

A study on the "Triple Dimension" of Martial Arts Education

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Abstract: In order to explore and deepen the path and mode of martial arts education and serve the reality of martial arts education and teaching, this paper studies the "triple dimension" of martial arts education through the methods of literature and logical analysis, and explores the concrete implementation path of martial arts education with martial arts technology as the starting point. At the level of "competing in morality", to establish the concept of "competing in morality" in martial arts education, we should constantly strengthen the concept of "competing in morality" in the form of language, on the other hand, we should constantly strengthen the concept of "competing in morality" in martial arts technical movements. On the level of "pursuing wisdom", the concept of inheriting the traditional concept of martial arts "heavy skillful light force", on the other hand, it is necessary to clarify the true meaning of martial arts "pursuing wisdom". On the level of "fighting for strength", we should establish the concept consciousness of "fighting for strength" in martial arts education to make continuous progress in martial arts skills, and establish the concept consciousness of "fighting for strength" in martial arts education to ensure that the essence of martial arts can be inherited.

Keywords: Martial Arts; Be A Warrior; Competitive Virtues; Pursue Wisdom; Struggle for Power

1. The Historical Origin and Implementation path of Martial Arts Education "Competing with Morality"

1.1 The Historical Origin of Martial Arts Education "Competing with Morality"

In the martial arts culture of the Chinese

nation, there are many norms of morality playing a restricting role. The first thing to do in martial arts education is moral education, which constitutes the dimension of "competing in morality". "Great victory, no more than ten miles to the north; Small victory, no more than five miles to the north." [1] When fighting with people, it is important not to take advantage of people's danger, "not to capture two hairs", "not to be seriously injured" and other norms. Since the Axis era, the Chinese nation's martial arts culture gene has made specific requirements, and the use of force must be regulated by certain norms. Even refined to chase the opponent's "ten miles", "five miles" distance, there are also "eight to eight not to hit" and so on. In the use of force, force and morality are also divided into a superior, for example, pointing out that "the gentleman uses virtue, the villain uses strength; Force, the battle of virtue." Xun Zi·Fuguo ("Xun Zi·Fuguo") "Those who persuade others by force are not satisfied with their hearts, and their strength is not full; He who convinces others by virtue is happy and sincere in the center, just as Confucius was persuaded by the seventy sons." (Mencius Gongsun Chou Shang) Morality is bound to restrain force, and those who value morality are more likely to be respected by others than those who use force. The dimension of "competing with morality" in martial arts education also originates from the prescriptive requirements of martial arts in the historical development. The moral regulation of martial arts is an important part of martial arts education, and the corresponding consequences should be borne after violating it. It can be seen that the "competition in morality" of martial arts education has not only the moral regulation of macroscopic "martial arts" in Chinese traditional culture, but also the embodied regulation of the use of martial arts in specific practice, which is not the innovation of "competition in morality"

today, and has an important ideological origin.

1.2 The Implementation Path of "Competing with Morality" in Martial Arts Education

First of all, establish the concept of "competing in morality" in martial arts education. Martial education through martial arts needs to be implemented in practice, not simply preaching the spirit of martial arts can be achieved. In order to achieve the purpose of martial arts education, we should carry on the embodiment education with the technique of "competing in morality". The elements containing "moral" in martial arts techniques are extracted, so that students can get education in the process of repeatedly understanding these technical movements. Because the Chinese nation has existed the cultural gene of "competing in morality" in the use of force since ancient times, and it is also reflected in martial arts, which is specifically reflected in the technical movements of martial arts, so that students understand that what is still in the martial arts is "competing in morality" and reflecting virtue in competition. In the specific teaching process, students should be informed of the requirements of virtue in martial arts technology, martial arts ethics, and martial arts spirit, so that students have a sense of "competing in morality" in martial arts competition, and realize that they should not take advantage of people's danger, "not seriously injured", and pay attention to "eight fights eight don't fight" in the parts of the fight, and pay attention to the limits of the fight. This requires you to improve your control ability in the process of shooting, and to always have a "moral" concept of consciousness in your heart, rather than wanton attack to win. It is not only necessary to make such moral requirements, but also to continue to practice in the daily learning process. When students make technical behaviors that violate moral characteristics, they should be corrected, such as hitting the vital parts of the opponent in the practice of attack and defense or still attacking the opponent after the opponent falls to the ground, etc., they should constantly cycle between practice and technical indoctrination to firmly establish the concept of "competing

in morality".

