

DOI: http://dx.doi.org/10.16926/par.2017.05.13

Health in the context of martial arts practice

Authors' Contribution:

- A Study Design
- B Data Collection
- C Statistical Analysis
- D Manuscript Preparation
- E Funds Collection

Jacek Wąsik^{1ABDE} Agata Wójcik^{2DE}

- ¹ Institute of Physical Education, Tourism and Physiotherapy, Jan Dlugosz University in Czestochowa, Poland
- ² Simon Fraser University, Burnaby, Canada

Abstract

One of the manifestations of physical activity are martial arts. Modern research also concerns the problem of treating martial arts not only as a means of self defence, sport or how one spends their free time, but also as a therapy. Therapy through traditional martial arts can help treat many medical disorders. It was acclaimed that participation in the traditional martial arts promotes mental health. It was noted that the sense of self-worth and self-esteem of competence is directly related to the time spent doing training. Current studies show that the traditional martial arts are largely effective, complementary strategy of medical care and rehabilitation of chronic diseases. By watching yet another MMA event on the TV, seeing players' faces being hit and blood flowing on their bodies, it is worth to be aware that it's just a spectacular event. The everyday life of people concerned with martial arts is different. Often times they undertake these exercises to improve their physical fitness and the quality of life. It is followed by taking responsibility for their health and not giving it exclusively to the doctor. This results in an active and rational fight agains any disease.

Keywords: martial arts, health, quality of life

www.physactiv.ajd.czest.pl

Address for correspondence:

Jacek Wąsik, Institute of Physical Education, Tourism and Physiotherapy, Jan Dlugosz University in Czestochowa, Poland, e-mail: jwasik@konto.pl

Recevied: 15.02.2017; Accepted: 20.02.2017; Published online: 05.07.2017

INTRODUCTION

According to the WHO, health is not only the total absence of disease or disability, but also a State of complete physical, mental, and social welfare (well-being) [1]. This means that in health related issues, we should not only concentrate on diseases and attempts to fight them, but we should especially focus on health itself and strengthening it. Therefore, the role of prevention seems to be very important. An element of the strengthening of such approach to health is, among other things: correct nutrition, way of thinking, ability to cope with negative emotions and physical activity.

One of the manifestations of physical activity are martial arts. Modern research also concerns the problem of treating martial arts not only as a means of self defence, sport or how one spends their free time, but also as a therapy [2,3]. Therapy through traditional martial arts can help treat many medical disorders. Contemporary scientific literature reports that martial arts are helpful in monitoring behaviour of children with ADHD, they provide controlled and less aggressive strategies and techniques than other sports [4,5], in assisting with mental health development and overcoming stress [6,7], in psychotherapy, where a man becomes more self-contained, and learns how to control aggression and the identification of problems and their resolution [8-10], in reduction and diagnosis of aggressiveness [11,12].

Traditional martial arts emphasize on self-discipline, self-control, mental strength and mental acuity, relaxation, balance of body and mind. The teaching process focuses on energy management, both physical and psychological [13]. It was acclaimed that participation in the traditional martial arts promotes mental health. It was noted that the sense of self-worth and self-esteem of competence is directly related to the time spent doing training [14]. Interestingly, the increase in one's perception of their confidence and competence is not accompanied by increase in arrogance and the growth of their own "ego" [15]. Martial arts gives the opportunity to discover the strengths and weaknesses of personality such as: courage-cowardice, bravery-aggressiveness, pride-vanity [2].

Therefore, traditional martial arts training can be a great method of psychotherapy. This process is more self-contained and provides opportunities for the development of well-being, aggression control, identification of problems and their resolution.

ASSOCIATIONS OF MARTIAL ARTS WITH MEDICINE

Since the dawn of time people around the world have engaged in war and studied methods of defence against enemies. Keeping this kind of struggle has been associated with damages and injuries of warrior's body. Therefore, the ability to help people after or during the fight, was an essential element of knowledge. Perhaps this is why the summit of Hippocrates' activity, who is known as father of medicine, was at the beginning of the Peloponnesian War [16]. In East Asian countries, besides teaching of martial art techniques, practitioners' training involved elements of philosophical and spiritual medicine [17]. Many Kung-fu varieties, combined teaching of combat with techniques of acupuncture and herbal medicine. Medical knowledge, along with war strategy, was passed to higher ranking Samurai. They were taught the "ki" theory, acupressure, massage methods, resuscitation techniques as well as natural medicine.

Current studies show that traditional martial arts are largely effective, complementary strategy of medical care and rehabilitation of chronic diseases [18, 19].

PREVENTION AS AN ELEMENT OF QUALITY OF LIFE

Wise and healthy people say that: a pinch of prevention is worth more than a handful of drugs. In ancient China and in Chinese medicine, the patient paid their doctor for being healthy; if they got sick, the doctor would not be paid [20]. That, of course, was a motivation for the doctor to keep their patients healthy. Therefore, China was a place in which preventative systems such as Tai Chi were developed. In old Chinese medical system, we can see very strong focus on active aspect of life; health as well-being and harmony is in the centre of all activities and health-related behaviour. We can increasingly see similar parallels in WHO (World Health Organization).

