

PHILOSOPHY

WOJCIECH J. CYNARSKI

Faculty of PE, University of Rzeszow, Rzeszow (Poland)
e-mail: ela_cyn@wp.pl

General canon of the philosophy of *karate* and *taekwondo*¹

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Abstract

Background. The broad humanistic and socio-cultural theoretical perspectives applied in this study provide a foundation for the Humanistic Theory of Martial Arts, the General Theory of Fighting Arts, and a philosophical-anthropological approach to martial arts. Hence, conceptual language has been adopted for this investigation.

Problem. The aim is to assess and identify the ethical values and axiology that create a general canon of *karate* and *taekwondo* philosophy. Specifically, this paper seeks to identify the values which are most often emphasised and prioritised.

Method. The discussion is based on an analysis of a comprehensive review of scientific and specialist literature. The author here uses the method of long-term (over 40 years) participant observation in the *karate* and other martial arts environment, and a method of qualitative analysis of the content of the related literature. The analysis also uses a deduction method and a comparative method.

Results. Values for trainees vary significantly. While young people are interested in sport as a way to compete, for some individuals the practice of *karate* or *taekwondo* mainly means a search for values transcending the world of sport. In the multiform ways of *karate* and *taekwondo*, which continue to change in a number of directions (trends), it is not easy to determine a common or basic axiological canon. The essential values presumably include utilitarian gains, i.e. combat skills, and – indirectly – a sense of security. There are also social gains: the teacher's authority, an attitude of respect for tradition and for another human being, courage and responsibility; self-realisation gains: self-discipline and perseverance, emotional self-control, humility and perfectionism; vital gains: development of positive health potential and psychophysical competence.

Conclusions. The ethical values and 'symbolic security' are specific within the cultural tradition of Confucian civilisation. Together they are a set of generally accepted universal values.

Introduction

In considering the philosophy of physical culture we can distinguish specific “ethos-related”, and “non-ethos-related” areas. The ethos-related domains include Olympic sport with the Olympic ideals, social facts and ideal types widely discussed in the related literature (philosophy of Olympism, etc.), as well as martial arts with the concept of the “way of the warrior”, also extensively described. National ethos, linked to many areas of physical culture, is deliberately omitted here. Hence, the study is only about immanent ethos, which in particular is present in, and is a constituent of, many types of martial arts.

Philosophy of Olympism [cf. Lipiec 1999; Firek 2016] is intertwined with the canon of ethics underlying *fair play*. The idea of the ancient Greek Olympics was combined by Baron Pierre de Coubertin with the rules of gentlemen's sport. At the time this idealistic, amateur

sport was more like a piece of theatre. Today, major competitive sport is an attraction of global importance, and the International Olympic Committee is a large commercial enterprise. The IOC makes an effort to at least preserve the rules and spirit of *fair play*, and compliance with these is recognised with special awards [Cynarski 2017c]. Furthermore, this code of ethics is introduced in physical education at schools and in education through sport [Warchol, Cynarski 2012].

On the other hand, in the case of a number of the ways of martial arts we can encounter a variety of frequently conflicting, axiological normative systems and philosophies [Cynarski 2018]. Contrary to the name, it is not always about combat (*see: aikido Aikikai*). For instance the definition of martial arts is satisfied by the traditional Polish-style sabre fencing, which is a set of techniques, technical and tactical skills, as well as teaching methods and references to Christianity, and is part of Polish cultural heritage [Sawicki 2012]. From the many dimensions of and gains from martial arts (Asian and European), the

¹The idea was presented at Stanford University [See: Cynarski 2019a].

moral dimension is more important than the utilitarian aspect. The way of martial arts is a way of personal growth, for which the master-teacher is responsible.