Secondly, it clarifies the technical content of "competing with morality" in martial arts education. The technical content of martial arts is complex, there are not only different kinds of boxing, but also different schools under the same boxing. In order to make academics understand the dimension of "competing with morality" in martial arts education, it is necessary to screen out the content rich in moral elements from the complicated martial arts technical movements, so as to facilitate their application in martial arts teaching practice. First, we should widely learn the technical elements of different boxing. Secondly, the technical content of martial arts should be "endowed with meaning". Third, explore the appropriate way to form a system of moral technical actions and put them into teaching. Learn the techniques and movements of different boxing schools, and give meaning to their moral cultural elements [2], The last thing we need to do is to form a system of these techniques and techniques and implement them into teaching practice, so that students can personally understand the "competitive morality" of martial arts.

Finally, it explores the mode of "competing with morality" in martial arts education. The first is to understand the mode of "competing in morality". The second is to understand the mode of "competing in morality" in a multidimensional way. The martial education of "competing in morality" is not only a mode of pair-to-pair confrontation, but also can embed moral cultural elements in the single training techniques. Through the multi-dimensional mode to understand the martial arts education "competition in morality", there are attack action, there are defense action, and there are exercises in martial arts. In the development mode, how to evaluate the effect of the implementation of "competing in morality" should be based on whether "virtue" can be effectively presented as the criterion, such as the point to the point, the control of the strength of the punching action, and some timely stop the violence after the opponent is knocked down.

2. The Historical Origin and Implementation path of "Pursuing Wisdom and Resourcefulness" in Martial Arts

Education

2.1 The Historical Origin of Martial Arts Education of "Pursuing Wisdom and Resourcefulness"

The dimension of "pursuing wisdom and resourcefulness" in martial arts education has profound ideological origin. Martial arts and military science are inextricably related, not only martial arts technology is an important means to kill the enemy and save life on the battlefield, but also the tactics of soldiers and horses in military science are widely used in martial arts technology and martial arts combat. Military works include the Art of War by Sun Tzu, The Art of War by Sun Bin, Gongsun Yang, Wu Zi, and Wei Wei Zi. The thought of "attacking the army and plotting" in Sun Tzu's Art of War reflects the high esteem for "pursuing wisdom and plotting". Sun Tzu believes that "a hundred victories in battle is not a good person; It is a good thing to subdue an enemy without fighting." In the specific application of military science, wisdom will also be brought to the extreme, as Sun Tzu said in the Art of war, "soldiers, cunning also." Therefore, what can be shown is not, what is used is not used, what is near is far, and what is far is near." ("The Art of War by Sun Tzu") This kind of military thought is also widely used in martial arts, Qi Jiguang in the "new book of Ji effect" "boxing Jie to article" that describes the relationship between martial arts technology and military, "each boxing method and practice, just as the Changshan snake formation method, hitting the head should be the tail, hitting the tail should be the first, and the first tail corresponding. This means that all the time, nothing can be defeated." In the long history of martial arts development, people continue to pursue how to play "more clever", how to play "less effort", so that the formation of the circle to play the side of the Bagua palm, the introduction of tai chi, the use of force to fight, and straight to the middle line of Xingyi boxing. Taijiquan "beiter action essential words": "Want to introduce the failure, four or two dips a thousand pounds, first to know yourself and your enemy, want to know yourself and your enemy, first to give up from people, usually take the fight is a friend of kung fu, the beiter is a man of kung fu, the so-called know yourself and your enemy,

victory." It can be seen that martial arts education has a profound ideological origin of "pursuing wisdom", and the education of wisdom is an indispensable and important dimension of martial arts education, a basic dimension that should be paid attention to, and an important dimension to enhance students' learning interest in the process of martial arts education practice.

2.2 The Implementation Path of Martial Arts Education of "Pursuing Wisdom and Resourcefulness"

First of all, establish the concept of "pursuing wisdom" in martial arts education. The difference between Chinese martial arts and other countries is also reflected in the Chinese martial arts especially "heavy skillful and wise". Although Chinese martial arts also attaches importance to skill training, admitting that the strong can be reduced by three points, but more is the pursuit of how to play clever, how to play easy, and look down on brute force. The wisdom culture of Chinese martial arts establishes that our martial education should establish the concept of "pursuing wisdom and resourcefulness". On the one hand, inherit the traditional concept of martial arts "heavy skillful light force" consciousness. In the practice of martial education, it is necessary to inherit the concept of "heavy skills and light strength" and seek ways to fight cleverly and skillfully, rather than rough hard against hard. For example, in pushing exercises, it is necessary to constantly understand how to listen to and perceive the strength of the opponent, commonly known as "listening strength", constantly understand how to exert strength, understand the secret of four or two weights, and the elegance of the winner. Losers are not too shabby and bloody. Pushing hand is a good understanding of the "heavy skillful light force" project, compared with some bloody fighting projects, pushing hand is a gentleman's contest, polite and not seriously injured, while pushing down the opponent can immediately stop holding the opponent, in time to stop the occurrence of violence. In the teaching of martial arts, we should run through this kind of consciousness and win with ingenuity instead of advocating violence. However, seeking skill and wisdom does not mean completely ignoring strength, and

