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TOWARDS A GENERAL THEORY OF COMBAT (FIGHTING ARTS)

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Concept of budo and the history and activities of the Japanese Academy of Budo¹

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Abstract

Research perspective and problem. The concept of “budo” and understanding of this term was undertaken through a historical approach. The aim of the study was also to show the activities of the Japanese Academy of Budo (JAB).

Material and methods. An analysis of hermeneutical statements of specialists, researchers of “budo” was made. Source materials and contemporary studies (analysis of the subject literature) were used.

Results and conclusions. The author of the study concentrates on the idea of “budo”. According to him and other researches the concept of martial arts includes budo, but the distinctiveness of budo is acknowledged. However, there is no distinction between “martial arts” and “combat sports”. Martial arts encompass religious, traditional, ethical, and dance concepts, suggesting a transformation in the theoretical meaning of the term. The use of “fighting arts” is also problematic as it does not distinguish the various characteristics of budo. The author suggests that budo should not be translated as “martial art”, but referred to as “budo” to underline various differences and thus the term “budo” should become internationally recognised.

The study also discusses the policy of the Japanese Academy of Budo, which was established in 1968, postulating that budo studies should not be an independent field of inquiry that is separated from practice, but that research activities should link research with the place of practice.

The important issues currently facing the Academy’s activities are aimed to: elucidate the concept and characteristics of budo, stimulate the activities of the Academy, support the incorporation of budo into the compulsory health and physical education curriculum for junior high schools, which began in Academic Year 2012, develop young researchers, conduct exchanges with researchers outside of Japan for the internationalization of budo study, and expand the English text and contents on the Academy website.

History

The Nippon Budokan was constructed to serve as the venue for judo at the 18th Olympic Games in Tokyo in 1964. The first president of the Nippon Budokan, Matsutaro Shoriki, stated that “In order to promote budo participation among youth, we will need a new generation of excellent instructors in tune with the age. To this end, we need to

develop budo as an academic field of inquiry”. Shoriki spearheaded an effort to work with universities and persons involved with budo, and the Japanese Academy of Budo was subsequently established in 1968.

Organization and Activities

The policy of the Japanese Academy of Budo is that budo studies should not be an independent field of inquiry that is separated from practice, but that research activities should be conducted from the view of always linking research with the place

¹ It was the first invited keynote speech during the 3rd World Scientific Congress of Combat Sports and Martial Arts, and the 3rd IMACSSS International Conference in Rzeszów 2014

of practice, which offers great originality from an academic perspective.

The Academy's headquarters are located inside the Nippon Budokan, and its members include budo teachers, university professors who specialize in budo, health and physical education, as well as teachers at elementary, junior high, and high schools. The Academy currently has around 900 members.

The Japanese Academy of Budo operates by collecting annual member fees (Yen 5,000) and through periodically-issued subsidies from the Nippon Budokan (around Yen 2,000,000). Mainly, subsidies are used to conduct research activities for publication in periodicals. The Academy is based in Tokyo and has 7 branches (Tokyo, Saitama, Tokai, Hokuriku, Kansai, Yamanashi and Chushikoku). Additionally, there are specialist subcommittees for the various budo disciplines (judo, kendo, sumo, kyudo, karate and naginata). In 2014, the Academy also established a specialist subcommittee for budo for the disabled.

The main activity of the Academy is the organization of an annual research convention. The convention hosts a general meeting, research presentations (oral and poster sessions), and a symposium on a timely topic, accompanied by lectures and workshops conducted within the specialist subcommittees.

Research presentations are categorized into the humanities and social sciences, natural sciences, and budo instruction methods. Humanities and social sciences cover research from the perspective of budo philosophy, ideas, principles, historical science, psychology and sociology. Natural sciences cover research from the perspective of budo kinesiology, biomechanics, body dynamics and sports engineering. Budo instruction methods cover practical research related to coaching and teaching content for the various budo disciplines. The *Research Journal of Budo*, the periodical of the Academy, is published three times per year. The contents of the periodical can be viewed by anyone accessing the J-Stage site from the Academy website (www.budo.ac).

Among these disciplines, kendo and judo are the focus of the largest amount of research, and philosophical and principles research on budo is also prevalent. This data is slightly outdated now, but research trends have remained essentially unchanged. Also, although most research has been done in the fields of the humanities or natural sciences, recently there has been a considerable amount of work conducted in the area of budo pedagogy.

The important issues currently facing the Academy's activities are as follows:

1. Elucidate the concept and characteristics of budo
2. Stimulate the activities of the Academy.

Specifically, improving the research level of individual researchers, as well as both improving the quality and expanding the content of the *Research Journal of Budo*, is needed. This can be achieved by increasing the acceptance rate of Grant-in-Aid for Scientific Research from the Ministry of Education, Culture, Sports, Science and Technology (MEXT) for acquiring research funds. In turn, this will lead to growth in research, and the successful acquisition of research funds will improve the performance assessment of individual researchers and promote increased professorships and hiring.

3. Support the incorporation of budo into the compulsory health and physical education curriculum for junior high schools, which began in Academic Year 2012.

In Japan, the Fundamental Law of Education was revised in 2006, and the government curriculum guide lines were revised with it, and budo became required in a junior high school from 2012. In other words all the junior high students will experience budo. Understanding that we have an excellent opportunity to popularize budo further, the Academy should survey the status of budo in the compulsory curriculum and the issues faced, and subsequently propose solutions and assess the educational effects of making budo part of the compulsory curriculum.

4. Develop young researchers. Expand instructions for graduate students at budo specialist universities, which can be achieved by expanding the awards system for young researchers. Educate young researchers about the need to actively participate in international academic conferences in order to disseminate accurate budo information to the world.
5. Conduct exchanges with researchers outside of Japan for the internationalization of budo study, and expand the English text and contents on the Academy website. To supply information to budo enthusiasts, scientific accomplishments regarding budo should be actively disseminated both inside and outside of Japan.