We understand ‘martial arts’ as: a historic category of flawless methods of unarmed combat fights, and the use of weapons combined with a spiritual element (personal development, and also in its transcendent sphere) [Cynarski, Skowron 2014]. ‘Combat sports’ are forms of fighting arts with sports rivalry. The arts of ‘self-defence’ are these types of fighting arts where the main aim is to win in a real fight for life. As normative axiological systems, these are also educational methods, ways of self-realisation (self-betterment), arts of psychophysical expression, ways of cultivating military traditions and self-defence methods. Given their specificity, martial arts should be considered as a separate constituent of physical culture, beside physical education, physical recreation, active tourism, rehabilitation, and competitive/professional sport. All these conceptual categories are shared by aspect of bodily means and they differ in the purpose of the physical activity.

Generally, martial arts are more than a sport, and different from an oriental type of physical culture. The decisive aspect is the spiritual element in the definition shown above. The cultivation and practice of martial arts is activity in the common area of physical culture and spiritual culture. Those martial arts that go toward Olympic sport have all the values of sport. There is also a security value, a different emphasis, which is dominant in the self-defence arts.

There are different goals, explanations of the meaning and methodology of practice. Is it possible, then, to distinguish one canon, shared e.g. by *karate* and *taekwondo*? These are both martial arts and combat sports, which are extremely popular globally, and are practised in a multitude of varieties. *Taekwondo* as endorsed by WTF (World Taekwondo Federation, now WT) has been an Olympic (demonstration) discipline since 1988. *Karate*, its sport version endorsed by WKF (World Karate Federation) will become an Olympic discipline in 2020. What in fact is the philosophy of *karate* and *taekwondo* – what is its specificity? Is it possible to identify a basic or main axiological canon, shared by the two martial arts?

Is there any relationship between the Olympic ideal and the ethical conceptions of *karate* and *taekwondo*? In 2017 the President of the IOC, Dr Thomas Bach attended the great *taekwondo* sport event the Taekwondo World Championships in Muju (Korea), “The relationship between *taekwondo* philosophy (closely related to *taekwondo* practice) and Olympism was also pointed out by Thomas Bach in his speech.” [Cynarski 2017d].

The scientific frames and the theoretical perspective for this study are provided by the Humanistic Theory of Martial Arts [Cynarski 2002, 2012; Obodynski 2003], the anthropology of martial arts [Jones 2002; Bolelli 2008; Obodynski 2009; Cynarski 2012], and academic consider-

ations on the philosophy of martial arts [Kim, Back 2000; Obodynski, Cynarski 2004; Cynarski 2013b, 2017a; Martinkova, Parry 2016]. A more general scientific approach, which is currently being developed, is called the *General Theory of Fighting Arts*, and is designed to cover issues related to martial arts, combat sports, combat systems and related issues [Martinkova, Parry 2016; Cynarski 2019b].

The author here uses the method of a long-term (over 40 years) participant observation in the *karate* and other martial arts environment, and a method of qualitative analysis of the content of the related literature [Krippendorff 2004]. The analysis also uses a deduction method and a comparative method. It is not without significance that the author is highly advanced in martial arts (*jujutsu*, *karate*) and knows many high-ranking *karate* and *taekwondo* masters, as well as masters of other martial arts.

Cultural environment

The martial ways originating from “the Chinese hand” (*tang shou*) include the related arts from Okinawa, Japan (*karate*), and Korea (*tangsoodo*, *taekwondo*). The reciprocal cultural influences have contributed to the development of similar martial arts and combat sports – firstly in the Ryukyu archipelago, and then in Japan and Korea [Fig. 1]. This does not mean that no external influences came from areas outside the East Asian countries referred to.