training is still necessary, but the two are not contradictory. On the other hand, clarify the true meaning of "pursuing wisdom" in martial arts. To be resourceful is not to completely ignore the power, the power of the skill three points can be reduced, to be resourceful is based on a certain amount of skill training, four thousand pounds also need to have the foundation of four two first. Don't overdo it on the importance of skill. Skill is sublimation, not omnipotence. It is also necessary to avoid superstitious techniques and skills of some false Tai Chi masters that go against common sense and the principles of physics, and learn to distinguish between false and true. Therefore, to establish the idea of pursuing wisdom, we should not only recognize the importance of wisdom, but also put it in a suitable position, and not blindly raise it. Clarify the true meaning of martial arts "pursuing wisdom", reasonable use of wisdom, reasonable pursuit of cunning and wisdom, can be able to understand the mystery of martial arts wisdom.

Secondly, it clarifies the technical content of "pursuing wisdom" in martial arts education. On the one hand, it sorts out and standardizes the technical movements in martial arts. There is never a lack of skillful movements in martial arts, both with small to fight the big, the weak to overcome the strong, with the soft to overcome the tough technical movements. The martial arts technical movements are classified and sorted, and the skills of different technical movements are standardized, so that students can learn more clearly how to take advantage of themselves to win, and form a martial arts technical movement library. On the other hand, we continue to develop new martial arts techniques that are suitable for contemporary students. Pursuing more wisdom is a way of playing, competing with who is more clever and who is more intelligent, so the confrontation of martial arts can be set in the game. In martial arts teaching, we should constantly develop new technical movements suitable for contemporary students and keep pace with The Times. For example, with the development of intelligence, we can develop AI martial arts movements and use touch screens to enable students to interact in martial arts movement exercises to enhance the intellectual character of martial arts

teaching.

Finally, the paper explores the mode of "pursuing wisdom and resourcefulness" in martial arts education. On the one hand, the best mode of "pursuing wisdom" in martial arts education is confrontation. In the confrontation to understand how to pursue wisdom, such as refers to the east and west of the tactical attack strategy. In the confrontation to understand the cultural characteristics of wisdom, in the martial arts education, the defense of women, the old and the weak also has a certain guiding significance, when women against men, because of their own female functional characteristics, it is bound to be weaker than men in strength, which requires the use of resourcefulness and skill technology in the confrontation, in order to achieve the effect of the weak to defeat the strong, to beat the small. On the other hand, martial arts education "pursuing wisdom" can also be understood in the single practice movement. The movement design of Chinese martial arts, many are based on the logic of taking advantage of, wisdom as the starting point. When practicing routine movements, martial arts practitioners understand the intention of movement design and feel the dexterity of movement changes, so that "pursuing wisdom" is integrated into the practice of technical movements. The evaluation method depends on the cheating effect of "pursuing wisdom", and whether it can be realized to beat the big and the weak. For example, in the pacing exercise, students with light weight can outperform students with heavy weight, which can reflect the strategy of the winner in the confrontation, that is, it can be used as an evaluation method of "pursuing wisdom".

3. The Historical Origin and Implementation Path of Martial Arts Education "Competing for Strength"

3.1 The Historical Origin of Martial Arts Education "Competing for Strength"

The "struggle for strength" dimension of martial arts education also has important ideological origin. Martial arts education must guide students to learn the basic hard power elements of martial arts such as speed, strength, striking force and fighting force, and the pursuit of hard power also has a deep

