CHARACTER DEVELOPMENT THROUGH MARTIAL ARTS

BY

GARY JOSEPH LESCAK

B.A., Citadel Military College, 1974

THESIS ABSTRACT

Submitted in partial fulfillment of the requirements for the degree of Master of Science in Leisure Studies in the Graduate College of the University of Illinois at Urbana-Champaign, 1980

Urbana, Illinois

The main purpose of this thesis was to examine a specific leisure activity, Dan Zan ryu ju-jutsu, in terms of the character development ideals associated with it in martial arts philosophy. Specifically, an attempt was made to identify and define some of the major character development ideals associated with this activity, to determine if, in fact, those ideals were inculcated by the activity, and to determine the applicability of those ideals to general life situations. The specific qualities examined were self-discipline, humility, self-confidence, creativity, and inner tranquility. Because character development has different meanings in various martial perspectives, a discussion of the distinction between budō and bujutsu, with special attention to the role of a philosophy of death, was seen as fundamental to the identification of valued qualities of character and to their application in life situations. The method, a modified case study with a structured interview, was dictated both by the small number of available practitioners and by the interrelationship of the qualities under consideration. Essentially, the viewpoints and experiences of five seasoned practitioners of this art form the data base. The results of the interviews generally supported the hypothesis. Implications for a similar approach to research on other leisure activities were drawn. This thesis was viewed in a broader vein as a general contribution to evaluation research and leisure philosophy.

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This work is dedicated to my teacher, Pat Browne.

The author would like to take this opportunity to thank the following practitioners of Dan Zan ryu ju-jutsu for their time and assistance in the preparation of this thesis: Prof. Bud Estes (judan), Prof. Lamar Fisher (hachidan), Prof. Tom Ball (schichidan), Pat Browne (yodan), and Ramon Ancho, Jr. (sandan). Without their patience and willingness to help others, this thesis would not have been possible.

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INTRODUCTION

In recent years a great deal of leisure research has been focused on the leisure activities of individuals who have made those particular leisure activities central forces in their lives (see, for example, Kaplan, 1960, 1979; Nash 1953). It is the position of this thesis to regard the study of leisure lifestyles as particularly important, for it focuses on the individual who sharpens and defines leisure in a personal way to the most extreme limits. That is, a specific leisure activity becomes one of the main driving forces in exploring personal growth potentialities in such an all-encompassing manner as to take on an almost religious significance. It may even be evident to the extreme that individuals who live this lifestyle honestly wonder why others do not!

The premise here is that in this type of dedicated "true-believer" may lie the best source for understanding the full potentialities of leisure; for it may be logically assumed that this type of individual, who devotes a large proportion of his time, resources, and energy to the "study" of a particular leisure experience, best exemplifies both the positive and negative aspects of character development attributable to that particular experience. This premise leads further to a question of cause and effect: does a leisure lifestyle attract a specific personality type, or does the leisure lifestyle inculcate in the person a certain set of qualities which the lifestyle is designed to foster and indulge? The assumption to be examined in this thesis is that some individuals have a natural predilection for certain activities and not for other activities, but that to some extent the leisure lifestyle does influence the development of the individual's character. This assumption, in effect, opens the

way for research into the theoretical foundations for any and every leisure activity in terms of the ways it influences character development.

To continue, a great deal of early psychological investigation was devoted to the study of character development, its definition and its function in personality, (Betts, 1937; Freeman, 1932; Kuenkel, 1936; Messick, 1939), as well as and more recently as an index of personal growth (Maslow, 1959, 1962, 1964, 1973; Peck, 1960). From the empiricist's viewpoint, a large part of the literature has been devoted to the quantitative measurement of character development (Garrett & Schneck, 1933; McDonough, 1929).

In the leisure literature in general, there is comparatively little written about character development especially as effected by specific leisure pursuits (Dimock and Hendry, 1939), and there is even less written about the research methods employed in its analysis, although Dimock and Hendry (1939) are representative of the quantitative orientation. Most of what has been written has generally borrowed the viewpoints of other disciplines and merely employed them in reference to a new setting (e.g. Neulinger, 1974; Parker, 1976).

Specifically, Dumazedier (1967) argues that personal development is one of the three functions of leisure, the other two being relaxation and entertainment, but his theory is vague and unsubstantiated by specific activity research, as well as being limited to the perspective of Western culture. Furthermore, his discussion in general revolves around structures (social, political, economic) rather than the unique needs and capabilities of each individual. Heaton (1929) provides a number of specific points for the definition, analysis, and development of character in a general recreation setting, but his work is also culturally limited and rather simplistic in perspective, due mainly to its strong Christian bias.

Furthermore, his presentation of "case studies" does not seem to employ a consistent methodology, nor did he examine any activity in depth. Rather, he seems to have presented examples that suited his choosing to support ideas which have their root ultimately in religious dogma. Dimock and Hendry (1939, p.2) are equally trapped within a similar bias which is evidenced by their envisionment of character outcomes as "the development of socially desirable attitudes, ideals, and habits" which implies a cultural narrowness, and reflects a lack of concern for individual needs. Beyond this, they distinguish between recreational and educational purposes implying that they are no where near one another on a continuum of factors contributing to character development. The very idea that character development may be taught to any significant degree, or measured over so short a time period as a summer camp experience is suspect at best. This fact, coupled with a haphazard methodology which attempts to measure behavior change (Dimock & Hendry, 1939, pp. 240-241) and evaluates poor posture and poor etiquette along with courage and dishonesty within the same instrument (Dimock & Hendry, 1939, p. 276), does not give much credibility to the theories proposed.

In a more positive vein, Brightbill (1956) provides sound theory that has practicability. He provides a philosophy which is trans-culturally viable, individualistic in its orientation yet socially responsive, and based upon a qualitative appreciation of the full potentialities of man. However, he is a generalist and does not provide an analysis of specific activities which transmit the qualities of personal character development which he finds valuable, nor does he specifically identify these in other writings (Brightbill, 1953, 1965; Brightbill & Mobley, 1977).

The purpose of the discussion thus far has been twofold: to identify a research area of importance, and to illustrate in a brief way what has been done in that area. In the process of doing this, the next area of consideration, the purpose of this study, has been foreshadowed. What are some of the needs at present for research in the area of character development as related to leisure? First, specific qualities of character development must be identified and defined. Second, a specific activity needs to be examined in depth with a consistent and well-defined methodology. Third, consideration should be given to making the theoretical assumptions of such an approach trans-culturally viable in terms of the definition of qualities and the application of methodology. Fourth, the relationship between personal growth during leisure and its applications to and manifestations in general life situations should be observed. It is the purpose of this thesis to make an attempt in these directions.

Specific Objectives

The assumption that specific activities foster or promote certain types of behavior has long been a basis for social science research, and by carrying this line of reasoning into the context of leisure, one arrives at the main focus of this thesis. By examining the impact of a particular leisure lifestyle in terms of the qualities it attempts to inculcate in the individual, some observations will be made as to whether and how these qualities are applied by the individual when he copes with general life situations. The specific objectives of this thesis are twofold: first, to examine a particular leisure activity, a specific style of martial arts, and identify the qualities it attempts to inculcate in the individual; and,

secondly, to examine if and how these qualities are practically applied in life situations by some experienced practioners of this art.

Theoretical and Practical Importance

The theoretical importance of this issue lies in the implications it has for individual character development. Instead of discussing leisure activities from the perspectives of how or why they are done by the individual, or of the benefits to society in general, they will be discussed in terms of their contribution to individual character development and growth. This transcends the satisfaction of basic needs and desires, and extends to the point of elevating individual consciousness (cf. Maslow, 1962). Thus, to speak of leisure is, ultimately, to speak of self-improvement (Brightbill, 1956). By extension, if the qualities inculcated by a leisure lifestyle help an individual cope with specific problems of daily existence and stimulate character growth, perhaps leisure activities which are found to promote these qualities should be encouraged by the leisure profession.

The implications of this issue from a practical standpoint may be directed at the planners and providers of leisure services. It is doubtful that it will continue to be acceptable, at least in the public sector, to provide activities which merely satisfy needs and wants; the trend may be toward the stimulation of growth in the area of character development, which translates into long-term satisfaction as opposed to instant gratification. If public monies are to be spent wisely and the providers of public leisure services are to be held as accountable as the school system, then leisure services must take an active role in promoting leisure

activities in support of this concept, and not succumb to the pressure of what might be called the "amusement park mentality."

Reasons for Choosing this Topic

There are a number of reasons for chosing this topic, and the "amusement park mentality" is certainly not the least important. A large number of individuals are dissatisfied with the contents and rewards of their leisure activities, and oftentimes their values are not reflected in their participatory actions. This may be due to what is available (supply), and what they have been conditioned to believe is desirable and beneficial (demand). On the one hand the public is told repeatedly that the instant thrill (the fast dirt bike, the power boat, the amusement park) is the ultimate (and chic) leisure experience, while long-term, intrinsically rewarding activities are too rarely emphasized by the leisure profession, nor are they provided to any relatively significant degree. The point is that the leisure "profession" must assume some responsibility for the orientation that leisure services take and the activities they provide if some of the fundamental leisure/life problems are to be solved. These problems can be solved only by each individual, but the type of leisure services provided may promote the development of qualities in the individual which lead to effective solutions in these problem situations.

A number of other reasons which give this specific topic, martial arts, special appeal are inherent in the philosophy and structure of martial arts. The qualities which martial arts encourage are generally considered virtuous, or at least positive in nature, by the general population in both Eastern and Western cultures. Furthermore, martial arts are activities which are designed so that age is a factor only in a positive sense.

That is, the seventy year old man who has practiced for fifty years is far more proficient than the thirty year old man who has practiced for twenty years. This is characteristic of only fine arts in the West, and is rarely found on the physical plane. Thus, Eastern martial arts are very different from the Western sports tradition which is oriented toward youth and strength. Therefore, this intermingling of physical and mental development presents special appeal. Finally, martial arts were designed to enable one to cope with a situation which was literally a life and death matter. From this basis then, martial arts have something to say about the enjoyment of life, coping with hardship, and death, all of which relate intimately to what one does to make oneself a more complete person during one's leisure moments rather than simply being amused.

Rationale for Activity Focus

More specifically, the particular style of martial art which is the subject of this thesis is called Dan Zan ryu (Cedar Mountain style) jū-jutsu, and was founded by Okazaki Seishiro in the 1920's (see Appendix A). There were several reasons for choosing this particular style, but the two most important are: (1) it is a style which synthesizes Chinese and Japanese traditional martial arts, thus giving it a philosophical basis in both Taoist and Ch'an (Zen) Buddhist thought; and (2) it is a jutsu as opposed to a dō form of martial art. The fact that it is rooted in two cultures gives this style special appeal both from theoretical and practical perspectives. From the standpoint of this thesis it provides an ideal example for analysis, since traditional Chinese martial arts were essentially based upon Taoist thought with some Chan (Zen) Buddhist influence and traditional Japanese martial arts were essentially based upon

Chan (Zen) Buddhist thought with some Taoist influence. Thus, the qualities of individual character development emphasized by each culture should be very similar, thereby giving the qualities themselves some validity in terms of being trans-culturally viable and valuable.

The fact that these qualities were taught in a martial context in both cultures is itself interesting. Understanding the very idea of being both martial and an art is important to understanding the qualities discussed in this paper, the underlying philosophy of this particular style, the emphasis on particular teaching techniques designed to inculcate this particular philosophy, the historical context, and the how and why of the importance of these qualities in terms of general life adjustment. The first distinction must be in respect to what features identify a martial art, and why these features are necessary in terms of the character development qualities which will be discussed. In both Chinese and Japanese martial arts, the essential features around which the term martial must center are combat application and effectiveness. Although this may appear self-evident by the very definition of the word martial, it will be seen that this is not the case, and much of what passes for martial arts is neither martial nor art.

Since the Japanese martial tradition is the more complex, it will be dealt with first. Essentially, the historical-social-political context within which it developed added a great deal to its complexity, and for that reason is beyond the scope of this thesis, the main concern here is the evolution of the martial tradition in terms of personal development ideals. Perhaps the easiest way to do this is in terms of three commonly used categories, namely classical bujutsu, classical budō, and modern budō, in the chronological orders of their appearance. That is, the vast majority

of classical bujutsu ryu (schools) developed during the time period between the founding of the Kamakura bakufu and the time of the third Tokugawa shogun, Tokugawa Iemitsu, although a few trace their lineage to an even earlier date, and it will be contended that at least one was founded after this time period. Classical budō might be called an evolutionary stepping stone, and developed from the late Tokugawa era into the Meiiji era, with modern budō appearing during the Meiiji era and developing during the early 20th century.

The kanji (characters) which comprise the word bujutsu mean martial art, and it is contended here that there are certain features which are found to be in common among the various styles of classical bujutsu. Furthermore, it is proposed that these features are what distinguish and identify a style as a form of bujutsu, and not the time period during which it appeared. By extension, it is the position of this thesis to regard Dan Zan ryu as a legitimate form of classical bujutsu, based jointly upon the spirit and the techniques of a system as criteria for this classification. From the viewpoint of technique, a bujutsu form should be first and foremost combat effective, which is indicated by a total lack of the sportive or competitive element with practice being done by the use of kata, prearranged form. Another important characteristic that is related to combat effectiveness is the idea of broad combat utility which is manifested both in the use of and defense against various weapons, and in the training in all aspects of armed and unarmed combat (Draeger & Smith, 1969). Although these are not the only differences between the dō and jutsu forms, they are the ones which make the greatest difference in terms of the qualities of character development, and the ones which point out the difference in "spirit" between the two forms.

Once the breadth and depth of martial arts are recognized, it is readily apparent that both aspects must be represented to achieve the "spirit," or attitude, which gives this development its uniqueness. It is an assumption of this thesis that it is this "spirit" which provides the basis for the evolution and full maturation of the individual; in other words, the more refined one's spirit is, the closer one is to adopting and enacting the values and character development ideals which are offered. The main point which this brings out is that the converse is also the case. That is, a high degree of personal character development, which is a reflection of one's values, was considered concomitant to the development of this spirit. The end and the means meet in the spirit, and this spirit is where death enters the framework.

It can be argued that the difference in spirit between the dō and jutsu forms is the fundamental reason why the latter may be able to achieve its stated purpose in terms of personal character development while the former cannot. Classical bujutsu originated for and evolved on the battlefield, and because of this context all contests were based upon buai shinken shobu, combat to the death between professionally trained and highly skilled equals; thus, its main philosophical emphasis was seishi o choetsu, transcending thoughts about life and death (Draeger, 1974, p. 58). It should be made clear that this does not mean that the bujutsu practitioner views death with neutrality or indifference, but rather that one faces death daily and intimately; and ultimately one learns from one's death. Thus, death becomes an advisor on life, a teacher so to speak; if one views his life's actions in this light, the important things in life become readily apparent, and the trivial even more so. In other words, when death is viewed in this manner it becomes a means of establishing and

clarifying one's value system, and the hypothesis here is that these values are directly reflected in one's character development. To make the circle complete, this perspective on death demands a total commitment of one's resources, and this in turn implies a clearly established, prioritized value system so that there is mutual reinforcement. Death as an advisor, it is argued, gives the bujutsu practitioner the necessary perspective and basis for value formulation from which to work, and an impetus to realize these goals. With the realization of the shortness of life comes the view of death as the great leveler, which makes one realize one's insignificance as a part of the whole. Therefore, time, mortality, making oneself a better person, and the enjoyment of each moment of life become closely entwined. The main point then is that a high degree of personal character development was considered concomitant to this outlook on life and death, which is significant when one examines the underlying spirit of both classical and modern budō.

Although it is a simplification from an historical perspective, classical and modern budō will be grouped together for the purpose of this discussion of spirit and technique. It should be noted that this leaves out the evolutionary steps from the one to the other, but the essence of each in terms of personal character development is not significantly different. The concept of budo as it is known today finds its roots in the mid-eighteenth century, when a desire for a means to cultivate one's spiritual nature and work toward self-perfection came to the forefront, due mainly to political conditions of the time (Draeger, 1973b). At this time the ideogram for jutsu in bujutsu was changed to dō (Tao in Chinese) which means "way" or "path", and has a spiritual implication to it. Thus, there was a shift in emphasis from, to use Draeger's model, the threefold rela-

tionship of classical bujutsu of combat, discipline, and morals, to morals, discipline, and aesthetic form for budo (Draeger, 1974, p. 56). Draeger goes on to state the purpose of budō as

> spiritual training and religious cultism, forms of physical exercise or education, methods of self-defense for individuals in daily life, athletic and recreational activity, and sport. All of these systems (of budo) purport to improve and integrate man's mental and physical energies in such a way as to bring him into harmony with the mores of a peace-seeking international society (Draeger, 1974, p. 59).

How then, does this become interpreted into the terminology of spirit and technique?

To be more specific in terms of technique, all of the more dangerous techniques and elements of practice were eliminated early in the development of budō. Also, a high degree of specialization in only one area (for example, throwing or joint locking) is emphasized, the use of a number of weapons is deemphasized, and consequently a great deal of the refinement and versatility of the classical bujutsu is not present. Thus, the budō forms, from a pure technical standpoint, are not as combat effective as the jutsu forms from which they came; this is further evidenced by the presence of the competitive element which is not present in the jutsu forms due to the dangerous nature of the techniques. As has been previously stated, however, the real difference between the dō and jutsu forms, of which technique is merely a manifestation, lies in the realm of the spirit behind each.

> In furtherance of their varied purposes, modern budo ignore the essence of the classical's 'sport of death' and substitute for it the sport of life. The universalistic interpretation that is placed on senjo, or the place of battlefield combat by the classical disciplines becomes for modern budo a kind of arena, the embujo for exhibitions and athletic performances or the shiaijo for sport contest. In the latter arena the idea of shinken shobu or shobu is replaced by that of shiai, a trial between two people in which an opponent replaces the enemy. The uncompromisingly severe martial spirit of the classical disciplines

> is alien to the modern budo systems. Moreover, the execution of modern budo techniques is never more than an approximation of real hand-to-hand combat, because the taking of life is only symbolic and the action is more in the spirit of a game or sport competition. Exponents of modern budo are required to adhere to highly restrictive rules that limit not only the techniques that may be used but also the precise manner in which they may be executed. Seishi o choetsu is thus at best only symbolically present, and in some modern budo this spirit is completely disregarded.
>
> Do, or michi, which in the classical martial arts and ways is a "way" to be followed or that should be followed, is given a different emphasis in modern budo. Do becomes the way that must be followed by all exponents, a compulsion that gives to modern budo the nature of forced activity (Draeger, 1974, pp. 59-60).

To summarize, there must be certain qualities which all art forms have in common in order to categorize them under the umbrella of art, and conversely there must be something different about each and every art in its form in order to make it what it is. The self-discipline, mastery of form (technique), and the long years of practice (a lifetime) during which one continually advances despite aging are some of the characteristics which identify bujutsu forms as falling under the umbrella of art. On the other hand, the martial context of these arts is what makes it a unique art form, and if this martial spirit is corrupted or eliminated only the art is left at best, or an empty shell at worst. So the real martial spirit may only be cultivated in the context which makes it so totally unique: a life or death struggle. The do forms may be as aesthetically pleasing as the tea ceremony, but the qualities of personal development which they purport to inculcate have not withstood the fire of the ultimate test. Therefore, the qualities which are the focus of this thesis are considered only to have matured when they are practiced "under the upraised sword," and not on a three-by-three wooden platform completely removed from the reality of this existence.

In regard to Chinese martial arts, the problem of definition is, comparatively speaking, quite easy. They have always existed as a functional fighting art with the only exceptions being that some forms have recently been modified to stress physical culture by the present mainland government. Since this has been a recent phenomenon, it is easy to exclude it from the study of the body of fighting arts which have combat effectiveness as their primary physical justification. Traditional Chinese boxing shares with classical bujutsu a total lack of a sportive or competitive element, and a broad combat utility indicated by a diversity of techniques and multiple weapons usage. In terms of spirit, Chinese boxing finds its philosophical, and psycho-physiological basis in the Tao Te Ching (which will be discussed in the review of literature) with some Ch'an Buddhist influence, but it is sufficient to say that it shares the spirit of seishi o choetsu with classical bujutsu (Draeger & Smith, 1969). Neither in technique nor in spirit was there any divergence in Chinese boxing ideals from what may be rightly called a martial art.

In order to sharpen the focus of this thesis, it is necessary to distinguish between actual and ideal warrior qualities, since the qualities to be discussed were more often honored in the breach than in the observance. The focus of this paper is on the ideals of character development, which is not to say that they did not or do not exist in any individual, but rather that the goal of self-perfection is not accomplished in one lifetime. Naturally, the only true test of theory is in practice, and the only worthwhile theory is one that can be applied. Therefore, the ideals which will be identified as goals are also identifiable as characteristics possessed by specific individuals. Furthermore, a distinction

must be made between the ideals of experienced practioners who have an intuitive, experiential understanding of these qualities, and the ideals of scholars who have an intellectual, conceptual understanding of the same ideals, but for whom the qualities remain merely concepts.

> The Tao that can be told is not the eternal Tao.
> The name that can be named is not the eternal name.
> The nameless is the beginning of heaven and earth.
> The named is the mother of ten thousand things.
> Ever desireless, one can see the mystery.
> Ever desiring, one can see the manifestations.
> These two spring from the same source but differ in name; this appears as darkness.
> Darkness within darkness.
> The gate to all mystery. (Lao Tsu, 1972, p. 1)

This distinction between experiential learning and conceptual understanding finds its philosophical basis in both Taoist and Ch'an (Zen) Buddhist thought (cf. Suzuki, 1973, pp. 5-10). It is a fundamental distinction which must be understood, for it indicates the degree of understanding which may be transmitted by words alone. Furthermore, it provides the rationale for the teaching methods employed in martial arts, and accounts for the stress upon intuitive directness and inductive reasoning which these methods attempt to transmit. In other words, any teaching, discussion, or understanding of the qualities of character development to be discussed hinges upon an understanding of the role of experiential learning, and the limitations imposed upon understanding by a lack of experience.

Conceptual Limitations

There are two remaining factors which need to be recognized in a statement of what this thesis is not. It is not an analysis of political/societal tools and/or ideals, and it does not extend to the more esoteric

aspects of martial arts of which character development is postulated to be the primary step. That is, the supernormal accomplishments, the validity of such accomplishments, or the Taoist and Buddhist philosophical thought which provide the foundation for those accomplishments are beyond the scope of this thesis.

Furthermore, qualities which are oftentimes cited as desirable by the politico-social order should not be confused with individual character development. In this context it is essentially a distinction between Confucian thought and Taoist/Zen thought on a philosophical level, and a distinction between what the individual sees as good for one self, and what the socio-political order tells one is good for one on a practical level. That is, Confucianism is a guide for the social order and the conduct of everyday life, while Taoism and Ch'an Buddhism are concerned primarily with the spiritual development of the individual. Therefore, although they sometimes use the same words, the definitions are different. In Chinese culture Taoism and Confucianism can be seen to be in opposition to one another intellectually, which makes it relatively easy to distinguish between socio-political tools/ideals and individual character development. In Japan however, Confucian and Taoist/Zen influences intermingled, since both served the purposes of the ruling class. That is, Japanese society was hierarchically arranged, so that the Confucian system of order, with the "slight" modification of putting the warrior class at the top of the hierarchy, supported and reinforced the social order. On the other hand, the Taoist and Zen philosophies were simple and direct, and provided the warrior with an outlook on death which was well-suited to his profession. Thus, it is at times difficult to separate what was used by the politico-

social order as tools, with one of the primary difficulties centering around what came to be called bushidō (the Way of the warrior) in post-feudal times. In the classic modern work on bushidō, Nitobe (1905) identifies it with the qualities of rectitude or justice, courage, benevolence, politeness, veracity, honor, loyalty, and self-control, and although some of these qualities are indicative of personal character development, the majority were present as social obligations in the context within which they appeared. In other words, bushidō was a code of social ethics, an ultimate moral standard for the overall conduct of one's life, which is exactly what Confucianism was in China. The point being that what is commonly known as bushidō is not within the scope of this thesis, since the Taoist line of thought propagates the idea that if the individual becomes a better person, harmonious and proper social interaction will follow, and that the more regulations society imposes, the worse things get. This, it might be noted, is significant in reference to socialization and leisure theory, in that it places the hope and responsibility for the improvement of both society and the individual on the individual.