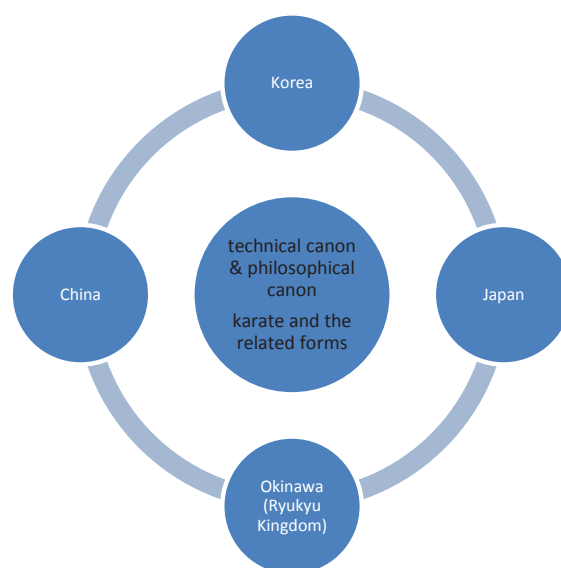


Fig. 1. East Asian cultural environment of *karate* and *taekwondo*

The concept of “symbolic security” should justifiably be considered here. According to Zybertowicz [2018], “Symbolic security occurs if there is some regularity and order in the world of symbols, even though to an extent these are subject to change. The world of human language is dynamic for the very simple reason that any statement

about reality can be negated (...) Possibly, our mental health depends on the nature of the world of symbols”.

My own hypothesis has it that, both in the first and the second system of culture in East Asian countries, similar yet specific symbols and values are conveyed; these are characteristic of the dominant civilisations there and co-create a certain canon for martial arts. The values and symbols of traditional Chinese culture, stemming from the wisdom of Buddhism, Taoism and Confucianism, jointly constituted the original canon. The latter guarded the symbolic security of the primordial forms of *karate* and *taekwondo*. These universal values of “the way of martial arts” were adopted in time and further developed not only in Japan and Korea but also worldwide. In particular Confucian ethics is important in this figure depiction of the spiritual canon and “symbolic security”.

Taekwondo emerged as a Korean version of *karate*, and indeed it was promoted as such by the pioneers of this martial art [cf. Wiedmeier 1966; Kwon 1971; Burdick 1997; Rzany 2002-2003; Jung, Liu, Shishida 2015]. Even much earlier, the mixed impact of Chinese and Japanese cultures could be seen in Korea, as well as in martial arts [Cynarski 2013a]. Of course, gradually *taekwondo* achieved its own specific way of expression, particularly in the WT version.

“Classic version” and changes

Traditional *karate* i.e. the original way as taught by masters and schools of the former Ryukyu Kingdom (Okinawa and the nearby islands in the Ryukyu archipelago), have a significant emphasis on the relationship between teacher and student (or a small group of students). Even today *karate* schools in Okinawa provide training to small numbers of disciples, because the “population” of highly qualified master-teachers, is the largest in the world. This is still a substantially complete martial art, in which fighting skills are used in self-defence as well as in real combat [Mattson 1963].

Disregarding the Buddhist tradition of the Shaolin monastery [Shahar 2008], primordial *karate* adhered to no specific philosophy. It was merely a practical skill. However the world of *karate* makes reference to the legend of Shaolin in the names of schools (*Shorin-ryu*, *Shorinji-ryu*, *Shorinji kenpo*), and, more or less justifiably – in axiology and teleology – to the practices of Chan/Zen. The asceticism of Buddhist monks was to contribute to their combat skills and to their excellent physical efficiency (an attribute of remarkable vitality).

Japanese and Korean martial arts both recognise the tradition based on the concept of *Do* – the way of self-betterment. This is a practical philosophy, so it is linked with the daily practice of martial arts [Kim, Back 2000; Dziwenka 2014, 2019; Nakiri 2015]. This is a concept derived from Taoism, but was introduced into *karate* by Gichin

Funakoshi, a Confucian. Hence the term *karate-do* is understood as a moral way of self-betterment, combined with inhibiting aggression and conquering oneself [more about this: Fechner, Rucinski 1985; Funakoshi 1994; Egami 2002]. Conquering one’s own weaknesses is more important, and often more difficult than winning against a strong adversary in combat. Traditionally-understood *karate* and *taekwondo* are educational systems linked with Confucian social philosophy. In such martial arts winning in tournaments is not as important, as mastery by a human being.

