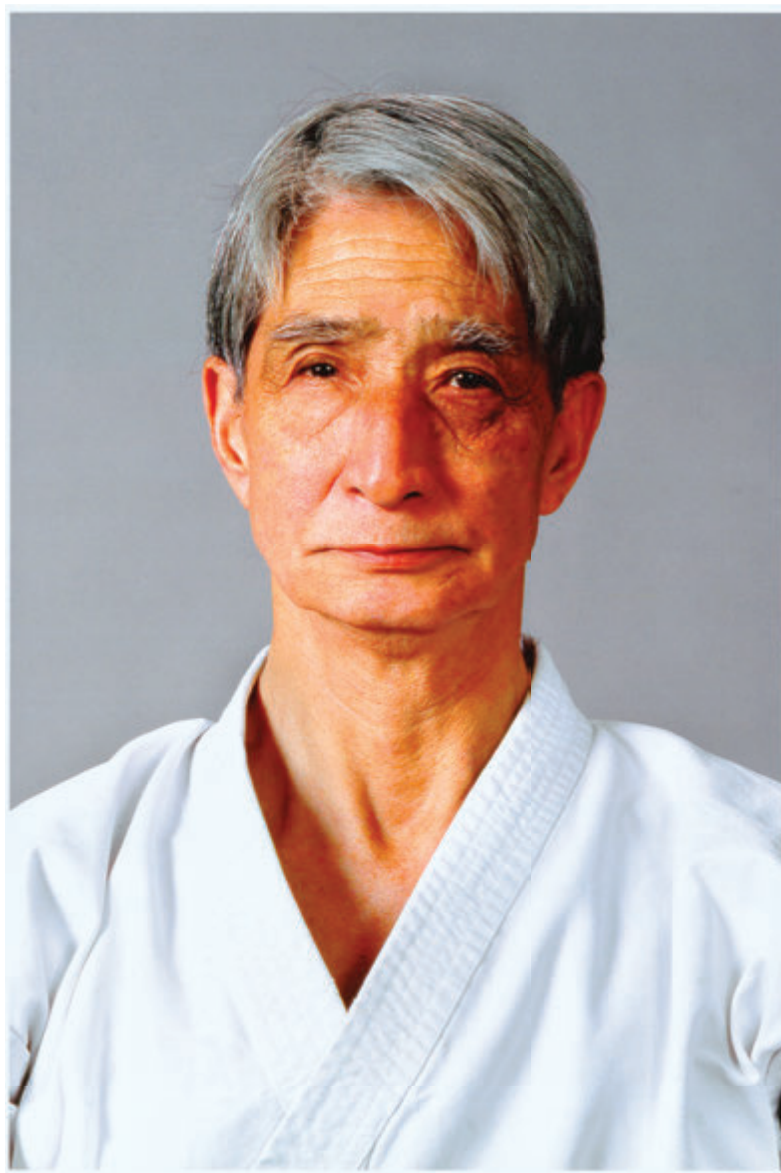


Sensei Hidetaka Nishiyama's Legacy



Hidetaka Nishiyama
1928–2008

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The Educational Value of
Traditional Karate-do

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Table of contents

Foreword (Włodzimierz Kwieciński, Kamil Zeidler, Joanna Kamień) | 7

Hidetaka Nishiyama (1928–2008) | 11

HIDETAKA NISHIYAMA

Budō: fundamentals and competition | 13

LUIZA KLICKOWSKA

Bushidō: the samurai code of moral principles | 17

JANUSZ SZYMANKIEWICZ

Body and spirit in Asian cultures: historical, cultural and educational aspects of development of Okinawan *karate-do* and Japanese *karate* | 23

KOEI NOHARA

The abolition of *shitei kata* (JKF) and restoration of Okinawan traditional *karate kata* | 35

JOSÉ HUMBERTO DE SOUZA

Shotokan Academy Mato Grosso State (Brazil): 37 years of developing champions in both sport and life | 41

ILIJA JORGA

Authority, honour, conscience and honesty as factors in the creation of personality in *budō* art fighting | 49

KIYOSHI YAMAZAKI, ARTUR KRZYŻANOWSKI

Sensei: his role in the psychosocial development of a young person | 59

MARTA NIEWCZAS, RENATA GRZYWACZ

Sports training as key to maintaining health in selected social groups | 65

ŁUKASZ WÓJCIK

“Wonderful Kids” physical fitness test results (Wrocław, November 2014–May 2015) | 73

TOMASZ KARSKI, JACEK KARSKI

Biomechanical etiology of the so-called idiopathic scoliosis (1995–2007).

Principles of new therapy and causal prophylaxis. Importance of stretching exercise like traditional *karate-do* in prophylaxis and in the therapy | 81

MASAKAZU HASHIMOTO

Karate-do as *budō* and morality | 89

JACEK SPLISGART

Martial arts and pathologies prevention in schools | 97

REINHARD LINDNER

Samurai Managers: how to master delicate situations

in the spirit of traditional *karate-do* (case study of practical experience) | 105

SOOLMAZ ABOOALI

Traditional *karate-do* as a vehicle toward conflict resolution | 111

MARIA DEPTA

Budō and Confucianism principles in the Japanese legal system | 117

MAGDALENA MARCINKOWSKA, PRZEMYSŁAW RYBIŃSKI

Karate-do as intangible cultural heritage within the meaning of the 2003 UNESCO Convention | 123

About authors | 128

2nd International Scientific Budo Conference “The Educational Value of Traditional Karate-do” | 131

Festival World Karate-Do Renaissance, Cracow, 14–15 October 2016 | 135

Foreword

Almost ten years ago, on 5 October 2007, at the headquarters of the Polish Olympic Committee in Warsaw, the 1st International Budo Conference took place. It was chaired by *sensei* Hidetaka Nishiyama. The health-related aspect of practicing traditional *karate-do* was emphasized, and its important role was pointed out in the education of children and young people, both in the development of physical proficiency and of character and strength of spirit. Finally, there was a discussion of the cultural heritage of Japan and its meaning for the contemporary world. These two final topics – intensively developed over years of activity on the part of the Traditional Karate Federation of Poland – became the central concerns of the 2nd International Scientific Budo Conference on “The Educational Value of Traditional Karate-do,” held on 13 October 2016 in the Japanese Martial Arts and Sports Centre “Dojo – Stara Wieś.” The conference was organized by the World Traditional Karate-do Federation (worldwide traditional *karate-do* governing body) and the Centre for East Asian Studies at the University of Gdańsk, and accompanied the World Traditional Karate-do Championships Cracow ORLEN 2016.

The important views and reflections of the participants in this conference deserve to be preserved. Hence this book. It contains articles that are expanded versions of the presentations given by the speakers who came to Dojo Stara Wieś from all over the world, but it also contains texts submitted after the conference. It is our hope that reading the various chapters will confirm in their conviction those who know already the educational value

that comes from the practice of traditional *karate-do*, and, at the same time, convince many other potential readers of that too.

The General Conference of the United Nations Educational, Scientific and Cultural Organization (UNESCO), meeting in Paris, from 29 September to 17 October 2003, at its 32nd session adopted the Convention for the Safeguarding of the Intangible Cultural Heritage of Humanity. This is the basis for the creation of the important tool for defending cultural heritage that is the Representative List of the Intangible Cultural Heritage of Humanity. Up to now, Japan has 24 entries in the List. With this book – especially with the discussions contained in the chapter written by Dr Magdalena Marcinkowska and Przemysław Rybiński – we bring before our friends, the Japanese people, the suggestion that they make another important submission – to inscribe traditional *karate-do* in the Representative List of the Intangible Cultural Heritage of Humanity.

At the same time, this book is an expression of our respect for our teacher, one of the greatest masters of *karate* in the 20th century – *sensei* Hidetaka Nishiyama. It is thanks to him that traditional *karate-do* has spread in such a splendid fashion all over the world, including Europe and Poland. In all we do we recall his legacy and follow tradition.

Włodzimierz Kwieciński
Kamil Zeidler
Joanna Kamień



I would like to send my congratulations on your 2nd International Scientific Budo Conference "The Educational Value of Traditional Karate-do."

I have been practicing judo since I was little. After more than 60 years experience of the art I hold 6th dan of kodo-kan judo. I developed my philosophy of the "Virtue of the Patience" through my judo training. This is the most important principal in our life whatever we pursue, be in work, study, research, sports and fine arts.

I have always directed my attention and interest to the importance of youth education, athletics and nutrition in their growth. I do believe budō martial arts is an excellent method to educate our youth by combining three important elements: mind, technique and body.

Budō extends our mental training beyond merely playing sports. To be patient is the basic element to understand one another deeply. I hope to produce many fruitful results on understanding of budō philosophy by making this conference the spring board for its development.

Please note there are over 130 congress members attending who hold black belts in nine budō disciplines. In the past, these distinguished individuals have joined forces to promote budō education as a mandatory subject in junior high schools since 2012, an initiative which enhanced the quality of Japan's human assets and helped elevate our country to become one of top three economic powers in the world.

Yours sincerely,

A handwritten signature in blue ink, reading "Yoshiaki Harada".

Yoshiaki Harada
House of Representatives, Congress of Japan
Majority Speaker for Education, Diplomacy, Economy



I would like to compliment and congratulate you on your World Karate-Do Renaissance Festival and 2nd International Scientific Budo Conference “The Educational Value of Traditional Karate-do” which took place on October 2016 in Cracow and Stara Wieś, Poland.

Budō education, or tutoring in Japanese traditional martial arts, is one of the keys to Japan’s worldwide success. There are nine Japanese martial arts, among them kendo, kyudo, judo, aikido, karate-do, leaders of which have been training to uplift their mental traits through physical training. This type of pursuit had gained global interest and today it serves the young all over the world. Karate-do is the second most popular sport activity on the world only after football. It may be practised on all the continents and it requires no specific or expensive equipment.

Budō is rightly being recognised as means for society to achieve its goals by reaching harmony in mental, spiritual and physical areas.

I congratulate Polish leaders in budō and school education to hold the 2nd International Scientific Budo Conference, after the first one held at the Polish Olympic Hall in 2007, which I attended with Sensei Hidetaka Nishiyama.

Poland and Japan can work together to make budō a modern field of study by combined strength of Eastern and Western approaches.

Best regards,

A handwritten signature in blue ink, which appears to read 'Steve Nakada', with a long horizontal flourish extending to the right.

*Steve Nakada, LLM., MBA
WTKF Chief Executive Advisor
International Public Law Society
Black Belts in Judo, Sumodo, Karate-do*



Sensei Hidetaka Nishiyama

Hidetaka Nishiyama 1928–2008

Hidetaka Nishiyama (西山 英峻, 1928–2008), world renowned teacher and promoter of *karate*. Student of Gichin Funakoshi, co-founder of Japan Karate Association, founder and lifelong chairman of International Traditional Karate Federation.

Hidetaka Nishiyama was born on 10 October 1928 in Tokyo. Following Japanese traditions in martial arts education, Nishiyama was introduced to *kendo* at the age of 5, then started training *judo* at the age of 10 and *karate* at the age of 15. He studied *karate* under teachings of *sensei* Gichin Funakoshi, an Okinawan master who is credited with introduction of *karate* into mainland Japan and its re-organisation into a coherent training system as it is known today. In Funakoshi's *dojo* Nishiyama attained the rank of 1st *dan* (*shodan*) in 1946 at the age of 18, and 2nd *dan* (*nidan*) just two years later. In 1951 Nishiyama graduated from Takushoku University (Tokyo) in economics.

Nishiyama participated in national and international *karate* governing bodies. In addition to his headship of All Japan Collegiate Karate Union, together with fellow Funakoshi students – notably Masatoshi Nakayama and Isao Obata – and with oversight from *sensei* Funakoshi himself, Nishiyama co-founded Japan Karate Association (*Nihon Karate Kyokai*) in 1949. He served in the JKA board of directors and participated in the Association's works towards *kata* standardisation. He founded the All-American Karate Federation (1961, later known as American Amateur Karate Federation), Pan-American Karate Union (1973) and ultimately – the International Amateur Karate Federation (1974, later known as International Traditional Karate Federation), an organisation he formed and led until his death.

His main focus was international advancement and promotion of *karate*. Upon invitation from Strategic Air

Command, Nishiyama came to the United States in 1953 as a martial arts instructor with the Air Force Combat Training Program. He eventually settled in Los Angeles and established his *dojo* there. His book *Karate: The Art of Empty Hand Fighting*, published in 1960 (with Richard C. Brown) became a bestseller and is considered by many the most authoritative source text on the martial art to date. In addition to his personal involvement in organisation of international *karate* tournaments (most notably, the USA-Japan Goodwill Karate Tournament in 1965, World International Karate Tournament in 1968 and World Championship in 1975), he systematised *karate* competition rules with emphasis on Japanese *budō* foundations, and in particular on distinctive one-point scoring system, where a point (*ippon*) relates to the *karate* concept of a focused, decisive strike (*todome waza*).

Despite his prominence, *sensei* Nishiyama never abandoned teaching. He led seminars and training sessions worldwide, and his travels included Poland, which he visited regularly since 1992. His legacy – insight into biomechanics of the human body notwithstanding – did not contradict core traditions of *karate*. Quite the opposite: in line with teachings of his own *sensei*, Gichin Funakoshi, Nishiyama's creed married the physical with the intellectual, spiritual and cultural elements of *karate*.

In 2000, the Emperor of Japan honoured Hidetaka Nishiyama with Order of the Sacred Treasure (Gold Rays with Rosette) in recognition of his efforts to promote *karate* and Japanese culture in general. In 2001, President of the Republic of Poland awarded Nishiyama with the Officer's Cross of the Order of Merit of the Republic of Poland (*Krzyż Oficerski Orderu Zasługi Rzeczypospolitej Polskiej*).

Hidetaka Nishiyama died on 7 November 2008 in Los Angeles.



International Traditional Karate-do Seminar, Warsaw 2006

Budō: fundamentals and competition

The aim of *budō* is perfection of self by seeking and training in the martial arts.

Evolution of *budō*

1. From combat techniques to martial arts (*bu-gei*)

In Japan, during periods of internal conflict (1493–1573) fighting techniques (*bu-jitsu*) were developed. These early fighting techniques, which included swordsmanship, archery, spearmanship, long handed sword (*naginata*), horseback riding, grappling, etc., were developed for group fighting. In 1603, Ieyasu Tokugawa took control and brought peace to the country, which lasted 250 years. This situation resulted in many combat experts seeking to change the early group fighting techniques to individual techniques.

Experts of the various fighting systems sought, developed and established high level techniques and training systems, called *ryu-ha* (styles). As techniques became more detailed and polished, the public began to recognise these movements as art, eventually calling them *bu-gei* (martial arts).

Records indicate that the oldest fighting styles were formed as early as 1000 A.D., and the most notable example of those is *kashima-no-tachi* swordsmanship. By 1600, there were more than 40 style groups. Historical evidence shows that towards the end of the Tokugawa Shogunate (around 1860) there was a large number of styles of *budō* actually practised: archery – 71 schools (teaching 10 distinct systems under various names), horseback riding – 67 schools (6 distinct systems), swordsmanship, including *i'ai* – 745 schools (120 systems), spearmanship – 192 schools (26 systems), and *jujutsu* – 179 schools (12 systems).

2. From *bu-gei* to *budō*

Under the military regime of the Tokugawa rulers, the samurai (hereditary professional soldiers) became the governing class and the study of the martial arts became mandatory. Eventually, specialists and experts from various areas of education soon recognised martial arts not only as art but as an important tool in the formation of human character. These experts transformed the entire educational system,

2.1. Martial arts leaders

Martial arts leaders established training fundamentals as follows:

- a) Decorum. Study of martial arts is an endless pursuit of a higher level of personal development of mind, body and spirit. Therefore, when a student's ego convinces him that he is the best, his development can no longer continue. The instructor must teach the student to be humble, modest and always respectful of instructors, training partners and others. This will enable the student to continue on his or her path to understanding *budō*. It is the reason why it is important for instructors to teach and preserve this decorum in the training area.
- b) Stable emotions. Martial arts training teaches its adepts to react with proper judgment and action without fear, hesitation or self-doubt, thereby preparing them to face any dangerous situation. In order to attain stable emotions, it is important to begin and end training sessions with meditation as one can easily lose control of emotions while training in the fighting arts. Stable emotions are therefore essential in martial arts.
- c) Seriousness of intention. Students of martial arts should train with a focused attitude and understand that their training prepares them for life-and-death

situations. This level of effort helps one focus mentally and physically not only in martial arts but in daily life as well.

- d) Self-challenge. The objective of martial arts training is self-development. Each day the student must try to be better than yesterday, always striving to improve technical skills as well as mental attitude. Similarly, the objective of training is not seeking defeat of a less skilled or weaker opponent, as this would only halt one's own development.
- e) Self-discipline and hard training. Hard training and discipline are fundamental to martial arts. Modern sports psychologists agree that discipline and training are keys to overcoming self-doubt, fear and nervousness.

2.2. Religious masters

After a martial artist becomes proficient in his techniques, one ceiling that can hinder further progress is nervousness. For example, while competing in a match, doubt and anxiety can result in the loss of mental and physical balance and thereby compromise proper control of techniques. Zen Buddhist masters and other religious schools of thought have sought the means to eliminate such a condition. Zen philosophy focuses on the concept of *mu-shin* or "no-mind." As philosopher Dr. Ikutaro Nishida describes, "no-mind is a mind of no mind." In other words, *mu-shin* is a state of discarding all unnecessary emotions. A study of Buddhist tenets combined with meditation from the *za-zen* sitting position is applied to achieve *mu-shin*. In the late 16th century Japan, a high-ranking Zen Buddhist monk named Takuan was asked by Munenori Yagyu, who was a sword instructor to the Shogun, to write about the concept of *mu-shin* and its martial arts application. This resulted in the book "Fudouchi Shinmyoroku." Today, the Zen Buddhist influence can be seen in the opening and closing *sei-za* (meditative seating ceremony) practiced at most martial arts training halls in an effort to reach *mu-shin*. What martial arts imported from religious masters was not religion itself but a method or an approach on the way to achieve *mu-shin*.

2.3. Confucians

Confucians recognised the value of martial arts training as a way to educate the working class people who contribute to the progress and development of the country. The influence of the Confucians is evident in the ethics and social morals taught in martial arts training.

2.4. Medical researchers

Medical researchers agree that martial arts training is a form of physical education. The research described above complement the evolution of the way (*dō*) of human development through martial arts (*bu*). Each style or martial arts group followed its own established system, but none of these systems were practised nationwide. After Japan became a constitutional nation in 1867, *judo* (in 1899) and *kendo* (in 1927) established competition rules and both formed unified nationwide organisations. In 1911, *kendo* (swordsmanship) and *judo*, under the name *budō*, were taught as mandatory basic mental and physical education beginning in middle school.

3. Advantages of *budō*

3.1. Physical health

Budō as a physical art which particularly benefits health because breathing and mental power make the body move from the body centre. This type of training activates and stimulates internal organs resulting in healthy development of the human body.

3.2. Character development

The aim of martial arts is an endless pursuit of higher level of personal development of mind, body and spirit. In order to be instrumental in character development, martial arts training must embrace the following aspects:

- a) Decorum. In training, students learn to be humble, modest and always respectful of instructors, training partners and others. This disposition also creates harmony in the training area and in social situations as well.
- b) Stable emotions. Training develops stable emotions and enables a person to react calmly with correct

judgment and action during training as well as in other situations.

- c) Seriousness of intention. Serious training with a focused attitude prepares one to make the right decisions as one learns to focus mentally and physically in training as well as in daily life.
- d) Self-challenge. The aim of *budō* is to improve oneself every day. The study of martial arts is a continuous effort; laziness and idleness are discouraged.
- e) Self-discipline and hard training. Hard training and discipline are fundamental to martial arts. Modern sports psychologists agree that discipline and training are keys to overcoming self-doubt, fear and nervousness.
- f) The *budō* doctrine of “thinking by mind, acting by *ki*.” With this type of training, one learns to react calmly and act firmly, without fear or doubt.

Budō was a part of Japan’s mandatory basic education program from 1911 until the end of World War II (1945). Many people believe that the mandatory study of *budō* in schools is one factor responsible for the phenomenal rebuilding of Japan after the war. Today, the Japanese government is planning to reinstate *budō* as mandatory basic educational program in middle schools by the year 2012.

As a side-note, one must make a distinction between *budō* and *bushidō*. *Bushidō* (samurai tradition) is a moral or ethical code of unending loyalty for the samurai’s master, shogun or emperor. This code was instilled in the samurai (hereditary soldiers) during the Tokugawa Shogunate. During times of peace these professional soldiers served as general officers for the shogun or the local government. They studied *budō*; however, most of them completed only elementary levels, mastering no more than a few high-level techniques. Meanwhile, regular citizens also studied *budō*, with some reaching truly high levels of skill. Because *budō* is a physical and mental art established for the development and fulfilment of one’s human potential by consistent training in martial arts, it is not directly related to *bushidō*. However, because of the nature of martial arts training, samurai etiquette and behaviour are evident in most *budō* schools. This is the only connection between *bushidō* and *budō*.

In this context, one should further note that *sumo* had also its origins in the battlefield. Later it became a form of recreation popular among civilians and was a regular event at festivals. In earlier times, *sumo* utilised kicking techniques. During the 8th century, formal rules were set and eventually formed the basis of modern *sumo*. Around 1300, some *sumo* practitioners separated and developed the combat art of *jujitsu*. *Aiki* originally began with *jujitsu*; later, a group separated and developed what later became *aiki-do*. Finally, *karate* evolved in Okinawan Japan as a weaponless *bu-gei*. This art was called *te* or *to-de*. Around the 1920’s, *to-de* was introduced to mainland Japan and became *karate-do*.

***Budō* and competition**

Originally, sporting activities were a form of amusement as well as physical exercise. Most sports have set up written rules for the sole purpose of winning in competition. Today, nationwide professional sports and international events such as the Olympics are experiencing tremendous global popularity. At the same time, recreational sports are enjoyed by millions of people and have become a part of their lives. Naturally, many participants in professional competitive sports have begun to train merely to win. Many athletes have even gone to the extremes in order to win “by hook or by crook;” some have even used chemical enhancers that are detrimental to their health. Today it seems sportsmanship is on its path to become a “dead letter” issue. There is an actual risk that *budō* principles may be lost in a similar manner.

The first nationwide competitions in *budō* were held in 1899 (*judo*) and 1927 (*kendo*). Both competitions had rules that were based on education. Doctor Jigoro Kano, one of the drafters of *judo* rules, said that *judo* competition has 3 factors: one is *sho-bu* (technically, victory or defeat); the next is *tai-iku* (level of physicality); and *shu-shin* (level of mind). Among these *shu-shin* is the most important for decision-making. [“Kodokan Judo” 1900, No. 21]

It is necessary therefore that in preparation of *budō* competitions the following key elements are included:

- a) *Budō* competition rules must be established with the same spirit and principles of each respective *budō*. In regular sports, the competition rules of each sport are synonymous with the definition of the respective sport itself. If *budō* competition rules differ from the original ideals and principles of *budō*, there is a danger that the definition of *budō* itself will be changed.
- b) In *budō* competition, it is possible to incorporate the notion of *ippon shobu*, which is recognised as “one technique or one move which destroys the opponent’s offensive power.” As in real combat that is based on *budō*, this one technique is delivered in the shortest possible time using *todome waza*, or a single decisive action terminating the opponent’s offensive power.
- c) Combat is not a game; combat is a serious life-or-death situation where everything depends on just one perfectly executed and timed technique. This seriousness must be simulated in regular training and *shiai* (testing one another) or competitions in which success is measured in the development of high level effective techniques as well as the development of the human character. It should be noted that in some competitions *sanbon shobu* (three rounds) system is allowed where the winner is determined by the most rounds won. However, on a general note, if *budō* competition was to utilise the point system as it is so in other sports, it would become merely a game of amusement, destroying the principles and values of *budō*.
- d) *Budō* is a philosophy; its essence is in the principles and spirit that inspires the actual details of techniques,

and not those details themselves. The manifestation or expression of these ideas as competition rules is very difficult. Therefore, it is necessary that *budō* competition rules be drafted by the top master of each respective *budō*.

- e) Competition judges must be experts and possess an in-depth understanding of the rules and underlying spirit behind these *budō* fundamentals.
- f) Each respective *budō* organisation must establish a training system in which *budō* training itself becomes competition training.
- g) It is necessary for each respective *budō* organisation to educate its members with the understanding that seeking high-level technique and self-development is more important than winning.

Budō is a treasure of human culture that has been handed down through hundreds of years as a priceless heritage. This valuable body of knowledge shows us the way to seek perfection of self through physical, mental and spiritual training. It is our responsibility to protect and preserve *budō* for future generations.

Editor’s note: The First Budō Congress was held 5 October 2007 at the Polish Olympic Committee Hall in Warsaw, Poland. This historic Congress was attended by top budō leaders as well as academics in the fields of history, philosophy and physical education. Hidetaka Nishiyama, Chairman of the International Traditional Karate Federation, delivered the initial presentation, which was followed by discussion and a Question-and-Answer session. The following text is a summary of sensei Nishiyama’s remarks at the First Budō Congress.

Bushidō: the samurai code of moral principles

Bushidō is considered as a set of principles, values and virtues; in Japanese – *Bushi-dō* (jap. 武士道). The original term translates as ‘the way of the warrior.’ In my opinion, this way of understanding of the *bushidō* term is more than appropriate. It is important to remember that a samurai never takes off his metaphorical armor. Whereas the above *bushidō* does not only guide a samurai in the time of war, but also in everyday life. In Marek Sfugier’s article we can learn about the metaphorical meaning of the word ‘way.’ Likewise it means ‘habit,’ ‘experience’ or ‘method.’

Thereby, ‘the way’ in Japanese means not only a set of values and characteristics, but also the skills which should guide a person-fencing master or samurai, in order to reach perfection. [Sfugier 2012: 87] On the other hand Inazō Nitobe explains *bushidō* differently, as chivalry. He said: “Chivalry is a flower no less indigenous to the soil of Japan than its emblem, the cherry blossom.” [Inazō Nitobe 2004: 12]

Bushidō is also known as the samurai code of moral principles. This one however is not written. It is a collection of moral principles, transmitted orally by the finest warriors. It originates from the actual deeds and is deeply engraved in the hearts of *bushi*. In reference to *bushidō* as the samurai code it is worth mentioning that in 1615 in Japan military statutes named *Buke-shohatto* (jap. 武家諸法度) were issued. They constituted a brief record of the rules formulated by the Tokugawa family. *Buke-shohatto* related to military families. However, they cannot be considered as a codified version of *bushidō*, because they concerned mainly the relationship between liege and vassal, marriages, castles etc. The Tokugawa family wanted to include *bu* and *bun* into the samurai ethics. The term *bu* means military training, whereas *bun* means education. It is important to understand, that in those days they sought to harmonize these two values in the context of samurai practice. It was the time when

finally after years of domestic wars it was possible to achieve peace. In order to do so, it was necessary to stop the samurai’s combative element. They wanted the samurai to accept that point of view, in which they not only guard what is right and wrong, but are also capable of managing property entrusted by the state.

However *Buke-shohatto* are dated back to the 17th century, while the notions of *bushidō* have been mentioned already in the 12th century. So it is a completely different period in Japan’s history and completely different needs of this country. In this context it cannot be said that *Buke-shohatto* is a codified version of *bushidō*. Mainly because it regulates different matters but also because the military statutes refer to a completely different understanding and presentation of a samurai than *bushidō*.

It is hard to set the exact place and date of the creation of *bushidō*, mainly because of its form. But we can assume that it was formed somewhere around the 12th century, during the reign of Yorimoto. However, as it often happens with other institutions, we can suspect that *bushidō* was evolving from earlier times, even before the 12th century.

It needs to be highlighted that *bushidō* has many sources. As every oral collection of moral values it can be based on religion, life experience, law, politics or history. *Bushidō* is no exception. Specialist literature points out three main sources of ‘the way of the warrior’: Buddhism, the teachings of Confucius and Japanese religion – Shintoism. [Inazō Nitobe 2004: 18]

Bushidō has its source in a branch of Buddhism – Zen Buddhism. Zen is a Japanese word to explain the knowledge which cannot be expressed with words but can only be possessed with the mind’s effort. Zen was once considered only as a branch of Buddhism, but now it is a completely individual philosophical trend. [Keown 1997: 43–45] In the context of *bushidō*, Zen should be understood as a way of improving the mind to achieve wisdom,

which is impossible to be captured in words. Therefore Zen influenced the understanding and application of the samurai code.

Shintoism is another source of *bushidō*. Shintoism is a religion established and developed in Japan. In the context of the samurai code Shintoism is complementary to the Zen philosophy. [Inazō Nitobe 2004: 24] This religion teaches samurai appropriate behavior through its teachings that preach submission to the monarch, the memory and honor of the dead ancestors. Worshiping ancestors shaped the character of the samurai, made them bestow great reverence for all families. In particular, the imperial family. Shintoism introduced one of the most important values to *bushidō*, which are loyalty and patriotism.

The third and last main source of the samurai code are the teachings of Confucius. They appeared in Japan in the year 402, and have been disseminated by the work of the Analects – master's words compiled and written by his students. [Kungtse 1996: 239] The Analects were like a moral code for the Japanese. Confucius used to focus mostly on humans and their relationships with society, rather than making references to religion. His philosophy was based on five constants and five relationships. In order to understand how Confucian philosophy influenced the formation process of *bushidō* one should know and understand its pillars. Most important – five constants, which are: *Rén* – benevolence, humanness, *Yi* – righteousness or justice, *Lǐ* – proper rite, *Zhì* – knowledge and *Xìn* – integrity. [Dialogi konfucjańskie 1976] If we look closely we learn that the above mentioned values contained in *bushidō* are in fact very similar. Some of them literally, such as for instance righteousness. Others are the development of others – as in the case of kindness and compassion preached by *bushidō*, when Confucius contained them in one general sounding slogan benevolence. The second foundation of Confucius philosophy, five relationships, include: ruler to the ruled, father to son, husband to wife, elder brother to younger brother and friend to friend. [Dialogi konfucjańskie 1976] This sequence is not accidental. The chronology is intended to provide guidelines for the samurai, in accordance with which he

should shape their priorities. Once again, the motif of samurai's submission appears, earlier in Shintoism, now in Confucianism. This is an indispensable feature of the real Japanese warrior in the feudal period. The other four are perfect in daily use. The complexity of the Confucian philosophy allows the followers of *bushidō* to derive much.

Inazō Nitobe in his book suggests that the Mencius teachings are also the source of *bushidō*. He wrote: "Next to Confucius, Mencius exercised an immense authority over *bushidō*. His forcible and often quite democratic theories were exceedingly taking to sympathetic natures (...). Still, the words of this master mind found permanent lodgment in the heart of the samurai." [Inazō Nitobe 2004: 21–22] Warriors were faithful to his teachings, believing to be a great complement to Confucianism.

Principles of *bushidō*

1. Righteousness and justice

Righteousness and justice for samurai meant at least two times more than for the average person nowadays. "Rectitude is the power of deciding upon a certain course of conduct in accordance with reason, without wavering – to die when it is right to die, to strike when to strike is right." [Inazō Nitobe 2004: 30] Inazō Niobe words contain the whole point of understanding righteousness by *bushi*. For the samurai it is one of the most important virtues. In pursuance of Confucius "The superior man is aware of righteousness, the inferior man is aware of advantage." [Confucius 2003] The concept of justice is included in the concept of righteousness. It is obvious that a person who is not right, cannot be fair. Hence only the *bushi* who fathomed the secrets of righteousness, and know how to apply it, can make fair judgments.

2. Courage and perseverance

The concept of courage in the context of *bushidō* should be understood in a conventional manner. In this connection, it means to face danger willingly and without objection. Popular sources indicate exceptional courage in samurai. On the other hand prince Mito warns about

apparent courage by saying “To rush into the thick of battle and to be slain in it (...) is easy enough, and the merest churl is equal to the task; but (...) it is true courage to live when it is right to live, and to die only when it is right to die.” [Inazō Nitobe 2004: 30]

In accordance to *bushidō* it is not the brave one who is not afraid to go ahead enemies and get killed, but the one who is looking for any way to face them as best as he can as long as it's required. What is more important, when the right time comes, the real *bushi* recognizes it, agrees to it and is subjected to it. The above comes from the belief that both life and death of samurai should have significance, bring along something useful for their lords, ancestors or family. On the basis of the above it can be seen as a division of moral courage and physical courage. Warriors were taught at the early age by their parents. They listened to chilly stories. Quite often they were told to explore abandoned places and cemeteries, were sent on a mission to strangers or taken for public executions. However, you can get the impression that moral courage is much more appreciated in *bushidō*. Brave *bushi*, is that *bushi*, who does what is right regardless of its convenience and personal consequences. “If you see what is right and fail to act on it, you lack courage.” [Confucius 2003] – said Confucius and made an excellent point.

3. Kindness and compassion

Undoubtedly kindness and compassion were considered, then and today, the highest spiritual value of a man. Their source in *bushidō* is Confucianism and Buddhism. Kindness and compassion always accompanied samurai. They were taught to use those virtues in relations to others, especially the weak and the oppressed. But not only. *Bushi* were full of kindness and compassion also for their enemies, but only then, when they deserved it. For opponents who showed a lack of courage or honor, the samurai had no compassion. Such an attitude was a correct one in accordance to. On the other hand, literary sources mention cases of violent samurai behavior. Unfortunately, in *bushidō* the feudal period, which bore the hallmarks of absolutism, history has preserved a lot of real sto-

ries about the cruel *bushi* behavior. However, there is a story, based on true events, which proves that even the cruel acts of *bushi* could have been made with kindness and compassion. The rich resources of Japanese painting contain a painting, which shows the monastic sitting backwards on a cow. In fact, it is a great warrior called Kumagai. Once on a battlefield, Kumagai took the fight with the enemy, whose face was covered by a helmet. Regarding the fact, that it was important to see the face of an opponent, he took off the helmet. Samurai saw the face of a young man. Because he reminded him of his own son, he felt compassion and asked the young warrior to run away. He repeatedly refused. Then Kumagai heard noises of an approaching army. He looked at his young opponent and said: “If they traced you, you could be killed by another, less noble hand!” Kumagai wounded the boy to death. After returning home, the samurai could not be happy about the latest triumphs. He decided to leave the army and become a monastic. He traveled with his face always turned in the opposite way to the west side, which symbolizes salvation. [Inazō Nitobe 2004: 43] The above history shows that even seemingly ‘bloody’ deeds were dictated by other feelings. Often the basis for making a fatal cut was nothing but kindness and compassion.

4. Courtesy

This value directly corresponds to kindness and compassion. It has to be said that Japanese people are one of the most polite people in the world. They are always ready to help, always full of respect to another human being. It is manifested among others in the ritual of drinking tea, the greeting ritual, but also in everyday situations – in a shop, restaurant or subway. Samurai, who supposed to be a role model for every person, was twice as much polite than others. “Politeness is a poor virtue, if it is actuated only by a fear of offending good taste, whereas it should be the outward manifestation of a sympathetic regard for the feelings of others.” [Inazō Nitobe 2004: 46] It is to be noted, that there was one significant difference between the ordinary Japanese and samurai. In the case of *bushi* courtesy flowed from the heart. Not from education,

tradition, but only because conscience did not allow them to do otherwise.

5. Truth and truthfulness

It is said, that if you ask an ordinary Japanese which is better, to tell the truth or be polite, he will not hesitate to answer – to tell the truth. In Japan it is believed that speaking kindly but not truly is nothing else but “deception by sweet words.” [Perry 1897: 86] Furthermore, *bushi* believed he has to be truthful above average. The word given by the samurai confirmed the truth of any statement. Falsehood, however, is not sanctioned among *bushi*. It is due to the fact that falsehood is a sign of weakness and lack of honor. Those two virtues are naturally not suitable for a warrior and the possession of them is the best punishment itself.

6. Loyalty

Loyalty in *bushidō* was understood in the same way in which we understand it today. However it had another dimension. It referred to the relationship between the vassal and the lord. It was “the key-stone making feudal virtues a symmetrical arch” – how Inazō Nitobe [2004: 66] defined it. I have to admit, that loyalty between samurai and lord bore the hallmarks of extremes. *Bushi* submitted loyalty to his lord over loyalty to his family, and even himself. In literature we see negative and positive comments about the Japanese way of understanding loyalty. The latter believe that this criticism comes from the fact that the samurai loyalty is simply impossible to achieve in other parts of the world. During my work on the issue of *bushidō* I came across a story. It tells about a warrior, gravely ill with chickenpox who decides to go to war on behalf of his lord. Despite the objections from family and friends, he did not change his mind. During the war he regained full health and has made many glorious deeds [Tsunetomo Yamamoto 2010: 46–47]. The story shows exactly how *bushidō* has created the concept of loyalty. It was a duty, but also privilege, the source of happiness, self-fulfillment and purification.

7. Self-control and self-improvement

Samurai were raised in accordance to this principle: today I'm better than yesterday, tomorrow I will be even better. *Bushidō* assumed the following studies for each learning *bushi*: archery, fencing, horse riding, tactics, ethics, calligraphy, history, literature and jiu-jitsu. *Bushidō* did not teach the warriors science. The reason for this is that samurai upbringing is supposed to be mostly practical. Mind improved, for example, with literature, exploring history or ethics.

It is said, that the Japanese people are a stoic nation. Basis for this can be easily discerned in *bushidō*. Samurai showing no fear in the battlefield, samurai with courage and without a shadow of a doubt poking a dagger in his stomach while committing seppuku, samurai corresponding with tranquility to the insult – all of these are just different forms of self-control. “It was considered unmanly for a samurai to betray his emotions on his face.” [Inazō Nitobe 2004: 80] *Bushi* did not show his feelings, both positive and negative. They were reticent, when speaking – always in a concise way.

8. Honor

Honor – one of the highest values for samurai. There are many factors that create this virtue. The most important are: impeccable reputation, courage, and the right attitude. For samurai the equivalent to the loss of honor is the sense of shame. [Tsunetomo Yamamoto 2010: 51] The consequences are significant. *Bushi*, who has lost honor can clean up their reputation in only one way. By committing ritual suicide known as harakiri.

9. Death

“To become a great samurai, one needs to prepare to die in the morning and evening, all day long. If the samurai is ready for death at any time, it means that he mastered the way and can tirelessly devote his entire life to his lord.” [Tsunetomo Yamamoto 2010: 4]. Death was almost the sense of samurai life. After all, being faithful meant, being ready to die on behalf of the lord. Being honorable meant to die when the time comes. The most desirable

and honorable death for samurai was seppuku. Ritual suicide was performed by cutting the abdomen, then slow death or decapitation in order to shorten the agony of a warrior. [Mitford 2009: 13] This act was associated with

a great ceremony full of courage. There was no ridicule or cruelty. Death by committing harakiri was a dream for every *bushi*. Was there any better way to prove honorable nature, than by respectable death?

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Body and spirit in Asian cultures: historical, cultural and educational aspects of development of Okinawan *karate-do* and Japanese *karate**

Historical and cultural contexts were critical in development of Asian martial arts. These contexts determine their educational value as well as their significance to personal development of those who practice them.

Confucian ideas that shaped the Chinese civilisation preferred scholar-officials over military men as social elites. Similar sentiment was dominant in the Japanese Imperial Court until 12th century. Since 5th century BC, the basics of Chinese war strategy were developed by taoists; it remains subject of scholarly interest to this day. This taoist literature inspired the emergence of *yuxia*, the soldiers-of-fortune from the Warring States period (5th century–3rd century BC) as well as framing *wushidao*, the blueprint for both Korean *hwarang* warrior code and Japanese *bushido* warrior code.

Chinese philosophical and religious inspirations in Japanese islands and Ryukyu archipelago

The influx Chinese literature on war strategy into Japan marks the beginning of the first stage of Japanese assimilation of Chinese concepts regarding military and martial arts. These texts, sophisticated and wielding abstract themes as they were, required considerable intellectual effort to process. These ruminations often attributed its content to revelation from local deities. Thus *kata* of each *ryu* were often very short. This short form is typical to the Japanese schools of martial arts and distinguishes them from Chinese-influenced Okinawan *karate-do*.

In central Japan, this role was credited to Shinto deities (as it was cognated with Chinese Taoism) and two particular Buddhist deities – *Fudo Myoo* and goddess *Marishiten*.

