

WAYS OF RAISING CHILDREN THROUGH KARATE CLASSES

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Nicholas G. Moskvín

PhD in pedagogy

*KazanFederal University, Russia, Naberezhnye
Chelny*

Irina G. Kalina

PhD in pedagogy

*KazanFederal University, Russia, Naberezhnye
Chelny*

e-mail¹: akpatr@mail.ru

Tel¹. 8-9274673337

Abstract. The issue of moral education is quite acute nowadays. Various gadgets, movies full of scenes of violence, the fall of morality lead children and adolescents away from the values of universal culture accepted in the civilized world.

The combination of spiritual and physical education is the holistic pedagogical process of the formation of morality in children. Although these two directions of upbringing are closely connected, each of them has its own tasks and ways.

In the context of the national paradigm of education of a morally healthy generation, the most multifaceted task is the prevention of socially negative behavior of children, as well as the correction of their behavior. Karate classes, which are of considerable interest to children and teenagers, can become one of the key elements for solving this problem. Karate is distinguished by a complex system of psychological training, combining spiritual and physical principles. Because of this, any coach should give no less attention to the education of these principles than to technical and physical training.

Based on the foregoing, we concluded that it is necessary to consider more deeply the role of karate for the development of not only physical but also moral qualities in children and adolescents.

Keywords. Morals, moralities, oriental martial arts, karate.

1. INTRODUCTION

Karate, like other types of martial arts, develops only in the community of people. The karate classes strengthen the individual ability of the child to resist aggression. Being one of the methods for preventing asocial behavior of children, karate is able to change their perception of fundamental values. Although in the modern world, traditional karate as a system for the formation of the personality of a fighter has lost its relevance, but remained a unique pedagogical system that forms the personality for many years through daily work aimed at physical and intellectual-moral upbringing [Guliev I.L. 1989].

It is very important for a child when coming to the karate classes to get into an atmosphere of deep spiritual impact on his/her psyche; to be able to immediately receive an attitude for the formation of certain moral qualities when immersing in the world of martial arts.

In addition to physical training, the trainer should find time for talks with students about spiritual and life principles, citing biographies and achievements of karate masters as an example. Undoubted influence on the inner world of students will be various holidays, rituals, the introduction of traditions and the use of symbols that will be included in the training process; etiquette, which is traditionally observed. It is generally known, for example, the unshakable Japanese rule: "Karate begins and ends with a bow". This, seemingly simple gesture, develops in children a sense of mutual respect, respect for the elders and the training place.

The authority of the trainer, his/her moral appearance in the formation of moral education is also essential. There is a wise Eastern saying: "The teacher is not the one who teaches, but first the one who knows" [The history of karate-do. Master Funakoshi. The author of a part of the translations and the text author Elena Fedorova. Access mode: <http://mosbudokan.ru/public/digest4.html>, free. - screen title.;Farcos. Korcoran/ Martial arts. – 1981. ,Funakoshi G.. Karate–do: my way.].

Quite a lot of karate trainers who, having a good physical form and certification of an instructor, try to stand-in for real teachers. A karate teacher should not necessary be physically perfect, above all, he/she must be morally clean and spiritually

rich. An apt student can show techniques in his/her stead, but such a trainer has a positive impact by solely his presence [Ways of development of karate in Russia / 2000].

"In adolescence, the inner need to somehow stand out among friends, attract attention to yourself in any way is stronger than moral norms and the law. At this age to see the consequences of your actual actions is very difficult. In addition, the development of adolescent psyche is associated with high emotionality, frequent change and extremes of mood. The philosophy of martial arts, although not associated with religion, instills in the child high moral standards and ideals, brings up the strength of will and spirit, the desire for victory and leadership qualities. There is an internal tempering of the character, so a person who engages in martial arts is unlikely to ever take drugs or become a criminal. In addition, when practicing karate, a teenager will have the opportunity to throw out emotions, learn to bend his/her energy to the right direction and control aggression" [Moskvin N.G. 2014].

2. METHODS

In order to determine the role of karate in the moral education of children, we conducted interviews with karate specialists. Later, the results of the surveys were analyzed and conclusions were drawn on the basis of these analyses [Moskvin N.G. 2006].