Concept of Budo

There is a considerable number of people worldwide with scientific interest in budo. The Korean Alliance of Martial Arts is active in Asia,

I imagine that many of them are interested in budo as a field of scholastic study as well. The number of Korean researchers was quite small, but I hope they also continue to grow.

The International Martial Arts and Combat Sports Scientific Society (IMACSSS) is actively pursuing scientific exchange among a large number of budo enthusiasts and researchers in Europe.

I participated in the 2nd World Scientific congress of Combat Sports and Martial Arts (IMACSSS) held in Poland in September, 2010. At the 2012 IMACSSS International Conference that was convened in Genova, Italy, the central topic was the competitive (game), drama, and religious ritual aspects of martial arts and combat sports. Research presentations were given on topics such as dance and traditional arts performed in religious rituals that were derived from battle. This brings up new problems in examining the concept of martial arts. If these practices continue to be embraced within the concept of martial arts, then the gulf between the concept of Japanese budo will only widen.

However, I noticed that there was no clear distinction between “martial arts” and “combat sports”. Furthermore, “martial arts” have come to encompass religious, traditional, ethical, and dance concepts, suggesting a transformation in the theoretical meaning of the term. This gave me misgivings as to whether or not “martial art” can be considered an accurate translation for Japanese “budo”.

At the 45th Annual Meeting of Japanese Academy of Budo convened at the Tokyo University of Agriculture and Technology in 2012, we held an International Symposium entitled “Trends in the Global Perception of Budo”. This theme was proposed because of the need to understand how Japanese budo is seen by people outside of Japan.

Prof. Dr Wojciech J. Cynarski, president of IMACSSS, and Professor Dr Jung Haeng Kim, president of the Korean Alliance of Martial Arts, were invited to the symposium to discuss this theme. Professor Kim spoke about the educational qualities of budo for personal development. Prof. Dr Cynarski [2012] acknowledged that budo was a type of systematic education capable of providing moral direction, and facilitating personal development.

He also introduced various ways in which the martial arts are perceived:

1. Martial arts are understood as a means for competition and self-defence. The general perception of martial arts encompasses various understandings. Traditional martial arts were constructed from ethnic, cultural, and religious backgrounds, while modern forms were created by individuals.
2. Martial arts aim for mental and physical development by fusing combat techniques using bare hands or weapons based on tradition and ideas of personal practice. This process fuses physical training and deliberate independence with technical training, and aims for moral and mental

development. This is a highly budo-like perspective.

3. “Fighting arts” is a term that encompasses martial arts, combat sports, and budo.
4. “Combat sports” refer to competition-centred activities such as wrestling and boxing. Compared to “combat sports”, Japanese kendo and karate maintain characteristics more in line with “martial arts”.

To summarize these ideas, the concept of martial arts encompasses budo, but the distinctiveness of budo is also acknowledged. The concept of martial arts is expanding, and its differentiation from combat sports is becoming questionable. While “fighting arts” is a term that also encompasses martial arts, combat sports, and budo, the uniqueness of budo is becoming increasingly unclear.

Taking this into consideration, using “budo” as it is to represent the Japanese *budo* emphasizes its uniqueness, and differentiates it from other practices. In the future, it is both advisable and desirable to use the Japanese term *budo* to represent “budo”, and not translate it as “martial arts.”

The 2013 International Budo Conference convened by the Japanese Academy of Budo was held at the University of Tsukuba, in conjunction with the 46th Japanese Academy of Budo. The conference was conducted with the cooperation of organizations with which the Academy has had exchanges in the past, including the IMACSSS, the Korean Alliance of Martial Arts, the Forum for Budo Culture (Hungary), and the International Association of Judo Researchers (U.K.). Financial backing was received from the Nippon Budokan. More than 300 people attended the conference, including 20 participants from abroad. The symposium, entitled the “Integrated Science of Budo,” featured an exchange of opinions on budo as practice and as academic study, as well as practice and intellectual dialogue from an international perspective, and international scientific exchange concerning budo was achieved.

In Japan, the term budo first appears in *Azuma Kagami* (1195), in reference to warrior ancestry and the warrior profession. In *Taiheiki* (1371), it is used in reference to the way in which warriors must live their lives, contrasting with the way described in science, literature, and the arts. In a 1641 scroll of the Takenouchi-ryu school of classical bujutsu, the term appears in reference to the martial arts (*bujutsu*, *bungei*). During the Edo period, budo was commonly used to denote the same ideals as those in bushido. It was in 1919 that Hiromichi Nishikubo of the Dai Nippon Butoku Kai changed “bujutsu” into “budo,” and thus *kenjutsu*, *jujutsu*, and *kyujutsu* became known as kendo, judo, and kyudo, respectively. The term “kakugi” (fighting

techniques) started to be used in 1958, but was changed to "budo" in 1986 and is still in use today [source: Nakamura 1994].

With regard to the conceptual definitions and characteristics of budo, I would like to discuss the representative views of two people in particular. The first is Dr Yasuhiko Torii [2005], the former president of Keio University as well as the former chairman of the Central Council for Education of MEXT. Referring to Ruth Benedict's classic work, *The Chrysanthemum and the Sword* (1946), he identifies the following qualities as having been lost by the Japanese: courtesy; returning favour; honour; shame; tenderness; hope; ambition; effort; and endurance. After Japan's defeat in the Second World War, post-war education became Westernized and democratized, and notions of individualism advanced. A self-tormenting view of history subsequently took root, and traditional outlooks concerning philosophy, ideas, culture, history and behaviour were shunned.

He thus argues that the social significance of budo is immense, given the present need for Japanese to re-establish their culture and identity. As chairman of the Central Council for Education, he asserted that it was essential for the development of Japanese youth to learn about their traditions and culture as part of their school education, which led to a decision to introduce compulsory budo education in junior high schools. As a result, budo was made part of the compulsory health and physical education curriculum at junior high schools starting in 2012. When speaking about the characteristics of budo, he talked about Inazo Nitobe's book, *Bushido: The Soul of Japan*, stressing the importance of moral development as human beings.

