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ЕВОЛЮЦІЯ БОЙОВИХ МИСТЕЦТВ: ЗМІНИ І ЕТАПИ РОЗВИТКУ

Цей науковий дискурс присвячений проблемі інституціоналізації військових мистецтв в контексті історичної соціоперспективи. Теоретичну основу цього аналізу забезпечують два підходи – гуманістична теорія військових мистецтв і цілісний підхід в системному аналізі спорту.

Побудовано гіпотезу, що неповне знання бойових мистецтв спотворює їх завдяки запровадженню нових технічних елементів. Головними методами дослідження були багаторічні спостереження (> 30) та аналіз доступної літератури.

Оскільки результати можуть бути заявлені, що практичне знання на карате, передавав з Китаю в Окінаву, пізніше в Японію, в Європу і Західні країни, був загалом ймовірно неповним. Це йшло за заповненням відсутніх частин знання переходять. Зараз, розвиток, зміни і інституціоналізація військових мистецтв відбуваються різнопланово. Новий бойовий спорт і еклектичні військові мистецтва, зазвичай рекламуються як найбільш ефективні. Нові еклектичні стилі у багатьох випадках плутають карате з боксом і з іншими бойовими спортивними / військовими мистецтвами. Є бойові мистецтва, що викладаються суттєво відрізняються від азійських зразків. Ми спостерігаємо нові стилі і школи, але, для знавців найцінніші – класичні, оригінальні бойові мистецтва.

Програми навчання і правила модифікуються. Іноді, створюється ілюзія, що нововведення є інституціоналізацією шляху до перемоги. Це – свого роду патологія. А відбувається це завдяки прогресивній комерціалізації бойового ринку спортивних і військових мистецтв. Такий прогрес не завжди на користь розвитку будь якого суспільного явища.

Ключові слова: бойові мистецтва, модифікація, технічна програма, зміни, причини.

Этот научный дискус посвященный проблеме институционализации воинских искусств в контексте исторической социо перспективы. Теоретическую основу этого анализа обеспечивают два подхода – гуманистическая теория военных искусств и целостный подход в системном анализе спорта.

Построено гипотезу, что неполное знание боевых искусств искажает их благодаря внедрению новых технических элементов. Главными методами исследования были многолетние наблюдения (> 30) и анализ доступной литературы.

Поскольку результаты могут быть заявлены, что практическое знание на каратэ, передавал из Китая в Окинаву, позже в Японию, в Европу и Западные страны, был в целом вероятно неполным. Это шло за заполнением отсутствующих частей знания переходят. Сейчас, развитие, изменения и институционализация военных искусств происходят разнопланово. Новый боевой спорт и эклектичные военные искусства, обычно рекламируются как наиболее эффективные. Новые эклектичные стили во многих случаях путают каратэ с боксом и с другими боевыми спортивными / военными искусствами. Есть боевые искусства, излагаются существенно отличаются от азиатских образцов. Мы наблюдаем новые стили и школы, но для знатоков ценные – классические, оригинальные боевые искусства.

Программы обучения и правила модифицируются. Иногда создается иллюзия, что нововведение институционализацией пути к победе. Это – своего рода патология. А происходит это благодаря прогрессивной коммерциализации боевого рынка спортивных и военных искусств. Такой прогресс не всегда в пользу развития любого общественного явления.

Ключевые слова: боевые искусства, модификация, техническая программа, изменения, причины.

It is a contribution for scientific discourses on the institutionalization of martial arts, in socio-historical perspective. The theoretical perspective is created by two complementary approaches – the humanistic theory of martial arts and a complex holistic approach based on the systemic motricity in sport.

The author hypothesized that an incomplete knowledge of the martial arts changes them by introducing new technical program elements, in place of the missing. The main method is over 30 year participant observation in the martial arts environment. The second one is the analysis of the subject literature.