Japanese *karate* (“Japanised” – *Bushido spirit*, etc.), is a modernised version of the original way, and frequently linked to Zen Buddhism or adapted to meet the rules of sport competition [Aritake 2009]. Some authors, e.g. Lind [1998] and Mor-Stabilini [2013], perceive *karate-do* as an emanation of Zen. Other researchers [Egami 2002; Cynarski 2013b] express opposing views. Masutatsu Oyama [1979] saw *karate* as a contemporary practice of *Bushido*. For others it is still a way to non-aggression, or merely a sport.

New, often eclectic styles, developed in the West, refer without limitations, to various religious, ethical and philosophical traditions. Peter K. Jahnke proposed a style or a direction rejecting the typical approach for sport. *Zen-do karate Tai-te-tao* is a kind of anti-style when compared to sport-type *karate*. It focuses on real combat technique, effectiveness in self-defence, and on humanistic and absolute values – the ethics of Tao and Zen [Bachmeier, Uebruck 1999; Sieber, Cynarski 2002; Sieber 2011].

Major changes follow three trends:

Trend 1 – involving modernisation and modification;

Trend 2 – adopting a sport-type approach, typical of competitive sports;

Trend 3 – definition of educational goals (concept of *Do*).

The first trend relates to the original (Okinawa) *karate*, Japanese styles and the other varieties. Changes are usually introduced in training methods and teaching techniques, in accordance with new knowledge gained from sports sciences. They are also related to fighting technique and tactics, so that these are adjusted to the requirements of sport or actual combat. Changes are based on sporting experience as well as experiences from full-contact combat and war battlefields. Modernisation is often connected with adaptations of techniques, tactical issues and other ideas from other disciplines, e.g. from boxing.

The second trend is linked *strictly* with sport competition. WKF *Karate* is to become an Olympic discipline shortly (2020). Sport rules change the image of *karate* – related to training, goals and methods, as well as the technical contents of the teaching process and contestants’ individual skills. These are similar to changes

previously introduced in *judo* and *taekwondo* WT. In this way the martial art and the educational system are being transformed into another combat sport [cf. Moenig 2015].

The third trend refers to the concept of *Budo* as defined by J. Kano and G. Funakoshi. *Karate (karate-do)* or *taekwondo* are mainly intended to enable self-improvement [Cynarski 2002]. In accordance with the related concept of *Ido*, reference is made to the wisdom of both the East and the West, in particular to the chivalric code [Cynarski 2017a]. Wolters [2005] and Dziwenka [2014] proposed education and resocialisation through *karate* or *taekwondo*, but in combination with enculturation towards Buddhist ethics. Many other authors stress the universal values of *karate/taekwondo*, as a martial art [Neumann *et al.* 2004; Cynarski 2017b].

Taekwondo (or *taekwon-do*) in the ITF (International Taekwon-do Federation) version was defined to comprise three areas of practice (i.e. self-defence, health benefits, and sport); it was also shown how the overall effect of this martial art practice would be impeded if only one or two of those aspects were focused upon [Wasik 2014]. It appears that it is still more a martial art than a combat sport, and is close to Japanese *karate*. In the case of WTF, there is the concept of the participation of *taekwondo* in the process of cultural globalization, combined with the promotion of the Korean state (Republic of Korea) and the ethos of warriors – practitioners of this martial art [cf. Kim, Kim, Kim 2004; Yu *et al.* 2016].

Ontological basis versus axiology

Ontology of *karate* must determine: 1) subjects of events and processes – teacher and students (*karateka*); 2) environment: *dojo*, *gi*, equipment; 3) training as a process of education and transfer of values, time needed for improvement of skills and abilities through effort and self-discipline, as well as a process of proceeding along the moral way (*Do*) towards mastery. This involves the process-related aspect of “becoming”. Consecutive stages of competence acquisition, confirmed with degrees and titles, define development along the related path, which in particular is a “way of being human”. The main goal, set out by the *Budo Charter (Budo Kensho)* [Cynarski, Piwowarski 2016], involves the betterment of character and personality of the individual practising a *Budo* discipline. Hence, the purpose of long-time practice is mostly to become a better person; aiming for broadly-defined mastery, particularly in the moral and spiritual sense. Physical condition and combat (technical, tactical) skills only constitute stages along the way.