The other person I would like to mention is Professor Tsuneo Sogawa [2009] from Waseda University. He formulated four important factors in the construction of modern budo: 1. Japanese traditions or ideas that are inherently Japanese; 2. Mentality seeking differentiation from non-Japanese sporting culture; 3. Mind cultivation aiming for development through exercises in techniques derived from battle; 4. Competition and character as international sports. I think his ideas are extremely useful in defining what budo is, and will be of considerable use in steering the direction of research conducted by members of the Japanese Academy of Budo.

Bearing these views in mind, the Japanese Academy of Budo will continue its efforts to elucidate the conceptual definitions and characteristics of budo.

Conclusion

Budo is included in the idea of "martial art", but there is no clear distinction between "martial arts" and "combat sports". Furthermore, "martial arts" as I have already said, have come to encompass religious, traditional, ethical, and dance concepts, suggesting a transformation in the theoretical meaning of the term. The use of "fighting arts" is also problematic as it does not distinguish the various characteristics of budo. This gave me misgivings as to whether or not these could be considered accurate translations for Japanese "budo". My personal opinion is that budo should not be translated as "martial art", but referred to as "budo" to underline various differences. I see it as desirable that the term "budo" becomes internationally recognised.

Finally, the Japanese Academy of Budo would like to go to further develop international academic exchange with International Martial Arts and Combat Sports Scientific Society.

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Koncepcja budo oraz historia i działalność Japońskiej Akademii Budo

Słowa kluczowe: pojęcie budo, historia i działalność, Japońska Akademia Budo

Abstrakt

Perspektywa badawcza i problem. W ujęciu historycznym podjęto problem ukazania koncepcji budo i rozumienia tego pojęcia. Celem opracowania jest także ukazanie działalności Japońskiej Akademii Budo (JAB).

Materiał i metoda. Podjęto analizę hermeneutyczną wypowiedzi specjalistów – badaczy *budo*. Sięgnięto do materiałów źródłowych i współczesnych opracowań (analiza literatury przedmiotu).

Wyniki i wnioski. Według autora badań oraz innych cytowanych w pracy badaczy, koncepcja sztuk walki zawiera „budo”, ale odrębność tego pojęcia powinna zostać uznana, chociaż często nie ma rozróżnienia między „sztukami walki” a „sportami walki”. Sztuki walki obejmują religijne, tradycyjne, etniczne, i taneczne pojęcia, sugerując transformację w teoretycznym rozumieniu tego terminu. Zastosowanie terminu „sztuki walki” jest problematyczne, ponieważ nie rozróżnia on różnych cech „budo”. Autor sugeruje, że nie należy tłumaczyć

„budo” jako „sztuki walki”, by podkreślić wielorakie różnice, a tym samym określenie „budo” powinno stać się międzynarodowym pojęciem.

Artykuł porusza także ważne kwestie dotyczące działalności Akademii, które obejmują: wyjaśnienie pojęcia i cech „budo”, stymulowanie działalności Akademii, wspieranie idei włączenia „budo” do obowiązkowego programu nauczania zdrowia i edukacji fizycznej dla szkół gimnazjalnych, który rozpoczął się w roku akademickim 2012, rozwijanie potencjału młodych naukowców, dokonywanie wymiany z naukowcami spoza Japonii w celu internacjonalizacji studiów „budo” oraz poszerzanie zakresu tekstów w języku angielskim i treści na stronie internetowej Akademii.

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A way to mastery. Mastery in martial arts

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Abstract

The aim is to describe the route to mastery in martial arts and attempts to identify patterns. What is the average time taken to achieve first master degree, to achieve the highest technical degree, and to achieve the highest rank of master (10 dan)?

Background. Theories of sports training, the humanistic theory of martial arts and the anthropology of martial arts give us a scientific perspective for the research. Particularly relevant here are the concepts of “long-term athlete development”, “the highest technical degree” and “*budō* ontogenesis”.

Material and method. Material for the study was obtained from sports CVs and by analysing the route taken to mastery by selected outstanding practitioners of martial arts (Instructors, Masters) and combat sports (Olympic athletes and champions). To develop a longitudinal study (for the years 1998-2014) a diagnostic survey questionnaire technique (N = 285) was included, but some of the data was collected by analysing the contents of various written sources (literature and documents, published interviews) and online (monitoring sites). The ANOVA test was used (Fisher-Snedecor test of variance) and counted the average results for each level of mastery.

Results and conclusions. It was found that the average time taken to achieve first master degree is about 10 years with regular training. Mastering the entire curriculum of the school / style of a martial art usually requires about 30 years’ training. After this time, some masters set up their own, separate schools, or create their own styles. However in order to achieve confirmed mastery at 10th dan one needs to practise a particular martial art for between 30 and 70 years.

Introduction

The aim is to describe the route to mastery in martial arts and attempts to identify patterns. The cognitive aim was to determine the average time needed to obtain the first master degree (1st dan), to achieve an instructor’s licence, to achieve the highest technical rank (HTD¹, one of the fundamental concepts of the humanistic theory of martial arts) and to attain the highest degree of master (10th dan).

The theoretical perspective is co-created here by: the theory of sports training (including the

concept of LTAD – “long-term athlete development” [Ważny 2000; Ford *et al.* 2011; Balyi, Way, Higgs 2013]), the humanistic theory of martial arts [Cynarski 2004] anthropology of martial arts [Cynarski 2012], and additionally, competitive theories of combat sports [Dittrich 1988; Renninghoff, Witte 1998; Kalina 2000; Czajkowski 2005]. Furthermore, the specificity of martial arts, their teaching and training, make the “*budō* ontogeny” unique, understood as the road to mastery in a broader sense than sports mastery [*cf.* Tokitsu, 1994; Cynarski 2002a; Cynarski, Obodyński 2003]. Thus the contents of the training process in martial arts and in combat sports are significantly different [*cf.* Cox 1993; Renninghoff, Witte 1998; Dykhuizen 2000].

¹ “The highest technical degree”, the highest master degree, for which a technical examination must be taken. Higher master’s degrees are awarded as “honourable”.