In summary, the discussion above is meant merely as an indication of the parameters of this thesis, and as a presentation of some topics central to an understanding of the depth and breadth of the topic of martial arts. The distinction between dō and jutsu forms, the socio-political structure of medieval China and Japan, the content of Taoist and Zen Buddhist thought, and the distinction between experiential learning and conceptual understanding are all topics about which volumes could be written. It is possible here to merely mention them in order to more clearly define the specific focus of this thesis, and to set the stage for a review of what

has been written within this specific area. This in turn will provide a basis for a conceptual framework to be formulated, which will produce the hypotheses to be tested by an appropriate methodology. The hypotheses will be formulated in such a manner as to give a satisfactory format to this study in terms of satisfying the previously stated needs of research in this subject area. Thus, the requirements of quality identification and definition, specific activity analysis, and trans-cultural viability will be met by this format. In this investigation, the methodology will include the use of case studies of five individuals which will satisfy the need to show the relationship betwen personal growth during leisure, and its applications to and manifestations in general life situations. The results and discussion section will give some indication of the validity of the hypotheses. Finally, the conclusions and implications for future research will hopefully provide something useful to the field of Leisure Studies.

REVIEW OF THE LITERATURE

Introduction

The scope of this review encompasses both Chinese and Japanese historical and philosophical sources as well as modern research in the subject area, since Dan Zan ryu has both Chinese and Japanese martial roots, and it continues to evolve through practice. Prior to beginning a review of the literature, a number of relevant points should be discussed which help to explain both the quality and the quantity of the works reviewed, as there are a number of shortcomings in the available literature. First, the majority of the modern literature on the subjects of Chinese and Japanese martial arts is either poorly researched and documented (Gluck, 1962), or of the how-to-do-it variety (Tegner, 1977). Secondly, the method of research is generally haphazard in construction (Smith, 1974), or relies upon historical sources (Draeger, 1973a, 1973b, 1974) which are suspect at best; a subject which will be pursued later. Third, there is relatively little literature translated from native sources in this subject area, and what is available is not always of the best quality (Musashi, 1974). Fourth, most of the writing, except in the case of scholarly study of a broader tradition (i.e. Taoism and Ch'an Buddhism), is done by martial arts practitioners designed to appeal to a popular audience (Urban, 1967).

Another effect shared by both cultures is the very nature of historical writings; in effect, what is written about as being important is what historians deem important. In this context that means that historians have written about the existence, importance, and effects of martial arts in terms of socio-political development, but not in terms of personal character development. Therefore, most of what is to be gained from

historical writings must be extracted from a number of sources bit by bit, or comes in the form of anecedotes and semi-legends. Finally, perhaps the most significant item shared by both cultures, which comes especially to the forefront when one speaks of philosophical writings, is the ambiguity of their respective languages. Not only can an ideogram or a number of ideograms be translated in a variety of ways depending on the meaning and/or part of speech given to each, but most philosophical writings were intentionally written in this manner both to safeguard them from non-initiates, and to give a different message to each individual depending on his depth of understanding. There are also some other features which tend to be somewhat peculiar to each culture that need to be examined.

In Chinese culture, there was a strong philosophical rivalry between the Confucianists, who were the scholars, and the Taoists, of whose philosophy martial arts are a reflection. This means that since 90% of the historical-philosophical writings were done by and about the high culture (Confucian) tradition, the history available today was highly colored by the literati in the recording (Thomas, 1979). Furthermore, as time passed, Chinese boxing came to be closely wedded to secret societies, which by their very nature, were not prone to publishing, and possession of the extant manuscripts came to be illegal. This also tied into the previous asssociation of Chinese boxing with popular Taoist magical traditions, and the secrecy of techniques among practitioners which was designed to help them defeat opponents from different styles and keep knowledge from the non-initiated (Thomas, 1979).

In Japanese culture, the historical records were also distorted, not because of a philosophical tradition, since the Japanese modified Confucian

and Taoist thought to suit their needs, but mainly by the political powers which existed. This concept of writing history as one would like it to have happened carried over into post-feudal writings about bushidō, which usually paints a highly romanticized picture of a virtuous, feudal warrior. This was due to the post-feudal powers which existed, who attempted to capitalize on history in pursuit of their political ends. Furthermore, the secrecy which surrounded Chinese boxing was used to maintain and distinguish Japanese styles as distinct and unique, with the history and philosophy of each style being passed down as an oral tradition with the aid of scrolls (manuscripts) that were intelligible to only the initiated. Furthermore, from the standpoint of what has previously been mentioned, much of what has been written in the Japanese context in the past century deals with budō (Nicol, 1975), and not bujutsu. Thus, neither cultural tradition lends itself to the production of extensive, reliable writings from a socio-political viewpoint, and both Taoist and Ch'an Buddhist philosophies and their martial manifestations relied on an oral tradition for transmission of their essence. These facts, coupled with the small amount of English language material available as compared to native language sources, makes for a quantitatively small review of the literature. However, the works that follow give authoritative basis for the identification and analysis of the qualities of individual character development in Dan Zan ryu, subject to the aforementioned limitations.

Martial Arts Related Literature

Without a doubt, the Tao Te Ching is the proper starting point for this, and almost any other, discussion which involves Chinese philosophy.

The lengthy arguments about who wrote it, when it was written, and the difficulty of translation are mentioned only in passing, since they are subjects which have produced many volumes of their own accord (Welch, 1967). Suffice it to say that the traditional authorship is credited to Lao Tzu in the sixth century B.C., and that this work has been translated more frequently than any other work except the Bible (Welch, 1967, p. 4). The ambiguity of the work lends itself to interpretations on the ethical, moral, martial, and metaphysical levels, singly or simultaneously. The concern here is to identify the qualities of character development which identify what Lao Tzu called the "sage." In these roughly 5,000 ideograms, one can find reference either directly or indirectly to creativity, humility, decisiveness, detachment, kindness, honesty, simplicity, alertness, moderation, self-control, naturalness, mercy, economy, and inner tranquility. Furthermore, one can find advice which negates the value of material possessions, identifies experiental learning as more valuable than conceptual understanding, gives guidance for social interaction on an interpersonal level and on a ruling level, and a great deal which discusses the essence of martial arts on physical, character development, and metaphysical levels, sometimes all in one short chapter. For example:

> Knowing others is wisdom;
> Knowing the self is enlightenment.
> Mastering others requires force;
> Mastering the self needs strength.
>
> He who knows he has enough is rich.
> Perseverance is a sign of will power.
> He who stays where he is endures.
> To die but not to perish is to be eternally present.
>
> (Lao Tsu, 1972, p.33)
>
> There is a saying among soldiers:
> I dare not make the first move but would rather play the guest;
> I dare not advance an inch but would rather withdraw a foot.

> This is called marching without appearing to move,
> Rolling up your sleeves without showing your arm,
> Capturing the enemy without attacking,
> Being armed without weapons.
>
> There is no greater catastrophe than underestimating the enemy.
> By underestimating the enemy, I almost lost what I value.
> Therefore when the battle is joined,
> The underdog will win.
>
> (Lao Tsu, 1972, p. 69)

The importance of this book to an understanding of Chinese history and culture in general, and martial arts in particular, cannot be overemphasized, and it certainly contains the essence of the focus of this thesis. Therefore, due to this importance and the difficulties of translation, Feng and English (1972), Waley (1935), and Chan (1963) have all been consulted, as well as an excellent basic commentary by Welch (1967), which is a necessary introduction to any significant understanding of the complexity of this work. In addition, there are other Taoist writings that are relevant to this paper; specifically, those of Chuang Tzu and Lieh Tsu who closely followed Lao Tzu, chronologically speaking (Welch, 1967, pp. 89-96). However, although their writings differed in some respects from Lao Tzu, in regard to the qualities that were mentioned above, they merely offer amplification and/or different emphases among the qualities. Essentially, from the philosophical aspect of Chinese martial arts, the Tao Te Ching is the sourcebook with all other writings being interpretations and expansions of it.

In the vein of a more historical and practical guide to martial arts, Draeger and Smith (1974) provide a good section on both Chinese and Japanese arts in Asian Fighting Arts, from which some small bits may be gleaned as to the type of people who did martial arts and to the effect

that the socio-political arena had on the development of the arts from a technique standpoint. Their historical accuracy and philosophical understanding are good (Draeger & Smith, 1974, pp. 14-21 & pp. 81-95), but lack depth which is understandable, since the work uses this information to give background and structure to its description of the evolution of physical techniques. Their perspective is experiential in nature, and they do an excellent job in the treatment of their area of focus which is the components of the practical aspects of martial arts (Draeger & Smith, 1974, pp. 35-56 & pp. 95-140).

Of even more interest to this paper is a work done by Smith (1974) alone, in which he examines a number of different styles of Chinese martial arts with a case study of selected, experienced practitioners of each art. This work provides an insight into the type of people who do martial arts for an extended period of time from a very personal perspective. An interesting anecdote which Smith relates serves to illustrate an approach of the internal school and of the external school toward practical application, and the difference between someone trained in a Japanese do form and a Chinese fighting form.

> Simply observing the art without participating in it can be misleading. I once made the mistake of taking an American nidan in Okinawan karate to meet Cheng. The American was singularly unimpressed by what he saw. He wanted a test. So Cheng signaled to a student, who then faced the karateka. He faked a high kick, the student's arm started up; the foot flashed down, the student slapped it lightly while stepping inside and touching the American's heart. Dead, he failed to realize it, for he went away scoffing at T'ai-chi. I apologized to Cheng later and he waved it aside: 'One must be kind to blind men.' The inevitable sequel: I took the lad to a Shaolin friend of mine and left him to his ministrations. A week later I saw him. He had discontinued. Why? 'Damn it, those guys wanted to fight!' Unappreciative of the soft, afraid of the hard, this one doubtless is still thrilling them at cocktail parties with his dance. Fighting it is not. (Smith, 1974, p. 32)

The qualities which Smith identifies include versatility, self-discipline, creativity, spontaneity, humility, self-confidence, and inner tranquility. Also, the main point of boxing is identified as character development, experiental learning is stressed, the mind and spirit are regarded as more important than the body in the context of mastery, and this is all done with an overall stress on practical application. Smith's greatest accomplishment, however, lies in his ability to recognize and understand the importance of Chinese boxing to one's overall outlook on life. This understanding he aptly displays when he describes Liao Wu-Ch'ang, a practitioner of Monkey Boxing (ta sheng ch'uan).

> This all too brief account of my time with Liao gives some of his fighting flavor but conveys little of his real gift-his sparkling approach to life. His boxing mitigated his penchant for tobacco and helped to keep him young and jumping in and out of pedicabs and gambling into the wee hours. But his omnipresent smile was even more of an indication of the total man. He perfectly exemplified the thought of the Irish author James Stephens (1882-1950):
>
> 'The top of being, or of art, isn't high seriousness, it is gaiety. Gaiety isn't humor-it is a kind of happiness, it is the infancy of happiness, and like every other art, it is a lost art.'
>
> The art is not a lost one. Liao Wu-chang was a master of it.
>
> (Smith, 1974, p. 19)

Smith looked at all of the martial artists with whom he came into contact while in Taiwan with a very critical eye, and he is quick to point out their shortcomings both in terms of technique and character development. Thus, he gives a very realistic picture of the present state of boxing, but it must also be remembered that the picture he gives is the one that is available to a Caucasian, since many doors still remain closed to non-Chinese. He correctly focuses on the idea of individual character development as the goal of martial arts, without confusing it with socio-

political ideals or tools. His perspective is experiential and his philosophical understanding is correct, but both are somewhat limited in depth due to the short (3 years) period of his study. Finally, his "methodology" was not consistent nor systematic, but rather took the form of personal anecdotes. These have their obvious insights and shortcomings, but objectivity seems to be the most pressing question.

The Chinese literature is a relatively limited one, because of the reasons already mentioned and for a few others. Since the ambiguity of the Tao Te Ching and the myriad currents of Taoism provide food for lifelong scholarship, it is beyond the means of this thesis to explore them in any more depth than has already been done. The only other philosophical current which had a major impact on Chinese martial arts was Ch'an Buddhism, which was transported to Japan unchanged in essence. That subject will be presented in the next section on Japanese martial arts, for which the sources in English are better than those on Chinese martial arts in respect to Buddhist philosophy. More significantly, little is available in English written by experienced practitioners, since Chinese boxing was not taught to any degree to Caucasians until roughly 20 years ago. This accounts for the rash of how-to-do-it books, and the sudden popularity of "kung fu," which is in itself a misnomer. Therefore, although written for a popular audience, books like Chinese Boxing: Masters and Methods (Smith, 1974) and Asian Fighting Arts (Draeger & Smith, 1969) are the most authoritative as yet available.

In order to have any appreciable understanding of the spirit of Japanese martial arts in general, one must have a fundamental knowledge of the history and content of Zen Buddhism. Due to the counter-culture's

intensive interest in Zen Buddhism in the 1960's, and the upsurge in popularity in all forms of martial arts in the 1970's, there is a large body of literature in the field of Japanese martial arts and Zen Buddhist thought. However, what is available for the purposes of this paper is extremely limited, since most of the martial arts literature is concerned with the dō forms or how-to-do-it books. Also, little of the Zen literature extended itself into the field of traditional martial application, and was generally of a very simplistic nature.

The classic philosophical work on the essence of Zen Buddhism and its martial application is Suzuki's Zen and Japanese Culture (1973). Suzuki not only traces the historical development of Zen with its concurrently increasing political influence, but he also attempts to transmit the rationale behind Zen thought with particular emphasis on its martial application (Suzuki, 1973, pp. 61-70). This is no small task when one is writing about an oral tradition which is transmitted by intuitive experience and claims to be beyond words, a fact which Suzuki is quick to point out so that it is clear to the reader that the true essence cannot be transmitted by his or anyone else's words. One of the greatest contributions this work makes is that the subject of death is delved into in great detail, with a number of historical examples being given illustrating the "how and why" death was faced unflinchingly. Suzuki also identifies the qualities of humility, originality, egolessness, versatility, creativity, inner tranquility, and decisiveness, and emphasizes the importance of experiential learning, intuitive understanding, and the fact that character development is the purpose of martial training. Suzuki goes into great detail about several subjects which encompass all of these areas and which

are of particular interest to Western readers since few parallels to the rationales presented are generally found in Western cultures. Specifically, the philosophical basis for the samurai spirit, the rationale for killing, and the characteristics which make swordplay and other martial arts art forms are subjects to which few other writers have come so close to the essence with mere words (Suzuki, 1973, pp. 132-134 & pp. 145-148).

Suzuki writes from the perspective of a slightly romantic, true believer, but this usually appears in a very positive manner for it aids in his effort to transmit the ineffable. It helps to emphasize the fact that he writes from a Zen experiental viewpoint with many quotations from individuals who wrote from a martial arts, experiential viewpoint; thus showing how the ideal is actualized. He also distinguishes between socio-political tools or ideals and qualities of character development, although all of the sources he uses do not. The historical research and documentation seem fairly exhaustive, and are complimented by a large number of original translations. Suzuki's depth of philosophical understanding is illustrated by the fact that he emphasizes the more esoteric aspects of martial arts, for which an understanding of character development ideals is considered a prerequisite.

The next work, The Religion of the Samurai by Nukariya Kaiten (1973), takes a different perspective from Suzuki's, and is of a more introductory nature. There is a concise and relatively complete historical introduction and review of Zen history from its establishment, through its travels in China, to its place in Japanese culture. This is followed by a good point by point analysis of some Zen fundamentals in regard to questions about the "scripture" of Zen, the nature of man, the Buddha ideal, enlightenment,

life in general, and Zen training. Of most concern here is the section on Zen and the samurai in which the author identifies the following qualities as being common to both samurai and Zen monks: the undergoing of a strict discipline and enduring privation without complaint; self-sacrifice; honest poverty (one would starve before existing by an ignoble means); manliness and dignity in manner, sometimes amounting to rudeness (being straightforward, honest with oneself and others); and courage and composure of mind (especially when facing death).

This book was written about the historical and theoretical aspects of Zen with secondary mention given to the martial application of it, however, it does provide an excellent discussion of Zen abstract ideas (eg. enlightenment) in more detail than is commonly found. This is indicative of the author's experiential perspective, and aids in the understanding of martial theory. In a less positive vein, some of the historical incidents which the author cites to illustrate Zen influence in Japanese politics are written from a very romantic historical perspective at best (Nukariya, 1973, p. 45), and at times indicate a very poor or one-sided historical knowledge (Nukariya, 1973, pp. 40-42).

To switch to a very different perspective, there is A Book of Five Rings written by Miyamoto Musashi and translated by Victor Harris (1974), which is concerned with the application of theory in a purely martial context. It is unfortunate that the translator lacks experiential knowledge, a fact which is illustrated repeatedly in his introduction. The depth of his philosophical understanding compared to Musashi's seems rather superficial (Musashi, 1974, pp. 6-7), and his cultural and historical interpretations seem rather simplistic (Musashi, 1974, pp. 1-4). This is

in sharp contrast to the bulk of the work which is the main work on Japanese martial arts from an experiential viewpoint, and from one whose depth of philosophical understanding far and away exceeds any other author's understanding.

Miyamoto Musashi is the most famous swordsman in Japanese history. He lived during a very turbulent time (1584-1645), and his credentials are impressive from the standpoint of experience. Musashi killed his first man in individual combat at the age of 13, defeated his next opponent at the age of 16, had as many as sixty duelling encounters between the ages of 13 and 28 or 29, and went to war six times during his life (Musashi, 1974, pp. 34-35). Musashi was also a master of various arts and crafts and wrote:

> When you have attained the Way of strategy there will be not one thing that you cannot understand, . . .You will see the Way in everything. (Musashi, 1974, p. 22)

A Book of Five Rings deals with the strategy of warfare on an individual and mass level in exactly the same manner. Musashi intended this book as "a guide for men who want to learn strategy," and as such, it leads rather than preaches (Musashi, 1974, p. 18). Furthermore, it is written in a manner similar to the Tao Te Ching, in that it has a message for each student at the level which he is at, be it beginner or a practitioner of many years, and for virtually any art form. To give an idea of what is accomplished over time when one studies the Way of strategy, Musashi, at the age of 30, looked back on his past victories and studied harder, realizing that they were not due to his having mastered strategy. He says that he came to realize the Way of strategy when he was 50. He wrote this book at the age of 60, a few weeks before his death while living in seclu-

sion in a cave, where he spent the last two years of his life (Musashi, 1974, pp. 34-35).

The book itself is divided into five parts, each dealing with different, yet complimentary aspects of the whole of strategy. The points that are emphasized which are of relevance here include: the resolute acceptance of death; the fact that there are various Ways, and each individual has his natural predilection, but they all lead to the same place; an emphasis on the value of inductive reasoning; the striking down of limitations; and the development of the individual's spirit. The qualities that he identifies in conjunction with these ideas include humility, versatility, self-discipline, egolessness, self-knowledge, individuality, and creativity. The only criticism that can be directed toward Musashi is that he at times mixes socio-political virtues with character development virtues (Musashi, 1974, p. 38). Considering the times in which he lived, however, this could have been more a function of practical necessity than personal belief, since it is somewhat contradictory to his doctrines of individuality and limitlessness.

The next work gains much of its value from its uniqueness as well, although from a different set of circumstances. The Fighting Spirit of Japan (1904) by E.J. Harrison was the first book on the subject by an experienced Caucasian who saw that there was more to Japanese martial arts than technical "tricks." Although the language is quaint and the work is dated in some respects, this identifies the time frame in which it was written, a time when some Japanese were more anxious to demonstrate and explain some of the unique aspects of their culture than they are today.

The veil of secrecy was lifted at least a little to allow Harrison to witness feats that are seldom seen except by the initiated, which might be explained by the fact that he was the first Occidental to attain the rank of 4th dan in judō.

Although he reports the demonstrations he witnessed in detail, a large part of the sections on jū-jutsu are concerned with giving a picture of the types of individuals who practiced it, and an emphasis on attitude development is found throughout the book. His recognition and understanding of this latter point is evident when he speaks of theory as well as practice, for Harrison blends the peculiarly Japanese philosophy with examples of practical application in non-combat situations. His source of knowledge in this area was quoted at length, and should be of interest to the reader of this thesis for several reasons. First, Harrison had access to a very experienced practitioner of jū-jutsu, and was granted access to a discussion of the art for a glimpse seldom given to non-initiates (Harrison, 1904, pp. 108-111). Second, he proceeds from theory to practice by means of example, thus showing the implementation of character development ideals in general life situations (Harrison, 1904, pp. 112-116 & pp. 121-122). Third, in the process he provides a description of an individual that transmits the humanistic side of a man of extraordinary abilities who might otherwise have been lost in the esoterica of Japan.

To continue, the qualities which Harrison mentions throughout his book, many of which are illustrated in the aforementioned example, include: humility, self-discipline, inner tranquility, and detachment. He also makes several important points conceptually: development of the mind is

more important than development of the body; social interaction follows naturally from character development; helping others freely when needed is part of the spirit and responsibility of doing martial arts, as is taking an active part in chastising wrongdoers; and experiential learning is stressed as well as the fact that theory and practice are one.

Because of his lack of training, Harrison (1904, pp. 97-98) admits to a limited understanding of the more esoteric aspects of jū-jutsu. However, he does make an effort to explain the meaning of jū-jutsu, and give some historical background.

The last author to be reviewed, Donn Draeger, is one of the most prolific, present-day, Occidental writers, and his three volumed set entitled Classical Bujutsu (1973a), Classical Budo (1973b), and Modern Bujutsu and Budo (1974) are the most comprehensive guide in print to the distinctions between budō and bujutsu. The main value of these works lies in the subject matter which is presented, and the questions which arise surrounding these areas. For example, Draeger criticizes those scholars who lived after the warrior era for their exclusive use of ideal themes embodied by virtuous warriors, as opposed to the oftentimes treacherous reality of the times. In terms of character development ideals and important concepts inherent in budō and bujutsu, he mentions all of the ones discussed by previous authors. For example; he enumerates some specific qualities, when he desribes what bujutsu was to the classical bushi.

> It was an educative process by which certain virtues were exalted as martial mores: courage, self-reliance, self-sacrifice, obedience, discipline, patience, careful judgment, courtesy, and frugality were learned concomitant with the development of technical skills. Any tendency of the individual bushi to deviate from what was expected of him was eliminated through the threat of disciplinary action-including death-by the ryu. Accordingly, the classical bushi grew to be an elite

> group of fighting men with the very highest espirt de corps.
> (Draeger, 1973a, p. 56)

At times, Draeger intermingled the ideals of the socio-political hierarchy with goals of individual character development, a problem perhaps attributable to a failure to distinguish between Taoist and Confucian thought (see, for example, Draeger, 1974, p. 61). Also, the manner in which Draeger delineates budō and bujutsu (Draeger, 1973a, p. 19), and the subsequent values he attaches to each, are not always consistent with the distinctions made in this thesis (Draeger, 1974, p. 58-60). Nevertheless, the value of these works as a guide is unquestioned.

To summarize, the quantity of quality literature available is extremely limited, but the discerning reader should be able to synthesize a good picture of the depth and breadth of the activity which is generally termed Asian martial arts. Obviously, in depth study in Chinese and Japanese history, religion, social and political structures, economics, and philosophy will enable one to form a more complete picture as to the development and function of martial arts in these societies. That is, of course, beyond the scope of this thesis, but it is important to an in-depth understanding of the evolution and role of the qualities which will now be discussed.