The specified teleological meaning is linked with axiology, with the values realised in a person's life (along with *dojo/dojang*), as is expected from a student of traditional martial arts. This is emphasised in different schools and organisations to various degrees, but it is also present in other martial arts, including the hard

contact *Muai Thai* [Gomaratut 2011].

Another feature constituting the basic canon of *karate* philosophy relates to respect for the *sensei* (masters of martial arts, one's own teacher) and for the elders (*senpai*), which results partly from the traditions of Confucianism, but which is more emphasised in those countries with more hierarchical societies, such as Japan and Korea. The relationships resulting from the social ethics of Confucius are connected with the relationship between seniority and dependence, but they are more similar to the patriarchal system in a Chinese family. They have been retained in the purest form in many *kung-fu* schools [Cynarski 2016].

The moral virtues quite commonly emphasised in *karate* and *taekwondo* communities are: self-discipline, humility and perseverance, as well as broadly-understood perfectionism. Even the organisations concentrating on sport competition, aim for these qualities in education. Focus on continuous improvement in *karate/taekwondo*, on perseverance, on self-betterment and self-realisation is predominantly declared by representatives of the elites in sport-type *karate* [Cynarski, Niewczas 2017].

Aesthetic values, i.e. beauty, harmony in movement and body build, attire and weapon, are emphasised in the *karate/taekwondo* community to a varied, usually moderate or small degree. It is only the practice of technical forms (Jap. *kata*, Kor. *poomsae* [Yu *et al.* 2015; Cynarski, Yu, Borysiuk 2017]) that requires a combination of peacefulness and expression, fluidity and dynamics of movement, strength and subtle precision, as well as combat and beauty of aesthetic expression. Hence, some authors, especially female researchers, identify martial arts with this type of expression and as forms of *performance art* [Klens-Bigman 2002; Cynarski 2015; Pfister 2017].

In Japanese *bushi* culture, the culture of Japanese nobility known as *samurai*, even Zen Buddhism had an aesthetic dimension to some extent. The forms of *kenjutsu* (combat fencing) and *karate* are not florid; the forms do not overshadow the content which is mainly utilitarian [cf. Ben-Ari 2005]. The relation to corporeality is also rather ascetic here. The body is not excessively exposed, hidden behind *karate-gi*. Psychophysical in nature as well, the practice is not only aimed at bodily improvement or pleasure [cf. Cynarski, Obodynski 2011]. It all looks very similar in *taekwondo*.

The specificity of relationships occurring here should be emphasised. Namely, there are specific interpersonal relationships between the subjects working together in the practice room. These result from the teaching method and traditional hierarchy as well as formal and informal reciprocal links. These are, mainly, the following patterns: 1) *Kung-fu family* – Confucian structure of Chinese schools; 2) Student and master in Japanese traditional *ryu/schools*, particularly within the *uchi-deshi* (inside student) relationship; and 3) the

Japanese school, with its hierarchical, seniority system [Cynarski 2016]. A teacher plays the part of a parent as well as educator, guide and also – at times – a spiritual *guru*. In addition to the ever-present authority of the master, great respect is also paid to older “brethren” – according to their degree, seniority and age.

In western countries, particularly in the USA, a relationship based on partnership is more and more common. Additionally, and increasingly important in the teaching process, the scientific approach applies pedagogical knowledge and empirical sports sciences [cf. Arziutov *et al.* 2016]. However, a coach holds a stronger position in combat sports originating from martial arts (sport-type *judo*, *karate*, *taekwondo*), than in other sport disciplines.