As results can be stated that practical knowledge on karate, transmitted from China to Okinawa, later to Japan, to Europe and Western countries, was generally probably incomplete. It followed filling in missing parts of knowledge transfer. Currently, development, changes and institutionalization of martial arts run in different directions. New combat sports and eclectic martial arts, usually advertised as the most effective, are created. New eclectic styles in many cases mixed up karate with boxing and with other combat sports / martial arts. There are taught martial arts differ sometimes quite far from the Asian pattern. We find new names of modern styles and schools. But, for connoisseurs the most valuable are classical, original martial arts.

Programmes of teaching and rules are modified. Sometimes, there are created new easy forms of institutionalization of the pathway to the mastery. It is a kind of pathology. This is due to the progressive commercialization of the combat sports and martial arts market. Progress is not always for something better.

Keywords: martial arts, combat sports, modification, technical programme, changes, reasons.

1. Introduction

Contributing to a theoretical perspective are two complementary approaches – the *humanistic theory of martial arts*, anthropology of martial arts [39, 7, 10, 11] and a complex holistic approach based on the *systemic motricity in sport* [28]. It is a contribution for scientific discourses on the institutionalization of martial arts, in socio-historical perspective. The key words are understood according to the *humanistic theory of martial arts* [22].

Hypothesis: An incomplete knowledge of the martial arts changes them by introducing new technical program elements, in place of the missing. That changes occur as a result of having to adapt to new times, is pretty obvious. When the melee weapons ceased to be universal, fencing lost its importance in self-defence. This happened several social factors, such as democratization, equalization of living, urbanization, universal education and universal military training. New martial arts, developing combat techniques have become useful for the uniformed services and civilian citizens (self-defence). In contrast, untrained instructors often try to supplement the deficiencies of education through the compilation of familiar elements, borrowings and similar treatments.

Methodology: The main method is over 30 year participant observation of the author in the martial arts environment. The second one is the analysis of the subject literature [84, 44, 51].

Martial arts in the process of institutional and ideological change are an interesting subject, especially from the perspective of sociology of sport and sociology of martial arts [31, 19, 8, 9, 10, 55, 63]. The institutionalization of martial arts refers to a number of issues [20]. Here we will focus on the changes taking place. Reflection will focus on karate as one of the most popular martial arts.

2. From chaos to creation of martial arts schools

Early man was of necessity a man struggling *Homo pugnans* [6]. These were at first disaster, a spontaneous form of aggression and violence. Gradually fighting skills were developed and passed on from father to son, that in cultures of warriors (*cultura militum, cultura militaris*) gain special recognition [5, 6, 39, 4, 24]. Because they constituted the life and death of a warrior.

The use in the fighting his own body and arms, from the stone and stick beginning, was for centuries improved. Passed on the knowledge of the best technology and battle tactics, individual and group. It was taught to control emotions and prepare to fight to the death. Then also to fight a limited rules, where it was not already on the physical annihilation of the enemy. It was such Greek agonistics. Gymnasium was a kind of school of military skills. Spartan upbringing or Vikings education was primarily a warrior education.

Gladiatorship [18] was a step back, undo the warriors culture to earlier, barbarous form. However, the gladiator school were, we might say, schools of martial arts. They focused solely on efficiency in battle or fight. Early schools of martial arts taught martial skills for strictly utilitarian aims [52, 73].

Schools of knights and fencing schools, or institution of fencing teacher to the court (whether in medieval Europe, and Japan, China or Korea [82]), were an important step towards the development of martial arts. Gradually they evolved from knight craft and art of killing, to today form, when many of them have a form of education system.

An important innovation in the history of martial arts was a combination of practicing them with religious practice. In Europe, it was limited in scope to the ethos of the Christian knights and military orders. However, in East Asia it has been developed by monks and priests: Buddhist [67], Shinto and Taoist [4]. Linking the martial arts training of religious practice has enriched the warriors pathway dimensions of transgression and transcendence. Confucianism is the social ethics, which was very important for creation *wushu* culture, *bushi* culture and Okinawan *karate* [74].

3. Imported transmission – incomplete knowledge – filling in missing parts

Changes of martial arts refer to modifications of teaching programmes, also trainings and teachings methods, techniques and forms, preferences in tactics, etc. But changes in the functioning of the institutional arrangements of martial arts are following [26, 20]. New organizations are established, adopted new criteria for evaluation of the championship, and sport competition rules. An eclectic creations, usually advertised as the most effective, are created [21].