Jiu Tian Feng Huo Yuan San Tian Du is a divine protector of the Fujian province. It is an actual historical figure active during the reign Emperor Xuanzhong of the Tang dynasty. His real name was Lei Haiqing. He is famous for putting down a great fire at the imperial palace; the Tang Emperor was very pleased with him and gave him the title ‘Grand Marshall for Wind and Fire’. Later, Lei Haiqing passed the imperial court military examinations. Marshall Tian Du became local god of war and of opera in Fujian province and on Taiwan. At the beginning of 20th century the particularly strong cult of *Tien Du* appeared in *toutiy* schools in Okinawa as cult of *Busaganashi*.

Chinese dance

It is believed that the Chinese ritual dance with its influence on human psyche first appeared in 4th millennium BC and was related to cult of deities of Heaven and Earth. It is worth to note here the influence of shamanic dance of Yubu. Traces of its moves may be found in numerous martial art forms, both in Chinese and Japanese combat schools. In time, Chinese dance has split into two distinct variants – civilian *wen* and military *wu*. The latter evolved into sequences of moves, repeated in training of soldiers.

As a result of partial fusion between Taoism and Buddhism, a range of ceremonies of mixed style there appeared during the Tang dynasty. Short *mantras* with specific energetic melodies were sang in daily rituals of offering food and water to the deities. The mantras were accompanied by symbolic folding of hands (Sanskrit: *mudra*; Chinese: *yinxiang*) which were essential to formation of empty-hand attacks on vital points of human body. Meditation that accompanied the mantras and mudras corresponded with origination of philosophy of inner energy and its influence on mechanical balance of the human

* Translated by Bo San.

body. Since 16th and 17th centuries, mudras became templates for hand techniques in many martial art styles with-in internal kung-fu (*neijia*) and attacks on *dim mak*, or vital points of the body (*dim mak dian xue*).

Tongs

The term 'Triads' commonly referred to Chinese secret societies that opposed the Manchu dynasty Qing. William Milne, a British protestant missionary was the first to use this term in this context. He had a Chinese student, Linag Fa, whose Hakka student Hong Xiuchuan was later to lead the great Taiping Rebellion. In China, secret societies were referred to as 'tongs', or *Hung Mun* societies.

Some of these secret societies were in fact sects, in which case they were called *jiao* (for example, *Bailin-jiao*, or White Lotus Sect). Other were typical societies connected with local culture or craft guilds; these were referred to as *hui* (for example, *Tientihui*). Secret societies often alluded to legends from Ming and Qing dynasties and utilised *kung-fu*. Since the 18th century the martial art of *kung-fu* spread, along with tongs, to wherever Chinese immigrants settled. One such destination was Ryukyu Islands.

The Hakka

The Hakka ethnic group, also called *Kejia*, comes from southern regions of China and is considered the ethnically purest among the Han Chinese. The Hakka southward migrations to the Zhejiang province and then to Fujian and Guangdong provinces were crucial in development of today's Okinawan *karate-do*. These movement occurred during the Song dynasty (12th–13th century) and Qing dynasty (17th–19th century).

The Hakka people were known for their gallantry, and their women had strong social standing. The Hakka did not bind their girls' feet thus making them effective *kung-fu* practitioners. The migrant Hakka needed martial arts for self defence since local population was often hostile to them.

The Hakka founded and co-founded many prominent Chinese secret societies such as *Xioadaohui*, *Tientihui*, *San-hehui*, *Kolaohui*. They developed numerous styles of *kung-fu*. These styles are characterised by tall stances and short steps, including semicircle-step forward (Japanese *sanchin-dachi*); the arms and elbows are kept close to the sides of the body. The vibrating energy of the technique comes from *dantien* (navel area).

The *kung-fu* styles that originated in Hakka societies in Fujian province include *Tai Cho kuen*/*Ng Cho kuen* (Ancestor's Fist, Five Ancestors' Fist), *Hok kuen* (Crane's Fist) and *Hu (Fu) kuen* (Tiger's Fist), and in the neighbouring province of Guangdong – *Loong Ying kuen* or *Loong Yin Mo kuen* (Dragon's Fist), *Chuka kuen* or *Chu Gar* (Chu Family's Fist, also known as 'Southern Mantis') and *Pak Mei pai* (White Brow Style).

Syncretism of Taoism, Buddhism and Confucianism. Foundations of contemporary Chinese martial arts. Styles and systems influencing the shape and development of Okinawan *karate-do* and Japanese *karate*

'Three teachings and nine schools are one' (*sanjiao heyi*) [Shahar 2011: 198–199] – the phrase describing interchange of ideas between Confucianism, Buddhism and Taoism in the Ming period is key in understanding development of *kung-fu*, and, in consequence, Japanese *jujutsu* and Okinawan *toutiy* (*karate-do*).

General Qi Jigong, an acclaimed practitioner of hand-to-hand combat, in his 1561 treatise *Quan jing jieyao* describes how he found existing, primal forms of unarmed combat unsatisfactory, and how this led him to develop his own method of 32 combat stances.

The turn of the Ming and Qing period saw fusion of martial art techniques with the ancient Taoist art of *daoyin* gymnastics (of at least two-thousand-year-old tradition) and the *wuqinxi* exercises devised by imperial physician, also a Taoist, Hua Tuo (ca. 190–265), who connected these exercises with acupuncture, breathing and directing *qi*, the internal energy within the body.

The folk *kung-fu* styles ceased to be solely combat oriented, thus becoming exercises focused on health and self-improvement among the Empire's elites and tong ranks.

The West considers the mind to be the source of logic, and heart to be the source of emotion. The Far East also acknowledges the level of abdomen. In Chinese *kung-fu* as well as in Okinawan *karate-do* and Japanese *karate*, the grand-master-grade of body action is originated in *dantien* (*tanden* in Japanese), which is the belly-button area. Such action is connected to spiritual and physical aspects of *qi* and its union with physical, muscle-driven action during training.

The early 17th century martial arts handbook 'Xuanji's Secret Transmission of Acupuncture Points' Hand Combat Formulas' by Shaolin monk Xuanji was then consolidated with Qi Jigong's findings later in the 17th century. That time also saw the birth of a first complete psychophysical style focused on internal mechanics (*neijia*) by the *Xingyi Quan* master, Ji Jike. Another handbook created of that time, an anonymous text probably written as late as 1624, the *Yijin jing* (Tendon Change Book), is also the earliest text to attribute the *daoyin* gymnastics combat functions. [Shahar 2011: 170].

At the beginning of the Qing dynasty there are two notable figures active, namely Huang Zongxi (1610–1695) and his son Huang Baijia (1634–1704), practicing Taoist *kung-fu* under direction of master Wang Zhengnan (1617–1669) of Wudang Mountains, including secret art of *dim mak* attacks (*dim mak dian xue*).

The Ryukyu Kingdom

The first reference of Liu Chiu (Japanese: Nanto, Nansei-shoto, Ryukyu) comes from 605 AD. The archipelago, partially inhabited, stretches from mainland Japan to Taiwan. There were three kingdoms in the archipelago: Hokuzan, Chuzan and Nanzan. In 1416 the dynasty that ruled the Shuri Castle in Chuzan captured the Nakizan Castle, and in 1429 – the Ozato Castle in Nanzan. The ruling dynasty Shang (Japanese: Sho) was allied with Chinese Ming dynasty, and later with Qing dynasty.

The original *hogen* name for Liu Chiu archipelago martial art is *tiy* (or *di*, *de*) and means 'hands' (Japanese: *te*). It is believed that the original *tiy* first appeared on the Okinawan battlefields around 7th century and was part of military training. There were also Chinese influences present there, and thus, in addition to *tiy*, there was also *tou-tiy* (*tou-di*, *to-de*). The *tou* in the name is a reference to the Chinese Tang dynasty (618–907). Other Japanese names that denoted *tou-tiy* were *toshujutsu*, *Ryuku kempo*, *toudijitsu*, *goshin-todejutsu*, *uchinah-tiy* (*hogen* dialect); after 1891 – *Ryuku kempo toudijutsu*, and in 20th century – *karatejutsu*. And so, *tiy* and *tou-tiy* are predecessors to contemporary *karate-do* and Japanese *karate*.

Contemporary Okinawan *kobudo*, i.e. martial arts involving folk melee weapons (farming tools, oars, turtle shells and similarly concealable, seemingly innocent objects in use by Chinese tongs) was called *emono-jutsu*. [Keegan 2014]

In the beginning of 17th century, as the Ming dynasty began to decline, the Shimazu family of Satsuma province became prominent at the Shang dynasty court. It was the Shang dynasty that prohibited carrying cold steel by the inhabitants of the islands; the Japanese merely kept the prohibition in place. The exception was made for around 360 local aristocratic Chinese and Okinawan families, who until the end of the 17th century studied in Satsuma on Kyushu at the *Jigen ryu* martial art school run by Shimazu family: they were allowed to carry sidearms on Okinawa.

Another crucial fact in *karate-do* history is the 1393 Ming emperor's decision to settle 36 highly skilled craftsmen families on Lui Chiu islands with a view to educate local population and advance civilisation in this part of the empire. These settlers formed part of Shang elites; the original craftsmen-settlers were followed by other waves of immigrants – merchants, craftsmen and farmers. This migration concentrated around township of Kume, located on an island bearing the same name (Kumejima, located midway between mainland China and Okinawa).

The 17th century saw the next step in evolution of Japanese martial arts, including Okinawan *karate-do*. Around that time, Shang (Sho) Okinawan and Chinese gentry

were being invited by the Qing dynasty's court to study in mainland China, mostly in Beijing, Nanjing, Shanghai and Fuzhou. One of the courses studied was martial arts. It was there that these students first encountered internal *kung-fu* styles, namely *Xingyi Quan* and original *Taiji Quan*.

Xingyi Quan (*Hsing Yi Quan*), also known as *Xinyi Quan*, *Xinyi Liuho Quan*, *Yi Quan*, was developed by master Ji Jike (1620–1680) of Zuncun village (Yongji County, Shanxi province), who was also known under the name Ji Longfeng. Historical sources date his activity around 1637–1661. Ji Jike taught his style to Zeng Jiwu, who opened a martial art school in Shanxi province. Zeng's student, Ma Xueli, created the style's school in Henan province. The Ma family practises this style to the present day. In *Xingyi*, the five basic techniques are: splitting fist (*pi quan*), driving fist (*zuan quan*), hitting fist (*beng quan*), cannonball fist (*pau quan*) and crossing fist (*heng quan*). These techniques were related to metal, water, wood, fire and earth, i.e. the five elements.

In 1683 a Qing dynasty envoy Wang Ji (1621–1689) came to the Sho Te king's court. It is believed he hailed from Anhui province and practised *Xingyi Quan* in the Ma family style. He is credited with introducing the first weaponless *kata* called *wanshu* (*empi*) to the royal guards. The earliest known Okinawan master is Hama Higa (Matsu Higa, ca 1640–1700). He practised *emonojutsu* and *toutiy* under Wang Ji. It is likely there were more individuals like him, but memory of their names was lost. One of the tales about Hama Higa, who also practised *Ho-jigen Ryu*, concerned his demonstration of *sai kata* before Tsunaoshi (1646–1709), the 5th Tokugawa shogun at the annual mandatory visit in Edo. It is worth to note that Hama Higa is mostly known for his mastery at wielding the *tonfa* (*tuifa*), while weapon known on Okinawa as *sai* became common in Fujian province in the first half of the 19th century. Finally, since Hama Higa studied under Wang Ji, the demonstration could not have taken place before 1684.

Another important figure is Motobu Chohei (1655–1687) of the family akin to Sho royal family. He was an *aji* aristocrat within *udun* class system. For almost a century his family members were important advisors in matters

of culture and military at the Shuri court. In 1666 Chohei was given Motobu village in northern Okinawa as his domain; since then he used the surname Motobu. Chohei, as Hama Higa, learned his *toutiy* from Wanji Ji. The *Motobu Ryu* style since 20th century employs cold steel weapons such as Chinese short choppers (butterfly knives), known from *hok kuen* styles and originally used by Xiaodaohui tongs as primary sidearm.

At the turn of the 20th century there was another *toutiy* master active – Motobu Choki (1870–1944), known under nickname Saru (Monkey).

In 1695 Takahara Peichin (ca 1683–1760) was sent to the court of *daimyo* Shimazu in order to study *Ko-jigen Ryu* at the military school there. After his return in 1720 he began teaching this martial art, along with native *toutiy* to the aristocracy at the Shang court. Since there is obvious coincidence of time, place and age difference, it is likely that Takahara studied *toutiy*, *Wanshu kata* and *emonojutsu* under Hama Higa.

Yara Chatan (Yara Guwa, Yara Kitani, ca 1683–1760) studied under Takahara, and later in mainland China.

Sakugawa Satunuku (1733–1815 or 1774–1838; Teruya Kanga; Teruya Chikudun Peichin Kanga; Sakugawa Toutiy, Sakugawa Bushi; Sakugawa Shungo) was a native of Shuri and at the age of 17 became student of Takahara, and later of his best apprentice, Yara Chatan. He also studied martial arts in Fuzhou, Beijing and Satsuma (*Ko-jigen Ryu*).

Yara and Sakugawa Bushi were said to study under mythical Chinese master Kushanku (Koshankun, Kosokun) on Kume island. There are many legends surrounding Kushanku. Chojun Miyagi, who cites the records of a Japanese official of Tosa *han* (Shikoku island), mentions that Kushanku came to Okinawa in 1762 (as a side note, McCarthy argues the visit took place in 1756). [McCarthy 1995: 33] Kushanku is sometimes being considered as important to Okinawan *toutiy* development as Chinese master Wang Zongyue. However, the prevalent view today is that Kushanku is not a name of a person, but rather a name of *kata* developed by Wang Zongyue. Yara Chatan was the first to propagate the *kata*, naming it *Yara Kushanku*.

Yara and his student, Sakugawa, passed *toutiy* to the next generations. At their time, the martial art included only three *kata* – *Wanshu*, *Channan* and *Kushanku* – and *emonojutsu* (weapon techniques).

Toutiy in the 19th century

The 19th century marks the third phase in development of Okinawan *karate-do*. However, it is necessary at this point to look back at *kung-fu* development in Fujian province, as its concepts since 16th century were continuously tested in actual combat.

Since the second half of the 13th century, Chinese coastal areas were frequently invaded by allied Chinese and Japanese *wako* pirates. There were hundreds of raids; the pirates seized entire cities and even entire counties. In 1562 several thousand strong *wako* army captured Putian county with its Linqanyuan monastery (known today as South Siu Lam, or Shaolin). The invaders were drawn out only a century later by general Qi Jiguang.

At the end of the Ming dynasty rule, the Taoist Feng Yiyuan – mentioned in the secret *karate-do* masters book, *Bubishi* – located and systematically described 36 points of attack on human body. His student Zhang Zhuanyi increased the number to 72. In the 18th century in Fujian native martial arts there were 108 such points (as a side note, the number 108 has mystical significance to Buddhists as well as to Taoists as it represents the number of volumes of canonic Buddhist texts).

In Fujian province, the combat techniques involving these points were arranged according to level of advancement in practice: *seisan* (13 attack points), *seipai* (18 attack points), *niseishi* (24 attack points), *nepai* (28 attack points, also known as 28 steps – *nepai-bo* – or 28 constellations; it is said that this form is derived directly from teachings of Fan Qiniang, the originator of *Hok kuen* style in 17th century; it appeared on Okinawa through the teachings of master Gokenki, and today its closest equivalent is being taught in *karate-do To'no Ryu* style by Yuhatsu Kyoda, who is *senpai* to Miyagi Chojun, and in *Shito Ryu Mabuni Kenwa* as *nepai-bo*; *sanseru* (36 attack points), *useishi* (54 points) and finally

peichurrin (108 attack points). These forms are included, in various combinations, in numerous *kung-fu* styles originating from Fujian province. [McCarthy 1995: 110–112]

According to *Goju Ryu karate-do* founder Chojun Miyagi – whose manuscript is in possession of sensei Higaonna Morio (10th *dan*, an Okinawan Living National Treasure) – Fujian *kung-fu* came to Ryukyu through Fuzhou and the Chinese diaspora on Kume island in 1828.

The Fujian styles that were key in development of *toutiy* development, were as follows.

The *Tai Cho kuen*/*Ng Cho kuen* (in Beijing dialect – *Taizu quan*/*Wuzu quan*; the Great Ancestor's Fist/the Five Ancestors' Fist) is characterised by short, concise forms. The *Tai Cho* system was conceived in order to shorten the time necessary for the tongs members to learn fighting techniques. The simple movements combined elements of Taoism and Buddhism, the Hakka culture and Ming (Koxinga's) army combat drill. At the heart of *Taizu quan* there is *Sanzhan* form (*Samm Chien*; *Sanchin* in Japanese) and generating vibrating energy out of first *dantien* through the spine and onto the hitting movement. As a side note, this form is also present in *Ving Tsun Hok kuen* system (The Crane Fist of the township of Ving Tsun in Yongchun county). *Tai Cho kuen* also includes wielding cold steel such as *sang-te-pi*, or twin forked rods, invented by master Beng Chuagiok. The main area where *Tai Cho kuen* schools were located were Quanzhou and Zhangzhou. Zhangzhou is notably connected to societies *Xiadaohui* (Small Knife Society) and *Tiantihui* (Society of the Heaven and Earth, which became active around 1764 and spread throughout entire South East Asia). In Fujian and Guangdong provinces, *Tai Cho kuen* became basis for numerous new Hakka styles of *kung-fu*, such as *Ving Tsun Hok kuen*, *Chuka kuen*, *Ng Cho kuen*, *Ving Tsun kuen* and *Hungka kuen* of city of Foshan.

In 1661 a local *kung-fu* master Fan Huishi (Fan Zhongga; Fang Zhangguang; ca ?–1684) was said to be member Koxinga's staff (a pirate and later defender of the Ming dynasty) under the pseudonym of White Crane (Pak Hok). After Koxinga left for Taiwan, Fan Huishi remained in Fujian and settled in Quanzhou. His daughter Fan Qiniang

moved for a time to the local White Lotus Temple (*Bailian sy*). It was in this temple that Fang Qi Niang first received (or conceived) the principles of White Crane Fist (*Pak Hok kuen*; *He quan*; *Baihe quan*). She based her style on her father's teachings and on inspiration from observing movements of a crane. Around 1690 Fang Qiniang's family moved to the city of Ving Tsun (Yongchun). Her method attracted the attention of Linqanyuan monks of nearby Putian county. Later, her technique made its way into numerous temples in Fujian province. Aside from her husband Zeng Si (1662–1722; Zeng Cishu) were Zheng Li and Yan Baijie. Yan had many abled students, including Fan Qiniang's own son, Zeng Lushi (Zeng Li). However, another five masters became even more famous than him and came to be known as the Five Front Tigers: Le Jie, Wang Da Xing, Gu Xi, Gu Cui and Zheng Li.

There are several White Crane styles known in Fujian province today. All of these descend from Fang Giniang's legacy, including *Ming Hok kuen* (Singing Crane's Fist or Screaming Crane's Fist). The master credited with forming its final shape is Xie Zhongxiang of Fuzhou (1873–1915; 1852–1930; Okinawan: Ruruko; born in Changle, and also known as Ryuryu Ko, Liu Liu Gung, Liu Ko and Yu Si). Its name in Mandarin is *Minghe quan* and in *hokkien* dialect of Fujian – *Beng Ho kuen*. Although Ryu Ryu Ko is mostly known from the accounts of his Okinawan students, he is sometimes known, based on the research of Tokashiki Iken, as Xie Zhongxiang, born in Changle, Fujian. Ruruko was a pseudonym of Xie Zhongxiang, meaning Brother of Ruru, which directly connects him to one of the Chinese tongs. Xie worked as a shoemaker's apprentice in Changle near Fuzhou (one of the city's districts today). His father, who was said to have a carpenter's workshop, was also a *kung-fu* master, and most likely he was his son's first teacher. Xie taught at first at *dojo* of the Kojo family. In 1883 he started his own school, open to the general public (as it was common practice by the tong members at the time). His descendants live in Fuzhou to this day. Ruruko's Okinawan students included Kojo Taitei, Higaonna Kanryo (1853–1915), Arakaki Seisho (1840–1920), Sakiyama Kitoku (1830–1914), Maezato Ranpo (1838–1904),

Matsuda Tokusaburo (1877–1931), Nakaima Norisato and Kinjo Matsu, as well as Wan Shinzan (Wai Xinxian, Wai Shingzan), who was an apprentice and assistant to Xie Zhongxiang (Ruruko).

The *Baji quan* system, also known as *Kaimen Baji*, was developed in the city of Mengcun (Cangzhou county, Shandong province). Its creator and first master was Wu Zhong (1712–1802), a Muslim of Hui nationality. Being already a seasoned *kung-fu* practitioner, Wu Zhong went to the Linqanyuan monastery, where he practised *Tai Cho kuen*, *Hok kuen* and *Luohan kuen*. After his return home he started teaching his own style of *kung-fu*. Some scholars believe one of the the *Baji quan* style practitioners was also one of the early mentors of Okinawan *toutiy*, a Chinese man known as I-wah (in Chinese, Wah-i or Wah-yi).

The *Lohan kuen* style (*Xiandian quan*, or Monk's Fist) is also of notable influence. There are many Chinese styles bearing this name. However, the origins of the form of 18 *Luohan* Hands do not reach earlier than 17th–18th centuries. The style is connected to the *Bailianjiao* sect (The White Lotus). In Fujian province, the oldest known variety of *Lohan kuen* has been revealed in 1825 by a monk by the name of Kong Yin.

The most important Fujian *kung-fu* style with a word 'tiger' in its name is *Hu (Fu) kuen* (*Huzun quan*; *Huxing quan*; Tiger's Fist). It originated in Yongtai county (earlier: Yong Fu). Today in Yongtai there are 5 styles of Tiger's Fist and they are the leading *kung-fu* styles in the area. The actual and definitive creator of Tiger's Fist of Fujian province is Zhou Zihe (Shu Shiwa; Chou Tzu Ho, 1874–1926, 1869–1945?; teacher of Uechi Kanbuna). In the *min* language the name of the style is *Pangai-noon*; in Mandarin – *Bang Yingruan*; in Cantonese – *Kok Ngang Yun*. The name *Pangai-noon* literally means that the art's techniques are 'half-hard, half-soft', referring to hard strikes and soft blocks. Zhou was connected to the Nansei temple near Fuzhou. The style includes *kata Sanseirui* (which literally means Thirty Six). These 36 attack moves were developed by Zhou Zihe, and accordingly the name *Sanseirui* is sometimes used as Zhou Zihe's nickname. The number 36 also denotes the amount of vows of a Young Horse, an ordinary member of a tong.

Zhou Zihe learned many local styles while working as a travelling salesman; among these were *Hok kuen* (Crane's Fist, *Shihe quan* style), *Long Ying kuen* (Dragon's Fist), and, training under Li Zhaobei in Yongtai – *Hu kuen* (Tiger's Fist). The concept behind Tiger's Fist must therefore be far older and come from second half of the 18th century. There is little difference between *Samm Chien* forms in *Hok kuen* and *Hu kuen* styles; the main difference is in arrangement of fingers that resembles tiger's claw instead of an open hand. Today there are 9 variations of *Hu (Fu) kuen* that are directly derived from Zhou Zihe.

The Lion's Fist style – *Si kuen* (Shi quan; Wan Shou-jiao) originated in 18th century. It is believed to be developed by master Wan Ding of Fuzhou in Fujian province. However, a consistent account comes only in 19th century through master Guei Jinju's transmission of this style to Chen Yao. The idea of the style is to resemble dance of a lion. There are also local variations of lion's dance performed by the Hakka people, such as the *quilin's* dance. The hands are in front of the torso, and elbows are kept close to the central line. There are four main stances in the style, including the *samm chien* stance. There are firm steps in movements which add to the force of the technique through the effect of bouncing from the ground. This resembles the *Baji quan* style of Shandong province.

The name *Muifa kuen* (Plum Blossom's Fist; Meihua quan; Meihua Zhang) denotes many fighting methods practised by the *Bailianjiao* sect. The earliest known practitioner of *Muifa kuen* was Wang Lun of Shandong province – a healer, mystic and martial artist. He led *Qingshui-jiao* (Ching Shui; Pure Water Sect) which was a branch of *Bailianjiao*. In 1774 there was an brief and unsuccessful rebellion organised by his sect; Wang died in the fight with Imperial forces. In the 19th century Feng Keshan of *Bailianjiao* developed another variation of the *Meihua quan* style. He died in 1814 in another failed uprising.

Since the 1830s on Okinawa, mostly in Chinese immigrants' circles, there emerged another *toutiy* variation, based on civilian and tong fighting techniques rather than Shang (Sho) dynasty royal guards regimen. Its practitioners were the Chinese living on Ryukyu islands and mem-

bers of local Sho population. This is reflected in triple names of masters of each *ryu* – Chinese, Okinawan and Japanese, such as Kojo (Chinese: Cai), Higaonna (Chinese: Shin), Taira (Okinawan: Maezato), Arakaki and Nakaima. To this day in Fuzhou, the capital of Fujian province, there is a district where traders from Ryukyu came and lived; they even had their own cemetery there. Freedom to travel enabled them access to *kung-fu* schools in Fuzhou. The process intensified in 19th century as the city started to grow rapidly.

In the 19th century, in addition to the skills of *Hok kuen* and *Fu kuen* styles reaching Okinawa from Fujian via Fuzhou and Kumejima, *toutiy* masters had access to secret theoretical knowledge accumulated in texts available to the heirs of the each *ryu*. There are three such texts known today. The first one is the *Wubeizi (Bubishi)*, uncovered in late 19th century. The second one made its way to Poland through one of the leading *Hok kuen* schools. The third one regards medical and health values of *kung-fu*.

The Cai (Kojo) family settled in Kume in 1393 on the orders of Ming dynasty emperors. The kojo family style is based around three *kata*: White Crane (*Hakutsuru*), White Tiger (*Hako*) and White Dragon (*Hakuryu*). The official originator of the style was Kojo Isei (1832–1891). He studied in Fuzhou, and, like Matsumura Sokon and Kojo Namari, he learned the Crane, Dragon and Tiger styles from Okinawan master I-wah. His best apprentice, Kojo Taitei (1837–1917) also studied *Hok kuen* and *Fu kuen* under directions of master Shu Shiwa in Fuzhou. His son Kojo Kaho (1849–1925) also attained high levels of expertise; he later established and run a major (30 *tatami*) school of *kung-fu* in Fuzhou. The Kojo family had their own copy of *Bubishi*.

Matsumura Bushi Sokon Pechin (1797 or 1809–1898) studied under Sakugawa Shungo around 1810, and then, under his apprentice Makabe, he studied *toutiy* based on *kata Wanshu*, *Channan* and *Yara Kushanku*; he also wielded weapons – staff (*bo*) and Chinese straight sword (*jian*). In 1816, after the death of master Sakugawa, he received the title of Shikudon of Peichin class and began his service in the Shuri castle. He had also studied in Japan,

where he received licence (*menkyo kaiden*) from master Ishin Yashichiro of *Ko-Jigen Ryu* school run by the Shimazu clan. (As a side note, I-wah is said to be a practitioner of a south variety of the *Luohan kuen* style, or the Monk's Fist. He combined this style with elements of Tiger's Fist and called this style *Bassai quan*, or White Lion's Fist, and *Jishi quan*, or Golden Lion's Fist. I-wah is also associated with origins of kata *Useishi* and *Jutte*). Matsumura augmented his skills under directions of a pirate known only as A-son (another side note: the prefix A-, or Ah- is used in South China to denote a person with whom the speaker has cordial relations, while the word *son*, without the exact knowledge of the sign with which it is written down, might be difficult to explicate; however, given the Chinese tendency to assign numbers to the names of their descendants, it is safe to assume that here *son* means 'the third son in the family'). A-son is the originator of kata *Naihanchi* and *Chinto*. Matsumura is also said to learn kata *Sanchin*, *Seisan* and *Suparimpei* from the Kojo family in Kume according to Ruruko's oeuvre. His students include: Anko Azato (1828–1914), Anko Itosu (1831–1915), Yabu Kentsu (1866–1937), Kyan Chotoku (1870–1945) and Funakoshi Gichin (1867–1957). However, the most important student outside the family, who had was given most complete training, was Anko Itosu. It was Anko Itosu who was given the copy of then-secret volume of *Bubishi*). Matsumura's grandson, Matsumura Nabe Taimei (1860–1930) was named his successor. The third generation master to know all the family *kata* was Matsumura's great grandson, Seito Hohan Soken.

Among notable grand masters active at the turn of the 20th century one must mention the following:

Nakaima Norisato Chikudan Peichin (1850–1927), of Chinese descendency. At the age of 19 he became Ruruko's apprentice. His grandson Nakaima Kenko (1911–1989) unveiled his family's style, known today as *Ryuei Ryu karate-do*.

Arakaki (Aragaki) Tsuji Enchin Seisho Peichin (1840–1920), also of Chinese nationality; his family were potters living in Okinawa. He taught *Lohan kuen* (Monk's Fist) to Higaonna Kanryo.

Higaonna (Higashiona) Kanryo (1853–1915) was a 9th generation Chinese of Shin family. He began learning *toutiy* under Arakaki, and later, in Fuzhou, he attended master Ruruko's school. It is believed today that Higaonna learned not only from him, but also from his father. Around 1883 Higaonna run his own school of *kung-fu* in Fuzhou. On Okinawa Higaonna named his school *Shorei ryu*, but his style became widely known as *Naha-te*. Higaonna's techniques were based on speed rather than strength that dominates in *Naha-te* (*Goju Ryu*) today.

Yabu Kentsu (1866–1937) of Shuri, Okinawia. He studied under Matsumura Sokon and later Anko Itosu. As a side note, Yabu had visited the United States twice, in 1921–1922 and again in 1927. He is credited with introduction of training methods resembling military drill rather than direct master-apprentice relationship.

Kyan Chotoku (1870–1945) was related by blood to the Shuri royal house on Okinawa; he is said to have significant influence on *Shorin Ryu karate-do*.

Kinjo Matsu (1867–1945; Itoman Bunkichi, Kanagushiko Magha, Buntoku Macha, Buntoku Matsu, Kinjo Kamae), *karate-do* master, had left Okinawa for China around 1888 to study *Hok kuen* under master Ruruko; he stayed there for 18 years. His heir and descendant is Kinjo Kana (?–1980).

Uechi Kanbun (1877–1948) first came to Fuzhou to the Kojo family training centre. He studied *He quan* and *Hu quan* styles under master Zhou Zihe (Shu Shiwa) and later *Hu quan* in Yongtai. He established his *kwoon* (*dojo*) under the name Shangdi Wanwen in Nansoye (a Hakka inhabited city in the region of Nanjing, some 200 km southwest of Fuzhou). He completed his training under Zhou Zihe around 1908 or 1909 and returned to Okinawa. Kanbun also owned a copy of *Bubishi*.

Gokenki (Wu Xiangui, Wu Hsien Kuei, 1886–1940) was born in Fuzhou and settled on Okinawa in 1912. He also studied under master Zhou Zihe (Shu Shiwa). He married an Okinawan, Yoshikawa Makato, and took his wife's name, becoming later known as Yoshikawa Sakaki.

Tang Daiji (Todaiki; 1887–1937), a Chinese and a friend of Gokenki's, also of Fuzhou. The Tang family was said to practise various forms of *Hu kuen* style (Tiger's Fist).

Japanese karate in 20th century

With the end of 19th century, after the annexation of Okinawa and dissolution of the *samurai* class, the Okinawan traditions became exposed to groups of people other than the native population or the Chinese immigrants. A new wave of settlers from Japan appeared; among them there were forebears of Gichin Funakoshi. The new conditions influenced division of *toutiy* into two categories – the ‘external knowledge’, accessible to everybody, and the ‘internal knowledge’, which was kept secret in family circles. This internal knowledge was, of course, shared with trusted apprentices and tong members; this arrangement was in place until the 1980s. For instance, Matsumura Hohan Soken recalled that while many desired to learn *karate-do* from members of his family, his great grandfather refused to teach some *kata* even to Gichin Funakoshi. It is worth to note Funakoshi’s mentor Anko Itosu also kept him from learning all the aspects of Matsumura’s style.

The first form of *toutiy* reached Japan in 1922 through teachings of Gichin Funakoshi, who established his *dojo* in Tokyo. However, Funakoshi’s effort in importing the martial art to mainland Japan was not isolated. There were others.

Toyama Kanken (1888–1966, Oyadamari Kanken) of Shuri. He had many teachers, most notably Higaonna Kanryo, Arakaki Ankichi, brothers Anko Itosu and Azato, Yabu Kentsu and Choshin Chibana. In 1924 Toyama moved to Taiwan where he taught in an elementary school and studied Chinese style of *Chuan Fa*, which included *Taku*, *Makaitan*, *Rutaobai* and *Ubo*. In 1930 Toyama established his own *dojo* in Tokyo, naming it *Shudokan*. As a side note, in 1946 Toyama founded the All Japan Karate-Do Federation (AJKF), an organisation aimed at unification of Japanese and Okinawan martial arts of common ancestry.

Mabuni Kenwa (1889–1952), of a noble family, also hailed from Shuri. His teachers included Anko Itosu, Higaonna Kanryo, members of Arakaki family and Gokenki. He also received a copy of *Bubishi* from Anko Itosu. In 1929 he moved to Osaka, Japan and established his own *dojo* there. He taught *karate* style he named *Hanko-ryu* (Half-Hard Style), and later developed a new style, *Shito Ryu*.

Miyagi Chojun (1888–1953) came from Naha. He initially studied *toutiy* in the Arakaki family, but his most extensive tutoring came from Higaonna Kanryo. He visited China many times during his lifetime; in 1915 he spent several months in Fuzhou studying various forms of *kung-fu*, and later, in 1936, in Shanghai, in *Jingwu* (*Chinwu*) society school. His own style, *Goju ryu*, was the first to be officially recognised by *Dai Nippon Butokukai* (the Greater Japan Martial Virtue Society). Miyagi’s most important apprentice was Yamaguchi Gogen. Miyagi is credited with propagation of *karate* in Okinawan society, including its introduction to schools and inclusion into police training programmes.

Chibana Choshin (1885–1969) of Shuri, Okinawa, *Shorin ryu* master, holder of the rank of 10th *dan*. Chibana started training under Anko Itosu. He changed the name of his style from *Shuri-te* to *Shorin ryu* in 1933. In 1956 he established the first multi-style organisation under the name of Okinawa Karatedo Federation, and the first *Shorin ryu* (single-style) organisation in 1958 – the Okinawa Shorin Ryu Karatedo Association. In 1957 he was awarded with the title of *hanshi* by *Dai Nippon Butokukai*, and in 1968 – with the Order of the Sacred Treasure, 4th class, by the Emperor of Japan.

With the rise of Japanese xenophobia in 1920s and 1930s, some *toutiy* masters refused to be verified by the *Dai Nippon Butokukai* and continued their work outside the official educational framework. Due to persecution many of them fled Okinawa altogether; for instance, Matsumura Hohan Soken and Kyan Chotoku went to Negro, Argentina, an Okinawan trading colony at the time. Matsumura Hohan Soken returned to Okinawa only in 1952.

In 1933, as Gichin Funakoshi changed the name *toutiy* (Chinese hand, Tang hand) to *karate* (empty hand), *Dai Nippon Butokukai* agreed to recognise it as form of Japanese *budo*. The general attitude of the Japanese toward Okinawan *toutiy* has been well demonstrated in Akira Kurosawa’s films such as *Sugata Sanshiro* (1943) and *Zoku Sugata Sanshiro* (1945). Until the 1980s, Japanese *karate* was known worldwide mostly as propagated by *Shotokan* and *Kyokushinkai* organisations, with notable mentions of

Wado Ryu, Goju Ryu and Shito Ryu styles. Names of karate masters other than Funakoshi, Nakayama, Kanazawa, Yamaguchi or Oyama in Japan, Nishiyama and Demura in the United States or Kaze in France – remained largely unknown. Today the increased interest in the West in true origins of Japanese karate and in Okinawan karate-do coincided with efforts to preserve more comprehensive knowledge of these arts for future generations.

Ethical angle of the East Asian martial arts

The ethics surrounding Asian martial arts is different than that of the Western military tradition; instead of being focused on morality such as rules of fair play, the East accentuates mentality and emotional self-control.

While the idea entertained in the West that it is not advisable that everybody could practise certain martial art is correct, another Western idea – that the key in self defence against an opponent who does not acknowledge any rules of engagement is calmness, reflex, swift and proper evaluation of the threat and adequate response [Harasymowicz, Kalina 2007] – may be disputed. In the face of danger the response must be instinctual. It must be based on intuition and training-induced action. There is not enough time to ‘evaluate’; instead, training is supposed to remove the factor of surprise altogether. Thus, in theory, Asian martial arts bring about intuition based on experience. Attaining a high level of readiness requires keeping one’s mind in an emotionless state. In a letter to military man Yagu Munenori, Soho Takuan, the 17th century Japanese teacher and martial artists’ mentor, advises absolute calmness and action based exclusively on intuition; such action is believed to be quintessence of mastery.

Psycho-physical differences between Okinawan karate-do and Japanese karate

The key difference between Okinawan karate-do and Japanese karate is in philosophical paradigm of training. In Okinawan karate-do, as in Chinese tradition, progress is based on principle ‘from body to mind’; the trainees learn

through group repetition of certain movements. In Japan, where all military-related training was traditionally associated with short *kata* of the *samurai* and their connection to the spiritual angle of combat – the guidance by *kami* – this principle is reversed: ‘from mind to body’.

The history of Japanese karate is relatively short, and the tension between these principles is continuing. It is unclear at present which of these will prevail. This dissonance is exemplified in results of a survey conducted among some 100 Polish instructors of Japanese martial arts. For instance, the notion that *kata* incorporate movement techniques of a certain style is represented by 87% of respondents, while that they also represents combat strategy – only by 55%. The notion that *kata* are carriers of ideas connected to *qi* (*ki*, *qigong*, *tanden*, *dantien*) was relevant only to 12% of respondents. Furthermore, the notion that *kata* are manifestations of a certain system, i.e. they are inter-connected, sequenced selections of ‘right moves’ within a certain style, was adhered to by merely 28% of respondents, while 55% failed to see any systematic thought in *kata* at all. Finally, when asked about the most important factor that affects the trainees’ progress, 85% pointed to *kata*, 77% – to etiquette, while 34% considered *kata* in their karate training a complete anachronism, and 75% declared their willingness to learn and teach all aspects of karate, including technical, mental and philosophical.

These responses seem to be characteristic to the Western culture and may lead to a conclusion that karate training in the West is focused on teaching safe confrontation. This diminishes the karate-do principle of protecting one’s life; instead of acknowledging the context of a life-threatening situation, the martial art in actual training becomes just another form of physical education.

Conclusions

The educational effects of Okinawan karate-do and Japanese karate may be characterised as follows.

In the systemic aspect, Okinawan karate-do maintains the Chinese characteristics epitomised by the idea of

immediacy of attack and defence. In Japanese *karate* there is focus on separation of movement and on strength of a single strike (*kime*). In Okinawan *karate-do* the idea is first to control space by hand techniques protecting vital body parts (which is characteristic of Fujian and *neijia* styles) and then to engage in actual exchange of offensive and defensive techniques. This is no longer present in Japanese *karate* as it focuses on controlling time through control of distance (*maai*).

In the cultural aspect, in *koryu* styles, which are based on Confucian ideas, it is proper relations with the teacher and *dojo* etiquette rather than actual rank of the student that matters. Those relations and etiquette affect the order in the immediate surrounding of the practitioner, including his or her relations with fellow students, teachers, parents etc. This, in turn, has bearing on social order in general. The ability to fight in a life-and-death situation is rooted in both Taoist ideas of self-defence (as in Japanese *karate*) and in Buddhist ideas of protecting life through pre-emptive strike (as in Okinawan *karate-do*). Finally, excessive focus on sport and rivalry may unsettle these social relationships; this is why acknowledging true roots of *karate-do* might be valuable.

