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## Jūjutsu yesterday and today. From research on the institutionalization of martial arts<sup>1</sup>

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### Abstract

The theoretical perspective is co-created by the Humanistic Martial Arts' Theory (HMAT) and the sociology of martial arts, including the sociological categories of institutions and institutionalization [Cynarski 2004]. The object of research is the old-Japanese martial art *jūjutsu* in the process of adaptive changes, curriculum and organizational development. This work is only a sketch, preliminary to the in-depth monographic study.

**Scientific problem.** Description and explanation of the process of adaptation of traditional Asian martial arts to changing conditions (socio-cultural context) and the institutionalization of martial arts in Europe – based on the example of *jūjutsu*. Selected examples of this institutionalization and adaptation are analysed.

**Methodology.** Practical knowledge<sup>2</sup>, observations by the author, a long-term participant (since 1977) and accounts obtained from 11 *jūjutsu* highest rank masters, constitute a major source and method of (qualitative) research. Additionally, the author takes into account the literature (content analysis) and analysis of documents from several organizations, in which he has been involved for approximately 30 years (Idokan, Tenshin Shōden Katori Shinto-ryū, Takeda-ryū, Idōkan Poland Association, IMAF / Kokusai Budō Renmei, DDBV and others).

**Results / observations.** Adaptive changes to *jūjutsu* have constantly occurred. There have been changes in the system of education and certification. This system is formalized, and sometimes complex, and at other times it has been simplified and adapted to commercial needs for relatively easy and rapid progress. Evolution of applications and changing curricula (technical sphere) are accompanied by evolution of the ideological sphere. The manifestations of humanization and regression in a polymorphous reality of *jūjutsu* and related systems are intertwined here.

### Introduction

The current state of knowledge on *jūjutsu* does not often go beyond that of a hundred years ago when researchers in Europe and other parts of the world were wondering about adapting this martial art for the purposes of self-defence, police and army training, as well as for physical education and daily exercise [cf.: Ruciński, Wyrobek 1897; Okszyk 1904; André 1905; O'Brien 1905; Smith 1920; Jungrow 1924; Danczuk 1924; Pawełek 1928; Harski 1929; Stronczak 1931; Cynarski 2008].

Researchers quite often analyse this martial

<sup>1</sup> The study WWF/UR/V: *Institutionalization of martial arts in Europe - an international comparative study*. The paper was presented and discussed during the 1<sup>st</sup> International IMACSSS Conference in Genoa, in June 2012.

<sup>2</sup> The author has a degree 8 dan in *jūjutsu* and title of master *kaiden shihan* of the Idōkan Yōshin-ryū (school).

art in the category of sports theory, treating it as a variety of combat sport [cf.: Sterkowicz 1998; Cynarski 1999; Sterkowicz, Ambroży 2003]. The rules and programmes of teaching *jūjutsu* in different organizations are analysed [Sato 1998; Słopecki 2008a, b]. Comparisons show that *jūjutsu* is practised today as a sport, a study of self-defence or in a traditional way. Some researchers such as Fredersdorf [1986] and Czerwenka-Wenkstetten [1993] strongly reject sports competition as inconsistent with the goal and meaning of this martial art. The idea of *budō* and the idea of sport stem from different cultural contexts.

It can be stated that creating “*sports jūjutsu*” (photos 1-2) is a kind of marriage of two ideas where, however, the values of “educational system” are lost. Although the contestants still have the feeling of being the people of *budō*, identification with the ethos is increasingly replaced by sport self-identity of competitiveness and being successful. “*Sports*



Photos 1-2. Sportification of *jūjutsu* art (tournaments in Poland: Strzyżów 2001 and Jaworzno 2012)

*jūjutsu*” is heading in the same direction as *judo* which was intended initially as an “educational way”. *Judo* has become a force-oriented combat sport, where victory counts according to the sport’s rules as well as aggression and effectiveness. It is a sign of the westernisation of martial art and its regression from the level of a “moral way” to the technique of the fight itself [cf.: Cynarski 2004; Villamón *et al.* 2004].

In the literature authors are concerned with the adaptation of martial arts for the purpose of self-defence, using the techniques of old schools [cf.: Czerwenka-Wenkstetten 1993; Van Antwerpen 2005], or modern ones [Sieber, Sieber 1986; Ambroży 2001]. Teaching by schools, which follow traditional, modern and eclectic systems is under examination. For example, Słopecki [2008b] examines programmes of teaching *jūjutsu* in major Polish organizations. A comparison of the motivation of practitioners - students and masters - has also been carried out [Cynarski 2006a]. Qualifications for teaching *jūjutsu*, sports *jūjutsu* and self-defence (*goshinjutsu*) are also analysed and technical degrees (*kyū* – *dan* gradation), certifications for referees, coaches and other persons conducting courses etc. are granted. These are institutions (accepted in a society ways of conduct) which illustrate the process of institutionalization of *jūjutsu* [Cynarski, Bajorek 2011; Słopecki 2012].

Separate forms of institutions within the framework of the process of sportification include the introduction of different formulas for sport and training programmes [Sterkowicz, Ambroży 2003; Słopecki 2008b]. Finally, in its varied forms both original and modernized *jūjutsu* are becoming a part of the global cultural heritage of human kind (globalization). The above thesis is confirmed by the existence of Brazilian *jūjutsu* and *jūjutsu* in Germany since 1906, where the school of Erich Rahn has operated and the introduction of the ‘sports jujutsu’ over 50 years ago, when in Poland

has been awarded 12 dan, and in Australia, in both America and Europe *jūjutsu* is more popular than in Japan itself.