origin in the "martial arts" culture of the Chinese nation. In the cultural gene of the Axis era of the Chinese nation, it is believed that "force" is an important existence, "force produces strong, strong Shengwei, Wei Shengde, and de Sheng is force". In the military, the emphasis on armaments and army training is the expression of "fighting for strength", "the strong must just fight their will, fight to the best of their ability, and do their best to be ready, so they are invincible in the sea." (Shang Junshu·Liben) Legalism and Mohist culture are representatives of "fighting for strength", most of Mohist disciples are skilled in martial arts, and pay attention to cultivating the spirit of bravery, "Mozi·Xiushan" in "although a gentleman fights, but brave as the root." In the historical development process of martial arts, it also highlights the martial dimension of "fighting for strength", although Chinese martial arts pay attention to "skillful", but also think that "force" is the foundation, boxing saying "one force down ten", "the strength of the skill three points, you can reduce people" [3]. "When pushing the hand, the big knock is loud, the small knock is small, try to ask the soft in no rigid, completely in soft, only know four or two dial a thousand jin, but still need to have four or two, is soft also have strong in." [4] It can be seen that in the historical development of martial arts, "fighting for strength" is an important guiding ideology, in fact, martial arts as a martial art, "fighting for strength" is also the basis, any boxing to overcome the enemy must have "fighting for strength" components, otherwise it is difficult to overcome the enemy.

3.2 The Implementation Path of Martial Arts Education "Competing for Strength"

First of all, establish the concept of "fighting for strength" in martial arts education. Martial arts education advocates not only "morality", but also "wisdom", but also "strength". The competition of strength is the proper meaning of martial arts. To abandon the competition of strength will abandon the core elements of martial arts, and cannot become martial arts. On the one hand, establishing the concept of "fighting for strength" in martial arts education can make martial arts skills continuously improve. Martial arts proverb has "no first, no second", martial arts is

advocating for the first, is the continuous improvement of skills and grinding requirements, but also the art of endless concrete embodiment. Exhausted all energy and time polishing skills, and any nation in the world's "pairwise" fighting skills, the best qualified people can achieve a breakthrough in their own skills, the natural body discipline into the body of fighting, on the basis of "speed" and "strength" to achieve the sublimation of the body, become proficient in the way of fighting actual combat skills, achievement of self "extraordinary". Therefore, the concept of "fighting for strength" has been established, and it will constantly polish its skills in practice. Martial arts have such boxing proverbs as "winter practice for nine days, summer practice for three days", "One day practice for one day, one day do not practice for ten days", which represents the perseverance of ancient people in practicing martial arts and reflects the competition for strength [5]. On the other hand, establishing the concept of "fighting for strength" in martial arts education can ensure that the essence of martial arts can be inherited. The essence of martial arts is fighting, no matter the development of martial arts to any stage, its fighting nature is unchanged, the concept of fighting for strength can make us constantly improve skills, the pursuit of excellence, keep the same fighting. To establish the concept of "fighting for strength", we need to treat "fighting for strength" correctly and treat the essence of martial arts. In order to compete for strength, it is necessary to do not have expensive force and expensive strength, and establish the concept of expensive strength, so as not to wrongly pursue the growth of brute strength during training, but to learn to convert "clumsy force" and "stupid force" into strong strength, which can be flexibly used in actual combat. The second is to establish the concept of sensitivity and speed, constantly understand the action, and build muscle feelings. In order to achieve the highest state of "punching people do not know", consciousness must contain sensitivity and speed force. The third is to establish the consciousness concept of fighting for the power of hitting force and fighting against hitting force, "practicing one breath inside and practicing muscles and bones outside." To

establish the concept of "fighting for strength" in martial arts education, we should pay attention to the exercise of strength, sensitivity, striking force and fighting force. Secondly, it clarifies the technical content of "competing for strength" in martial arts education. The struggle for strength is the competition for real strength, which is different from the competition for morality and wisdom, and it is a hard-and-hard contest and a demonstration of hard power. Competing for the technical content of strength involves the competition of speed, power, striking force, and fighting force, and it is necessary to clarify how different dimensions are presented in technology. The first is to clarify the technical content of the race speed. There are many requirements for speed in martial arts, such as hand like lightning, hand like fire, fist like meteor, speed is an important part of the striking force, only the combination of speed and power can achieve the explosive power of striking. "Hands and eyes must be steady and ruthless, hands and feet quickly first, do not be afraid, only for the shape of the fist, the timid will lose the battle." [6] "Boxing is not about strength, but about strength. Not only Tai Chi, but also all boxing, is the same. The lady does not suffer from weakness, but especially from her inability to concentrate her ears. The power of man is constant, and the world is powerless." [7] In the practice of martial arts, we should constantly understand how to transform force into strength, understand the principle of strength, and understand the use of strength, such as the winding strength of Taijiquan, the breaking strength of Xingyi boxing, etc., clarify the content of these technical movements, and constantly practice to realize the competition of martial arts education in strength. The third is to clarify the technical content of striking force and fighting force. Striking power and fighting power are relative, there are many martial arts exercises for striking power and fighting power. Temper the body into copper and iron, to resist the opponent's blows, is the concentrated embodiment of the fight against the force. In terms of striking force, it is not only the combination of speed and strength in the sense of Western sports training, forming the body explosive force, but also the temper of the attack force of the body parts such as

Zen and iron sand palm. The iron sand palm is the honing of their own palm power, forming a punching force beyond ordinary people. Wushu is unique in striking force and fighting force, which can be used to understand the significance of martial arts education in training practice.