In the psycho-physical aspect, Okinawan *karate-do* maintains the Chinese method of teaching 'from body to mind', while Japanese *karate* prefers the reverse after the traditional model of training the *samurai*. To the West, these ideas might be difficult to grasp, and thus Western-styled training often confines itself to methods resembling a military drill. The moves themselves, which are based on *dantien* (*tanden*) energy, require deeper thought and effort to adapt their Eastern explanations to the Western philosophical and linguistic setup; one example here is the vibrating move, which releases energy through sinusoidal, spiral and pulsating moves, including energy 'borrowed' from the opponent. The advanced technique is about concentrating one's energy in the *dantien* (*tanden*), combining it with internal *qi* energy and breathing, and finally releasing in through an 'explosion' (Chinese *fajing*), such as in Japanese *tsuki*. In kicking techniques, *karate-do* prefers waist-level techniques such as *nami ashi geri*, *o-nami geri*, *sokuto geri*, *mae geri keage*, *mikazuki geri*, *tsumasaki geri* and *ushiro geri*, while *karate* employs Korean-inspired moves such as *mawashi geri*, *ura mawashi geri*, *yoko geri keage*, *yoko geri kekomi*, *mae geri kekomi*, *kakato geri* and *yoko tobi geri*.

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Iwona Karwacka and Damian Karwacki – Polish traditional *karate-do* instructors

The abolition of *shitei kata* (JKF) and restoration of Okinawan traditional *karate kata*

The WKF (World Karate Federation) decided to abolish *shitei kata*, which was accepted up until January 2013. First, you must understand that there are two types of *karate* that exist, one being *Yamatu-karate* (mainland Japanese *karate*) and the original *Uchinah-karate*, from Okinawa. *Karate* was born in Okinawa, and was originally called *Uchinah-diy*. The three major styles being *shuri-te*, *naha-te*, and *tomari-te*.

Uchinah-diy was brought from Okinawa by one of its masters to mainland Japan in 1922. In the coming years, as popularity grew, four major styles of mainland Japanese *karate* started. These styles were named *shotokan*, *shito-ryu*, *wado-ryu*, and *goju-ryu*. These Japanese *karate* students created the Japanese Karate Federation (JKF). The JKF became a subsidiary group under the Ministry of Education. The JKF would also join the Japanese Amateur Sports Association, and it was decided by them, that the JKF would be the organising association for the whole of Japan. With this, they created and managed their own form of *kata* called *shitei kata*. In having this newly created *kata* form they would manipulate *karate*, control JKF and WKF *karate*.

Shitei kata is not an original form, but was developed using original Okinawan *kata* and continuously changed over time. Foreseeably and unfortunately, not every *karate* competitor in Japan can participate in a JKF or Japanese national level tournament such as the *Kokutai* (National Tournament) or *InterHai* (National High School) competitions. The reason being is if they are not registered under JKF or authorised through them, they cannot compete. The JKF uses this as a controlling device to maintain its rule on *karate* in Japan. By being restrictive, the JKF has purposely suppressed *Uchinah-diy karate* (Okinawa), the original *kata*, by mandating *shitei kata*.

In 2013, *shitei kata* was abolished by the WKF, allowing a chance of restoration for Okinawan *karate*, which was

dignifying. Although I was pleased with this decision, I was disappointed that JKF still continues *shitei kata* in Japan. JKF, which falls under the WKF umbrella group, was still determined to use *shitei kata* even after the WKF had abolished it. It is difficult for anyone to understand why it is possible for JKF to continue using *shitei kata*. With this, Okinawan traditional *karate kata* has once again lost its momentum and opportunity in Japan.

Furthermore, during a WKF tournament in Europe the Japan's women team demonstrated a three person *bunkai* and left many people dumb founded. During this performance the ladies did backflips and high jumps, like seen in a Chinese circus. Many *sensei* who watched knew this wasn't *karate*, but the unknowledgeable crowd looked on in excitement. This *karate* group had completely changed the form of *karate* into a circus show. The *sensei* who I spoke with said, "This is not *karate* anymore."

Surprisingly, the female athletes were from Okinawa, which is understood to be the birthplace of *karate*. The *sensei* who saw the act asked me, "Is *karate* style of Okinawa about circus tricks?" I quickly responded, "No! This is wrong." In Okinawa, the *sensei* here teach traditional *karate* and it does not include any of these circus moves. I had to answer this question with truth, but was ashamed of the show that had occurred in Europe. We have worked very hard to bring back the importance of traditional *karate* to the world and organisations like the WKF. When something like this circus show occurs, it brings about discredit to our culture and we risk collapsing our future. With all eyes looking to Okinawa as the example for traditional *karate*, any variances or circus shows will be looked down upon severely.

This erosion of Okinawan *karate* is also present in Japanese schools, where *Yamatu karate* has been adopted through the JKF system. Unless the JKF abolishes *shitei*

kata, there is no room for Okinawan traditional *karate* to be allowed into public schools. It is important that we continue to educate our youth with the truth and keep our traditions alive. The world's *karate* practitioners must recognise this fact. It is most important that members of the WTKF, which will continue to keep on following traditional *karate*, understand this.

Karate's Ryukyu disposition

The home and birthplace of *karate* is Okinawa. What are the current circumstances of *karate* in Okinawa? Many karateist who are genuinely fascinated by learning about *karate*, are interested in its true heritage. Therefore, I will speak of the *karate* circumstances in Okinawa, to include providing historical and cultural perspective for the world karateist inquisitive minds.

Before the name Okinawa was used, the islands were known as the Ryukyu Kingdom. Understanding how this transfer in name occurred will also help you understand how our culture spread. So, what is meant by the phrase 'the Ryukyu disposition?' The Ryukyu disposition is a general term used to explain the first Ryukyu disposition, the second Ryukyu disposition, and the third Ryukyu disposition to foreign countries.

First, I will discuss the first Ryukyu disposition. In 1868 the Ryukyu Kingdom was still following a feudal clan system, under King Tai Shou. Japan was going through the Meiji Restoration, which was influenced by the Western countries. They began to modernise the government and were dismantling the feudal kingdoms into a one-country-one-nation concept. The Meiji Restoration, which considered the Ryukyu Kingdom one of its feudal territories, had decided to dismantle the Kingdom. In 1871, a Ryukyu ship from Miyako had an accident in Taiwan this was the first opportunity for the Japanese to make an international claim to the Ryukyu disposition. The case in point was when samurai from Miyakojima drifted onto Taiwan during a typhoon and were killed by the Taiwanese. The Japanese responded by sending military troops to Taiwan. In 1872, King Tai Shou was forcibly

removed from power and from the Ryukyus islands. Japan had assimilated the Ryukyu dynasty and it was now considered a part of Japanese soil. The Ryukyu people resisted it intensely, but the Japanese Government dispatched a military force of 6,000 soldiers and ensured the dismantlement of the Ryukyu kingdom. In 1874, Japan protested to China about the Miyako and Taiwan disaster, but China did not make any claims to ruling the islands. By doing this, the Japanese Government, had made sure that it was internationally known that the Ryukyu Islands were a part of Japan. In 1879, the Ryukyu kingdom had become known by its current name, Okinawa. In spite of protest by China, the Japanese government had taken King Tai Shou to Tokyo forcibly to live and the Ryukyu kingdom which had thrived for 550 years was done. Japan had merged Okinawa into its prefecture system with this act and placed it under the protection of Japan's military power with the Ryukyu disposition.

The second Ryukyu disposition is in reference to a colonial policy by the U.S. military government of Okinawa, after the end of World War II from 1946 through 1972. After Japan was defeated, the Japanese Government separated the South-West Islands, southward of the 30°N latitude line. The Ryukyu Islands were given to the United States by Japan through the US Army General Head Quarter (GHQ) memorandum. While some considered it a sale out of Japan, it was an agreement reached with the United States Armed Forces to govern Okinawa. In other words, Japan accepted colonisation of Okinawa to the United States. The people of Okinawa truly felt deceived by Japan when Okinawa was transferred to the United States. Japan had betrayed the spirit of one-country with the Okinawans. Okinawa was now required to use of its own original passport, and were forced to use of US dollars and 'B yen,' which was a military issued currency. The US colonial government established a Ryukyu government which had the administrative structure of an independent country, but monitored from the top by the U.S. The Okinawan people were like the tail of a lizard for the U.S and Japan, and were easily cut off and ignored when it suited either government.

In 1972, Okinawa was returned to Japan, bringing about the third Ryukyu disposition. Again, the Japanese Government succeeded in annexing Okinawa, now from the United States Armed Forces on 15 May 1972. Japan took the territory back under its control, but for the citizens of Okinawa the United States Armed Forces presence remained. Although the Japanese formally acknowledged the Ryukyu Islands as Japan, the actual situation in Okinawa was still like an American colony. This could be seen by Okinawa still being forced to accommodate 75% of all the US bases in Japan. The US military brought about many hardships to Okinawa like the Vietnam War, an island full of unexploded weapons, the fatal deaths and injuries to civilians caused by military plane and helicopter accidents, and brutal crimes committed by the United States Armed Forces personnel. The feeling of colonisation did not change in Okinawa and the military burden was not shared by all of Japan. It continues to date.

At any rate, this long explanation about the Ryukyu disposition is important to understand as we get to the main subject of 'karate Ryukyu disposition' of 1981.

During this time in 1981, the Okinawan *karate* world was divided into two big organisations where there were more than 30 sub-organisations associated with them. The two main groups were the All Okinawa Karate Federation and the All Okinawa Karate and Kobudo Federation. Because there was so much pride and spirit in these Okinawan organisations, there wasn't any thought of joining an organisation such as the mainland Japanese Karate Federation (JKF); suffice to say almost all the JKF founding members were students of Okinawan *karate sensei*. In addition, the executive members of the JKF did not ask their own *karate sensei* to join as it would seem rude and a shameful act. The JKF was formed none the less, and many districts all over Japan joined it – except for Okinawa, which for another 15 years still refused to join.

However, JKF saw Okinawa as an obstacle to creating a 'single face' for *karate* across the entire country of Japan, as its popularity did not spread. It is known that the true home of *karate* is forever Okinawa, and the *karate* of mainland Japan is not genuine. The JKF felt a sense

of impending crisis, and were worried, that without recognition from Okinawa, only Okinawan *karate* would be considered genuine. The truth about *karate* origins was disseminated by the United States Armed Forces personnel living and practicing *karate* here. Therefore, the JKF, being in need of some level of legitimacy, persuaded some *karate* practitioners from Okinawa to join the JKF. The JKF Chairman, Ryoichi Sasagawa, invited several influential Okinawan *karate sensei* to Tokyo. JKF convinced former Okinawa prefecture police officers, Shoshin Nagamine and Eiichi Miyazato, through using the National Police Agency and three or four other Okinawan *sensei* followed them to a Tokyo meeting. This effort led to the birth of the JKF Okinawan prefectural federation branch. Rumours of large amounts of money from Chairman Sasagawa, who was involved in motorboat races, stirred around after this.

Okinawan *karate*, originally known as *tiy* (手) meaning 'hand,' was born during battles approximately 1,000 years ago and developed over time. The name 'karate' was not used until later in the 18th century, and was used to separate the Okinawan *tiy* from skills brought in from Chinese *kung fu* masters named, *tou-diy* (唐手) in the Okinawa language. From this point Okinawan *tiy* was referred to as *Uchinah-diy*. *Uchinah* is the Okinawan word for the Ryukyu (Okinawa). In the Japanese language '唐手' is read as 'karate,' however it means 'China Hand.' After *karate* was introduced to mainland Japan in 1922, the name *tiy* (手) or *tou-diy* (唐手) transformed into *kara-te* (空手). This transformed version of *karate* was changed into a sports version, using simulative blow patterns, practiced with a partner wearing protective gear. This led to big competitions and had completely transformed the battle version of *karate*. You can imagine that the genuine karateist of *Uchinah-diy* could not easily accept this new *karate*, which was considerably different than its origins. It was because of these big changes that the karateist of Okinawa resisted participation in JKF. This organization had also created an ironclad wall by saying "you could not participate in the national competitions if you did not join the JKF." JKF membership was also required to join the Japanese Amateur Sports Association which shocked

Table 1. The etymology of the term ‘karate’

Okinawan word	Okinawan sound	Japanese word	Japanese sound	English meaning
手	<i>tiy</i>	手	<i>te</i>	hand
唐手	<i>tou-diy</i>	唐手	<i>karate</i>	China hand
空手	<i>karate</i>	空手	<i>karate</i>	empty hand

Source: own elaboration.

the Okinawan *karate* organisations, who could not register. This is what is referred to as the ‘*karate ryukyu* disposition’ and how it is continuing to be carried out.

In 1981, during the *Ryukyu karate* disposition, the biggest organisation in Okinawa was the All Okinawa Karatedo Federation, which belonged to the Okinawa Prefecture Sports Association. The All Okinawa Karatedo Federation (President, Meitoku Yagi) was organised by eight separate groups: All Okinawa Karate Gojuryu Gojyukai (Meitoku Yagi, chairman), Matsumura Shorinryu Karatedo Association (Chairman, Arakaki Seiki), Shorinryu Kyudokan Shinkokai Association (Yuchoku Higa, chairman), Chubu Shorinryu Karatedo Association (Katsuhide Kochi, chairman), All Okinawa Shorinjiryu Karatedo Associations (Joel Nakazato, chairman), World Matsubaiyashi-Shorinryu Karatedo Federation (Shoshin Nagamine, chairman), Ryukyu Kobudo Hozon Shinkokai (Eiryu Akamine, chairman), Uechiryu Karatedo Shinkokai (Kanei Uechi, chairman).

Another large, but separate organisation, was also formed during this time known as the All Okinawa Karate Kobudo Union (Seitoku Higa, president).

Other than these two major organisations, there were many other notable and respected associations, namely: Okinawa Kobayashi Shorinryu Karatedo Association (Katsuya Miyahira, chairman), International Karatedo Federation (Choboku Takamine, chairman), Okinawa Gojuryu Karatedo Association (Eiichi Miyazato, chairman), Okinawa Karatedo Shorinryu Shorinkan Association (Shuguro Nakazato, chairman), Isshinryu International Karatedo Federation (Yoshiro Shimabukuro, chairman), Ryukyus Shorinryu Karatedo Association (Seiji Inamine, chairman), All Okinawa Kobudo Federation (Shinpo

Matayoshi, chairman), Motoburyu Kobujutsu Association (Seikichi Uehara, chairman), Shorinryu Matsumura Seito Okinawa Kobudo Association (Hohan Sokei, chairman), Kidokai Kojoryu (Yoshitomi Kojo, chairman), Kushinryu Karatedo Kenpokai (Shintaro Yoshizato, chairman), Ishimineryu Karatedo Hozonkai (Shinei Kaneshima, chairman). These organisations are linked to the major traditional *Uchinah-diy* styles in Okinawa. *Shorinryu* follows the *shuri-te* lineage of masters – Chosin Chibana, Choki Motobu, and Chotoku Kyan. Gojuryu follows Master Kanryo Higaonna, and Uechiryu follows Master Kanei Uechi, both teachings of *naha-te*.

In the birthplace of traditional *karate*, the home of the masters, there was no possibility for mainland Japanese *karate* to enter Okinawa. However, mainland Japanese *karate* was recognised as a part of the *judo* martial arts family by the Dainippon Butokukai Association in 1936. This was 14 years after Gichin Funakoshi introduced *Uchinah-diy* to the mainland in 1922. One year later, in 1937, the written word for *karate* (唐手) or ‘China hand’ was changed to a different meaning of *karate* (空手) or ‘empty hand.’ In 1965, 43 years after *Uchinah-diy* and *tou-diy* had spread throughout mainland Japan, the All Japan Karatedo Federation (JKF) was established in Japan. The JKF established prefectural chapters throughout the country, created unified competition rules, joined the Japanese Amateur Sports Association, and became the nation’s only *karate* control group. In 1970, the World Karate Federation (WKF) was established with the European Karate Federation and the JKF was in the centre. JKF had a great momentum, however the birthplace of *karate*, Okinawa, had not joined and Japan could not be seen as unified under

JKF. After much influence JKF established a JKF branch in Okinawa in 1981. This was a brute force move by JKF to continue with the *karate* Ryukyu disposition.

On 25 August 1981, the government's Japan Amateur Sports Association (Chairman, Kisei Ozato) withdrew from the All Okinawa Karate Federation as it was inappropriate, and created a new Okinawan Prefectural Karatedo Federation. This move by the Japan Amateur Sports Association triggered ripples in the Okinawan *karate* world. Chairman Ozato's reasoning for this movement was as follows: For two years the Japan Amateur Sports Association was promoting all other organisations to join the JKF in order to participate in the National Athletic competitions. In order to participate in a *karate* event being planned in 1987 for Okinawa, he pleaded for Okinawan *karate* organisations to join the national system. However, the negotiations with the Okinawan organisations and the JKF became difficult and stale. Chairman Ozato created a June 31st deadline for the Okinawan *karate* organisations to join. The new group Okinawan Prefectural Karate-do Federation (Chairman, Shoshin Nagamine) joined at the last day. Chairman Nagamine stated, 'There should be no objection to open the window for young people to join in on the national *karate* programmes. It is not the new organisation's plan to smother out the previous traditional Okinawan *karate* groups. However, after a cooling-off period, we should calmly review the significance of having the All Okinawa Karate Federation.'

The first big issue with talks between Okinawa side and the JKF was that there was only three guaranteed positions to Okinawa on the committee, for being top level examination judges. They were Meitoku Yagi, Yuchoku Higa, and Kanei Uechi, but others had to receive an examination from the JKF to get the same qualification. These other Okinawan *sensei* who were the same age and had the same *karate* experience to the examination members of the JKF, were not admitted. The JKF would not move on this request to be more open to Okinawa. In order to keep Okinawan members in high level examination positions, the Okinawan side wanted to supplement out among the three above mentioned as they left the

JKF, but this was not accepted. This brought about the second big issue of promotion testing. To apply for up to a 3rd degree black belt promotion, examinations could be done in Okinawa. However, for 4th or 5th degree promotions, a person from mainland Japan had to come to Okinawa and give the examination. Those seeking 6th degree or above had to fly to Tokyo, at their own expense, to receive an examination by a JKF committee. Elders of the Okinawan side rebelled at this thought. There were differences between Okinawan *kata* and the JKF *kata*, and it was the elders' opinion that Okinawa should take pride and lead in order to protect their cultural heritage. This ideology is why they refused to join the JKF. With the JKF method, the students from mainland Japan, who had Okinawan masters, had become the judges to Okinawan masters. This absurdity made the Okinawan side feel that the mainland Japanese side wanted to use its financial power and oppress the minority culture, creating a distrust. The population of Okinawa does not reach 1% of the population of Japan and its economy is dwarfed in comparison. The ideas of JKF had a large impact on *karate* version of the Ryukyu disposition.

Okinawan *karate* was maliciously absorbed into mainland Japan *karate* under the name of 'national policy participation.' Thus historic perspective is lost, namely the fact that the birthplace of *karate* is Okinawa. The National Athletic Competition is a national event that the Emperor of Japan attends. All 47 prefectures of the country send an all-star representative, to perform in various competitions for one week. This is the only competition in the country that is led by the Emperor. *Karate* events however had the restriction that if you did not join the JKF you could not participate in a national event. Because of this, Okinawa did not participate in the national competitions for a long time. By refusing to join the JKF, Okinawa was the only prefecture not in attendance making the country disunited. Japan had to issue an overriding command, forcing Okinawa to join and participate. The National Athletic Meet would be held in Okinawa in 1987 making the situation more serious. In order not to lose face to the country and the Emperor, it could not be accepted

that Okinawa would not participate and would be forced into the national *karate* participation. The Japanese Amateur Sports Association established the Okinawa Branch of JKF forcibly this way in Okinawa in 1981. This miserable condition of *karate* in its own birthplace of Okinawa persists to this day, and it is a tragedy.

Understanding all this, one can see the attrition of Okinawan *karate* by *Yamatu karate* has been created by using

the JKF system, making Okinawa a subordinate. Unless JKF abolishes *shitei kata*, there is no room for Okinawan traditional *karate* to be allowed into a national or world setting. The world's *karate* practitioners must recognise and stand up to this cultural hijacking. Under the current JKF system, Okinawan *karate* cannot be protected. If changes to Okinawan traditional *karate* are left unchallenged, I fear it will be in danger of extinction.

Shotokan Academy Mato Grosso State (Brazil): 37 years of developing champions in both sport and life

A history of life and fighting

The history of my *dojo* called Shotokan Academy (SA) is built on responsibility, persistence, and the will to change the lives of human beings. Founded on these principles, the Central America Association of Karate Shotokan has a significant influence on both sport and society. More than a school of good athletes, Shotokan Academy emerged and, over its 37 years of existence, has become an international reference, a place for the development of a generation of citizens. Through its work, many young people living at the borders of marginality now know the way to become mature. The success of Shotokan Academy's project has attracted the attention of educators and

professionals from at least four different countries, and has even been presented to UNESCO (United Nations Education, Social, and Cultural Organization).

Shotokan Academy journey to success – 37 years in the making – finds its roots in a program that was aimed specifically to form better citizens. Behind the project, *sensei* José Humberto de Souza is responsible for all the history created hitherto. Humberto began practicing *karate* in 1970 and, in 1979, he founded the Central America Association of Karate Shotokan. In 1983, the National Sport Council recognized his organization and, soon after, it was integrated into the National Sporting System. During that same year, the Association participated for the first time in a National Championship, earning a fifth place in the ranking.

Sensei José Humberto noted the success and invested considerably in developing the Association, promoting many technical courses and seminars in Cuiabá (Mato Grosso's Capital) with the prominent figures of national and international *karate*. *Sensei* José Humberto was the only Brazilian to have had the opportunity to train twice a year, between 1991 to 2007, with Shihan Nishiyama (deceased in 2008), the founder of traditional *karate-do*.

Performance sport

Shotokan Academy soon rose to state and national levels and *sensei* José Humberto had to face a risky decision. In March 1991, he made the choice to turn his career towards *karate*, leaving Infraero (a federal company), where he had worked for 11 years.

His focus yielded favorable results and, in December of that year, two of his students became members of the Brazilian National Team to compete in the Pan-American Championship in Mexico where they earned the second

Our results

(1992 – December 2015)

- Adult Three times world champion (1994/2000/2010)
- Two adult world runner-up (1992/1996)
- Three bronzes in adults worldwide (1998/2002/2008)
- Bronze in World Cup (JKA) (2000)
- Intercontinental Champion (2002)
- Eleven times Pan American champion (1993/1995/1997/1999/2001/2003/2007/2009/2011/2013/2015)
- South American five-times champions (JKA) (2000/2002/2005/2007/2008)
- International six-time Interclub Champion (1996/2003/2005/2009/2010/2011)
- 23 times Brazilian junior / juvenile champion (1992 to 2014)
- 21 times individual adult female Brazilian champion – Adairce Castanhetti (1992 to 2012)
- 19 times overall adult Brazilian champion (1993/1995/1997/1999/2000/2002 to 2015)
- 27 times state champion (1989 to 2015)

place. Since 1992, the athletes from Shotokan Academy became the basis for the Brazilian team and Shotokan Academy made history as the most decorated academy in Brazilian traditional *karate-do*.

Social projects

Karate raising young students from the dregs of society. By 2000, the modality had expanded into many other cities in the State, earning the respect and renown of the society, local entrepreneurs and public managers by the results achieved hitherto.

The development of high performance athletes and countless champions were not the only things *sensei* José Humberto intended to do; he decided to go beyond, enforcing the philosophy of *karate* in a way that would mold the practitioners' personality. His method would soon be tested in the most of the challenging situations.

That same year, the school Gonçalo Domingos de Campos (CAIC), located in Várzea Grande, Mato Grosso, was experiencing severe problems with misbehavior, high aggressiveness index, indiscipline, lack of hygiene, lack of concentration, and low learning process and classroom presence indexes among its students. Furthermore, the school suffered from the formation and activities of gangs. The problems at school were so severe that the teachers were actually afraid of the students they were supposed to be teaching.

A father of a *karate* student, who knew of Shotokan Academy's work and success and the philosophical and behavioral transformation inherent to the art, suggested to the board of directors that traditional *karate* be implemented in the school as a means to solve its problems. Their idea was to utilize *karate* as a powerful educational tool.

Predictably, they faced adversity from the school managers who thought it inconsistent to teach martial arts to already highly violent students. "It would be like handing the weapons to the enemy," they thought.

However, when the school managers attended a *karate* competition and observed the exemplary conduct of the athletes, referees, officials, and even the audience, it

has been decisive for them to choose for the implantation of *karate* as an Educational Project in the School Unit.

The first visit to the school was impactful also for the professionals of Shotokan Academy. The indiscipline and socialization difficulty levels of the youngsters were dramatic. Teachers and school managers were afraid that no one could educate them. It was certainly a great challenge. Shotokan Academy quickly developed a plan to propose to the education unit. Their project would run from the first to the fourth series of the day shift for all students, a total of 450 children and teenagers. They would be divided into three classes of 150 students each. The classes would be twice a week, taught by three professional instructors with help from the teachers of the school.

This proposal elaborated and presented by Shotokan Academy team was approved by the State Department, City Council and the Manager Team of the Unit, and became effective at the beginning of 2001. After only four months, the school noticed a remarkable improvement in all behavioral aspects. After one and a half year, a research in the community showed significant behavioral changes, for both school and families.

The results were impressive, as they showed an improvement of 80% in almost all of the original goals that had been set.

This success ended up drawing attention from the media, which motivated a better proposal of promotion. Soon, a documentary was made that had both a national and international influence.

Total approval and testimonies of teachers and school staff

An improvement of 80% in the behavior – as said Mara Fernanda Florêncio, Director of the School CAIC, Varzea Grande: "Before beginning the project, we noticed a concern in the classroom, the indiscipline was severe, so the violence between themselves, like hitting one another. After the introduction of *karate*, the children improved considerably in discipline and even the relationships between them. We realize that this improvement was 80%, and

each day this improvement has increased even more. The school performance has increased, the children remain longer in the classroom, the evasion has decreased and the repetition, according to the statistics we have, this year will be even less.”

Self-esteem in the classroom increased – according to Francisco Leite de Oliveira, coordinator of Project Xané: “The results were impressive, we reached 80% more of the goals than we expected. The lesser index was about the hygiene, and even so, it presented an improvement of 60%. The project Xané brought forth many benefits to the community, among which the biggest, we considered *karate* because it has been working the discipline in the first place that is essential to the formation of good personality. It works the motor coordination, which helps since the literacy; it improves the socialization through group presentation and even the self-esteem in individuals’ competitions. This discipline helps inside and outside the class, like in the combat of criminality, and for sure, these citizens are going to be fighting the criminality and violence.”

Good gangs and violence domain – Francisca Souza de Oliveira, teacher of CAIC, puts it thus: “The influence has been wonderful. Students who had bad behavior, after beginning the practice of these activities, they changed completely. In addition, it is being important for them because they see they are able to change, that they can have a better world. In their first step to *karate*, they learn the discipline of not using the *karate* to fight, but to personal defense. Thereby, they learn how to stop the violence they have in themselves. Here in our school, for example, the violence was big, after they began practicing, many gangs here that fought in the hall had transformed. Their behavior became exemplar. They started watching over the classmates even to influence them to stop with this violence and to change the behavior too. With that, the *karate* is very important for us here at school.”

An invitation to transform – as said Adelis Luiza da Silva e Silva – supervisor/interventionist of CAIC: “We arrived here in 2000 as an intervention of what was happening in this School Unit, and we invited the people from

Shotokan Academy to be participating with us due to the results we have been noticing in the competitions and presentations we watched as spectators.”

Transforming lives and forming champions

Some exceptional students were invited to train at the headquarters of Shotokan Academy. However, the achievements exceeded the limits of the *tatami*, an example is the student Nélia Pedroso de Barros, who continues actively. She has graduated in black belt 1st *dan* and has become Brazilian and international champion, and her biggest achievement was to join the university, and now, her major in civil engineering.

The project impresses the Japanese

The great results at CAIC school drew attention. In May 2002, representatives of JICA (Japan International Cooperation Agency) visited and, impressed with the project’s quality, prepared a publication for a national newspaper.

Faced with more positive results, the Gabinete de Segurança Institucional (Institutional Security Cabinet) – GSI of the Presidency of the Republic with the participation of Secretaria Nacional de Esportes (National Secretariat of Sports) – SNE, invited José Humberto to be a speaker in the first National Seminar. Fittingly, its theme was, “The traditional *karate-do* as a tool of violence prevention.”

An important step in consolidating the social projects developed by the Association, the implementation of a partnership with a large university came by way of *sensei* Vilda Aparecido Lucio (5th *dan*). World Embu Champion (Italy 2000), *sensei* Vilda created a social project to aid kids in the community with the help of Shotokan Academy and the university where she studied physical education. New values were soon to come to the sport.

One of the main highlights of this project is the athlete Jesse Parente Tocantins, who, after earning black belt 1st *dan*, became a youth world champion in Poland in 2012. Outside the *tatami* he had his greatest achievement: the approval in first place of odontology at the University in

Cuiabá. The fact further impresses the idea that beyond being a sport, *karate* is an art that transforms peoples' lives.

All of these positive results were far beyond any expectations, and *sensei* José and his team decided to expand it. This opened the door for other Institutions and countries to implant *karate* as an educational tool that had, in the last 16 years, aided more the 15,000 families. A project like this had never been promoted by any sportive modality in the state of Mato Grosso.

From these experiences, other projects and partnerships have been created and the work of Shotokan Academy even further developed. In 2007 the Project Karate-Do Tradicional Esporte e Cidadania (Traditional Karate-Do Sport and Citizenship) was founded, becoming a 'brand name' for all work past, present, and future. The first work under this name began at Palácio das Artes Marciais Iusso Sinohara (Martial Arts Palace Iusso Sinohara), a municipal space, as a result of the effort, mainly from *sensei* José Humberto. The goal was twofold: to have a place for performing events in *karate*, but more importantly, to implement Social Projects that meet the needs of children and teenagers with low income and vulnerable situations.

After difficulties, doors opened to an international progress

Although the project faced many problems in the beginning, its results soon gained it notoriety and eventually support from various sponsors. One such sponsor company, Agro Amazonia, enabled the acquisition of drinking fountains, air humidifier, tatami, kimonos, and others, adding more quality and making it possible to increase the quantity of benefited people.

The doors opened to Projects of Federal, State and Municipal Government, such as (translated in English) Eradication of Child Labor Program, Second Turn, Sport in the City, More Education, Educate More, SESI (Social Service of the Industry) and also in private companies, attaining in Mato Grosso State, about 7,000 practitioners. The success of the project reached countries such as Argentina, Paraguay, Chile, and recently Colombia,

which have sent teachers and athletes to Cuiabá to learn about the initiative in hopes of implementing it in their countries.

Recognition from UNESCO and a new social project

In 2010, with the support of the Municipal Council of Children and Teenagers Rights (CMDCA), the Shotokan Association was able to gain support and further publicity from organizations including Agro Amazonia, Banco do Brasil Foundation, UNESCO e André Maggi Foundation.

Roberto Motta, the vice president and commercial director of Agro Amazônia Agricultural Products, comments the initiative: "It's a big pleasure to talk about the projects of Shotokan Association. Beyond the social relevance of the projects, there is a great value personally saying, as a black belt by the hands of *sensei* José Humberto. We, as a company, have been supporting this project for many years, because we believe that the future of our country is in the basic education and the character formation of teenagers. Shotokan Association has a fundamental role in our society. Through its influence, children and teenagers are encouraged to stay in school and keep themselves away from drugs and all kinds of problems. Shotokan Academy has been responsible for transforming lives, and its students became national champions, and even world champions of *karate*. Some of them also graduated from well-known universities. The values of Agro Amazonia are based on social responsibilities and encouragement to the sport, and other things. That is why our support means more than the social relevance of this project; it is also about the integrity of the people who are in the leadership. They are passionate and committed in developing these children to become better adults. Finally, we know that more generations will come and these children also need our support, and due to that, we intend to keep our sponsorship for the next years."

In May 2015, Agro Amazônia was acquired by a Japanese multinational company called Sumitomo Corporation. The Japanese executives felt moved by Shotokan

Academy's cause, and became even more involved with the social projects in hopes of furthering the success of the Project.

Koichi Isohata, executive vice president of Agro Amazonia from Japan also says that: "I came to Brazil a year and four months ago. I am astonished that *karate*, a martial art of Japanese origins is so popular in Cuiabá. Mato Grosso State is a National Champion of *karate* for 22 years in a row, and the majority of the Brazilian *karate* champions are from here, especially from Cuiabá city. I asked my colleagues why *karate* is so popular, I came to know these facts: from 2000, Cuiaba Karate Association first introduced *karate* in the elementary school twice a week, then the attitude of students started to change, they focus more and respect teachers and have a good discipline both at home and school. Some of them became medical doctors and dentists, others entered Harvard University. And also, some became national champions of *karate* and they teach students today. There is a very good cycle for the society. My company, Agro Amazonia has been supporting *karate-do* project since 2001 and every year we hear great news about the students and the result of the tournament. I am very proud that *karate-do* project is not only teaching technical skills but also teaching respect, humility, gratitude and help building character of the children. We will continue supporting *karate-do* project as our most important social action program."

José Rodrigues Rocha Junior, the secretary of Social Assistance of Cuiabá and Human Rights, exalts the work: "We have always been able to count on partners such as Shotokan, a serious institution that is supported by the Municipal Council of Child and Adolescent Rights. It has investments from private individuals and legal entities that donate from their taxes in order to help finance these projects. It has the support of many institutions on the national level as well, and the resulting activities have had international influence. The project is making a difference in the lives of the children that live in poor and vulnerable conditions here in the city of Cuiabá."

Traditional *karate* joins the Project Criança Esperança

The social result generated still other important advances. One of the most significant partnerships came when, in 2014, Shotokan Association gained the support of UNESCO in partnership with Rede Globo, through the Project Criança Esperança. With such publicity, the credibility of Shotokan Academy and of traditional *karate-do* as an educational tool was greatly increased. The emphasis remained in the behavioral changing of children and teenagers.

This endorsement led to even more new opportunities. Sensei José Humberto reports: "Being supported by UNESCO is receiving a quality stamp attesting that the Institution has credibility, it presents good results and does a serious job, becoming a showcase. Shotokan Academy is now seen as reference to other institutions that also work with social projects," he says, "And now, with the impact we had, we intend to help anyone who wants it."

UNESCO's support was essential, as it has made it possible to offer quality and consistent service and benefit for many people. In 2015, the program grew to include more than 470 children/teenagers, which added to the overall total of 1,200 people aided since the beginning of Shotokan Academy's social projects. UNESCO's support has also brought further media attention to the project.

These are some of the results in competitions earned by the participants of the social project:

In 2014 and 2015, there were three unpublished shows uniting the *karate-do* martial art and other artistic things, such as theater, dance, and orchestra. The first was the spectacle *Esperança – Música e Karatê pela Cidadania – Hope – Music and Karate for Citizenship* – a partnership between Shotokan Association and Ciranda Project, both supported by UNESCO, uniting karateka in a spectacle based on the movie Kuro-Obi (The Black Belt) with a background music of Orchestra Jovem de Mato Grosso – Youth Orchestra of Mato Grosso. The show was free and there were many people in UFMT Theater.

The second spectacle was *No Ritmo da Luta – In the Rhythm of the Fight* – a partnership between Shotokan

**Shotokan Academy's social projects
(main results obtained until October 2016)**

- National Championships (2013/2014/2015/2016)
 - 78 gold medals
 - 21 silver medals
 - 16 bronze medals
 - 4 4th place medals
- Pan American Championship
 - 19 gold medals
 - 3 silver medals
 - 13 bronze medals

Association and Danc'Art Academy, uniting *karate* and dance, which had the goal to fundraise for the summoned athletes to the II National Championship of Traditional Karate-Do CKTB/WTKF in Salvador, Bahia, in 2015. There were two sessions. It was a success among the public and critics.

The third spectacle was *Ao Mestre com Carinho – To the Master with Affection* promoted by Shotokan Association, which united *karate* with theater, picturing the life and work of *sensei* José Humberto de Souza, in his path from the beginning of his practice until the 90's. It was also a success and served as a fundraiser for the traveling of the athletes summoned to Pan-American of Traditional Karate-Do WTKF held in Natal, Rio Grande do Norte, in 2015.

The support from UNESCO also enabled the participation of the Project's exceptional athletes to take part in the Brazilian Championship, in Brasília, Federal District, in 2014. Later, they would take part in the National Championship, in Salvador, Bahia, in 2015 and then in the Pan-American, in Natal, Rio Grande do Norte, also in 2015. They have won many medals for their state on the national level, and country on the international level.

Furthermore, full scholarships to excellent private schools were awarded to some students who showed interest and commitment to both sport and studies. In addition, the opportunity of employment with the Project's business partners offers students a job so they can contribute to the family income. This initiative has many

benefits. It restores dignity to the families and strengthens family bonds that are often damaged by the lack of respect.

The results had been very satisfactory to the society, producing champions on the tatami, but above all, creating alert and effective citizens, committed to a spirit of improvement in both *karate* and society.

Project gives a great visibility to *karate*

Finally, the partnership with UNESCO brought to the traditional *karate-do* sport and citizenship project and to Shotokan Association more notoriety and visibility than it had already earned as a performance/competition sport. Dedicating itself to social projects, its primary focus became the improvement of life quality of the children, teenagers and youths with low income, offering them more than a sportive work aimed to the formation of high-level athletes. It provides these students with the tools they need to transform their attitudes towards family and school, and ultimately, civil society.

UNESCO knows the project and exalts the positive impact of the promoted job in Cuiabá. When informed that Shotokan Academy was selected to receive the support from the Project Criança Esperança in 2014 and 2015, UNESCO praised the social project held in Cuiabá as an important tool to promote the social inclusion of children, teenagers and youths in personal and social vulnerability situation, improving positively their habits, responsibilities, discipline, autonomy, personality and school performance through the sport.

In a letter signed by Luciana Amorim, official of Projects of the Human and Social Science Department, UNESCO states that "the successful partnership with the traditional *karate* guaranteed the citizenship of more than 200 children, teenagers and youths, fact that decreased the evasion rate and improved the didactic performance, providing the health and welfare, by means of physical exercise practices, reflection of the values of the practice of a martial art." The letter still says that "during the visit of monitoring to the project, UNESCO team could check the excellence of the job done by

Shotokan Academy, as well the social impact engendered to the benefited community.”

After all this success, *sensei* José Humberto continues to work towards *karate* as an educational tool to change behavior. To *sensei* José Humberto de Souza, the experience was a personal fulfillment and the ultimate reward for his many sacrifices. He concludes: “I feel honored and thankful for the invitation to be a speaker at II Scientific Budo Conference, 2016, under the name ‘The Educational Value of Traditional Karate-do’, in order to share the experiences and the results obtained through the social

projects developed by the Centro America Association of Karate Shotokan in the last years. Our goal is to add experiences and acquire knowledge from competent people and experts about the benefits of traditional *karate-do* as an important educational tool. I also thank my family, team and collaborators who contribute considerably to overcome the big obstacles, motivating to keep on going. I have as a goal, to use all our energy and experience to spread, sensitize the public managers, companies, national and international entities to implement the traditional *karate-do* as a tool of behavioral change in their regions.”



Polish traditional *karate-do* instructors. From the left: Wojciech Kamiński, Krzysztof Neugebauer, Damian Karwacki, Iwona Karwacka, Jacek Wierzbicki, Andrzej Maciejewski, Mariusz Lewandowski

Authority, honour, conscience and honesty as factors in the creation of personality in *budō* art fighting

As D.A. Volkogonov says, authority is a genuine effort towards preserving one's good name and reputation. This further implies that authority is actually expressed through the concept of honour.

A somewhat broader definition of this concept is that authority (*autoritas*) manifests itself in the influence that someone or something has or exerts over someone else, on the basis of respect, evidence, credibility or spiritual strength (for instance, through an act, a deed, a principle, an institution, a provision, regulation, law, saying or a thought). Real authority can be acquired and maintained only through respect, and never by coercion, threat or brute force. Where force is used there can be no heart-felt respect, and in the world of *karate* this is exemplified by instances of emphasising the rank of one's own title or hiding behind the black belt institution.

Authority of a teacher, judge, coach, but also of a sportsman, must be accepted voluntarily by others; in other words – it is based on their genuine conviction that someone or something has value.

Bearing in mind the true focus of World Fudokan Federation (WFF) participants (judges, coaches and sportsmen), we shall understand accordingly that authority is being built on strength of compelling arguments, intellectual comprehension of the whole, direct proof and corroboration in action, as well as of independence and not subduing others. In European and world competitions, the subordination of corner and centre referees to the supreme judge has caused numerous misunderstandings and particularly extreme cases of disparaging judicial conviction – that is, their judicial but also human authority and integrity. It resulted in erroneous decisions of supreme judges who, for

the sake of imposing their authority, or, more precisely, because of abuse of their judicial capacity, failed to respect to the proper extent the opinions of corner and centre referees. And then it has consequently led to the sometimes even extreme revolt of the competitors.