CONCEPTUAL FRAMEWORK

Introduction

At this point, having examined what other writers have had to say about the qualities of personal development which are inculcated by various fighting arts, it is necessary to define and interpret more closely for the specific purposes of this thesis, those qualities which will be looked for in Dan Zan ryu jū-jutsu. Due to the difficulty in quantifying these qualities and to remain in keeping with the spirit in which these qualities are taught, the methods used to present them will be taken directly from the martial arts teaching structure. That is, actual examples, analogies, and multi-dimensional philosophical statements which embody these qualities will be used to explain the qualities, but it is left to the reader to define what the quality is at his level of understanding. In conjunction with this, the practical application of these qualities will hopefully be transmitted to the reader, but it should be kept in mind that the experiential learning which occurs in practical application cannot be transmitted. Furthermore, whatever level of personal development is reached through jū-jutsu, one must interact to some degree with other people, and since one of the objectives of this thesis is to show how these qualities apply (if at all) to general life situations. There will be a discussion of social interaction and social responsibility in the context of actively applying these qualities. This means that the application of the idea of personal development is taken to include how that person reacts in everyday social interaction, be it in a fighting situation or in meeting others while walking down the street, not just the state he achieves while in quite meditation.

It should be noted before beginning that, although all of the qualities to follow are interrelated, there are some which are different interpretations of the same quality, or perhaps have a slightly different shade of meaning. These will be clustered together accordingly, with their relevance to one another being hopefully self-evident. Also, it is suggested here that some qualities must be inculcated to a certain degree in the individual, before the others can follow. This does not mean that some qualities are taught before others, for all are taught simultaneously in some form, but rather that the individual must attain a certain degree of character development in all aspects of his personality before other, more advanced stages of character development may occur in each area. Hopefully then, there will appear to be some logic to the order in which the qualities are presented, but this assumption will be tested further in the investigation to follow.

The Qualities

Self-Discipline

> . . . as boxing developed and was stimulated by Buddhist and Taoist sources, it stressed self-development, not only in point of technique but, more importantly, as regards the inner quality of its adherents. It has continued so to the present, at a time when we in the West have become cynical about the notion that character is a derivative of athletics. Commercialization has almost killed it for us; we look to the crowd and forget the player.
>
> I say <u>almost</u> advisedly, because I believe that an exercise, a game, a book, a poem, or a symphony can still impact on a waiting heart. Albert Camus once said that the only lessons in moral ethics he ever learned came from playing soccer at the University of Algiers. A discipline can test and mold a man, and the present difficulties in the world may fairly be attributed to the fact that men in power have no discipline: they play roles instead of games. But a discipline that becomes masochistic is perhaps worse than none. Camus mused in another place: 'Four months of ascetic, solitary life. The will, the mind

> gain from it. But the heart?' The Indiana poet Max Ehrmann, in 'Desiderata,' put it this way: 'Beyond a wholesome discipline, be gentle with yourself.'
>
> (Smith, 1974, pp. X-XI)

In a narrow sense, self-discipline may mean perseverance or self-control, but in a broader sense it is a means of refining the spirit. Self-discipline is the necessary precursor to any self-development; for without it intrinsic desire and extrinsic motivation are both for naught. This is the fundamental lesson for the spirit, for it is the most basic exercise of the will for an individual to control and know himself; yet it is a most difficult task.

> Knowing others is wisdom;
> Knowing the self is enlightenment.
> Mastering others requires force;
> Mastering the self needs strength.
>
> He who knows he has enough is rich.
> Perseverance is a sign of will power.
> He who stays where he is endures.
> To die but not to perish is to be eternally present.
>
> (Lao Tsu, 1972, p. 33)

Self-discipline is one of the qualities which identifies an art form, and is also the initial quality which makes all subsequent development possible. No amount of intrinsic desire can make one an artist of any sort without the effort and direction which must come from within, and no amount of external control can bend a person's will toward a goal one does not value. So self-discipline may be seen as the directed and controlled effort toward some valued goal, and in whatever degree it can be encouraged and guided at a later time, it must be present initially in the individual to a sufficient degree to enable him to seek out development in a specific direction.

In a martial context self-discipline allows the practitioner greater control over the situation, by virtue of the fact that he has control over himself. It also tempers one's actions with forethought when time permits, by ultimately excluding emotional response to a situation. In general situations of social interaction (which may or may not culminate in a martial confrontation), self discipline has another facet besides giving direction to the will, and that is in control of the ego. It is at this point where self-discipline joins hands with humility.

Humility

> Yield and overcome;
> Bend and be straight;
> Empty and be full;
> Wear out and be new;
> Have little and gain;
> Have much and be confused.
>
> Therefore wise men embrace the one
> And set an example to all.
> Not putting on a display,
> They shine forth.
> Not justifying themselves,
> They are distinguished.
> Not boasting,
> They receive recognition.
> Not bragging,
> They never falter.
> They do not quarrel,
> So no one quarrels with them.
> Therefore the ancients say, 'Yield and overcome.'
> Is that an empty saying?
> Be really whole,
> And all things will come to you.
>
> (Lao Tsu, 1972, p. 22)

In its most simple form, humility is the acceptance of being unimportant, acceptance of the fact that no one is omniscient nor omnipotent. This does not mean unimportant in such a small sense as in relation to other men, but rather the idea is to understand the basic

insignificance of an individual in relation to the whole universe. This outlook provides the philosophical basis which guides one's demeanor in the conduct of daily affairs. The reason why this is important can be found in the concept of emptiness, which is an outgrowth of humility.

> Thirty spokes share the wheel's hub;
> It is the center hole that makes it useful.
> Shape clay into a vessel;
> It is the space within that makes it useful.
> Cut doors and windows for a room;
> It is the holes which make it useful.
> Therefore profit comes from what is there;
> Usefulness from what is not there.
> (Lao Tsu, 1972, p. 11)

The quality of humility is usually found in a context of social interaction, be it in a positive situation in which the humility of a student allows him greater access to learning, or a negative situation which involves confrontation. This is also true of emptiness, which gains its utility from what is not there, thus allowing the student to be unfettered by self-imposed limitations. However, it has many more implications once the confrontation becomes unavoidable, regardless of how humble one may be. In the spectrum of application, the concept of "emptiness" can be found in the most elementary as well as the most advanced techniques. In purely physical terms, the fact of not being where the attack is focused is very fundamental, but the manner in which this is achieved can be due to mere physical ability, or to more advanced abilities. Emptiness in this regard centers around the idea of holding no preconceived notions about attack or defense, and then allowing one's unobstructed perception to guide one's actions naturally. This is tied very closely with the concept of yielding, or gentleness, which is the literal translation of the ideogram jū.

A man is born gentle and weak.
At his death he is hard and stiff.
Green plants are tender and filled with sap.
At their death they are withered and dry.

Therefore the stiff and unbending is the disciple of death.
The gentle and yielding is the disciple of life.

Thus an army without flexibility never wins a battle.
A tree that is unbending is easily broken.

The hard and strong will fall.
The soft and weak will overcome.

(Lao Tsu, 1972, p. 76)

While humility is fundamental to all aspects of human interaction, and while emptiness is essentially the same concept applied in both a physical and metaphysical plane, the word "yielding" can be applied to action in both of these spheres. Yielding is the basis for all social interaction when any type of confrontation occurs; whether it be stepping away from an impending argument, or being the person to drink his tea last. Yielding is also the basis for all physical techniques in Dan Zan ryu jū-jutsu. Thus, it can be said that yielding is a frame of mind that manifests itself in humility and emptiness or vice versa. The integrity of the whole is never disrupted; only the emphasis on the manifestation of the qualities change. Supporting evidence for this position is given by Suzuki, who gives a number of historical exmaples which are illustrative of humility, emptiness, and yielding in application, as well as these changing emphases (eg. Suzuki, 1970, pp. 210-211).

Self-Confidence

Both in fighting and in everyday
life you should be determined
though calm.

(Musashi, 1974, p. 53)

The idea of calm determination is ultimately rooted in the quality of self-confidence which, on its simplest level, is the knowing of one's strengths and weaknesses, as well as being without the need to demonstrate the former or conceal the latter. One of the major reasons for conflict occurring in interpersonal relations is this need many people have to prove themselves. The most extreme example of this is in physical aggression, which in this case, stems from the desire to show one's superiority, even when the problem at hand does not lend itself to a physical solution. In a more positive sense, the self-confident person knows his abilities, and does not need to prove them to others. This confidence, then, is ultimately based in a primitive, physical security, but extends into all aspects of life. Furthermore, this broad application of self-confidence provides the rationale for the priority given to combat effectiveness and experiential learning, since self-confidence must have a strong root in its physical application which must be realistic and not conceptual in nature.

> At the time of the Hōjō downfall, there was another Zen warrior called Nagasaki Jiro Takashige. He called on his Zen master, who also happened to be the teacher of Hojo Takatoki, and asked, 'How should a brave warrior behave at a moment like this?' The Zen teacher at once said, 'Go straight forward wielding your sword!' The warrior at once perceived what it meant. He fought most gallantly until, exhausted, he fell before his master, Takatoki.
>
> This was indeed the kind of spirit Zen cultivated among its warrior followers. Zen did not necessarily argue with them about immortality of the soul or righoutness or the divine way or ethical conduct, but it simply urged going ahead with whatever conclusion rational or irrational a man has arrived at. Philosophy may safely be left with intellectual minds; Zen wants to act, and the most effective act, once the mind is made up, is to go on without looking backward. In this respect, Zen is indeed the religion of the samurai warrior.
>
> (Suzuki, 1970, p. 84)

As self-confidence grows within an individual, it bears a fruit known as decisiveness. From the sureness one has in one's experiential

knowledge, a sureness which cannot be matched by conceptual understanding, comes the ability to apply this knowledge in a firm and forthright manner to completion. This is seen in its sharpest and finest form in physical application, but is also apparent in more casual decision making when one decides upon and implements an idea in the same unfaltering fashion. Once the decision is made, based upon the facts at hand, it is carried through to conclusion.

As previously noted, humility should, in whatever form, temper all of one's actions and in the case of self-confidence, it has at least two applications. When an individual recognizes his weaknesses, it gives him the opportunity to augment them with someone else's strengths, if he is humble enough to allow this. In martial terms, this may mean one augments his lack of knowledge in a particular area by seeking out a teacher, and ultimately raising his level of self-confidence by tempering what he had with humility. In decision making, this means listening to the viewpoints of others who may have additional facts, and then using those facts to augment one's own expertise to make a careful, well-thought-out decision; one free of pride or hidden weaknesses.

Another major outgrowth of self-confidence is assertiveness, which gains a large part of its distinction from aggressiveness by the application of humility. The ability to assert oneself in a positive sense, without impinging on the rights of others, must be tempered with a recognition of one's personal weaknesses and a lack of the need to conceal those weaknesses. When that condition occurs in social interaction, the line between assertiveness and aggressiveness becomes much more distinct. In a

positive sense, assertiveness encompasses the personal courage necessary to implement a well-thought-out decision, based upon experientially gained self-confidence. This is not to imply that conflict or confrontation does not occur, for this is often the case when one is faced by a proud opponent who lacks self-confidence. In this type of situation a man who is very confident in his abilities would ideally make a careful decision, and carry it through to its conclusion in a courageous and forceful manner against any opponent, no matter how powerful. This intimates that a basis for courage is to be found in the melting together of self-confidence, decisiveness, and assertiveness.

As for the qualities to be discussed shortly, self-confidence provides the basis for the implementation of creative responses as well as the establishment of inner tranquility. In purely physical terms, it provides the concept of yielding with what at times appears to be an offensive spirit. It also provides a stepping-stone to the learning of techniques requiring that undefinable quality of faith. In terms of interpersonal relations, self-confidence indicates the level of self-knowledge at which one may deal with all people as individuals, free from the constraints of pride and insecurity. In short, self-confidence is a reflection of the degree to which individuals come to know themselves.

Creativity

> "In my doctrine, I dislike preconceived, narrow spirit."
> (Musashi, 1974, p. 86)

The only test of a martial art and its adherents is combat, and that is the situation which puts the most extreme demands on one's creative faculties. It is simple enough in practice to defend against one attack or

another when one knows what the attack will be, but the perspective in combat is totally different. The possibilities of attack and defense are virtually limitless, and that is the only word to describe the type of perception needed to cope with the situation. Furthermore, it is easy enough to sit quietly at a desk and think of a number of novel or "creative" ideas, but the immediacy required in an actual encounter places a special demand on one's creative faculties. Beyond the description of a spontaneous process during which perception is different from the common state, from where does the creative response emanate? It is proposed that this quality, being difficult to quantify and define, can at best only be described in its manifestations, and its source intimated to be a higher state of consciousness than that which is ordinarily experienced.

> A 'view' or 'thought' is the outcome of intellection, and wherever this is found this creativity of the Unborn or the Unconscious meets all sorts of obstacles. This is the reason why the Zen master advises us not to cherish even one 'thought' or view,' negative or affiramtive, concerning birth-and death as well as nirvana. The intellect is meant for utilitarianism, and whatever cretivity it may have operates within this limit and never beyond it.
>
> (Suzuki, 1970, p. 141)

The reference above to the Unborn and Unconscious is equivalent to the Taoist's Uncarved block or newborn child. This lack of preconceived, narrow ideas and presence of spontaneous, unrestricted response is characteristic of these images, and is meant as an illustration of the type of spirit one should cultivate. Thus far, creativity has been discussed in a theoretical manner, but one which hopefully points to some of the characteristics which it possesses relevant to martial arts practice.

In terms of application, creativity may mean new or different applications of previously learned principles, and in this sense may be called versatility or flexibility, which are also interpretations for the ideogram

jū. Thus, the function of the teacher transcends the presentation of structured, limited concepts, and purports to give the student a basis with which to cope with any life situation he may encounter, or as Nicholaides put it:

> The job of the teacher . . . is . . . to teach students how to learn. They must acquire some real method of finding out facts for themselves lest they be limited for the rest of their lives to the facts the instructor relates . . .
>
> (Smith, 1974, p. 1)

Thus, versatility comes to mean a synthesis of all the qualities that are central to this discussion, and their application in proper measure in the appropriate circumstance. Originality and spontaneity, or what might be called "immediate creativity," are required in this synthesis and application, as is a limitless perspective which allows a reapplication of principles to changing circumstances. Therefore, versatility and creativity are taken to possess the same characteristics, with the former being a generalized application of the latter.

One of the greatest proponents of the concepts of versatility and creativity was Miyamoto Musashi; a man whose philosophy, both in theory and practice, was reflective of these qualities throughout his life. He realized early that, "The true value of sword-fencing cannot be seen within the confines of sword-fencing technique" (Musashi, 1974, p. 40). His ability to apply what he learned in one art form to another is evidenced by the fact that he was also a master artisan in a number of crafts including metal work, wood carving, and black ink painting. In a martial context, Musashi's diversity of techniques, and his unusual and unique applications of what he knew are legendary. In A Book of Five Rings, Musashi extols the

virtues of one who is truly creative and versatile as one of his major points, and this he does in a myriad of contexts. However, the message in its broadest form is an injunction against living a narrow, limited life, and a statement for living every moment to its fullest without hesitation.

> Empty yourself of everything.
> Let the mind rest at peace.
> The ten thousand things rise and fall while the Self watches their return.
> They grow and flourish and then return to the source.
> Returning to the source is stillness, which is the way of nature.
> The way of nature is unchanging.
> Knowing constancy is insight.
> Not knowing constancy leads to disaster.
> Knowing constancy, the mind is open.
> With an open mind, you will be openhearted.
> Being openhearted, you will act royally.
> Being royal, you will attain the divine.
> Being divine, you will be at one with the Tao.
> Being at one with the Tao is eternal.
> And though the body dies, the Tao will never pass away.
>
> (Lao Tsu, 1972, p. 16)

Inner Tranquility

If versatility is taken to mean the application of the qualities of character development under discussion in proper measure in the appropriate circumstance, then inner tranquility may be identified as the state of being which makes this possible. Inner tranquility equates to detachment, initially in an emotional sense and ultimately in the sense of transcending dichotomization, and this provides the basis for an extended construct on life behavior in general. Beyond the means for the application of the qualities previously discussed, it provides the basis for all life actions. That is, it is an expression of the very basis upon which martial arts are established: the resolute acceptance of death (Musashi, 1974, p. 38).

The idea of calm determination brought about by a resolute acceptance of death is the underlying spirit behind all martial actions, and thus the

reasoning behind the lengthy discussion of seishi o choetsu in the introduction of this thesis. On a basic philosophical level, Zen provides the rationale for this outlook.

> . . . Zen discipline is simple, direct, self-reliant, self-denying; its ascetic tendency goes well with the fighting spirit. The fighter is to be always single-minded with one object in view; to fight, looking neither backward nor sidewise. To go straight forward in order to crush the enemy is all that is necessary for him. He is therefore not to be encumbered in any possible way, be it physical, emotional, or intellectual. Intellectual doubts, if they are cherished at all in the mind of the figher, are great obstructions to his onward movement, while emotionalities and physical possessions are the heaviest of encumbrances if he wants to conduct himself most efficiently in his vocation. A good fighter is generally an ascetic or stoic, which means he has an iron will. This, when needed, Zen can supply.
>
> (Suzuki, 1970, p. 62)

It should be clear by this point that the qualities of personal development which martial arts (bujutsu) attempt to inculcate must be forged in the fire of the ultimate test, and the qualities which are the focus of this paper are only considered to have matured when they are able to pass this test. Furthermore, these qualities are seen as the external manifestation of a value system which finds this specific view of death as one of its major philosophical bases. In other words, these values are directly reflected and most easily seen in one's character development. Therefore, one should be able to examine the qualities of character development discussed herein, and see the direct influence of this philosophy of death on the maturation of these qualities.

This philosophy of death is one of the binding elements which contributes to the interrelatedness of the qualities, while simultaneously being a factor in the development of a specific quality (cf. Suzuki, 1970). In a general sense, adherence to this philosophy helps establish a clearly prioritized value system on a theoretical plane, while implementation of

this philosophy in general life situations is accomplished through the refinement of specific qualities of character development. By refining a specific quality, one moves closer to the ideal of the value system, while one's application of the value system may be seen as manifestations of specific qualities of character development. In other words, as one moves closer to the implementation of the ideal, one's actions become more identical to one's value system. This implies a great expenditure of time and effort to make one's actions compatible with one's values. This construct can logically be seen in each of the qualities (cf. Suzuki, 1970).

For example, the quality of self-discipline ultimately implies a total commitment of one's resources, and this in turn implies a clearly established, prioritized value system. By refining one's self-discipline, one moves closer to "living" one's value system. The intimate relationship of humility, death, and one's value system has already been sufficiently discussed in the introduction, and also supports the construct of specific quality development and interrelatedness. To continue, the self-confidence required in any action may come from one's knowledge of one's place in the whole scheme of things, coupled with a clearly defined value system which encourages decisiveness and action. As one's self-confidence increases, one more surely implements the ideal. This construct is valid in terms of the same logical relationship for all of the qualities discussed, but this is still a very basic developmental schemata with too much rigidity implied. That is, the interrelationships among the qualities are equally as important as the "separate" qualities, a categorization that only makes sense in a conceptual context (cf. Suzuki, 1970). Thus, the remaining qualities

will be examined with the progression towards unification of the qualities as the central focus.

Limitlessness

The qualities of versatility, adaptability, creativity, and flexibility may be subsumed under the general heading of limitlessness, or the idea of living life without any self-imposed mental restrictions as to the limits of what is possible (Musashi, 1974). To go one step farther, it appears that any actions that are illustrative of these concepts spring from a state of inner tranquility, and in the final analysis this calmness comes from the resolve to choose death. This initial step of establishing one's inner tranquility while facing death is the beginning of what transcendence has to offer. Transcending the dichotomy, or non-duality, begins with this philosophy of death as a means (tool) of personal character development leading to an end (transcendence). However, the state of transcendence from which the art of a martial art springs makes an "end" a meaningless term. It is at this point that the real meaning of martial arts is defined, and it is this spirit, or essence, which is beyond words, although its manifestations can be seen in all life situations (Suzuki, 1970). This is the true value of a martial art.

Thus, limitlessness is a premise for inner tranqulity which in turn encompasses the means of development and application of the other qualities of character development mentioned earlier (as well as more esoteric qualities). Furthermore, it is regarded as the essential quality which binds together all of the parts, and makes the circle complete. That is, humble and self-confident actions in all of their forms are reflections of

a person's inner tranquility, while it simultaneously provides the only fountainhead of true creativity and versatility that meet the demands of a martial encounter (Suzuki, 1970). It also provides, by example, the rationale for experiential learning; for it is a quality of character development that can be examined but not totally understood conceptually. Finally, it shows the reasoning behind the distinction made between budo and bujutsu forms, and the importance of seishi o choetsu. It illustrates that the distinction is not merely important in a martial context but to life situations in general, and it shows how one's outlook on death can determine one's outlook and actions in life.

Extension to Other Spheres of Life

At this point, an examination of the philosophy and practice in reference to the individual and to the interpersonal relations associated with this highly individualistic activity will give a clearer picture as to how this experience might be transferred to everyday life situations. It must be kept in mind that the following discussion points out some traditional gudelines for the application of the qualities discussed above, but any synthesis of these qualities is highly personalized. Therefore, this part of the discussion should be illustrative of the freedom within the structure for one to assemble the components at a personal level of understanding, instead of a definite statement on how to act in all situations. It should be clear by now that black and white statements of an absolute nature are not easily reconcilable to this philosophy, and so this synthesized application should illustrate the natural blending of the qualities discussed without implying that there is only one course of

action in a situation. This should be observable in the results section when the respondents give actual accounts of life applications of their practice. Prior to beginning, there is a need to define two terms which form the nucleus for any discussion of interpersonal relations. Social interaction is taken to mean any interchange between individuals on an interpersonal level; and social responsibility is the obligation to help another human being in need.

In any type of social interaction, the individual will respond at the level of maturity (the refinement of character) to which he has attained. On this basis one may speak of social interaction as a manifestation of character development. In a martial context this may mean a reaction anywhere from fighting to the death to befriending an antagonist. In a less physical sense, it may mean the difference between allowing someone else credit for one's own idea, or insisting on seizing that credit. In a general vein, martial arts actively teaches and encourages the chastisement of wrongdoers (cf. Harrison, 1966, p. 113), with the additional guidance that one should not despise the weak nor fear the strong (Okazaki, 1965). These are only two premises that are often taught, but whatever the reaction in a social situation, martial arts teach a sincere concern and compassion for other men. The more refined one's character is, the more refined one's interpretation is of that fact. An interesting example that illustrates, among other things, the active chastisement of a troublemaker, a lack of fear, humility, creativity, self-confidence, and a sincere concern for other people is related by Suzuki and is worth repeating here.

When Bokuden was crossing Lake Biwa in a rowboat with a number of passengers, there was among them a rough-looking samurai, stalwart and arrogant in every possible way. He boasted of his skill in swordsmanship, saying that he was the foremost man in the art. The fellow passengers were eagerly listening to his blatant talk, while Bokuden was dozing as if nothing were going on about him. This irritated the braggart very much. He approached Bokuden and shook him, saying, 'You also carry a pair of swords, why not say a word?' Answered Bokuden quietly, 'My art is different from yours; it consists not in defeating others, but in not being defeated.' This incensed the fellow immensely.

'What is your school then?'

'Mine is known as the mutekatsu school' (which means to defeat the enemy 'without hands,' that is, without using a sword).

'Why, then, do you yourself carry a sword.'

'This is meant to do away with selfish motives, and not to kill others.'

The man's anger now knew no bounds, and he exclaimed in a most impassioned manner, 'Do you really mean to fight me with no swords?'

'Why not?' was Bokuden's answer.