Imported contents were generally not the transfer of complete knowledge. Thus, successive teachers of martial arts make up the missing part of the system of knowledge from their own experience or their new ideas. Although martial arts then losing a bit of its originality, but followed its further development [34].

In this way from a combination of Japanese *judo* and Caucasian wrestling was created *sambo* and Russian school of *judo*; a combination of elements of *jujutsu* and *judo* with American wrestling – Brazilian *jiu-jitsu* (Bjj) [32]. In Germany were created eclectic styles and organisations of self-defence *jujutsu* and sport *jujutsu* [61], etc.

Martial arts are looking for their new form. There are e.g. various forms of today *budo* – from *aikido* to *karate*, different attitude to competitive sports, different emphases regarding the purpose and most important principles. Other are “philosophical” explanations for full-contact styles, and for the systems in which a universal warriors ethos is kept (Idokan) [72], or where references to Zen Buddhism are declared [62].

4.1. Karate example

In a large abbreviate we can assume that the development of karate followed on the road: China – Okinawa – Japan – Europe and Western countries. Imported from China to Okinawa knowledge on *Hsing-I*³, south style of the White Crane (*baihequan*) and the South

³ Chatan Yara (1668–1756), after 20 years of study in the Middle Kingdom, was later a teacher of Takahara Peichin. He probably taught a simplified version of learned in China martial arts.

Shaolin (study of Chojun Miyagi) was probably incomplete. Masters from Okinawa made also an adaptation of the “Chinese Hand”, enriching it for use in the fighting specially hardened fists (*seiken*).

Former karate, related to Chinese tradition, was a fairly complete system. Book *Bubishi* [53] contains instructions to fight, “the grip” (as in *jujutsu*) and such specific medical knowledge. Okinawan schools still teach parallel techniques without the use of conventional weapons and weapons of Ryukyu *kobudo*. According to Alexander Staniszew (8 dan *shorin-ryu karate*), Japanese styles are only “an incomplete copy” [15]. On the other hand, Japanese karate gained Samurai *Bushido* spirit.

In Japan, except the four main styles (*shotokan, goju-ryu, shito-ryu, wado-ryu*), was come into being the *kyokushin karate*, known also as *kyokushinkai* (from the name of organization). Against Gichin Funakoshi’s *karatedo* principles, it refers to the samurai tradition of struggle and puts on a hard, contact fight [60]. Generally, the Japanese karate accepts a sports rivalry, though in different formulas. This causes further changes expressed in teaching, technical preferences, and moving away from the Okinawan original.

Between Okinawa and Western countries has been further modified of the content, transferred to America and Europe. New styles and schools were founded. Some of them, as *zendo karate tai-te-tao (idokan karate)* [70, 71], are an expression of opposition to the sportification of karate. They develop a deeper, humanistic sense of karate (as by Funakoshi [30]), or opt for the real fighting skills – in self-defence [35, 36, 70].

In karate is perceived a unique educational potential [60, 47, 81, 83]. The cult of force and violence (present form of worship of the god of war) leads to destruction. In contrast, humanized approach, pioneered by G. Funakoshi, giving *karate* as a creative activity – for self-creation and the formation of character of students.

In some schools maintained the cult of strength and hardness associated with *Bushido* code. *Vide* – school and organisation of Masutatsu Oyama. Elsewhere, as in the *zendo karate tai-te-tao*, the fight is not about to demonstrate superiority over the enemy. We only shared learning martial arts, error correction and improvement of skills. When the fight is not contact, but more conventional, more important role plays emotional self-control of practitioners.

New eclectic styles in many cases mixed up karate with boxing (different varieties of *all-style karate, free-style karate*). This has only little in common with the original, but is close to kickboxing. Modernized versions of Okinawan *karate* and *kobudo* are created [72].