Authority is not an unquestionable, blind obedience to the “leader,” but free and voluntary show of trust, which can be awarded only on the basis of the actual reputation and dignity of the one whose authority is being respected. Only then it can be said that the true authority exists and by its working and influence creates free, self-conscious and original



Shinkin Gima



The twenty precepts of Gichin Funakoshi calligraphy by Shinkin Gima

personalities, in every field, and in our case – in *fudokan karate*. Thus, authority should not and cannot be built on a self-willed arbitrariness, but on generally accepted norms of behaviour, morality and ethics which are being expected in *fudokan*. Let us recall, those who had the opportunity to see that, the example of unspeakable behaviour of one supreme judge giving himself the right to run across the arenas because in that moment one of the contestants was his own son!

Building real authority is necessary in the first place by people in responsible positions: coaches, *sensei*, *senpai*, the supreme leader – in one word for leaders (chief instructor – national selectors), elders, seniors.

To illustrate the actual role of the phenomenon of authority together with its distinctive depiction in the *Bushidō* code, and certainly in the *fudokan* code, we shall rely on the interpretation of Volkogonov, who points out that, in every society or organisation, there are three kinds of moral authority.

The first one is the authority associated with most basic, commonly accepted norms of human behaviour by which people are guided in their everyday lives. It is manifested in the care of the elderly (for us, of crucial importance is the relationship *sensei-kohai* and vice versa), children, women and the sick, through respect for the virtues such as honesty, diligence, rectitude, and through the condemnation of vices, such as theft, lying or laziness. Nurturing this true authority is as necessary in the everyday life of *fudokan* karateka as in the field of *karate*. Unfortunately, we know examples of uncontrolled drinking of so-called *senseis*, hiding behind the titles, which breeds laziness and causes lying and usurping the authority.

Bushidō code unequivocally calls man to respect heroism, generosity and rectitude, but also to despise cowards, cheaters, thieves and liars. Where *karate* was departing from basic *budō* postulations, thereby turning more and more into sport, there emerged both contempt and rejection of deceivers, thieves and liars. *Fudokan* in this respect also took a higher ground and separated itself from these vices, same as *bushidō* in its history has categorically distanced itself from the so-called basic evils

in *budō*: *Kiho*, *Kyho*, *Gi* and *Waku*, which are characteristic of cowards, liars and thieves.

Secondly, the real and earned authority is beneficial and desirable equally at the head of the caste, class, organisation, in our case *Fudokan* organisation, social group (Brotherhood of Saint Prohor, WFF) or professional organisation. Such authority is the most invigorating and represents a very powerful initiator of interests of the future in every social milieu and every democratic society.

The third kind of authority is the one that is characteristic of certain persons who fully express and represent interests of certain groups, social strata and of course social classes. This type of authority is of particular importance in *fudokan* and it primarily refers to the moral values. Because of the great importance it has, and since it represents a moral character of the leader, teacher-*sensei*, we must distinguish it from authority associated with expertise and capability, since in the latter case we would be talking only about professional authority. Bearing in mind the crucial category of honour in *fudokan*, we emphasise authority associated with morality. Honour, as we define it, is founded on moral authority and on integrity of a person, in other words – on the totality of an individual and its doings.

There is similarity between moral authority and honour: both rely on voluntary respect in a given environment – or, more precisely, among the most aware of associated individuals. When it comes to moral authority and honour, both are based on generally accepted norms and principles. Only then they make any sense and have moral weight. Honour and moral authority cannot emerge from self-will alone (in *karate* there are countless examples of selfishness, arrogance and wantonness of so-called leaders, false *senseis*). What is needed is true reputation, dignity, credibility and commitment.

Yet, there are important differences between morality and honour. Moral authority does not take action by itself, because it opposes any kind of coercion – the fact which within *fudokan* community one must understand, but not adhere blindly to such understanding. Honour, by contrast, is not just ready for, but precisely demands action, and, if necessary, even use of force.

Furthermore, while the authority of a judge, a coach or a sportsman requires independence, it is not so with honour, as honour is associated with responsibility, rank and clear duties. For the same reason, keeping score by corner, centre, controller and supreme judges implies first and foremost loyalty to and respect for the doctrines of *fudokan* – otherwise sanctions for non-performance could not be enforced. The honour of a judge, a coach and a sportsman allows for its unwritten laws to be filled with power and spirit, while authority does not need that.

Honour implies and includes moral authority, which serves here as a reliable corrector for its whims not to be manifested, especially when it comes to emphasising authority in the competition which could cause crisis of all actors' morality.

Conscience and honour of judges, coaches and sportsmen in *fudokan*

In *fudokan*, moral value of its practitioners is manifested in the form of expressed conscience, which is to a certain extent derived from assessed moral value of one's own or someone else's imagined or accomplished activities.

So, if we start from the fact that *fudokan* aspires to the elite in the world of *karate*, then its main characteristics is an aggregation of principles, norms, criteria and standings of individuals who constitute this community, where every such individual (judge, coach, student and teacher) evaluates his future or past deeds as morally right or wrong. Starting from the so-called moral mirror in the shinto temple, every practitioner's conscience, just like in *Bushidō* code, is in fact a moral self-evaluation, a moral judgment on oneself. A *fudokan* personality is practically divided into object and subject, the person being judged and the one who judges.

Conscience of a *fudokan* practitioner is rooted, on one hand, in generally accepted moral norms, certain regional obligations (e.g. competitors from Asia), value of social ideologies (which are in *fudokan* to the fullest possible extent minimised as external factors), and on the other – in psychological personality traits, personal expe-

riences and beliefs which have been developed gradually, in intention and effort that one's own and others' actions and intentions are evaluated, starting with oneself in relation to the others, but also with the others towards their environment.

Such evaluations – i.e. conscious judgments or criteria, according to which an individual appraises his actions from a moral point of view – are acquired for the most part through family education, club, organisation, and through competition. Persons providing education and persons who receive it are like communicating vessels in the course of social life together, simply subjected to socialisation. Truth be told, occasionally individuals appear whose actions are inappropriate, irresponsible and surprising.

Teacher-student relationship is especially important in moral development. As Confucius said, "father and mother gave you birth, teacher makes you a man." This relationship is crucial in affirmation of conscience, acquiring skills of moral evaluation and acquisition of personal conscience.

Conscience is not something simply given to a person. It is gained, shaped and formed over time, by development and acquisition of knowledge and by apprehension of criteria of right and wrong. This includes also a sense of satisfaction or dissatisfaction from intentional or unintentional mistake of a judge, who in a single act can influence one's situation. Hence, the judge's responsibility in making correct assessment and decision, in declaring a point, victory or defeat, is considerable.

Certain conditions are necessary in order to form a conscience by a karateka. Firstly, one must grasp intuitions about right and wrong through the acquisition of moral norms in ethical sense (which was the purpose of *Bushidō* code and present *fudokan* code of honour), and secondly, one must develop ability of moral self-evaluation. Only in this way every actor in *fudokan* will be able to compare and also to identify himself with other people, striving to take on from them what is valuable to his goals. In this context we should stress again the need for careful choice of a teacher-*sensei* and instructor with regard to his moral character, authority and conscience.

It is important to note that conscience manifests itself by an individual's own motivation towards proper behaviour, towards respecting norms of education and training based on ability to evaluate one's own intentions and actions, and towards avoiding prohibited conduct. A person with conscience does not need fear of punishment in order to do a moral deed. Conversely, when dealing with a person whose conscience is underdeveloped, the need for sanction reappears and imposing such sanction cannot be considered to be immoral. When it comes to the conscientious judge, coach or competitor, there is no need for external control or leverage, and certainly there is no need for coercion towards the useful, noble and good.

We recognise that there are great differences in the configuration of conscience between individuals. The reasons of that are varied, and so is the extent to which people might act according to conscience; some people appear to have their conscience underdeveloped or completely absent, while others over-elaborate in fulfilling high ethical standards. Let us recall Nitobe and his romantic, inspired description of the samurais in Tokugawa period of shogunate's military reign, where conscience is developed to almost farcical moralistic sensibility. These differences are caused by psychological characteristics of individuals, their varied life experiences and their distinct convictions formed around the need to evaluate relationships between themselves and their environment. Having in mind the range of diversity in terms of personal experience, psychological potential and morality, in *fudokan* – for the sake of appointing, raising and schooling entire generations of judges – development of psychological status on the basis of high ethical norms is required expressly. We are convinced that this goal could be achieved by establishing a hierarchy in an organisation that treats problems of judgments seriously, where the function of conscience is partly directed toward justifying some future action, especially if the ethical value of an act might compete with some other motivations and reasons.

The other aspect of the conscience's function is to evaluate moral actions of a personality. Partiality, arro-

gance, disparagement are subjected to the judgment of one's own conscience, but also to the judgment based on established moral and ethical principles in *Fudokan*. When compared to honour, conscience, as motivating force, appears to be passive, which is understandable because, like it or not, we are of opinion that self-evaluation which comes exclusively from one's own conscience and remains disconnected from other sources, is rather problematic. And since honour is all about the actions that it necessitates, and that in the spirit of values and ideals of *fudokan* (which are to us undoubtedly sacred and sublime), it is both dishonourable and unconscionable to nonchalantly steal the victory from a boy or a girl just because they are not the members of the same club, organisation or nation as the judges that make the decision.

In the above context, and in particular in order to avoid such certainly hideous behaviour, we emphasise the notion of the face. While the face might be key to understanding the concept of honour in *Bushidō* code, we have to admit that in the beginning, and more precisely in the original process of development of the *Bushidō* code, it did not exist. Even though, its moral values have encompassed the three wholes. The first one is *na* – the name – which stressed the need for samurai to gain a good name. In our case an honourable, federal judge, regardless of his rank, must strive to attain a good name which implies before all impartiality, authority, seriousness, determination.

Furthermore, moral value of judge as a man is being expressed through the other whole of common morality, and that in *budō* is called *men-moku* – the face. Shame and face might be depicted as figures on a value-axis of honour. In our case three notions relevant for a judge as an honourable man would be: shame, guilt and courage. Of course, all three have their positive and negative extremes.

The centrepiece of honour of judge as a man is his face. But it could be equally the centre of his shame, in case he betrays trust bestowed upon him or offends the basic principles of *fudokan* and its highly emphasised moral-ethical norms. In such a case, such man becomes an unmanly creature and there is no place for him in *Fudokan*. The notion

of 'face' refers to the moral judgment of the person's (judge's) value, as well as to 'honour.' As concepts they are practically the same, or at least similar, close. Sometimes they have the same meaning and thus it is implied that every violation of norms is an immoral act, where the positive extreme of shame is precisely the honour.

In order to determine more clearly the concept and meaning of 'face,' with respect to personality, authority and conscience of a judge, we inevitably arrive at well-known rules and sayings, as pronounced in *Bushidō* code as in the chivalric code of the medieval Europe, and repeated with emphasis in the *fudokan* code. We will mention only a couple of them, to just encourage, remind, point out and warn all the subjects, actors in *fudokan* world: judges, teachers, sportsmen:

"All for face – face for nothing!" (a loose translation of one Serbian sayings)

"Who is not ashamed of his face, is not ashamed of another's either" (same remark).

Loosing the face for a samurai is tragic, their sense of shame is immeasurable and it would often end by them performing a ritual suicide (*seppuku*).

These maxims lead one to assert that the notion of the 'face' has its characteristics and its customary rules. The most important among them are almost identical with the unwritten rules of honour. Just like honour, face is valued higher than life, and neither can be bought or exchanged for money. Much has been invested and sacrificed to save the face.

A trademark of the samurai idea of honour is their sense of guilt and of shame, and the only thing by which a samurai could eventually redeem himself was accepting the voluntary and honourable death – *seppuku*. Nitobe has countless times stressed out that for a samurai nothing were more heinous than shady businesses and dishonesty. The concept of rectitude, and therefore honourableness, combined with a sense of fairness, reinforce the samurai with a mandate to exert judgment over a particular event, more precisely – over behaviour in proportion to the cause, and without a ripple (Nitobe) – to die when it is time to die, to attack when it is righteous to attack.

The face of a judge, a teacher or a student should become a living awareness of personal dignity and human value implied in the word honour. In a sense, face is synonymous with honour. In *budō* it is conveyed in the terms *men-moku* and *quai bun* – external knowledge. Every offence against samurai's honour caused the sense of shame (*ren-chi-shin*). For the same reason we ask whether the offence of the judge performing his duty and not obeying the rules causes the same sense of guilt, that is of shame? Since olden times there is a known fact which speaks that the sense of shame, the sense of embarrassment is one of the earliest and most telling indicators of one's morality. Lack of conscience in judges is a plain immorality that must not, and indeed will not be tolerated. Such judge is a man without face who devalues his profession. A dishonourable decision is at the same time his own moral degradation, that is a degradation of personality. It is in fact an insult to the face of honourable judge and that is why it is necessary for it to be unconditionally sanctioned and punished. His honour, as well as the honour of his profession, has a higher ethical meaning, and so the act of public oath a judge takes, which is a common practice in *fudokan*, is a symbolic affirmation of this stance in its individual as well as community significance.

Having in mind that the character (by which we mean the system of personality traits) of every judge, coach or sportsman is vastly different, an individual must act on the basis of moral principles of *Fudokan* community. These principles emphasise the most important features of the individual which give a mark to his overall behaviour, such as vigour, consistency, persistence, determination, initiative, stability... It is so despite the fact that, as Mr. F. Karpov observes, one frequently confuses these character traits of individuals with the personal traits which exhibit their characteristic behaviour, such as courage, modesty, conscientiousness, principality, selflessness, or the opposite traits. There is actually a delicate line within a human mind between possible contraries in the ethical sense; the character of the judge is therefore closely related his morality.

As direct opposites to these positive features there are negative character traits such as: apathy, indecision,

inconsistency and passivity. These characterise a low-grade man, or rather non-man in *fudokan*. We are deeply convinced that at the selection of judges, coaches and sportsmen one must take into very serious consideration exactly the presence of the negative character traits, perhaps even to a greater extent than the positive, in order to prevent or at least to reduce significantly any unprofessional behaviour of the arbiters and compromising of basic moral-ethical norms.

Personalities in which negative features prevail are said to be the persons of weak character, unlike personalities where positive volitional features prevail and which are of strong character. It is important to note in this context there are fundamental differences between character and honour. While character is a sum of specific personality traits, honour is a set of virtues of the high moral significance. Character represents the ethical side of personality; honour has a highly ethical meaning.

We can conclude that a man of strong character does not have to be an honourable man. Powerful personal convictions and exceptional individuality may just as well be characteristic of people with unethical views and behaviour. We can recall the numerous drunkenness, sales and purchases, betrayals, changing allegiances from one camp or organisation to another. In contrast, when someone is identified and marked as an honourable man, then it certainly implies that he has numerous virtues that adorn him with high morals as a person, and on the basis of which he gains social prestige and adequate social recognition. And not just that. Personalities with the strong propensity for honour coincide with suitable positive character traits. We are of opinion that when it comes to the traditional selection of judges, coaches and the sportsman of the year we must be guided unconditionally by criteria mentioned above.

The practical relationship between the concept of honour, as defined by Nitobe and professor Raić, the and the positive character traits of the personality, cannot be overestimated. In *Fudokan*, *sensei*, *senpai*, as well as all the other actors of the martial art should, to the greatest extent possible, be engaged in administrative, organisa-

tional, educational, spiritual and other socially important occupations and professions. We particularly need people with educational and spiritual background.

In today's schooling and education it is often overlooked that positive character traits stimulate and contribute to young people's reputation, trust, strength, and to the most important ethical category – honour. Honour requires and recognises appropriate moral and volitional character traits which so that these virtues get reinforced, intensified, ennobled and preserved even in the most difficult conditions, and in *fudokan* moral principles are being presented and expressed precisely by action. Thus we can unequivocally say that building and preserving honour are at the basis of the process of forming *kurai*, or the honourable man (*gishi*), just as Nitobe portrays.

Personal honour of judge, sensei, senpai, and sportsman

By personal honour we mean honour of every individual person, irrespective of gender, nationality, occupation, profession, social or civil status. We know for certain that judicial organisations – *Fudokan* is but one example – are medleys of features of people who make them up. All people are different and so are their individual stances in honour.

Personal honour of every individual (judge, *sensei*, teacher, student, sportsman) is derived from general human values. A court of honour has been formed in *Fudokan* in order to satisfy a natural need of every man for his value to be verified or sanctioned. Strict evaluation of personal honour is inevitable since there are different categories of judges, coaches and sportsmen. This evaluation should be exercised with due care; a sense of personal honour is present in all people, including in those of whom we might have unfavourable opinion.

Man acquires his personal honour in a part by inheritance and upbringing in the family, then in school and by influence of social environment where he lives and works, through tradition and customs of the country he comes from, but above all – depending on the degree of actual

socialisation – through his community and society. As much as the measure of personal honour of protagonists in *fudokan* depends on the heritage and family upbringing, educational methods in *fudokan* are in no way to be neglected. Certainly these methods are far from practices of “tempering the nerves” of the young samurais in 21st century, as Nitobe might describe them, nevertheless modern education in *fudokan* largely relies on *Bushidō* code, which entails all that this code stands for.

Official honour of sensei, judges, coaches, and officials in *fudokan*

As Schopenhauer [2004: 45] observed, “official honour is the general opinion of other people that a man who fills any office really has the necessary qualities for the proper discharge of all the duties which appertain to it.” The official honour of Fudokan participants, whether they be judges, coaches or officials, means the honour of those who perform a particularly recognised and entrusted professional service. They have to be of outstanding spiritual and morally-psychological merits, representative of the entirety of *fudokan karate* as a particular form of martial art. These official occupations – judges, coaches and officials – carry enormous spiritual and moral significance in a community such as Fudokan, and therefore the notion of official honour remains relevant.

There is oath to be taken by Fudokan officials. This applies to certain professions, especially judges, but already before executing and implementation of activities in championships, on the level of clubs, nation, continental region or world championship.

Taking oath was originally widespread in other *karate* institutions and organisations, but in time became neglected and almost completely lost. In Fudokan, taking oath is compulsory; this event reminds the judge (the coach or other official) that official honour becomes unified with his own personal honour, given the great significance vested in them to perform the process of judging and executing their functions. The oath is taken publicly and has solemn and protocolar content. The text of the

oath is always recited precisely; while the oath is always taken orally, it is also preserved in the written form. Official honours last even after completion of the judging process. In fact the oath binds throughout the entire life of karateka, and holds until he loses his honour by way of disciplinary punishment.

For each of the official honours (judges, coaches, officials and sportsmen) there are unique virtues that are essential to successful discharge of a particular service. Judicial honour requires righteousness, truthfulness, courage and consistency, lawfulness in the sense of obedience to international Fudokan judicial rules. Coaching calls for compassion, benevolence, generosity, courage, diligence and honesty. Indeed, any kind of official honour demands placing interest of the community above the interests of the individuals. Common interest rises above the official's personal needs, including his family life. Unfortunately, there are countless examples when the supreme judge allows himself to say that his personal interest is more important. These instances show that he does not rise to the high responsibility of his official honour. When centre or corner referee allows himself to be an arbiter to his own child, in other words when personal interests is being put above the official honour, then at issue are usually ambitions, egoism, false honour, vanity or irresponsibility. In order to achieve greater degree of trustworthiness, efficiency and especially loyalty to the official honour of judge's, coach's and official's professions, proper persons must be selected and deliberately educated at relatively closed specific schools, purposeful institutions with a high level of organisation, discipline, order and responsibility.

One notable characteristic of official honour is that it requires appropriate ranking. The system of ranking is not established merely because of the need for different ranks in performing this service, but because higher rank requests the higher honour, which in turn is capable of responding to greater demands that come with given activity. Ranking of judges, coaches and sportsmen entails hierarchical relationships and varied powers. Judges are ranked in the following order: the supreme judge, controller, *shushin* and *fukushin* referee.

All actors in *fudokan* (judges, coaches and sportsmen) have over time formed and adopted their distinct systems of professional ethics. Each ethics system explains, analyses, evaluates and directs the faces of judges to the highly moral behaviours, which are required by their official honour in performing chosen function or profession. A professional ethics system, irrespective of rank, springs from the high ethical values which are socially recognised and respected in *fudokan* movement. While performing official duties we cannot rely exclusively on our own conscience and our own judgment; we must affirm and respect the spirit of *fudokan* and its traditions spanning three decades of established practice. The phenomenon of judicial personal conviction is often only a disguise for insincere, unacceptable behaviour, with hidden motives for personal gain, thus turning personal honour into dishonour.

For the sake of achieving a greater degree of efficiency, responsibility and homogeneity in judges' decisions, there are appropriate organs in Fudokan, and the court of honour is one particularly important. Its primary purpose is to judge and rule on actions that infringe or violate ethical norms of the *fudokan* code of honour. The supreme judge and the judging process controllers are the key links between a judge and the court of honour.

General ethical rules and codes of honour, including the *fudokan* code of honour, require that no one is being slandered, badmouthed or vilified. The court of honour demands of all actors engaged to declare themselves, protect and defend their fellow colleagues, when there is basis for that and when it is of interest to the reputation of entire *fudokan* movement, or the World Fudokan Federation. This implies an obligation to protect the entire Fudokan community whenever there are those who do damage to its good name. In *fudokan* movement and all its component interconnected institutions (judicial organisation, coaching organisation, as well as among sportsmen) collegiality and camaraderie are being developed to the level of a brotherhood (St. Prohor of Pčinja, the knights' order). Camaraderie, however, does not mean tolerance or concealment of ethical violations of one's brethren.

In private life of all actors there is an obligation of preserving dignity of their calling: a participant must avoid situations in which he might harm his own reputation, as well as the reputation of Fudokan as a whole.

Given the importance of official honour, the supreme council of Fudokan grants special marks to the bearers of official honour, such as special uniforms and symbols, as suitable recognition for outstanding and honourable performance of their service. One must note the Medal of Honour, Order of St. Prohor of Pčinja and Fudokan Memorial, awarded since 1980.

Every Fudokan participant – a judge, a coach, a sportsman – performs their sublime duty to judge, to teach and to fight, and this duty is accompanied by an ideal, a perfect model of themselves and their roles, with distinct honour associated with it. It reminds them of great responsibility and risks they take along the way. Everything they do must have adequate justification and grounding in their true intention toward the supreme good – that is the ideal. If such justification is lacking, people fall outside frames of martial art and function they perform. For this reason even the smallest or accidental misstep requires rebuke, and punishments may extend even to lifelong expulsion from Fudokan. Justification cannot be awarded if it is a result of one's ignorance, since ignorance in *fudokan* is considered and treated as a moral deficiency because it could cause irreparable damage to the organisation, the Fudokan Brotherhood Movement, Order of Fudokan Knights. Precisely for that reason constant self-improvement is required; courses must be repeated where it is necessary for proper performance of judicial service, so that a judge meets the demands of the supreme good, an ideal of honour.

The author of the book *Bushidō: The Code of the Samurai* Inazo Nitobe [2006] points out that the final starting point of ideal honour is peace, which is manifested in the synthesis of the ideal of justice, faith and other lofty values.

The supreme good is where the ideals of all actors in *fudokan*, apparently distinct or even competing, are in fact connected. Ideal of judges in *fudokan* is justice, and for teachers, coaches, educators – ideal is successful

education, schooling and development of their pupils' dignity. For all disciples of *fudokan* ideals include benevolence, righteousness, truthfulness, honesty and modesty.

No matter how accomplished they are, truly great men are modest – they are all sportsmen.

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Top traditional *karate-do* instructors. From the left: Albert Cheah (USA), Nelson Carrion (Uruguay), Włodzimierz Kwieciński (Poland), Mahmoud Tabassi (USA)

Sensei: his role in the psychosocial development of a young person

*Sensei's role is not only teaching
karate techniques but most of all
it is a widely understood education*
Kiyoshi Yamazaki 9th dan

Karate is a martial art which has its roots in the Japanese island Okinawa and its origin reaches back to Chinese military systems. "Karate, literary translated as 'empty hand,' is one of the oldest and most effective means of fighting known to man, and is considered to be the ultimate in unarmed self-defence." [Demura 1971: 3]

In technical aspect, although it focuses mainly on *zuki waza*, *uchi waza* and *geri waza* it contains a wide range of other techniques needed for fight – *nage waza*, *shisei waza*, *taosu waza*, *kansetsu waza*, *shuntai waza*, *shime waza*, *osaekomi waza*, *katame waza* and *osae waza* etc. The training consists of a fight in various distances and at every level, despite of the differences in styles. It is one of the most comprehensive systems of self-defence. However, apart from the technique, it offers its students a wide variety of tools needed for emotional and social development. "Deciding who is the winner and who is the looser is not the ultimate objective. Karate-do is a martial art for the development of character through training, so that the karateka can surmount any obstacle, tangible or intangible." [Nakayama 2004: 11]

"The founder of the modern *karate*, professor Gichin Funakoshi saw *karate-do* as a complete unity between body and spirit, which was supposed to go beyond training the pure technique." [Piech 1993: 31]

Since the beginning of *karate* until now, many styles and schools of this beautiful art have developed. The differences include not only the ways of performing tech-

niques but also fight tactics and philosophical assumptions. Over time, the understanding and aim of *karate* training have evolved too:

- 1) *Karate* as a war craft (*bujutsu*): it was vital in soldier's profession. It served for fight and life defence. A lot of forms of fight were checked and verified on a battlefield during wars. The effectiveness of techniques was verified on captives. Samurai's homeland was harassed by never-ending wars. Hence, the demand for people who knew the ways of defending life at that times.
- 2) *Karate* as a martial art (*budō*): after uniting the Country of Cherry Blossom the war craft evolved. Ethical and philosophical principles were included into killing skills. Thereby, the craft was transformed into art, a specific psychomotor system which was used to toughen practitioner's character.
- 3) *Karate* as a combat sport: the necessity of adjusting killing and incapacitating techniques to sport rules, elimination of dangerous techniques and rejecting or simplifying the philosophy made *karate* impoverished, commercialized and transformed it in a lucrative show which has little in common with the ancient self-defence art.

It should be remembered that from the beginning *karate* was not only the technique. Many masters as well as "Funakoshi master pointed out repeatedly that the first purpose in pursuing this art is the nurturing of a sublime spirit, a spirit of humility." [Nakayama 1999: 11]

The philosophy thought by him is known almost all over the world. His most famous motto *Karate ni sente nashi* was, after the master's death, engraved on his tombstone, which is nowadays visited by lots of karatekas from every corner of the world.

It is worth noticing that the martial art is an enormous collection of rules “and ways of pursuing and exploring the essence of human being.” [Egami 2002: 18]

“We all claim to teach true *karate*, yet it would be difficult to find any two instructors who would define the art in the same way. To some, *karate* is combat. To others, it is primarily for show. Still others approach it as a religion, a teaching device, a way to physical fitness, a sport, a self-defence system or from one of a dozen other possible points of view.” [Yamaguchi 1972: 5–6]

In *dojo*, a person who teaches *karate* and conducts trainings is a master called *sensei*. *Sensei* (literally translated as a person born before another; teacher, master) is a Japanese honorific title to refer to or address teachers, professors, professionals such as lawyers, doctors, politicians, clergy, artists, writers and other figures of authority. In Japanese martial arts it is a term which is used to refer to the top instructor. It usually is a person who has 3rd or 4th *dan* but because of politeness it is a term used also to address all people who have 1st and 2nd *dan*. *O-sensei* (grand master) is reserved for a founder of a specific *budō*.

This title in *karate* is entitled to those who have master degrees and received a black belt after 1926. “During the training iron discipline and following precisely, strictly trainer’s commands is a must (...). Deciding to train under somebody we have to be aware that this person is responsible for everything that happens in *dojo*.” [Miłkowski 1983a: 79–83]

A master during training must remember that the child’s development, its rhythm and pace, depends on many bio-psycho-social factors. Among biological factors the most important are the innate properties of an organism passed genetically. As far as environmental factors are concerned, various impacts of the group of the closest social circles in which a child exists come to the fore.

A child should gain knowledge needed to develop personality, intelligence, spirituality and interests from various sources. This knowledge will result, in the future, as a suitable preparation to an autonomous adult life. One of the places where a young person who trains *karate* undergoes the processes of socialization is *dojo* in which the

master’s authority can be the source of knowledge and moral maturity, a model that should be followed. In *dojo*, *sensei* nurtures the process of the child’s development. His tasks include building up the atmosphere in which a practitioner will feel well, will be stimulated to develop, will not only follow but also experience that *sensei* tries to understand his emotions and his world. For children, beside parents, an authority plays an extremely important role. *Sensei* should be such an authority for a child who trains *karate* – his workshop, skills, engagement in introducing a practitioner to the world of meanings and the sense of social world which the child belongs to is crucial.

As a person who creates the frames of educational process during the training, *sensei* must take child’s developmental properties into consideration (depending on age) as well as the individual rhythm and pace of their development. [Dmochowska 2007: 32–49]

A child learns spontaneously during looking at something carefully, following the adult’s suggestions and asking questions. The most efficient learning for a child occurs during activities and the *sensei*’s role is to create suitable conditions, in *dojo* and outside of it, for activities which bring physical effects in the form of motor development, figure, among it also the correction of faulty postures and other dysfunctions; emotional effects understood as the ability to control emotions and cognitive effects in the form of changing the view of the world. [Krzyżanowski 2012: 228–240; Karski 2011: 235–246]

In *dojo*, during the training, a child learns also politeness and respect to the other person. “The old *karate* masters believe that everything starts and ends in *rei* (bow) (...). Funakoshi said that the ‘spirit’ of *karate* would vanish without kindness and politeness.” [Fechner, Ruciński 1985: 31]

“In *karate*, more important than techniques and power, is the spirit which lets you move and act with complete freedom.” [Oyama 1967: 8]

A proper mutual relationship between *sensei* and a child are significant factors influencing process of social education. Because of such a relationship special social atmosphere is created, which fosters creative work. The

right atmosphere between *sensei* and a practitioner mobilises a child to act, triggers the initiative and autonomy. On the other hand, improper atmosphere can evoke a lot of dysfunctions. Generally speaking, we can distinguish three basic *sensei's* behaviour styles during a *karate* training:

- 1) constructive – this behaviour is seen by a child as kind and supportive behaviour, which encourages to act and is a prize for acting (smile, orders together with encouragement; encouragement to autonomy, challenge and perseverance; offer to help from peers);
- 2) destructive, hindering the development – behaviour seen by children as impolite (shout, threat, irony, frequent reprimands, mockery, complete insult). Such behaviours are supposed to stem activities which are depreciated by *sensei* but at the same time they are a negative and discouraging factor;
- 3) neutral – it is emotionless, formal attitude to practitioners, lack of interest, too much tolerance and inability to make decisions as well as psychical tiredness and lack of enthusiasm to act. Children see such behaviour as aversion to them.

The way of building relationship by *sensei* with constructive behaviour encourages children to cooperate with master in fulfilling tasks, supports belief in possibilities to perform them, increases aspirations and endeavour. *Sensei* and his students are united by mutual respect and understanding.

A trainer who has the tendency to behave in a destructive way, makes specific demands but does it in a bossy way. Children are often found in situations of tension, anxiety and fear.

Sensei with mostly neutral behaviour is characterized by liberal attitude to his students. He places low demands, which influences the pace of development and quality of acquired knowledge and experience.

Sensei gains respect thanks to his kindness and consequence in his deeds and thanks to pursuing his aims. *Sensei's* role should be “seen positively and identified with cultural mission. He often is a role model, moral authority, adviser in important life decisions.” [Łukasik 1998]

Sensei should be nice, fair, have a sense of humour, should be calm, kind, wise, good, understanding, patient, helpful, caring and truthful. As a person who leads the educational process in *dojo* he is an object of various judgements, criticism, opinions from his students. A main obstacle in building *sensei's* authority can be his own negative personality traits: strict, dangerous, unfair, malicious, shouting, suspicious and boring. *Sensei's* work with children and teenagers needs also a personal prestige but only as a basis of pedagogical authority which is characterised by kindness for students, approbation of their identity and understanding patience. It does not mean disregarding students' defects but understanding their weaknesses. Because of that *sensei* cannot be meticulous in his demands, oversensitive, impulsive, instable as these are traits that are harmful for his authority. Striving to gain the educational authority he must master controlling himself, his movements, avoiding all explosiveness and presumption which is a variant of fear. He must also remember that the factor which destroys authority is favouritism of one of the practitioners.

Sensei who creates the atmosphere of cheerfulness, harmony, kindness and discipline on *karate* training gains the authority of great inside power. There is no doubt that he becomes, then, an acknowledged authority for children at younger school age. [Okoń 1971: 17–32]

Another factor influencing child's psycho-social development is empathy. Empathic master is a person who notices his students' problems and emphasises with them. He understands them, reacts properly on children's emotions and stimulates their development. In the light of today's psychology being empathic means knowing when to help and when it is better to refrain from it. To be able to stimulate children's development you need to open both on children i.e. help them depending on their individual needs and possibilities and on yourself and your own development. Stimulating means also preparing a child to cope with new situations which are sometimes hard. [Dmochowska 2007: 55–59]

Also, the suitable choice of didactic tools and their correct usage contribute to a *sensei's* effective work. It

is they that improve students' knowledge of reality, they provide abilities on which indirect cognition as well as mental activities and various kinds of practical activities are based on. Regardless of the classification of functions they serve to:

- 1) acquaint students with new material presented in classes,
- 2) memorizing it, preservation as well as the control and evaluation of the acquisition,
- 3) use of acquired information and abilities in practice in a training room,
- 4) develop cognitive abilities, emotions and will.

Active parents' involvement in cooperation with *sensei* is an extremely important factor enriching the quality of work which has a great impact on child's physical and psychosocial development. In order to bring the expected results not only parents but first and foremost the master must be aware of changing the style and way of cooperation. For a child, who is completely dependent on adults, these are adults who create good and bad conditions of development and education. That is why, *sensei's* cooperation with parents should go together with care about fulfilling its basic needs and child's future fate. Parents should support activities stimulating comprehensive student's development. The objective of the master should be to arouse the parents' interest in the world of children's concern. [Dmochowska 2007: 66–76]

It can be said, thus, that the important factor supporting master's educational and social role is his cooperation with parents, which allows him to set an objective in education and consequently pursue it. The basic condition of a good cooperation with parents is gaining trust. Parents who trust the master can give a lot of information about their child, which may support their development.

Sensei's work in *dojo* appears in a substantive and ethical aspect. The social significance of *sensei's* role in teaching children and public assessment of their deeds is connected with it. In *sensei's* work with children the most important value should be the good of the child, responsibility for their development and the child's preparation to be able to make decisions. Because of that, the role he

plays requires from him the necessity to have particular personality traits. The master's personal qualities are an indispensable condition of his great pedagogical influence, a source from which the *sensei* derives but still they do not prejudice the result of this influence. This result depends also on right interpersonal relations between the master and his students, on methods, means and organisational forms of his work on shaping young people's personality.

The *sensei's* aim should be improving the realisation of educational and social objective, which is the comprehensive and harmonic development of the child's personality. This objective includes instrumental, directional and spiritual zone consolidated in a coherent whole. Achieving this obstacle requires multisided activity and improved training programmes. Suitable methodical tools and forms of work with trainees can be also helpful.

Entering the world of education, as a *sensei* we cannot free ourselves from the importance of personal relationships on a base of which a new member of society is formed and who as an adult will benefit, in his mature behaviour, from the models he knew, experienced and acquired in his childhood and youth – the time of learning and development. [Kozmiński, Kitkowska 2000: 22–74]

A modern master is, thus, first and foremost, an educator who bases his work on the comprehensive development of his students through constantly and actively getting to know them as people, individuals, in complex and dynamic social processes. He should be a person open to others, sensitive to individuals and at the same time aware of the importance of his actions and responsible for their realisation.

The master's personality, his ability to approach to children individually and in a group play a significant role in the development of pupils. The *sensei's* role requires to try to adjust the organisation of educational process, teaching, socialising and partially also his own personality to the requirements conditioned by child's psychical development. [Malinowski 1968: 44]

It includes a complex set of various activities. In his work, the *sensei* uses a number of educational programmes and educational practices learned earlier. However, the

most significant trait of a good *sensei* is his approach to the child that derives from his personality. Even the best pedagogical technique does not give desired results if the master cannot use it properly. Working conditions and specifics of giving *karate* classes influences shaping of the master's personality traits. Shaping such traits and attitudes depends not only on some outer conditions and interpersonal teaching techniques but also on former experience and his individual traits. Because of the *sensei*'s personality two groups of traits can be distinguished:

- 1) qualifications, that is, abilities and competences from which good planning and making special professional activities (trainings) depend on,
- 2) motives, that is, traits that allow him to try to do everything in the best possible way.

Master's personality has a great impact on teaching, care and socialization. Children mapping what they see, learn through imitation of traits which are presented to them by teachers. That is why the important factor in upbringing a child are proper models of adult people who are authorities for them, constant broadening of their knowledge and gaining experience in order to increase their competence. Masters with high qualifications are characterised by high level of abilities to create educational situations. "Funakoshi noticed that shape of *karate*, its purposes and means which lead to it are changing with years and with instructor's personality." [Miłkowski 1983b: 33] A right training, in a friendly atmosphere contributes to the increase of the level of courage in making decisions and in educational activities and improvement in making choices. However, no matter the level of qualifications *sensei*'s possibilities to influence freely on children imposes on him great responsibility. The level of qualifications differentiates the level of awareness of this responsibility. [Mietzel 2002: 62–72]

"The *sensei* being a model role should set a good example. Nowadays we can often find people who teach *karate* and call themselves masters but who although in *dojo* teach rules and *karate* philosophy outside it they do completely otherwise. It is a negative aspect as far as education of young people is concerned because children

should be shown how the rules they are thought can be used in reality, outside *dojo*. There are also masters who teach only techniques avoiding ethical and philosophical aspect. This is misunderstanding. The socialisation process through *karate* can go well only if the whole knowledge is presented and a training is enriched by ethic, history and philosophy of *karate*." [Yamazaki 2016]

Master should train in such a way so that he could, thanks to his effort, raise up an individual who can love, sympathise, live in dignity and create the civilisation of good and love. To make it happen he must be aware how important he is in a life of a young person who trains *karate*. It is an enormous responsibility and challenge because the aim is not only to teach fight techniques but to sensitize the youngest practitioners to other man, to environment they live in, to show them right behaviour and increase in them motivation, to encourage to act, mobilize to achieve their goals.

The *sensei* should be for his adepts an authority and a model to imitate, he should be characterized by empathy, optimism, consistency, self-confidence, calmness and courage especially in difficult situations. Moreover, he needs to have a deep faith in himself, in his own abilities, in the righteousness of his believes. He should act through love, kindness, willingness to help, mutual trust and respect. If a master wants his young adepts to respect him he must respect child's personality. He should act through friendship but at the same time he should be demanding, know children entrusted to him, be always their sensible, balanced and patient advisor.

All in all, it should be remembered that many factors influence child's development. The *sensei* is responsible for part of them. The whole education in *dojo* should serve the development of personality, shape the perception of reality, values and attitudes as well as gaining life skills, knowledge, preparation to self-development. [Schaefer 2008: 37–51]

The symbol of aesthetic in martial arts is often a flower which in Okinawan culture symbolizes beauty. "The flower symbolizes a true beauty of martial arts which is seen only when a particular art is trained correctly and in care of

social good (...). The significant rule of martial arts which originated in Okinawa is peace and respect for human life. It is reflected in a calm mentality.” [Oyata 2001: 88]

Sensei's aim should be to care about constant *karate* development, education of children, teenagers and adults through *karate*. However, it does not mean teaching only *karate* techniques but also rising awareness what *karate*

is, what it is based on. It is crucial to help practitioner to see his improvements and support him in further process, which has an enormous importance in man's socialization process. Training *karate* a man goes through various stages from technique training to mental training and *sensei's* task is to accompany a practitioner until he achieves mastery. [Krzesiński 2016]

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Sports training as key to maintaining health in selected social groups

Sport matters greatly in the process of educating children and youth. Health is not a gift that has been given to us once and for all. In order to preserve it we should care for it in many ways, from health education in a broadest sense to the properly understood sports training. Contemporary physical culture, health education and training of physical education teachers are presented with new tasks. Only several dozen years ago people used to walk much more often because going by car was not as popular as it is now. So, it is worthwhile managing our free time so that there is always space in our life for physical activity. One of the positive changes in today's Western culture is appreciation of the significance of physical exercise and sports training. More and more people in Western countries and the USA go in for jogging, aerobics, traditional *karate*, callanetics, swimming or go to fitness clubs.