Aleksei Nurkenov (WKF Kata Judge A): "The main quality that karate ensures is the formation of a person as an individual. And I'm telling everyone - both athletes and their parents - it does not matter whether your sportsman will be a champion, but, I 100% believe that he/she will grow up to a worthy person. Because karate, like any other sport, forms such qualities as commitment, self-confidence, confidence, hardworking, which will then be useful not only in sports, but in life. A person begins to set higher goals, achieve success."

Grigo V.M. (Chairman of the Committee for Physical Culture and Sports under the Executive Committee of Naberezhnye Chelny City Council of People's Deputies (1973-1987), Master of Sport of International Class of USSR, Honored Worker of Physical Culture of RT): "First of all, karate contributes to the harmonious development of the personality... First, this is the achievement of goals,

specifically in physical development, i.e. indicators of all physical qualities. The second point is the spiritual development of a person. Without spiritual development, there is certainly no physical development. What is it manifested in? It is respectful attitude towards competitors, a philosophical attitude to life with an analysis of the correctness and incorrectness of own actions..."

Kharitonov V.K. (Honored trainer of martial arts of Russia, Honored student of Physical Culture of RT, top-level teacher of extended education): "Morality in our country, I mean the Soviet period and the present, has played a very significant role, because the upbringing of children at school, in my opinion, is too weak. By means of extended education it is necessary to educate the moral and physical qualities of adolescents since their very childhood... Development and inclusion of such types of sport as martial arts in the education system would play into the hands of both teachers and the whole society. Karate is one of the types of single combat ... which is called upon to bring up these qualities: kindness, honesty, and justice."

Iurii Kalashnikov (WKF Prizewinner of the European and World Championships in karate): "My personal point of view is that a person must be multi-faceted in sports, studies, and in creative moments. I believe that it is karate that develops a person multifaceted ... Moments of discipline, what happens directly in the hall, even from the first step, when the athlete enters the karate hall ... "

Also, since 1999, factual material was collected by questionnaires at the championships and Russian Karate Championships.

The survey involved:

AsaiTetsuhiko, chief instructor of the Japan Karate Shoto Association (JKS), black belt (10th dan); *A.A. Shaikhullin* (black belt karate, 1st dan JKA); *D.Iu. Tiurnin* (black belt, 1st dan JKA, Master of Sport in karate (WKF); *A.V. Alabuzhev* (black belt, 1st dan JKA); *D.B. Tsoi* (2nd dan JKS, 3 place in the World Cup in karate); *I.G. Valeev* (black belt, 1 dan JKS); *I.F. Minkhaerov* (black belt, 2nd dan JKA, Master of Sport in traditional karate and hand-to-hand fighting); *V.Iu. Krainikovskii* (5th dan, Wado-kai, president of the federation of karate-do Vado-kai Russia, president of the All-Russian Federation of Karate of Russia); *A.Zh. Sakipkereeov* (technical director of the North-Kazakhstan Karate-do Federation, 3rd dan, Shotokan style); *I.R. Shagin* (executive director of

FSKA Russia); *S.T. Kasianova* (Honored coach of Russia, 1st vice-president of the WFRB and TC), *TR Kasyanov* (ZTR, President of the Hand-to Hand Fighting Sport International Federation and Traditional Karate); *S.V. Sokolovskii* (Chief judge of the Russian Championships in Karate (WKF), international category judge).

The specialists answered the questions in writing.

3. RESULTS

If we generalize the opinions of specialists on the issues under consideration, we will obtain the following results.

All specialists noted that children come to karate classes in order to improve their physical shape, to realize their plans in sports, to establish themselves in the eyes of others, to become more confident. Often at the initial stage there is a low level of strong-willed qualities. Children have poorly developed discipline and organization, they are a little self-contained. The development of morality is greatly influenced by the family, school, information manipulation of the individual through mass culture. However, the influence of the latter factor in adolescence is enormous.

Children with low self-esteem who experience fear and insecurity may stop attending classes if they feel that they cannot "keep up" with the others. They need special attention. They can raise their self-esteem during trainings, and their teammates help them in this.

Children learn to admit their mistakes, especially if their trainer enjoys undeniable authority.

