



RESEARCH ARTICLE

CHINESE MARTIAL ARTS: A LOOK FROM THE COMPLEXITY OF THE SUBJECT

*Jaime Humberto Pardo Gualteros

Education faculty, Unidad Central del Valle del Cauca (UCEVA), Tuluá - Valle, Colombia

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ABSTRACT

Approaching philosophy is synonymous with recognizing the epistemological path of any culture, and of course, it represents the ways to mobilize pedagogically the worldviews of people. What is intended to achieve is a connection chosen and adapted from those moments and "fables" that have influenced and formed the worldview of the Eastern people, especially the Chinese people. Being this way, it is not an act of erudition, the talent will consist in demonstrating a selective judgment and a scriptural style that can shed light on the proposal. In forging this writing, it has tried to highlight what can be considered vital and timely, without ignoring that there is always more to write. In the same way, it is very important to emphasize that in the last decades a current of thought in particular has been taking force that little by little floods the different academic scenarios of the world, its main representative is the great thinker Edgar Morin; his innovative concepts - synergistic, inclusive, and hopeful - mobilize this article. The Complex thought, with its possibilities always open, it harmoniously welcomes the intention to define the Subject from the Eastern philosophy, represented in our closest environment by the martial arts. This scriptural act seeks to shed some light on popular concepts and influenced about what to practice martial arts means, and beyond, to show an educational possibility of the emergent modern subject and possible in our context. Obviously, an article is deficient for such a colossal task, that is why a concise explanation will be shown here, which will be based on Kun'g Tse (Confucius), hoping to continue in other scenarios by expanding the proposal. Here the ideal is not try to show an ocean of knowledge with centimeters of depth, on the contrary, it is intended to travel only an archipelago, but with the caution that must be taken.

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INTRODUCTION

"Facing the difficulty of human understanding would require recourse, not to separate teachings, but to a joint pedagogy which would bring together the philosopher, the sociologist, the historian, the writer, and this would be combined in an initiation of lucidity"

Edgar Morin

The very ancient eastern culture, an invaluable heritage of mankind, manifests itself vital in history through martial arts, and represents a very strong universal theoretical stimulus, ideal for channeling current pedagogical practices into a complex perspective; The main reason for this investigative paper is the experience of the author and his observation through approximately 30 years of practice of this way of life, time in which isolated and fragmented texts of the eastern classics that move the will of this interesting people;

Confucianism, Mohism, Taoism and Buddhism are the main philosophical currents - and those best known in our local geography - that energize the daily life of these people, and in the same way the capital spur that for thousands of years has transfigured all Their human dimensions. For our part, we will focus on specifically exploring the Chinese martial arts, which since the 1970s of the recently and just ended century have unquestionably and forcefully penetrated the routine of our Latin America; the gaze angle of present scriptural craftsmanship will focus on the perspective of Kun'g Tse¹ (Confucius), his guiding principles and philosophical goals applied to the life of a good martial artist. The main arguments will arise from translations of classic books and the wise guidance of some teachers who through their writings or with their advice and direct teaching make the enigmatic effects of these paradigms in those who practice martial disciplines feel. Similarly, and in epistemological synergy, we invite the French thinker Edgar Morin, who with his admirable work has

*Corresponding author: Jaime Humberto Pardo Gualteros
Education faculty, Unidad Central del Valle del Cauca (UCEVA),
Tuluá - Valle, Colombia

¹Tse literally translates as "master" and is added to the name of the philosophers of the Chou dynasty as a sign of recognition of their status as wise. Lao Tse means Master Lao, Chuang Tse, Master Chuang, etc.

promoted in the world the development and application of complex thinking in all educational systems. We legitimize here concepts such as pertinent knowledge, human condition, anthropo-ethics, *reliance* and inter-trans-discipline, all contained in his work "the seven lessons" or seven facets of essential knowledge necessary for the education of the future", which represents a serious proposal in UNESCO, in 1999, to reform education systems worldwide; Likewise, in Colombia, in 2014, it is the introduction of the so-called "agreement for the superior 2034: Proposal of public policy for the excellence of higher education in Colombia in the scenario of peace" (Guarín, 2003) made by the National Ministry of Education (MEN) and published through the National Council of Higher Education (CESU).

