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## **The need for a Budo College**

### **1. The history of martial arts instruction**

It is virtually impossible to know when hand to hand combat techniques would have been taught as a separate skill from hunting. The origin of the hunting Bow dates back many thousands of years across the globe. In Japan, bow artifacts dating to the Stone Age (Yayoi period) have been discovered. Hunting scenes have also been found on early Bronze Age vessels across the globe, but at some point, groups became large enough to be organized into forces dedicated to fighting others, even on an ad hoc basis (a militia or posse to deal with unexpected threats), at which point some differentiation between hunting and combat would have occurred.

Hunting skills would clearly have to be modified if they were to be applied against other armed and aggressive humans. Once a specific method of teaching offense and defense was being systematically transmitted, a martial art was created.

There is no doubt that in human history, thousands upon thousands of martial arts have existed.

Created across thousands of different cultures and over thousands of millennia, all martial arts

would have been taught in the same way: personal transmission of knowledge, often jealously guarded lest an enemy learn how to counter its strengths.

This method of teaching a martial art via oral tradition remained the sole method for most of human history. At some point oral transmission was supplemented in places with instructive drawings, but it's not known how early this happened. The wrestling scenes at Beni Hasan (c. 2000 BC) should probably be considered instructive rather than merely illustrative, whereas the wrestling scenes on ancient Greek vases (c. 500 BC) could be argued to serve both purposes.

In the end, it's not clear whether any of these drawings were supposed to be instructive in themselves, were meant to supplement oral teachings, or were fanciful illustrations that had no instructive value at all.

Written instructions came about much later, but how much was written down is open to debate. No one is sure whether the lack of surviving written martial arts instructions is indicative of how little was written in the first place, or if early manuscripts simply haven't survived. For example, "The Records of the Great Historians" (94 BC) by the Chinese historian Sima Qian references earlier Han manuals that have not survived. By the 2nd century AD, we have a papyrus manuscript written in Greek that details wrestling instructions, such as the P.Oxy. III 466,

translated at [http://wiktenauer.com/wiki/Oxyrhynchus\\_Papyrus\\_\(MS\\_P.Oxy.III.466\)](http://wiktenauer.com/wiki/Oxyrhynchus_Papyrus_(MS_P.Oxy.III.466)). It isn't until the 16th century AD that we finally have plenty of manuals in both Europe and Asia describing combat methods, which means that it's only in the past 500 years (representing just 0.25% of homo sapiens history) that martial artists have sometimes had the benefit of written instruction to go with the personal transmission.

For 500 years, the primary way in which people learned martial arts was via personal instruction supplemented with written instructions. This method began to change with the invention of photography. More specifically, when photography became relatively easy and cheap, then photographic instruction of martial arts became possible, with photographs being included in instruction manuals by the turn of the 20th century. Excellent surviving examples include "The Complete Kano Jiu-Jitsu" by Irving Hancock and Katsukuma Higashi in 1905, and "The Fine Art of Jujutsu" by Emily Diane Watts in 1906. But within 20 years of the revolution in photography, video was being recorded of martial arts instruction (a particularly good example is an American WWI army training video). By the 1920s and '30s, various videos demonstrating martial arts were made.

In the post WW2 era, with western soldiers learning the Japanese martial arts in occupied Japan then bringing the teachings to the West, Western interest in Asian martial arts really began to popularize, so that by the 1950s and '60s, Asian martial arts schools were being opened up throughout the Western world.

## **2. The role of modern media in spreading martial arts styles**

Movies in particular became notable for their role in popularizing specific styles of martial arts.

Bruce Lee, beginning with "The Green Hornet" TV series (1966-67) and then his succession of wildly successful movies in the early 70s, was the first global martial arts superstar, and his display of kung fu drove subsequent interest in martial arts. The popularity and importance of Bruce Lee cannot be overstated, as martial arts schools rapidly proliferated and multiple styles of martial arts sprang into the public awareness. Carl Douglas's 1974 hit song "Kung Fu Fighting" and the popular "Kung Fu" TV series (1972-75) helped solidify interest in martial arts generally, and kung fu in particular.