The way of martial arts is a training and educational process whose goal is in particular personal, moral and spiritual development [Cynarski 2000a, b; Czochara 2006; Sasaki 2008; Szyszko-Bohusz 2011]. Specific training methods serve that. It is long-term, multilateral training, combined with gaining knowledge in close contact with everyday practice [Ambrozy 2004, 2005; Cynarski, Litwiniuk 2005; Cynarski, Obodyński 2003, 2005; Figueiredo 2009]. It is only partially connected with the theory of martial arts training, either because its scope does not fit the reality of martial arts in all their richness or because it lacks understanding of training with traditional weapons [cf. Dittrich 1988; Kalina 2000], or varieties different from fencing [cf. Czajkowski, 2005; Cynarski 2006]. Most frequently the various reductionist approaches do not take into account the non-physical aspects of the way to mastery.

Material and methods. The research material contains sports biographies and analysis of the route taken to mastery by selected outstanding practitioners of martial arts (Instructors, Masters) and combat sports (Olympic athletes and champions).

The longitudinal study (1998-2014) included a diagnostic survey in the form of a questionnaire, but some of the data was collected by analysing the contents of various written sources (literature on the subject, documents and published interviews) and online sources (monitoring of websites).

Questions in the “*Budo* questionnaire”, in several languages, related to years of training, types of martial arts or combat sports practised by the respondents, dates they achieved subsequent master degrees/ranks in martial arts, dates of their biggest successes, training loads, dates of serious injuries and qualifications obtained and confirmed by documents as well as physical parameters (stature, body mass) and personal information (date and place of birth). 301 questionnaires were collected, and after eliminating the incomplete ones, $N = 285$ questionnaires were accepted for further analysis.

The results obtained were subjected to substantive and statistical analysis using the Microsoft Office Excel 2003 program. The analysis of individual questions was performed using ANOVA (the Fisher-Snedecor single factor test of variance). The level of statistical significance $\alpha = 0.05$ was accepted. The mean time taken to reach the next level on the way to mastery was also calculated.

Results

1. Time taken to attain a black belt

The average time taken to obtain the first master

degree is about 10 years (10.1). However, depending on the types of martial arts and in individual cases, it looks different and can take from 4 to 27 years (after excluding extreme values). The variance test for people who have obtained 1st dan (or equivalent), HTD or the highest master degrees showed no statistical significance in relation to the entire sample ($F = 9.55$ TEST > $F = 0.144$).

2. Instructor’s licence and HTD

1st dan is just a “first step” on the way to mastery. This first step is reached from between a few months and about 20 years – there is very wide diversity depending on the type of martial arts. This also applies to the way of obtaining an instructor’s licence. For example in *taekwondo* it may be obtained after approx. 4 years of training, and in *jūjutsu Hakkō-ryū* after one year.

In the era of commercialization an instructor’s licence may also be awarded to people who do not have a master degree, but, for example 3 *kyū*, or do not have any technical degrees at all.

Generally, in Europe, an instructor is often a person with 1st dan i.e. one who does not know the whole curriculum yet. However, in Japan, to become *renshi*, one has to reach HTD (usually a minimum of 5th dan). But only *kyōshi* and *hanshi* are considered instructors and teachers, that is, they must be holders of more than technical degrees. The confirmation that someone knows everything (has competence in terms of knowledge and skills) from the programme of the school / teaching of the master, is (in the classical Japanese martial arts) traditionally licenced as *menkyō kaiden*.

Mastering the curriculum of a school / style of martial arts requires a minimum of a dozen years or so of practice, more usually about 30 years. However, this depends on the number of techniques and forms, and their degree of complexity. This can be achieved between the ages of 32 and 42, provided that training starts at the age of 6 (in accordance with the tradition of samurai families). Here are some examples:

1. Fumon Tanaka obtained the licence of *gokui kaiden* and became *sōke Enshin-ryū kobudō* at the age of 32. At the age of 46 he had achieved 8th dan and the title of *hanshi* in *kobudō*.
2. Masaaki Hatsumi – at the age of 41 became *sōke* of the *Togakure-ryū ninjutsu school*.
3. Yoshio Sugino – at the age of 35 became *menkyō kaiden shihan* of the *Tenjinshōden Katori Shintō-ryū kenjutsu/kobudō school*.
4. Risuke Otake – at the age of 42 received *gokui kaiden* and became the main *shihan* of the *Tenjinshōden Katori Shintō-ryū school*.

Tab. 1. Creators of new styles and schools

No.	Who (name)	Age	Years of martial arts practice	Confirmed qualifications	What was created?
1	Choi Hong Hi	32	20	2 dan karate <i>shōtōkan</i>	<i>taekwondo</i>
2	David Cook	49	31	8 dan karate	<i>tsu shin gen</i>
3	Alain Floquet	41	32	7 dan aikidō <i>yoseikan</i>	<i>aikibudō</i> CERA
4	Sven R. de Hooge	58	32	3 dan <i>zendō</i> karate	<i>te-katana-do</i>
5	Roland J. Maroteaux	53	36	6 dan aikidō <i>takeda-ryū</i> , 5 dan <i>iaidō</i> , and <i>jōdō</i>	<i>aiki-jūjutsu marotokan (takeda-ryū maroto-ha)</i>
6	Eryk Murlowski	50	34	5 dan <i>jūjutsu</i>	<i>shinyōshinden-ryū yawara</i>
7	Hidegori Otsuka	42	36	<i>menkyō kaiden</i> in <i>jūjutsu</i> , advanced level in karate	<i>karate wadō-ryū</i>
8	Masutatsu Oyama	34	25	4 dan karate <i>gōjū-ryū</i> , <i>judo</i>	<i>karate kyokushin</i>
9	Shigeru Oyama	48	39	8 dan karate <i>kyokushin</i>	<i>oyama karate</i>
10	Edmund Parker	28	1?	1 dan <i>kenpō</i>	(American) <i>kenpo-karate</i>
11	Albert Pflüger	70	54	7 dan karate <i>shōtōkan</i>	<i>karate koshinkan</i>
12	Erich Rahn	21	1	advanced level in self- defence/ <i>jūjutsu</i>	<i>jūjutsu & judo</i> school in Berlin
13	Jan Slopecki	63	49	10 dan <i>jūjutsu</i> , 3 dan <i>judo</i>	<i>mukashi-to kindai jūjutsu</i>
14	Alan S. Thornton	38	21	6 dan karate	Senai Seishin-ryu
15	Morihei Ueshiba	59	46	<i>shihan jūjutsu & aikijutsu</i>	<i>aikibudō</i> , <i>aikidō</i>

[Source: own research]

5. For comparison – Woczech J. Cynarski at the age of 44 received an analogical licence of *menkyō kaiden* in the *Idōkan Yōshin-ryū* school and became *kaiden shihan*.