4.2. Other examples

In Europe various schools and organizations are active, in which they are taught martial arts differ sometimes quite far from the Japanese pattern (if applicable include *jujutsu*) [69, 49, 54, 2, 76]. *Jujutsu* has been reduced to self-defense (*goshinjutsu*), as amended in the sport discipline, preserved in the traditional form, to be replaced by *judo*, or achieved a sublime form *judo-do / ido* [12, 72]. Along with the fashion for MMA (mixed martial arts) Brazilian jiu-jitsu has gained popularity.

Place of numerous fallen *jujutsu* schools took *judo* sport that has become a model for future martial arts falling onto the road of sport. Judo was supposed to be the educational system – both a martial art, a moral way and sport. This particular sport has become in time a wrestling in *keikogi*, a sport where the main goal is to win. But is it not a regress to *jutsu* form [40, 25, 26, 79, 78]?

Here are practiced various forms of evolutionary *aikijutsu* – from the classic, to the M. Ueshiba’s *aikido*. French instructors of higher rank Alain Floquet and Roland Maroteaux proved that it is possible to withdraw from *aikido*, which is the art of harmony motion, to

aikibudo, *aikigoshindo* and *aikijutsu*. Recovered for contemporary classical martial arts, grown in the classical schools of *Daito-ryu* and *Takeda-ryu*. The very title of Floquet's [29] book indicates the direction of the modern form to the historical older one. This same student and athlete of sports *kendo* drew the classical *kenjutsu* (*Tenshinshoden Katorishinto-ryu*) for Europe. Classic original is an extremely valuable for connoisseurs [19]. However, there are a variety of strange forms called *aikijutsu*, but taught by incompetent teachers.

Wushu / *kung-fu* – is currently heading towards sportsmanship, but not limited to [48, 67, 1, 42]. Sometimes it is, for example, the evolution in the direction of the real efficiency in the self-defense of combat of logic [41, 3].

In addition to naming of modern style the traditional or use for marketing purposes historical names, there are many new martial arts with different names, such as the name of the founder of the school. This is especially fashionable in USA, but not only.

5. Other changes and their causes

Some strange, new styles are created, e.g. *karate-do tsunami* – the expression of revolution against traditional karate. Its creator Richard Murat enforces his own rules, and practices karate combined with Zen Buddhism [17, 57]. The original organization of this style explicitly rejected any sporting competition, explaining that sport karate is a negation of the idea of *karatedo* [15]. The creator of this style created in Poland has, of course, 10th dan. This degree is awarded by the Polish Martial Arts Federation, in which federation R. Murat is the president.

Aware of the limitations of the program / system implies the need to modify, update. Modernization is implemented, often by borrowing [46, 42]. The philosophy of the martial arts [43, 50, 14, 68, 16] is modified in parallel with changes in the curriculum, by adapting to the changing situation.

Complement or improve curricula relates in particular to new varieties of martial arts that originated in Europe, America or Australia. This style can often be “the most effective”. Chief Master adds something (which in his view was missing) or reject (as redundant). For example, in many schools of Japanese karate abandoned weapons training. Sometimes set of *kata* – technical forms – is changed. For example, D. Schmidt, a student of L. Sieber, added in his school sixth form to five inherited from the craftsman style. In contrast, L. Sieber, as a legal successor of the *zendo karate tai-te-tao* style, reduced the amount of the *kata* to four [65, 66, 70].

The curriculum can be simplified, reduced, or enriched, expanded. In the first case, in terms of effectiveness of teaching fighting techniques in a shorter time, in the second – for educational reasons (education requires a longer exposure time).

It is difficult to overestimate the social context of changes. Social contexts of feudalism in Japan and Europe, and today's social relationships create different groups of conditions. Feudalism blocked access to certain goods to people outside of the class or status. Today, these barriers have disappeared almost completely. Today martial arts subject democratization and dissemination. Of course it is different specificities, martial arts, preferred by various social layers and groups. Martial arts, where the fight is a convention (*aikido*, *iaido*, *capoeira*), require a different motivation than the particular *contact combat sports*. Some varieties combine the arts and sports, and their social participation is the most diverse. In studies of the stratification system of society the following are generally distinguished: 1) positions resulting from social background; 2) positions developed independently; 3) inherited positions [13].