In brief, three key moments compose the present writing. First, we will find an approximation to complex thinking and its contextual relevance. The second position will be used to try to define the Subject from the Western optic. The third moment will succinctly develop the idea that has been formed, as a martial theory, in the head of the Chinese philosopher KungTse, this complex proposal will be interpreted as a pedagogical hypothesis. In the specifically martial sphere, try to prove that behind the fists, kicks, Acrobatics, strange shouting and extravagant publicity, hides a coherent way of life that feeds the virtues of man and, at the same time, provides well-being to its practitioners. It is not necessary to clarify that this article is an organized fragment of a doctoral thesis that the writer advances.

COMPLEX THINKING

Accommodating wrongs

Let's start by surrounding the concept of complexity to keep up with our progress. Germán Guarín says:

Complex thinking is a thought attentive to the signs of the present times, of culture. It is a thought linked to the context, the historical context and created, worked, in a living, self-organized totality; Enemy of specialization and abstraction, suspected of globalization, universal determinism (which does not allow chance, innovation) sponsored by causal mechanical logic ... there is no thought of complexity without reform of thought, without exposure of this to accident, complex self-organization ... complexus is "what is woven together", in a kind of net that at the same time gathers, relegates, distinguishes (Guarín, 2004),

In the company of this conception, it is very clear that the great work of Morin has made the whole world think about the possibility of promoting this inclusive theory at all levels of education. In 1999 UNESCO was asked to present his proposal as an alternative that provoked pedagogical changes in the nations of the world, raising the minds and minds of all. This gigantic mission was materialized in the itinerant UNESCO Chair "Edgar Morin" (CIUEM, 1999). The evidence of this activity was materialized in "the seven lessons" or seven facets of essential knowledge *for the education of the future*", text in which this reformer of the thought exposes, among others, the principles of:

Relevant knowledge

The planetary age needs to place everything in context and in planetary complexity. Knowledge of the world, as a world,

becomes an intellectual and vital necessity at the same time ... How to perceive and conceive the Context, the Global (the relation all / parts), the Multidimensional, and the Complex? In order to articulate and organize knowledge and consequently recognize and know the problems of the world, a reform of thought is necessary. Now, this reform is paradigmatic and not programmatic: it is the fundamental question for education since it has to do with our ability to organize knowledge. (Morin, 1999)

Human Condition:

To interrogate our human condition, is to first interrogate our situation in the world ... Hence the need, for the education of the future, of a great reliance of knowledge resulting from the natural sciences in order to locate the human condition in the world. (Morin, 1999)

Anthropo-ethics

The anthropo-ethics therefore carries the hope of achieving humanity as a citizenship and a planetary awareness. Consequently, it understands, as all ethics, an aspiration and a will but also a bet on the uncertain. It is individual consciousness beyond individuality. (Morin, 1999). Edgar Morin divests himself of cultural singularity and proposes himself as citizen of the universe (coinciding with Kun'g Tse), a major concept that crosses the initial proposal of this article. It is also true that this humanist proposes, from the aforementioned synergy of complexity, to unite the knowledge that for centuries we have been responsible for separating, contradicting (in many ways) the scientific method as an exclusive path in research; The elucubrations give us their the possibility of understanding any phenomenon from the rupture of the epistemological (reductionist) tradition, which in the West is suggested Cartesian. He is right when He invites to the disorder as an instigator of the new understanding of the human being and his gnoseological disciplines.

In Colombia, the National Ministry of Education (MEN) published through the National Council of Higher Education (CESU) a document called "agreement for the superior 2034: Proposal of public policy for the excellence of higher education in Colombia in the scenario of Peace" whose purpose is expressed as: Public policy document for higher education, which outlines the major courses of priority action that Colombia must assume in higher education for the next two decades (National Council of Higher Education, 2014). There, Edgar Morin is in charge of the prologue, and does it so with a letter dated June 2014 entitled "The purpose of the educational process or the ethical religations of the system" and can be read as pertinently: Colombia is, with Brazil, one of the countries with which the greatest human and academic interrelation I have had in the last two decades. Thanks to the COMPLEXUS Corporation for development, we have contributed ... with interdisciplinarity and transdisciplinarity, with a multipolar vision and dialogical reflexivity to the process of consulting, evaluating and prospecting public policies, both in Colombia and in other Latin American countries. Many Colombians have been inspired by my work the Method and have contextualized books with pertinence in different arts and trades, such as Science with Consciousness, the lost Paradigm or the Seven Necessary Knowledge for the Education of the Future. (National Council of Higher Education, 2014)