Very often instructors themselves have not achieved HTD. They may instruct legally under licence (authorization) from a competent master. Alternatively, they may use a legal status that allows them to teach anything after registering as a business activity.

3. Creators of new styles and schools

Some masters for various reasons create their own schools, styles or combat systems. Only some of them last longer than their creators. Some of these creations are high value, forming successive stages of the development of the ways of martial arts. Others are strictly commercial products. Tab. 1 is a compilation of new types of more-or-less well-known martial arts and combat sports on a national or global scale.

Taking into account the cultural context, average periods for martial arts practitioners from East Asia and, separately, for non-Asians inhabitants of Europe or North America have been established. This is the average time of practice before starting their own school or setting up their own style; for the Asian masters – 33.2 years (from 20 to 46 – tab. 1), age – 43 years (32 to 59) and rank of 5th or 6th dan (from 2nd to 8th dan, or licence of *menkyō*

kaiden). In the case of non-Asians it is similar. The time of practice is on average 29.1 years (1 to 54), rank of – 5th or 6th dan (1st to 10th), and average age – 47.1 (21 to 70).

The non-Asians practise for a little less time, but full independence as leaders of martial arts schools is reached at a slightly older age, compared to the Asians. The average difference in both cases is 4 years.

According to the types of martial arts the time taken to develop mastery is a function of the scale of difficulty of the task, of mastering the whole curriculum. At this point new varieties are derived from martial arts methods previously practised by individual masters, in a simplified version or with new elements.

4. How much time is needed to reach 10th dan?

10th dan is, in most martial arts organizations, the highest accepted master rank. It is awarded by organizations for outstanding contributions, after a certain number of years of practice (internship) and at a certain age. These are honorary degrees.

Among N = 285 prominent figures from the worlds of martial arts and combat sports there are 23 people who have obtained 10th dan (of course in boxing, fencing, and wrestling such gradation is not used), and this study has managed to collect complete data on their road to mastery. This group includes four people (H. Otsuka, Y. Sugino, L. Sieber and H. Kanazawa) who have received the

Tab. 2. 10 dan – time taken to obtain a rank

No.	Who (name)?	Age	Years of martial arts practice	What martial art/ combat sport?	Nationality/ Country
1	Jon Bluming	60	40	<i>karate kyokushin</i>	Holland (not a nationality that, in English, is Dutch)
2	Wociecz J. Cynarski	48	35	<i>judo-do/ido</i>	Polish
3	Anton Geesink	69	55	<i>judo</i>	Holland
4	Klaus Härtel	63	48	<i>judo-do/ido</i>	German
5	Yuchoku Higa	82	70	<i>karate</i>	Okinawa/Jap.
6	Morio Higaonna	70	55	<i>karate (gōjū-ryū)</i>	Okinawa/Jap.
7	Hirokazu Kanazawa	71	52	<i>karate (shōtōkan)</i>	Japanese
8	Keith Kernspecht	55	42	WingTsun kung-fu ²	German
9	Richard Kim	84	77	<i>karate</i>	Kor., USA
10	Krzysztof Kondratowicz	70	52	<i>jūjutsu</i>	Polish
11	Takayuki Kubota	60	55	<i>karate</i>	Jap., USA
12	Siegfried Lory	52	33	<i>jūjutsu</i>	German
13	Hidenori Otsuka	80	74	<i>karate</i>	Japanese
14	Masutatsu Oyama	70	60	<i>karate kyokushin</i>	Kor., Jap.
15	Shigeru Oyama	67	58	<i>oyama karate</i>	Japanese
16	Shizuya Sato	73	68	<i>(nihon) jūjutsu</i>	Japanese
17	Lothar Sieber	45	30	<i>jūjutsu & judo-do/ido</i>	German
18	Jan Słopecki	58	44	<i>jūjutsu</i>	Polish
19	Yoshio Sugino	77	65	<i>kobudō</i>	Japanese
20	Keiji Tose	80	39	<i>iaidō</i>	Japanese
21	Ilija Yorga	68	49	<i>karate</i>	Serbian

[Source: own research]

highest title of *meijin*. Tab. 2 shows the individuals and their time taken to achieve the highest master rank³ according to age and length of practice.

The average time of practice for Asians to achieve 10th dan, is over 55 years (55.45) of continuous practice (from 39 to 77), which they obtain on average at the age of 74 (60 to 84). However, for the non-Asians this period is generally shorter. Practice time – 42.8 (30 to 55), age – 58.8 (45 to 70).

It also differs depending on the type of martial art. The highest level can be achieved faster in European *jūjutsu* or *judo-do/ido* (already within 30-35 years) or in *iaido* (39). In *jūjutsu* the average time is generally 40 years (30-68), and in *karate* 59 (40-70). In Japan especially, the highest ranks and honours may be achieved by the longest-living masters. However, for example Heribert Czerwenka-Wenkstetten received 10th dan in *jūjutsu* posthumously (he was 74), similarly to Hidetaka Nishiyama (he died at the age of 80) who was awarded 10th dan in *karate*.

² Actually it is 10th master rank (equivalent of dan). In the Chinese tradition of martial art sometimes the term *toan/duan* is accepted.

³ Incidentally, some masters (M. Hatsumi, K. Kernspecht, K. Kondratowicz) expanded the scale above 10th dan. Whereas, for example in *taekwon-do* ITF Gen. Choi Hong Hi has established 9th dan as the highest rank.

