, courteous and thrifty,” is the main melody of martial arts etiquette education. Only by not being arrogant can one be a teacher and learn from themselves. The “humility and comity” in the school martial arts etiquette education can cultivate students’ spiritual quality of not being arrogant, complacent, modest and prudent. In addition, the character of humility is also conducive to the disadvantages of “fighting” and “grabbing” sports spirit in Western competitive sports activities to cultivate students’ modest spirit.

### **3.4. Cultivate the quality of respecting teachers and valuing ways**

School martial arts etiquette education has a unique role in cultivating the virtue of “respecting teachers and valuing the way.” First of all, the Chinese martial arts circle has always attached great importance to the relationship between teachers and apprentices, emphasizing that “anyone who practices martial arts must take the sage as a teacher, be modest and eager to learn, respect teachers and attach importance to martial arts”<sup>[5]</sup>. Therefore, the school martial arts etiquette education advocates for students to respect teachers and not offend at will. In ancient times, worship was a major life event of marriage, such as marriage strengthening the value orientation of the heart of the public<sup>[6]</sup>. In his research on his master’s thesis, Li X (2013) also pointed out that 95% of people will have a deeper understanding of respect and importance after attending the ceremony<sup>[7]</sup>. Although the traditional worship ceremony is not suitable for development in today’s school education, the modern transformation can also establish teachers’ prestige and enhance students’ respect for teachers.

## **4. Improve the practice direction of school martial arts etiquette education**

Because the school education, it is very important to improve the cognition of martial arts etiquette, improve the system and improve the ritual atmosphere.

### **4.1. Improve cognition**

Today’s martial arts etiquette education has obviously not attracted enough attention in school education. On the absence and return of Chinese Wushu Etiquette Culture, Cheng S (2012) found that among the 378 students surveyed, 29.6% thought they should be ignored and even 14.3% said it should be abolished. In addition, in the teaching, training and competition, the survey of 20 wushu teachers also found that only 7 teachers attach importance to the martial arts etiquette education for students<sup>[8]</sup>. Therefore, it is clear that improving the students’ and teachers’ cognition of martial arts etiquette is urgent. Therefore, it is necessary to improve the awareness of martial arts etiquette education and pay attention to martial arts etiquette education. In response to this phenomenon, on the one hand, it should start with the school’s overall atmosphere and shape a teaching environment of worship and ceremony. On the other hand, the cognition of martial arts teachers should be improved. Martial arts teachers are the instructors and leaders of the students’ learning of martial arts. Martial arts teachers’ attitudes will directly affect the students’ attitude towards martial arts. Therefore, first of all, changing the attitude of teachers is conducive to the perfection of martial arts etiquette education. Finally, the student’s awareness of martial arts etiquette should be improved through publicity. For example, from the blackboard newspaper, hand-copied newspapers, and other students often contact with the publicity way. To hear what they see, martial arts teachers should regularly popularize the relevant knowledge in class. To sum up, the lack of cognition of martial arts etiquette is an important factor that shackles its development. Only by paying great attention to it can the moral education of students be achieved through subsequent learning.

## 4.2. Criticism and inheritance

Chinese traditional martial arts etiquette has many dross, which is not entirely applicable to schools in contemporary society. Only by transforming some traditional rituals, retaining their essence and discarding the dross can they better integrate with modern education. Among them, the most typical is the worship ceremony. The study thinks the worship ceremony is necessary for today's martial arts education because the form is the thought, and the norm is the power under the real premise. As Christopher Woolf said, "Collective members control the participants' bodies during the ceremony and engrave cultural memories into their bodies to ensure their acceptance and recognition of the collective identity <sup>[9]</sup>. The criticism and inheritance of the worship are mainly improved from two aspects of connotation and process. First, in terms of the connotation and significance of the worship ceremony, the traditional worship is "master," which aims to form a patriarchal inheritance system that simulates blood relationships through ritual activities. It is manifested as "treating a teacher as a father and a student as a son," and the apprentice has no opportunity to express his views and ideas. Any doubt and refutation of the master is regarded as disrespectful, which is not compatible with the contemporary educational concept. Therefore, it is necessary to change its connotation and significance.

In contemporary schools, martial arts worship is "teachers," which aims to improve students' respect for "martial arts with etiquette," advocate equality between teachers and students and encourage communication and interaction between teachers and students. Secondly, in terms of the etiquette process concerned, the traditional worship ceremony emphasizes "teachers visit the apprentice for three years, students visit the teacher for three years" to the introduction of the recommendation, before the formal worship ceremony, the ceremony to pass the teacher, worship the teacher tea and so on is very complicated. This etiquette process is also unsuitable for contemporary school education and needs improvement. For this problem, in the construction of contemporary school martial arts teachers can be the first-semester martial arts class to "word" not technical action learning, the lesson by the teacher to introduce themselves first, and about personal martial arts experience, the students forward bow to the teacher, and simply introduce themselves, after all over, the teacher also unified ceremony. Then the teacher introduced the origin evolution process of martial arts, boxing types, etiquette norms and other basic martial arts knowledge to let the students have a preliminary understanding of martial arts, and then explained the typical case stories of martial arts patriots to the students to improve the students' spiritual awareness of patriotism and martial arts. Finally, the teacher demonstrates a short routine to the students and explains the techniques to stimulate the student's interest in learning martial arts and so on.