A correctly organized educational work by the trainer helps quickly establish equal and friendly relations between children. They become disciplined, show respect and tolerance to each other. Children try to help their friend. The leaders begin to stand out in the group, whom the guys look at and try to become equal to or surpass. From the unconsciously stereotypical form of behavior, a transition is made to awareness and responsibility in actions and deeds. Children become more observant, develop their own assessment of the actions of others. The environment of communication changes - children and adolescents engaged in martial arts, have lower risk of getting under the influence of drugs, alcohol, tobacco. They show better academic progress, form respect for the laws of the state. Students can be up to speed on

information flows of an ideological nature and, if necessary, use them, and this is nothing more than a conscious morality. Strict discipline and a specific system of etiquette of karate also play a huge and unique role.

We conducted a formative pedagogical experiment aimed at the practical justification of the effectiveness of the karate-do curriculum developed by one of the authors [Moskvin N.G. 2005]. The obtained data were processed by methods of mathematical statistics.

The experiment was conducted on the basis of the sports club of the Chair of Physical Education and Sports. The experiment involved 40 subjects - boys aged 10-11 years of secondary general education schools in Naberezhnye Chelny (20 people in the control group (CG), 20 people in the experimental group (EG)).

During the experiment, 114 training sessions were conducted in both the CG and the EG (i.e., 228 hours).

Subjects of the control group did karate under the conditions of the traditional model [Kanazawa H. 1981 ,Nakayama M. 1965 ,Nishiyama H., 1961] of the educational process, and the experimental group – based on the above-mentioned training program .

The methodology for assessing moral qualities took into account the results of a theoretical analysis of the problem and materials of interviews of leading specialists in karate. Subject to the literature data and opinions of leading specialists, we identified 12 moral qualities the karate classes have a significant positive impact on [Educational process: study of effectiveness. Methodological recommendations / 2001].

Measurement and assessment of the level of development of moral qualities was carried out twice: at the beginning and at the end of the pedagogical experiment.

Table 1 presents the average ranks of the social significance of moral qualities, according to the subjects of the control and experimental groups.

Table 1. The average ranks of the social significance of moral qualities in the opinion of the subjects of the control and experimental groups, points

	Moral qualities	The average ranks of moral qualities					
		Control group			Experimental group		
		before	after	progress	before	after	progress
1	Nobility	6.65	6.05	-0.60	6.75	5.2	-1.55
2	Volition	5.05	4.85	-0.20	5.1	5.9	0.8
3	Manner	6.7	7.15	0.45	6.1	5.05	-1.05
4	Kindness	6.65	5.45	-1.20	6.4	7	0.60
5	Friendship	6.5	7.4	0.90	7.2	6.25	-0.95
6	Self-esteem	5.4	8.6	3.2	5.65	6.5	0.85
7	Conscience	6.55	6.8	0,0,5	7.65	7.25	-0.40
8	Tolerance	6.55	6.7	0.15	6.95	7.9	0.95
9	Hardworking	6.5	4.5	-2.00	6.65	6.65	0.0
10	Respect	7.55	6	-1.55	6.6	6.55	-0.05

11	Enthusiasm	6.1	7.65	1.55	5.95	8.3	2.35
12	Commitment	7.65	6.4	-1.25	7	5.45	-1.55

The data above show that at the beginning of the pedagogical experiment the subjects of both groups most highly assess the qualities related to the attitude toward the activity performed (will, enthusiasm) and to themselves (self-esteem), while the qualities characterizing the moral relations between people (respect, kindness, nobility, friendship, conscience) are estimated much lower.

During the experiment, the subjects of both groups underwent significant changes in their moral preferences due, as we believe, to the age factor, to the influence of activity factors and communication in all spheres of life, including during karate classes.

The most significant positive changes were observed among the subjects of the control group for such qualities as hardworking (2.00 points), respect (1.55 points), commitment (1.25 points); the experimental group - nobility (1.55 points), commitment (1.55 points), manner (1.05 points).

It is noteworthy that after a year of practicing karate, the subjects of both groups begin to give more preference to qualities related to the attitude towards other people (respect, kindness, nobility and manner). Along with these qualities, the quality of commitment, which, as is known, is the central, system-forming quality in the strong-willed sphere of the athlete's personality, is gaining more and more weight.