Chuck Norris's films and his use of karate in the late '70s continued the interest in martial arts, similarly shifting the focus from Kung Fu to karate. Just as Norris's films were beginning to fade in popularity, "The Karate Kid" in 1984 (and its sequels) caused a resurgent interest in karate as a martial art.

The other popular martial art to capture the public attention was ninjutsu, which first began to rise in interest in 1980 with its appearance in "The Octagon" with Chuck Norris, "Enter the Ninja" in 1981, "Revenge of the Ninja" in 1983, and a couple of TV shows ("The Last Ninja" in

1983 and "The Master" in 1984). By 1987 and the Teenage Mutant Ninja Turtles cartoons, ninja and ninjutsu had become the latest style to be singled out for attention.

It wasn't until 1993 and the success of the Ultimate Fighting Championship (UFC) that another specific martial art was brought to the limelight. Brazilian Jiujitsu (BJJ) was seen as the most formidable martial art, especially as it was presented in the UFC.

Mixed Martial Arts (MMA) has become ascendant in the public interest, with professional contests and high-profile promotional organizations (such as the UFC). Professional MMA fighters are household names and have gained some celebrity status, and highly-promoted MMA fights have a viewership that is exceeded only by boxing. In point of fact, the only two martial arts to have had widely-watched bouts are boxing and MMA.

### **3. The role of technology in spreading martial arts information**

Technology didn't play a significant role in the transmission of martial arts until drawing and writing became important supplemental tools in the 16th century. But while writing was never a primary source of instruction, it could certainly help to spread ideas and techniques from one school to another, from one region to another, or even from one part of the world to another.

This technological barrier to instruction was to remain in place until the advent of video. Martial

arts movies could be studied by enthusiasts, even if the vast material available was intended primarily for the purposes of entertainment rather than actual instruction. While the 1927 Chinese serial silent film "Romance of the West Chamber" may be the earliest example of martial arts in an entertainment film, actual instructional video survives from even earlier, such as an American 1917 WW1 army video. By the 1960s, as films became cheaper and easier to produce and disseminate, enthusiasts became ever more knowledgeable about martial arts in general and specific martial arts styles in particular.

It was the production of home video in the 80s, however, that finally saw martial arts instruction experience its first real innovation since writing. Thousands of instructional videos were produced covering dozens and dozens of styles, featuring an astonishing range of instructors. For the first time, it was possible to learn martial arts techniques without having to be personally instructed by a teacher, and it was now possible to obtain some baseline level of competence that had previously been impossible to obtain without either direct transmission or obscurely-written texts.

The last technological revolution in martial arts instruction was the internet. As more online content was being created (along with the ability to robustly search for this content), it has not

only become possible for people to easily find martial arts instructional videos, but to even search for specific instructions pertaining to specific styles. Detailed written and video instructions for a dizzying array of techniques are now available, preserving in perpetuity those styles that were lucky enough to be popular enough at this point in history. While we must unfortunately consider that most styles of martial arts transmitted by humans are forever lost, those that have survived into the internet era could very well be preserved forever.

#### **4. The state of martial arts today**

No one knows at what point people started having martial arts contests, but no one would be surprised if the argument surrounding sports martial arts vs. combat martial arts is older than written history. This argument certainly was still alive in the 1980s, with some arguing that sports martial arts are by definition more limited than combat martial arts, while others argued that sports martial arts were in no way inherently less effective than traditional martial arts.

Today, 45 years after "Way of the Dragon" pitted Bruce Lee's kung Fu against Chuck Norris's karate on the big screen, the martial art that dominates the public imagination is MMA. The UFC has several fights a year, MMA techniques are extremely common in movie fight choreography, and MMA celebrities rival the top Chinese kung Fu action stars for their name recognition among other martial arts stylists. While it's unknown how much MMA has affected enrollment in traditional martial arts, its reach and importance can be seen by the inclusion of MMA and BJJ

in the curriculum of many other martial arts schools and the adoption of MMA techniques in other styles.

