

Research on School Wushu Education Strategy from the Perspective of Moral Education

Zhang Shugen

Wuhan Institute of Physical Education, Hubei, 430079, China

ABSTRACT. *Wushu, as a traditional sport with a long history and a complete training system and a systematic theory of martial arts, has become an important part of school physical education, and plays a unique role in school education. Because Wushu itself contains the characteristics of Chinese traditional ideology and culture, it is closely related to moral education in China. Therefore, it is of great significance to study the school Wushu education strategy from the perspective of moral education and deeply understand and excavate the moral value contained in school Wushu education to promote school Wushu education and moral education.*

KEYWORDS: *Moral education, Wushu education, Wushu morality, School physical education*

1. Introduction

1.1 The Concept of Moral Education

Moral education in a narrow sense refers to school moral education. Moral education in a broad sense covers social moral education, community moral education, family moral education and school moral education. It can be summarized as: under certain social requirements, using the overall moral education content, exerting influence on social members in politics, ideology and morality in an organized, purposeful and planned way, so as to transform the ideological and moral standards required by the society into the personal qualities of social members educational process[1]. In terms of content, moral education is composed of political education, legal education, ideological education, moral education and psychological education, each of which has its own specific connotation, and is mutually infiltrated, conditioned and restricted by each other.

1.2 The Function of Moral Education in School Wushu Education

In our country, Wushu education in schools adheres to the “morality based” cultivation education, emphasizing the traditional virtues of “benevolence, righteousness, propriety, faith, wisdom, filial piety and loyalty”. In addition to cultivating students’ healthy physique through the complete exercise system of martial arts, it pays more attention to the cultivation of students’ healthy personality, firm belief and the spirit of self-improvement. Wushu is a sport with systematic martial arts theory and substantial offensive and defensive effects. While developing students’ physical abilities and cultivating students’ sense of competition, schools must not neglect the ideological and moral education. The cultivation of the three correct values and moral cultivation of students should be listed as one of the key points of martial arts education, so as to avoid the formation of impetuous social atmosphere and deviate from the excellent traditional Chinese Wushu.

1.3 The Value of School Wushu Education to Moral Education

Chinese Wushu pay attention to “cultivating morality before practicing martial arts”, and pay attention to the cultivation of martial morality. Its educational thought reflects the glory of Confucianism, which has long been the dominant position of Chinese culture and ideology, and reflects the fine traditional virtues of China[2]. At the same time, in the traditional Chinese moral system, Wushu ethics is also an important part. It takes the pursuit of harmony as the highest level, and pays attention to the relationship between people, people and society, and people and nature. In addition, Chinese Wushu, as a traditional sport in China, not only has the sports, entertainment and certain skills of general sports, but also has profound Chinese cultural characteristics, which plays an important role in improving students’ national pride and self-confidence. To carry out school Wushu education is one of the effective ways to carry out moral education and carry forward and cultivate national spirit.

2. School Wushu Education Strategy from the Perspective of Moral Education

2.1 Establish a Correct View of Wushu

School Wushu education is also a part of school education, which has rich educational value. On the one hand, the Wushu theory of martial arts can provide reasonable catharsis and release space for the adolescent attack instinct of students, and can stimulate students’ sense of competition. On the other hand, the exaggerated artistic description of martial arts in Wushu novels or martial arts movies can not only stimulate students’ enthusiasm for learning Wushu, but also easily leave students with one-sided inherent impression, which leads to a big deviation between students’ cognition and practice of Wushu. There are many rich Chinese excellent cultures and Chinese spirits in Wushu, such as respect for

teachers, orderly growth, loyalty and patriotism, continuous self-improvement, etc. It is not a simple technical sport, but a physical culture[3]. Therefore, school Wushu education should first help students understand the nature of Wushu and establish a correct concept of Wushu in order to truly play the role of Wushu education. In school Wushu education, the fighting competition education should be properly carried out to create opportunities for students to participate in the real Wushu fighting confrontation practice, so that students can personally experience the direct fighting offensive and defensive confrontation in the actual combat situation of kick, fight and fall. Through the perceptual experience and rational cognition, it establishes the real, reasonable and scientific cognition concept of Wushu. At the same time, it is also necessary to strengthen the ideological education of Wushu, so that students can feel and understand the cultural deposits and national spirit accumulated in the long development history of Wushu from the perspective of spiritual culture, so as to establish a concept of Wushu in line with the excellent traditional Chinese culture.