The braggart samurai called out to the boatman to row toward the nearest land. But Bokuden suggested that it would be better to go to the island farther off because the mainland might attract people who were liable to get somehow hurt. The samurai agreed. The boat headed toward the solitary island at some distance. As soon as they were near enough, the man jumped off the boat and drawing his sword was all ready for a combat. Bokuden leisurely took off his own swords and handed them to the boatman. To all appearances he was about to follow the samurai onto the island, when Bokuden suddenly took the oar away from the boatman and, pushing it against the land, gave a hard backstroke to the boat. Thereupon the boat made a precipitous departure from the island and plunged into the deeper water safely away from the man. Bokuden smilingly remarked, 'This is my 'no-sword' school.'

(Suzuki, 1970, pp. 74-75)

Conclusion

In summary, the above discussion should give the reader a taste of or feeling for the qualities of character development which, it is postulated, are inculcated by Dan Zan ryu jū-jutsu. The limitations on this discussion have been the experiential knowledge of the author and of the reader, as well as the limitations of conceptual description itself. In spite of this, conceptual description can give enough of a framework for the reader to glean a fundamental understanding of the nature and role of each quality

in character development. The main points of importance which comprise this framework are the "definitions" of the qualities, their interrelatedness, and their practical application. Therefore, these are the areas which comprise the subject matter for the general hypothesis under investigation here, and which direct, to some extent, the formulation of the specific methodology to be utilized.

Specifically, the research focus of this thesis is to identify and define the qualities of character development which are purportedly inculcated by Dan Zan ryu jū-jutsu; to show the one-to-one relationship of the qualities as well as the relationship of each quality to the whole, both in terms of developmental sequence and in measure of application; and to examine the application, if any, of these qualities to general life situations outside of the sphere of this specific activity. Finally, the results of this research should provide a basis for the comparison of this particular style both in quality and content to the general bujutsu philosophy discussed in this section as well as to other forms of recreation.

These objectives and the nature of the subject matter virtually dictate the research methodology to be used. Along with the facts that "the boundaries are kept in focus . . . [and] . . . the characteristics of the method are usually more suited to expansionist than reductionist pursuits," Stake (1978) describes the case study method in a manner which exactly describes the need for and use of it in this thesis.

> . . .in the social science literature, most case studies feature: descriptions that are complex, holistic, and involving a myriad of not highly isolated variables; data that are likely to be gathered at least partly by personalistic observation; and a writing style that is informal, perhaps narrative, possibly with verbatim quotation, illustration, and even allusion and metaphor. Comparisons are implicit

> rather than explicit. Themes and hypotheses may be important, but they remain subordinate to the understanding of the case.
>
> (Stake, 1978, p. 7)

General Hypothesis

The qualities of personal character development of self-discipline, humility, self-confidence, creativity, and inner tranquility (as defined above) are inculcated in practitioners of Dan Zan ryu jū-jutsu, and these qualities (this development) extend into and are applicable to general life situations.

METHODS

Introduction

The fact that martial arts are expressions of mystical systems brings to mind the quality of ineffability, which William James applies to the state of mind he describes as mystical.

> "The subject of it immediately says that it defies expression, that no adequate report of its contents can be given in words. It follows from this that its quality must be directly experienced; it cannot be imparted or transferred to others. In this peculiarity mystical states are more like states of feeling than like states of intellect. No one can make clear to another who has never had a certain feeling, in what the quality or worth of it consists. One must have musical ears to know the value of a symphony; one must have been in love one's self to understand a lover's state of mind. Lacking the heart or ear, we cannot interpret the musician or the lover justly, and are even likely to consider him weak-minded or absurd. The mystic finds that most of us accord to his experiences an equally incompetent treatment."
>
> (James, 1979, Pp. 299-300)

This is an important premise of the method used herein. The fact that the qualities to be assessed do not lend themselves readily even to verbal communication, no less objective measurement and quantification, was the primary factor in choosing the case study method of research--a method which offers some potential for conveying at least some of the experience of the subjects. The case study method was the logical choice for other reasons as well: it makes more in-depth research possible and it provides an abundance of information not collectable by objective tests and scales and behavioral observations (Kerlinger, 1973, p. 480). Furthermore, it is more flexible and adaptable, not so structured as other methods, allowing more for individual expression and variation. It was also the most personal means of data gathering, which was important in attempting to get the "feel" of what the respondent was attempting to communciate, and permitted the interviewer to probe into the context and reasons for answers (Kerlinger, 1973, p. 480). In this case, the interview was used as an

exploratory device to help identify variables and relations, and to suggest hypotheses worthy of further study (Kerlinger, 1973, p. 480). Thus, this personalized means of data gathering was also valuable from the standpoint of establishing rapport, and thereby increasing the likelihood of openness and candor of response. Moreover, the major shortcomings of an interview, large expenditures of time, effort, and money, were negated in this case by the small sample size.

Sample

The most important point which must be kept in mind when evaluating the data is the sample. By definition of the problem, the small sample almost dictates the method used, and is therefore largely responsible for both the positive and negative aspects of the research method employed herein. Three basic criteria were used for sample selection: the first was the requirement that respondents be practitioners primarily of Dan Zan ryu ju-jutsu. The second criterion was a minimum experience factor of 20 years which was thought necessary to gain a longitudinal perspective of character development and practical application of theory. The third criterion was that all practitioners still be active. Out of an estimated population of 15 practitioners in the United States, 5 were thereby chosen for this research. The sample consisted of 4 Caucasians and 1 Hawaiian, all males, ranging in age from 31 to about 70 years old, and all native-born American residents. This brings out several important facts.

The fact that all respondents were males might indicate a perspective framework different than that taken by female practitioners at this level. However, it should also be noted that there were 2 known female prac-

titioners who met the criteria, but were unavailable for interviews. The fact that all respondents were Americans might imply a cultural bias in perspective. Have they Americanized the teachings to a significant degree in their interpretations? From this one will learn nothing about current Asian attitudes, and the fact that no other research was done in this area in the past gives nothing to draw upon for comparative developmental purposes. Finally, the large age span was a positive factor in viewing the amount of change inherent in the transmission process of this type of activity, in illustrating the continuity of definitions and applications, and in appraising the effect of time in an historical and personal sense on this type of development.

The Respondents' Lineage

The respondents' jū-jutsu lineage is appended (see Appendix B), and considered of importance for several reasons. First, the master-disciple relationship is the whole basis of martial arts instruction, with the implication that one's teacher will probably be more influential in one's character development than any other external factor. Furthermore, one may reasonably assume that the closer in lineage one is to the founder, the more one's character development ideals will reflect the founder's ideals, and in this sense the data is interesting for three reasons. In terms of the ideals taught by the founder, it will be interesting to compare the responses of subject 4 with those of subject 1, in order to see if they gained the same understanding of what was taught, or even comprehended the same qualities being taught. Second, it will be interesting to compare the responses of subjects 2 and 3 with subject 1, who is their teacher, to see

how well his conceptualizations of the ideals have been perpetuated. Third, will the responses of subject 5 be significantly different from the others, and what are the implications if they are or are not? Something of note that has bearing on all three of these areas will be a strong uniting factor to provide similarity in certain responses. These are the Esoteric Principles, written by Prof. Okazaki (1965), which are some short philosophical statements contained in a scroll of recognition given to subject 1.

Finally, their lineage, in combination with the historical time frame in which each respondent began his learning and his age (relative to his learning and relative to the other respondents), provides for some interesting possibilities for comparison. More specifically, one may compare subject 4, who learned from the founder and began at the age of 8, with subject 2, who began his study at the age of 22 and was taught by a man (subject 1) one generation removed from the founder. Another possibility is to compare subject 5 with subject 1 from the perspectives of age, length of experience, and lineage. All of the aforementioned possibilities will not be discussed at length, but they are mentioned to give the reader an insight into the amount and complexity of information available. These types of comparisons will be used, however, when they specifically illustrate a point immediately relevant to the testing of the hypotheses. The underlying premise throughout this presentation of results is that the discussion cannot possibly include all of the complex possibilities inferable from the data.

The Respondents

The only personal data requested from the respondents were their

name, age, and the length of time that each had practiced martial arts. Respondent 1 was the oldest person in the sample at 70 (in 1979) and also the man with the greatest length of experience, having begun his training in 1930. Respondent 2 was 53 years old, the respondent in this sample who began has study of jū-jutsu at the latest age. He had 31 years of experience. Respondent 3 was 40 years old and had studied jū-jutsu since 1957. At 51, Respondent 4 had studied for 43 years and was the respondent in this sample who began his study of jū-jutsu at the earliest age. Respondent 5 was 31 and had studied jū-jutsu for the past 14 years with 8 years of other maritial arts (dō forms) training prior to his introduction to jū-jutsu.

Procedure

The foregoing rationale and the background of the subjects form the basis for the choice of the modified case study approach. The primary concern of this approach was an attempt to sketch the experience of each subject, and also to draw some cross-subject comaprisons. In order to accomplish this goal, an unstandardized, nonstructured interview (Appendix C) with direct questioning mainly of the "open end" and "open end funnel variety" (eg. Kerlinger, 1973, p. 487) was used with the addition of a few fixed alternative items generally to establish a frame of reference for open end questions. The data thus obtained were then subjected to content analysis, the method of which raises some important questions.

Limitations

At this point it is helpful to review the hypothesis to clarify exactly what questions this interview should answer. First, are the identifications and the definitions of the qualities of personal development

presented in the conceptual framework essentially correct? Second, are these qualities inculcated by Dan Zan ryu jū-jutsu? Third, do these qualities have application to general life situations? In regard to the second question, since this is ex post facto research, a causal connection cannot be established, but an analysis of the data should show whether the qualities under discussion are present as ideals (whether they are actualized or not) in the respondents' value systems. The question that must then be raised is whether these ideals are linked to the activity, ergo the definitions.

For example, a martial artist may possess a highly refined theoretical and practical understanding of humility to a level uncommon in the general population, so this level would be noticeable in a relative sense. From this, one could not say that humility was "caused" by practicing martial arts or that humble people are drawn to martial arts, but one could say that an uncommon level of humility may be observed in martial arts practitioners. Furthermore, in this case, it does not seem unreasonable to assume that a leisure lifestyle coupled with an individual's natural predilection might have some impact on his personal growth and development as postulated in the introduction, since the leisure lifestyle represents a personal commitment. However, the problem here is one of assessment, specifically in this example, the assessment of the concept of humility. Although one may get the "feel" of what it is, without a concrete, measurable definition tested throughout the general population the term "uncommon level" is open to individual interpretation, and that is the main limitation of this study. That is, qualitative evaluation is subjective in nature, a fact that is not necessarily negative. However, the value of any

qualitative evaluation is subject to the limitations of the trained observers doing the study. In other words, this is merely another perspective on the topic of objectivity which is conditioned by the divergence of opinion among observers, assuming that the degree of objectivity is thought to be the extent to which observers agree (Kerlinger, 1973, p. 492). Although the evaluation of qualities like humility is necessarily subjective, the question that must be asked here is how much agreement of subjective evaluation is there among observers? Thus, in this case, with one interviewer, the objectivity of interpretation is questionable, and this must be considered a limitation.

In summary, any lack of understanding must be viewed as the fault of the author's understanding and presentation, of the reader's understanding, or as the inadequacy of a conceptual tool to transmit experiential data. Furthermore, since all influences affecting an individual's character development throughout his life cannot be controlled, it will be impossible to positively state, from these data, that specific qualities of character development were inculcated in the respondents by Dan Zan ryu jū-jutsu. However, the identification and definition of these qualities, as well as the ascertainment of their position as ideals, sets the stage for further, more-controlled, longitudinal research of a more conclusive nature.

The subject of generalizations should also be mentioned in this section, because it is often seen as a problem (Stake, 1978, p. 6), and because it may be confused with the more specific concept of naturalistic generalization which is not necessarily lacking rigor nor widespread applicability (Stake, 1979a). The easiest and best check on excessive generalizing is to stay within the boundaries of, and concentrate on the focus

of, a study. In this case, care must be taken not to draw inferences about other types of martial arts, other historical eras, different geographical/cultural locations, female attitudes, or members of other organizations who physically practice Dan Zan ryu, but may not have the same perspective on character development. These are all extrinsic factors which are problematic to generality, and of which the researcher must be aware.

The subject of naturalistic generalization, however, is something quite different, and refers to the epistemological basis of the methodology employed herein. Stake's (1979b, p. 1) concept of a naturalistic generalization is ". . .any generalization that remains dominated by the knowledge of experience . . ." This, in effect, represents epistemological agreement between the activity herein investigated, and the methodology used to investigate it. Stake then builds upon this basis by saying that

> To know particulars fleetingly of course is to know next to nothing. What becomes useful understanding is a full and thorough knowledge of the particular, recognizing it also in new and foreign contexts.
>
> That knowledge is a form of generalization too, not scientific induction but naturalistic generalization, arrived at by recognizing the similarities of objects and issues in and out of context and by sensing the natural covariations of happenings. To generalize this way is to be both intuitive and empirical . . .

For Stake (1978, p. 5), the practical consequence of all this is that "case studies will often be the preferred method of research because they may be epistemologically in harmony with the reader's experience and thus to that person a natural basis for generalization." Thus, the choice of methodology selection for this thesis has been based not only upon the subject matter investigated, but also upon a common epistemological basis that may be assumed between reader and researcher.

Conclusion

Most of the value of this research, whether it be in terms of quality definition or manifestations, must be arrived at inferentially, and by this process of naturalistic generalization. This is what is meant by getting a "feel" for the essence of an individual's definition of these qualities of character development, and their mode of application in a particular situation. Finally, it may be that the intuitive mode of understanding of experiential data is ultimately the most effective. It is the object of this conceptual presentation to awaken that experiential link between subject, researcher, and reader. If this task is accomplished, the results and discussion section will have far more meaning to all concerned.

In summary, all of the aforementioned procedural factors, coupled with the respondents' wealth of personal experience, provide an abundance of information with which to expand a general understanding of the issues presented earlier. One might even be tempted to say that this is the case to the extent of being illustrative of what Stake uses the term case study to mean, with all of its uses and implications:

> . . .as a method of exploration preliminary to theory development. The characteristics of the method are usually more suited to expansionist than reductionist pursuits. Theory building is the search for essences, pervasive and determining ingredients, and the makings of laws. The case study, however, proliferates rather than narrows. One is left with more to pay attention to rather than less. The case study attends to the idiosyncratic more than to the pervasive. The fact that it has been useful in theory building does not mean that that is its best use.
>
> Its best use appears to me to be for additions to existing experience and humanistic understanding. Its characteristics match the "readinesses" people have for added experience. As Von Wright and others stressed, intentionality and empathy are central to the comprehension of social problems, but so also is information that is holistic and episodic. The discourse of persons struggling to increase their understanding of social matters features and solicits these qualities.

And these qualities match nicely the characteristics of the case study.

(Stake, 1978, p. 7)

RESULTS AND DISCUSSION

Introduction

The main areas of focus of this thesis were quite naturally pursued with the most intense interest to determine whether the qualities of personal character development of self-discipline, humility, self-confidence, creativity, and inner tranquility (as defined above) were inculcated in practitioners of Dan Zan ryu jū-jutsu, and to determine whether these qualities (this development) extended into and are applicable to general life situations. However, exploratory research of this type (the case study) almost always yields results that are relevant and supportive to the examination of the central problem, but not precisely within its focus. This has also been the case in this thesis, both by design and circumstance. That is, the respondents' age, length of experience, and jū-jutsu lineage were all recorded as factors having possible interpretive value to this section. Also, the respondents' opinions on distinctions between dō and jutsu forms were sought, in order to provide support for the basic, theoretical distinctions which delimited the focus in the introduction. By extension, this distinction was a fundamental factor which determined the specific qualities to be developed, and the potential for development. Furthermore, because of the critical role of a philosophy of death to this conceptualization, specific questions in this area were considered critical to understanding character formation. Finally, the emphasis of the interview was on personal experience, especially in the final question. That question asked the respondents to relate a specific, personal experience which they felt illustrated an application of the qualities they had learned through jū-jutsu.

Background to the Qualities

This sub-section deals with Questions 3, 4, and 6, which were designed to provide a broad background on the respondents' perspectives in three main areas: (1) the distinction between dō and jutsu forms in the manner defined earlier; (2) the role of physical techniques in character development; and (3) the scope of particular applications of jū-jutsu (i.e. self-defense, exercise, a spiritual experience, etc.). This information was designed to provide a backdrop, or framework, for the development of the more specifically defined aspects of character development under discussion.

Question 3. How would you distinguish between dō and jutsu forms, or do you make any distinction? How do they differ in terms of character development ideals?

The purpose of Question 3 was to determine whether the respondents differentiated between dō and jutsu forms in terms of character development ideals. It was so worded to allow the respondents to differentiate the two forms in any manner they deemed appropriate however, to allow for all facets, theory and practice, to be considered. It is important to note that all of the respondents, except #2, believed that a more refined (greater) mastery of technique was achieved in the practice of the jutsu forms. The four subjects who made this distinction also mentioned self-defense and/or battlefield application as being present in and distinguishing the jutsu from the dō forms. This data certainly seemed to verify the fact that the jutsu forms were founded upon the necessity of broad combat utility, and seems to support the idea that this effectiveness is still being transmitted.

In the answer to this question on the subject of character development, there was a noticeable diversity of opinions among the subjects. Respondent 4 saw no difference in terms of character development ideals between the two forms, but did mention that how one relates to other people was taught to him as an important aspect of development. Respondent 1, who studied with the founder as did respondent 4, felt that jū-jutsu places greater emphasis on regard for the other person than does jūdō. Respondent 2 felt that there was no difference between the two forms, while respondent 3 felt that the dō forms attempt to moralize what one learns thru the jutsu forms. The responses of these four subjects seem to indicate (1) that there is generally not a clear-cut distinction made between the character ideals of the dō and the jutsu forms in contemporary American practice (based upon traditional guidelines), and (2) what seems to be of critical importance in terms of character ideals is the teacher of the particular discipline. More specifically, there seems to be little doubt among the respondents that the jutsu forms are more combat effective in a technical sense than the dō forms, but the idea of character development seems to revolve around the teacher and may be divorced from the technique. This seems to represent an illogical hybridization of the two forms, in that combat effectiveness is desired and recognized on the one hand, but not seen as essential (in keeping with traditional dō philosophy) on the other hand. Could the possible explanation of this be that these experienced practitioners, having gained technical mastery and in pursuit of higher ideals, have lost sight of the need to possess this combat effectiveness before one may put into practice what is idealized?

The reason that respondent 5 was not included in the discussion above was that his responses appeared logically consistent with and supportive of the more traditional jutsu approach. His answer to Question 3 is reported here in full, since it not only supports the traditional distinctions between do and jutsu forms in both the technique and character development aspects, but because it also allows for some interesting cross-subject comparisons.

> There are two ways you can distinquish. You can distinguish from a theoretical point of view or from a practical point of view. From a practical point of view the Do forms are sport forms and to some extent they are castrated forms. They have been modified from the Jutsu forms, they are watered down versions of the Jutsu forms. From a philosophical point of view the Jutsu forms, or the old battle field originated forms, are meant to be effective in combat, and the emphasis, at the primary level, was always on technical mastery, and other things came later after you had achieved technical mastery. In the Do forms the attempt was made to reverse that process and at the beginning of the Do forms in theory, the emphasis is put on teaching you to be a better person and so on and so forth, and if you get technical mastery or not, that is not as important. In practice, however, they seemed to have failed at that end, because most people who do Do forms don't achieve the technical mastery, or the spiritual development, or whatever you care to call it that people who do Jutsu forms seem to reach. They [Do practitioners] don't seem to reach the same degree of development in either area. So it seems that they have failed in their purpose in Do forms.
>
> In the Jutsu forms the first emphasis is put on becoming technically proficient in what you are doing whether it is Ju-jutsu or Ken-Jutsu or so on. In the process of learning these physical skills you undergo fairly rigorous training, you experience alot of pain, and you have to make several decisions within yourself as to whether you really want to do this or not, if it is worth it to you. The Do forms don't seem to do this to as great an extent. In some of the Do forms, like Aikido, physical mastery of the techniques never seems to occur. All the emphasis is put on higher level things, more esoteric things, but in learning the physical discipline you have to discipline yourself to learn this stuff. You have to do it right, you have to do it constantly, you have to practice, you have to keep at it, and through doing that you start achieving self-discipline. That emphasis isn't there in the Do forms, and because of that they never really achieve what they pretend to achieve, they never reach their goal because they don't go through the steps. It is like trying to teach someone to be a high jumper before they know how to walk. If they can't get up to the bar, they can't jump over the thing.

What becomes apparent from this answer is that the respondent has received a traditional message in the area of character development through a jutsu form. What this means more generally can only be hypothesized with such limited data, but one possibility that seems to be the most plausible is that, due to his previous training in dō forms, Respondent 5 has a better basis for comparison than do the other respondents. In other words, it may be that the other respondents understand the character development ideals of the jutsu form they practice, but that they do not understand the social, political, and historical basis (i.e. the character ideals) of the dō forms. It seems fair, then, to label this hybridization an American-ization in the sense that what appears as two distinct forms in one culture are seen as one form, due to a lack of historical information. However, as with respondent 5, this does not necessarily have to be the case; perpetuation of tradition is still possible.

Question 4. In terms of their purpose as related to character development, how do you view the teaching of physical techniques? or What role do physical techniques play in character development, if any?

Question 4 had a twofold purpose: (1) it was designed to determine whether jū-jutsu was merely a disciplined series of movements related to self-defense, exercise, etc., or whether the physical techniques themselves had a deeper significance to the respondents in the sense of being directly related to character development; and (2) to provide a background (related to the dō/jutsu distinction) for understanding the qualities through one method by which they are purportedly taught. More specifically, the respondents were asked what relationship they saw between the teaching of

physical techniques and character development, and the specific role of physical techniques in character development.

There was a unanimity of response to this question in essence, but each perspective illustrated a somewhat different manifestation of what all agreed upon. That is, self-discipline seemed to be the uniting factor among the answers, but it is interesting to note the personal perspective that each respondent gives to his answer. Respondent 1 emphasized the benefits of the practice of physical techniques to concentration, self-control, and self-confidence, and he goes on to state that these qualities:

> . . .affect your attitude and your life outside of the gym to the point where you just don't have trouble with other people. When people on the outside get antagonistic and belligerent you have enough self-control that you can pacify them without having to go to the mat with them, so to speak.

This response was particularly relevant to the hypothesis, since such detailed reference was made to application of what one learns via physical techniques "off the mat" in other contexts. This response was not exceptional in respect to the broad application to general life situations of what one learns through physical techniques, as all respondents made some reference to this fact. This will be considered again shortly.

Respondent 3's answer was much more theoretical and academic in nature, thereby presenting another perspective.

> The mind is the master; and what the mind dictates, then the body follows. . . .the technique mirrors the mental aspects and the mental attitudes; and by correcting physical techniques, alluding in the process to mental gymnastics, as it were, we can adjust a person's thought processes through viewing those processes in a physical form, which translates to a technique. So if you change a person's thought processes, then at that moment that he is in the process of changing, attitudes are also changing, and it shows up in the technique. So by

> changing a physical technique, you are using that as a route to changing attitudes or thought processes.

If nothing else, this answer is strongly representative of the fact that something is being done to alter a person's value system in the course of martial arts training. It does not indicate specifically which qualities are being inculcated, but the response leaves little doubt that this individual instructor has a clear idea of the qualities he personally is trying to teach. This idea of personal value clarification will be covered in more depth later, when the discussion turns to application in general life situations.

The answer of respondent 2 centered totally on a direct discussion of discipline, and its relation to all activities which one undertakes. Respondent 4 spoke of discipline in the context of mental calmness and physical control, but also noted that his training in physical techniques and the resultant development aided him in all of his social interaction. He felt it had special application to teaching and learning situations; a fact which would appear to be of some interest to educational researchers.

Finally, respondent 5 gives an answer which makes important points in regard to both theory and practice.