The rapid pace of technological advances of the past 25 years means that any business that fully embraced the early internet and its abilities was best positioned to disrupt the order of power in their particular field. Businesses that were slow to adjust found themselves losing customers or being forced to shut down (Blockbuster is a glaring example).

MMA as a whole, and BJJ in particular, has benefited from the internet revolution more than any other martial art. If the UFC had debuted in 1983 instead of 1993, it would have been interesting and generated a lot of debate, but that debate would have remained extremely localized. The internet made it possible in 1993 for people to have robust online debates, and to keep alive the interest in the UFC (and BJJ in particular, which was a new martial art in the US). The introduction of Netscape in 1994, along with search engines like Infoseek and Lycos in 1994, and AltaVista, Excite, and Yahoo! in 1995, meant that people had both the means to easily keep up with the UFC, and also to connect with other people interested in the UFC and BJJ. Since the Gracies had started the UFC as a means to promote BJJ, they were more than ready to take advantage of this newfound interest in their art, which had been primarily based in Southern California. Again, this dynamic was simply not possible 10 years earlier.

By 2000, the UFC had its first officially sanctioned event in UFC 28, but there were already



other MMA promotions trying to usurp their popularity. Pride Fighting Championship, World Vale Tudo Championship, K-1, and other popular MMA promotions were extremely popular, and the interest in MMA fights helped to further drive interest in MMA as a martial art.

(What's especially curious about this situation is the argument about whether MMA should actually, be classified as a martial art style; instead, it's more accurately a descriptive collection of martial arts techniques that includes grappling and striking. Thus, any martial art that combines striking and grappling is a mixed martial art, and there are many traditional arts that fall into this category. But for people who don't practice martial arts, MMA is seen as a distinct style, and it's often listed as such on martial arts school's curriculum.)

Given the dominance of MMA, it's easy to think that the state of the martial arts is relatively static, with MMA being the most publicly popular martial art even as tens of millions of people practice traditional styles. But the reality is that the state of martial arts is in flux as much as any other industry affected by technology. The rapid changes in martial arts training methods, instructional methods, and information acquisition has caused three specific challenges that must be addressed by the martial arts world.

### 5. The First Challenge: Training Methodology

As a whole, training methodologies in martial arts are flawed.

MMA practitioners don't tend to follow a single style's tradition of training, so there's naturally a great interest in modern training methods in MMA classes, which can vary widely from school to school. In contrast, traditional martial arts often use the same training traditions that have always been used without regard to effectiveness or (in some cases) original purpose.

This is not to say that traditional training methods are useless, or shouldn't be used, or are ineffective. On the contrary, these methods can be quite powerful for the simple fact that they have often withstood the test of time, and their efficacy has been tested in combat over decades or even centuries. But it sometimes seems to be the case that traditional training methods that might have been appropriate 50 or 100 or 200 years ago may not be appropriate for the world we live in now.

On the other hand, training methods that are extremely modern have their own problems. They often depend on flawed, incomplete, or misunderstood research. Things that were true 20 years ago in fitness and strength training have been debunked, and training methods that were staples can be shown to be flawed and contraindicated. Considering how often this happens, the tried-and-true stability offered by traditional training methods can be a real comfort.

The answer isn't a single training methodology applied to the wide varieties of martial art styles, but rather to ensure that the applied training methodology meets the following criteria:

- Has it led to a clearly defined and desirable goal?
- Has it withstood scientific scrutiny for 25+ years?
- Has it proven its efficacy?
- Has it consistently applied to all practitioners?

Every training method that is used in a martial art school should meet all 4 of these criteria.