2.2 Strengthen the Cultivation of Humanities

The formation of human moral consciousness requires a certain degree of humanistic accomplishment as the foundation. The lack of humanistic accomplishment can easily lead to the difficulty of moral education to penetrate deeply into school Wushu education, and it is difficult for students to form good moral accomplishments. Although Chinese Wushu belong to sports in nature, they are obviously different from general sports, and contain rich traditional cultural connotation and humanistic characteristics. With the changes of the Times, the humanistic characteristics of Wushu have been constantly changing and developing, with different connotations in different times. Moreover, since modern times, the understanding of the humanistic nature of Wushu has been expanded in both breadth and depth[4]. Therefore, a complete Wushu education cannot ignore cultural education and humanistic accomplishments, and “concurrent training in both civil and martial arts” is the primary direction of school Wushu education from the perspective of moral education. In this regard, schools should strengthen the education of humanistic quality in Wushu teaching, moisten the dried up soul of students with rich humanistic knowledge, make students gradually form good moral cognition and moral consciousness under the influence of humanistic knowledge, and constantly improve their ideological and moral cultivation.

2.3 Pay Attention to the Education of Wushu Etiquette

China has always been known as the “state of etiquette”, which advocates etiquette culture and has fine etiquette culture tradition. The traditional Chinese Wushu culture stresses the combination of hardness and softness, and the cultivation of both internal and external. Although the Wushu practitioners are not strict with the details and open-minded, they still need to be polite. For example,

boxing ceremony, bow ceremony, armed ceremony, etc., are common etiquette in Chinese traditional Wushu culture[5]. It can be seen that etiquette is also a particularly important content in the Chinese Wushu culture system, which should be paid attention to in school Wushu education, so that students can take appropriate etiquette in different situations and places, develop correct etiquette habits, and form a good Wushu etiquette style from the inside out.

2.4 Strengthen the Education of Wushu Morality

The so-called Wushu ethics is based on the essence of Chinese traditional culture, after thousands of years of inheritance and precipitation of many Wushu learners. For a long time, people pay more attention to the function of strengthening body and attack and defense of Wushu, but the excellent content of Wushu Morality in traditional Wushu is easy to be ignored. Wushu morality, as the ideological and moral connotation of traditional Wushu, should run through Wushu education in schools and play a role of cultivating students' moral character and improving students' moral cultivation subtly in the process of teaching and learning Wushu skills[6]. First of all, on the basis of referring to the content of traditional Wushu morality, combined with the characteristics of today's society, formulate a clear moral code of conduct, so as to make the idea of Wushu ethics with the times become the guidance of Wushu education. Secondly, in the school Wushu education, students should be given special education in Wushu morality. Students should understand the formation process of Wushu morality, understand the moral ethics contained in traditional Wushu culture, learn to regulate moral behavior, pay attention to their own martial arts words and deeds, and consciously abide by the moral code of conduct. On the basis of developing students' personality, the school should also pay attention to cultivating students' brave and indomitable character, self-respect and self-strengthening spirit, as well as the good psychological quality of hard-working and indomitable. Through setting up the model of martial morality, strengthening the intensity of rewards and punishments, establishing the excellent model, carrying forward the spirit of traditional Chinese Wushu.

References

- [1] Liu Zhishan, Hu Meimei (2019). Childhood of moral education and moral education of childhood[J].Ethical research, no.5, pp.94-99.
- [2] Zhang Yansong, Wang Fenghua (2018). On the moral value of Wushu culture [J]. Sports fashion, no.6, pp.97-98.
- [3] Men Shihao, Li Chen (2020). Value orientation of school Wushu education in the new era [J]. Hubei Sports Science and technology, vol.40, no.6, pp.540-545.

- [4] Yu Hai (2019). The humanistic characteristics of traditional Wushu and its manifestation [J]. Journal of Sichuan Minzu College, vol.28, no.6, pp.101-104
- [5] Hu Jiaqian (2019). Research on the cultural connotation and value of martial arts etiquette [J]. Sporting goods and technology, no.5, pp.89-90.
- [6] Lin Cai (2019). Research on the educational function of school Wushu [J]. Wushu research, vol.4, no.8, pp.64-66.