Discussion

Jigorō Kanō practised *jūjutsu* since 1877, for only a few years, nevertheless, he is still considered one of the greatest masters. This is in large part because he contributed greatly to the development of Japanese sport and modern education. For example, in 1878 he founded Japan's first baseball club [cf. Bazyłko 2004; Shimizu 2008]. Other judo people can be Grand Masters also without the highest degrees. For instance, Prof. Ewaryst Jaskólski, 5th dan *judo* from Idokan, was eminent master-teacher, coach, educator and scholar [Kalina 2007].

According to Masutatsu Oyama [1979] the way to mastery in *karate* requires 10,000 days of training. Depending on whether it is practised daily or say, 3 times a week it gives this amounts to 28-64 years. In turn in the *Hakkō-ryū jūjutsu school*, in order to achieve the level of 4th dan, 1,000 hours of practice are provided, which is about 8 “school” years [Riesser 2006: 34-39].

The Okinawa *karate* master Eizo Shimabukuro (born in 1925) received 10th dan in *karate* at the age of 34 years [Lind 1992: 90]. However, the oldest Japanese organization Dai-Nippon Butoku-Kai (DNBK) and e.g. *takeda-ryū martoto-ha* requires the applicant to 10th dan to have had 60 years of training and to be 85 years old [AikiGoshindo 2006:

10]. The range of requirements specifics of practise are apparently very wide. And the way is sometimes very long. *Shihan* Strauss is the example: "He achieved his first master rank in the martial art of *jūjutsu* in 1962, he gained 1st dan in *jūdō-dō* in 1968. In 1999 he was awarded 10th dan in *jūdō-dō*. In 2007 he achieved 10th dan in *jūjutsu*." [Strauss, Slopecki 2014]

Istvan Balyi, Richard Way and Colin Higgs [2013] in Chapter 1 of their book ("Sport for Life Philosophy") analyse sport from the perspective of life philosophy, and in Chapter 7 – with "intellectual, emotional, and moral development capacities". It is a similar understanding of the problem as in the case of martial arts. The results of empirical studies confirm the fact that for the people who practise martial arts they are an important component of their personal identity and adopted lifestyle [Tokitsu 1994; Cynarski, Cieszkowski 2009; Cynarski, Yu 2012].

Obviously, as in many other environments there is also an element of pathology. There are self-proclaimed masters and frauds [Cynarski 2002a; Slopecki 2013]. However, in general, the martial arts expert community and elite organizations around it do not accept such frauds and refuses to cooperate with such people.

The results confirm that a long-term progressive training model leads to master ranks among seniors, while the intensive model only gives sport results among children and teenagers (and their sports careers end at that point). 71% of *judo* champions began training at the age of 10 to 15 [Harasymowicz 2004]. They reached sports championships, unless they were discouraged by too large training loads in their younger years. In contrast, following the traditional understanding of the way of martial arts, or in the original *jūdō*, it was supposed to be the way for the whole life (as in *Kanō's* – 'educational way').

The model of long-term training by Renninghoff and Witte [1998: 31] supposes a sports career of about 20 years, followed by "Abtraining", while Cynarski [2002b] introduced the "M-Q Scale", where:

M (Jap. *mūkyū* – *débutante*, *mudansha* – student, lower than 1st dan) – 1-2 points
 A – agonistics, participation in competitions – 2
 Y – *yūdansha*, holder of a "black belt" – 3
 I – instructor – 4
 Ii – International instructor – 5
 H – the highest technical degree – 6
 O – other important achievements – 7
 S – *shihan*, *hanshi* – 8
 J – *jūdan* (10th dan) – 9
 Q – *meijin*, *sōke*, Grand Master – 10

In the model of the ontogeny of the martial arts warrior [Cynarski 2002a, b] the time taken to gain the highest sports achievements (level O, 7 points) precedes attaining proper mastery (10th dan level) and the highest master titles.

The subject of further research should be concerned with factors (e.g. training loads) and barriers (e.g. sports injuries); comparison of the career paths of Olympic athletes and martial arts masters; the issue of versatility on the way of martial arts; and the impact of physical predispositions and personality needed to achieve mastery.

Conclusions

The average time to obtain a first master degree is about 10 years. Mastering the whole curriculum of the school / style of martial arts usually requires about 30 years of training. After this time, some masters set up their own, separate schools or form their own styles. On the other hand, to reach mastery confirmed by 10th dan, one needs to practise a particular martial art from between 30 and 70 years. This does not apply to the self-proclaimed masters, who declare themselves the holders of the highest ranks and titles.

The work is a proposal for further consideration within the subject matter of research and a starting point for further, more in-depth and objective of testing penetration in this area.

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Droga do mistrzostwa. Mistrzostwo w sztukach walki

Słowa kluczowe: sztuki walki, sporty walki, trening sportowy, mistrzostwo

Abstrakt

Celem badań był opis drogi do mistrzostwa w sztukach walki z próbą uchwycenia pewnych prawidłowości. Jaki jest średni czas uzyskiwania pierwszego stopnia mistrzowskiego, osiągnięcia „najwyższego stopnia technicznego” i dochodzenia do najwyższego stopnia mistrzowskiego (10 dan)?

Perspektywę naukową dla przeprowadzonych badań dają teoria treningu sportowego, humanistyczna teoria sztuk walki i antropologia sztuk walki. Sięgnięto m.in. do koncepcji „długoletniego rozwoju sportowca”, „najwyższego stopnia technicznego” i „ontogenezy budō”.

Materiał i metody. Materiał badań stanowią życiorysy sportowe i drogi do mistrzostwa wybranych, wybitniejszych przedstawicieli środowisk sztuk walki (instruktorzy, mistrzowie) i

sportów walki (olimpijczycy, championi). Długoletnie badania (lata 1998-2014) obejmowały sondaż diagnostyczny techniką ankiety, lecz część danych zebrano w drodze analizy treści różnych źródeł pisanych (literatura przedmiotu i dokumentów, opublikowane wywiady) i internetowych (monitoring stron internetowych). Przyjęto do opracowania $N = 285$. Zastosowano test ANOVA (test wariancji jednoczynnikowej Fishera-Snedecora) oraz policzono wyniki średnie dla poszczególnych poziomów zaawansowania.