Some training methods are easy to justify across all 4 criteria. Quite often, it will be difficult to know or even recognize something that happens in class as actually being a training method (as opposed to "just a thing we always do"), so closely scrutinizing what happens in class is crucial but difficult. Only after careful scrutiny can we find weaknesses in our methods and make decisions about whether these methods should be included in a curriculum-Thus the need for a formal Budo college

## **6. The Second Challenge: Moral Value**

As a whole, it is harder in today's world to take strong moral action and hold strong martial values. There are several reasons for this, but technology is certainly helping to drive partisanship and thoughtless relativism. The traditional mechanisms for common social experiences have begun to break down, so that it's becoming easier and more common for us to have experiences that are more compartmentalized, either by small groups or even at the individual level. This fragmented perspective can be most clearly seen in politics, where an

amazing variety of opinions can be found, especially as people find information that is becoming more tailored to their own biases and to the biases of their groups.

In this fragmenting environment, moral values become extremely relative. We regularly encounter people whose viewpoints may differ wildly from our own, and it's arguable that these alienating encounters are driven by the vastly different information that we may have about the world and reality. As the divergence in information between groups becomes greater, the lack of perspective makes empathy more difficult. In this way it becomes easier for our judgment of others to shift from "different" to "wrong." Thus, empathy can be short circuited, which in turns reduces our moral values and judgments and makes it harder to take moral actions.

Martial Art physical Training or “Bu” must be balanced by the ethical or spiritual training or “do” Martial artists or Budoka, by virtue of working regularly with violent action and its consequences, should be at the forefront of empathetic values and, by extension, the moral values that go along with empathy. The very real danger is that martial arts without empathy produces practitioners who are simply learning a physical skill, like running or swimming, that can be used however the practitioner sees fit without thought given to the consequences. Such practitioners who lack empathy will lack respect and restraint at the very least. At worst, they will become bullies who revel in their ability to physically dominate others, giving all martial artists a bad name.

Empathy by practitioners can be engendered in the school by including the following elements:

- Clearly stated respect up and down the chain in the school
- Clearly stated respect for other martial artists
- Clearly stated respect for non-practitioners

These are all concrete individuals to whom respect can be paid, rather than abstract ideas or entities. It's also important that the respect be clearly stated, whether formally or informally. Saying it aloud reinforces it within ourselves, as does hearing our peers clearly state this respect.

### **7. The Third Challenge: Longevity**

In a world where automation and AI are threatening to displace 15-45% of the workforce in the next 30 years, what will be the role of martial artists? More to the point, how can we train in such a way that we can build upon our knowledge and experience for the decades to come, rather than allowing ourselves to either become bored, discouraged, or distracted by the everyday hardships of life? After all, there are always legitimate reasons to stop training. How can we maintain our own longevity as practitioners?

As society undergoes exponential changes, martial artists will be more necessary than ever as

points of stability and calmness. If we are both effective (the First Challenge) and moral (the Second Challenge), then we will be able to contribute to society in a way that gives our martial arts study purpose and meaning, so that we can continue to practice for the rest of our lives (the Third Challenge).

Furthermore, if we understand how to promote longevity in our own training, then it becomes easier to introduce other people to the benefits of the martial arts. A society filled with martial artists who are both moral and effective is a society that can produce its own stability in times of vast and unforeseen changes.

In the quest to maximize longevity, it's important to preserve the practitioner's safety in order to avoid injuries that will prematurely reduce future abilities, or even cause them to stop training altogether. As we supplement traditional training methods with current research that enhances our strength, speed, endurance, reflexes, and other abilities, there is a dearth of information being applied toward enabling practitioners to continue their practice into old age. Thus students often find themselves with joint or other musculoskeletal problems that can limit their effective training into their 40s, 50s, or 60s. Quite often these injuries can be blamed either on unnecessarily harsh training (training too hard and fast compared to how dangerous the technique is) or insufficient attention being paid to exercises or methods that will increase

musculoskeletal longevity, not merely short-term effectiveness.

Another question that should be asked: what should older practitioners be focused on in their training? This question is too often unasked, and it refers not just to the age of the practitioner, but also, to how long a practitioner has been training.