Hippocrates stressed the role of prevention. He introduced the diet and hygiene as measures to prevent the disease, he believed that based on one's appearance, their health could be determined [21].

The ethical codes of warriors who performed martial arts, were an important point of quality of life and health. They thought how to control emotions, which helped to keep moral harmony and healthy social relationships. These codes of conduct recommended hygienic and dietary lifestyle. Mental training helped with relaxation and concentration, which eliminated fear and aggression, enabling self-control of emotions. This has resulted in increased health and vitality (quality of life).

Prevention of body injuries is an important element of martial art teaching. Due to the formula (preventative) of this kind of training, the man is protected. Strike techniques do not need to target other people, they can be aimed at immobile objects. That allows for self-improvement in the martial art; although it is not in accordance with the general rule of combat. In that case, the individual measure of health (physical health) can for example, be the amount of broken boards.

SUMMARY

The cause of amateur and recreational take of this case of exercise is simple. These are universal, all- purpose work-out exercises are great not only for self-defence training, but they also positively affect out physical and spiritual balance.

By watching yet another MMA event on the TV, seeing players' faces being hit and blood flowing on their bodies, it is worth to be aware that it's just a spectacular event. The everyday life of people concerned with martial arts is different. Often times they undertake these exercises to improve their physical fitness and the quality of life. It is followed by taking responsibility for their health and not giving it exclusively to the doctor. This results in an active and rational fight agains any disease.

REFERENCES

- 1. http://www.who.int/en
- 2. Kalina R. Teoria sportów walki. COS. Warszawa, 2000.
- 3. Wąsik J. Three areas of taekwon-do identification and practice. Ido Movement for Culture. Journal of martial arts anthropology, 2014, 14(3):22-26
- 4. Pelham J, WE, Gnagy EM, Greiner AR, Hoza B, Hinshaw SP, Swanson JM. Behavioral versus behavioral and pharmacological treatment in ADHD children attending a summer treatment program [Electronic version]. Journal of Abnormal Child Psychology, 2000, 28, 507-521.

- 5. Kim PS. Articles by the grandmaster. Chayon-Ryu International, 2005, 1, 1-20. [Online]. Retrieved June 10, 2005, from http://www.kimsoodarate.com.
- 6. Seitz FC, Olsen GD, Locke B, Quam R. The martial arts and mental health: The challenge of managing energy. Perceptual and Motor Skills, 1990, 70, 459-464.
- 7. Park CJ. The moderating effects of taekwon-do training against stress on mental health. WTF Taekwondo, 1995, 57: 29-38
- 8. Konzak B, Boudreau F. Martial arts training and mental health: an exercise in self-help. Canadas Mental Health, 1984, 32: 1-8.
- 9. Kim PS History of chayon-ryu (as told to Rick Fine). Houston: Chayon-Ryu International, 1990.
- 10. Weiser M, Kutz I, Kutz SH, Weiser D. Psychotherapeutic aspects of the martial arts. American Journal of Psychotherapy, 1995, 49(1): 118-127.
- 11. Kalina RM, Supiński J. Rola środków kultury Fizycznej w zmniejszaniu agresywności człowieka (raport z badań pilotażowych). Kultura Fizyczna, 1993, 5-6: 10-14.
- 12. Kalina RM. Zabawy ruchowe jako narzędzie diagnozowania agresywności, Kultura Fizyczna, 1996, 3-4:19-24
- 13. Tadyk R. Values accepted by older seniors karate fighters, Phys Activ Rev 2017,5: 54-59
- 14. Richman CL, Rehberg J. The development of self-esteem throught the martial arts. International Journal of Psychology, 1986, 17: 234-239.
- 15. King LA, Williams TA. Goal orientation and performance in martial arts, Journal of Sport Behavior, 1997, 20(4):397 411
- 16. https://pl.wikipedia.org/wiki/Hipokrates
- 17. Cynarski W. Medycyna w tradycji sztuk walki, Przegląd Medyczny Uniwersytetu Rzeszowskiego, 2010, 1:77–86
- 18. Nguyen, Duong-Minh, Isabelle Laffont, and Arnaud Dupeyron. "Martials Arts Use in Physical and Rehabilitation Medicine: Literature Review and Perspectives." Annals of Physical and Rehabilitation Medicine 59S: e55–56. doi:10.1016/j.rehab.2016.07.128.
- 19. Chen, Yi-Wen, Michael A. Hunt, Kristin L. Campbell, Kortni Peill, and W. Darlene Reid. "The Effect of Tai Chi on Four Chronic Conditions-Cancer, Osteoarthritis, Heart Failure and Chronic Obstructive Pulmonary Disease: A Systematic Review and Meta-Analyses." British Journal of Sports Medicine 50, 7: 397–407. doi:10.1136/bjsports-2014-094388.
- 20. http://www.seremet.org/who_zdrowie.html
- 21. https://pl.wikipedia.org/wiki/Hipokrates

Cite this article as:

Wąsik J, Wójcik A. Health in the context of martial arts practice, Phys Activ Rev 2017, 5: 91-94