> Again, I think that it begins first of all with just having the discipline to do the technique. Practicing Ju-jutsu past the very basic level becomes very painful, and by experiencing this pain and by inflicting it on others you realize first of all the potential that you are beginning to possess for damaging other people, and the potential that other person has, in practice even, to damage you. And you have to realize that the two of you have got to work together towards a common goal, development of both of you in terms of attaining your physical proficiency, if either of you is to learn what you are trying to learn. And that is your very first lesson . . . you have to work together. Also, as I say, you have to overcome, through discipline, your experiencing the pain, and your experiencing the physical danger involved in doing the techniques. You are constantly exposed to these

> things and you are desensitized to the dangers involved and to the pain involved. This affects your attitude towards other life situations.

Perhaps the most interesting aspect of this answer lies within the context of social interaction, for it explicitly states that a primary lesson of martial arts is cooperation. This idea of learning "to work together," compromise, seems to be the same message that respondent 1 was attempting to transmit when he used the word "pacify" earlier in his response.

Thus, the answers to this question seem to support the hypothesis that self-discipline is one of the qualities which Dan Zan ryu is attempting to inculcate, and also illustrate that it has application far beyond the narrow confines of physical techniques. Furthermore, the answers suggested a purpose and depth of mission for the individual which is not commonly found in very many leisure pursuits. Finally, it is evident that the concept of self-discipline has been perpetuated in some form regardless of lineage, age, or length of experience. It is also apparent that respondents 1 and 4 have a very similar conceptualization of the meaning and application of self-discipline, while respondents 2 and 3 had noticeably different perspectives. This would seem to point to the fact that transmission of the essence lies with the teacher, and its comprehension with the student, with the essence being heavily flavored by the teacher. The perspective one takes, however, seems to be solely a personalized statement based upon an individual's natural predilections, and not upon extrinsic definitions. The specific quality of self-discipline will be considered again shortly.

Question 6. Do you meditate (do meditation)? If yes, moving or sitting? Why, in terms of character development?

The purpose of Question 6 was to determine whether or not the respondents meditated; the context in which it was done, if at all, and specifically what their meditation meant in terms of character development. This information would again provide information on the depth and breadth of scope that each respondent gives to this activity, as well as further revealing the respondents' conception of the value of this learning method for character development. In essence, the idea of meditation, in the sense of contemplative introspection, seems foreign to the Western sports tradition as a standardized learning method, especially as applied to character development. Thus, it was anticipated that the responses to this question would further distinguish this particular leisure activity.

All of the respondents said that they meditated, and all except respondent 4 indicated that they meditated in many different situations. That is, respondent 4 used meditation in the sitting mode as a preparatory and resting exercise, while the other respondents seemed to use it with the same purpose in mind, but indicated that they did it in a variety of situations. The most relevant points to the hypothesis, once the aforementioned facts were established, can best be seen by way of cross-subject comparisons.

Respondents 2 and 3 discussed the relationship of meditation to character development in an abstract, theoretical sense in the context of its function as a learning tool. For comparative purposes as well as providing their conceptualizations as to the purpose of meditation, their

replies are presented in the hopes of providing a definition of purpose of this learning method. Respondent 2 begins:

> Well, I think it [meditation] gives us the opportunity to feel out our own feelings as it were; to feel ourselves out to see exactly how we relate to a given situation. We, you might say, talk to ourselves, to our feelings. We talk to our subconscious and our unconscious mind to see exactly how it relates to our emotions, and our understanding of those emotions. Once we understand how we feel about a given subject, then we feel that it does us no good to be upset about something we cannot control, and if we can control it then there is no point to be upset, because we can control it.

Respondent 3 delves even deeper into the subject of self-knowledge.

> In other words, every act can be an act of meditation. You don't have to sit cross-legged, and close your eyes, and have chanting, and all that stuff. Every act can be an act of meditation, as long as you are conscious of your self, your Self, doing It. . .
>
> I think it [meditation] brings out a realization of who and what you are; because if you meditate on what you are doing at the moment, you can see, you know, who it is doing it, and eventually the motivation for why the act was done, or is being done; which gives you a broader insight into your own true nature.

From a perspective that extends beyond the martial encounter, the implications of these statements are threefold. Ontologically, it attributes to the Self an objectivity, control, and choice to the supreme limit of individuality. Epistemologically, it suggests that self-knowledge is the basis for all understanding, and experience is the basis for all knowledge. Functionally, it serves the purpose of character refinement on a broad scale. More specifically, it is the primary learning method for establishing inner tranquility, the basis for effective practice and adaptability in other contexts. These are the practical circumstances which link the replies of the other three respondents with those mentioned above. Respondent 4 emphasizes the role of meditation as a learning method.

> I teach them [his students] how to think, or how to clear themselves, before coming into the dojo and working out. I always tell them, before you go into the dojo, tell yourself that you are going in there to be open-minded to learn some techniques, and leave all your problems on the outside of that door. . . .You are going to have to have your mind clear before you can understand what I am trying to teach you.

Respondent 1 discussed meditation in terms of its practical results as mentioned earlier.

> Well, I do it [meditation] in many instances, many different positions. For instance, sometimes I sit on the mat at the beginning of a class. I'll sit on the mat, and drive everything from my mind for a few moments, and just relax and meditate. In my meditation, I think of the things that I need to do, and the things that I want to do to develop my maintaining a calm exterior, doing the precise arts. Sometimes I meditate on the different art, or on the specific art, and work it over in my mind, and think of the improvements that are required to make it work the most perfectly. I practice them in my mind, so that when the class begins, and I start teaching that art, I can teach it more precisely and more relaxed.
>
> At other times, when I want to just relax and rest myself, . . .I visualize a blue sky with a light off in the distance. Then I concentrate on that light, and watch it recede away from me, and see how far I can watch it go away from me. This excludes everything else, and finally that light will disappear entirely, and your mind will be a complete blank for a period of time, sometimes short, sometimes longer. But in that time, your subsconsious mind gains confidence, gains control, and you become relaxed and more sharp in your thinking. It develops your thinking; it develops your reflexes; it developes your skill.

Finally, respondent 5 describes the necessity for, and use of, the qualities sought after in meditation within the specific context of the martial encounter.

> It was what I was talking about a moment ago, about being calm while people are trying to wack you in the head with a 2x4. It is very easy to remain calm when you are sitting in front of a water fall meditating. It is alot more difficult to meditate or to keep calm, when someone is trying to harm you physically. If you only meditate sitting still you might be great, the best meditator around when you are not doing anything, but if you're able to detach yourself mentally from your physical problems in action, then you have much more ability than if you just do it sitting around.

In conclusion, these preliminary questions were advanced in the hope

of establishing that experiential link between respondent, author, and reader. The issues presented provide a background in the socio-historical sense, as well as in the sense of defining the uniqueness of this particular leisure activity. The next sub-section will provide a background for quality definition and application in a much more personal sense.

The Role of Death

The traditional role of the philosophy of seishi o choetsu as a fundamental basis for character development has already been discussed, and provides the basis for this sub-section. The general purpose of this sub-section, which includes Questions 7, 8, and 9, is to provide background information on the contemporary role of a philosophy of death. More specifically, it was designed to present a view of each respondent's personal thoughts on death, as well as the relationship of death to martial arts training, both past and present. This information was sought as a frame of reference for later responses which more specifically link a philosophy of death and the qualities of character development under discussion.

Question 7. In general, how do you view death (in terms of an afterlife, etc.)?

The main purpose of Question 7 was to determine how each respondent viewed death (in terms of an afterlife, etc.), but the most interesting aspects of this question lie in the implications it has for character development as a goal of jū-jutsu study. That is, it raises the question of whether there exists a causal link between an individual's philosophy of death, and his level of, and application of character qualities. For

example, would an individual feel any greater or lesser social responsibility, depending upon whether he believed in an afterlife, or whether he viewed death as an ultimate end? The focus here is on one's attitude toward death as a possible mediating factor in the relation between martial arts practice and character development, and as a consequence of it.

The respondents presented basically three viewpoints in answer to this question. Due to the brevity of most of the answers, and for comparative purposes, all of these responses will be presented now with a discussion to follow. Respondent 1 begins:

> Well, I'm a Christian. I believe in God, and, I believe that He looks after those who trust Him. And if you use your arts and your skills in an honorable way, I think that He will bless you, and that He will increase your skill, and make you more skilled in anything that you do; as is taught in a really religious aspect, service is one of the most important things, service to others. I try to serve others, and my life is dedicated to the service of others. . . . [The respondent proceeds to explain the role of traditional Japanese massage, the teaching of which is an integral part of this sytem, as a means to serve others.] . . .When someone calls on me for help, I feel privileged, because it gives me an opportunity to give of myself to others, and in so doing, I become, I think, a little better. My Professor [Okazaki] used to teach me something about brotherly love in this way, he said, '. . . brotherly love is like a hole in the ground, the more you dig out and give away, the bigger it gets.' So the more you give of yourself, in service and consideration and love to other people, regardless of who they are, the bigger you get; the more capacity you have for service and for helping others, and at the same time, the more capacity you have for the performance of the arts and the teaching . . . too.

Respondent 2 also presents a viewpoint based upon Christianity:

> I belong to the Christian faith, so therefore I feel that there is life after death. Now, again, no one has ever come back to say what is on the other side of the curtain, as it were, and the curtain is death, but if one fears it, then certainly they will always be upset about everything, because it is something that they don't understand. But if they are not afraid to begin with, then why should they worry about what is going to happen. It does no good to worry anyway.

Respondent 3 makes an interestingly different religious reference:

> Can I paraphrase Buddha? Buddha was asked by some of his challengers if the Atman survived after death, meaning the oversoul, and he answered, 'The term survive does not apply.' And so they tried to trick him, and they said, 'Well, then does it not survive?' And he said, 'The term not survive does not apply,' because he knew their thinking, and he knew in their terms what they were thinking. I feel that the life energy that comprises each one of us, when we die, has no place else to go, but there from whence it came, and that our next phase of existence is like taking a candle that is lit, and lighting another candle. We could get into some real philosophical arguments about whether it is or isn't the same flame.

Respondents 4 and 5 have a very different outlook as compared to the first three respondents quoted, but are very similar to one another. Respondent 4 put it briefly:

> I have never really thought about those things [an afterlife] too much. I feel that once I'm dead, I'm dead, and that's it."

Respondent 5 followed suit:

> In terms of an afterlife, I really don't know or care if one exists.

It appears from these data that the link between both the development of character and the application of this development to a philosophy of death is not related to one's outlook on what happens <u>after</u> death, but on how one <u>faces</u> death. Thus, whether one faces death with the belief in an afterlife or as a final end is not important, but rather the facing of death itself, the resolute acceptance of death, may be the important determinant on how one acts.

Question 8. How much thought have you given to your own death? Expand/discuss.

The next question, 8, was designed to be an expansion of Question 7, and a prelude to Question 9. In Question 7 the general conviction of each

respondent (in terms of an afterlife, etc.) on the subject of death was sought, while in Question 8 the next logical extension in terms of character development provided the basis for the inquiry. That is, the question of how much thought each respondent had given to his own death was designed to see if there were any applications of their convictions. In other words, beyond the point of facing death with conviction, which might be merely an intellectualized confirmation of an obvious fact, how extensively did each respondent internalize and utilize his conviction? This was the point which also made Question 8 a prelude to Question 9, which is concerned with the relationship of a view of death to martial arts training. Was the conviction of each respondent internalized to the point of being an underlying, integral part of the decision making process as previously suggested?

None of the respondents seemed uncomfortable with discussing such an intimate matter, which in itself might be interpreted as an indication of faith and conviction, as opposed to mere intellectualization. The general vein of response indicated that all had given their own death thought, to the point of being able to say that they were prepared at any time to die. However, there was not very much elaboration beyond that point in terms that would give a clearer picture of the internalization and utilization of conviction except by Respondent 1. Since his response does seem illustrative of application, it is presented here as one example of the logical progression of belief.

> I used to give a whole lot of thought to it [his own death]. When I was a young man, I used to dread the time when I had to die, and I used to imagine myself meeting all sorts of horrible ends and that sort of thing. But after I got into ju-jutsu, I had changed that, or that has

> changed in me, I should say perhaps. So that now it doesn't worry me. I know there is a life hereafter, and I know that if I live the right kind of life, I'll be right again, and when that time comes, I'll be in a place where everything will be happy, everything will be comfortable, everything will be great. As long as I dedicate my life to other people and try to live such a life that when others see me and do what I do, it will be right, then I believe that I have nothing to worry about; and that when the time comes, I'll go on to something better than I have right now. I have a wonderful life now. I have the feelings and the attitude of a 20 or 25 year old person. I feel like a young person, and the people who know me will tell you, 'Yes, he acts like a youngster, a young boy.' Even though I am 70, I feel like I'm about 20 or 25, and I like to play; I like to joke; I like to laugh; I like to do everything that's good. When the time comes that I have to give that up, I am confident that something better will be ahead of me, and that I'll just be passing from what I call a very good life, to a life that is better than that. So I have nothing to worry about. . . I have a great deal to do. So when the time comes, I think I will just sit very calmly and without any worry, without any fear.

The fact that Respondent 1 gave an answer in such depth certainly indicates that this is a topic to which he previously has given much thought. It is interesting to note his age and experience, from which it is tempting to postulate that the zenith of ripened maturity is not only a stoic acceptance of death, but also an effervescent and untiring appreciation of life. To attribute this attitude solely to the practice of jū-jutsu would be inappropriate, since his strong belief in Christianity was stated earlier (in response to Question 7), and is an obvious factor in this answer. However, it is interesting to note that at the beginning of his response, he says that his attitude toward death changed after he started to do jū-jutsu, after which he emphasizes his Christian beliefs. What this tends to support in reference to the hypothesis is the point made earlier about causality. Although Respondent 1 gives credit to jū-jutsu for changing his attitude, it would not be possible, with the following Christian emphasis, to say that only his jū-jutsu study inculcated that

attitude, but it seems reasonable to conclude that it was a major influence. One final point that is contained in this response, and should be mentioned to illustrate the seriousness with which this leisure activity is pursued, is the fact that Respondent 1's two main influences in determining his attitude in such an important matter were his leisure activity and his religion. In this particular case, it would seem inappropriate to separate the two.

Question 9. How do you view death in terms of its relationship to martial arts (jutsu forms) training both past and present?

The purpose of Question 9 was twofold: to relate the responses to Questions 7 and 8 specifically to martial arts training; and to provide a comparison of past and present attitudes on the role of a philosophy of death in the martial context. In other words, does any philosophy of death continue to exist and be passed down in the contemporary practice of Dan Zan ryu, and how, if at all, is it different from the traditional attitudes taught in the East?

All of the respondents agreed that the acceptance of death was basic to traditional martial arts training. A point that was mentioned several times in conjunction with this fact, was the intimate knowledge of death that the warrior of the past had as part of his daily existence. This closeness to death at all times seemed to make a difference in when a philosophy of death was taught and how much emphasis was placed upon it. Respondent 3 was the only subject to feel that this idea was not being transmitted in contemporary practice, but on the basis of his answer to Questions 7 and 8, it is clear that he personally accepts death. This

makes one wonder about how this acceptance is taught, with the implication that it is somehow indirectly assimilated through practice.

All of the other respondents agreed that acceptance of death was still taught in contemporary practice. Respondents 1 and 4 were the most explicit in their replies, an interesting fact in respect to their lineages (since both studied with the founder, and present the most direct link with the past), so a brief excerpt from each seems appropriate. Respondent 1 began by saying that in the past it was ". . . honorable to die courageously and without fear. . .", and concludes by saying that in the present ". . .the teaching of calmness is the same; the teaching of acceptance of death is the same. . ." In the same vein, Respondent 4 said:

> . . .I tell them [students], when it comes to the last thing, it is to sacrifice oneself, and to be able to accept this, and many of them look at me and say, 'Boy, are you crazy?' Then I say, 'You're in the wrong business; you're learning the wrong thing.' You must be able to accept this, I think. Once you can accept death, be able to know that you are going to get hurt, or be killed, you would apply your technique right, not miss the first time. This is important. . . if you are going to teach someone how to defend themselves downtown, taking a pistol or knife away from somebody, you better tell them what's going to happen in case they don't. Once they accept that they know they are doing to get hurt or killed, . . .that individual is going to do his job right.

Thus, the acceptance of death appears to be central to any accomplishments in the martial arts (jutsu forms), both by past and present standards. Furthermore, it seems that this idea of a calm acceptance of death is still very much alive, so to speak, in contemporary practice. In essence, the data seem to support the contention that to face death with a conviction, any conviction, unflinchingly was and is central to character development within the bujutsu context. The most important point in rela-

tion to the hypothesis that this brings forth is the implication of a decisiveness that allows one to go forward courageously without looking back. It seems ultimately to mean that one is not inhibited in any decision making process by the thought of death, for that decision has already been made.

The Qualities: Identification, Definition, and Development

This sub-section contains Questions 2, 5, and 12, which are concerned with the identification, definition, and development of the qualities of character development discussed in the conceptual framework. However, it will become readily apparent that this subsection at times is intermingled with information specifically sought in the next subsection on application to general life situations. This will be especially clear when the respondents relate experiences which illustrate a specific quality or qualities. It should also be mentioned that the clear cut conceptual distinctions between the qualities oftentimes become blurred, with several qualities being illustrated in one example, or two qualities being defined in conjunction with one another. If anything, this should illustrate the interrelatedness of the parts, and provide a view of the whole experience.

Question 2. What are the qualities of character that you feel are inculcated by martial arts?

In Question 2 the respondents were asked to identify the qualities of character development that they felt were inculcated by martial arts. This question was placed at the beginning of the interview so the respondents would not be influenced by subsequent questions. This positioning would

also help establish the relative importance of the qualities identified in the conceptual framework as major components of character development within this system. As was mentioned earlier, the qualities under investigation were postulated to be some of the main qualities that martial arts attempts to inculcate, but this listing and categorization was certainly not exhaustive.

Respondent 3 made reference to the Esoteric Principles (Okazaki, 1965), and then proceeded to identify the qualities of perseverance, humility, loyalty, bravery, and steadfastness of mind. Respondent 4 mentioned self-knowledge and understanding other people, as well as the specific traits of self-control, mind control, the ability to think forward and plan things faster, and make right decisions. Respondent 4's reference to other people seems to allude to the application of the qualities, rather than the specific qualities themselves. This idea was a complete answer to the question for Respondent 2 who said that:

> One tries to develop, . . .the ability to understand human feelings in relationship to one another; to understand the basic ways and fundamentals of life.

Respondent 1 replied in the same vein of thought by emphasizing application of character development in interpersonal relations.

> One of the most important characteristics developed by ju-jutsu is respect for others; regard for the rights and safety of others; complete honesty; the commitment to service to other people, and a commitment to the other person's safety even at the expense of your own. It teaches you a complete self-control, so that you are capable of maintaining your cool under any circumstances. This does two things: it developes your skill in emergency cases, and at the same time, it develops your control to the point where you do not, under pressure or under anger, deliberately hurt a person.

Respondent 5 mentions the aspect of social responsibility, some specific qualities, and some thoughts on application in his response.

> Discipline is probably the most obvious thing, both in terms of self-discipline and in terms of having an orderly approach to doing things. There is also emphasis put on taking responsibility for other people, or be willing to take responsibility for dealing with other people. Not just from a standpoint of helping others and being willing to take the responsibility to help others, to help them learn to help them become better people. Develop self confidence, perhaps that is one thing that is what other people notice more than you notice in yourself is the fact that martial arts develops self-confidence in you. There is also emphasis put on becoming a better member of the community in which you life, whether it is towards the aspect of being better with your family or better in the larger community, that emphasis is stressed. The idea of becoming a gentle person, not gentle in the sense that you would never injure anyone, but gentle in the sense that you really do like everyone, and you try to be a nice person, and you have a gentle attitude in the way you face life. . .
>
> I have already mentioned self-confidence and self-discipline. I suppose that it teaches you that, this again to me just implies self-confidence is this idea of positive thinking, the old Norman Vincent Peel kind of thing, that you can do just about whatever you want to if you really set your mind to it. That is stressed, and many people who study martial arts find that they do things or become able to do things that they never thought they would do before they started doing martial arts. Not just in terms of being able to do techniques on the mat, but things in their everyday life that they never thought they would be able to accomplish, but after doing martial arts they find that they can now accomplish these things.

The nature of most of these responses seems to indicate that the knowledge and development inculcated by martial arts is closely identified with the practical application of the same. These responses also imply that the social context is somehow an inherent part of the learning process of the individual, and that the qualities to be developed must have a broad range of social contexts within which to mature and manifest themselves. Beyond this, the goals of martial arts study must be viewed in a more holistic perspective than that allowed by categorization and analysis of isolated particulars. This idea is in keeping with the concept of interrelatedness as discussed in the conceptual framework. Furthermore, there was support for the premise that the other qualities would be identified as

having major importance in the teaching of martial arts. This fact leads to the next question which will more specifically examine the respondents' views on the qualities.

Question 5. Please define the following qualities, and then discuss each in turn, in terms of: how they are taught; why they are (or are not) important; their role in ju-jutsu (from the physical and character development aspects); and their application to life situations in general (preferably anecdotes from personal experience). The qualities: humility, self-discipline, self-confidence, creativity, inner tranquility.

In Question 5 the respondents were asked to define the qualities of humility, self-discipline, self-confidence, creativity, and inner tranquility, and then discuss each in turn, with major emphasis on: how it is taught, why it is (or is not) important, its role in ju-jutsu from the physical and character development aspects; and its application to life situations in general, illustrated preferably by anecdotes from personal experience. Also, some other related points were probed by sub-questions, and will be reported in conjunction with each quality. It should be noted that this question is central to the investigation of the hypothesis, since it will be the primary source of quality definition, and since it will provide the basis for understanding the personal applications to be discussed subsequently.

Humility

On the quality of humility, there was general agreement, with Respondents 1 and 3 offering representative responses. Respondent 1 said:

> A person who studies ju-jutsu is taught from the very beginning to develop humility, because no matter how good a person becomes, there is always another person, or many other persons, who are better; and he is taught that anyone who feels that he is the best, is sure to be shown

> up and made a fool of. But, on the other hand, the person who is humble, and who is willing to give way to someone else and take a backseat, usually develops along with that the self-control that makes him most excellent in the performance of the arts. There was an old oriental system [which stated] that 'the bough that bends the lowest, bears the most fruit.' The most humble person then, the one who is most willing to serve others instead of himself, usually gets more out of it, and comes up with benefit that others cannot get, because of this humility. And the higher rank you get in ju-jitsu, you'll find that the people become more humble."

Respondent 3 said:

> Humility, I think, is a realization that we don't know the answers, that we know some of the answers. Its kind of like you're walking down a freeway, and along the side of the road there are signposts that kind of point the way, or tell you which direction, or where you've been, and I think humility is, in part, knowing that you are simply a traveller on that road, and that there are others that are ahead of you and have gone before, and others that are behind you still. And, that in the process of going on that route, you also will leave milestones and markers that perhaps will assist others in travelling the same route. It's taught differently with different teachers, I think. Okazaki was pretty rugged, and I know Gosei Yamaguchi of Gojukai karate is also pretty rough in teaching that particular character, if I could give you an example. One of his students took All-California championship, and immediately after that he. . . walked around with a swelled head, . . .and the sensei, Gosei Yamaguchi, called him out on the mat, and said, 'All right, let's spar,' and . . .he just thrashed the guy. And he said, 'Well, what do you think now of your All-California Champion!' . . .It was a pretty brutal lesson, I think, but still realizing that there is always somebody better than you, and that what you do know should be put to use for other people, rather than to feather your own nest, so to speak. Okazaki stressed repeatedly against arrogance. In fact, in the Esoteric Principles, he mentions it at least twice.

These two responses are typical, and contain a great deal of information regarding both definition and application. The definition of humility seems to begin with what Respondent 5 regarded as feeling "your own insignificance," and was linked by all of the respondents with self-control, or self-discipline. The manner in which this link, and the wide-ranging definition and impact of this quality may most easily be seen, is in specific application.