Should a 50-year-old practitioner who's been training for 10 years have the same focus as a 30 year old who's been training for 10 years? Should a 60-year-old who's been training for 30 years have the same focus as a 60-year-old who's been training for 10 years?

It's easy enough to argue that practitioners should all focus on the same thing if they're at a certain rank or time in training. So, practitioners of the same rank who have been training for 10 years should all be focusing on the same thing, regardless of their age. To a certain extent this is unquestionably true, but it potentially ignores the fact that people's roles in society change as they age, which means priorities and focus must change as well. Failure to take these age differences into account not only ignores the natural strengths and weaknesses inherent to older practitioners, but it also ignores the future roles of younger practitioners as they age into the art. Someone who begins training when they're 20 can't be expected to have the same priority and focus in their training after 20 years as they did after 5 years. This becomes even more apparent as they age into their training. Too often these experienced practitioners are left to

teach and are expected to continue training with the same focus and priority as they did when they were younger. This obviously doesn't make any sense.

This lack of adjustment in the practice of older practitioners creates a real risk of them becoming less engaged as they become older because the challenges are simply either not interesting or are inappropriate. A less apparent but still significant subliminal problem is that practitioners get used to the absence of older practitioners in class. The lack of older role models means that younger practitioners won't get the wisdom of experience that older practitioners can offer, and it subtly suggests that perhaps there's no common role for older martial arts practitioners. This is a loss not just for individual schools and styles, but for society as a whole.

A focus on longevity should therefore include the following elements:

- Methodology studies that weigh safety vs. effectiveness in training
- Joint longevity training that keep practitioners healthy through both training and aging
- Life-long practice paradigm that encourages practitioners to continue training and teaching as they age, thereby providing stability in society and acting as a positive role model for others



This challenge of longevity will take a long time to address, because any problem/solution regarding longevity can't be known until sufficient time has passed. But positive steps can be taken now.

- Older students can be brought into training immediately if they are given the appropriate focus and priority in their training

- The next 10-30 years are taken to really examine the ways in which we are increasing the longevity of all practitioners.

More so than any other training methods, issues of longevity are valuable across all martial arts styles and should be actively shared by all stylists as practitioners experience the shared experience of aging into their arts.

Providing a complete martial arts education is a daunting challenge. While beginning students understandably focus on the physical aspects of training, in reality the non-physical aspects of training is just as important. If we are given the choice between training an amoral killing machine versus training a moral and productive member of society, we clearly stand on the side of society.

And while it may be easiest to focus on the physical aspects of training, it's the moral and longevity aspects of training that help to contextualize the application of the physical techniques. It's not enough to know what to do, but to also know when and how to act. Thus the need of a formal Budo College.

### **The Argument for a Budo College**

Martial arts (Budo) study at the college level has long been a part of academic life in Asia. A US program would be unique in that it would combine a wide range of current courses with Budo practica. The program would explore four aspects of Budo:

- Historical, Spiritual, Religious milieu and philosophical roots of Budo
- Languages and cultures of the societies in which the martial arts originated and developed
- Training in Budo and its impact on humanities and creative industries with In-depth study of at least one of the Martial Arts (kyudo, Iaido, Kendo, Judo, Nihon Jujutsu, Karate and Kobudo)
- Psychosocial dimensions of the Martial Arts and their impact upon personality and society

It has long been argued that through study of the martial arts people develop a measurable sense of accomplishment and a mastery of mind over body, contributing to greater self-esteem.

Through the teacher-student relationship the martial-arts student embarks on a voyage of self-discovery and learns the importance of respect and regard for others.