Regardless of age or sex, physical and sports education is to strengthen human body and shape its strength and physical agility. The fundamental idea of physical activity refers to the comprehensive and harmonious development of human personality, and in particular to the shaping of such traits as orderliness, self-discipline and resistance to difficulties in life.

The educational role of sports training can be fulfilled on two planes, i.e. in rivalry between individuals and between groups. Individual struggle demands that the training person have certain motor and personal characteristics, e.g. self-respect, perseverance and ability to cope with stress. In individual rivalry, the opportunity to compete with others and the overcoming of oneself are the motivating factors. Therefore, rivalry-related activities undertaken as part of the coach's work with the competitor should be designed so that they improve the result and shape the athlete's positive traits, such as orderli-

ness, boosting his or her self-confidence, concentration and self-control. On the other hand, group struggle, in addition to the above, help develop the ability to cooperate, responsibility, culture of spending time with the opponent and respect for the rules of sports. [Sokołowska 2002: 29–39]

Organised sports training is undoubtedly of greatest importance for health because they are not only marked by the highest effectiveness in terms of physical health improvement but they also have an effect on the mental plane (deriving pleasure from movement, shaping self-discipline, deriving joy from creative work on own body and mind) and on the social plane (countering boredom, tightening contacts with family and friends). However, one should realise that both lack of exercise and overexerting oneself can affect the functioning of the motor system and related organs. Sports training in the broad sense also means activities aimed at maintaining health as well as the opportunities to enhance one's intellectual skills, establish normal interpersonal relations and the abilities to work and cooperate in team and to enhance one's emotional experiences. Sport teaches and consolidates the social coexistence norms, and the fair play rules can and should be transferred onto the social life.

Observation-based study results and discussion

The key to physical health is, more than anything else, moderate stimulation of diverse muscle groups during sports training. Working muscle groups stimulate blood circulation, thus supplying the skeleton with sustenance and oxygen. Even and balanced exercise of muscles prevents all diseases and deformations caused by insanitary conditions at work, school or home. Muscle exercises

strengthen ligaments and joints, thus ensuring the springiness of movements. [Chlebińska 1986: 88–90] It has been speculated in the past that long and strenuous training can affect the heart. However, today's studies show that skeletal muscles tire out quicker than the heart muscle. For that reason intense physical exercise cannot cause any damage to young person's healthy heart. It should be noted that a trained heart works more economically and its activity is not significantly accelerated as a consequence of the muscle's work as it is the case with people who are not physically active. Practising sports regularly is beneficial for the whole body, and since the respiratory, circulatory and motor systems are of particular importance, sports are particularly beneficial to bones, joints and muscles. Training in the fresh air is especially productive as it involves expansion of lung capacity. The body organs' performance and the basal metabolism are improved as a result of better saturation of blood with oxygen. In consequence, risk of cardiac infarction – which is, along with tumours, among the most frequent causes of death today – is reduced. [Żmudzki 1975: 3–17] Furthermore, regular moderate sports training has a positive effect on the cardiovascular system, the activity of the cerebral pituitary and the muscular system, increasing the intensity of fat metabolism and decreasing the cholesterol levels. It also has a positive effect on the non-specific immunity processes and the activity of the nervous system as well.

People who exercise on a regular basis tend to use nicotine, alcohol and other addictive substances less frequently, nourish themselves better and sleep better.

In light of present day knowledge, the basic aim of sports training is to develop the human body and its psychosomatic functions as well as to shape a system of knowledge, skills, routines and attitudes toward physical activity so that they would manifest themselves as life-long habits. From the medical point of view, practising sport is especially important to adolescents. It has been scientifically proven that girls who did not care for their physical activity at puberty, later on had problems with posture, metabolic diseases, cardiovascular diseases and

obesity at menopause. [Kuś et al. 1981: 29–32] Increased physical activity entails increased demand for B, C and E vitamins and for beta-carotene. The physiological processes related to physical effort also involve a greater daily requirement of minerals because larger amounts of them are lost with sweat. [ViXa 2009] Regular physical activity triggers the body's subsystems, thus improving its functions and structure. Movement accelerates rhythm of breathing, increase heart rate and stimulate blood circulation. This results in more increased sweat secretion and entails increased body temperature and stimulating metabolic processes. The effect of the training effort is an increased requirement for energy that in turn accelerates transportation of oxygen to various body cells and favours their regeneration. This has a positive effect on the general state of health and can help maintain overall well-being into old age. [Seremet 2015]

From the psychosocial point of view, the duties of sports coaches and physical education teachers should entail mutual cooperation and pursuing identical goals for children and youth. Unfortunately, teachers are tempted to confine themselves to the role of a mere observer or forget that physical education is a part of pedagogy. The adoption of an all-inclusive concept of work with regard to physical culture in a given school with the curriculum being one of its essential elements is the basis for success in attaining the contemporary aims of physical education. In planning one's own strategy for work, one should take into account the aims relating to both pupils and the educational environment. Those environmental influences cannot stand in contradiction to the teacher's efforts toward the pupil; instead, they should make up a uniform, integrated system. [Maszczak 2002] Primary school pupils' and secondary students' need for physical activity is greater than provided for in the curriculum. The main underlying causes include an insufficient number of organised physical activities, lack of free time resulting from overburdening children with learning tasks and young people's insufficient knowledge of the need for regular physical activity. Studies support the ongoing phenomenon of decreasing physical activity among girls

at puberty. Considerably fewer girls than boys practise sports. Girls spend less time daily outdoors than boys. There are also more girls than boys who are excused from physical education classes.

Many authors think that the level of physical activity and participation in physical culture depend on the social environment (better opportunities in cities than in the country), the influence of the family (acceptance and sporting traditions), the atmosphere around physical education and sports at school, the personality of the physical education teacher and the coach, the influence of the peer group, as well as on the roles of the school and the social environment. [Chromiński 1987: 43] A number of works analysing the determinants of physical activity show that it changes with age. From intense activity in young children, through the thirst for exercise typical of kindergarten and primary school pupils to the stage of pubescence with distinctly decreased physical activity or even with physical laziness, especially in girls. Everyday life observations indicate that boys demonstrate a higher level of physical activity than girls. The social environment is also an important determinant of physical activity. The heightened physical activity refers to spontaneous activity, however, the possibilities of using and taking part in organised forms of fitness activity are better in cities in town than in the country.

The child's health is one of the factors determining his or her sports activity. There are conditions that make participation in some fitness activities difficult or impossible. Physical activity of more than half of children and youth in Poland (60%) comes down typically to attendance at physical education classes which, unfortunately, do not fulfil children's needs. The share of muscles' work in the expense of energy decreased from 90% to 10%. These are some of the findings of research into general requirement of exercise and daily physical activity of various age groups. [GUS 1975]

Encouraging young people to undertake sports activities leads to fulfilment of a number of their needs and helps them develop desirable personality traits, such as consistent behaviour, tolerance in interpersonal relations, perseverance in pursuing results, overcoming one's

resistance and both physical and mental weakness. Sport also teaches appreciation of non-materialistic frame of mind as well as fortitude, sense of fair play and a sporting attitude in which respect for others and ethical behaviour become goals that are as important as scores and rankings. Physical activity should play a positive role as counterbalance to the deficiencies in active lifestyle of contemporary societies. Sports training releases the participants' potential with respect to fitness, physical efficiency and ability to adapt to new conditions. Physical education, and sports training in particular, develops their interests and dynamism, and stimulates progress in their emotional sphere as well.

Sport and physical education as elements of general education provide basis for the development of high predispositions towards study and effort, and help fulfil man's social functions. [Koścień 2015] The extended research into physical activity at different stages of our lives, with special regard to children and youth, indicates that the level of physical activity, specifically that undertaken during leisure time, decreases with age. [Drabik 1995: 56] Therefore it becomes important that teachers appropriately motivate their pupils or students by suggesting various forms of physical activity, approaching them individually, with their interests in mind. All these factors contribute to the creation of the habit of taking part in fitness activities on a regular basis which should become the overriding objective of physical education. Physical education at school "should be a real and well-measured stimulus for harmonious development. Further, it must prevent faulty postures, to which children and youth are prone." [Bronikowski, ed. 2004] "Children's fitness activities spur not only their motor development but also the other areas of their development and functioning. In the biological sphere, fitness activities shape a healthy individual who is physically fit and immune to the negative effects of the environment on the individual. In this way, they improve the functioning of the organism." [Chromiński 1987: 34–50]

A very important social group, to which sports training is psychotherapeutic, is the disabled. A physically disabled person is one "whose physical state (...) involves

permanent or temporary handicaps, limitations or inability to fulfil tasks and social roles in accordance with the applicable criteria and standards.” [Sroczyński 1995: 36] In most cases, disability limits a person’s activity. Consequently, it aggravates the biologically harmful effects of hypokinesia. Increased participation of the disabled in fitness activities creates a natural stimulus that accelerates and supports the regeneration and even the functional compensation of their physical challenges. People with certain dysfunctions get a lot of joy and satisfaction from practising a specific sport.

The disabled may practise a number of sports. Here are some examples:

- 1) Traditional *karate-do*. By practising this sport, people with a physical disability or neurological problems considerably improve their motor capabilities, i.e. agility, quickness, suppleness and physical coordination. Regular *karate* exercises considerably improve these people’s self-esteem, self-discipline, self-confidence and self-control. Traditional *karate-do* training helps improve body shape and correct slight curvatures of the spine. Professor Tomasz Karski, Head of the Department of Paediatric Orthopaedics Surgery and Rehabilitation at the Medical University of Lublin, observes: “The relationships between orthopaedics and *karate* are obvious. Orthopaedics is a science that deals with diagnostics, treatment and prophylaxis of locomotor system diseases in children, youth and adults. The science deals with inborn defects; static, post-traumatic and post-inflammatory deformations and deformities as well as with those arisen in the course of a dysfunction of the central nervous system. And since active *karate* exercises improve body harmony, they also protect the locomotor system against many diseases and deformations. Consequentially, orthopaedics and *karate* share a common area of interest and action. All Eastern exercises, especially stretching used in *karate* training, are extremely beneficial in prophylaxis and treatment of lateral spinal curvatures. *Karate* programmes include a multitude of stretching exercises for the hips and the spine which are very helpful in curing spinal curvatures.

Stretching should cover front hip sides and the lateral side of the right hip – this task is perfectly fulfilled by diverse work-outs. Exercises that stretch the lumbar and thoracic spine regions on both left and right sides are also highly advisable. All these are found in *karate*. They protect against rigidity, asymmetries, motor defects and contractures that might have negative impact on the spinal development. *Karate* is therefore the best preventive measure! And these are those wonderful relationships between *karate* and orthopaedics. If a child practises *karate*, its parents can sleep soundly and not worry about their child’s spine.” [Wiśniewska 2007]

- 2) Basketball. This sport is, first and foremost, highly psychotherapeutic as it demands that the players demonstrate their active and independent effort. The continuously changing situation on the court is what trains the players to focus their attention and to concentrate. Basketball is a form of recreation and sport favourable to people in wheelchairs.
- 3) Volleyball. Just as basketball, volleyball offers the disabled many chances to demonstrate their effective teamwork.
- 4) Archery. This sport helps the disabled attain the advantageous aspect in the full integration and social rehabilitation process, thus positively changing the stereotypes about disabled persons by making their image more realistic in the public feeling.
- 5) Swimming. Water environment contributes to the changes in the regulating function of the human circulatory, respiratory and motor systems and to the changes in the metabolism. Another contributor to these changes is the fluctuation in water pressure and temperature in relation to the corresponding air parameters. In water, the body weight seemingly but considerably drops, making a number of activities easier to do. Contractures, which are present in varying types of motor activity disorders, ease and, as a result, the muscles work more efficiently and the locomotor efficiency improves.
- 6) Track and field disciplines practised by physically disabled people include the shot put, the discus, the javelin

and wheelchair races: for women – 60 metres, 200 metres, 400 metres, for men – 100 metres, 400 metres, 800 metres.

- 7) Fencing. This discipline helps the disabled improve the image of self, thus heightening their aspirations and self-esteem. Fencing and the emotional and psychological tensions that occur in its course allow the disabled to learn their own reactions and teach them how to control the emotions. Victories and defeats as well as the stress burdens typical of fencing can strengthen the resistance to difficult situations which are, after all, not uncommon in their everyday lives.

Disabled people go in for canoeing, biking, hiking etc. These forms of recreation and physical fitness have been very popular in the past, but today, unfortunately, fewer and fewer people take part in them, mostly due to financial reasons. These forms of physical activity serve recovery and rehabilitation purposes as much as they improve the overall physical condition. A disabled contestant, who runs on a regular basis, increases his or her ejection volume and cardiac output, thus improving the blood circulation. One who pursues the best result possible, for all practical purposes, engages in competitive sport and rehabilitation simultaneously. Rehabilitation should not be disconnected from competitive sport because even the greatest able-bodied athletes improve their general health state when boosting their efficiency. [Boguszewski, Torzewska 2011]

Sport is one of the very few areas with potential for such an efficient and effective integration of mentally and physically handicapped people and for cooperation between the younger and older generations. Generally speaking, sports facilities serve as places to meet people, to integrate and form social bonds. Individuals get to understand their strengths and weaknesses through teamwork and competition with others. However, in case of the disabled, there is another important factor: the change of perception of the disabled by the able-bodied. Sports rivalry allows the disabled to step out of their closed environments and eventually mitigates the gap between both social groups. Sport goes far beyond purely sporting activities; it helps overcome the disability-related

barriers and complexes. As a form of rehabilitation that promotes a new lifestyle, it becomes an element of public awareness and concern.

To the elderly, sports training is not, however, a matter of competition, but it should be practised simply for health reasons. Regeneration takes considerably more time in older than in young people. Seniors' overexertion may trigger irreversible changes in their body, e.g. coronary failure. Therefore, older people are recommended to practise the following sports:

- 1) Traditional *karate-do*. In old age, it is very important to prophylactically strengthen and stimulate muscles in the whole body. The purpose of this kind of activity is to improve joint fitness and mobility, to shape efficiency of the circulatory and respiratory systems and strengthen the muscles stabilising the spine and maintaining the normal body posture. This prevents osteoporosis and has effect on physical coordination and body balance. Moreover, *karate* improves general physical and mental well-being and ability to concentrate and to manage stress.
- 2) Field athletics involves continuous physical activity in the field and obviously gymnastic exercises.
- 3) Race walking, jogging, walks.
- 4) Diverse fitness trail variations.
- 5) Long runs at slow pace. Cases have been reported where people in their sixties have taken part in a marathon.
- 6) Recreational skiing: relaxation and pleasure.
- 7) Swimming.
- 8) General gymnastics.
- 9) Rowing.

Conclusions

People display a natural need for physical activity from birth. Exercise is an inherent element of our life. Failure to develop this habit will certainly have negative ramifications for the future. It is a mistake to wait for adulthood to understand the benefits that physical activity can bring. The lack of encouragement and conditions to regularly

satisfy this natural need in young age will therefore result in it dying down.

Physical activity is every human's biological need. It ensures mental and physical health. It should therefore be an essential part of a lifestyle, regardless of sex, age or occupation. Unfortunately, even short-lived limitation of physical activity may bring about changes in health.

The volume and regularity of physical effort should be adjusted to every individual in proportion to health, motor efficiency, age, fitness experience, physical and mental state and, of course, interests. The level of physical coordination – and particularly the quality of movements – can be estimated on the basis of the sort of physical activity practised. Physical activity, when adjusted to the individual capabilities, can improve health. [Szukalski 2001]

Sports training enables development of positive character traits in young people and improvement of health in older people. It is, undoubtedly, a meaningful alternative to other forms of spending free time. Therefore it is vital to and promote active lifestyle and discuss its advantages with decision-makers so that they would create policies of encouragement for children and youth to practise sports. This would, in addition to health benefits, serve as safety valve to aggression, which is on the increase in today's schools. [Sokołowska 2002: 33–40] While giving young people health, joy and entertainment, sport also helps diminish some of the side effects of our civilisation development, such as alcohol, drug abuse, violence or other deviations that might arise from frustration or from the lack of guidance in life.

Sport, as it is argued above, plays a prominent role in the process of educating children and youth. It is a strong socialisation instrument. It shapes attitudes, values and behaviour. It should be noted that aggression, like any other behaviour, can be easily picked up by young people. Undoubtedly, this should be avoided; taking advantage of positive impact that sport has on young person's character might be a reasonable strategy in this matter.

Sport is the most effective method for reduction of psychological and physical tension. The great variety of sports disciplines allows everybody to choose what they

like most and what relaxed them with the best effect. Recommendations include swimming, tennis, running, traditional *karate-do*, team sports, roller blading, biking and about-fifteen-minute-long walks.

Sport is also the cheapest and simplest way of preventing a number of diseases. Doctors warn that the contemporary lifestyle (sedentary work, general lack of exercise, spending free time in passive ways) has a negative impact on our physical and psychical state, in particular on our health. By exercising, we make our life better and healthier because our body becomes better. The most important positive pay-offs occur in the circulatory and respiratory systems, in the metabolism control mechanisms and in the skeletal muscles.

A special note of commendation for the popularisation of sports in schools should go to sports classes in schools that introduce elements the Eastern martial arts, especially traditional *karate*. In these classes, pupils or students learn such terms as centre of gravity, articular and muscular levers, use of own body weight, concentration, breath, self-control and self-assessment of one's motor qualities as well as other terms relating to the development of individual physical fitness. Traditional *karate-do* training contributes to the symmetric development of the body, its dynamism, responsiveness, suppleness and coordination. It is also a training of discipline, self-discipline and will power. The emphasis on virtues such as valour, honour and perseverance naturally translates into everyday life. *Karate* teaches adherence to etiquette that is nothing more than the rules of proper behaviour and is a symbol of respect for others.

Orthopaedists and sports medicine specialists have long since recommended traditional *karate-do* training as effective exercises to correct slight spinal curvatures. The entire breathing exercise system is based on the Far East's medicine. Many traditional *karate-do* practitioners with asthma stop taking their medicines after a few months of regular training.

Sport teaches and consolidates social coexistence norms, and rules of fair play can and should be transferred into the social life. Health education that offers

knowledge and skills can be an important determinant in the search for one's own way of life where one's moral values contribute to the overall standards of social life. Contemporary teachers are not mere teachers but also are tutors, therapists, methodologists and coaches. In or-

der to achieve this aim, schools must cooperate with the pupils' or students' families and sports clubs. Their activities should not be isolated or improvised, but rather they should become part of a broader network of promotion of physical activity and health.

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Katrin Kargbo and Jan Kłębek – members of national team of Poland

“Wonderful kids” physical fitness test results (Wrocław, November 2014–May 2015)

The aim of the study was to assess the level of physical fitness among children aged 5 and 6 according to the standards established for Wrocław physical activity test. [Sekita 1988] The study covered randomly selected children who participated in the “Wonderful Kids” general physical development programme enriched with the elements of traditional *karate-do*. Children participated in the classes twice a week, each class lasting 45 minutes.

With this aim in mind, the authors attempted to answer the following questions:

- 1) Will the level of physical fitness improve as a result of taking the six-month physical activity within the frameworks of the “Wonderful Kids” programme?
- 2) Will strength, speed, power and agility improve as a result of taking the six-month physical activity within the frameworks of the “Wonderful Kids” programme?
- 3) Does age influence the achievement of a higher level of physical fitness and of better results in terms of motor skills?
- 4) Does sex influence the achievement of a higher level of physical fitness and of better results in terms of motor skills?

Material and method

The assessment of the level of physical fitness of five- and six-year-old children was performed by means of Wrocław physical fitness test for kindergarten children.

The study was carried out in November 2014 and May 2015 in 10 kindergartens located in Wrocław. The study covered 293 children, among whom 147 were boys and 146 girls, aged five and six. The study was conducted in kindergarten rooms and on the premises adjacent to kindergartens (sports fields, green belts). In the course of the study, the researchers attempted to main-

tain identical measurement conditions. The first three trials of power, strength and agility were performed when the children were barefooted in a closed room while the speed trial was carried out when the children wore shoes and everyday clothes and were outside the building. The sequence of the trials was the following: 1 – the agility trial, 2 – the power trial, 3 – the strength trial, 4 – the speed trial.

The measurements were taken in accordance with the binding principles and the trial proper was preceded by a short warm-up. Additionally, each trial was preceded by the presentation of how to perform in the trial and each child was given individual instructions on taking the tests just before the trial. There were five children and the test administrator in the room at the same time. During the trial, the same measurement instruments and devices were used.

Due to the method of carrying out the test, the studies were of observation character (the observation was made in natural conditions). Two criteria for the selection of the material were used: determined birth certificate age and sex of the children, which allowed the participants to be divided into four groups.

The classification according to age was applied as follows: the group of 5-year-olds included all children who – on the test day – had already turned 4 years and 5 months and were not older than 5 years and 5 months. A similar principle of classification was adopted in the case of 6-year-olds.

Results

I. The analysis of the change of physical fitness level as a result of six-month physical activity

Firstly, the analysis covered the categorised level of physical fitness during the first measurement (November 2014) and the second measurement (May 2015). As emerges from the analysis, the dominating level of physical fitness during the first measurement was the satisfactory level which characterised approximately 42% of all children. It is also worth stressing that the November measurement showed that only 8% of the children were characterised by the high level. The implementation of the “Wonderful Kids” programme resulted in the fact that during the second measurement, the dominant levels were good (40%) and high (38%) (Table 1). It means that the increase in the level of physical fitness in the studied group was observed. Additionally, the results show the statistical significance being $\alpha = 0,001$.

A significant criterion used in the assessment of the level of physical fitness is the sum of the points obtained in the test. The summary characteristics of this variable (Table 2) also point to an essential increase of the physical fitness level after the experiment in the form of introducing the six-month physical activity. The average number of points scored in November was 190 points whereas in May the same group was characterised by physical fitness at the level of 226 points. What is more, as results from the variance coefficient, the variation of the results obtained was smaller than in the measurement taken in May. The observed increase was approximately 36 points. The significance of the differences between the November and May measurements was established by means of the Wilcoxon signed-rank test. To increase the credibility of the changes, the researchers also examined the significance in each age group, with reference to sex. What is of importance is the fact that in all of the analysed groups, the observed increase in

74

Table 1. The level of the studied group’s physical fitness

Study	The level of physical fitness				Total	p
	low	satisfactory	good	high		
November 2014	50	122	98	23	293	0.0001
	17.1%	41.6%	33.5%	7.9%	50.0%	
May 2015	11	53	117	112	293	
	3.8%	18.1%	39.9%	38.2%	50.0%	
Total		61	175	215	135	586

Source: own elaboration.

Table 2. The sum of the points obtained in Wrocław physical fitness test

Trial	N	Study								^d (P2 – P1)
		November 2014				May 2015				
		\bar{x}	$x_{min} - x_{max}$	sd	V	\bar{x}	$x_{min} - x_{max}$	sd	V	
The number of points in the test	293	190.0	76–323	35.6	18.7	225.7	112–321	34.9	15.4	35.7

Source: own elaboration.

the number of points shows the statistical significance at the level of $\alpha = 0,001$.

What can be noticed in the analysis of the relative percentage increases is that approximately 70% of all children improved the level of their physical fitness, obtaining a greater number of points (by at least 10%). Among 18% of the studied children, no change of the results of the power trial was noticed, or this change was insignificant (from 0 to 10%). Only 14% of the children noted a slight decrease (the decrease of the points obtained not higher than 20%).

2. The analysis of the change of strength, power and agility as a result of six-month physical activity

2.1. The numerical characteristics of particular groups

The numerical characteristics of particular groups' physical fitness was presented with reference to the variables expressed in respective measurement units (Table 3) and in the scale of points calculated on the basis of the adopted standards.

The analysis has shown that for each analysed trial, the result increase was noticed. For the power trial the increase at the level of 12.5 cm was observed whereas for the strength trial this increase was as high as by approximately 42 cm. For the agility and speed trials, the decreases in the times achieved were observed: by approximately 1 second for agility and 0,4 second for speed, which means that there was an increase in the analysed motor skills. The power and strength trials were characterised by a smaller dispersion during the May measurements, which shows the stabilisation of the level of the studied group in terms of those motor skills (Table 4). What is observed in the analysis of the results of the trials expressed in the scale of points is that the greatest progress was noticed in the case of the agility and strength trials (approximately 10 points) whereas the smallest increase characterised the power trial (approximately 7 points).

A very important aspect of the analysis of the experiment under discussion was to determine the significance

of the changes which occurred between the November measurement and the May one. In order to determine the significance, the study administrators used the Wilcoxon signed-rank test for the changes occurring in all age groups with reference to sex. What needs to be emphasised here is the fact that all of the observed changes show the statistical significance being at the level of $\alpha = 0.001$.

2.2. The percentage analysis of the results of changes between the first measurement and the second measurement

In order to carry out the percentage analysis of the changes between the November results and the May ones, the study administrators calculated the difference between the measurements standardised according to the first measurement result. The following formula was used to calculate the percentage changes:

$$change = \frac{P1 - P2}{P1} \cdot 100$$

where:

P1 – the value of the feature in the November measurement,

P2 – the value of the feature in the May measurement.

The relative increases presented above were calculated for all the physical trails expressed in the measurement units and in the scale of points. The numerical characteristics of the relative increases were presented in Table 5. From the values obtained emerges that for each analysed motor skills, an increase of its level after the implementation of the “Wonderful Kids” programme was observed.

From the calculated relative increases emerges that the increase of the values obtained was observed in the case of the power and strength trials. For the agility and speed trials, what was observed was the shortening of the registered times and, what follows, the increase of the level of those skills. The greatest percentage increase was noticed in the case of the strength trial (21%) and the smallest one was observed in the case of the speed trial (7%).

Table 3. The numerical characteristics of the trials

Trial	N	Study								d (P2 – P1)
		November 2014				May 2015				
		\bar{x}	$x_{min} - x_{max}$	sd	V	\bar{x}	$x_{min} - x_{max}$	sd	V	
The result of the power trial [cm]	293	102.6	56–209	21.2	20.7	115.1	53–180	23.6	20.5	12.5
The result of the agility trial [s]	293	10.7	7.4–16.2	1.4	13.0	9.7	7.48–13.1	1.0	10.8	–1.0
The result of the speed trial [s]	293	5.8	3.9–8.32	0.7	12.9	5.4	3.82–7.56	0.7	12.4	–0.4
The result of the strength trial [cm]	293	229.4	105–390	52.1	22.7	271.0	145–430	57.6	21.3	41.6

Source: own elaboration.

Table 4. The numerical characteristics of the trials – the scale of points

Trial	N	Study								d (P2–P1)
		November 2014				May 2015				
		\bar{x}	$x_{min} - x_{max}$	sd	V	\bar{x}	$x_{min} - x_{max}$	sd	V	
The power trial [points]	293	53.7	22–155	14.5	26.9	61.0	22–85	13.7	22.5	7.3
The agility trial [points]	293	45.8	12–76	12.7	27.7	55.9	18–75	9.7	17.3	10.1
The speed trial [points]	293	42.5	5–75	12.7	29.9	50.9	17–81	11.7	22.9	8.5
The strength trial [points]	293	48.1	22–86	11.6	24.2	58.0	28–88	12.8	22.1	9.9

Source: own elaboration.

Table 5. The numerical characteristics of the percentage changes

Variable	N	\bar{x}	$x_{min} - x_{max}$	sd	V
The result of the power trial [cm]	293	13.9	–49.8–73.6	19.8	143%
The power trial [points]	293	16.8	–52.5–87.5	25.4	152%
The result of the agility trial [s]	293	–8.6	–36.6–39.5	11.7	–136%
The agility trial [points]	293	32.7	–42.1–383.3	50.1	153%
The result of the speed trial [s]	293	–6.7	–35.9–21.8	10.6	–157%
The speed trial [points]	293	33.7	–46.0–820.0	81.6	242%
The result of the strength trial [cm]	293	21.3	–27.3–145.7	27.9	131%
The strength trial [points]	293	25.0	–39.2–203.4	34.0	136%

Source: own elaboration.

The relative increases for the levels of skills expressed by means of the scale of points indicate that the greatest progress was observed in the case of the agility trial (33%) and the speed trial (34%). The smallest relative increase was noticed in the power trail and it was approximately 10%. What emerges from the analysis of particular dispersions of the relative increases is that the greatest variation was found in the speed trial increases (242%) (Table 5). In the next phase of the analysis, the histograms of the relative increase for all the analysed variables are presented.

Among 24% of the children no change of the results of the power trial was noticed or its change was insignificant (from 0 to 10%) whereas more than half of the analysed group improved their results in the May measurement. In the majority of cases, the improvement was classified as being from 20% to 40%. In the analysis of the same trial with reference to the scale of points a similar tendency is observed. Among 30% of the children, the deterioration was observed while among 70% of them, the increase of the number of points was noticed. Among 38% this increase was classified as being from 20% to 100%.

In the analysis of the percentage changes for the agility trial what emerges is that among more than half of the children, there was an increase in the results of the shuttle run. Among 33%, those changes were small and did not exceed 10%. In the case of the scale of points, what can be observed is that 80% of the children were characterised by obtaining a greater number of points during the second measurement. The remaining 20% include the children, among whom the decrease in the number of the points obtained in this group was recorded.

Three fourth of the children participating in the programme noted an increase in the level of speed, achieving shorter times when running for 20 m. Every fourth child obtained a small increase (up to 5%) or the same result as they did in the November measurement. Analysing the scale of points for the speed trial, the authors noted that among 75% of all the children, the same or better result (as compared to the November measurement) was observed. However, among 24% of the children, the point

results were worse than the November ones and, what follows, speed deteriorated.

The last trial under analysis was the strength analysis. The character of percentage changes for the result expressed in metres and in the scale of points is very similar. Three fourth of all the children improved their result or it did not change at all. The remaining part of the studied group noted a small decrease of the level of strength, achieving worse results as compared to the first measurement (20% of the children obtained a decrease to 20% whereas 4% – a decrease from 20% to 40%).

3. The influence of age and sex on the level of physical fitness and the achievement of better results with reference to selected motor skills

3.1. The influence of age and sex on the categorised level of physical fitness

In the analysis of November results, we may notice that the greatest percentage of the studied children characterised by a high level of physical fitness were five-year-old boys (17%, Fig. 1). The share of the remaining children (5/F, 6/F, 6/M) in the high category was comparable and did not exceed 5%. The greatest variation was observed in the low category, in which the greatest percentage was assigned to six-year-old girls (28%) whereas the smallest percentage – to five-year-old boys (10%). The satisfactory level was represented to the same extent by each group and amounted to 40%. As far as the good level is concerned, the dominating group was five-year-old girls whereas the smallest percentage characterised six-year-old girls.

During the May measurement what was observed was a significant improvement of the level of physical fitness as compared to the November measurement. The majority of the studied children were qualified to the high or good category (Fig. 2). The most rarely represented level was the low level and it was represented by no more than 5% of the children from a given sex-age group. Looking at the satisfactory level, we can observe that there were certain disproportions between the groups; the greatest percentage of children in this group was six-year-old girls (30%)

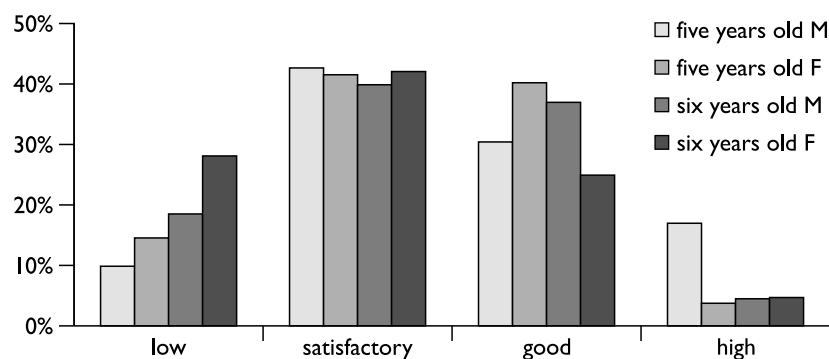


Fig. 1. The categorised level of physical fitness with reference to sex and age (November 2014 measurement)

Source: own elaboration.

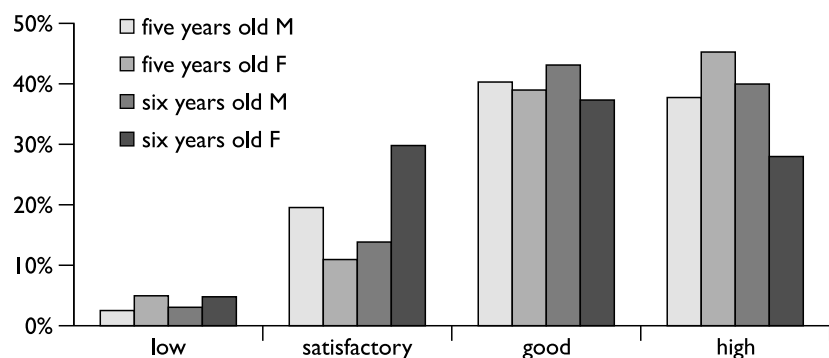


Fig. 2. The categorised level of physical fitness with reference to sex and age (May 2015 measurement)

Source: own elaboration.

whereas the smallest percentage was represented by five-year-old girls (11%). In principle, it may be stated that the good level was represented by each group at the same level which was approximately 40%. The greatest percentage of the children qualified to the high level included five-year-old girls whereas the smallest percentage was observed among six-year-old girls.

In order to determine the influence of sex on the general level of physical fitness, the authors applied the chi-squared test (Table 6). As results from the obtained levels of probability, sex significantly differentiates the level of physical fitness only in the November measurement, among five-year-old children. In the remaining cases, no statistically significant differences of the general physical fitness were observed.

In the study of the influence of age on the general level of physical fitness, like before, the chi-squared test was used. What is of importance is that the level of physical fitness before the "Wonderful Kids" programme was implemented was essentially different among five-year-old and six-year-old

Table 6. Statistical significance

Age	Sex	The significance of the influence on the level of physical fitness	
		November 2014	May 2015
Five years	M	0.021*	0.360
	F		
Six years	M	0.418	0.130
	F		

* the statistical significance at the level of $\alpha = 0.05$

Source: own elaboration.

children. After the implementation of six-month physical activity, five-year-old and six-year-old children's levels did not show the statistical significance and, what follows, did not differ significantly (Table 6).

3.2. The influence of age and sex on strength, speed, power and agility

In the analysis of the differences between the average values obtained by particular groups (5/F, 5/M, 6/F, 6/M) during the November measurement, we could observe that in the majority of cases, no significant differences between girls and boys were noticed (Table 7). An exception is the strength trial, in which both among five-year-old and six-year-old children, the statistically significant differences in the results obtained are noticed. In both cases, boys were characterised by a higher level of this motor skill. Analysing the influence of age on the studied motor skills, we may notice that there are significant differences between five-year-old and six-year old children in each of the analysed trial ($p < 0.05$). In each trial, six-year-old children

obtained better results than the five-year-old ones did. Examining the trials expressed by means of the scale of points, we notice that only between five-year-old and six-year-old girls is there a significance change. In the remaining trials expressed by means of the scale of points, no statistically significant differences were recorded.

Like in the case of the November measurements, in the May ones, the influence of sex and age on the results achieved was verified (Table 8). From the analysis emerges that during the second measurement, significant differences between boys and girls were observed. In the case of the power and agility trials (the scale of points) what was significant was the difference between girls and boys at the age of six. In both cases, boys were characterised by a higher level than the girls' level. Among five-year-old children, sex significantly differentiates only the level of strength, in which boys also achieved better results. The biggest number of significant differences was noticed between five-year-old and six-year-old boys, in which the differences in the results achieved in each analysed trial

Table 7. The characteristics of the November 2014 measurements with reference to the studied children's age and sex

Variable	5/F (N = 82)		5/M (N = 82)		6/F (N = 64)		6/M (N = 65)		p_1	p_2	p_3	p_4
	\bar{x}	sd	\bar{x}	sd	\bar{x}	sd	\bar{x}	sd				
The result of the power trial [cm]	95.2	18.1	102.2	26.1	103.9	18.2	111.1	17.2	0.296	0.270	0.049	0.020
The power trial [points]	54.3	10.8	57.6	20.3	49.5	12.0	52.1	10.1	1.000	1.000	0.092	0.603
The result of the agility trial [s]	11.2	1.3	10.7	1.5	10.6	1.3	10.3	1.3	0.055	1.000	0.032	0.454
The agility trial [points]	45.4	12.4	49.1	11.7	41.8	13.1	46.0	12.9	0.410	0.412	0.798	1.000
The result of the speed trial [s]	6.2	0.8	5.9	0.6	5.7	0.6	5.4	0.7	0.071	0.059	0.001	0.000
The speed trial [points]	40.3	12.6	44.3	11.5	40.5	11.6	44.9	14.7	0.211	0.178	1.000	1.000
The result of the strength trial [cm]	202.8	39.7	230.7	53.0	228.6	43.9	262.1	54.1	0.002	0.010	0.005	0.004
The strength trial [points]	49.8	11.0	50.5	12.8	44.5	10.5	46.3	11.0	1.000	1.000	0.017	0.269
The number of points in the test	189.8	30.8	201.4	39.9	176.3	32.9	189.3	33.6	0.713	0.105	0.107	1.000

p_1 – the test probability for the difference between 5/F and 5/M

p_2 – the test probability for the difference between 6/F and 6/M

p_3 – the test probability for the difference between 5/F and 6/F

p_4 – the test probability for the difference between 5/M and 6/M

Source: own elaboration.

Table 8. The characteristics of the May 2015 measurements with reference to the studied children's age and sex

Variable	5/F (N = 82)		5/M (N = 82)		6/F (N = 64)		6/M (N = 65)		p_1	p_2	p_3	p_4
	\bar{x}	sd	\bar{x}	sd	\bar{x}	sd	\bar{x}	sd				
The result of the power trial [cm]	108.2	20.0	110.2	23.9	116.3	22.5	128.7	22.8	1.000	0.012	0.258	0.000
The power trial [points]	62.4	11.9	60.5	13.8	58.0	15.1	62.8	14.1	1.000	0.260	0.422	1.000
The result of the agility trial [s]	10.0	1.0	9.8	1.1	9.6	1.0	9.2	1.0	1.000	0.084	0.094	0.001
The agility trial [points]	57.9	8.9	56.2	9.6	52.0	9.7	56.7	9.7	0.794	0.022	0.002	1.000
The result of the speed trial [s]	5.7	0.7	5.5	0.7	5.2	0.6	5.0	0.5	0.521	0.197	0.000	0.000
The speed trial [points]	49.8	11.8	51.5	12.8	49.7	10.1	53.0	11.4	1.000	1.000	1.000	1.000
The result of the strength trial [cm]	240.5	46.1	268.4	55.1	278.9	54.7	305.3	56.7	0.007	0.102	0.000	0.002
The strength trial [points]	60.4	11.9	59.2	14.3	56.4	13.3	54.8	10.9	–	–	–	–
The number of points in the test	230.4	32.3	227.5	37.6	216.0	36.6	227.2	31.6	1.000	1.000	1.000	1.000

p_1 – the test probability for the difference between 5/F and 5/M

p_2 – the test probability for the difference between 6/F and 6/M

p_3 – the test probability for the difference between 5/F and 6/F

p_4 – the test probability for the difference between 5/M and 6/M

Source: own elaboration.

80

turned out to be significant. In each case, six-year-old boys were characterised by a higher level. Among five-year-old and six-year-old girls, the significant differences were observed in the levels of speed, strength and agility (in the scale of points). Also in this case, the older girls were characterised by a higher level of skills.

Conclusions

The results of the analysis let us formulate the following conclusions:

- 1) The level of the physical fitness of the studied children significantly improved after the implementation of six-month physical activity.
- 2) All the analysed motor skills, i.e. strength, speed, power and agility were significantly improved as a result of the implementation of six-month physical activity.

- 3) The child's age is important for the achievement of a higher level of physical fitness and influences the level of particular motor skills.
- 4) At this stage of the study, it cannot be unanimously stated that sex influences the achievement of a higher level of physical fitness, with the exception being the significant influence of sex on the results obtained in the strength trial.