Wyniki i wnioski. Stwierdzono, że średni czas uzyskiwania pierwszego stopnia mistrzowskiego wynosi około 10 lat.

Opanowanie całego programu nauczania danej szkoły/stylu sztuki walki wymaga zwykle około 30 lat treningu. Po tym czasie niektórzy mistrzowie zakładali własne, osobne szkoły lub tworzyli własne style. Z kolei, aby osiągnąć potwierdzenie mistrzostwa stopniem 10 dan, trzeba uprawiać daną sztukę walki od 30 do 70 lat.

Praca stanowi propozycję dla dalszych rozważań w obrębie podjętej tematyki badawczej i punkt wyjścia dla dalszych, bardziej wnikliwych i obiektywnych penetracji badawczych w tym zakresie.

SOCIOLOGY

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A sociological analysis of martial arts in Spain. A focus on the recent evolution, characteristics and social profile of judo, karate and taekwondo practitioners

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Key words: judo, karate, taekwondo, sport participation, sociology of sport, Spanish society

Abstract

This article presents a sociological approach to the study of martial arts in Spanish society. With few exceptions, martial arts have not received much attention from Spanish social scientists. After carrying out a historical contextualization of the emergence and evolution of martial arts, specifically judo, karate and taekwondo, the study offers a sociological analysis of the practice of these martial arts based on data from various annual statistical directories and surveys on sport participation. These sources make it possible, on the one hand, to examine the evolution of the number of clubs and federative licenses included in the category of martial arts and, on the other, to provide a more in-depth view of the characteristics and socio-demographic profile of their practitioners.

Introduction

From the 1960s on, the practice of East Asian martial arts has experienced considerable growth and development in Spain. At first the Japanese (judo and karate) and Chinese (kung fu) martial arts were the most popular. However, in the 1980s, a Korean martial art (taekwondo) with only three decades of history was introduced, and in a short time it reached the same popularity level as the other two.

In Spain, social sciences have shown little interest in martial arts as a research topic. Among the few studies carried out, it is worth highlighting the doctoral thesis on the practice of sumo in Japan, presented by Francisco J. Tablero at the Universidad Complutense of Madrid in 1992 and published ten years later [Tablero 2002]. Since the beginning of the 21st century, various studies have been carried out in the specific fields of physical education, sociology and anthropology. The first one is a study carried out by Carlos Gutiérrez from the perspective of physical education, titled *Introduction and development of judo in Spain – The process of implementing an educational and combat method imported from Japan* [Gutiérrez 2004]. The second is an extraordinary

doctoral thesis by Ramón M. Gómez-Ferrer, titled *The sport practice of judo – Sociological analysis of its implementation and development in Valencian society* [Gómez-Ferrer 2005]. It offers a sociological analysis of judo practice in a Spanish region, Valencia, and addresses aspects such as the gender dimension, the transformations of judo clubs, and federated practice, as well as the division between highly competitive judo and judo oriented toward recreation and the school setting. More recently, Javier E. Martínez published a study titled *An ethnography of the martial arts – Processes of change and cultural adaptation in taekwondo* [Martínez 2011a], which addresses the evolution of taekwondo practice in a province in south-eastern Spain (Alicante). The study deals with the cultural shock and adaptation process to the adoptive society from the 1970s to the present day, focusing on the change processes experienced by taekwondo since then. Martínez's historical analysis is complemented by a magnificent ethnographic study carried out in various gyms in the province of Alicante that examines the practices and discourses, relationships of power, sociability norms and uses of the body. Along with this study, Javier E. Martínez is the author of other

articles and studies –always from an anthropological perspective– dealing with the nature of cultural construction or the role of the body in the martial arts [Martínez 2010 and 2011b].

The study presented here provides a quantitative sociological approach to the practice of judo, karate and taekwondo, the three martial arts that have developed the most in Spanish society in recent decades. In fact, each of these martial arts has its own federative organization. To date, no study has been carried out like the one proposed here. This article has four sections. The first offers an historical contextualization of the rise and evolution of judo, karate and taekwondo in Spain. Next, there is a brief methodological section that explains the characteristics and origins of the statistical sources used. The following section presents the results of the study, and the final section offers some conclusions.

The development and evolution of martial arts in Spain

In Spain, judo was introduced after the Second World War, long after its practice had been established and the first clubs had been founded in the majority of the European countries [Gómez-Ferrer 2005: 217]. The first stage in its development in Spanish society took place from 1939, when Franco's regime began, until 1965, when the Spanish Judo Federation was established. At the end of the 1940s, the first gyms were set up in Madrid and Barcelona. The term jujitsu, however, was used until the 1950s, even when what was really being referred to was judo. Jujitsu, understood as an original system of Japanese combat, had been introduced in Spain at the end of the 19th century, and in 1899 there were already references to it in the Spanish national press [Gutiérrez, 2004 and 2007]. After the First World War, however, it suffered a clear decline that lasted until the Spanish Civil War. The only exception was the interest shown by the Armed Forces or other sport institutions.

The development of the practice of judo was promoted by the clubs themselves through public exhibitions and publicity in the press. The first practitioners were middle and upper class young people. In fact, when the Spanish Judo and Jiu-Jitsu Association was established in 1950, the first judo hall was created on Recoletos street, one of the upper class areas of Madrid [Gómez-Ferrer 2005: 219]. The first judo club was also created in Barcelona in 1950, although in this case judo was presented as something different from jujitsu, as it was said to capture its essence but transformed into a sport

that could include competition [Gutiérrez 2004: 252]. A short time later, judo was integrated into the Spanish Wrestling Federation, and in 1952 the Spanish Judo Delegation was created. At the time, wrestling was a more widespread sport with a longer tradition. Greco-Roman wrestling, free wrestling and jujitsu formed part of the Spanish Wrestling Federation, as well as various local home-grown wrestling modalities, such as Canarian or Leones.