#### Course examples

BUDO: 100 Exploration in BUDO

BUDO: 150 Prevention and Care of Athletic Injuries

BUDO: 175 Mindfulness I

BUDO: 180 Japanese I

BUDO: 350 Kinesiology

BUDO: 225 Exercise Prescription and Programming

BUDO: 212 The History of Martial Arts

BUDO: 213 Martial Arts and East Asian Thought

BUDO: 261 Psychosocial Aspects of Martial Arts

BUDO: 275 Mindfulness II

BUDO: 245 Martial Arts School Development

BUDO: 299 The Dao of Business

BUDO: 300 Martial Arts and Research Methods

BUDO: 205 Zen Buddhism

BUDO: 245 Hopology I

BUDO: 220 Shinto

BUDO: 229 Confucianism & Taoism

BUDO: 278 Survey of the Martial Arts

BUDO: 280 Japanese II

BUDO: 311 Communication and the Martial Arts

BUDO: 312 Image and Reality in the Martial Arts

BUDO: 330 Internship

BUDO: 340 Senior Thesis/Presentation

BUDO: 260 Issues in Japanese Martial Arts

BUDO: 345 Hopology II

BUDO: 131 Judo Practica I

BUDO: 132 Kyudo Practica I

BUDO: 133 Aikido Practica I

BUDO: 134 Kendo Practica I

BUDO: 135 Karate Practica I

BUDO: 136 Kobudo Practica I

BUDO: 137 Nihon Jujutsu Practica I

BUDO: 138 Iaido Practica I

BUDO: 131 Judo Practica II

BUDO: 132 Kyudo Practica II

BUDO: 133 Aikido Practica II

BUDO: 134 Kendo Practica II

BUDO: 135 Karate Practica II

BUDO: 136 Kobudo Practica II

BUDO: 137 Nihon Jujutsu Practica II

BUDO: 138 Iaido Practica II

BUDO: 131 Judo Practica III

BUDO: 132 Kyudo Practica III

BUDO: 133 Aikido Practica III

BUDO: 134 Kendo Practica III

BUDO: 135 Karate Practica III

BUDO: 136 Kobudo Practica III

BUDO: 137 Nihon Jujutsu Practica III

BUDO: 138 Iaido Practica III

BUDO: 131 Judo Practica IV

BUDO: 132 Kyudo Practica IV

BUDO: 133 Aikido Practica IV

BUDO: 134 Kendo Practica IV

BUDO: 135 Karate Practica IV

BUDO: 136 Kobudo Practica IV

BUDO: 137 Nihon Jujutsu Practica IV

BUDO: 138 Iaido Practica IV

BUDO: 380 Japanese III

BUDO: 199 Kata/Kumite Conditioning I

BUDO: 299 Kata/Kumite Conditioning II

BUDO: 399 Kata/Kumite Conditioning III

BUDO: 499 Kata/Kumite Conditioning IV

BUDO: 420 Current events in Budo

The Program Learning Outcomes of the Budo Studies Program are as follows:

1. Students will demonstrate critical thinking skills
2. Students will demonstrate basic math and science skills

3. Students will demonstrate strong written and oral communication skills
4. Students will demonstrate competency in the history, theory and practice of at least one of the Martial Arts and a good working knowledge of at least one other
5. Students will demonstrate a grasp of the various Martial Arts' notion of "self-cultivation" and be able to relate it to their own personal growth
6. Students will demonstrate the practical leadership skills and intercultural literacy needed to assume entry level leadership positions in business, government, and in civil society
7. Students will develop appreciation of diversity in the world and in intellectual areas such as but not limited to the humanities and the social sciences.
8. Students will show the desire and ability to pursue learning throughout life

#### Careers

Students may choose one of several career tracks in criminal justice, health sciences, or business and may go on to pursue careers in the medical sciences, business, psychology, human services, or media. Students may also choose to pursue graduate study in areas such as global development or international law. Career tracks:

- Martial Arts Instructor
- Business Owner
- Sports Psychologist/ Therapist
- Journalism/ Media
- Teacher/ College Professor

- Criminologist
- DEA Agent
- FBI Agent
- INS Agent
- Probation Officer
- Secret Service
- Nutritionist
- Recreation Therapist
- Physical education teacher