Work cited

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Biomechanical etiology of the so-called idiopathic scoliosis (1995–2007). Principles of new therapy and causal prophylaxis. Importance of stretching exercise like traditional *karate-do* in prophylaxis and in the therapy

For many years the etiology of the so-called idiopathic scoliosis (AIS) was unknown and as hypothetic factors were mentioned: genetic and hormonal factors, growth abnormalities, neuromuscular influences, disorders in the growth of bones, disorders in muscle and fibrous tissue and plenty of other influences. [Burwell et al. 2000; Dangerfield et al. 1995; James et al. 2006; Lowe et al. 2002; Malawski 1994; Normelly 1985; Saji, Leong 1995; Sevastik, Diab 1997; Skogland et al. 1980; Skwarcz et al. 1984; Stokes 1999; Tylman 1995; Zarzycki et al. 1992; Żuk, Dziak 1993]

The biomechanical causes in the development of scoliosis were for the first time presented in 1995 on Orthopedic Congress in Hungary. The first publication was in *Orthopädische Praxis* in Germany in 1996. The etiology is connected with asymmetry of movements in the left and the right hip – restricted in right joints, next connected with gait – lack of movement during gait in the right hip is compensatory transmitted to the pelvis and to the spine and with the asymmetry of time of standing at ease on the left versus the right leg – longer on the right leg. This asymmetry of movements of hips and next asymmetry of function is connected with the syndrome of contractures in newborns and babies (originally in German – *Siebener-syndrom* – in English – Seven Contractures Syndrome – Prof. Hans Mau).

Information about the Syndrome of Contractures

The reason of the biomechanical influences in the development of scoliosis is to explain in the context of the Syndrome of Contractures and Deformities (SC&D) (in 2006

the eighth deformity was added – varus shank deformity and the authors called this syndrome SC&D). This syndrome is observed also by other authors in many cases of newborns and babies.

The Syndrome of Contractures, as spoken above has been described by many authors [Hensinger 1979; Howorth 1977; Tarczyńska et al. 2000: P8] but in detail by Prof. Hans Mau – Tübingen, Germany – as *Siebener Kontrakturen Syndrom*.

The left sided syndrome of contractures mostly appears as a result of the position of fetus in mother uterus on the left side and it is in 80–90% cases of gravidities. [Oleszczuk et al. 1999] The list of deformities and asymmetries in the Syndrome of Contractures according to Mau:

- 1) skull deformity (plagiocephaly);
- 2) *torticollis muscularis* (wry neck);
- 3) *scoliosis infantilis* (infantile scoliosis);
- 4) contracture (shortening) of the adductor muscles of the left hip;
- 5) contracture (shortening) of the abductor muscles and soft tissues of the right hip, described as *Haltungsschwäche* (weak posture) by Mau [1979];
- 6) pelvic bone asymmetry – the oblique pelvis positioning visible during X-ray examination for hip joint screening (see above points 4 and 5);
- 7) foot deformities – such as: *pes equino-varus*, *pes equino-valgus*, *pes calcaneo-valgus*.

In 2006, the authors (T. Karski, J. Karski) added excessive varus shank deformity (*crura vara*) to the Syndrome of Contractures, which with time and special conditions can lead to Blount disease. The development of this shank

deformity and its causes is described in German in *Orthopädische Praxis*.

Other accompanying deformities, and accompanying illnesses influencing the development of the so-called idiopathic scoliosis

In the period of more than 20 years we have observed other risk factors in scoliosis: rickets, pelvis and lumbar spine anatomy anomalies (*spina bifida occulta*), chest and ribs deformities (*pectus infundibuliforme*) which have an influence on the development of spine deformity. Moreover, we find the indirect influence from central nervous system (CNS) as 'straight position of the trunk (of spine),' anterior tilt of pelvis and joint laxity, in babies and small children (with minimal brain dysfunctions or with ADHD) which can later enable the development of scoliosis. [Karski 2011]

82 Material of children with so-called idiopathic scoliosis

The material from the years 1985 to 2014 consists of children and adults with scoliosis (N = 1950 patients). From the clinical point of view and from the perspective of the planned treatment there are two groups of children with spinal problems:

- 1) the children with scoliosis and various advanced curves not primary treated – ca. 30% of patients in our Out-Patient Clinics in the period of more than 25 years;
- 2) the children treated for 2–6 years through old, meaning wrong or harmful exercises – ca. 70% of patients with advanced scoliosis. The second group of patients has diminished significantly in Poland in last 5 years.

In the material there are all types of scoliosis – that is: 'S' I epg scoliosis with stiff spine, 'C' II/A epg and 'S' II/B epg scoliosis with flexible spine and 'I' III epg scoliosis – without any big curves but with stiff spine. [Karski et al. 2007]

The control group consisted of 360 children from the 25 year period presented by parents with the problem of scoliosis, but clinically and radiologically showing no scoliosis, no asymmetry of the hips' movement.

New classification based on biomechanical etiology. Three etiopathological (epg) groups, four types of scoliosis connected with the models of hips' movements

First etiopathological group of scoliosis ['S' – I epg – 3D]. [Karski 2011] It is the 'S' deformity, with double curve scoliosis, stiffness of spine. The cause of the deformity is: gait and permanent standing 'at ease' on right leg. The clinical signs in this group are: stiffness of spine with flat back caused by rotation deformity, as a first symptom of scoliosis, but the origin of this deformity lies not in the shoulder [Burwell et al. 2000] but in the pelvis. Restricted movements in the right hip (insufficient: adduction, internal rotation and extension) are transmitted as compensatory movements to pelvis and spine. This permanent rotation movement in intervertebral joints makes permanent distortion in these joints and with time they cause the rotation deformity of spine and stiffness. Both curves appear at the same time and very early, at the age of 2 or 3. *Gibbus costalis* also appears early in life. In some cases patients in the 'S' I epg group we see lordoscoliosis. This type of scoliosis is progressive especially during the acceleration period of growth.

Second etiopathological group of scoliosis – II/A epg (ID) and II/B epg (2D or mix). [Karski 2011] 'C' left convex curve – lumbar or lumbo-sacral or lumbo-thoracic (II/A epg type) or double curves 'S' scoliosis (II/B epg type) appear in this group. The thoracic right convex curve appears as secondary one. In this group, children present a limited adduction of the right hip in comparison to the left side. Adduction of the right side can be 10 to 20–25 degrees; adduction of the left side 35 to 50 degrees. Examination should be performed in extension of the hip joint. The left convex 'deviation movement' of

spine in 'standing position on the right leg' is the first clinical symptom, but in time, comes to a gradual fixation of 'C' shaped spine curve with clinical and X-ray changes typical for scoliosis. The left convex scoliosis is initiated when the child starts to stand on the right leg and it can start to be in the 2nd year of life. The pathological influence of standing on the right leg is the result only of the cumulative time of standing over many years. Scoliosis becomes clearly visible when a child is over 8–10 years old.

The thoracic right convex curve appears only in some children as the secondary deformity. In some cases patients from this 'S' – II/B epg group we see kyphoscoliosis. This II/A and II/B type of scoliosis is not paralytic as described by many authors. It is also not 'a primary degenerative scoliosis' as referred to by others. All patients with *spondyloarthritis* or with *spondyloarthritis lumbalis*, *lumbago*, *ischialgia*, that's with degenerative changes, first have the 'C' type II/A epg scoliosis or the 'S' type II/B epg scoliosis in their youth, but in this period of life, it frequently remains undiagnosed.

Third etiopathological group of scoliosis (2D or mix) [Karski 2011] – 'scoliosis with little or no curvature.' This group is a special type of scoliosis. In these patients there is a real abduction contracture of the right hip of from 5 to 10 degrees or 0 degree adduction (examination in a straight position of the joint), but the adduction of the left hip is also small and it is 10–20 to 30 degrees. The spinal deformity is characterized only by stiffness and this deformity is connected with one function – only with gait. Standing at ease on the right leg has no influence because the stability reached while standing on the left or on the right leg is similar and the right leg is not chosen for permanent standing. In this group there are no curves, or only slight deformities. We also notice little or no rib hump. So, there can be scoliosis without any curves or with slight curves – and these are clinically unimportant.

Discussion about the syndrome of contractures to clarify the character of the so-called idiopathic scoliosis

The syndrome of contractures can provide an explanation to some previously unanswered questions about the etiology of the so-called idiopathic scoliosis:

- 1) The development of scoliosis is connected with the growth period and connected with gait and standing at ease on the right leg.
- 2) Scoliosis develops because of the asymmetry of hips' movement and due to the asymmetry of load on both legs (pelvis and spine) during walking and due to the asymmetry in the length of standing time – left versus right leg – more on the right leg. These asymmetries are connected with the syndrome of contractures.
- 3) Scoliosis occurs mostly in girls because the abduction contracture (or limited adduction) of the right hip is connected with the syndrome of contractures occurring mostly in girls (ratio boys : girls is 1: 5).
- 4) Lumbar left convex and thoracic right convex scoliosis and rib hump on the right side are connected with the left-sided syndrome of contractures which occurs in 85–90% of pregnancies.
- 5) The new classification of the so-called idiopathic scoliosis – 'S' I epg, 'C' II/A epg, 'S' II/B epg and 'I' III epg in connected with the models of hips' movement and other causes such as laxity of joints, anterior tilt of pelvis, extension contracture of spine in babies – MBD, ADHD.
- 6) The progress of scoliosis during the acceleration period is related to the asymmetry of the growth of bones and soft tissues. The contractures in the right hip – abduction contracture, also flexion and external rotation contracture do not grow and do not lengthen; only bones grow, so the biomechanical influence becomes bigger. This leads to a fast progress of scoliosis resulting in greater biomechanical influences especially in I epg. The relatively faster growth of legs as compared to the trunk was also observed by many other authors.

- 7) The absence of scoliosis in blind children confirms the biomechanical influences (gait) in the development of scoliosis. Totally other manner of gait – no lifting of legs and no physiological movement of the pelvis, protects against scoliosis.
- 8) The absence of scoliosis in some countries for example in Mongolia (confirmed by prof. J. Hyánek from the Czech Republic, who spent 2 years in Mongolia – personal information). My explanation is that the biomechanical influences (gait) in the development of scoliosis are not present in children in Mongolia because horse riding protects them from this spinal deformity.
- 9) Also there are no cases of scoliosis in Okinawa in Japan (personal information from prof. Aleksander Staniszew, the president of Karate Okinawa Association in Poland) because in Primary Schools, 70–80% of physical education is devoted to *karate*, that is mainly stretching exercises. My explanation – that stretching exercises lead to the symmetry of movements and the symmetry of development of the whole body (trunk, hips) and its movements and the symmetry of load and growth.
- 10) Many authors claim that scoliosis develops from the apex of the curve. Now it is clear that the scoliotic deformity progresses from the bottom of the spine, that is from pelvis and sacro-lumbar region towards the upper spine.
- 11) The new rehabilitation exercises which include removal of contractures (other words – asymmetrical shortening of soft tissues) confirm the biomechanical concept of the etiology.
- 12) If biomechanical etiology of AIS and the principles of new treatment were widely accepted and put into practice, the term natural history of scoliosis would not exist any more.

It should be noted that we sometimes observe other types of scoliosis like: reversal of curves direction, or triple scoliosis (rare). Our explanation – other types of scoliosis are connected with incorrect, harmful strengthening-extension exercises applied in AIS.

The habit of standing at ease on the right leg explains also the larger deformity of *crus varum dextrum* in children, *genu valgum dextrum* in children, and more frequently right hip arthrosis in adults.

New tests for scoliosis

In the diagnosis of scoliosis we should use the known old tests (Adams/Meyer test) but also the new tests such as the side bending test for scoliosis, checking the habit of standing (right versus left leg), Ely-Duncan test (other – Thom test, other – Staheli test), pelvis rotation test (new test – 2006), adduction of hips test – similar to Ober test – and others, presented below in detail.

The list of new tests for early discovery of scoliosis:

- 1) Test of adduction of both hips (in extension position of joints – like Ober test). Limited adduction of the right hip, often accompanied by flexion contracture of the hips/ the right hip (Ely Duncan test, or Staheli test, or Thom test), often accompanied by external rotation contracture of the right hip. This test should be performed in the straight position of joints.
- 2) Bending test for scoliosis – Adams/Meyer test – widely known. Round shape is good but stiff spine indicates the beginning of scoliosis.
- 3) Side bending test for scoliosis – Karski/ Lublin test. It is a modified Adams/ Meyer test. It has been used for 20 years in Slovakia and according to an orthopedic surgeon, Tissofsky from Bratislava, “this side bending test for scoliosis is more convenient – because it increases the sensitivity and specificity of the tests,”
- 4) Rotation movements of the body – comparison of the left and the right rotation range movements of pelvis and shoulder (even the whole body) in a standing position of the child with feet close together (a new test – 2006).
- 5) Especially important observation is connected with standing at ease – on the right / versus left leg. Permanent standing on the right leg is a cause of scoliosis. The influence is connected with the time length of standing.

- 6) The symmetry or the asymmetry of waist (old observation, but very important). If the waist is deeper in the left upper part of thorax, it is typical for I epg 'S' double scoliosis – with stiffness of the spine and with *gibbous costalis*.
- 7) Some illnesses should be diagnosed because they accelerate the development of scoliosis.
- 8) Anatomical abnormalities of the spine (*spina bifida occulta*, *pectus infundibuliforme*). If present – there is a danger for a faster development of spinal curves.
- 9) Body build type: asthenic and picnic – bad, athletic – good.
- 10) Willingness / intention to participate in sports, if present – good, if absent – bad. The best are all exercises in *karate*.

New rehabilitations exercises

Firstly, it must be stated that all extension exercises, all so-called strengthening exercises were and are wrong and harmful. All patients coming to our Department after such a therapy were only with huge deformity, with bigger hump and stiffness of the spine. To explain these undesirable results of treatment the term of “the natural history of scoliosis” was coined. The proper solution of the spinal problem, in my opinion, is an early prophylactics based on the biomechanical etiology of scoliosis. This therapy must be based on the new exercises which are beneficial for the treatment but specially for prophylaxis of scoliosis. They include all exercises removing contracture in the region of hips, of pelvis and in the spine such as flexion – rotation exercises practiced as early in life as the age of 3 or 4.

The principles for the new rehabilitation exercises:

- 1) the removal of contracture of the right hip,
- 2) the removal of flexion contracture of both hips particularly in the right hip,
- 3) the removal of contracture on the concave side of both curves – lumbar left and thoracic right,

- 4) the removal of extension contracture – stiffness of spine in the thoracic part or in the whole spine – lumbar and thoracic,
- 5) the active daily participation in sports at school and home (*karate* or others kinds of sport like *kung fu*, *taekwondo*, *aikido*, *tai chi*, *yoga*),
- 6) the sitting position at school and at home – only relaxed, never straight-up,
- 7) sleeping especially during the first ten years of life on side in fetal position,
- 8) standing on both legs – has no influence on the spine, standing “at ease” on the left leg – has positive influence on the spine, it protects against scoliosis because standing on the left leg is never permanent. Also, standing in the positions of *uchi hachi ji dachi* or *kiba dachi* (in abduction and in the internal rotation of hips – terms from *karate*) is safe for the spine.
- 9) a corset mostly for children from the I-st epg group – ('S' double scoliosis) – the model according to Che-neau or the Lublin model (in our study 15–20% of children).
- 10) in some children from II/A and II/B epg of scoliosis we advise a support (insert) for the left shoes 1 cm to 2 cm (only after clinical examination).

Conclusions

- 1) The etiology of the so-called idiopathic scoliosis (AIS) is strictly biomechanical and originates in the asymmetrical movements of the hips which influence the spine during gait and in permanent standing at ease on one right leg.
- 2) The groups of scoliosis in this new classification (2001–2004/2006) are determined by adequate model of hips' movements. In the new classification there are three etiopathological (epg) groups and four types of the so-called idiopathic scoliosis.
- 3) The first group (I epg) – double 'S' scoliosis with rib hump – is connected with asymmetry of movement of pelvis and spine while walking, with asymmetry of time standing – more and longer on the right leg,

what influences the spinal growth. The lumbar and thoracic curves appear at the same time, sometimes very early at the age of 3 to 6. In I epg – the first symptom is the rotation deformity which causes stiffness of the spine with three stages: a) the disappearance of *processi spinosi* Th6–Th12; b) flat back and flattening of the lumbar spine [Tomaschewski, Popp 1992]; c) lordotic deformity in the thoracic part of the spine. This type of scoliosis is progressive. Because of a severe deformity, some cases in this group are called lordoscoliosis.

- 4) The second group – II/A epg – ‘C’ scoliosis or II/B epg – ‘S’ scoliosis – is connected only with the habit of permanent standing ‘at ease’ on the right leg since the first years of life. In this group (II/A epg) the first and the only one is the lumbar or sacro-lumbar or lumbo-thoracic left convex scoliosis. Among these children we neither see rotation deformity with essential stiffness of the spine, nor any thoracic curve, nor rib hump and if any, these are not important clinically. In II/B epg ‘S’ scoliosis, the lumbar curve is the first, the thoracic, the second. Some cases in this group are kyphoscoliosis.
- 5) The scoliosis ‘I’ III epg group is only with spinal stiffness and adult patients are to be diagnosed with back pain. This type of scoliosis involves very small if any curves or rib hump. The II/A epg, II/B epg and III epg groups of scoliosis are non-progressive.
- 6) The development of scoliosis is connected with function – gait and standing position at ease – only or mostly on the right leg. In the absence of influences originating in gait and the absence of the factor of permanent standing at ease on the right leg, the scoliosis (AIS) would not develop.
- 7) The asymmetry of movements of the hips (that’s the restricted adduction of the right hip and in extreme cases the abduction contracture of the right hip) is connected with the syndrome of contractures of newborns and babies described precisely by professor Hans Mau from Tübingen, Germany and also by many authors. [Dangerfield et al. 1995; Heikkilä 1984; Normelly 1985; Saji, Leong 1995; Sevastik, Diab 1997; Stokes 1999; Tylman 1995]
- 8) In early screening of children aged 3–6, it should be discovered whether there is a difference of adduction movement of the hips and what character has the shape of the spine in flexion. In these small children it is particularly important to perform the Adams test, which is the bending test for scoliosis, or the Lublin test – the side bending test for scoliosis.
- 9) If there is an asymmetry of adduction and the child is habitually standing ‘at ease’ on the right leg, they should undergo periodically a precise spinal examination and should do simple, flexion exercises for the spine as already as in the age of 2–4 and in all years to come.
- 10) Radiographic asymmetry of the pelvis in babies (in DDH screening) should be considered a risk factor for the future development of spine in children aged 3–4 and later.
- 11) In small children a curve even of 5 degrees (X-ray) and stiff spine should be recognized by doctors as an important actual sign of the problem of scoliosis.
- 12) All children at-risk should be included in a program of early prophylactics: sitting physiologically (relaxed), never straight up; sleeping in fetal position and standing at ease on the left leg or on both legs. Early prophylactic should also include such exercises as: *karate, kung fu, taekwondo, tai chi, aikido, yoga* etc.
- 13) New prophylactics is possible and effective – but it should be started very early, in early childhood, already in preschools and during the first years of primary school.

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Włodzimierz Kwieciński (Poland) and Paweł Janusz (Poland) – Gasshuku 2015 training session

*Karate-do as budō and morality**

Human beings have the 'Empathy Brain' and the 'Moral Brain'

Human beings are engaged in social life by communicating with others. Prefrontal area which is on the tip of the cerebral cortex plays an important role in this process. This is said to be the 'Social Brain.' American physiologist Leslie Brothers used the word Social Brain in 1990. It is regarded as a turning point that amygdaloid body, an eye socket forehead field and a temporal lobe were indicated as an important part in particular in the society recognition ability. In the later damage study and a non-invasive brain function image study, it was found out that the amygdala is important to emotion recognition, orbitofrontal cortex (OFC) is important to decision making, and the temporal lobe underside is important to atmosphere recognition.

Giacomo Rizzolatti and others in 1996 founded the Empathy Brain, called a mirror neuron. It is in the center of the Social Brain. This part observes the people and produces propriety and compassion. Propriety arises from the heart to admit and respect each other, and 禮法 (Reihou) shows it as a form. Losing propriety means a dysfunction of the empathy brain and undeveloped social brain. And it is disgraceful.

'Compassion' means parental affection for children, selfless sympathy, and a deep understanding of the feelings of others. Helping the weak. Protecting children. Devoting to parents. Taking care of the mentally and physically ill. Helping a drowning person without thinking of your own danger. It is not nous and it is the feeling of a person who is deeply heart-driven. In Japan, we call it 仁 (jin) which stands for benevolence, humanity. It is selfless love.

Propriety and Compassion are the cerebral skills that form a highly developed brain in a person. A person who cannot embody them is equivalent to wild brutes.

It is said that there is a range activated by the feeling of 'fear, awe, respect' to the others in the lateral region of abdomen of a social brain. Its function restrains the animal behavior which is rooted in the instinct of human beings through the concept of 'morality (justice)' as 'what you must not do.' The discharge of moral fiber is underlying the feelings of awe and shame rather than based on reason. Kanno Kakumyou, the Japanese ethicist, the monk of the Soto Zen Buddhism, Kougaku-kan professor claims that human beings are a part of nature, Human beings are under the control of natural rule and natural desire. 'Do what I want to do, do not do anything you do not want to do.' However, human beings exist to perform the act that was against such natural rule and desire really for one's own will. In that way, how would you like to do, which does not do the thing which should not be done. It is said that 'justice' is peculiar to a human being.

The commandment of the Aizu samurai (*Jyu no okite*) handed down to Aizu-han (Aizu feudal clan) in the Edo era. Children of Aizu-han (Aizu feudal clan) boys from six to nine years old who live in the same town made a gathering with about ten people. Aizu-han called this gathering *Jyu* (10), and an elder of those became a chairperson. They gathered in either house in turn every day, and the chairperson told them the story (the thing which should not be done). Then, they reviewed the story whether it was right or not from yesterday to today, e.g. do not disobey the advice and counsel that the elders say; respect and bow your head to your elders; do not lie; do not act as a coward; do not bully the weak, do not eat outside the home; do not talk to women outside the home. Finally, do not do any wrongdoing even if you have any reason, any

* Translated by Hiroki Takeuchi & Tokio Tsukada.

reason. At the end of the rule, says: “I should obey my own moral sense.” The reason is unnecessary there. “Do not do any wrongdoing even if you have a reason (You must not do what you must not do as a person without any reasons).” It is a really shameful thing to do what you must not do.

On the other hand, it means, “Even if I do not want to do it, I may have to do.” Even if it is to become disadvantageous to oneself, I will fight for the justice, to wash off the shame. It is true justice.

It is the way of a person to fix 智 (*Chi*) = wisdom, acquaintance with these 仁 (*Jin*) = selfless love, 義 (*Gi*) = righteousness, 禮 (*Rei*) = propriety. Four of these *Jin*, *Gi*, *Rei* and *Chi* are the beginning of ethics of a person. This is 四端 (*Shitan*) = four beginnings. Basic thought of “the view of human nature as fundamentally good” that Mencius (372–289 B.C.), a Chinese Confucianism person, preached.

Thus, how do you train it to own or young people carrying the next era with these four beginnings?

Serotonin controls the Empathy Brain and the Moral Brain

1. Working memory

Serotonin was found as the substance which controls tension of blood vessel. It holds overloaded norepinephrine and dopamine and is able to fix the balance of mind. When it is short, balance of mind collapses, and it becomes violent, and depression develops. Also, it is thought to be related to the symptom of IBS (hypersensitive gut syndrome) etc., it acts on the gastrointestinal function of bowels. The central nerve in the brain has only 2% of the whole, but it has a big influence on mind stability, posture maintenance. It is secreted into the ventrolateral prefrontal cortex as moral brain. The Moral Brain falls a malfunction in the state lacking serotonin in the brain. In other words, even if we recognize that crime should not be committed rationally, because the Moral Brain cannot work to compensate for rational in dysfunction

state, lose resistance to commit a crime. They do not hesitate to pull the trigger of a gun.

On the contrary, people do not harm others if serotonin is secreted normally. [Hideho Arita 2014: 256] The secretion of serotonin leads to mental stability. The development of the Moral brain and the Empathy brain based on mental stability encourages the growth of people with dignity and pride. Then, a stable and mature brain brings that the development of society in general, the promotion of international exchange, and building the harmonious world.

The human who is a primate is the species that showed a distinguished development in the capacity of the brain. The development of the brain (frontal association area) can complete in three stages:

The stage which acts with IQ (Intelligence Quotient). → The stage which plays an active part with IQ and EQ (Emotional Quotient). → The HQ (Hyper Quotient) stage which is harmonized in persons with adding experience to IQ and EQ. One aims to acquire the harmony of 心 (*Sin*) = mental, 技 (*Gi*) = technique, life, and 体 (*Tai*) = physical through these stages to have an enriched life.

HQ is the human intelligence which is in the prefrontal cortex. The prefrontal cortex, which combines comprehensive intelligence combines all intelligence, the social intelligence, and the emotional intelligence and plays a very important role in the engagement in the social life. This brain region takes a role as the cognitive function called working memory. The working memory is the function of maintaining temporarily and operating for necessary information and it is the basis of calculation, judgment, reasoning and thought, such as higher-order cognitive activities.

Personal practice such as Kata *keiko* (form practice) in karate stimulates working memory and develop the prefrontal cortex with the higher-order function of the presence of a person as a person.

2. 四戒 (*Shikai*)

These four 驚 (*Kyou*), 懼 (*Ku*), 疑 (*Gi*), 惑 (*Waku*) are called *Shikai* (Four Commandments or Four Warnings) [Hiromasa

Takano 1953], these show a way of having the spirit which is very important, being a key condition to aim at *budō*.

The 1st *Kai Kyou* is surprise, astonishment, or wonder. It means that an unanticipated thing is taking place suddenly, and your mind becomes upset. If surprised at a thing, by losing real intention, it is not possible to adapt to circumstances. It is important not to lose a normal state of mind to whatever scene it encounters. Sudden surprise stimulates sympathetic nerve and releases the epinephrine which is a hormone of the strain norepinephrine. It obstructs the secretion of serotonin stabilizing the mind and body.

The 2nd *Kai Ku* is fear or anxiety. It means to fear the confronted opponent. When fearing too much, both the mind and the body are too tense and do not get any movements. As for this, in the moment when seized by fear, the sympathetic nerve of the escape and the fight is stimulated and then epinephrine, norepinephrine are secreted at once. The secretion of serotonin balances the mind and the body that have stopped instantly.

The 3rd *Kai Gi* is doubt, distrust, or suspicion. In *budō*, this must not be most captured. *Gi* is in a situation when feelings are not decided even if one sees the opponent and that if there is no decision in mind. Rather while doubting an opponent, if getting to doubt oneself, it perishes naturally at last. The suspicion fear has put a switch in the sympathetic nerve especially from itself and firms the mind and the body. Working out the spirit, technique and the body which react instantly and can work innocently by daily *keiko*.

The 4th *Kai Waku* is to lose one's way, to hesitate, or to go astray. As for this, the consciousness is confused and a quick judgement and light operation are not made. It is impossible to be embodied by the contents of *keiko*. By doubting think of it as being surprised, fearing the opponents and doubting a person unexpectedly, the mind goes this way and cannot perform a proper judgement. The mind cannot make a fair decision when you are surprised by an unexpected thing and frightened by the opponents, also doubting a person and their mind. When it keeps being perplexed, it tenders the opponent's life.

This *Shikai* obstructs the direction of our life and the development of the self.

In Japan, one may say to set up its *Hara* to decide its *Hara*. *Hara* (腹) is the lower abdomen, called the median point (正中点 = *Seichuten*) or the center of the abdominal region (臍下丹田 = *Seikatanden*). It is thought that there is a place giving off the root of the energy of a person. Speaking in terms of Western medicine, 90% of the serotonin which is responsible for mental stability and posture maintenance of skeletal muscles is secreted by intestines, furthermore, the body is not stable when the deep layers of muscle groups including the major psoas muscle is not trained.

The sympathetic nerve gets active and tenses excessively if the brain tenses and the thoracic respiration becomes surplus. The activity of the sympathetic nerve is controlled if conscious of abdominal respiration, and strain reduces. The scene of the strain must breathe with the conscious of *Hara*.

If the direction is not clear, it is important to decide where to go by *Hara o Kimeru* (making up your mind). Even if the direction is wrong, take a responsibility for the results with *Hara o Sue*. The last form of the way of taking a responsibility is "Seppuku" (*Hara Kiri*). It tenders the life and it keeps the responsibility and/or honor.

The next level up of the balance of the trinity of which is *Shin-Gi-Tai* (心技体) connects with controlling *Shikai*. The improvement of the control skill of *Shikai* becomes its own backbone. Its own backbone is *Hara no Kimekata* (the way of making up your mind) and *Hara no Suekata* (the way of taking your responsibility) in yourself. One of the meanings of *budō* practice is also to train *Hara*.

Promotion of serotonin secretion by *keiko* (practice) makes the function of the frontal association stable, and it controls *Shikai*.

3. 仁義禮智 (*Jin Gi Rei Chi*)

As I mentioned, *budō* practicing would be a guide for individuals to live as a human being based on Four Beginnings 仁 (*Jin*) = selfless love, 義 (*Gi*) = righteousness, 禮 (*Rei*) = propriety, and 智 (*Chi*) = wisdom.

Jin (Selfless love) is a mind of fundamental empathy and compassion as a person that cannot help to sympathize with and mourn for other human beings.

Gi (Righteousness) is thought to evade disgraceful things and is the way which you should perform as a person essentially.

Rei (Propriety), respect for respectable people and things, also attitude to continue to become a respectable person.

Chi (Wisdom), clarifies the real intention, it is determined to know the truth of things, is the wisdom to continue to improve as a person.

Those conceptual ideas are very similar to the Knight's Code of Chivalry in the western society.

As for the difference, the root of the *bushidō* is the fact to be sensible to shame or alive to the feelings of honor concept. The *bushidō* is a continuation of ascetic practices to express it. The form of ascetic practices puts the virtue as the person on Bujyutsu in order to embody in them and it is *budō* ascetic practices to make the one way.

It is not extravagant and it however takes pride, it aims for itself to be sublimated indifferently every day.

4. 守 破 離 (*Shu, Ha, Ri*; Defend, Break, Depart)

With those of four beginnings, it would proceed to 'Shu, Ha, Ri' (Defend, Break, Depart). A step to the art of the highest rank with the ability which was opened by view Kanami, Zeami parent and child to say that made 'ability' be complete in the third shogun Ashikaga Yoshimitsu (1368–1394).

In Japan, *karate* practice is called 稽古 (*keiko*). 稽 (*Kei*) can be literally translated as think. 古 (*Ko*) means old, and it is ancient. Therefore, *keiko* can be indicated as learning from predecessor and thinking deeply. 学ぶ (*Manabu*) = learning also has the same roots as 真似る (*Maneru*) = Imitate. *Keiko* is the process of learning from the predecessor with deep thinking and forming it. Then, 道 (*Do*) means Road in both *karate-do* and *budō*, it indicates a long way for learning.

The 1st step is to 守 (*Shu*) = Defend. It is to observe the teacher learning faithfully, following, and repeating till completely mastering the basic skills.

The 2nd step 破 (*Ha*) = Break is to sublimate skills. With own experiences and conducting studies on top of learning from the teachers, it is to add individual character to sublimate it to the ideal one and make it the most suitable one. It is the stage of breaking the teacher's learning spontaneously to build it up with own characteristics.

The 3rd step is to 離 (*Ri*) = Depart. As the ultimate phase, it is to get rid of stereotype and the own preference and reach the ultimate goal. Depart is as it were, the ideal stage where one needs to 'break' away from the teacher and establish an individual style. By getting into this stage, now it can be formed as the first rank style.

Within each step, 'Defend, Break, Depart' exists. For example, within Defend, three steps exist and the same applies to the 2nd step, Break and the 3rd step, Depart.

This process is not only limited to various *Dō*. It is also the path towards the completion of one's life.

Dopamine system activates the sports brain, Serotonin system activates the *budō* brain

Originally, in *budō* practice, competition and tournament would not judge it. Tournament is a sport because it has rules and judgments.

The essence of *budō* is to continue the discipline of single-mindedly and practice without demanding others to judge their own mental and physical conditions.

The values of sport competition can be understood by the dopamine principle.

In order to win the competition, people conduct various hard trainings. Hard work and limited meals. All of this hardship is to gain rewards such as honor and prizes. Games and gambling are the same. If you play again, you may win. If you play one more time, you may get plenty of money. Expecting rewards might come up next. Cheer Leader inspires the excitement of the game and the expectation of rewards.

The brain will expect a reward because of dopamine. Seeking the excitement of the moment. Excitement is symbolized by a fist bump and a shout of delight. Only the winner is right. Losers has to leave.

On the other hands, the sense of values in *budō* and Zen is heavily involved in the theory of serotonin. The main purpose is the enhancement of one's own inner and mental growth. Satisfaction of the mind is the comfort of the survival of life. Losing game because of leading to oneself to death, so it is required to win. But even if one wins compassion is required as the consideration and the courtesy to the opponent. There, a fist bump and shouting is a shameful action. In *budō*, cheer leading is not necessary.

Such logic is not nurtured in the Western type training. In Japan, the practices to acquire a body technique including the stability of the mind was initiated back in the 1600's of the Edo era following the Sengoku era and deployed when it was peaceful with no warfare. At this time, it was necessary to conduct *bujyutsu* discipline to master the body control method including maintaining mental peace. For example, training *kyujutsu* (Japanese martial arts of Archery) and *kenjutsu* (Japanese martial arts of Swordplay) were not required during the age with no warfare. Those skills were replaced with firearm. But, *bujyutu* (skill of *budō*) has not been perished. *Budō* has developed by utilizing people and self-improvement, but not for killing people. Doctor Eugen Herrigel visited from Germany in early 1900's, professor at Japanese college by teaching Philosophy with 5th grade of *kyūdō* (Japanese *Budō* of Archery) stated in his publication *Zen in the Art of Archery* (original title *Zen in der Kunst des Bogenschiessens*). *Budō* discipline started as tactic of combat and later it has deployed as more sophisticated in mental and body control is based on Zen and so he said, that after hundred years passed by, the roots of the sprit has not been changed.

Tactics of combat have sublimated to *bujyutu* and it has sublimated to *budō* which corresponds with the way to control the body, the way of breathing and the way of thinking. This method is to train the serotonin system and lead the way for individual growth and social maturity.

In addition, power without justice is violence; a justice without power is vain. It is said that "There is no first move to avoid a dangerous situation in *karate*, *karate* is not for an attack. If you hit no one, no one hits you, and there is no battle. The power that oneself has without showing it off outside to prevent a battle. The person learning *karate* must not set a fight from oneself in the scene of the rivalry. *Kenjutsu* is *Saya no Uchi*. Precisely because it is, we need to resist the desire of the dopamine system which sticks to win or lose. *Saya no Uchi* means the condition which is without drawing a sword from the sheath. However, it does not only mean the condition not to be pulling out. If the partner finds that the capability is excellent before fighting, that it is more overwhelming than the partner, the partner doesn't need to fight, therefore, it means that it is not always necessary to draw a sword and fight. The way of winning without making a partner admit and fighting which defeats a partner before using a force is called "the win in the sheath." It is one of the ideal image of *budō*, it is made the innermost secret of *iaijutsu* and it is supposed to have been most excellent in the way of wining. "The eyes to see through the ability" supported by training is necessary for not only the ability of oneself but also the partner so that *Saya no Uchi* is formed. In Japan, it is often introduced as the anecdote of *bujyutsu*, the phenomenon to accept the ability of the each other partner only by both facing each other.

If we practice again, we may get further recognition of mental stability, get a better understanding of the best part of the skill – will lead to a body that can be used more finely.

Budō should be utilize the dopamine system for an effective individual growth. Physiologically, the harmony of healthy body and spirit can be maintained by *budō* practice.

In practicing form, the method of breathing, repeated practice and posture control would stimulate the secretion of serotonin and make the brain stay calm to lead to mind stability (Upper Tanden; Tanden is a source of energy of our body). Moreover, improving the skill of the entire practice and humanity, mindfulness associated with related activities would stimulate the secretion of dopamine which will be the further energy for self-motivation

(Middle Tanden). Secretion of Norepinephrine by being aware of the moving practice and his/her midline of the body, it will cultivate vigor and courage (Lower Tanden).

In brainwaves, β -wave becomes superior during a dynamic practice (physical training), α -wave becomes superior during a static training (mental training) and adjusts the balance of sympathetic nerve and parasympathetic nerve.

Practice time, which needs an unusual body movement and unusual awareness, changes the usual driving mode of the cerebral neocortex to practice the concentration mode. By conducting practice, the concentration mode would work on a Default Network in brain to recover from fatigue of cerebrum.

This makes the stress control to prevent from the secretion of cortisol.

As shown in J.H. Mill's article, *Freedom discussion* [1859], "Freedom is not restricted to each other, your own freedom is secured by other's freedom, Freedom in each other stands up with suppression of the own freedom," it relates to the true meaning of *budō* practice. This applies to all we experience such as human relationship, social atmosphere and environmental security.

This has not been changed and continued seamlessly over two thousand and several hundred years from B.C. like the emperor family in Japan; it has the roots of Japanese ethical perspective.

It connects to "The heaven and land that came from nature" in *Shinto* (神道 = indigenous religion of Japan) and "Benefitting others by getting rid of benefitting oneself" in Buddhism.

Karate-do practice as *budō* leads to the holistic brain formation

An individual *Karate-do* practice as *Kihon keiko* (basic practice) and *Kata keiko* needs to imagine the opponents, adjust breathing, control the movement of the limbs and the center of gravity, remove physical tension and have mental harmony. In other words, *Karate-do* practice can be called Moving Zen. Rhythmic motion by *Kata keiko* increases the carbon dioxide concentration due to the

change in breathing, intestinal tract stimulation due to the abdominal breathing and tightening of lower abdomen, and enhances the serotonin activity and improve the brain function. In addition, inhibits the activity of excess dopamine and epinephrine.

In group practice, stimulation brought from social mutual interaction, complex, challenging and pleasing stimulation would make neurons to start special firing. In the Ministry of education of Japan junior high school learning guidance guidelines commentary, health and physical education, the purpose of education of *budō* is "Rather than pursue winning over the game, respect others and pay respective attention rather than Win or Lose, and understand self-discipline." In traditional thinking of *budō* is not just to pursue to 'win' on the contest, but also to understand an idea of traditional moves including "starting with a bow and end with a bow." This makes people to pay their respects to the others no matter of win or lose the contest and start governing themselves.

Moreover, morality is to seek the choice that should be made as a person without being selfish, and being seized with an instinctive desire. Discipline is approved by component of society and model of realizing of ethical value. The principle is to adjust the gap of ideal vs. real of eagerness for fame, desire for power, desire for property, desire for justice, truth, love, faith, loyalty, trust, equal, profit for nations, in order to make appropriate decision to qualify to be component for the society.

In the period of youth, when the mind and body are gentle, education about ethics and morality through *budō* would lead to a growth as human beings, and also link with the society.

Individuals keep growing throughout their lives and they form a society by ethics and morality as common consciousness in the population. Ethics and morality is a common concept and is universally trained beyond race, sex and nations. Ethics and morality transcends race, gender or borders as a common understanding of humanity, and I believe that is a universal discipline.

Karate has another meaning, refers to *Kara* (空) meaning 'empty,' *Te* (手) meaning 'hand,' that means

‘unarmed.’ *Karate-do* is practicing to seek the moral principle with *Toshu-Kuken* (*Toshu* = ‘Bare hand’ and *Kuken* = ‘Empty hand’).

Japanese *budō* including *karate-do* shows the form of ascetic practice, it is a holistic and socially oriented discipline with self-control and self-growth.

Therefore, *budō* practicing is the ideal and adequate way to create human beings.

In that idea, there is a significant implication to practice *budō*, *karate-do* as a universal language.

From its implications, I think that it cannot be translated to ‘combative sports’ or ‘martial arts.’

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Sunset over the stone garden, Dojo – Stara Wieś

Martial arts and pathologies prevention in schools

Schools at the outset of the 21st century are confronted with many new challenges. Changes that are taking place in Polish educational system and the virtualisation of everyday life contribute to growth of numerous pathologies within the walls of school buildings. The main purpose of this article is to show how to solve problems with bullying in schools.

Research on school violence presented below is the result of studies about education (in the minority groups) in Japan, conducted in the 2015–2016 (the scholarship of The Japan Foundation).