## 4.3. Specification and unification

Learn about the experience of other countries to improve the content of school martial arts etiquette education to build a complete set of class etiquette systems. The first is clothing and instrument etiquette. Good instrument form can shape a person's image, and it is the unity of a person's external form and internal quality. Clothing and appearance are the appearance of class; clothing specification more sublimation the classroom atmosphere and brings students a solemn and sacred feeling. The martial arts class students should wear a uniform style of martial arts unlined upper garment or martial arts coat, with dark loose sports pants, shoes should be martial arts shoes or light shoes, and ensure that the clothes are clean and tidy. Regarding appearance, girls should try not to wear heavy makeup and boys should have clean faces. Martial arts teachers should wear martial arts training clothes in class, arrange the external image, and show the noble and righteous spirit of martial arts practitioners.

The second is behavior etiquette. Behavior can reflect a person's quality to a large extent, leaving a good impression of civility and politeness <sup>[10]</sup>. Martial arts classes should strictly implement the etiquette into the details. After class, martial arts etiquette refers to every aspect of life.

- (1) The teacher called the students to look to the teacher and answer that the voice is loud;
- (2) The martial arts class should hold the boxing ceremony as the basic etiquette, where teachers and students should respect each other after and during class;
- (3) Before the start of the formal teaching link, the national flag should be visually read out of the ancient adage or precepts. For example, “Wu heavier weighs the mountains, fame and fortune are light,” “Honesty, chivalry, tenacity, no quick rush, no quick profit, do not bully the weak, etc.”<sup>[11]</sup>;
- (4) When the teacher explains the demonstration of martial arts movements, students should listen seriously. When learning martial arts equipment, students should strictly follow the holding gift;
- (5) After the teacher instructs the students to correct errors in class, students should thank the teacher by bowing or holding fists in time. The teacher should respond with the first gift;
- (6) The martial arts equipment handover between the students should have the delivery of the equipment gift, and after class to timely organize the storage equipment;
- (7) After the class display, students should give the boxing ceremony. Other students should timely applaud to encourage and recognize;
- (8) Make the corresponding class martial arts ring contract.

In addition, we should also pay attention to some basic etiquette norms of daily life, such as the teacher teaching students whether in class or after class, to “stand like pine,” “sit like a bell,” “line like the wind,” with the body integrity for the United States, showing the vitality of young people, bring people a kind of strong and straight, confident and independent impression. In addition, teachers or elders should be treated with courtesy, treat students to help each other and so on, which are the etiquette norms to teach students in martial arts class.

#### **4.4. Construction of the martial arts field**

The atmosphere formed in the etiquette field will have a great impact on the ideological and moral concepts of the recipients and participants<sup>[12]</sup>. The anthropological theory believes that the most important thing of ritual activities is not the exchange of information on the surface, but the creation of a situation<sup>[13]</sup>. For example, religions worldwide all have their special sense of holiness and solemnity of religious rituals. In this special situation atmosphere, believers can feel the holiness. The same is true in the etiquette activities. The recipient, participants, ritual symbols and their relationship constitute the field scene and atmosphere of the etiquette activities. The school martial arts etiquette education also needs the shaping of the atmosphere. The martial arts field can create an educational atmosphere with coordinated significance in the collective activities so that martial arts education has a solemn and sacred symbolic meaning.

There is no doubt that the shaping of the Wushu field is to pay attention to the creation of a martial arts etiquette atmosphere and create a special scene. In this regard, first of all, the environment of martial arts venues. Currently, most martial arts courses in primary school, middle school or college are carried out in the playground, basketball court and other environments. Taekwondo in Korea, karate, kendo and sumo in Japan regard the venue environment as an important part of martial arts inheritance<sup>[14]</sup>. This phenomenon should be changed. Through the layout of martial arts training venues, it can shape the ritual atmosphere and bring the emotional sublimation of the practitioners. In this regard, Professor Jin Yuzhu once interviewed eight elite martial arts athletes, who all agreed that the spatial characteristics of martial arts venues would affect their emotional changes and some subtle physical reactions<sup>[15]</sup>. Therefore, in the layout of the martial arts venue environment, in addition to the conventional martial arts pads, mirrors, and martial arts equipment, the national flag can also be hung, together with ancient martial arts teachings and some portraits or sculptures on the walls. There are instructions at the entrance: No loud noise, no fighting at will, no martial arts equipment, etc. The

construction of ritual space can create a better environment and play a certain role in sublimation martial arts etiquette. Secondly, it is the integration and integration of martial arts etiquette between students and teachers.

## Disclosure statement

No conflict of interest.

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