The relationship between the axiology of *karate* and the ethos of *Bushido* (code of Japanese nobility) and *Butoku* (a set of wartime and feudal virtues) are quite varied in the different schools and organisation. For inhabitants of the Ryukyu Kingdom anything which was Japanese brought negative associations with the invaders’ country. Samurai were seen as enemies, and it was against them that *karate* was developed. However, in Japanese styles, such as *Kyokushin*, we can find explicit references to *Bushido* [cf. Oyama 1979]. During ITKF² competitions, arbiters wear samurai *hakama* trousers. Japanese *karate* masters frequently identify with samurai tradition. Conversely, references to the values of *Butoku* [cf. Tanaka 2003; Maroteaux 2007] are rather rare these days.

The approach to combat, whether during practice or in real situations, varies across schools and styles. Funakoshi practised *kata* throughout his life, and mainly fought against his own weakness [Funakoshi 1994]. Other masters, e.g. Masutatsu Oyama [1979], emphasised fighting (*kumite*) as the main point of practice and as a test of character. This was to be hard contact combat, aimed at acquiring real self-defence abilities. Furthermore, Peter K. Jahnke proposed another meaning of fighting. This is a type of joint effort by sparring partners focused on learning together, rather than on conquering or showing superiority over the other person [Sieber, Cynarski 2002]. This does not rule out the practice of real self-defence, without the limitations imposed by sports competition.

The approach to sports competition ranges from its affirmation to repudiation, in a *continuum* of attitudes. For some, it is the main point, as in any sport. Others only tolerate it. Some master-teachers however, including Funakoshi, Egami, Jahnke and Mor-Stabilini, definitely reject it. Likewise, the relationship with religion and ideology varies greatly. It mainly depends on the leader of a given school or organisation, or the practitioner’s world view.

Discussion

Based on a 30-year-long study of the motivations demonstrated by *karate* trainees, Jakhel and Pieter [2013] reported a trend towards preferences related to the competitive dimension of *karate*. Fewer and fewer young people look for something more in it than just sport. This does not exclude a respect for the ethical rules attributed to *karate*, as a martial art, and expressed by the elites of sport-type *karate* [Aritake 2009; Cynarski, Niewczas 2017]. Similar attitudes and preferences relating to sports competition are presented by American youth. Among those practising *taekwondo*, while only 20% of the adults, as many as 60% of the children and teenagers, are interested in the competitive aspect [Hartl, Faber, Boegle 1989].

Piwowski [2011a, 2011b] identifies the sense of security and self-improvement (a process of becoming a better person), as values constituting the holy Way of the Warrior, shared by *karate-do* and other Japanese martial arts, which is also true for *taekwondo*. The author links these values with the security culture described in *Bushido* and in *Budo Charter* [cf. Nitobe 1904; Cynarski, Piwowski 2016].

Some authors link *karate* to Zen psychology and philosophy [cf. Oyama 1979; Lind 1998; Wolters 2005; Mor-Stabilini 2013]; this however is a simplification. The way of *karate* or *taekwondo* functions irrespective of Zen confession or meditation [Funakoshi 1994; Egami 2002]. In the symbolic sphere there are many references to various religions and the wealth of Eastern Asian cultural heritage [Bachmeier, Uebruck 1999; Kim, Back 2000; Bolelli 2008; Cynarski 2017b]. Sometimes, however, references to Buddhist and Taoist traditions are rejected, and the sphere of values is adopted from the European tradition of chivalry, the rules of nobility and brotherhood [Cynarski 2017a].

Pedagogical applications result from attempts to use the potential of the relevant martial art for educational purposes. There are also interesting concepts elaborating the pedagogy of the way of the warrior, such as those by John Johnson, combining the values immanent in *taekwondo* and the related martial arts with pedagogical knowledge [cf. Wolters 2005; Cynarski, Obodyski, Zeng 2012; Johnson, Ha 2015; Cynarski, Johnson 2017; Johnson 2017; Martinkova, Parry, Vagner 2019].