Defining the problem

Bullying means abuse – it might be physical, emotional or verbal. We can say that bullies have been around since the beginning of civilisation and they are not going away anytime soon. Personally, as a father of an 8-year-old and a former *karate* and *judo* practitioner and currently active *jiu-jitsu* practitioner, I am interested in finding ways to prepare children for precarious situations that may occur during their education. My daughter was victim of bullying in school and I began to search for the best solution to her situation.

We can clearly distinguish several factors contributing to the problem of violence in schools. The first is the issue of differentiating between aggression and violence in school. Scientific understanding of these concepts is different from common intuitions, and some people might have difficulty with distinguishing one from the other. This, in turn, poses doubts as to finding appropriate response.

The more common of the two is aggression. We use this term to describe a number of different patterns of behaviour. Confusion regarding these notions has serious implications for the effectiveness of school procedures in fighting with these pathologies. While aggression is inci-

dental, violence is a process. Aggression affects people of similar strength and capabilities, and violence is characterised by an advantage of the perpetrator over the victim or victims. [Czemierowska-Koruba 2015]

If we define aggression as behaviour we can say that it is a conscious and deliberate effort aimed at inflicting harm. Aggression is a relationship between people with similar physical and mental capabilities. Aggression can lead to violence; under certain conditions, incidents of aggression change dynamic in relationships (“might is right”), and this pattern quickly turns into a process of violence between specific groups or individuals.

On the other hand, we define violence as a process. There are four factors relevant to its definition:

- 1) the imbalance of power between perpetrator and victim;
- 2) the long-term nature of the phenomenon;
- 3) cyclic patterns – periods of intensification of aggressive behaviour appear alternating with periods of relative calm;
- 4) fixed roles of perpetrator, victim and witness – in the phenomenon of violence, in contrast to aggression, these roles do not reverse. [Czemierowska-Koruba 2015: 5–6]

The advantage of the aggressor over the victim or victims may be manifested as:

- 1) outnumbering – several students confront one;
- 2) physical advantage – a stronger student confronts weaker;
- 3) psychological advantage – the differences in intellectual, interpersonal or social abilities, e.g. a good or popular student ridicules a shy one;
- 4) background advantage – a student belonging to a hostile informal group subdues classmates and coerces them to unwanted behaviour. [Czemierowska-Koruba 2015: 6–7]

A particular form of violence in schools is bullying – this term is often used to denote a systematic, long-term persecution, humiliation or exclusion from a group of one person by a group of students whose efforts to this end are supposed to bring them advantage.

The factors that allow and augment aggression are numerous, and they can be sorted into four key areas:

- 1) improper organisation of teaching: boredom, lack of development time, overcrowding, overabundance of stimuli, noise, lack of rest and relaxation (for students and teachers), lack of extra-curricular activities;
- 2) poor standards: vague, inconsistent or double standards (discrepancies between declared and actual reality), standards promoting rivalry between students and the use of force, non-compliance with rules by role-models;
- 3) inadequate response to aggressive behaviour: inconsistent responses, trivialisation of aggressive behaviour among students by teachers, lack of response to minor offences, lack of effective mediation between conflicted individuals;
- 4) improper student – teacher – parent relationships: conflict of interest, lack of effective dialogue and contact, corrupt methods of communication between teachers and students. [Czemierowska-Koruba 2015: 6]

Violence in school takes many forms. The most common forms of violence and school violence are:

- 1) physical – e.g. hitting, kicking, spitting, pushing, pulling, extortion, tripping, stealing, destruction of property; aggression and physical violence can occur directly, where the students themselves are perpetrators, or indirectly, where students incite such behaviour;
- 2) verbal – teasing, name-calling, ridiculing, mockery, insults, threats, dissemination of rumours, obscene gestures; this type of aggression may also occur in indirect form, e.g. where students encourage their peers to harm, ridicule or exclude others from the group);
- 3) relational – aggression without physical contact, which consists of activities that lead to diminishing other students' status in the group, exclusion from the group, isolation, snubbing, looking past, indifference;

- 4) cyber-bullying – violence with utilisation of new technologies, e.g. offensive text messages, e-mails or posts on social networks, posting photos or videos ridiculing the victim; students may face various forms of electronic aggression, such as aggressive attacks on chat or within the newsgroup, a regular electronic transmission of offensive messages to the victim, victim spoofing and identity theft, revealing someone's secrets, dissemination of false, humiliating or private content including pictures of the victim, stalking and harassment, inducing into certain behaviour only to record and share it on the Internet. [Pyżalski 2012: 122]

Research conducted in 2011 by the Public Opinion Research Centre as part of the program called "School Without Violence" showed that Polish students are exposed primarily to verbal abuse, secondly – relational, and, to a slightly lesser extent, to physical aggression. [Giza-Poleszczuk, Komendant-Brodowska, Baczko-Dombi 2011] About 10% of the entire student population are victims of bullying. Boys suffer from persecution by their peers more often than girls, and younger students more often than older ones. The results of these studies also indicate that although the intensity of aggression and violence in Polish schools has not grown significantly in recent years (and in the case of older teenagers is in fact in decline), the phenomenon itself is on the rise. This means that the recent situation in schools is not improving; many children are victims of (at least) verbal aggression.

Further investigation of the matters discussed above brings about the issue of virtualisation of present-day life. In the pre-Internet era, bullying was strictly connected to some sort of physical harassment. Basically, a bully had to face his victim (hence the distinction between aggression and violence). Nowadays with the digital reality (e.g. realms of social networks), a bully can be anonymous and does not need to face his target. One must stress in this context that bullies are created, not born. Somewhere along the line a bully figures out that the way to elevate his social status is to use some sort of power or advantage to abuse the others. More often than

not, a bully picks patterns of aggressive behaviour from parents, peers, siblings, and, of course, from the media. Children learn how to use their power in the same way as they learn how to eat, read and speak – from parents. If parents are aggressive (verbally or physically) it is highly likely that their child will copy them and will abuse friends. For example, if the parent is courteous, humble, and respectful to their child, but verbally abuses a waiter at a restaurant when the order takes a few minutes too long, there is a substantial probability that the child would verbally abuse a friend who accidentally kicks the ball out of bounds during a soccer game. Moreover, in many cases parents strive to be friends or partners for their children and refuse to reprimand them for inappropriate behaviour. In Japan such parents are called “monster parents” as they have lost their position of authority. This is a typical example of improper standards discussed above. This situation tends to get worse as teachers in schools in many cases refuse to intervene in fear of all-knowing monster parents. This is the third issue that leads to the problem of bullying in schools.

Eugeniusz Suchorypa [2012] in his article about problems in Polish schools wrote: “contemporary school is undermined by pseudo-innovative ideas, such as stress-free education, partnership and empathy (which is the responsibility of the teacher), and assertiveness (which is the privilege of the student). In addition to this, there are stubborn proclamations of extreme permissiveness on the part of many educators and psychologists. As a result we have a substitute of non-hierarchical school, and we see the effects in the form of rickety hierarchy of values, loss of discipline and unhealthy relationships in the school community. An infamous example of this is a teacher whose pupils at one point put a trashcan on his head.” The author concluded: “friendly school is not an incubator; a reliable school of life with fair, clear and sensible rules. There is place for purity in the sense of ethical competition, but it cannot be understood as giving tacit permission to violence in any form. There are boundaries that should not be exceeded either by teachers or students.” [Suchorypa 2012]

As it has been shown above, stress-free upbringing and education mean that children become unable to function in a society based on hierarchy. A parent or a teacher who takes up a role of a partner puts himself on the same level in the social hierarchy as the child. He does not have any tools for influencing the child. There are often situations in which the child coerces adults do a certain course of action and uses the only methods known to him, and these methods are often based on violence. Moreover, children do not follow standards, because neither parents nor teachers are any kind of authority for them. Children end up creating a new alternative social order, one where only the stronger (mentally or physically) survive.

Fighting against bullying

Many schools implemented “zero-tolerance for bullying” policy. Every brawl will end with a visit to the principal’s office. These policies do reduce the number of physical fights, but do not prevent verbal harassment (see: Table 1). And one has to point here that verbal harassment is more damaging than the physical harassment. We must say that many kids miss school every day because they fear bullies. Bullying causes depression and lowers self-esteem. Bullying causes range of psychophysical reactions to fear such as headache, stomachache, nausea and so on. Extreme situations lead to suicide. On a sidenote, suicide numbers among Japanese teenagers tormented by their peers is high. In 2015 a high school student who was harassed by colleagues from the table tennis club committed suicide at the beginning of the second semester of first grade.

Some schools are preparing their own programmes to work against harassment and bullying. Usually they involve physical violence at school. One example is the nine-step leaflet adopted by Zeman Elementary School in Lincoln, Nebraska, USA. [Cheezem 2014]

As we can see, the authors of the proposition encourage students not to tell on bullies, not to be a “sore loser,” to laugh at themselves and not get “hooked by put-downs,” and to treat the bully as “someone trying

Table 1. Public School Advice for Bullying Victims

Rules	Explanation of the rule
Rule 1. Refuse to get mad	Anger is feeling we have toward our enemies, not our buddies. When you get angry, you are treating them like an enemy. Besides, if a bully finds out he/she can get you angry, you became their puppet and the bully controls you
Rule 2. Treat the person who is being mean as if they are trying to help you	No matter how insulting or mean they may sound, be grateful and think they really care about you. (This does not mean you have to believe what they tell you.)
Rule 3. Do not be afraid	Fear is something we feel toward enemies, not buddies. When you are afraid, you are treating the bully like an enemy. If you are afraid, you are automatically putting the bully in the stronger position and you automatically lose, and since the bully wants to keep winning, they will continue doing things to make you feel afraid
Rule 4. Do not verbally defend yourself	We defend ourselves from enemies, so we are treating the other person as an enemy, not a friend. When one person attacks and the other person is the defender, the attacker is in stronger position, so the defender automatically the loser. If we defend, we lose
Rule 5. Do not attack	We attack enemies, not friends. If I attack you back. I am treating you like an enemy, so the bully will in return, treat you like an enemy. It takes two people to fight, so it's the person who responds, who actually starts the fight
Rule 6. If someone physically hurts you, just show you are hurt; do not get angry	If someone hurts you, you want them to feel sorry and apologize. If you get angry, they won't feel sorry
Rule 7. Do not tell on bullies	The number one reason bullies hate their victims, is because the victim tell on them. Telling makes the bully want to retaliate. Tell an adult only when a real injury or crime (theft or something valuable) has occurred. Would we keep our friends if we tattled on them?
Rule 8. Do not be sore loser	No one likes a sore loser. Would you like to play with someone who gets all upset when they lose? Lose gracefully and be a good sport; kids will like you better
Rule 9. Learn to laugh at yourself and not get "hooked" by put-downs	Make a joke out of it or agree with the put-down. For example: "You think I'm ugly, you should see my sister!" "You've right and it's going to get worse!" "I've know that for long time!" "Thanks for noticing!" "If you think I look like a nerd, you should see my dad!"

Source: own elaboration.

to help" them. In my opinion these "rules" basically create victims, telling children to basically accept bullying and not to tell anyone about it, unless it becomes so severe that a crime is actually committed. There are three important questions: 1) How could anyone with an ounce of common sense or compassion have distributed such a thing?; 2) Aren't children supposed to be safe in schools?; 3) Who and where should prepare children to

deal with bullying? While the blame with respect to the first two questions actually rests on the school and its authorities, the third issue goes beyond the walls of the school. In this context one should take a closer look at clubs teaching martial arts.

The following observations were based on *judo* and Brazilian *jiu-jitsu* teaching methods in children's groups in Poland, the USA and Japan.

The “new-old” approach to hierarchical education of children

Martial arts training as a method to reduce aggression among children and teenagers involves a new model (pattern) to follow, with the introduction of a hierarchy into the peer group (based on seniority and degree) and declaration of new values by which the child will be guided. Typically there are two categories of children who get into the martial arts schools. The first are victims of school violence – those who want to learn self-defence techniques and raise their confidence through training so that they would no longer be persecuted. The second are the perpetrators of violence, the aggressive children, whose parents are seeking help in harnessing their energy and curbing their aggression. They hope that training will eliminate aggression and problematic incidents in school. Ryron and Renner Gracie, the authors of “Gracie Bully-Proof” programme, define children of the second category as follows: “approximately 50% of the parents who enrol their children at the Gracie Academy do so because their children have aggressive tendencies and/or discipline issues. When a child with aggressive tendencies enrolls at the Gracie Academy, our goal is to gradually reeducate the child regarding the proper use of power. First, we focus on establishing strong rapport with the child so they will be receptive to our influence. Once the connection is established, we begin layering in the lessons that will help the child learn how to manage their power with discipline, humility, and the utmost respect for their peers. The primary reason we have been so successful at these types of transformations, is because we lead by example. Once we earn the child’s respect and admiration, we qualify to begin instilling the critical character traits that will shape the rest of their lives.” [Gracie, Gracie 2016]

Reeducation through training seems in this case the only way to put the children back on the right path. Training reduces their aggressive behaviour at school by channelling their energy towards sports competition. Training allows them to recognise on their own that physical violence and use of force does not always deliver the desired

effect. Moreover, it often happens that a seemingly weaker partner prevails in a sparring exercise because of his or her technical superiority; this type of experience teaches how to renounce the use of physical strength.

What about children who are victims of school violence? In their case, the key benefit is the new patterns for their development. The Gracie brothers describe this in the following words: “Children’s inability to stand up to a bully is rooted in profound fear for their personal safety. The victims know that they must confront the bully and would like nothing more than to stand up to them. But, they simply can’t follow through for fear of the physical harm that backs the bully’s every action. And, therein lies the challenge – how do you instil in a victim of bullying the confidence to face the tormentor, look them in the eye, and back them down? The answer is simple – teach the victims to defend themselves against physical attack, and the rest will follow. Martial artists will tell you that the best prepared students are the least likely to find themselves in a fight. People who have the confidence to deal with physical aggression not only possess technical skills for neutralising an attack, but also exude confidence in their bearing and mannerisms. These people are both less likely to be attacked and, interestingly, are less prone to initiate a fight because they have nothing to prove. This especially applies to children during their vulnerable formative years. For these reasons, millions of parents enrol their children in martial arts programs.” [Gracie, Gracie 2016]

Self-confidence increases with the increase of skill. A child is no longer easily frightened, does not fear attack by peers. Self-confidence makes the child less of a target of verbal abuse by bullies. The child is able to respond to verbal and physical attacks and attempts to neutralise them.

As it has been argued above, martial arts teach more than just physical self-defence. Coach is a figure of very strong authority to his students. That is why every training session should begin with *shido* (instructor, coach) talk about value of *budō* – especially if instructor is a higher *dan* holder (i.e. at least 6th *dan*). During my visit in Japan last year I witnessed such talks myself: every *judo* and Brazilian *jiu-jitsu* training for kids began with a speech about such values as respect,

honour, etc. Interestingly, coaches of both disciplines talked about bullying and attributes of bullies. They portrayed bullies as persons who are weak, because the strong do not need to abuse the weaker. In this way we can instil in kids a degree of confidence by teaching them self-defence. It is worth to say that in *dojo* children also learn hierarchical structure of society – *jō-ge kankei* (vertical social structure), *sensei-seito* (teacher-pupil relationship) and *senpai-kohai* (older-younger relationship) that are very important in real life.

Finally I would like to refer in this context to one of the most important principles of *judo* called *Jita-Kyoei*. Kano Jigoro, the founder of *judo*, in these words described *Jita-Kyoei*:

“As long as we coexist, each member of society and the groups organised within must function in harmony and cooperation with the others. Nothing is more important than living prosperously together. If everyone acts with the spirit of mutual cooperation, each person’s work benefits not only himself, but also others, and attaining this together will bring mutual happiness. Activities should not engaged in simply for self-interest. Once started, it is only a matter of course that a person will find goodness in harmony and cooperation upon realising that his efforts will increase the prosperity of all. This great principle of harmony and cooperation is, in other words, the concept of *Jita-Kyoei*, or mutual prosperity for self and others.

Where should one seek the rationale for acting for the sake of others? Further, if one acts out of concern for his own wellbeing, there will inevitably be a collision of interests with others. Acts for the sake of self-interest will ultimately become a great inconvenience. In this way, sacrificing oneself without any purpose or reasoning runs counter to the greater good of humanity. If one merely enforces his own selfish claims, not only will he become hindered by opposition from others, but such selfishness will lead to self-destruction. When considered in this light, there is no other way forward but *Jita-Kyoei* in which all people play their part in society to prosper mutually.

For example, if three people join together in travel, one person may wish to go to the mountains, one to the sea, and one may want to stop and rest. The three eventually come to a point where they all wish to separate.

Assuming that they wanted to enjoy the benefits of travelling together at the start, they must cooperate and accede to each other’s wishes. In truth, there is no choice other than to select a common destination to satisfy everyone.

Looking at the ways of the world, we find that all things great and small interrelate in this manner. If one acts in accordance with his own interests while refusing to recognise the needs of others, this will lead to mutual destruction, and nothing is more disadvantageous or calamitous to society than this.

When we observe at the actual lives of people, it seems that there is a great deal of wasted energy. Even if it appears that people are utilising their energies effectively, it cannot be denied that there is still much room for improvement. We should cease meaningless conflict, and instead abide by the principle of *Jita-Kyoei*. If we proceed by maximising the efficient use of energy, this will result in the vitality of the country increasing dual-fold. Thus, culture will advance in leaps and bounds, and we will all be enriched and strengthened as a matter of course. Moreover, I believe that if we follow the ideal of *Jita-Kyoei*, international relations will become more amicable, and it will promote wellbeing for the entire human race.

For this reason, I beseech you all to integrate and embrace all these teachings and proclamations, raise the flag of *Seiryoku-Zenyo* and *Jita-Kyoei*, notions that are based on the immovable principles of truth, and move forward together with all the people of the world.” [Kano 1925]

Seiryoku-Zenyo is a principle of *judo* and means that “maximum efficient use of energy applies to all types of endeavours, and its aim is to fully utilise one’s spiritual and physical energies to realise an intended purpose. *Seiryoku-Zenyo* is the most effective use of the power of the mind and body. In the case of *judo*, this is the principle upon which attack and defence are based, and which guides the teaching process as well. Simply put, the most effective use of mind and body may be described as the maximum efficient utilisation of energy. In summary, this can be described as ‘maximum efficiency.’ This idea of the best use of energy is one of the central tenets in *judo*, but it is also important for achieving various aims in one’s life.” [Kano 1922]

The coach's speech before training aims to inculcate the children with the rules of conduct and use of *judo* techniques in self-defence.

In *jiu-jitsu* community almost every school has its own bullying prevention course. During this course kids learn the basis of self-defence, in both physical and verbal aspects. In consequence, the main purpose of martial arts is not only to make children stronger, but to imprint in them useful habits that help solve problems in real life situations.

In case of *jiu-jitsu* we are teaching two major things. The first one is called "the three-T steps:"

- 1) Talk – the child should respectfully and confidently ask the bully to stop using verbal strategies like: "please stop, you hurt me, it's not funny, if you won't stop i'll go to teacher;" and so on);
- 2) Tell – if the bully won't stop, child should ask parents and teachers to help.
- 3) Tackle – if a grown-up cannot solve the situation and the bully becomes a physically aggressive, the child should tackle him with self-defence (martial arts).

These three steps give the child opportunity to solve the problems in a non-violent way, if the situation escalates nonetheless, the child can take advantage of fighting techniques learned in training. Application of force is gradual – from pins to arm locks and arm bars. Children under the age of 15 are not taught how to choke their opponent in order to not to cause life-threatening situations.

In order to develop the habit of avoiding combat, children are taught "rules of engagement." These are five simple principles that are similar to the principles of *karate* called *karate ni sente nashi* (*karate* does not attack first) as

well known in the *kata* principle that the first and the last technic is always the block. The rules of engagement are:

- 1) avoid the fight at all costs;
- 2) if physically attacked, defend yourself;
- 3) if verbally attacked, follow the three-T steps;
- 4) never punch or kick the bully; establish control and negotiate;
- 5) when applying submissions, use minimal force and negotiate.

These rules also prevent distortion of events in case of internal school investigation into an incident of violence: they will make it easier to defend the child's reaction to bully's aggression, and explain all the steps the child took in order to get help and how these steps failed to solve the problem.

Conclusion

The main thesis of this paper was to present the problem of school violence and to propose measures on how to deal with it. The concept of stress-free education leads to eradication of sense of hierarchy among children. Moreover, confused children are not accustomed to social pressure and try to create their own order through aggression. Martial arts have the potential to reintroduce hierarchy into their world and allow them to discharge of aggression and an excess of energy. The martial arts coaches represent a "new" model of education and show how to behave in different situations. As a result, both victims of violence and its perpetrators can re-build their own identity based on confidence rather than violence.

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Samurai Managers: how to master delicate situations in the spirit of traditional *karate-do* (case study of practical experience)

It was 4 June 1994, in Hangzhou, Zhejiang Province PR China. At that time I was the executive director of a joint venture enterprise between an Austrian and a nationalized Chinese company (CADTIC Chinese Agriculture Development Trust Investment Cooperation). We were establishing an ice cream parlor trade chain in China based on the production of fresh ice cream. On that day, I was distributing leaflets on a university campus, looking for an English speaking assistant. It took only a few minutes before I was arrested and dragged into a police car by several policemen. They took me to a police station, questioned me in a back room and wanted to force me to confess that I was campaigning for Western democracy at a university. At first I did not know why I had raised the officers' suspicion. Later I got to know that 4 June is a legendary day in China. On 4 June 1989, student riots of the democracy movement reached their peak on Tian'anmen Square in Beijing. They were finally stopped by the military in a very bloody way causing lots of casualties. Thus I was involved in a very delicate situation and I had to fend for myself. My Chinese was quite good, my credibility, however, left a lot to be desired. I could not afford to make a mistake; otherwise I would have landed in prison. In such situations no university degree can help you; you have to rely on your intuition. Do the right thing, trust your intuition. My *karate* master *sensei* Hidetaka Nishiyama always taught me: "Any situation you face, keep stable emotion, don't lose your center!" For years I had trained to concentrate on my center and to control my emotions in traditional *karate-do*. Now, as a manager, I was challenged to take advantage of what I had learned in the *budō* world, in a dangerous situation. I succeeded in staying calm and composed and I explained my point of view until they finally believed me and let me go.

I have experienced numerous similar difficult situations where my knowledge of traditional *karate-do* helped me to act in the right way and to make the right decisions. I have been practicing traditional *karate-do* for 35 years and at the same time working as a management trainer for 25 years. I accompany business companies in strategic staff development and staff diagnosis. My aim is to place the right people in the right positions according to their abilities, thus enabling them to develop at their best.

The Samurai Manager Program

The Samurai Manager Program is a development program for executive managers, based on three steps: Samurai Manager Basic, Samurai Manager Advanced and Samurai Manager for Experts. The aim of the program is to translate principles of martial art, proven over centuries, into modern management for executive managers, to communicate knowledge not only theoretically, but to make it perceptible by doing exercises of traditional *karate-do*. Neuroscience teaches us that knowledge you feel is eight times more sustainable than the knowledge just heard. The Samurai Manager Program is on the track of intuition. In martial art, and, of course, for the legendary Samurai, the utmost skill is and was intuition, doing the right thing at the right time without knowing why. In my opinion, intuition is also the most important skill of a manager, making the right decisions at the right point without being able to justify them. The program shows a way to revitalize and gradually improve your own intuition by using exercises of traditional *karate-do*.

The principles of traditional *karate-do* applied to modern management

Martial art is based on three principles:

- 1) producing a maximum of energy;
- 2) transferring it to your opponent's weakest point;
- 3) with perfect timing.

If these three factors meet, the desired effect will be achieved. If one of these factors is completely or partially missing, the effect gets lost. Applied to management, you also want to create effect, either in your staff members or on the customer market. An executive manager's task is to convince and inspire his staff with his idea. This is also a kind of energy transfer. If the manager considers the staff member's emotional nerve (weakest point) and finds the right moment (where the employee is susceptible to the message), he will achieve the desired effect. The message will reach the employee; he will be in your boat. The same can be applied to a sales manager and their customer. If an executive/salesperson knows the principles of energy transfer, is sensitive to their counterpart's readiness for perception, and at the same time experiences a good feeling for the right moment, they will reach their aim.

1. Producing a maximum of energy

Traditional *karate-do* teaches us the art of maximizing energy by adding several energy levels. We distinguish between:

- 1) transmission power;
- 2) rotation power;
- 3) construction power;
- 4) dropping power;
- 5) mental power, etc.

The accurate coordination of these forces leads to a maximization of energy, which is able to achieve the desired effect. This can also be applied to management, where this is also important. The executive's energy must not be wasted. You have to focus on credibility and to analyze which factors contribute to credibility. Which forces increase credibility? From my point of view these are the staff member's/ customer's benefit, clarity of speech, per-

sonal conviction, determination for implementation, and a good dialog.

2. The opponent's weakest point

The chief executive detects their employee's weakest point by being interested in them. This implies appreciation. Above all, the executive must be interested in their staff member as a person and not only in the figures and results. Based on honest appreciation, the employee's emotional nerve is revealed, which is the key to motivating them intrinsically. For the right timing, the executive often needs patience, another virtue we can learn from martial art. Developing the feeling for the right point of time has a lot to do with experience. This is also the reason why karatekas at old age have often lost speed, but possess a better timing than younger combatants and are therefore superior to them in most cases.

3. The right timing

Traditional *karate-do* at a high level happens mainly at the level of timing. The short moment where the opponent is *Kyo* (vulnerable) has to be seized in order to make a determined attack. In senior management a lot is about the so-called 'golden moment,' which cannot be explained rationally in most cases.

The significance of values in martial art and in modern management

The significance of values like respect, discipline, politeness, honesty, courage, determination, etc. in martial art is omnipresent. But what is their role in modern management? At a time where markets are saturated, pure cut-throat competition is predominant and profit margins have become considerably small, very often everything is about sheer survival. Executive managers are driven by shareholder and stakeholder values and by quarterly figures, which reflect the enterprise value more and more brutally. Is there still room for values, values and virtues of glorious martial art? Is this not close to illusive wishful thinking?

Quotation by Inazō Nitobe about honesty

“Honesty is the bone which grants stability and shape. Like the head cannot be kept on the spine without bones, like hands cannot move without bones and feet cannot stand without them, neither talent nor erudition can make a Samurai out of human shape. By honesty the lack of ability becomes meaningless.” [Inazō Nitobe 2004]

A company's success is not created by machines or products, but by humans. Human resources are the most valuable resources in a company. Unfortunately they do not appear in any balance. Nevertheless it is the people with their commitment, their creativity, their stamina and their social skills that push an enterprise forward. If the management succeeds in fully exhausting the human resources of their company and in directing them at the corporate objective, the result will be success. Now the question arises how managers are able to raise human resources, the potentials of their staff members. As this is obviously a matter of humans and not of machines, this is not possible without values. Values like respect, confidence, honesty, appreciation, courage, determination and finally intuition. These are all virtues we know from the legendary Samurai and which are still widely spread in martial art. The virtues of traditional *karate-do* equal the virtues of an exemplary manager. People often decide on a certain position because of the company and leave it because of a bad boss.

Example of honesty from my practical experience:

We live in an age of competitive conditions constantly becoming tougher, and decreasing margins. Has not certain slyness become a matter of course in order to stay competitive at all? Which room can be realistically occupied by honesty and sincerity in daily business?

I am convinced that nowadays more than ever an enterprise depends on the staff's commitment. A product is exchangeable and product cycles are getting shorter and shorter. Of course the product has to be in line with the market, but innovation also plays a key role. The best and most innovative product, however, is of no use if the whole team is not standing behind the company. It is in

the nature of things that a positive working atmosphere and harmonious frame conditions have a positive effect on the staff's value creation. But what role does honesty play in this context?

Let me mention a practical example at this point: being a shareholder of a limited liability company, I bought additional shares. By doing this, I became a major shareholder. For confirming this, we needed a notary deed, followed by a registration of the company and the usual procedure. As we had not received an invoice from the notary for his work a few weeks later, I asked my secretary at the time to call the notary's office and make enquiries about it. As an answer she asked me if that was really clever of me, because he might forget the invoice and we could save a considerable amount of money. My answer was that the notary had rendered a service for us and by doing this was entitled to his fees, otherwise we would be indebted to him and I could in no case take this responsibility. She looked at me with big eyes and was visibly surprised.

How can we expect honesty and sincerity from our employees if we do not live them ourselves?

The “Go first” principle is applied here. Master Oshima (9th *dan* traditional *karate-do*) taught: “You have to teach your students with your back!” [Kubat 2008] By this he meant: The students adopt the master's behavior, but not only the behavior of the side facing you, but above all that of the averted side. No matter how well you try to hide things, the staff will find out what the truth is.

Frankness and honesty strengthen confidence and give the employees security. When they feel secure, the members of staff can deploy their potentials significantly better and the company benefits sustainably.

I. Courage

In his *analects* Confucius defines courage by explaining – like he usually does – the opposite “Noticing what is right and not doing it proves a lack of courage.” [Inazō Nitobe 2004] In other words, courage means doing the right thing – with all your determination and consistency.

Exposing yourself to danger, risking your life, looking death in the eye without deeper meaning or pursuing

a higher aim was not a sign of courage, not even in old Japan. Such behavior was called 'a dog's death.' Courage meant living when it was time to live and dying only when it was right to die. Which of today's managers can claim with clear conscience to possess courage? Which decision maker admits acting the right way?

I often realize that managers are afraid, worried about their career, about their job, about losing their prosperity.

This anxiety paralyzes them and they begin to use tactics. Studies prove that a manager who has not received a call or an electronic message for more than four hours gets worried about losing his job. He thinks he is the most unimportant human being on this planet and starts to brood. Such behavior is ill and completely destructive.

But where does this fear come from? Most managers have an excellent education and rich knowledge.

Primarily it is a lack of self-confidence that scares executive managers. Regular *karate* training strengthens your confidence in a very attractive and sustainable way.

We need managers with courage who consequently do what is to be done – without hesitating and using tactics.

"A manager who is not ready to lose his job every day is not a good manager."

This statement seems to be irresponsible at the first moment, especially in times of depression. If this is accompanied by the responsibility for your family, it may even be considered as grossly negligent.

However, I stick to my statement. A manager, who does what he is convinced of and brings the enterprise forward, will be successful and thus save his job. A manager who asks himself every evening what he can do better on the next day and who lets himself guide by his intuition, develops self-confidence that he radiates. This way he brings in the people he needs and lays the foundations for sustainable success

Sensei Nishiyama taught me: "In Zen it says: 'If you go, go, if you sit, sit, but do not shake.' What you do, you should do properly, not half-heartedly."

A Samurai who went into battle half-heartedly, was virtually dead. Sheer hesitation was his death sentence.

Therefore determination was one of the most important skills of a Samurai in battle.

In traditional *karate-do* training we focus strongly on determination. My master Hidetaka Nishiyama always said, "Do not hesitate in any case. Mistakes are allowed but hesitating is certain death, you feel, you go." This is where the Samurai Manager's slogan "you feel, you go" comes from. These four words have a very profound meaning.

2. Respect and discipline

'OSS' is the abbreviation of *one gei shi mass* and means supporting and helping each other. OSS expresses respect. OSS has a very profound meaning. It means I give my best in every training in order to be a worthy partner for you. My endeavor is to make you develop well in our common training. OSS means that I give you my whole spirit, so that we can use the short time we have at our disposal optimally. Training is our common way, coming a bit closer to our aim, being aware of never reaching it.

One motto in traditional *karate* is: *Ichigo ichie* – "every moment just comes once, so let us make the best of it." These four syllables contain enormous wisdom and reflect the Japanese way of thinking. Let us encounter this moment of practice with respect and summon up the discipline to give our best

The Japanese say: *Sai* = most, *zen* = good. It means to give your best, to make the most of a situation.

In *Bushidō* Inazō Nitobe tells the following story:

"You go for a walk in the blazing hot sun without an umbrella and meet a Japanese friend. You address him and he immediately take off his hat. The 'weird' thing about it is that the Japanese man keeps his umbrella closed during the whole conversation, thus exposing himself to the blazing sun. Foolish? Certainly, if the basic thought was not the following: 'You are standing in the sun, I sympathize with you. I would like to share my umbrella with you if it was big enough and if we were more familiar friends. As I cannot protect you from the sun, I share your inconvenience.'" [Inazō Nitobe 2004].

Respect also means to meet someone at eye level. Only then a dialog is possible. Dialog is the most important

instrument for solving conflicts and problems. The ability to solve problems and conflicts in a company is an essential indicator of success. The result of this is that without respect business success is not possible for the company. It is especially the respect that is lived which distinguishes martial art from conventional kinds of sport. In this respect traditional *karate-do* as martial art has a high ethical-educational value in the business world.

3. Discipline

In an extremely interesting study the American scientists Angela Druckworth and Martin Seligman found out that self-discipline has more influence on school performance than intelligence. [Auf den Spuren der Intuition 2010] Is this the secret for Japanese economic supremacy? It is a fact that discipline, diligence and overcoming your own comfort zone are essential skills to tap your full potential.

4. Intuition

Albert Einstein said: "What really counts is intuition." [Auf den Spuren der Intuition 2010] Intuition is the highest art of management. Intuition can be learned and improved. For this purpose there are – like for composure – different approaches.

In the studies I carried out in Japan, one of the questions I asked managers in the interviews was: "How do you make your decisions?"

Nearly all executives finally acknowledged that almost every decision is a gut decision, a gut instinct, intuition. A decision-making process can be well prepared, but there is a counter-study to every study and a counter-expertise to every expertise. It is just a question of who has placed the order and paid. Consequently, nothing is possible without intuition.

Google lists more than 31 million entries for the term 'intuition.' The word is derived from the Latin word *intueri*, which means to see or realize something. Science asks us not to define intuition but to leave it open. An interesting description of the term was given by Omraam Mikhael Aïvanhov: "As intuition is understanding and feeling at the same time, it penetrates reality with one glance." [Auf den

Spuren der Intuition 2010] The quantum physicist Prof. Hans Peter Dürr says: "Man possesses intuition but we do not know where it comes from." [Auf den Spuren der Intuition 2010] "You can prove something with logic, but you cannot gain new knowledge, for this you need intuition" – Henri Poincaré, one of the leading French mathematician and physicist, said. [Auf den Spuren der Intuition 2010]

In terms of science intuition is not the answer, but finding a question, and the question is the anticipated answer. Now hard work starts for science, it meets the challenge to confirm or prove what was said, and this has nothing to do with intuition.

Every creative scientist is dependent on intuition. There are many who believe they can develop something with their mind, but very often there is no satisfactory result.

At the Max Planck Institute for development research Prof. Gerd Gigerenzer analyzed decisions people make in an insecure world, and he confirmed that many decisions are made unconsciously. That means you know what you want but not why, which will be of enormous importance for economy in the future. [Auf den Spuren der Intuition 2010]

If intuition plays such a key role in all fields of economy, science, society and not least in art, the question comes up why we have been guided by reason and have put back intuition.

Quantum physicist Prof. Dr. Dr. h.c. Hans Peter Dürr gives us a plausible answer: "We come from machine age and a machine we worked at did the job with or without our feelings, thus we have to function, and feelings do not play a role at all. The outcome of this is a big danger for mankind, because people who function like machines have no conscience and are often ready to do anything. A sun priest at the Amazonas feels the pain of a cut down tree when he touches its bark as if he himself had been hurt." [Auf den Spuren der Intuition 2010]

Intuition always comes from silence, where there is nothing. Nishiyama described this state as 'mind without mind,' in Japanese *mu shin* (thoughts without thinking or also 'non spirit'). A deep experience brings new knowledge – this is like intuition – and suddenly everything is clear.

Intuition has the advantage to give us strength and power, the well-known *Gi*. Like we have trained our brain, we can also train our guts by giving intuition more room. What makes me very optimistic is that more and more intellectual people feel that they are going to reach their limits. Then they abandon rationality and see what will happen.

It is, however, essential how an executive officer can improve his intuition. Sensei Hidetaka Nishiyama gives us a clear answer: “Hard training leads to self-confidence, self-confidence leads to stable emotions, and stable emotion is the door to intuition.” And then he added: “The problem is only that the people are not ready to train hard, they want to go the easiest way.”

Traditional *karate-do* shows us a way to improve our intuition continuously. Intuition is a key factor of success in modern management. Thus traditional *karate-do* (and

of course other *budō* disciplines as well) has an enormous potential to make managers even better managers, Samurai Managers.

Conclusion

Traditional *karate-do* and the values connected with it give executive managers orientation how to manage an enterprise sustainably successful. As a rule, managers serve as role models, enjoy the attention of a great number of staff members and thereby have influence on them. Equipping executive officers with the virtues and values of traditional martial art has an enormous educational value for a broad class of population. Thus, traditional *karate-do* contributes essentially to a value-oriented togetherness and social justice.

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Traditional *karate-do* as a vehicle toward conflict resolution

At the age of four, I realized that life is not all smiles. Being pulled away from the embrace of my family members upon my departure from Iran, I recall the tears, screams, and pain of a family being broken apart by force. The Islamic Revolution of 1978 in Iran had, almost overnight, transformed the country from a modern secular system to a religious dictatorship. The Revolution brought with it a new era characterized by a multitude of violations and abuses, ones outspokenly defied by my parents. For the safety and well-being of the family, they eventually decided to pursue a future outside of Iran, one that was grounded in freedom. That scene from my childhood, now etched in my mind, was fleeting. Its unexpected significance – born of conflict – set my life in a different direction.

Living the majority of my childhood as a refugee in different countries was eye-opening and it was not until we were granted asylum by the United Nations High Commissioner for Refugees (UNHCR) that my family's life was normalized to an extent. The entirety of the experience sparked within me a deep interest in the concept of conflict and its prevention and resolution, an interest that manifested in two seemingly polar approaches: the practice of traditional *karate-do* and the intellectual pursuit of the field of conflict resolution.

Traditional *karate-do*

My father's participation in martial arts during his childhood in Iran (and the hundreds of martial arts movies we watched together) had sparked my own fascination with the martial arts. What I saw in the arts was the opportunity for one to defend him/herself in a conflict situation: the idea that one could use their body as a tool to prevent potential harm inflicted upon them was empowering to me after having experienced conflict. I wanted to train my body to become equipped with such skills, and it was with

this inspiration that I stepped inside my first traditional *karate-do* class twenty years ago.

Traditional *karate-do* practice involves three approaches: the first is physical, learning and refining techniques used for self-defense such as punches, blocks, kicks, strikes, sweeps, and body mechanics and strengthening exercises. This is supplemented by the second and third approaches which bring into play mental discipline toward decision-making and exercising control, and finally, spiritual exploration toward attaining calmness and emotional stability/wellness. A key facet of traditional *karate-do* is that it is non-contact. This means that in *kumite* trainings, when fighters face one another, they must exercise superior skill by physically 'stopping' their techniques at skin contact while still transferring the energy force created. To do so in the midst of speed, emotions, and varying distances is a task that requires the engagement of one's control, accuracy of technique, intricate understanding of how the human body moves, and considering of the safety of not only oneself but of the opponent. This unique feature of traditional *karate-do* allows for the elimination of height and weight categories (required in other martial arts competitions) while still maintaining the intensity of the martial arts spirit and self-defense purpose. Non-contact also enables practitioners to:

- 1) reduce the risk of injuries they would otherwise have had in contact *kumite*;
- 2) continue training despite age;
- 3) develop superior control and management of their emotions in intensely charged situations;
- 4) test and reflect upon their 'mind-body-spirit' reactions and skills within an educational environment.

Traditional *karate-do* goes beyond learning self-defense. It is a Japanese-based form of the martial arts that stems from the concept of *budō* [Hakim 2005], which can be translated as 'the way of the warrior,' a way to stop

violence, and even ‘the arts of the peacemaker.’ [Hakim 2005; Funakoshi 1975] Aligned with this translation, traditional *karate-do* is grounded in a five-line creed called *dojo kun*. *Dojo kun* consists of the following – seek perfection of character; be faithful; endeavor to excel; respect others; refrain from violent behavior – and it is designed to guide a practitioner’s ‘mind-body-spirit’ development both inside and outside of the *dojo* (training space). [Reilly 2011: 85] Indeed, one of the six principles of The Budō Charter, established in 1987 by member organizations, states a link between the holistic developments of the martial artist and the person – the citizen – in society. The principle states that, through physical and mental trainings, *Budō* practitioners seek to “build their character, enhance their sense of judgment, and become disciplined individuals capable of making contributions to society at large.” [Nippon Budokan 2014] Given these roots, we can then define traditional *karate-do* as an educational system that through its practice enables practitioners to explore, develop, and refine human assets necessary to become responsible and productive members of society.