Until the end of the 1950s, there was a constant but slow increase in the number of judo gyms, initially in Madrid and Barcelona and later in other cities like Valencia, Guipúzcoa, Vizcaya and Zaragoza. From the end of the 1950s, there was a sharp increase in the number of judo clubs and practitioners, as well as the number of competitions and cities where one could practise [Gutiérrez 2004: 277]. Some of the reasons for this increase were the improvement in the socio-economic situation of Spanish society, the acceptance of judo as an Olympic sport, the spread of its practice by federative authorities, its inclusion in the training of Physical Education teachers, and its permanence in the study plans of the Armed Forces [Gutiérrez 2004: 446]. Moreover, there was a strong influence of the activity of private clubs, as well as the promotion and development of children's participation in clubs and schools. Thus, the number of judo practitioners with a federated license exceeded 20,000 at the end of the 1960s. It is not surprising that, with this growth rate, the Spanish Judo Federation was created in 1965 [Villamón and Brousse 1999: 130].

Karate was introduced in Spanish society in the 1950s and 60s. Institutionally, it was integrated within judo, whose federation created a Karate Department in 1968. From that moment on, the federation was called the Spanish Federation of Judo and Associated Sports, a name that is still used today, even though karate broke away from the Spanish Judo Federation and created its own federation in 1978. At the beginning, the development of karate had some difficulties, as it was considered a dangerous practice. The first Spanish championship was held in 1970 at the National Institute of Physical Education in Madrid, marking a turning point after which its popularity increased considerably. The improvement produced by competition, the entrance of women, and the development of karate practice among children, all of which occurred in the 1980s, elevated its presence and social relevance to such an extent that Spain is currently one of the countries of reference for karate as a sport, and its national teams have been proclaimed masculine and feminine champions of the world (on four and two occasions, respectively) [Martínez de Quel, López, Saucedo 2000].

Regarding taekwondo, it was introduced in Spain as a personal defence practice in the 1960s. As in the case of the other martial arts, it was initially considered a dangerous activity that could only be taught to people over 14 years old. In 1965, the masters Jae Won Kim and Jong Sik Cho arrived in Madrid and Barcelona and made contact with the territorial judo federations [Fargas 1993]. According to the International Taekwondo Federation, however, taekwondo was not introduced in Spain until 1968, when General Choi held an exhibition [Martínez 2011a: 127].

The rapid acceptance of taekwondo by Spanish society brought the gradual arrival of Korean masters. Thus, although it had initially been integrated in the Karate Department of the Spanish Federation of Judo and Associated Sports, it soon broke away to create its own section [Fargas 1993: 16]. The Korean masters made an intense effort to promote taekwondo in the 1980s, and in the middle of the decade the number of practitioners had grown to more than 30,000 federative licenses [Martínez 2011a: 129]. This growth and the arrival of the first sport victories of the Spanish taekwondo fighters led to the creation in 1987 of the Spanish Taekwondo Federation. This initiative met initial opposition from the Spanish Federation of Judo and Associated Sports, which presented an administrative dispute to the Spanish Court. However, a few years later the petition was rejected, and the Spanish Taekwondo Federation was definitively inscribed in the Official Registry of Federations of the Superior Sports Council. At that time, taekwondo already had about 75,000 licenses and more than 1,000 clubs [Fargas 1993: 18; Martínez 2011a: 130].

Method

The research presented in this article is based on the analysis of various secondary sources, including the latest edition of the Sports Statistics Annual Directory [CSD 2014], although editions corresponding to previous years were also consulted. This source is used for the analysis carried out in the first part of the results section, that is, the evolution of the martial arts as a federated practice in Spain. In addition, various National Surveys on Spaniards' Sport Habits conducted by the Sociological Research Centre [CIS, 1995, 2000, 2005 and 2010] have been used, as well as the June 2014 Barometer [CIS 2014], also conducted by the same centre. These sources are used in the second and third parts of the next section.

As the National Survey on Spaniards' Sport Habits [CIS 2010] is the source used most in the next section, some of its main characteristics are

described here. This survey was carried out during the months of March and April 2010. During the survey, 8,925 people of both sexes over the age of 15 were interviewed. The area covered was national, including the islands (Canary and Balearic Islands), Ceuta and Melilla. The survey was carried out in 632 towns in 52 provinces. A multi-stage sample with stratified clusters and primary (municipalities) and secondary (sections) sampling units was chosen in a proportional and random way. The final units (individuals) were found based on random assignment and sex and age quotas. The sampling error for a confidence level of 95.5 per cent (two sigma), a $p = q$, and based on a simple random sample, was $\pm 1.06\%$.

Results

Evolution of federated practice

Table 1 shows the evolution of the number of licenses registered in Spain in the judo, karate and taekwondo federations. The data stem from the license registry of the Superior Sports Council, which has information about each of the three federations from the time of their creation [CSD 2014].

The Spanish Judo Federation, established in 1965, currently has 106,466 federated licenses, although in 1980 it reached 113,000. Federated judo practice experienced a rapid expansion in the 1970s. At the end of the 1980s, it again had around 112,000 licenses, after various ups and downs which, to a certain extent, were motivated by the fact that karate and taekwondo split off and created their own federations. Since then, it has maintained about 105,000 licenses. The Karate Federation has had a different trajectory. Created in 1978, it reached its maximum number of federated licenses twelve years later (117,389). Since then, it has experienced a slow decline, with about 61,396 licenses in the year 2013. Finally, the Taekwondo Federation, created in 1987, had an enormous initial growth and reached more than 60,000 licenses, but with the exception of an upturn at the end of the first decade of the 21st century, in the past twenty years it has had about 35,000 licenses.

The fifth column of Table 1 shows that there are currently more than 200,000 federated licenses corresponding to these three martial arts in Spain, although at the end of the 1980s and beginning of the 90s, this number was much higher, reaching 290,000 in 1990. As the last column of Table 1 reveals, during the period mentioned (1987-1995), the federated licenses for judo, karate and taekwondo exceeded ten per cent of all the licenses registered by Spanish sports federations. From the