There are created new forms of institutionalization of the pathway to the mastery. Difficult principles and requirements result in frustration from the inability to cope with them. A common strategy of self-proclaimed masters is therefore breaking or bypassing the rules

and change existing requirements. In many organizations, colleges of these organizations grant their members the highest master's degrees. Even worse, when someone proclaims himself to be a master of the highest rank [75]. This is due to the progressive commercialization of the martial arts market.

6. Stages of development (or regression)

• Stage 1. Establishment of martial arts schools

Primary or chaotic forms of struggle underwent a gradual improvement in the direction of a more rational use. Gradually fighting skills were developed and passed from father to son, and knowledge of the techniques and tactics of fighting (individual and group) were accumulated. Still it was only about efficiency in overcoming the enemy.

In cultures of warriors (*cultura militum, cultura militaris*), this practical knowledge and skills gained special recognition [5, 24], because they determined the life and death of a warrior. In the families of warriors followed the generational transmission. A few prominent experts gained the role of teachers fencing, combat or other military skills. Also schools had begun to emerge. Such schools were the ancient Greek gymnasium, Roman gladiator school, and later – in Europe – the school of knights and school of fencing. Among the various institutions, we can specify here ancient Greek Olympics (agonistics), gladiatorial contests (gladiatorship), tournaments, contests, shooting and equestrian, duels and codes of honor [77].

Some schools focused since its inception solely on teaching self-defense and combat, as it concerns arising in the seventeenth century in Southern China *Ving Tsun kung-fu* or its various varieties today [42]. Others, such as founded in the fifteenth century *tenshinshoden katorishinto-ryu*, teach both struggle with different types of traditional weapons, combat, strategy and art of fortification, and magical-medical knowledge [59]. *Tenshinshoden katorishinto-ryu* is the first school of classical *bujutsu* – Japanese martial arts, which actually operates until today.

• Stage 2. From the early martial arts into educational systems

Early martial arts schools learned skills of war for the strictly utilitarian purposes [52, 73]. From fighting skills, along with the development of warriors' culture, martial arts matured into an educational systems. Creators of *kodokan judo* and e.g. *nihon jujutsu* [64] intended to make the educational systems.

Martial arts, which remained at the stage of 'jutsu', teach techniques and tactics, and nothing else. Only some schools have joined the teaching of certain skills with moral education. In schools teaching only self-defense or combat/fighting there is little attention to appropriate education of students – forming their personalities. In general, the effect on exerciser's personality is determined mainly by master-teacher. He is mainly responsible, what will be the impact of practicing a martial art on a student.

The great masters of the Japanese *kendo*, and the achievements of the "Big Three of Budo" (J. Kano – *judo*, G. Funakoshi – *karatedo*, M. Ueshiba – *aikido*) have contributed to the fact that in the martial arts began to emphasize higher goals and values of the 'Warrior's Pathway'. 'Do', the equivalent of the Chinese *Dao* (Tao), it was the moral way, which is more important than perfection in combat skills [30, 26, 81].

Was Jigoro Kano right that a combination of martial art and sport will ensure its best execution, as the education system? Unfortunately, in the case of many martial arts is a reduction of purposes to the sports result, reducing of training for content useful in combat sports, in general – a regression to the stage of 'jutsu' (with a loss of real efficiency in free-fighting), and sometimes dehumanization and other pathologies. This applies to changes in fencing [58, 23], changes in *judo* (in the direction of strength, wrestling sport) [79], changes in sport karate and taekwondo [62, 15].

•Stage 3A. Imported message – incomplete knowledge – filling in missing parts

Untrained students, becoming the masters (self-proclaimed), became the necessity of adding the missing elements. In this way numerous new schools, styles and systems, usually of eclectic character were created. This applies to various forms of self-defense, ‘combat’ (type) systems, the new ‘most effective’ schools and styles.

Not always, these new creations are worthless. Usually, however, a main reason for the creation is the ambitions of creators, and ambitions of individual countries (the creation of new sports referring to local tradition), and commercial considerations.