At the same time, the importance of those qualities that had previously been a priority - self-esteem and enthusiasm - decreases. This indicates that karate classes have contributed to a significant change in moral priorities - from a predominantly business orientation to the focus of attention on the moral

relations between people. We believe that systematic training of karate played a significant role in this process by cultivating the ideas of nobility, manner, respect and kindness.

Comparing the data obtained at the end of the experiment, we can see that moral qualities such as hardworking (4.50 points), volition (4.85 points) and kindness (5.45 points) became the most significant for the subjects of the control group. The most valuable for the subjects of the other group are manner, nobility and commitment (5.05, 5.20 and 5.45, respectively).

Among 12 moral qualities, commitment characterizes the attitude of the subjects to the goal and the results of activity, self-esteem - their attitude towards oneself; volition, hardworking, enthusiasm - attitude to activity; other qualities - attitude towards other people. In this regard, we have studied the dynamics of the change in the value of the qualities associated with these types of relationships during the experiment in subjects of both groups (Table 2).

It is established that at the beginning of the experiment the moral qualities associated with the attitude to activity (5.88 points and 5.90 points in the subjects of the control and experimental groups) were more significant. At the end of the experiment, the subjects of the control group also assessed the performance-related qualities more highly (5.67 points). The subjects of the experimental group are characterized by a higher assessment of the qualities related to the relationship between people (6.46 points), the importance of the attitude to the activity is estimated by them somewhat lower - (6.95 points).

Table 2. The average ranks of the social significance of groups of moral qualities in the opinion of the subjects of the control and experimental groups, points

Moral qualities	The average ranks of moral qualities					
	Control group			Experimental group		
	before	after	progress	before	after	progress

<i>Moral qualities characterizing attitudes towards other people</i>						
1. Nobility	6.65	6.05	-0.6	6.75	5.2	-1.55
2. Manner	6.7	7.15	0.45	6.1	5.05	-1.05
3. Kindness	6.65	5.45	-1.2	6.4	7	0.6
4. Friendship	6.5	7.4	0.9	7.2	6.25	-0.95
5. Conscience	6.55	6.8	0.05	7.65	7.25	-0.40
6. Tolerance	6.55	6.7	0.15	6.95	7.9	0.95
7. Respect	7.55	6	-1.55	6.6	6.55	-0.05
Average	6.74	6.51	-0.23	6.81	6.46	-0.35
<i>Moral qualities characterizing attitudes towards activities</i>						
1. Enthusiasm	6.1	7.65	1.55	5.95	8.3	2.35
2. Volition	5.05	4.85	-0.2	5.1	5.9	0.8
3. Hardworking	6.5	4.5	-2	6.65	6.65	0
Average	5.88	5.67	-0.22	5.90	6.95	1.05

Thus, it can be assumed that: 1) karate classes lead to the formation of students' commitment; 2) practicing karate in line with the experimental curriculum, practitioners show a change in their moral priorities towards the increasing importance of moral qualities that reflect the relationships between people (manner, nobility).

4. DISCUSSION

Karate is definitely a way of educating physical and moral qualities, starting from speed, agility, patience and determination to the ability to behave in a team and society. Like any other martial art, karate forms a fully developed person. Karate teaches to determine the boundaries of necessary self-defense. In the framework of education of moral qualities, karate gives the teenager the opportunity to change him-/herself in some way, to change some negative traits to positive ones, to develop will power, patience, modesty, self-control, by passing through the bitterness of defeats and the joy of victories.

5. CONCLUSION

Working with children in the sports section, we were convinced that karate can undoubtedly solve the problem of socialization. The physical and mental components of development are important elements of psychological, social and physical health. To prove the influence of karate on the above-mentioned factors and to implement the educational program, a number of studies were conducted that determined the impact on adolescents' social position.

Reasonable and methodically correct education by means of karate undoubtedly leads to:

- 1 - decrease in the level of situational anxiety
- 2 - improvement of communication
- 3 - increase in self-esteem and confidence.

Fostering awareness of all these qualities will undoubtedly play a big role in the socialization of adolescents.

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