Motivations and values-aims of trainees are significantly varied. While young people are interested in sport as a way to compete, for some individuals the practice of *karate* or *taekwondo* mainly means a search for values transcending the world of sport [Zeng, Cynarski 2016; cf. Theeboom, DeKnop, Wylleman 2008; Kim, Dattilo, Heo 2011; Kusnierz 2011; Rogowska, Kusnierz 2013; Wroblewski 2013; Zeng, Xie, Cynarski 2013; Zeng *et al.* 2015].

² International Traditional Karate Federation; a variety of *Shotokan* style.

Summary and Conclusions

In the multiform ways of *karate* and *taekwondo*, which continue to change in a number of directions (trends), it is not easy to determine a common or basic philosophical or even an axiological canon. **Ethical** values and 'symbolic security' are specific to the cultural tradition of the *karate* and *taekwondo* birth rectangle. **Aesthetic** values appear to have been added to these martial arts only in the 20th century, a time of martial arts films and presentations of technical forms. Essential values presumably include **utilitarian gains**, i.e. combat skills, and – indirectly – a sense of security. There are also **social gains**: the teacher's authority, an attitude of respect for tradition and for another human being, courage and responsibility; **self-realisation gains**: self-discipline and perseverance, emotional self-control, humility and perfectionism, and possibly also **vital gains**: development of positive health potential and psychophysical competence. Jointly this is a **set of generally accepted universal values**.

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Ogólny kanon filozofii karate i taekwondo

Słowa kluczowe: aksjologia, etos, kultura fizyczna, sztuki walki, karate, taekwondo

Abstrakt

Perspektywa. Szeroka humanistyczna i społeczno-kulturowa perspektywa teoretyczna zastosowana w tym studium stanowi podstawę dla Humanistycznej Teorii Sztuk Walki, Ogólnej Teorii Sztuk Walki oraz filozoficzno-antropologicznego pode-

jęcia do sztuk walki. Stąd przyjęto język koncepcyjny do tego badania.

Problem. Celem jest ocena i identyfikacja wartości etycznych i aksjologii, które tworzą ogólny kanon filozofii *karate* i *taekwondo*. W szczególności niniejszy artykuł stara się zidentyfikować wartości, które są najczęściej podkreślane i traktowane priorytetowo.

Metoda. Dyskusja opiera się na analizie kompleksowego przeglądu literatury naukowej i specjalistycznej. Autor posługuje się tutaj metodą długoterminowej (ponad 40-letniej) obserwacji uczestniczącej w środowisku *karate* i innych sztuk walki oraz metodą analizy jakościowej treści literatury pokrewnej. Analiza wykorzystuje również metodę dedukcji i metodę porównawczą.

Wyniki. Wartości dla uczestników są bardzo zróżnicowane. Podczas gdy młodzi ludzie interesują się sportem jako sposobem współzawodnictwa, dla niektórych osób praktyka *karate* lub *taekwondo* oznacza głównie poszukiwanie wartości

wykraczających poza świat sportu. W wielopostaciowych drogach *karate* i *taekwondo*, które wciąż zmieniają się w wielu kierunkach (trendach), nie jest łatwo określić wspólny lub podstawowy kanon aksjologiczny. Podstawowe wartości obejmują przypuszczalnie zyski utylitarne, tj. umiejętności walki i – pośrednio – poczucie bezpieczeństwa. Występują też korzyści społeczne: autorytet nauczyciela, postawa szacunku dla tradycji i dla drugiego człowieka, odwaga i odpowiedzialność; zdobycze samorealizacji: samodyscyplina i wytrwałość, emocjonalna samokontrola, pokora i perfekcjonizm; zyski życiowe: rozwój pozytywnego potencjału zdrowotnego i kompetencji psychofizycznych.

Wnioski. Wartości etyczne i „bezpieczeństwo symboliczne” są tu specyficzne dla tradycji kulturowej cywilizacji konfucjańskiej (czworokąt: Chiny, Korea, Japonia, Okinawa). Łącznie jest to zbiór ogólnie przyjętych wartości uniwersalnych.