112

Non-violence and conflict

My training in traditional *karate-do* has provided a valuable platform for ‘mind-body-spirit’ self-exploration, through which I have learned much about myself, others, and situations. I have become stronger, more intuitive, more goal-oriented, and have developed a thirst for constant, holistic improvement. Through *kumite* training, I have developed both the skills and the ability to create conflict by inflicting physical and psychological harm – if I so choose. This means that I also possess the ability to avert and even prevent such harm. It is in these moments that I recognized my role in relation to conflict scenarios and most importantly, the value of non-violence. This recognition led me to the intellectual pursuit of the field of conflict resolution, specifically the study of what conflict is and what are the ways in which we can approach and achieve its resolution. Could traditional *karate-do* be used as a vehicle through which to empower individuals by enabling

them to explore their human assets and role in conflict situations, as it had done for me?

Fundamentally, conflict occurs when parties have incompatible goals or even the perception of incompatibility. [Ramsbotham, Woodhouse 2011: 30] Conflict is, however, a normal part of human interaction, with its effects being positive and/or negative. To move through conflict requires more than the implementation of transactional means such as negotiations and short-term efforts such as ceasefires or even one-off events. Instead it requires explorations into events and understandings that “re-structure and re-interpret the past, present, and future.” [GMU/SCAR, 2016: par. 3] Part of these explorations involves addressing root causes that contribute to the presence of the conflict and that can ultimately transform existing relationships.

Conflict can occur at many levels in society. Maire Dugan’s Nested Theory of Conflict [Dugan 1996: 9–20] demonstrates that conflict is rarely a standalone occurrence; issues can arise within relationship, subsystem, and structural system levels. Therefore to fully understand conflict requires more than a surface-level view of its effects and more of an analysis into how issues are understood and flow in relation to these larger contexts.

Conflict is also multi-faceted, with its effects seen in attitudes, behaviors, and the contradictions of parties involved. To begin to address conflict requires an analysis of these components, and the ABC Triangle [Galtung 1967] is one method through which we can better understand its connections and contributions to the escalation of conflict. Violent behavior, for example, can have roots in people’s attitudes of fear and negative stereotypes which can ultimately spark and fuel incompatibilities, however real or perceived, to arise between parties.

Conflict is also cultural, where culture is understood as a “perception-shaping lens” and a “grammar for the production and structuring of meaningful action.” [Avruch, Black 1993: 132] The culture of each group, and its members, is therefore used to understand and make sense of the world around them – understandings which may or may not be aligned with that of another group. To understand

more specifically the role and impact of culture requires an analysis into the system of meanings and beliefs within which a seemingly unusual event is seen as normal.

Merging traditional karate-do with conflict resolution

There are many interlaced pieces underpinning conflict and its analysis which make a 'one size fits all' approach inadequate in its mitigation and resolution, and even potentially harmful as it may reinforce contributing factors. In this light, each conflict can be seen as unique and that requires equally unique approaches. For example, traditional hard power methods no longer yield successful resolutions of conflict in today's era. The world today requires more of what UNESCO Director-General Irina Bokova has referred to as soft power in order to diffuse tensions, fight extremism, foster mutual respect and build peace [UNESCO 2016; UNESCO 2015]. The practice of traditional *karate-do* is one such soft-power method that can be used to build bridges among individuals of different communities and nations.

In 2016, I was invited to two exchange programs that addressed the issue of stereotypes. The first involved conducting a series of three traditional *karate-do* workshops for martial artists in the United Arab Emirates (UAE). The purpose of the workshops was to increase direct communication between Americans and Emiratis through collective participation in a common passion – the martial arts. This cross-cultural exchange between peoples of two diverse nations placed us in a position to experience for ourselves what the 'other' was like.

The second program involved an invitation to train with the members of the Traditional Karate Polish Team for one week in Poland, just two months shy of the World Championship where we would once again meet to compete with one another. This opportunity was organized and supported by head officials of the World Traditional Karate-Do Federation (WTKF) and the American Amateur Karate Federation (AAKF) in an effort to promote cross-cultural understanding and cohesion. In both of

these events, where our appearances, languages, and cultures differed, traditional *karate-do* served as a common language. Through experiences training together in the same space and with the same passion for improving our art – and ourselves – we learned that underneath all of such variations existed a sense of oneness. Despite our different nationalities, we are all human beings who think, feel, and speak in ways that unite rather than separate us. Perhaps the most significant realization that became evident through conversations with my fellow Polish contenders was the valuable role that each individual plays in harboring and creating perceptions, such as stereotypes and prejudices that can either fuel or prevent conflict.

These recent experiences and opportunities supported the findings of a program I implemented in 2015–2016 at a diversely populated high school in the United States. The program used traditional *karate* as a vehicle to impart conflict resolution skills to students in a school where apathy, inequality between ethnic groups (i.e. Caucasian and Hispanic), gang recruitment rates, and incidences of violence were among the highest in the state of Virginia. [Singer 2012: 158; Calhoun 2015] Specifically, the program focused on providing opportunities for individuals (the students) to enable them to explore their own roles as *agents of change* in society. Its curriculum consisted of lessons in self-reflection, mindfulness, emotional stability, peacebuilding, and social responsibility grounded in conflict resolution theories/models, such as those mentioned earlier in this discussion. These lessons were exercised through learning traditional *karate-do*.

The nine-month Traditional Karate-Conflict Resolution Program was open to the entire student body with two registration periods. Classes were composed of approximately 30 students across varying genders (30% female, 70% male), religions, socio-economic backgrounds, ages (15–20), and language proficiencies; and took place in the school gym twice a week for one hour each. Existing conflicts within the school risked sparking in-group conflicts in the class, which made it imperative to have the presence of a conflict resolution expert in addition to a traditional *karate-do* instructor in each class.

Girls and boys worked individually and collectively to perfect their techniques. Although touching and hitting pads were permitted, training was essentially non-contact, a characteristic of traditional *karate-do* and one of the key reasons that this program gained the support of the school administration. Sparring interactions purposefully sparked high-stress ‘fight or flight’ reactions and the students were later given time to reflect upon the situation, particularly the effect of their roles/reactions within those moments. In solo training scenarios, techniques were performed without the live pressure inherent in sparring sessions. The freedom from induced stress allowed for a different focus on the merger of mind and body; the mind being still while the body reacts according to the form sequence.

Physical training was paired with seated meditation. In meditation, the practitioners exercised self-reflection through mindfulness, which is the practice of observing the self – feelings, thoughts, and behaviors – without judgment. In this space negative emotions were embraced and recognized as inevitable, natural occurrences rather than obstacles.

Students were also provided with opportunities to share their insights and growth beyond the individual level. In collaboration with non-governmental organizations, government entities, universities, and media outlets (who reported on this program), the Traditional Karate-Conflict Resolution Program organized events that brought international athletes and coaches from different martial arts/sports to engage with the students. Together, the groups toured the high school, watched the class in action, and participated in panel discussions that focused on the following themes: teaching, empowerment, leadership, teamwork, emotions, and gender.

At four- and nine-month marks of the program, students self-reported themselves as having higher levels of confidence, mental clarity, calmness, and developing a sense of belonging. The most interesting finding, aligned with earlier examples outlined in this discussion, was the increase in both self-control and the ability to be in control of external environments, particularly outside of the

dojo. Students cited examples such as walking more confidently in the school hallways and in the streets, as well as reacting more calmly in tense situations. Teachers were also quick to volunteer their input, reporting that previously “troubled” students showed an increased level of respect toward their instructors and peers.

Traditional *karate-do* practitioners as agents of change: athlete ambassador program

Several fundamental features became evident through these traditional *karate-do* programs:

- 1) the non-contact approach reduces the risk of physical harm and enables a greater focus on non-physical development, particularly where youth are involved;
- 2) institutional support has the ability to garner support at different levels of society;
- 3) qualified coaches in conflict resolution is paramount when working with groups who have experienced or are in the midst of conflict;
- 4) social media/media engagement is necessary for increasing visibility and support.

These features have been incorporated in the AAKF's newly launched effort, the Traditional Karate Athlete Ambassador Program (T-KAAP). T-KAAP's mission is to support traditional *karate-do* practitioners in their efforts to become change agents at the national level using *dojo kun* principles and research-based approaches. T-KAAP is creating a program grounded in traditional *karate-do* philosophies and conflict theory and practice. Its objectives are threefold: to assist in mitigating and resolving issues between communities; to increase public awareness of traditional *karate-do* within the USA; and to create a network for social and donor support of AAKF programs and events.

Participants will apply to T-KAAP during its annual recruiting period by submitting a form designed to outline their idea for a year-long social initiative focusing on an issue about which they feel passionate. Applicants will identify an issue, a location, the means by which they will attempt to make a positive contribution, and the method for collecting data. For example, a practitioner may identify

the desire to reduce homelessness in Washington, DC. They could do so by identifying homeless shelters in the area and offering to teach classes, volunteer, run a social media campaign to create awareness of the issue among the public, or write articles about the shelter. To gather data, they could provide self-reports about their experiences or conduct simple interviews with staff or occupants at the specified shelter.

Three applicants will be selected as AAKF athlete ambassadors each year by the T-KAAP Working Group, composed of traditional *karate-do* practitioners and conflict resolution experts. Throughout their term implementing initiatives in their respective communities, ambassadors will be required to submit three progress reports using questions rooted in conflict and intervention models, such as:

- 1) What, if any, attitudes, behaviors, contexts have been identified/observed?
- 2) What are the sources, identities, and cultures of the conflict?
- 3) What, if any, are existing challenges in their efforts to create positive change?
- 4) What, if any, are some lessons and best practices learned about the chosen conflict and its resolution? About traditional *karate-do* if it was used?

All ambassador work will be presented during a conference at the national championship, in the presence of colleagues and media. To ensure continuity, this conference will also mark the transition point whereby ambassadors will become alumni, tasked with serving as key point of contact for incoming athlete ambassadors during the first four months of their term.

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Main gate to the Japanese Martial Arts and Sports Centre “Dojo – Stara Wieś.” From the left: Katrin Kargbo, Anna Mleko, Iwona Karwacka, Paweł Janusz, Damian Karwacki, Joanna Musiał, Radek Janus, back from the left: Łukasz Radwański, Wiktor Staszak, Konrad Irzyk

Budō and Confucianism principles in the Japanese legal system

Thesis of this paper – interconnections between *budō*, Confucianism and unique features of the Japanese legal system – was largely inspired by my personal experiences. I started practicing traditional *karate-do* when I was 8 years old. The key method used here is the empirical method, supported by analytical and statistical methods. The *budō* principles I make references to in this paper were compiled and taught by Gichin Funakoshi, the father of modern *karate*. His students include Hidetaka Nishiyama (*shotokan*, traditional *karate-do*), Masutatsu Oyama (*kyokushin*) and Hironori Otsuka (*wado-ryu*). Sensei Funakoshi's legacy is also his teaching system upon which modern examination requirements are based. He was the first promoter of peace in martial arts education as he believed that avoiding confrontation is the greatest virtue. [Miłkowski 1983]

Budō

What is *budō*? Publications on the subject are numerous, but the best way to learn about its principles is on *dojo* (*dojo* literally means 'beginning of the way,' gym, a place to exercise), not in library. *Dojo* is a place of harmony, purity and devotion. *Budō* philosophy evolved from medieval martial arts such as archery, *jujitsu* or spearmanship in Meiji period. [International Budo Conference Materials 2007] At that time martial arts masters noticed the educational potential of martial arts training. To this day, *judo* and *kendo* are taught in Japanese police academies. At the turn of the twentieth century, martial arts masters distinguished the following *budō* features: decorum, stable emotion, seriousness of intention, self-challenge, self-discipline and hard training.

In traditional *karate-do*, *budō* philosophy can be described in *dojo kun* rules. It is worth mentioning that each of the *dojo kun* maxims starts with expression "Firstly!," which indicates that there is no hierarchy to these rules. All are equally important and compliance with each leads

to harmony in the same measure. This is characteristic for this philosophy and Confucianism.

Firstly! Seek perfection of character!

This maxim is about evolutionary self-development, becoming "better self." Many religious and philosophical systems command such self-reflection. Studies on *karate* trainees as well as on Japanese society as a whole have shown however that there is more to this rule than perfectionism. It is the mechanism of rigorous obedience combined with respect to the elders taught in Confucianism and group hierarchy that controls people's behaviour.

Firstly! Protect the way of truth!

The principle of truth is not a mere affirmation of the obvious, but rather it is a message about role of tradition in human conduct, about the legacy of our ancestors. Confucianism calls it *xiao* [Klityńska 2016: 73–85] – a virtue of paying respects to one's parents. Again, traditionalism requires evolutionary process of adjustment to new times and scientific discovery. Traditional *karate-do* is a good example here as advances of science have had a considerable influence on its development. One must never forget about ancestors' knowledge. This knowledge should evolve and grow rather than be overthrown.

Firstly! Foster a spirit of effort!

This maxim primarily refers to self-discipline in training, but to also corresponds with the first one. It is grounded in *Showa Constitution*, and particularly in its Article 27 which states that work is a right and also an obligation of everyone. [Suzuki 2008: 121–137] We should remember that the labour ethos is grounded deeply in Japanese society

and that it is connected with individuals' effort toward the common good. The Japanese believe that working towards the good of the group is beneficial not only to the individuals, but to all the other surrounding groups.

Firstly! Respect the principles of etiquette!

Undeniably, this rule introduces ceremonial air to *karate* training: a decorum of respective bows, attitude towards the coach and fellow athletes and also to the *dojo* itself. This topic will be discussed in more detail below; suffice to say that this attitude, I believe, affects one's behaviour towards others in daily life outside *dojo*. A show of respect strengthens a person's own position.

Firstly! Guard against impetuous courage!

One should not take hasty action, but only action and decisions with careful consideration. In Japanese law this rule seems to have an influence on widespread presence of conciliation as a method of dispute resolution. This guarantees reduced risk when compared to traditional adversarial process, especially for parties whose arguments might appear weaker or do not guarantee outright success.

These principles are supplemented by *niju kun* – twenty rules posited by *sensei* Funakoshi. Let us recite four of these:

Firstly! There is no first strike in *karate*.

Firstly! *Karate* stands on the side of justice.

Firstly! Mentality over technique!

Firstly! Be constantly mindful, diligent, and resourceful, in your pursuit of the Way.

The remainder of the principles are about training process; the four quoted above are of universal character. Although I am not a scholar on *budō*, I speak from a practitioner's perspective here, as these principles have been inculcated in me since I was a little child. They became a part of me, my inner natural law. It seems my upbringing in this regard might be akin to that of the Japanese: they are inculcating Confucianism rules from early childhood.

My studies of Japanese law lead me to conclude there are numerous common points between *budō* and external factors which influence that legal system, especially Confucianism. One such common feature is harmony combined with purity of intention, which is called by the *sensei's* decency and integrity. Another is emphasis on hierarchy, which is reflected in *karate* training in *kyu* ranking system (belt colours). Furthermore, both Confucianism and Buddhism pay great attention to self-improvement and self-discipline, virtues which are nurtured in *dojo kun* and *niju kun*. My own experience entitle me to point out that individual success is a result of one's work and of support from one's colleagues from *dojo*. This type of training produces strong relationships, perhaps even stronger than school friendships. Athletes who practice *budō* are very loyal and devoted to their group. It's also very similar to teachings of Confucianism: "I shall get better – then group will be proud of me."

Finally, Japanese socio-legal culture is committed to pacifism just as the second postulate of *niju kun* prescribes – *karate ni sente nashi*. It might seem paradoxical to endorse pacifism in martial arts training, but there is underlining wisdom to this principle: no first strike policy encourages adepts to avoid fight. It is worth to note that this principle is compatible with Article 9 of the *Showa Constitution*, which renounces war as means to settle disputes between nations.

The Japanese legal system

The principles discussed above have influence on functioning of law.

I. Harmony

The Japanese define harmony as putting common good above one's own. Harmony is revealed especially as aversion to arguing. That is the reason why most of conflicts end by the conciliation, out of court. [Leszczyński 1994, 1996] Even criminal cases are solved often by prosecutor out of court in the name of Article 248 of Japanese criminal procedure code. It states that under certain conditions

the case can be worked out during prosecution stage. [Izydorczyk 2008: 84] It results in lower numbers of judges and lawyers in 128 million citizens' country. [Miller 2014] Conciliation is popular for many reasons, but mainly due to reluctance of the Japanese to settle disputes outside the group. The desire to achieve the most consensual settlement of the matter also plays a major role. Consensual resolution makes every party a winner.

Furthermore, harmony is about making decision unanimously. A perfect example here is decision-making process in Japanese government according to customary law. The Prime Minister has authority to override a position of a minister, if his point of view is different from that of the majority. [Kość 2001: 133]

The idea of harmony is reflected in the belief in priority of interest of the group over efforts of the individual. The Japanese do not understand and condemn those who move against social order. Such act is an interruption of harmony. That is the reason why European freedom champions such as Thomas Becket or Stanisław Szczepański meet with criticism in Japan. [Izydorczyk 2008: 22] A striking literary example of this pattern of thinking might be the most unjust trial in history – the trial of Jesus of Nazareth. Jesus was convicted unanimously by the Sanhedrin for a crime he did not commit; in Western tradition that judgment is regarded wrong and Sanhedrin is viewed as corrupt. However, in Japan such verdict would not be considered unjust because the sentence was delivered unanimously, thus upheld harmony. [Izydorczyk 2008: 23]

2. Hierarchy

The Japanese look up to their superiors, and this inclination is a source of state authority. This is the reason why police wields remarkable power in Japan. People naturally treat officers as representatives of the government and so the society obeys police orders. This attitude often leads to abuse. There are many institution of law which to a European observer might seem to be in breach of human rights standards (indeed, some of them were recognised as such by the UN). However, in Japan adherence to hier-

archy is the perfect solution. [Izydorczyk 2008: 109] One example is culture of harsh interrogation of suspects: the aim of such interrogation is not to uncover the truth, but to obtain confession. This is reflected in the meaning of the Japanese word *iwaseru*, which not only means “to let them talk” but also “to make them talk.” [Izydorczyk 2008: 110] The Japanese do not consider such practice a misconduct, despite the fact that law states clearly that physical or psychological coercion is prohibited. The Japanese are convinced that if somebody ranks higher in hierarchy, he has right to and should be permitted to use any methods necessary, even against the law. Prosecutor and police are supposed to apprehend the perpetrator, and that is more important than finding the truth.

Another example, which in Europe is might be viewed as excess of power, is *junkai renraku*. [Izydorczyk 2008: 119] This practice means that policemen, without probable cause and outside of any actual investigation, routinely visit every home and ask about family, neighbours and local affairs. This causes people to feel that the policeman is “our” policeman from “our” group. Furthermore, there is an institution called *nin*, in which police may compel a person's appearance in order to provide explanation on specific case. [Izydorczyk 2008: 78–80] There are many cases where police compel prospective suspects to appear in this manner even before the charges are officially brought by the prosecutor. In Japan it is uncommon to disobey the *nin*.

Finally, the notion of *giri* is also about hierarchy. [Kość 2001: 174–179] It is an reciprocal obligation to respect the other person in the group. *Kohai* (younger) must respect *senpai* (older) and vice versa. *Giri* is a main pillar on which entire legal order is built; one might even argue the statutory law is written only for the benefit of the international public. We should remember that the Japanese do not treat codified law like something that belongs to them. [Kość 2001: 171–172] Anything of foreign provenance, like a code, is something secondary, unwanted even, as most codes are copies of foreign originals. *Giri* may be traced in every aspect of life, many of which are controlled by law in Europe. A notable example is

warranty for defects in a contract of sale. A customer knows that he should get the goods in quality and quantity which he expects from dealer, because the seller has obligation – *giri* – to deliver such proper quality. Otherwise the seller would be shamed, suffer loss of honour and social ostracism, which is the worst punishment for the Japanese. In *budō* it is easy to see an analogous situation: what *sensei* (teacher) says to the *otogai* (students) is sacred and subject to undisputed execution; on the other hand, *sensei* has also an obligation respect to his students.

3. Living in a group

The above two notions – hierarchy and harmony – with their anti-formalistic qualities are recognised as features of living in a group. [Leszczyczyński 1994; 1996] In Japan, a prevalent opinion is that an individual is only as important as his group needs him. The key social groups in Japan are family, professional community and the nation. Local communities (i.e. neighbours) seem to be in decline.

Family is the one group which is characterised by strongest inter-relations. It is also a pillar of Confucianism. *Xiao* means respect for the elders and wisdom that comes from them. These are the pillars of the social life.

Despite the fact that this philosophy is over one thousand years old, it still has relevance for the Japanese. Parents' duties will always have priority. It is compatible with Shintoism, the dominant religion in Japan. The Japanese are raised in an ethos of family: every action should be taken with a view of the family's well being. We should also note that family ties prevent crime. In traditional Confucianism, father is the head of a family and everybody must obey him. He decides about dissolution of marriage and only then wife can leave home. In theory, Article 24 of the Constitution gives equal position for men and women in marriage; it is a matter of fact however that family relations remain typically patriarchal.

Then there is professional (work) community. The strong work ethos is discussed above. What is interesting, it is not the worker's qualifications that determine promotion, but rather his experience and seniority. Employees are expected to be loyal to their employer companies through-

out their entire lives – they start work for a company after finishing education and continue there until retirement.

Finally, the group with weakest inter-relations, albeit the largest, is the nation. The Japanese have specific attitude towards foreigners, *gaijin*. They are never assimilated fully. This is especially true with the Koreans who were born in Japan, but – because of *ius sanquinis* – legally remain foreigners. Again, the fact that the nation is treated like a group is a great deterrent from crime. The Japanese fear prison because they would be separated from society, excluded from the group. Furthermore, group coercion is a factor that stimulates the Japanese to obey the law (or at least the group norms, which are very similar to law). If an individual does not obey the rules, he will suffer loss of face, disgrace accompanied with strong feeling of shame. As Ruth Benedict explains, present-day notion of guilt in Western culture is similar to that of shame in the culture of the Far East. [Benedict 1989] The only difference between the two is that while guilt is what offender experiences in relation to the offence, shame is what he feels in relation to the group. Shame, what we can see in Japanese statistics, is a very effective crime preventing mechanism. Moreover, shame is also common among athletes in their relations with their colleagues. If anyone is caught on any misconduct, for example on doping, he would be shamed to a similar extent as in Japanese ostracism. Community of trainers and trainees is a social group that exerts vast influence over an individual. This seems to be analogous with Japanese notion of shame. Everyone has an experience of being caught red-handed and willing to disappear, not wanting anybody to know about one's mistake.

4. Self-discipline and self-improvement

Self-improvement of an individual is important to the Japanese as it is beneficial for the group. On the other hand, self-discipline and self-improvement might be a trademark of the whole nation. The Japanese have a strong urge to surpass other countries. After World War II Japan was in ruins and its rise to prominence was a corollary of inner strength of its society and government incentives. Japan assimilated laws of foreign countries, improved them and adapted to their needs. Japan makes an effort to have the

best crime statistics: its police force ranks among the most effective in the world. Preventive measures taken by police seem to work: high crime occurs less frequently in Japan than in other countries with a similar economical and social standing, while lesser crimes are of small percentage, often on the verge of statistical error. [White Paper on Crime 2014] These statistics however are often called into question. Increase of criminal responsibility age might serve here as an example; given the fact of most crimes are committed by men aged 17–24, meddling with age limit makes official numbers misleading. Nevertheless, the desire to be better is an admirable trait of the Japanese people.

5. Pacifism

Finally, one must note the role that pacifism plays in Japanese legal system. [Depta 2016: 58–72] Japan is a nation with an enormous potential to compete globally in various fields, yet it constitutionally abstains from use of the military. That, however, is subject to an important reservation. Japan does have its own armed forces – called

the Self-Defence Forces – and according to newest interpretation of the Constitution, Japanese doctrine allows for the use of armed forces for regional self-defence. The maxim of *karate ni sente nashi* – *karate never attacks first* – is a perfect analogy here. Japan, just like a karateka, has a potential to attack, but it will refrain from using this potential, and will resolve every conflict without fight.

Conclusions

“Karate is a lifelong pursuit,” as the *niju kun* maxim says. Indeed, *budō* has remarkable educational value. This philosophy permeates not only *karate*, but also other traditional Far Eastern martial arts. Just as this mindset was crucial to mobilise the Japanese at the time of post-war reconstruction, it could be equally beneficial elsewhere. It could make Poland a better place. *Budō* helps raise young generations to be good people and citizens; it acts like a microcosm of an educational system. In order to make it effective, we must teach *budō* to the youngest.

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Paweł Janusz and Konrad Irzyk – members of national team of Poland

Karate-do as intangible cultural heritage within the meaning of the 2003 UNESCO Convention

The evolution of international law regarding protection of the cultural heritage shows that not only tangible objects are under concern of international law but also those elements of culture which refer to spiritual aspects of the human nature. The international community gathered under the umbrella of the United Nations Educational Science and Cultural Organization (UNESCO) acknowledged that matter and took steps towards an international legal agreement concerning this issue. A milestone in these efforts was reached with the Recommendation on the Safeguarding of Traditional Culture and Folklore adopted in 1989. As Janet Blake points out, for the first time in history the intangible part of cultural heritage become the subject of intentional legal instrument. [Blake 2001: 37; in subject of preparing the recommendation see p. 32]

After many expert meetings at the end of the 90s, a special conference titled 'A Global Assessment of the 1989 Recommendation on the Safeguarding of Traditional Cultural and Folklore: Local Empowerment and International Cooperation' was organised and its main conclusion was a decision concerning the preparation of a draft text of the convention. Moreover, among many achievements of the 1989 recommendation, the notion of 'folk' was substituted for 'intangible cultural heritage' (hereinafter: ICH).

UNESCO's Universal Declaration on Cultural Diversity, adopted at the 31. Session of General Conference on 2 November 2001 in Paris, had a further foundational role in creation of the new international legal instrument. Its Article 7 explains that "heritage in all its forms must be preserved, enhanced and handed on to future generations as a record of human experience and aspirations, so as to foster creativity in all its diversity and to inspire genuine dialogue among cultures." Two years later, on 17 November 2003 in Paris, at the 32nd Session of the

UNESCO General Conference, a new instrument of the Convention for the Safeguarding of the Intangible Cultural Heritage (hereinafter: 2003 UNESCO Convention) was adopted. For the first time a notion of intangible cultural heritage and its new system of the international protection and preservation was introduced.

What is intangible cultural heritage then? According to Article 2 of the 2003 UNESCO Convention, intangible cultural heritage shall be described as practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognise as part of their cultural heritage. Apart from the general definition, the ICH element needs to fulfil specific prerequisites of the definition. First one stands that the element of intangible cultural heritage has to be transmitted from generation to generation. The second condition refers to its owners saying that the element needs to be constantly recreated by the communities and groups in response to their environment, their interaction with the nature and their history. The third condition stresses that ICH must provide them with a sense of identity and continuity. The last one refers to respect for cultural diversity and human creativity. It should be compatible with existing international human rights instruments, as well as the requirements of mutual respect among communities, groups and individuals, and of sustainable development. This fourth condition was enhanced in order to omit the elements like rituals that might be violent and could be physically harmful.

The intangible cultural heritage as the 2003 UNESCO Convention proposes could be divided into five domains: 1) oral traditions and expressions, including language as a vehicle of the intangible cultural heritage;

- 2) performing arts;
- 3) social practices, rituals and festive events;
- 4) knowledge and practices concerning nature and the universe;
- 5) traditional craftsmanship.

There are no limitations for using the above mentioned domains to describe an intangible heritage element, for instance festivals are complex expressions which include singing, dancing, oral tradition, theatre, feasting, craftsmanship and even sport. Each state party may distinguish its own system of domains. It is also allowed for a country to add further domains and create new subcategories to the domains proposed in the Convention.

According to the 2003 UNESCO Convention, the national inventories of ICH shall be regularly updated by the authorities. States parties also have certain obligations to preserve ICH: they need to take all necessary measures to safeguard it by identifying and defining many various elements of ICH including participation of communities, groups and relevant NGO's. State parties are also responsible for drawing up inventories to adopt a general policy aimed at promoting the function of the ICH in the society. They should also integrate the safeguarding measures into their planning programs. For this purpose, a state party has to designate or establish competent bodies responsible for the safeguarding of ICH and adopt appropriate legal, technical, administrative and financial measures. The final obligation considers the educational and scientific matters such as fostering studies and research concerning ICH, providing education, awareness-raising and capacity-building. The 2003 Convention differs from all other UNESCO conventions considerably: it obligates state parties to ensure the widest possible participation of their communities, groups and individuals that create, maintain and transmit such heritage, and to engage them directly in the management of its intangible cultural heritage. This solution shows that the communities become a subject of international law.

Protection of ICH at the international level

The international society created two instruments of the protection and preservation of intangible cultural heritage. The first one is the Representative List of the Intangible Cultural Heritage of Humanity. Its role is to "help demonstrate the diversity of this heritage and raise awareness about its importance" (Article 16 of the Convention). There are 314 items on the Representative List as of recently, 90 of which were proclaimed Masterpieces and incorporated in 2008. The second instrument is the List of Intangible Cultural Heritage in Need of Urgent Safeguarding, which consist of intangible elements that require urgent measures to help them last. The initiative to include an item may come from concerned communities and states parties. The inscriptions on this List help to mobilise international cooperation and assistance for stakeholders to undertake appropriate safeguarding measures.

Japan accepted the Convention for the Safeguarding of the Intangible Cultural Heritage on 15 April 2004. Currently there are 24 elements present on the Representative List of the Intangible Cultural Heritage of Humanity that come from Japan. These include *Washi*, craftsmanship of traditional Japanese handmade paper, *Gagaku* – the oldest performing art characterised by long, slow songs and dance-like movements, and *Kabuki* theatre. So far there are no Japanese items on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding.

Preservation of intangible cultural heritage at domestic level

Japan has much longer history of the legal protection of intangible cultural heritage than instruments created by UNESCO. Their first legal act to embrace the intangible elements of culture was the Law for the Protection of Cultural Property (Law No. 214, 30 May 1950) (*Bunkazai Hogo Hô*, hereinafter: LPCP). Since then there were several amendments to this act. Today, it defines cultural property (*bunkazai*) in five different categories: tangible cultural property (*yūkei bunkazai*), monuments, groups of historic buildings,

intangible cultural property (*mukeyi bunkazai*) and folk cultural property. According to Japanese law folk cultural property may be both tangible and intangible (Protection of Intangible Cultural Heritage in Japan, document prepared for the Sub-Regional Experts Meeting in Asia on Intangible Cultural Heritage: Safeguarding and Inventory-Making Methodologies, Bangkok, Thailand, 13–16 December 2005).

The ICH items under protection were initially limited to those that were in danger of disappearance. The 1954 amendment to the act adopted categories of high historical or artistic value. Today, the intangible cultural property is defined as art and skill employed in drama, music and applied arts, and other intangible cultural products, which possess a high historical and/or artistic value in and for Japan (Article 2.2 of LPCP).

The category of folk cultural property is also defined by Japanese law. Part of it may be regarded as intangible heritage according to the 2003 UNESCO Convention. This category comprises two areas: firstly, phenomena such as “manners and customs related to food, clothing and housing, to occupations, to religious faiths, and secondly annual festivals such as: folk performing arts, folk skills, and tangible items such as clothes, utensils, houses and other objects used therefore, which are indispensable to the understanding of changes in the mode of life of Japan” (Article 2.3 of LPCP). Since the first amendment of the Law of the Protection of Cultural Properties in 1954, the Minister of Education, Culture, Sports, Science and Technology of Japan may designate an important element of ‘Intangible Cultural Property’ as ‘Important Intangible Cultural Property’ and recognise skilled people in such arts and crafts in order to provide greater protection.

In 1975 the law of the protection of cultural property was amended for the second time. Several important changes and revisions were made for instance ‘Folk Materials’ changed its name to ‘Folk Cultural Properties’, and a new subject for preservation was introduced – ‘Conservation Techniques for Cultural Properties’ as not the cultural properties themselves but as important and indispensable techniques for the conservation of cultural properties. [Kakiuchi 2014]

Should *karate-do* be put on the Representative List of the Intangible Cultural Heritage of Humanity?

Each state party willing to inscribe an element on the Representative List of the Intangible Cultural Heritage of Humanity needs to satisfy five rules. These are:

Rule 1: The element constitutes intangible cultural heritage as defined in Article 2 of the Convention.

Rule 2: Inscription of the element will contribute to ensuring visibility and awareness of the significance of the intangible cultural heritage and to encouraging dialogue, thus reflecting cultural diversity worldwide and testifying to human creativity.

Rule 3: Safeguarding measures are elaborated that may protect and promote the element.

Rule 4: The element has been nominated following the widest possible participation of the community, group or, if applicable, individuals concerned and with their free, prior and informed consent.

Rule 5: The element is included in an inventory of the intangible cultural heritage present in the territory (territories) of the submitting states, as defined in Article 11 and Article 12 of the Convention.

The first and most important criterium – the substantive element – refers to practices, representations, expressions, knowledge and skills, as well as the instruments, objects, artefacts and cultural spaces associated therewith, that communities, groups and, in some cases, individuals recognise as part of their cultural heritage. *Karate-do* fulfils the first part of the definition. The art-of-empty-hand has numerous references to Japanese chivalry that are reflected in *dojo* etiquette (a bow, *rei*, must open and close each sparring exercise; *karate-do wa rei ni hajimari rei ni owaru koto o wasuruna*) and remains rooted in Zen Buddhism (mentality over technique, *gijutsu yori shinjitsu*). *Karate-do*, being traditional in its form and content, cultivates intricate knowledge of the mechanics of a human body. *Karate* itself is a skill, a complex training system, which encourages aspiration for excellence and perfection (*karate* is a lifelong pursuit, *karate-do no shugyo*

wa issho de aru). Karate training requires specific attire and equipment (*karate-gi*, *makiwara*) and is associated with certain cultural spaces. *Dojo* is more than a 'stadium' or a 'gym'; karate students and teachers alike are expected to behave respectfully towards the place itself, and this respect may be perceived similar to that displayed in a place of worship.

As it was mentioned, in order for an element to be included as intangible cultural heritage, it must fulfil specific prerequisites of the definition. First of all it has to be acknowledged by the communities, groups and, in some cases, by individuals as part of their cultural heritage. Okinawan *karate-do*, before being recognised on Japanese islands as a distinct martial art, had been practiced continuously since 17th century by the poor as means of self-defense against common threat of violent crime in light of prohibition of carrying arms. The second and third prerequisites refer to the transmission of the cultural setting from generation to generation and its constant recreation by communities and groups in response to their environment, their interaction with nature and their history. The constant evolution of *karate-do* shows that it is a living phenomenon: while its principles remain unchanged, its present shape differs from known accounts of techniques of early 20th century *karate* masters. The fourth prerequisite stresses that intangible element must provide those who practise it with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity. *Karate-do* is open to participants coming from all cultures and all walks of life, yet in its character and flavour it remains distinctly Japanese. In any foreign *dojo*, for instance, Japanese nouns, verbs and descriptions are used instead of their native language equivalents. Finally, the fifth condition is that the element needs to be compatible with existing international human rights instruments as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development. All *kata* start with *uke* (blocking technique), which proves *karate-do* is of defensive rather than offensive nature (*karate ni sente nashi*, there is no first strike in *karate*). Furthermore, while there are religious

elements present in *karate*, it remains open, neutral and non-discriminatory. No examples of incompatibility with an existing human rights instrument are to be found. On the contrary: originally *karate* had developed as means of protection of the weaker and the defenceless (*karate wa, gi no tasuke*, *karate* stands on the side of justice). *Dojo* etiquette essentials – *rei*, *onagai shimasu* – are more than just symbols of mutual respect among *karate* participants. When practised regularly, they become second nature and permeate into all areas of life, thus reinforcing universally acknowledged values and virtues of human spirit (*ara yuru mono o karateka seyo; soko ni myomi ari*, apply the way of *karate* to all things; therein lies its beauty).

The second rule is of teleological nature and is often connected with 'soft power' dimension of the intangible cultural heritage. This condition is about ensuring visibility and awareness of the significance and to encourage dialogue, thus reflecting cultural diversity worldwide and testifying to human creativity. The visibility and awareness factor is evidenced by present day status of *karate-do* as an ambassador of Japanese culture and tradition worldwide. Foreigners who practise it are likely to be interested in its country of origin and are likely to explore in-depth connections of the martial art with its cultural background.

The third condition is procedural. It refers to courses of that need to be taken to protect and promote the element. These include matters of public policy and private initiatives, and may involve financial, administrative and technical measures of support from NGO's, such as, in this case, the Traditional Karate-Do Institute.

The fourth rule is about freedom. The element to be nominated must be endorsed by the widest possible percentage of the community of origin, group or – if applicable – individuals concerned. The participation therefore is volitional: no ICH item may be put on the list without free, prior and informed consent of those affected. In other words, *nihil de nobis, sine nobis*.

Finally, the fifth condition underscores national sovereignty as a fundamental concept in international law. Rule 5 stands that the element in question must be present and protected in the territory of the submitting

state. While the geographic connection requires no additional explanation, this Rule – especially when read in context of the above four – means that *karate-do* needs to be legally recognised as an ICH item and protected under the national law, the LPCP.

Conclusions

There seems to be no doubt as to the cultural, educational, sociological and health values of *karate-do*. While being perceived by the non-practicing community world-

wide as an indispensable constituent of Japanese national identity, those who actually train widely attest to its importance to their personal development. This consensus is, however, insufficient when considering possibilities for recognition of *karate-do* under the 2003 UNESCO Convention. The substantive and teleological elements – Rules 1 and 2 – must be accompanied by their formal complements, i.e. procedural measures, informed consent and legal protection at the national level. Some of these are already in place, but the critical one – specific legislative action – remains to be seen through.

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Main gate to the Japanese Martial Arts and Sports Centre "Dojo – Stara Wieś"

2nd International Scientific Budo Conference
“The Educational Value of Traditional Karate-do”

1. WTKF Ambassadors. From the left: Katsuya Ishiyama (Venezuela), Masaru Kamino (Japan), Chiyomaro Shimoda (Japan), Waldemar Chachulski (Poland), prof. Ilija Jorga (Serbia), dr Marta Niewczas (Poland), Krzysztof Neugebauer (Poland)
- 2, 6, 13, 26, 31. Participants of the conference
- 3, 5. Prof. Tomasz Karski (Poland)
4. From the left: dr Jacek Splisgart (Poland), prof. Kamil Zeidler (Poland)
- 7, 8. Soolmaz Abooali (USA)
9. Jose Humberto de Souza (Brasil)
10. Martyna Palińska-Sendkowska (Poland)
11. Reinhard Lindner (Austria)
12. From the left: Włodzimierz Kwieciński (Poland), Masakazu Hashimoto (Japan), dr Marta Niewczas (Poland), Łukasz Wójcik (Poland)
14. From the left: Chiyomaro Shimoda (Japan), Masaru Kamino (Japan), Katsuya Ishiyama (Venezuela)
15. Masakazu Hashimoto with his wife Mayuko Hashimoto (Japan)
16. Masakazu Hashimoto (Japan)
17. Włodzimierz Kwieciński (Poland) and speakers
18. Dr Janusz Szymankiewicz (Poland)
19. Dr Marta Niewczas (Poland)
20. Dr Marta Niewczas (Poland) and Przemysław Rybiński (Poland)
21. Łukasz Wójcik (Poland)
22. Dr Jacek Splisgart (Poland)
23. Dr Magdalena Marcinkowska (Poland)
24. Speakers
25. Włodzimierz Kwieciński (Poland)
27. Koei Nohara (Okinawa, Japan)
28. From the left: Steve Nakada (Japan), Masamitsu Kudaka (Japan)
29. Jyuji Izumi (Japan)
30. From the left: Masakazu Hashimoto (Japan), prof. Ilija Jorga (Serbia), Koei Nohara (Okinawa, Japan), Włodzimierz Kwieciński (Poland)
32. From the left: Masamitsu Kudaka (Japan), dr Marta Niewczas (Poland), Masakazu Hashimoto (Japan), Katsuya Ishiyama (Venezuela), prof. Ilija Jorga (Serbia), Koei Nohara (Okinawa, Japan), Włodzimierz Kwieciński (Poland), Masaru Kamino (Japan), Steve Nakada (Japan), Jyuji Izumi (Japan), Reinhard Lindner (Austria)





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