Social interaction provides a context for the demonstration of humility. Respondent 4 talked about how it affects one's temper, how a person talks to other people, how one approaches life, with the overall impact being that it makes one more gentle, while teaching an acceptance of one's surroundings. Respondent 2 talked about not forcing attention on others, but to use one's ability to help others. In common with Respondent 4, he also spoke of humility in the context of self-knowledge, and how it relates to one's attitude toward oneself and others. The message ultimately seems to be "do unto others. . ." and what cannot be mistaken is the fact that humility means helping other people. The manner in which one personally interprets this quality is the nature of the individuality which one gives to the quality. By extension, it leads one to wonder if this quality may be defined, or examined, in any manner other than the interaction of two or more people. Where qualities like self-discipline or creativity may manifest themselves in the manner in which an isolated individual confronts a problem, the quality of humility seems more intimately linked to the social context. Therefore, it would seem to deserve closer examination within the broader context of leisure and socialization.

Self-Discipline

The next quality to be examined was self-discipline, and again, the feelings that were transmitted by the respondents seemed to indicate an agreement on how this quality is defined. However, the examples of application were all quite different in emphases, and illustrate both breadth and individuality of interpretation.

Respondent 1 begins:

> Self-discipline means to me, controlling not only your actions, but your feelings, your emotions, to the point where, if someone crosses you or says something uncomplimentary to you, you don't flare up and become angry. Instead, you consider the source, and realize that usually these things are said through ignorance, and not through knowledge, and consequently in your mind you try to make excuses for the person who said that, and realize that it was because of his ignorance of human nature, and ignorance of you, and ignorance even of himself that he uses this type of attitude. And by doing that, you can usually make friends with the person that is antagonistic.
>
> It's something like the attitude that President Lincoln took one time, when one of opponents said something very degrading about him in public. His supporters said, 'You should destroy him, instead of trying to make friends with him,' because President Lincoln, who wasn't President then but he was running for the presidency, had talked kindly to the man, and had acted friendly with him, and shook hands with him. . . .And President Lincoln said, 'If I have made a friend of my enemy, have I not destroyed my enemy?' And we use something of this philosophy, too. Instead of trying to destroy our enemies, we try to make friends of them, and in so doing, we destroy their <u>enmity</u>, and gain their friendship.

This example not only defines self-discipline and illustrates its application in a non-martial context, but it also suggests an interaction between inner tranquility, self-knowledge, humility, and self-discipline. An added point of interest is a comparison of this answer with Respondent 4's answer; a response which is quite colorful and informative.

> Going back to 1965, I got caught in an ambush in Viet Nam. I got shot up pretty bad with a machine gun, also got hit with a hand grenade real bad, it blew up one side [of his body]. There were 66 of us. All 65 of my friends were dead except me, but I was in the group [of bodies. The respondent mentioned at another time that, at this point, the ambushers went from body to body and bayoneted each in turn, including himself.] They [after a time other American forces came across the ambush site, and thought everyone was dead] buried us in a mass grave [since they had to continue the operation]. I was happy to be on the top of the grave [the respondent was not conscious at this point], and when we were covered I couldn't move at all. Now, I feel that if one did not control himself, or did not have any kind of training (psychologically), thinking, praying and hoping, and having faith, I think I would have suffocated, or tried to move myself, and got into a worse position, and probably would have died, because I did not use my head. I suffered a lot. I didn't move; I knew if I moved I'd be in a

> worse condition [due to loss of blood]. So I thought in my mind only of my family, and I tried to move back as far as I can to my younger days, and then take it slowly up to the present time, which gave me all this time not realizing that time was going by real fast. It helped me to control myself, in other words.
>
> Many times I've disarmed people with pistols before, and [one time] got shot in the leg, but what made me disarm this person successfully is because I thought about what I was going to do. I was able to see a clear picture. I was able to think how to move quickly. I was able to disarm him. And most of all I got shot, and I didn't really hurt him that bad. Really, I just took control of the whole situation. So I think developing oneself to understand oneself, in the sense of discipline, is a very important thing. And how you do that, you are going to have to concentrate on yourself, and it's easy for me to tell you how I did it, but you are going to have to do it your way. It's a hard thing when you come down to discipline.

This response seems to be as close as one could come to exemplifying the ideal warrior qualities of the classical samurai in two contemporary martial situations. It also seems to link inner tranquility, self-knowledge, and self-discipline as was done by Respondent 1. Of even more interest is the manner in which Respondent 4 visualized images in both situations to aid him in his self-control, when compared with the earlier quoted response of Respondent 1 in answer to Question 6. Furthermore, in the second example, the fact that Respondent 4 "didn't really hurt" his opponent very badly seems to indicate the same concern for others that Respondent 1 emphasizes. Finally, Respondent 4's closing remarks illustrate the individualized nature of <u>self</u>-discipline, and the hard work which it requires. The significance of this for the teaching/learning method is the point of emphasis for Respondent 3.

> Self-discipline is, in part, a sense of knowing what is right and wrong, or what to do or what not to do, or action or inaction, . . .and then doing what is appropriate. . .
>
> Self-discipline is probably one of the most important [qualities], all of them you mentioned so far are, although self-discipline is of a special kind, because without that you can't achieve any of the others.

There's no direction. There's no steadfastness. There's no purpose. There's no goal, and if there is, there's no movement toward it. Self-discipline is simply knowing when to take action, and when not to take action of various kinds, and then doing or not doing it, simply on the basis of your knowledge, and the drive that's behind it; the appropriateness of doing or not doing. . .

I think that at first, just like any organism, there has to be a training process, because most of us don't understand what self-discipline is. And so in part, the sensei's job is to act as a trainer to point the way, and to say, 'All right, this type of behavior is, or is not, self-discipline for self-governing,' and [is] part of the rigors of teaching the martial arts and taking part in them, like the demanding physical activities and the preciseness of having to do a technique in just such and such a way.

Okazaki was always doing things . . . that were dealing with self-control and self-discipline. He had a student who, again relating back to arrogance, after a lecture on self-discipline and self-control, was getting a massage one time, and he happened to mention to sensei that he thought he was pretty well self-disciplined. In the process of giving the massage, Okazaki poured some of his hot linament down the crack of his butt, and the guy just came off the wall, and he said, 'See, no discipline.'

And he was very adamant about that one thing, and he would do all sorts of things to steel one. He would have shiai at his dojo, and he would never announce it, so the people there would work-out maybe half the class time, and just pour their guts into working out, and all of a sudden all these fresh guys would show up. And they [Okazaki's students] would say, 'What's going on?'

'Oh, forgot to tell you. They came for shiai.' And so these guys were all fresh, and he didn't care whether you won or lost. . . The idea was that you got in there, and gave it every bit you had. And he would put little, tiny guys against great, huge guys, legs the size of telephone poles, and would do innumerable things to develop that self-discipline, and that quality. It's kind of vague; its amorphous; you can't really put your hand on it; you can talk about it, but to say this is, or isn't, is kind of hard.

To me, the tatami [mat] represents life itself. Everything that goes on, on a tatami, is exactly what goes on in life. Every physical thing, every esoteric thing that goes on there, is represented somewhere in life, and if you can learn to deal with it on the tatami, and master it or flow with it, then those situations that appear in real life, you'll also be able to handle.

Respondent 3 offers a slightly different approach to this qualty as compared with Respondents 1 and 4. His linking of self-discipline with what appears to be decisiveness and humility is especially interesting, because this same perspective is shared by Respondents 2 and 5. Due to

these similarities in responses, an interesting point of speculation is whether the rigors of self-discipline in this activity may be somewhat "softened", as compared with the demands of 40 or 50 years ago, and is this due to the historical periods or to cultural influences? Respondents 1 and 4 studied with Prof. Okazaki in Hawaii which made his methods more acceptable, while Respondents 2, 3, and 5 might be illustrating an evolutionary trend which is more adaptable to contemporary American society. The most important questions that this raises are whether this form will remain a jutsu form in the future, and whether the other qualities can be successfully perpetuated if such a keystone concept is altered?

Self-Confidence

The next quality, self-confidence, was examined from the same perspectives on definition and application as self-discipline and humility. The respondents were asked, however, to elaborate further by defining assertiveness as opposed to aggressiveness; by specifying the role of either characteristic within the self-confidence concept; and by indicating the relationship of decisiveness to self-confidence. Again, in terms of a definition, there was a general agreement among the respondents that is perhaps best exemplified in the response of Respondent 3.

> Self-confidence, to me, represents an 'I can' attitude. It is based on experience, as all of our thoughts and attitudes essentially are anyway, but it is based on experience with success and failure. It's a measure of one's abilities; a self-measure of one's abilities; because in one area a person might have a great deal of self-confidence, and in another area be kind of shaky. So if a sensei stresses a student and puts him in a variety of situations, then they learn the measure of their abilities, and the more one knows about oneself, then the more self-confidence they have, because they know what they can and what they can't handle.

This "I can attitude," self-knowledge, and being in control were points that all five respondents associated with self-confidence. Respondent 5 gave an answer that helps one to understand how this quality is taught:

> In learning how to do the techniques, often times they are not physically easy to do, and many times people tell you, 'Why, I can't do that,' and if you ask them why, you find that there is no physical reason they can't do it, it is simply a matter of not having enough self confidence to do that, having the fear that they will be injured or that they will injure someone else. You force them by degree to do more complex, more difficult, and to some extent more dangerous things. Eventually, they gain enough confidence in themselves to know that they can do these things, and control them so that no one is hurt, and you try to teach a mental attitude that allows for people to overcome their fears of becoming injured to be able to do techniques in a certain way, and to improve their concentration to the point that when you are doing a technique that is all that matters. The time you start doing the technique until you finish the technique, you don't have any friends. This is it, now; and it is not taken light heartedly, and although practicing ju-jutsu is fun, when you are actually doing the techniques, right now, it is done seriously, it is done for real, it is not done for fun. This attitude causes you to become more confident in your ability to defend yourself, or to do the technique, or to do whatever it is that you are trying to accomplish.

This idea of seriousness and concentration seems to link this quality with inner tranquility, in the sense of calm determination. In fact, Respondent 1 said that:

> The development of self-confidence is gained by concentration. And if you concentrate while you are performing ju-jitsu arts, the more you concentrate, the greater your concentration, the more perfection you use in performing the arts. Consequently, the arts are that much better. And as you concentrate, you put away the things around you that distract you, you ignore them, and you put your complete concentration on what you are doing. And when you do this, the arts become so much easier that your confidence is developed accordingly.

Physical technique was mentioned by all of the respondents, and appears to be the main method by which self-confidence is taught, with intense emphasis on precision and concentration. Furthermore, all of the

respondents saw this quality as one which is clearly seen in almost all of one's actions, and was best summarized by Respondent 2.

> I think we use this probably in everyday life, and if you take a good, long look at yourself, since the time that you achieved, or acquired, your own black belt, the difference in your attitude, the difference in your way of channeling the things that you do, and the way that you channel them, in relation to the way you did things prior to that receiving of your belt [is different]. I think all of us in the dan [black belt] ranks have found that we now look at things, life in general, differently than we did before. Let us say that we are more sure of ourselves in being able to make a decision; being able to step forward with a bit more confidence than we had before; not necessarily because of a physical challenge . . . but just life in general, and being able to see a different perspective than we once did.

The idea of decisiveness, which Respondent 2 mentions, was another area of agreement among the respondents. The consensus centered around the resolve to go ahead without looking back, or as Respondent 3 advises:

> If you are going to do something, don't worry about making a bunch of little mistakes, make a big one. . . Another way of relating it is that you can't break somebody's arm just a little bit. . .

Respondent 4 seems to agree when he says jū-jitsu

> helps you to think an awful lot. It makes your decisions for you. . . Not everyone can think fast . . . when it comes to self-defense, when your life is in danger. In sport competition, you could probably plan ahead, . . . you have a coach, but when you are in the situation by yourself as the policeman, or being robbed on the street, you have to defend yourself. You must make a decision right there and then, what you are going to do, and that thing you have to follow through, right or wrong. It teaches you all that, and it's important that you follow through whatever you are thinking. . .

Respondent 5 talked about how decisiveness is taught, and it is difficult to separate it thereby from self-confidence.

> Yes, I think people who do martial arts become more decisive than that those who don't, and I think it is because you are taught that when someone attacks you, you have a great number of alternatives from any situation. So, you are constantly dealing with picking which one of those alternatives you wish to choose in this situation, and it has to be done very quickly. It becomes easy to make that decision after a

> while. You don't even think about which one you're going to choose, because of the situation . . . you are trained in one area of decision making, and it becomes easier to extend that same training into other areas. You are used to making decisions, so then it doesn't become a problem when a decision has to be made; there is no big crisis because you make decisions all the time.

Until this point, all of the respondents have easily and clearly given definitions and applications of the qualities, as well as explanations of how they are taught. However, asking them to define assertiveness and aggressiveness resulted in considerable ambiguity. The responses indicated that this was a very nebulous area, and one to which the respondents did not seem to have given a great deal of thought. All but Respondent 4 made a distinction between the two concepts, and all of them felt that at least one of the concepts was desirable, if not both. However, there was so much disparity among the definitions, that all one can say is that how one displays self-confidence is dependent upon the situation. It seemed that assertiveness and aggressiveness were terms relating to how one displayed this confidence, were related to it, but ultimately had such personalized meaning as to be of little use. It would appear that perhaps the conceptualization had been too finely discriminated by the authors in this case, and that particularization to this point was virtually useless in examining a system and qualities which do not lend themselves easily to finely-defined, black-and white distinctions.

In summary, there seemed to be general agreement among the respondents on definition, application, and teaching of self-confidence. Thus, one might reasonably assume that this quality is relatively stable, in the sense of not being influenced by the historical or cultural context in which it is taught. Furthermore, decisiveness seems to be an integral part

of the application of self-confidence, and also seems more influenced by how it is taught than where or when. The assertiveness/aggressiveness distinction seems to offer little to a better definition of this quality, or to understanding its application. It would seem more reasonable to link the application of this quality with humility, self-discipline, and the next two qualities.

Creativity

Along with the standard definition and application probes, the respondents were asked to explain how freedom, or individuality, was expressed in such a fixed, systematic structure. They were also asked if they equated versatility and flexibility with creativity to perhaps help in obtaining a clearer definition of creativity. All of the respondents linked the application of creativity to the source where they all believed it to be taught: physical technique. Respondent 5 was representative of this when he said:

> By its name, what we are doing is martial art, and it is not martial science or martial technology. The difference between Rembrandt and a house painter is the creativity that went into Rembrandt's work, and their is no creativity on the part of the house painter, or very little at any rate. Creativity, eventually, is taught in martial arts. At the beginning level the emphasis is on learning basic skills. Once the basic skills are mastered, then you start to shift your emphasis over to creative application of these principles. You learn certain basic throwing techniques, let's say, but then it becomes a question of how to apply these basic throwing techniques in situations that you haven't learned them in. Eventually you are taught, you learn how to do that through practice, and that implies creativity. So eventually you do learn to become creative through doing martial arts.

This is essentially the orientation taken by all of the respondents, and is again illustrated by Respondent 2 in reference to the application of basic techniques.

> . . .Are we looking strictly for art form, or are we looking for something that is functional as far as a self-defense pattern is concerned, or is it a fighting system? Well actually, it can be all three. Now . . . you are only inhibited by your own ability to create or not to create. Now, if a person learns strictly the basic techniques, . . . this would give him the function that was necessary for either art form, or . . . for self-defense patterns, . . . or for street tactics, if the person was adapt enough in being able to use, or control, those techniques for all three functions.

None of the respondents gave examples of someone teaching creativity by a particular act, as some of the other qualities were so vividly illustrated. However, all of the respondents mentioned the teaching of many variations to basic physical techniques, and the demands placed upon the student to apply what he has learned to any situation, as being central to the development of creativity. Several points seem questionable at this stage of the inquiry: whether creativity is actually taught; whether it is latent in a person and merely awakened; whether some people have it and others do not; and whether it is transferable outside of the marital context. It appears that the key word is found at the end of Respondent 2's answer, and that word is adapt.

All of the respondents spoke of adaptability in conjunction with creativity, and it seems that this word would have been a better choice than flexibility. Again, the problem here was essentially the same as with the words assertiveness and aggressiveness, in that the conceptualization seemed too specific for the circumstances. At any rate, the answer of Respondent 1 illustrates this problem, and provides a succinct definition of creativity that seemed to fit the viewponits of the other respondents as well.

> [Creativity is] not necessarily flexibility, in the broader sense of the word, because that means when you haven't conquered one specific

art, that you vary it to suit you, instead of trying to conquer the art itself.

Creativity, I think, is a very important part of ju-jitsu for this reason: No two persons will strike a blow at you, even though they think it's exactly the same blow, they will not strike it precisely the same. Consequently, you have to be a little bit versatile, in order to vary your movements to coincide with the movements of your opponent . . . you have to adapt . . . although your principles of your movements are the same, and the decisiveness is the same, . . . you adapt them a little bit, or you create a little bit of a different movement, to make them match the movement that is being used to attack you.

Versatility . . . is the ability to adapt to any situation. Creativity is your ability to use different applications as a counter, or as a tool, to accomplish a certain thing . . . using your knowledge . . . and applying [it] differently at different times, but you still accomplish the [goals].

Finally, Respondent 3 speaks of a number of facets of creativity that seemed to be shared by the other respondents, especially the ideas of spontaneity, newness or originality, and adaptability. He also provides an interesting perspective on the teaching of creativity, by examining the demands on the teacher to possess it.

Creativity, I feel, is adaptability, and there are many ways of adapting: in a given circumstance, in a given physical sense, or in an esoteric sense. I think each time a person adapts, and it's a spontaneous thing, in other words not something . . . [planned] . . . Whereas, an act of creativity in the same circumstance would be to act reflexively, and to use whatever means came up spontaneously. It wasn't there before. Creativity is tomake something that wasn't there before, and so if a person enters a situation open-mindedly and without any preconceived notions about what he is or isn't going to do, and then simply acts spontaneously, he is creating something that wasn't there, and so, in that sense, I can see creativity.

And I can also see it in the sense of a sensei teaching has to be creative, because he has to adapt his methods and his language, to fit the language of the people to whom he is speaking. If a person is an electrical engineer, for example, you might want to use terms that had meaning for them, or if they were a sociologist, you might want to use terms that are familiar to a sociologist, and still get the same point across. So in that sense, I think a sensei has to be creative.

[In response to being asked whether he equates versatility and flexibility with creativity he said,] Yes, but it isn't that simple a thing. . . It doesn't have the same connotation to me as being flexible. . . When we sit down and talk about it, we can arrive at some kind of agreement of terms, but to [other people who don't have a

> martial arts background] flexibility and versatility may have a different meaning. [Respondent 3 then agreed that these terms were better considered as applications of creativity.]
>
> I mentioned the fact that one of the things that has to be attempted is self-discipline. And once a person has gained self-discipline, or has some modicum of self-discipline, then . . .this gives him the freedom to adapt, and not mimick, but to utilize principles that he has been taught, rather than specific techniques. He has principles that will be adapted to his own particular personality, and background, and physiognomy, and so on. So the freedom comes from his own use of the principles he has been rigidly taught.

So now it appears that there is, indeed, a systematic method by which creativity is taught, as well as the implication that it is transferable outside of the martial context, since it is purportedly taught as a principle. Furthermore, there was never any mention by any of the respondents that some people couldn't be taught this quality, with the implication being that one can always attain a higher level of proficiency by merely applying oneself to the task.

Thus, it seems that creativity is central to the application of all of the qualities, not only in a martial context, but also in general life situations. If limitlessness is thought of as a perspective, then creativity seems to be the means by which one makes manifest that perspective. Creativity, then, seems to be one very important aspect of "getting the message," or being able to "put it all together." The next quality seems to be a similar uniting quality, that underlies all practical application.

Inner Tranquility

The final quality to be discussed is inner tranquility. The elaboration sought in this question revolved around the relationship of this quality to a concept of winning and losing, and to a view of death. The rationale here was that both points illustrated an identical, central,

theoretical problem to the attainment of detachment, or transcending the dichotomy, which is necessary for the attainment of inner tranquility. Thus, each respondent's outlook on both points should, logically, illustrate the same theoretical viewpoint, if they are consistent in their beliefs.

In conjunction with inner tranquility, all of the respondents mentioned self-discipline/self-control, self-confidence, and decisiveness. There was also frequent mention of concentration, humility, service to others, self-knowledge, and courage associated with this quality, with the main means of achieving this quality being the practice of physical techniques and meditation. The ideas of calmness and relaxation were emphasized by all of the respndents in their definitions. Respondent 1 is both representative of the sample, and also provides a logical sequence to illustrate the application of this quality:

> We teach self-discipline; we teach meditation; and the reason we teach meditation and self-discipline is so that you can think calmly, although fast, in any situation. The person who is excited is going to move much faster, but with much less skill, than the person who is calm . . . and tranquil in his thinking. So, if you can develop a feeling of relaxation of all tension, this will leave you in a position where you can seemingly move more slowly, but actually respond more quickly than the person who is uptight and tense. The muscle that is tense to begin with, has to be relaxed before it can move; the muscle that is relaxed to begin with, can move withouthaving to relax first. Consequently, the result is quicker, although it seems slower, than the one from the tense muscle... So the development of calmness, of relaxation, gives you a relaxed attitude toward any attack, so that when that attack comes, you move with precision; you move with calmness; you move with confidence; and your movements, although seemingly slow, are not slow, because there is no wasted motion. . .

In terms of application to general life situations, Respondent 2 gives a broader interpretation of this uniting quality as more of a perspective on life as a whole.

> If you are calm within yourself, then having something come forward towards you that may be a catastrophic problem, would not necessarily upset you to the point that you would lose your faculties, ...or your ability to cope with the situation. I think it [ju-jitsu] gives us calmness within ourselves, and the ability to cope with whatever life may deal us.

This idea of inner tranquility as a perspective which unites the other qualities in application was expressed by all of the respondents. It seems that the ability to cope with stress is the meaning of inner tranquility to the respondents, with the definitions being examples of how this is done. Calmness, relaxation, or inner tranquility are terms that describe the state one is in, which allows one to most effectively solve the problem at hand. Respondent 5 says this a bit more graphically:

> . . .it is what we were talking about before, where you are constantly practicing with people punching at you, or swinging clubs at your head, or tryng to stab you, or holding guns on you, whatever. You are constantly being threatened, physically, and after a while you learn how to deal with these threats, and you learn that you deal with them most effectively when they don't upset you. Eventually then, this carries through into your other aspects of life, you learn that when you get upset, you don't function as well as you do when you are not upset. Through continued practice, you then learn not to let things bother you.

On the relationship of this quality to the subjects of winning and losing and a view of death, the respondents were both generally in agreement on the relationships, and individually consistent in their responses. It seems that both subjects were seen as representing polarities, so the viewpoints expressed seemed to emphasize a state of acceptance, to enable the individual to harmonize with the situation in the best manner possible. These points were well-presented by Respondent 3:

> . . . any time you compete, there is a winner and a loser. . . If you set your sights on winning, then you set up a polarity; you set a goal; you create a stress point. If, on the other hand, you maintain an attitude of not losing, . . . winning seems to be more aggressive and

> more one-pointed, than not losing, and it [not losing] gives you a broader base to operate from, and . . . [so] you don't think about the contest in the sense that it's a contest, or a polarized situation, instead . . . [it's] that blending with the circumstances, and . . . going in the direction of the energy flow of the situation.
>
> . . . The concept of death, we can intellectualize . . . and I think the idea sooner or later reaches us, that we are a finite being, at least in our perceptions we're finite, and that sooner or later those perceptions are going to come to an end. I think that when we realize our frailty and our mortality, mortalness, that we do have limits, and that we're not going to live forever, . . . [then] we might as well just get on with doing whatever it is that we have to do right now, and let whatever that is going to come, take care of itself, and . . . that whole thread of calm determination, or of acceptance, or of self-confidence . . . goes through this whole thing. It's a thread that just runs through the whole thing.