This giant of thought highlights

It seems to me important to draw attention to the question of the qualitative purpose of a vital and spiritual system; specifically, the purpose of the educational process or the ethical religions of the system that makes sense in the educational mind-heart, matter-spirit, media-purpose, subject-object. (National Council of Higher Education, 2014) Under this approach lies the term *reliance* which is translated as religation, and refers to that invisible force that enters the individual with society and in turn with nature, a perception that agrees with the old thought of Kun'g Tse, explained later. Here the emergence of complex thinking in the context of martial arts is justified.

Distilling Subject

"A great Western philosophical tradition has been based on the notion of subject, but without being able to be based itself in the world of the life" Edgar Morin. Many authors are committed to the construction of coherent meanings that bring us closer to the most intimate component of our being, because before its *elucubration*, and as a paradox, presents itself to us as the most distant. The Subject becomes controversial and requires some light. Here the approximations that agree to the writing will appear. The term *Subject* is not a finished concept, but a semantic and conceptual resource to refer to a state that compromises all human dimensions. From different flanks are considered elements that approximate to what until now are established as notions: The most laconic of definitions would place it (the Subject) linguistically in any sentence as a function, which consists in activating the verb, in giving life to the action or psycho-somatic state in the real world, it is this entity that disables the infinity of the verb and places it in a specific time and manner; It is the subject who proposes something, or who moves the rest of the words, which gives each category within the sentence a function, that is, this noun or pronoun generates and proposes synergy in the semantic corpus, linking syntactically the office for performance of other words. In this sense, it is worth mentioning that it is also from whom something is said.

The traditional sciences have applied their disjunctive ideas excluding the subject from the object, in other words, the academy has had to face a huge contradiction that consists in the exclusion of the one who makes the exercise of knowing its own Knowledge, the subject is not the protagonist of what himself produces; And so it has been taken for granted that the investigator (subject) and the investigated (object) have to be separated, the one does not absolutely depend on the other, it does not affect the other. Perhaps here is the explanation of the enormous and irreparable damage that our specie has done to nature, that remoteness has not allowed it the sensation of loving, caring, loving, observing, trying to explain and transforming for its own interest; We believe that it belongs to us, we grant the right to do with it what we consider correct, we mold it to our free will, and as a result, we tear it down, we annihilate it. Therefore, the observer subject does not self-reflect on its place in that same thing that thinks and does not integrate one of what it tries to make hypotheses. Ironizing Shakespeare's Hamlet could be an invocation of the famous ejaculation "To be or not to be that is the question" to adapt it in subject or non-subject that is the question. As Von Foerster says, we need "not only an epistemology of observed systems, but also an epistemology of 'observing systems'" (Morin,

1998). In Method II, Edgar Morin suggests some elements that contribute to the approach from the complexity to the possibility of defining the Subject. Indeed, for the complete perception, the beginning is in the idea of individual that is recognized thus when executes actions "trans individual" (Morin, 1983) that deprives of the self-sufficiency; And as in other visions, Morin accepts that classical science separates the individual from knowledge; And as it happens with a part, it is discontinuous and random, characterized by instability, this "microphysical individuality" (Morin, 1983) is at the same time binding and delicate, its individual fragility (discontinuity, eventual, exclusion) which is also uncertain and fragile. In this explanation that is used in classical physics, also in the singularity, the charged of eventuality and in both cases - individuality and singularity- the main characteristic is its nature of self-managing automata (Beings-machine-self-organizers, referring even to mechanistic sciences, physics and biology in a classic epistemological reductive framework) that carry with them uncertainty, and erect their independence according to the environment of which they are part.