Although Japanese *jujutsu* instructors appeared in the West at the turn of the 19th and 20th century, but the knowledge of the martial arts has long been limited to the defensive holds, that is, to some self-defense techniques. In this way the *jujutsu* self-defense was presented in numerous tutorials – books by H.I. Hancock, Z. Kłośnik, F. van Haesendonck, A. Glucker and others. Meanwhile, self-defense (Jap. *goshinjutsu*) is only a subsystem of *jujutsu*.

•Stage 3B. Other changes and their causes

Aware of the limitations of a program or an educational system provokes the need for modifications, for example, updates as to adaptation to new situations. Modernization is made (in terms of program content or teaching methods), or borrowings from other systems. Bruce Lee was one of the pioneers of the modernization of the classic martial arts, especially Chinese kung-fu [46, 42]. The Bruce Lee’s revolution was to reject the primary for centuries method of transferring knowledge in the form of technical formal systems. Lee was also a pioneer in the use of different pads and trainers. He experimented with combining different methods of fighting and picking techniques useful in a real fight [46, 37, 33].

Combat systems had an eclectic form from the beginning, in which it was most important to training a soldier or a policeman in a short time – to teach him a set of relatively simple techniques [27]. In the uniformed services the emphasis is on utilitarian skills – Jap. ‘jutsu’.

Thus, the modification is not always extorted incomplete knowledge or limited access to full competence and the opportunity to confirm that power. Sometimes it was a genuine need to adapt rigid systems to new conditions and needs. It required only the behavior of some guiding principles to the resulting new quality will internally consistent.

Przyczyną zmian w niektórych sztukach walki jest zmiana mody i motywacji ćwiczących. Generalnie zmniejszyło się w ostatnich latach zainteresowanie tradycyjnymi sztukami walki na rzecz sportowej rywalizacji [45, 80, 38]. Pozostaje jednak obszar elitarnych, jak w dawnych czasach, sztuk walki uprawianych w tradycyjny sposób [59, 49, 54, 56].

Conclusions

In a large abbreviate we can assume that the development of karate followed on the road: China – Okinawa – Japan – Europe and Western countries. Imported knowledge was generally probably incomplete. It followed filling in missing parts of knowledge transfer.

Currently, development, changes and institutionalization of martial arts run in different directions. New combat sports and eclectic martial arts, usually advertised as the most effective, are created. New eclectic styles in many cases mixed up karate with boxing and with other combat sports / martial arts. There are taught martial arts differ sometimes quite far from the Asian pattern. We find new names of modern styles and schools. But, for connoisseurs the most valuable are classic, original martial arts.

Programmes of teaching and rules are modified. Sometimes, there are created new easy forms of institutionalization of the pathway to the mastery. It is a kind of pathology. This is due to the progressive commercialization of the combat sports and martial arts market. Progress is not always for something better.

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ФІЗИЧНИЙ РОЗВИТОК ДІТЕЙ СТАРШОГО ДОШКІЛЬНОГО ВІКУ У НАУКОВО-ПРАКТИЧНІЙ ПАРАДИГМІ

У науковій статті представлено результати аналізу наукових джерел літератури по проблемі тезаурусу фізичного розвитку дітей дошкільного віку. Матеріал розкриває феноменологічну площину фізичної культури. Систематизовано сутнісні поняття фізичної культури, а саме фізичне виховання, спорт, фізична підготовленість, фізичний розвиток. Актуалізовано необхідність комплексного вивчення фізичного розвитку дітей старшого дошкільного віку.

Ключові слова: фізичний розвиток, фізичне виховання, фізична підготовленість, здоров'я, старший дошкільний вік.

В научной статье представлены результаты анализа научных источников литературы по проблеме тезауруса физического развития детей дошкольного возраста. Материал раскрывает феноменологическую плоскость физической культуры. Систематизированы понятия физической культуры, а именно физическое воспитание, спорт, физическая подготовленность, физическое развитие. Актуализировано необходимость комплексного изучения физического развития детей старшего дошкольного возраста.

Ключевые слова: физическое развитие, физическое воспитание, физическая подготовленность, здоровье, старший дошкольный возраст.