Respondent 1 had the same general perspective on these subjects, as did the other respondents, but he links winning to personal character development in an interesting manner.

> In ju-jitsu, we don't compete with the sole idea of winning. We compete with the idea of doing our very best in performing the arts. It isn't with the idea of beating the other person, it's with the idea of using our self-control to the point where we do our arts better than anybody else can. When you beat a person, you don't feel that you have beaten him, you feel that you have developed enough self-control and enough precision in your movements, so that you have excelled, not over him, but you have excelled over yourself, to the point where you've performed more perfectly than he did. It's with the thought of improving yourself, keeping control over yourself, so that you move with more precision, and more exactness, more decisiveness, and consequently, your arts are smoother; your arts are more beautiful; and they are more effective. Consequently, you win; you don't beat; you don't win with the thought of 'I beat him,' but you win with the thought of 'I have become better, because I have worked harder, because I have gained self-control.

Philosophically, a high level of attainment is reached when one transcends thoughts of life and death, and Respondent 4, whose remarks closely paralleled those of Respondent 1, gave the best example of this attitude in conjunction with the idea of social responsibility.

> Okazaki has taught us most about how to be able to think around ourselves, to think about nature, to feel nature, to understand everything

> around you, and we can accept all these things, clearly and with an open mind; I think you can accept anything. I can accept death if I have to face it again. In other words, I'll go into anything to help somebody, knowing that if I get killed, I've done something right, and I would be happy to die that way. . .

In conclusion, if inner tranquility is thought of as the ability to cope with, or neutralize, stress, then it seems appropriate to regard it as an underlying basis for the proper application of all of the qualities. Thus, when one acts from one's "true nature," without emotional bias (as a result of transcending the dichotomy), one may most efficiently and effectively put into practice what one has learned. This lack of internal conflict appears to result from the attainment of self-knowledge, which is ultimately the road to the development of all of the qualities, and with true self-knowledge comes the limitless perspective which allows one to apply one's knowledge to all of life's situations.

Question 12. Although various aspects of character development may occur (to some degree) at the same time, do you see them developing in any particular progression? If so, what comes first, next, etc.?

The final question in this subsection, Question 12, was designed to determine whether there was any sequence, or progression, to the development of the qualities. The purpose was to provide a better understanding of <u>how</u> these practitioners saw themselves inculcating the qualities that they hold as ideals. From this information, one could better determine the interrelationships among the qualities, as well as their relative importance to the whole teaching schemata at various stages of an individual's development.

All of the respondents agreed that there was some sort of a progression, or developmental sequence, in how one learns, as well as in how one

teaches. Furthermore, all of the respondents mentioned either that the qualities were closely intertwined as a whole, or that it was dependent upon the situation and the individuals involved. This last point seems to be the basis for the difference in defining the progression among the respondents.

Respondent 1 felt that humility was the first quality encountered by the beginner, but that the student's development was strongly dependent upon the qualities which were most pronounced and exemplified by the individual instructor. Respondent 2 felt that the two largest stumbling blocks encountered by the beginner were humility and then self-confidence. It seemed that he felt this order was a result of how this system was taught, and that there was a close relationship among the qualities. Respondent 3 thought that the need for self-discipline manifested itself earliest, but beyond that, development depended upon the situations, and the individuals involved. Respondent 4 took a somewhat different tact, and seemed to define it more in terms of application when he said that it teaches one to be gentle, and to understand the meaning of love through self-knowledge. Respondent 5 felt the progression to be discipline, self-confidence, to include self-respect along with self-confidence, and humility, although he felt that there was considerable overlap among the qualities.

The point which appears the most interesting in these responses is the fact that the qualities were viewed as stumbling blocks, as well as goals. In other words, everyone is at a different point in his development, and what is a current stumbling block for a practitioner of five years, may well be an attained goal of a practitioner of one year.

This point has two important consequences: it reinforces the quality of humility in a manner compatible with the oft-repeated saying that "you can learn something from everyone," and it also illustrates the individuality of the whole experience, be it from a teaching or learning viewpoint. Thus, it has value to anyone participating, regardless of age, physical condition, or whatever.

In conclusion, this sub-section provides the basis for the following one on the application of these qualities. Hopefully, it will provide a basis for comparison of the ideal quality, the quality illustrated and defined by example, and the application in theory and practice of both to general life situations. This comparison should give one a good idea of how well the ideal has been internalized by the respondents, as well as its value to life in general.

The Qualities: Application to General Life Situations

This sub-section contains responses to Questions 10, 11, 13, 14 and 15, and is an attempt to determine the validity of the final two parts of the research question: Do these qualities have some application to situations outside of a martial context, and is the development of these qualities attributable to the study of martial arts? Beyond this, this sub-section will provide most of the basis for the sub-section on implications for future research; for it is the questions of cross-cultural and cross-activity applicability which provide the starting point for further research.

Question 10. What does "practicing martial arts at all times" mean to you?

Question 10 asked the respondents to give their personal interpretation of a commonly heard saying among martial artists. What does the phrase "practicing martial arts at all times" mean to them personally.

All of the respondents answered this question in terms of a mind set, or orientation towards life, with the emphasis on keeping the qualities discussed in the previous sub-section ever foremost in one's mind. Respondent 4 associated this outlook with open-mindedness, a resulting ability to learn, calmness, clear thinking, decisiveness, and problem solving. Respondents 1 and 5 elaborated most on this question, and were characteristics of the sample as a group. Respondent 1 said:

> That [phrase] means to me, continually keeping myself under control; continually maintaining a calm and relaxed body and mind; continually looking out for other people, with a willingness to serve them at every opportunity; to even look for opportunities to serve other people; and maintaining a humility such that, no matter who the other person is, you don't have a feeling of superiority, but you have a feeling of equality and friendliness toward any person, in any walk of life. I feel that that is one of the requirements of a good martial artist who practices his arts all the time. It's not a case of practicing the physical part of it; it's a case of practicing the mental and moral part of it always. So that regardless of what you do, if you're doing bookkeeping, in your public speaking, in your working with a shovel, you still maintain that calm personality, that calm assurance, [so] that when others see you, they say, 'Well, he digs with a shovel, but he does it with a great spirit; he does it with much enthusiasm.' So that when he looks at you and watches you dig with a shovel, he admires you, because of the way you dig.

Respondent 5 said:

> You don't just practice martial arts when you are on the mat. The idea is to learn things, whether we are talking about actual skills, or values, or whatever, that carry through into your whole life, and you should always be practicing that way. You learn a different outlook on life, a different attitude towards things, and you just do it constantly, and it becomes part of your nature, so that you don't have

> to think about it. You don't consiously have to think about being more humble, or being self-confident, it is something that is always there, just as you breath without thinking about it, although you do have conscious control over your breathing. To a certain extent, learning martial arts is the same thing. It is something that you should have constantly with you without conscious control. Although at times if you exert conscious control, you can regulate it to a greater degree.

It should already be clear that the application of martial arts study to general life situations is based upon the premise that a person is taught a set of principles, a set of values, a whole philosophy of life. In other words, if a person is said to be very pragmatic, or to act like a Christian, it means that the individual believes in, and attempts to put into practice, a set of values commonly subsumed under these headings. The study of martial arts appears to be a similar type of experience. Respondent 5 said at one point that the practice of martial arts is equivalent to the practice of religion, in that when one is a true-believer, one cannot understand why everyone else does not also believe. Thus, the question of the applicability of martial arts philosophy to contemporary life is a question of values. Do martial arts teach a value system, and is it applicable to contemporary life? This seems to be the fundamental question around which the determination of applicability revolves, and is the basis for the remainder of the questions in this section.

Question 11. Discuss martial arts training in terms of: establishing a sense of self-identity, value formation and execution (practice i.e. Do you feel that your actions are compatible with your values) and social interaction (on a broad level as well as an interpersonal level).

Question 11 asked the respondents to discuss martial arts study in terms of establishing a sense of self-identity, value formation and

execution, and social interaction. It was felt that these topics were closely intertwined, in the sense that a clear understanding of self-identity indicated a highly refined and prioritized value system, and a system that purportedly attempts to inculcate a specific set of values would aid an individual in establishing his self-identity. Thus, if a system emphasizes self-knowledge and a set of values, they become mutually reinforcing. So the object of this question was to determine if this, in fact, followed from involvement in this activity from the respondents' viewpoint. The topic of social interaction was then seen as the context for the manifestation of one's self-identity and value system.

All of the respondents seemed to equate self-identity with self-knowledge, and saw the purpose for the attainment of this self-knowledge to be: making oneself a better person, and realizing one's place in life. There was then a mutual reinforcement of both of these points, by the values that the respondents saw martial arts representing. In general, these values were not equated with an absolute set of do's and don'ts, but rather were seen as guiding principles in making a decision on a relative choice demanded by a specific situation. The ideas of "do unto others. . ." and helping other people seemed to be the ultimate basis for guidance in any matter involving other people. Thus, a better definition of self-identity arises through the adoption of these values, and the adoption and practice of these values becomes more evident, as one continually refines one's self-identity.

The preceeding paragraph essentially explains, at least in theory, the relationship of one's self-identity and a clear-cut, highly

prioritized, value system to the realm of everyday life. However, Respondent 3 clarifies the idea of learning principles and applying them when he says:

> The tatami is a microcosm of existence, and everything that goes on on the tatami, goes on in real life, and learning to handle it, and learning the situations there, learning to cope there, also enables us to cope in a larger sense, when we deal with where society is headed, my own part. I can't determine the course of society. I can only determine my own actions, and I think each person has that responsibility. It isn't up to me to make a determination whether you should, or shouldn't, do this or that. I can only lead you to a sense of awareness, upon which you will make certain choices and judgements. And I don't think that . . . the martial arts determine courses of society or values for society. I think that the martial arts determine courses and values for individuals, and individuals, then, acting collectively, make up the courses and actions of society. So it's my job as a sensei to bring a student to that awareness, to make decisions based on knowledge, and for the greater good. . .

The ideas of individual responsibility and the betterment of society naturally following from the betterment of the individual are central to martial arts theory and practice. It is upon these premises that the goal of perfection of character is based, and Respondent 1 develops a further premise when he states:

> Always consider the other person, and never say anything that you wouldn't want said to you; never do anything to another person that you wouldn't want them to do to you; never permit anything to be done to another person that you feel you would not want done to you. If you do that, then I think you will be living up to the Esoteric Principles to the best of your ability. When others see you, they'll say, 'Well, this fellow, he won't let somebody walk on another person; he won't let somebody insult a girl; he won't let somebody hurt or insult an old person; he thinks of children, and loves them, and tries to protect them, and teach them.' And in this way, he exmplifies, or he lives, and he shows, not by telling what to do, but by doing what he wants others to do. Teach by doing, more than teach by talking. Example is much better than words in teaching.

This idea that teaching as well as learning is based upon experiential knowledge links both of them to practical application. That is,

betterment of the individual, and the resulting betterment of society, is accomplished through action; and this action, founded upon consideration for others, is the responsibility of all of the individuals concerned in both the teaching and the learning process. Therefore, those who only conceptualize notions of self-identity, values, and social interaction can never realize the vitality and strength of martial arts theory, nor the tremendous effort of will required to put it into practice. When one has this realization, one can understand the theoretical basis for application to all phases of life, but only through the creative application of the principles one has learned can one fully explore the potentialities of martial arts philosophy.

Question 13. Has the study of martial arts made a significant contribution to the development of your values, or were they established before you began to practice? Do you feel that the age at which you began is a factor in this answer?

Question 13 asked whether martial arts made a significant contribution to the development of the respondents' values, or did the individuals feel that they were established before they studied martial arts. They were also asked whether they felt that the age at which they began to practice was a factor in their answer. The main purpose of this question was to determine whether the respondents possessed a value system similar to the one put forth by this particular style, or whether their value orientation changed considerably through practice. However, it seems by the answers given, that the question was somewhat ambiguous, since the word "development" was apparently construed to have different meanings by the various respondents. In some cases, "development" was taken to mean

further refinement, while other respondents understood it to mean adding something new or providing a reorientation. Comparatively speaking, this point makes the responses appear somewhat different in their orientations.

Respondents 1, 3, and 4 seemed to view development in the sense of introducing something new or providing a new orientation, and they all emphatically felt that jū-jutsu had made a significant contribution to the development of their values. Early in his study, Respondent 3 had what he termed an insight that seems representative of the feelings of these three respondents. When he was a child he realized that:

> Jū-jitsu had everything that I ever wanted out of my life. And to this day, I can say that everything that I consider of value in my life today has come as a direct result of the practice of jū-jitsu.

Respondents 1 and 4 did not feel that their age when they began to study was a factor in their answers, with both seeming to adopt the attitude expressed by Respondent 4 that there was a lot to learn for everyone. Respondent 3, however, felt that age was a factor in his development, since he felt he was impressionable, sensitive, and aware of things going-on around him. On the other hand, Respondent 4, who started at a younger age than Respondent 3, did not see a difference in how one develops as a function of age.

Respondents 2 and 5 seemed to view development in the sense of refinement, and both felt that jū-jutsu had made a significant contribution to their values in that sense. For example, Respondent 2 did not think his values changed after he began to study jū-jutsu, but rather he said that:

> What I found actually led me into a deeper feeling of the same thing [values] that I had. . . In other words, maybe I was looking for exactly what I found; and then I found it.

Respondent 5 seems to say the same sort of thing in reference to his particular case.

> I think, in my case, they were pretty well established before I began to practice, but I happened to find a system, or whatever, that had the same values. I know of other people who have had the opposite. They have adopted these values through practice, but in my case I think I already had alot of these values, and I simply found this to reinforce them.

Respondent 5 elaborates on this topic further in response to the question of age.

> Possibly, but I also think it is not just a function of at what age you start. I suppose that it has to do with your home environment and everything else. How does anyone establish values? Obviously, everybody doesn't do martial arts, and they all have some set of values. I think it is a function of that. I have seen a number of people who, in the 60's there was this big search for identity, and I think that still goes on with alot of people today, and I find that a number of people who do martial arts, because they can't establish their own value system, and they want to buy a value system. And so they adopt the one that is practiced in martial arts, whether it is this art or another art.

Without a doubt, all of the respondents viewed their study of martial arts as one of the main components in the continuing development of their values, and this very point seems to offer some interesting possibilities for theory building. For example, the manner in which the respondents defined development may be a function of their value structure when they began studying, and whether or not it changed significantly, mainly as a result of martial arts practice. In other words, Respondents 2 and 5 did not feel that their value structures were considerably new, or different, after they had practiced martial arts, while this was the case with the other respondents. The importance of this point to this thesis is that it would seem to indicate that a certain value type is not necessarily attracted to this activity because of value compatibility, nor that a certain value type

is necessarily produced, but rather that a certain value type is reinforced by the experience. Thus, it would seem reasonable to attribute some of the change in the individual's value structure to the activity.

Question 14. In terms of your own general life value orientations, how would you describe what is most important to you (ex. spiritual development, acquisition of material goods, etc.)?

In Question 14 the respondents were asked to describe their general life value orientation, in the sense of describing what was most important to them as personal goals. This question was broached as a means to identify a pattern of similiarity, if one existed, and the nature of the personal attainments sought by these individuals.

The responses to this question seemed to be synonymous with the respondents' perspectives on the meaning, purpose, and scope of martial arts study. Respondent 1 stated his main desire was "to do some good things for other people," and Respondent 4 thought of "helping other people" as being important to him. Respondent 3 said spiritual pursuits, with the idea of putting those spiritual practices to use, were important, which was similar to the response of Respondent 2, who valued peace of mind and spiritual development. However, Respondent 5 spoke in a broader vein that was generally representative of the sample, and representative of the broad implications of everything discussed in this section when he said:

> I suppose I just want to be happy, right, whatever that entails. I find that I am very happy when I practice martial arts, and so I suppose that practicing martial arts allows me to be, and to do, some of these things that we have been talking about.

The answers to this question were obviously similar, but they also tell as much about what the respondents <u>do not</u> value as they tell about

what they do value. This fact is important to further analysis of this activity (and others), from the perspective presented at the end of Question 13. Namely, it would be interesting to investigate whether it would hold true that a certain general life value orientation is not necessarily attracted to this activity because of value compatibility, but rather that a certain value orientation is produced. Again, it would seem reasonable to attribute some of the change in the individual's value structure to the activity.

Question 15. Could you give an experience where martial arts training has gotten you through a difficult situation that is an expression of the qualities we have discussed? Not necessarily a fighting situation, but any example that would be an application of the qualities you feel you have developed through martial arts training.

In the final question, Question 15, the respondents were asked to relate an experience, that they felt was an expression of the qualities discussed, where martial arts training had gotten them through a difficult situation. It was felt that this question would allow each respondent to express his individual style of application. This would provide a very practical example of application to better illustrate the focus of this sub-section, since the other questions herein have been mainly theoretical in nature. Thus, the episodes related by the respondents will be presented at length, and should provide the reader with an understanding of the individual respondent's definition, depth of internalization of his ideals, and his sense of application.

Respondent 1 begins:

> . . .about 30 years ago, when I had just started teaching, I had been teaching then 15 or 20 years, I wasn't quite as adept at the self-

control as I am now . . .I was driving down the street one time, and a carload of young fellows came on a cross-street. They had a stop sign. They didn't observe that stop sign. They started right across in front of me, and they tooted their horn for me to wait for them. They thought they were big shots. Well, I didn't stop; I went on ahead. I was thinking about something else, and I knew that I had the right-of-way, and they had to jam on the brakes to keep from running into me. Well, as I drove by they screamed at me, and I didn't pay any attention to them. I just drove on down to a gas station, where I stopped to put some water in the radiator. A car pulled up, which was this car, and I didn't pay any attention to it. The driver got out, and walked over to me, and I had just finished filling the radiator, and started to get back into the car. He walked up to me, and didn't say a single word; he just swung at me!

Twenty years before that, I would have blocked the blow, and clobbered him. This time, I avoided the blow, and I took him in a hammerlock, and held him with one hand while I talked to him. And I said, 'I don't know why you swung at me, but it was a mistake." And he said, 'Yes, I guess I did make a mistake,' and so he turned around and started back to the car. The three other fellows that were in the car got out, and they said, 'Shall we take him, Joe?' He looked at them, and he looked at me, and I had smiled at him as I had talked to him; I acted friendly toward him. And he looked at me again, and he said, 'No, if you want to do something, shake hands with the man.' He turned around, and he asked me, 'Will you shake hands?' And I said, 'sure', so I shook hands with him.

And today, he lives . . . about 50 miles from here. Whenever I go [there], and I see him, he waves, and wants to take me over, and buy me a milkshake, or something. He's real friendly. I wond a friend, just by that. And this attitude of non-belligerence, when a person is belligerent toward you, still show them you're friendly, I think, accomplishes much more than clobbering him, because if you clobbered him, or he clobbered you, neither one of you would be convinced, both of you would think you were right, whether you won or lost. Now we both know we are right, because we have accomplished something with ourselves. We think that it's good.

Respondent 2 said:

I had a friend, . . .an older fellow, who had a beer hall, and I, being a salesman, had some things [draperies] that he needed for his beer hall... He asked me if I could, and would, put some in for him. . . which I did, and of course, being a personal friend. . . I stopped several times [after this favor] going home from class to sit, and chat, and have a glass of beer with him.

This one particular evening, there was a fellow that happened to be down at the end of the bar rather out of sorts, and something that I apparently said upset him, whatever it was, I still don't know to this day, and he made some remark about it. So I said, 'Well, that's the way it is, and I'm not ashamed of it [or something to that effect].' He

started to make an issue of it! Being as I was close to the end of my glass anyway, I said well this . . . is getting out of hand a bit, and I do not wish to pursue it any further, and so I mentioned to this friend of mine that I thought I had better go, so I left. All the time as I was going out the door, this fellow was giving me lip. I didn't say a word to him at all. . .

Now certainly, I could have stood my ground, and allowed him to take a swing at me, and certainly, I could have protected myself. It wouldn't have proved anything to him, because 'a man convinced against his will, is of the same opinion still.' So certainly nothing would have been gained by it, and I realized that, and left, I felt sorry for the individual, because he himself was at odds with his own conscience.

Respondent 3 answered:

While I was in college, I was priviledged to be able to take a course called 'Individual Analysis.' It was a . . . [difficult course to get into] . . . and I put my name on a waiting list which was substantially long, and I was somewhere near the bottom. I got into the class, the one class; now how I got in, I don't know; call it fate or whatever. . .

In the course of the class, one of the techniques that the instructor used, was to get everybody up in front of the room, and talk about yourself in relation to other people, and what kinds of forces molded your life,. . . [etc.] In the course of my experiences, of course, I brought up judo, and out of a 3 hour class, I spoke for an hour and a half, and I spent the other hour and a half answering questions. There was an Episcopalean minister in the class who made the comment to me, 'I resent you placing judo, or talking about it, in the same vein as you would religion.' [The respondent noted at this point that this class was a forerunner to group therapy, and involved a great deal of interaction among the students.] So we talked about it for just a few minutes, and class time ran out, . . . and it was a good discussion . . . so the instructor suggested we pick it up at this point the next week. . .

So the next class meeting. . . it just so happened that... I sat down, and the only chair available at the moment was the one right next to this minister, and he began, again, attacking me. I was doodling on a piece of paper . . . it was difficult to look at him, because he was so close, and so I was listening very intently to what he was saying, and I was doodling on this piece of paper, and I had a gray out, or a black out. Everything just faded away; his voice faded away, sight and sound faded away, everything! The only sensation that I can remember being very, very clear was the sensation of, and it would make sense to you, but probably not to anyone else who wasn't in the martial arts, but the only sensation that existed for me was O Goshi [major hip throw; the most basic throwing art, the first one everyone learns], and that was all. It was in me, outside of me; I could hear it, feel it, taste it, see it, everything. And then, I came back from wherever I was, and I still had my pencil on the paper, and the fellow was using

words like 'understanding'. . ., and he had done a complete 180 with his viewpoint. I don't know how long I'd been out of touch, but no more than just a second or so, probably; I have no way of knowing, but there was just a dramatic change in his viewpoint from the time before I went away, and the time that I came back. It was absolutely astounding to me, and without lifting my pencil from the paper, I wrote, 'I made a friend through judo.'

Respondent 4 said:

I left home when I was a young boy, and went to World War II, and I did not complete my education. I was a real dumb kid, in other words, very, very bad. I did not understand life, I didn't unerstand anything, I didn't even know how to write properly. But I knew one thing good, I knew how to do judo and ju-jitsu real well, I got an edge in that sport. . .

Later on in life as I went on, I started to realize that education is the most important thing in life. My learning of judo gave me the confidence to go back to school again to be able to get my diploma, then later on into college, it helped me a lot mentally and physically. . . It helped me not be ashamed. I had to accomplish a mission; I had to get it done. This helped me, this way of thinking of ju-jitsu and judo, it made me do it. I thought that way, and I told people how to act that way, so why couldn't I do it? And I did it. I went to school. I educated myself.