This dual condition of autonomy (in a dialogue with itself) and dependence (as part of a society) causes it to have opposing characteristics that do not antagonize, but rather complement it - as Taoism says - in dyads that help it to subsist : "Individual-infra /supra goal -indivuality, difference-belonging, singularity-representativeness, deviation-conformity" (Morin, 1983), however this subsistence explains it as unbalanced. Putting this idea of individual in a different angle, it can be established as a subsystem of the great system known as species, that is to say that it has constitutive organizational elements in common with knowledge, the dynamics of creation, etc. Of the reality that lives. With this explanation the individual would be understood as unfinished because its exterior is also presented in that way; But this is not to say that he is equal to the others, his individuation remains from that condition, it looks at itself in perspective of evolution, and even what surrounds it ensures it because it never stops and is constantly renewed; In the same way its sexuality that constantly modifies all the gene combinations. In this systemic explanation prevails the singularity, which finds synonymy in originality, unicity and difference. In short, the individual is the product of a system with characteristics of uncertainty of which it is a subsystem, at the same time this individual is the genetic product of this system, which makes it singular in that there is no other like it.

Later, in this search for Subject, we find the term *living being* (organism composed of a cellular organization that brings with it a communicational language that assures its subsistence) that already involves a computational action understood as cognitive operations that already presuppose choice and response, which means that this living being makes automatic decisions most of times and this legitimizes the evolution expressed in behavior. "It is not enough to put permanent computing at the center of our conception of being cellular. One has to consider the "selfish" character of a self-computation, for itself, tends to satisfy needs self-interests. In this way, its egoism places it in space-temporarily forcing it to interpret *all* symbols and signs as events that suit it or not, the hard world that surrounds it forces it to defend itself and counterattack; As a result, its selfishness becomes self-centeredness that does everything for itself giving way to consequences such as exploitation and predation among living beings. Here is the first firm quality of the Subject: being that

computes and consequently acts in an auto-ego-centric and self-ego-referential way. Let us recall that this is a bio-logical definition, to understand that in this notion a Subject intentionally excludes any other Subject, that exclusionary anthropocentric manifestation is here a characteristic of self-identification and self-awareness of the privilege of "self" in the world. Here comes the idea of reference-to-itself as the fundamental basis of the Subject. This statement indicates that the Subject is placed in the center of the universe raising it above the dominant level in its environment. Thus, the notion of subject can be conceived from now on as a notion that involves a logical dimension (reference to itself), an ontological dimension (ego self-centrism from which self-transcendence derives) and, for this reason an ethical dimension (distribution of values) and an ethological dimension (ego-self-purpose) (Morin, 1983)

Seen in this way, we are dealing with a definition that characterizes the Subject as a quality of being that at the same time is past and present, occupying an inclusive space and self-reflecting in order to reach its subjectivity. In "The Knowledge of Knowledge", and continuing with the "Life of Life" we receive the detailed explanation of how the notion of computation is associated with that of Subject. At first glance, this activity almost immediately linked to machines can refer to the execution of any logical activity (of organization and production) and rise up to formulate hypotheses and, why not, to make discoveries. So far we have revealed a synergistic quality (software) executed by a techno-mechanical arrangement (hardware) that is not created and controlled by man and responds to a pre-established symbolic system that lacks humanity and life. What does it have to do with the Subject? How to relate them? At the heart of this computing activity is the answer, and in the words of Gordon Parks who conceives it "not as the science of computers, but as the science of computations necessary for any knowledge and, I would add, for any computation involving a cognitive dimension to solve their problems." (Morin, 1998). A type of computation of life is born that manifests itself in organization / production and in the Subject in behavior / knowledge. And it is that the machine is made to solve our problems while the subjective computational phenomenon computes in favor of its own benefit, which operates with its own problems. We passed by the Cartesian *cogito* and settled in the computer *ergo sum* that valid us give birth to the vitality of our notion of subject that by this means manages to self-assert, here arises *self-centrism*. *Computing* is not the beginning or the termination of something in the **Subject** (as a living organization), this is an imminent function that is summed up in the loop:



Fig. 1.