Finally, explore the development mode of "fighting for strength" in martial arts education. On the one hand, the development mode of "fighting for strength" in martial arts education should put confrontation in an important position. "Fighting for strength" is carried out in the form of confrontation, and speed, strength, reaction, striking force and fighting force are competed in the confrontation. Only by refining in actual combat can we understand the true meaning of confrontation and master useful fighting skills. The decisive role of individual factors in practicing martial arts in actual combat cannot be ignored. The winning or losing of the competition not only depends on the strength of the martial arts skills, but also has a closer relationship with the individual practicing martial arts. As the saying goes, "there is no invincible boxing, only invincible kung fu", "kung fu" is a kind of individual technical attainments and cultivation. In the boxing portal of Chinese martial arts, Master tends to choose those who are clean and qualified as successors in the selection of apprentices, which is expected to enlarge the boxing and glory portal. There are too many variable factors in the "competition for strength" between individuals, and there is no uniform regulation of rules, weight, training level, etc., so different martial arts have very low comparability. From the point of view of the concept of martial arts, the short and fast "speed and strength" is an important factor for all martial arts to achieve "strike must be in the middle and destroy the middle". Although Chinese martial arts is "not yet skillful", it is also acknowledged that "those who have great strength, score three points of skill, they can bring down people" [8]. At the same time, there is the ancient motto of "only fast not broken", Western boxers pay more attention to the training of strength, the punching power of the champion is even as high as 500 kilograms, and the speed and strength of the "one punch and one stab for one stroke" mode are combined to become the supreme pursuit

of practical martial arts. The competition of different martial arts is all based on the pursuit of the maximum benefit of "speed" and "strength" in modern Sports Training, which are influenced by many factors such as their own physical quality, training level and actual combat experience, and are not limited by the technical system of martial arts alone. Therefore, confrontation must be an important part of "fighting for strength", and only through confrontation can we achieve "dedeification". On the other hand, the development mode of "fighting for strength" in martial arts education should be diversified. "Fighting for strength" should not only be a small force, nor should it be a fast speed, but should develop a variety of models, such as a non-confrontational handstand balance contest to overcome their own weight, and to assess the winning and losing of the time and balance of the handstand. We should also abandon the concept of deciding the outcome only by winning or losing, and "fighting for strength" does not necessarily have to fight for first place. Different from other Chinese martial arts, Chinese martial arts has a unique thinking mode in the process of pursuing "speed" and "strength", which are important indicators of the timeliness of fighting. In terms of speed, different from the pursuit of "fast" from a single dimension of national martial arts, but to seek a differentiated way of thinking, both foreign boxing "boxing like shooting stars", but also from the opposite of "fast", advocating the "slow to fight fast" of Taijiquan, with "slow" to experience the penetration of power, accumulate stronger power outbreak. Tai chi, known as "slow", is not always slow, "because of his slow advance and retreat, and the spirit of my practice, is an invisible trade-off." [9] In terms of strength, Chinese martial arts has a unique study, despising the "bullfighting" type of brute force, advocating the soft to overcome the strong, the weak to win with small broad skills. Therefore, the development mode of "fighting for strength" in martial arts education should be diversified, rather than limited to the "first" competition. The evaluation method of "fighting for strength", on the one hand, is the size of physical strength, on the other hand, the level of skill, such as the competition of hitting speed, the competition of hitting strength, and the

competition of martial arts, the simplest standard of squatting time, is an evaluation method of martial arts "fighting for strength".

4. Closing Remarks

Martial arts education is not a single dimension, but needs to be carried out from three different dimensions: morality, intelligence and power. The basis of this division has an important historical origin, which can be traced back to the pre-Qin period, "the ancient race in morality, the medieval race in wisdom, and the current race in strength." It is an important direction of contemporary martial arts education to carry on the education of "competing for virtue, wisdom and strength" from the aspects of concept, technical content and development mode.

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