Respondent 5 said:

I'll change the question just a little, or I'll tell you of an experience I had. We talked earlier about overcoming the fear of death, and rationalization of your mortality through practicing martial arts. One time a couple of years ago I was on the highway, and I had reservations at a motel, and I had gotten off the wrong exit on the toll road. I did a silly thing, and I took my eyes off the road for a minute, because I saw a motel sign. This was on a two lane rural highway where the speed limit was 65 at that time, I was probably doing 55 or 60 miles per hour. There was some other traffic on the road, but everybody was moving at that speed when I took my eyes off the road, at any rate, when I looked back, somebody up ahead of me had stopped to make a left turn, and I was about 40 feet from the back end of the nearest car doing 55 to 60 miles per hour. My first reaction was just, 'That's it.' There was no way that I could avoid hitting him, because there was oncoming traffic in the other lane, and I couldn't go to the other lane. I thought maybe I could go onto the shoulder, so I started braking and tried to turn to go on the shoulder, and my brakes locked, and I spun 90° back to the right, and skidded to a stop about 2 feet from the bumper of the car in front of me. And then I was watching the car that was behnd me coming up trying to stop, at this time I had a Pinto and the door is about 2 inches think, and there is a Cadillac coming at me at 60 miles per hour. Fortunately though, he did stop. I

> could have opened my window and patted the grill of his car. . . At any rate, I just backed up, and pulled on the road, and kept driving. And I was certain at the time that I was going to be killed, but I had no reaction from that. It was just kind of, 'Oh, I didn't get killed, well let's go on and go to the motel.' I didn't get shaky afterwards, I didn't get upset, I didn't react to it emotionally. I started to realize, then, that I had overcome my fear of what was going to happen, of dying. At no point during that time did I have any kind of fear about dying, at that moment it just seemed like an inevitability, but fear never entered into it at all. I think what got me to develop that attitude is doing martial arts.

Conclusion

This section was punctuated by such lengthy and numerous quotes because it was felt that this format offered the best possible means of examining and illustrating the experience of martial arts practice. The final question, in particular, hopefully illustrated many of the major points of focus of this thesis including the definition and internalization of ideals, their application, and the matter of individuality. All of these foci seem to be directly related to the teaching structure, which is a point of special note to be taken when drawing conclusions about the hypothesis. This teaching structure, therefore, will be the starting point for the final section.

CONCLUSIONS AND IMPLICATIONS FOR FUTURE RESEARCH AND PRACTICE

Conclusions

This sub-section is concerned with the interpretation of the results, as they bare on the hypothesis. It seems appropriate to first examine the question of whether or not Dan Zan ryu ju-jutsu attempts to inculcate any qualities of character development in the individual practitioner. Then, it would be possible to examine the specific, ideal qualities and compare them with those presented in the conceptual framework. Finally, an examination of the applicability of these qualities to general life situations will follow.

Since causality cannot be determined in this case, the question must be altered to determine whether an attempt is made to inculcate specific qualities. This means that, although the success of this activity in inculcating specific qualities cannot be adequately determined, a judgment about the attempt to do so can be made more unequivocally. Furthermore, if a refined, viable teaching schemata is present, it would strongly suggest that a specific quality is, in fact, being inculcated. At the very least, if the program is logical, rational, and consistent with clearly defined goals, it would present the basis for an examination of its effectiveness as a teaching method. If it is consistent with traditional guidelines, the mere fact that it has perpetuated itself for over 2000 years as a teaching method making an attempt in a very specialized direction gives it a great deal of viability.

In the estimation of this researcher, the respondents, in general, had a very clear idea of what they wanted to teach and how they would go about teaching each quality discussed. In general, the teaching schemata

appeared to be situational, in that the teacher created a situation which required the student to accomplish a specific task. The teaching was always experiential in nature and would require the use of at least one, specific quality. Furthermore, there appeared to be a logical progression of development, although the teaching was personalized to suit the strengths and weaknesses of the individual student, which consequently required an accurate character assessment by the teacher. It appeared that the goals of their teaching were clearly defined for each respondent and their method consistent with the attainment of these goals.

The question of how close this method (for it seemed to be consistent enough to be called one method) approximates traditional teaching methods is another, more difficult question. Certainly, the respondents' thoughts on death, and the distinction between budo and bujutsu, indicated an approach following traditional bujutsu guidelines. The master/disciple relationship has also obviously been preserved, with great similarity of conceptualization to be seen among all of the respondents. These facts are important, and have been substantiated in the present investigation. However, there are other relevant points. It is also true that the immediacy of death is not as great now, as it was in Asia 500 years ago. Due to modern technology, the amount of time an individual may spend studying martial arts is probably equivalent to the time available to the warrior class. The quality of instruction is an issue with little hard evidence to support any contention, but the nubmer of instructors can be safely assumed to be fewer today than in the past, simply because this is a leisure activity and not a survival necessity.

With all of this in mind while examining the data, it seems safe to say that there does exist a refined, viable teaching methodology, and that it at least has the potential to produce what it claims to produce. Theoretically, it seems that the success of the method is more dependent upon the situations and the individuals involved, than it is upon the quality of the method, which appears to have been perpetuated adequately enough to accomplish its purpose. Of course, practically speaking, the question of whether the method is a major factor in successfully inculcating specific qualities of character development awaits further research, but it is the observation of this researcher that the attempt to do so, with a clearly defined set of goals and a viable, teaching methodology, is clearly a matter of common practice.

The next question, then, is to ask if these qualities are similar to those presented in the conceptual framework in their ideal form. If they are similar, it would seem to provide further support for the contention that this style follows traditional guidelines, since the definitions were drawn from such sources.

In general, the data seem to support the basic identification, definition, developmental schemata, and interrelatedness of the qualities, as presented in the conceptual framework. The qualities examined seemed to be of major importance as goals of character development, and the manner in which the respondents see them developing and relating to one-another seems consistent with the conceptualizations presented in this thesis. Furthermore, the definitions of self-discipline, humility, creativity, and inner tranquility were in very close agreement with those offered by the

respondents, as were the comments on limitlessness and social responsibility. As for self-confidence, the "I can" attitude was emphasized more by the respondents, than it was in the conceptual framework. Included in this quality was the assertiveness/aggressiveness distinction, which was not necessarily unfounded, but was too personalized a definition to be useful. Ultimately, the contention that self-confidence was made possible by self-knowledge was shared by all concerned. So it seems that in regard to the identification and definition of the qualities, the hypothesis was clearly supported by the data.

The final question of the hypothesis, application to general life situations, revolves around three critical points: (1) how are these qualities taught; and (2) are they acceptable values in contemporary society? The first question is one of activity transferability; the second question is one of cross-cultural acceptability; and (3) both questions reflect on the continued, historical relevance and viability of the qualities. Thus, a determination of applicability depends upon how one views these three points.

All of the qualities are taught as "values", a term which has been avoided, because of its ambiguity. In this case, an individual's values are taken to mean those ideals which are most important to him. An absolute set of standards of right and wrong is contrary to the old proverb that "the east side of one man's house is the west side of his neighbor's house." This idea of standards relative to the situation can perhaps better be thought of as principles of action. This does not mean that the principles one applies to a situation are unstable and fluctuating, but rather that one is taught principles that are versatile enough to transcend

cultural and historical boundaries. For instance, a specific social custom that is quite acceptable in contemporary America may have been socially quite unacceptable in feudal Japan; but the ideas of helping other people while remaining humble appear to be principles that are historically viable and virtually universal. Furthermore, since the qualities are taught as principles, one may apply them to all life situations, as one may apply any philosophy to a variety of circumstances. In other words, the examples of application outside of a martial context given by the respondents are illustrative of this activity transferability. It is the opinion of this investigator that the data have provided sufficient evidence of activity transferability of the qualities. On the basis of their continued existence, universality, and adaptability, it also appears that these qualities have historical viability. However, the question of cross-cultural acceptability is closely tied to that of historical relevancy and viability. With the interest in Zen in the 1960's and the surge of interest in martial arts in the 1970's, it appears that in America, at any rate, the qaulities discussed are quite acceptable. Therefore, the applicability of the qualities to general life situations, at least in the United States, seems to be supported.

In conclusion, the hypothesis has been supported by the data in the areas of definition and application. The question of the relative role of martial arts as an inculcating factor is obviously the msot pressing question for future research in this area. The data do show the present state of the art, and it would seem that these conclusions are generalizeable to other jutsu forms of martial arts and traditional Chinese boxing

as defined herein. Beyond that, a broader significance can be seen in the implications for future research.

Implications Directly Related to this Topic

As previously stated, the most pressing question for further research directly related to the specific focus of this thesis is whether the qualities discussed are, in fact, inculcated by this particular martial art. This would, of course, demand longitudinal research over at least a 20 year span to produce respondents of comparable experience to those interviewed for this thesis. A possible population for this research would be long-term prison inmates, who would offer such advantages as: being a population exposed to minimal, similar, behavioral influences other than martial arts within their society; being easily located and observed over the whole time frame of the study; and being a population within which changes in attitude toward social responsibility and helping others may be most readily observed.

Another possible approach would be to take a number of dissimilar populations whose main common feature would be martial arts study. This would allow for the consideration of other variables simultaneously. It could be combined with the study of other "target" populations such as grammar school children, juvenile delinquents, the physically handicapped, and the emotionally disturbed, thus allowing for research in such diverse service areas as rehabilitation, physical therapy, clinical psychology, and education.

Another area of possible investigation would be to compare this particular style with other martial arts. Fundamental to this possibility

would be further study of the budō/bujutsu distinction. Also, cross-cultural comparisons would be useful, as would further study of the role of a philosophy of death.

Implications Related to Leisure Studies

The potential of the approach used in this thesis for other leisure activities could include a possible analysis of virtually all leisure activities in a like manner. Specifically, the focus would be on their contribution to personal character development and to the solution of general leisure/life problems. Evaluation research of this type would include the establishment of criteria which are indicative of (positive) character development with concomitant value questions and an analysis of which qualities seem to contribute most to the solution of leisure/life problems.

Once relevant activities have been evaluated and the politico-social value judgments have been made, the possible consequence for the administrator of public leisure service delivery systems could be a role change giving him a responsibility equivalent to that of the public school systems. Presupposing, for the moment, a conviction on the part of government and public officials in the value of this approach, the most difficult problem would be educating the general public to the idea that leisure can be more than idle amusement. Due to the size of this task, the most obvious approach is through the educational system.

In the field of leisure studies, students and practitioners are encouraged to develop a "philosophy" of leisure. In the sense that values are the ideals which are important to an individual, a leisure philosophy is merely an expression of one's values with respect to leisure.

Therefore, it would seem only reasonable that in the field of leisure studies, the philosophies presented center around the value, the importance, of leisure, and that importance lies in the fact that what one learns through leisure may be a significant and helpful part of everything one does. The activity examined in this thesis appears to have that type of application.

In conclusion, this thesis was meant to have some application, both in theory building and practice, and if it accomplishes this end, it will be a credit to the durability and adaptability of martial arts theory and practice. This display of martial arts application would be sufficient if it only illustrated to the reader that, to paraphase Musashi, the true value of martial arts cannot be seen within the confines of its technique. However, another aspiration is that this thesis has presented a philosophy of leisure that is unusual, unique, and deserving of the term "philosophy". By doing this, it has presented an uncommon perspective that is useful in contemporary society, and that is a measure of the worth of the activity. Usefulness in contemporary society is a measure of the worth of leisure.

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APPENDIX A

APPENDIX A

ORIGIN AND DEVELOPMENT OF JUJITSU*

It has been said that the origin of Japanese wrestling dates back 1,960 years when two men stood up face to face and kicked each other, one kicked the other in the ribs and stamped on and crushed his waist and killed him, this has been regarded as the origin of jujitsu.

About 400 years ago the Takenouchi school of jujitsu was systemized. Sixty years later a Chinese came to Japan and taught the art of boxing. And forty years later another Chinese visited Japan and introduced an art of seizing one's opponent. Through the process of elimination, and harmonization, a new art know as "Yawara" was created and popularized. This is the origin of the present day jujitsu.

Jujitsu is the term which has been applied, at different times, to the whole of the ancient Japanese national art of unarmed self-defense practiced by the Samurai or "warrior class" of Japan. The basic principle of this art is to avoid or give way before an opponent's superior weight and strength in order to overcome him by using his weight and strength to his disadvantage.

The older term jujitsu, or "gentle art," gave way in later years to the word judo, or "gentle way", which stressed the ethical and philosophical concept of "do" or in a way in harmony with natural law. When the Japanese Ministry of Education adopted a limited form of the national art (Kodokan Judo) for sports instruction in the secondary schools, Judo came in time to denote only the sport based on jujitsu, and jujitsu remained the only word to denote the entire art.

The use of both words in the name of the American Judo and Jujitsu Federation stressed the importance of both aspects of the art; the jujitsu techniques of defense and restoration, embodying the ancient philosophical and moral training aimed at perfection of character, in addition to the sports-directed system of physical culture and mental cultivation now known as judo.

Henry S. Okazaki, Judo Master, Father of American Jujitsu

The founder of Kodenkan Jujitsu, was born in Fukushima Prefecture, on the island of Honshu, Japan, January 28, 1890. Okazaki came to Hawaii when he was 17 years old. Studying under various masters in Hilo, Hawaii, he mastered the Yoshin, Iwaga, and Kosogabe schools of jujitsu by practicing diligently six nights a week. In addition, he studied Okinawan Karate, Chinese Kung-Fu, Hawaiian Lua, and Filipino Knife Play as well as American boxing and wrestling. IN 1924, he toured Japan, making an exhaustive study of the Shibukawa-ryu, Yoshin-ryu and Namba-Shoshin ryu, as well as Kodokan Judo, in which he was ranked sandan (3rd degree). During his tour of Japan, he visited more than 50 dojos and acquired 675 different kinds of techniques or forms. He also made a special study of Kappo and Sehukujitsu

*Author unknown

(restorative massage), because he recognized the the virtue of jujitsu lay in the possibility of reversing the effects of deadly or disabling arts by restoration and treatment.

Gradually, Professor Okazaki evolved a system of jujitsu comprising courses for men, women, and children, and including methods of defense against the knife, sword, club, gun and bayonet. In this sytem, called Kodenkan (School of the Ancient Tradition), Professor Okazaki stressed the ancient systems of philosophical and moral training while retaining the best of the arts of self-defense and of restoration together with the system of physical culture and mental cultivation now known as sport judo. Thus, he achieved a true synthesis of ancient and modern elements, a complete system of judo and jujitsu.

In 1930, Professor Okazaki opened the Nikko Sanatorium of Restoration Massage in Honolulu, where he subsequently earned an international reputation for his skill as a physical therapist. That same year, he opened his school, now known as the American Jujitsu Institute of Hawaii. His life from that time forward was devoted to instructing worthy Americans without regard to national origin, the arts and sciences of judo and jujitsu and to developing disciples who would introduce his system throughout the United States.

It is safe to say that when Professor Okazaki died in July 1951, thousands of students had studied in his school. His system--the KODENKAN, REMAINS TODAY THE MOST WIDELY TAUGHT SYSTEM IN THE UNITED STATES.

The American Judo and Jujitsu Federation

On the mainland, several disciples whom Professor Okazaki had initiated into the highest arts of the Kodenkan system banded together in 1949 to attempt to make a realty of Profesor Okazaki's dream to have a school teaching his system in every state of the Union. Professor Ray L. Law had established the Oakland Judo School in 1939, and had been followed shortly by Professor Bud Estes (Chico), Professor Richard Rickerts (retired, and Professor John Cahill, (now deceased). On May 21, 1958, the confirming council organized the A.J.J.F. as a non-profit organization under the laws of the State of California. Since that time the A.J.J.F. has grown steadily until it is now represented by schools from California to New York, and from Canada to Florida, and through affiliation with the International World Judo Federation maintains friendly relations with schools throughout the world which adhere to the same high standards of ethics and sportsmanship.

Kodenkan, may be translated as The School of the Ancient Tradition, and in fact the Kodenkan system is a synthesis of the best arts of the ancient Jujitsu schools. However, Kodenkan, may be rendered as "the school in which seniors transmit the tradition." This translation describes the Kodenkan method of instruction; senior students teach junior students in the spirit which Professor Okazaki declared was inherent in the Hawaiian word Koku, to help another.

Kodenkan Judo and Jujitsu

The basic katas and the course titles of the advanced and secret courses encompass a complete system of sports, judo and self-defense jujitsu, directed toward perfection of character through physical, mental, and moral training. Physical Training: The sequence of instruction begins with strenuous exercises to condition mind and body and to prepare students to learn safely. Each art must be mastered to the point that its correct execution becomes a mind-body reflex. Mental training: All training--basic and advanced--lays emphasis on training the mind by applying the principles of judo derived from ancient philosophy. Volumes have been written to explain these principles, their meaning can only be suggested here: By cultivating a relaxed, mirror-like state of mind without preconceived ideas or thoughts, the student learns to react spontaneously and naturally without effort or purposeless resistance going ahead without hesitation to meet whatever life holds in store for him.

Moral Training: By example and precept, contest, demonstration, and examination, as well as in the routine of class instruction, and promotional ritual, a foundation is laid for the development of those character traits which Professor Okazaki set forth in his Code for a Judo Rank Holder, courtesy and humility, a faithfulness and loyalty, bravery and responsibility.,

Perfection of Character may be regarded as the ultimate claim of the Kodenkan system, and promotion through the grades to black belt is as dependent upon character as upon technical mastery of the basic arts.

The Intermediate and Higher arts

Intermediate instruction aims at training each student to teach. Senior students must not only master and teach each course in turn before being taught the next, but must keep a notebook in which they write up their own description of each art.

The higher arts properly include Oku no Kata (Oku means deep or advanced), Kiai no maki (the scroll of Kiai), and self defense arts for women called Ladies Yawara.

Kiai no Maki includes several subsidiary courses in weapons defense Tessen "fan arts", Daito "sword arts", Tanto, "knife arts", Bo "stick arts" and Tanju, "gun arts".

Sehukujitsu, the famous Okazaki system of restoration message is taught concurrently with the basic arts, but instruction beyond fundamental stages is restricted to those who have both the "hands" and the "proper attitude" for the work.

The Secret Arts

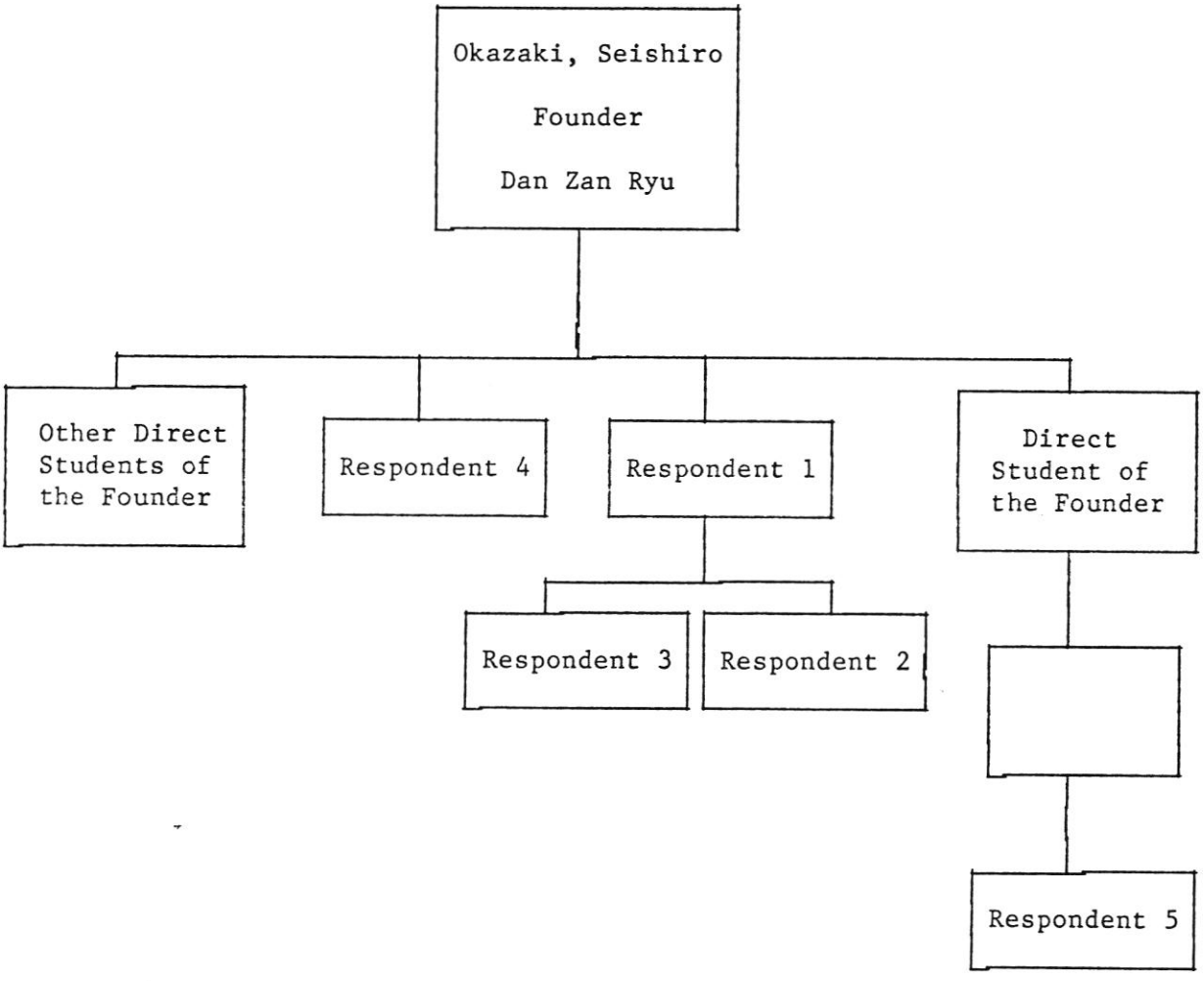
Shinin no maki, Shinyo no Maki and Shingin no maki are taught only to black belt holders. The initial syllable shin represents a character denoting "heart" in the sense "to take heart" or act with confidence, signifying that confidence gained by mastery of the basic arts is prerequisite to success in the "black belt arts".

Confidence, therefore, represents the ultitate attainment of self-knowledge, and the ultimate objective of Kodenkan for when one truly has confidence, he will always bear himself with honor and humility.

APPENDIX B

APPENDIX B

Respondents' Jū-jutsu Lineage



APPENDIX C

APPENDIX C

The Interview

1. Please state your name, age, and the length of time that you have practiced martial arts.
2. What are the qualities of character that you feel are inculcated by martial arts?
3. How would you distinguish between dō and jutsu forms, or do you make any distinction? How do they differ in terms of character development ideals?
4. In terms of their purpose as related to character development, how do you view the teaching of physical techniques? or What role do physical techniques play in character development, if any?
5. Please define the following qualities, and then discuss each in turn, in terms of: how they are taught; why they are (or are not) important; their role in jū-jutsu (from the physical and character development aspects); and their application to life situations in general (preferably anecdotes from personal experience).

The Qualities

A. Humility

B. Self-discipline

C. Self-confidence

   1. Define assertiveness as opposed to aggressiveness.
   2. Do you feel that either, or both, are a part of the self-confidence concept?
   3. How does decisiveness relate to self-confidence?

D. Creativity

1. How does freedom (individuality) within such a fixed structure come out (express itself)?

2. Would you equate versatility and flexibility with creativity?

E. Inner tranquility

1. How does this relate to a concept of winning and losing?

2. How does this carry over, or relate, to a view of death?

6. Do you meditate (do meditation)? If yes, moving or sitting? Why, in terms of character development?

7. In general, how do you view death (in terms of an afterlife, etc.)?

8. How much thought have you given to your own death? Expand/discuss.

9. How do you view death in terms of its relationship to martial arts (jutsu forms) training both past and present?

10. What does "practicing martial arts at all times" mean to you?

11. Discuss martial arts training in terms of:

A. Establishing a sense of self-identity.

B. Value formation and execution (practice) i.e. Do you feel that your actions are compatible with your values?

C. Social interaction (on a broad level as well as an interpersonal level).

12. Although various aspects of character development may occur (to some degree) at the same time, do you see them developing in any particular progression? If so, what comes first, next, etc.?

13. Has the study of martial arts made a significant contribution to the development of your values, or were they established before you began to practice? Do you feel that the age at which you began is a factor in this answer?
14. In terms of your own general life value orientations, how would you describe what is most important to you (ex. spiritual development, acquisition of material goods, etc.)?
15. Could you give an experience where martial arts training has gotten you through a difficult situation that is an expression of the qualities we have discussed? Not necessarily a fighting situation, but any example that would be an application of the qualities you feel you have developed through martial arts training.