These circuits help the one who computes to treat objectively their needs, to reflect, to manage the solution of their own problems; its sophistication transcends the logical form that only associates or separates, here both can occur at the same time, if the beneficiary requires it, is self-computation as a self-creation linked to knowledge. In essence, the Cartesian *cogito* what causes is an awareness of the Subject and the computer becomes the Subject itself. And Morin confirms when he says:

"Computing realizes the fundamental unity of the physical, the biological, the cognitive ... self-computation produces the whole being, and the whole being produces self-computation." (Morin, 1983) This way "to be, to do, to know, in the domain of life, are originally undifferentiated, and when they differ they will remain inseparable," (Morin, 1998), however, computation does not exercise sovereignty over knowledge, although it is always present in the exercise.

Evohé! Evohé!

I start here from another approach to our Subject, I am referring to the *animus*, crucial point in the achievement of the objectives. Indeed, the *animus* which I am going to speak is neither extra nor supraphysical, but emanates from physics; It is not opposed to the body, it is inseparable from it; Does not come from a higher spirit, but occurs in the higher living beings, the spirit ... (Morin, 1983). Another characteristic of computer-mediated self-reference appears here. Self-reflection is an organizing dynamic that simultaneously involves cognitive-reflexive (proto-psychic and proto-spiritual) manifestations. This *animus* unquestionably generates the complex phenomenon of Individual life expressed in three dimensions: physical (motor, being-machine), biological (self-organization of computation) and the newly evoked proto-psychic (cognitive, reflexive). Explained thus, the *animus* transcends the exoteric idea that the spirit is a divine breath that is emanated from an unknown place, is not a celestial product, but a result of the *computation*, is a dimension of that notion of subject hitherto woven.

Notion of subject by Kun'g Tse²

"... That the human being can not be defined solely as a thinking entity, as a *res cogitans*, but also and necessarily as a being who feels, endowed with a heart. Thought and emotion are two dimensions of human reality and are mutually intertwined". Francesc Torralba. Kun'g Tse³ (ǒ kǒngzǐ) (Confucius), is the forerunner of humanism in the history of the perfect citizen. From a wealthy family that later failed, this man can be considered the great educator of China, whose main objective was the formation of the perfect man, evidenced in the exemplary citizen; And it is from here that even today the people are guided. Undoubtedly, the influence of this extraordinary man is still felt today; "It is interesting to note that, in spite of the impression of realism and great practical sense that Confucius today produces as a man and as an indoctrinator, in his time he was considered by many as a visionary, a "crackpot" (Caudet, 1996). In the chapter entitled "Discussion on Politics on Mt. Tai" of the beautiful book on "The History of Confucius" written by Lou Chenglei, one can

²Here, then, is one of the many virtues that every martial artist must develop in his training process; More than a sport, martial arts promote a very complete pedagogical model and this is only one of the aspects that compose it.

³Master Kun'g

In China, the emperors were divided according to their impact on the development of the country, these were the Three Augustos (五帝五帝 *sān huáng wǔ dì*): were the Superiors or Celestials (天皇 *Tiānhuáng*) that were the most shocking, then in the order is named to the Terrenals (皇皇 *Dihuang*) and, finally, Humans (皇皇 *Rénhuáng*). For example, the Yellow Emperor (黃帝 *Huángdì*), perhaps the best known in the West, is ranked among the highest ranking for its indisputable contributions to agriculture, economics, social organization, etc. Many historians question their existence and place them on the plane of myth.

discover with his words the 'study plan' of this philosophical current: "Confucius explains that the act of regulating oneself and acting according to the rites is benevolence, that is, men must overcome their own defects and control themselves to behave according to the accepted norms ... If so, everyone would be in Peace and everyone would have faith in benevolence. ... Confucius thinks that a benevolent man should love all men and know how to put himself in the place of another (Chenglie, 2006). Benevolence is frequently emphasized, a virtue which separates the ordinary man from the knight; With this idea in mind and heart is that the ruler should be chosen; Far from the hand of iron, what a good heavenly emperor must do to exercise power is to cultivate benevolence among his people and himself to be an example of such virtue. If the emperors tolerate by benevolence the world is peaceful, if the officers obey the benevolence they will do everything possible to serve and do good to the common people; if ordinary men have this moral character, the nation would prosper and become a land of ceremony and prosperity. (Chenglie, 2006) And this is where the famous saying "do to another what you want to be done to you ... do not do to another what you do not want to be done to you" (man of jen, also called the doctrine of the righteous half- Chung Yung) who is so well known among us in the West; Here is an influence of Confucianism. Perhaps this principle is the key that has provoked the indisputable progress of China, and therefore, the lack of this in the praxis of our logo centric society has prevented our progress, instead of this reflection we have incorporated into our life "every man for himself" being so harmful to the collective interest. Although do not get confused, in the plans of this teacher there is also conscience to govern hard when appropriate, to prevent the people from becoming lazy. Use soft steering tactics to compensate for hardness and the opposite. Here there is no contradiction, it is intervention when it is necessary, but the ideal walks the path of virtue. In his many accomplishments as a politician - Prime Minister, Minister of Works, and Grand Minister of Justice - he always put above all the sovereign interest in the matter. And thanks to him the education, which he used as a fundamental tool for his goals, he was able to become popular in China.

It is very important to remember that "in ancient China, education was kept in the hands of slaves and nobles." (Chenglie, 2006) Let us not forget that it is at the end of this period, called Spring-Autumn, that education is popularized in China, knowledge was restricted to the wealthy and the large landowners, the only ones who could reflect. Faced with such a reality, the teacher feels that his dream of a great nation is diluted because he believes that well-being must be experienced by all, not a commodity for those who can afford it. It is with this uneasiness that philosophical schools are born, being that of this great man who initiated the movement. Confucius was the first person in China's history to teach privately to a large number of students who accompanied him during his travels through various kingdoms. According to tradition, he had thousands of disciples. Several dozen of whom became famous thinkers and scholars ... but it cannot be doubted that *Confucius* was a teacher who exerted great influence and, most important and unique, the first private teacher of China (Yu-lan, 1948). But teaching was not an exercise with quick and / or spontaneous results, which we might consider his teaching career was manifested in three stages, around his thirties started his unofficial school, it was there when, after seven years, Emigrated to state Qi; A second

moment occurs when he just returns from this journey, in which he did not strictly stay in the Qi state, from there he traveled to all other states, treasuring everything he would teach later; The last and the longest time was when he held the position of prime minister in the state of *Lu*, as over the years had achieved a high degree of lucidity and his teaching methodology and hypotheses about it were actually born at this stage of their life. Among other things, he proposed an education based on morality, which shared importance with education based on the intellectual dimension, and of course, also gave importance to what at that time had as technological advances. Then came the *Ju* school, the Confucian school, which was based on the study of *Liu Yi*, or the six liberal arts, it seems clear already that he was not the author but the one who kept the tradition of these texts that Were the guiding writings used in the education of the aristocrats of previous generations:

- The *Yi* or Book of Changes
- The *Shi* or Book of Odes (or poetry)
- The *Shu* or Book of History,
- The *Li* or Book of Rituals or Rites,
- The *Yueh* or Music (already considered as part of the arts)
- *Ch'un Ch'iu* or Annals of Spring and autumn, on the history of the state of Lu.

With all this, keep in mind that Kung Tsé's supreme interest was to get a benevolent 'superior man' to serve his society. According to Confucius himself, to serve under his precepts:

A Man can practice five things wherever he goes, a true man ... is serious (sincere), broad, honest, diligent and generous ... a true man, always desires to establish his character, establishing the character of others. He desires to be successful, desiring the success of others. Wing-Tsit (Moore, 1946). This is the quintessence of his pedagogical proposal, he wanted men of integrity who were useful to the state and / or society that corresponded to them, and for this he also gave much importance to the traditions, for example, the functions of each member in the family according to the ancient dictates were the perfect guide in achieving their goal. He considered himself a transmitter and not a creator of new things; although this is not entirely true, this magnificent individual had his own reflections on man, society, and heaven. As a product of these lucubrations, and referring to society, created the rectification of names, since for him each office had a dignity to be exercised obeying faithfully the activity that implied every government post, this ensured harmony. "Let the ruler be ruler, minister the minister, father father and son son" as stated in chapter XII of his *Analects*. In addition, he even suggested that with good government, practiced by good officials, a kind of manual of virtues was needed which they had to master, and then Li, Ren, Xin, Yi and Zhi appeared, as explained above The five things a real man must do wherever he is. He remarked with kindness (Ren) and righteousness (Yi) as the cardinal virtues. In short, Confucianism is the philosophy of social organization, as well as the philosophy of daily life, as is the dimension of the martial virtues in society.

Conclusion

Suffice it to say then that, practiced for about 1500 years in China, martial arts have influenced for many generations the way millions of people in Asia think, feel and act. In their encounter with this way of life, we Westerners have had to

review our fundamental existential presuppositions, as well as the very definition of what we call education: its pillars do not entirely fit the pedagogical theories set forth by the Greek thinkers who gave rise to our Particular way of seeing things, but it is time to try to incorporate this philosophy made movements and actions to our daily life; This worldview is not imposed, and does not even suggest the idea of a predetermined path to follow, but is sufficiently elaborate, methodologically and philosophically speaking, to be taken into account at any stage of academia in Latin America. In some of their manifestations, martial arts become a kind of elaborate soteriological source and provide the practitioner with spiritual devices that manage to free from suffering. In others, it emphasizes physical practices to maintain and / or improve health, as well as raise levels of well-being. Regardless of the case, you have a vast body of teachings that is continually recreated, focusing on the subject. Referring to the particular case of the practitioner of any user of the Chinese martial arts, both external and internal, the elevation of being / subject as given by Buddha, Lao-Tse and / or Kung-Tse (the main guest in this Occasion), for which he focuses part of his efforts in the practice of meditation as an inexhaustible source of reflection that positively modifies behavior. It is also legitimate to maintain that all his teaching has a main purpose: to be happy and to make others happy; Although we have learned in a very short time in the West with relative depth of what practicing martial arts in the Chinese style, more than 15 centuries ago these have influenced the thought of millions in the East, until becoming able to become an agent of change in The society that is alive and influential to us all over the world; Do not quarrel with any religious philosophy or belief, admit them as an epistemological input and collaborate with mysticism. Moreover, musicians, writers, poets, writers, painters, and even Western scientists, who practice this way of life, always think that their productions have been improved as a result of martial inspiration, and not to mention their health, always in the top.

Therefore, publicizing and disseminating the many schools that offer these vital processes has moved from Hollywood films to integrate the range of possibilities in America, contributing to the growing need for diversification of daily activities in the educational field of our peoples. In order to contribute to the knowledge of the subject, in this research we make a (rigorous and serious) exploration of the history, the worldview, the philosophy, the mystical practices and the most outstanding symbolism between Eastern and Western culture. Crowded to determine the distant societies that we perceive today. The difference between the rational western and the mystical oriental is established. Thus, through a series of ideological, spiritual, corporeal, spatial, kinetic, and aesthetic patterns, among others, emerge a novel definition of subject that exists as qualitatively different from what we have hitherto

experienced in everyday activities, re-signifying the behavior of that individual exposed in the triad that is complemented by the species and society of Morin. And of course, the role of the great thinkers of China as a constitutive and transformative element of the epistemological space must be emphasized, since the union between the Cartesian explanation of the Western world and the worldview of Eastern mysticism contributes to the birth of a space Of human cultivation characterized in the first place by the attachment to nature, since it recovers its leading role in Taoism, secondly, the self-knowledge imposed by Buddhism confers a charm to this proposal that, for many practitioners, is lost when we interpose the education of our countries. Finally, if we think that the idea of subject established as novelty is not only situated in a "natural" context, but also involves the society in which it lives, we can then maintain that Confucianism and its virtues are coupled Perfectly in the materialization of the present scriptural act. In sum, we can say that quoting Chinese martial arts as the closest materialization of Eastern philosophy leads to an affirmation of collective life cultivated under praxis that mobilize the encounter with that spirit of the valley evoked by the father of complex thought, for "Education must lead to an" anthropo-ethics ", considering the ternary character of the human condition, which is that of individual <-> society <-> species. In this sense, individual / species ethics need a mutual control of society by the individual and the individual by society, that is, democracy; the ethical individual <-> species calls for terrestrial citizenship in the 21st century "(Morin, 1999).

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