### Evolution and institutionalization

Old schools of martial arts were teaching complete systems i.e. wielding different kinds of weapons and hand-to-hand combat. It also concerns initial forms of *jūjutsu* such as *yawara*, *yawaragi* or *yawarage*. For example, “Iizasa Chōisai Ienao, the creator of the Katori Shintō style, was a master of *yawaragi* from the school of Musō Jikiden” [Mol 2003, p. 42]. However, the most famous Japanese school of *kenjutsu* – sword art, in which this art is still practised, is the school of Tenshin Shōden Katori Shintō-ryū [Matsunaga *et al.* 2009, p. 107].

A distinguished master of fencing was Sōkaku Takeda, a restorer of the old *aikijutsu* (*oshikiuchi* Aizu-todome) and founder of Daitō-ryū *aiki-jūjutsu* school. Kotaro Yoshida of Daitō-ryū has also become known as an expert of *yari* spear, glaive *naginata* and *shuriken-jutsu* (throwing blades). Ryōi Shintō-ryū, considered an old traditional school (*ryūha*), also taught wielding weapons, mainly “pocket-sized”, dangerous in short-distance combat or used for throwing [Shortt, Hashimoto 1979].

The change in social structures in Japan resulted in a change to teaching programmes in traditional martial arts schools. Teaching the wielding white weapons was emphasised to a much lesser degree, than before the Meiji restoration, in comparison to hand-to-hand combat<sup>3</sup>. Nonetheless, for example in schools of Daitō-ryū and Takeda-ryū, *kenjutsu* and *shuriken-jutsu* are still taught. The aim of practice was changed from a utilitarian (*jutsu*) to the educational (*dō*) one. The real effectiveness of

<sup>3</sup> As an exception the Tenshin Shōden Katori Shintō-ryū school stopped teaching hand-to-hand fight.

techniques proven in battles and "life and death" duels, however, was not lost [Maroteaux 1993; Cynarski 1997b; Omiya 1999].

The Yōshin-ryū school of master Akiyama was founded between 1651 and 1671. Its founder - Shirobei Akiyama Yoshitoki, probably for the first time, introduced or widespread the term *jūjutsu*, emphasising the basis rule of elasticity (*jū-no ri*). The method of this school was called in its history *kenpō*, *hakuda*, *torite* (so called old school, *koryū*) or *jūjutsu-karate*. (At the end of the 20<sup>th</sup> century in Europe – it was the school of master Lothar Sieber.) There is no consensus as to the historical factography of this school, in particular that in Japan itself this classical form was lost. Its contemporary versions such as Idōkan Yōshin-ryū are all modified [Mol 2001; Cynarski 2006b].

*Aikijutsu*, evolved in parallel, giving rise to the schools of *aiki-no jutsu* (Takeda-ryū), *aiki-jūjutsu*, *aikibudō* (e.g. Daitōkan) and *aikidō* [more: Maroteaux 1993; Cynarski 1997b; Cynarski *et al.* 2006]. In those cases it was not so much the technique which was modified as the meaning of practising the art of war. New organizations teaching original techniques of combat followed. It was only pacifist *aikidō* in Morihei Ueshiba's version which rejected the techniques of attack, with combat itself becoming the way of harmony, peace and love [Stevens 2001; Rżany, Cynarski 2001].

Dr Jigorō Kanō was a *shihan* of the Tenjinshin'yō-ryū and Kitō-ryū *jūjutsu* schools. He founded a new school of *jūjutsu* under the name of Jūdō Kōdōkan. Kanō was the one from whom the process of "sportification" of *budō* arts started [Matsunaga *et al.* 2009, p. 32]. Some authors as Shortt and Hashimoto [1979], see the fall of many classical schools of martial arts in Kanō's activity of modernization. Others see in his work ideological, methodological and technical progress in the field of martial arts. Shun Inoue [1998, p. 83] wrote that: "*Budō* is thought to have an ancient history but is actually a modern invention". Especially *judo* was new quality (versus an old *jūjutsu*) and "more suitable to the modern world" [*ibid.*, p. 87].

Jigorō Kanō carried out a systematization of techniques, introduced the "dan-kyū" system (student and master degrees), and established the rules of sports combat which led to the internationalization of judo as a sport. On the one hand, for Kanō establishing judo as an educational system was the primary idea [*cf.*: Kanō 1936; Inoue 1998; Sato 1998; Shimizu 2008; Matsunaga *et al.* 2009]. On the other hand, the modernization of *judo* was aiming at 1) progression from the elite form of martial art to its popularization in education within physical education; 2) the idea of incorporating old

and new elements to an international Olympic sport [Uozumi, Bennett 2010; pp. 87-94].

Kanō also developed a *randori* training method, which he learnt in a school of Kitō-ryū *jūjutsu*. The method was used to improve technical and tactical skills, in particular through automatization of reactions. It is still used by the schools of eminent students of J. Kanō from outside the circle of sports judo – Minoru Mochizuki (Yoseikan *aiki-jūjutsu*) and Kenji Tomiki (Tomiki *aikidō*) [*cf.* Cynarski 1997a; Shishida 2011]. The *randori* method is successfully applied in *modern jūjutsu*, with the difference that instead of one-to-one combat, a-few-to-one combat is more frequently practised [Słopecki 2008a].

What does the world look like after Jigorō Kanō? While classical techniques today look somewhat archaic, the modern ones such as *modern jūjutsu* include borrowings from other martial arts and modifications used in order to adapt teaching techniques to the requirements of true self-defence in the 21<sup>st</sup> century [*cf.*: Sieber, Sieber 1986; Craig 1995; Corizzi 1997; Cynarski 2009]. Enthusiasts of authentic Japanese *jūjutsu* try to keep the original form of old martial art interpreting it historically [Habersetzer 1989; Craig 1995; Mol 2001] or applying it for teaching [Czerwenka-Wenkstetten 1993; Sato 1998].

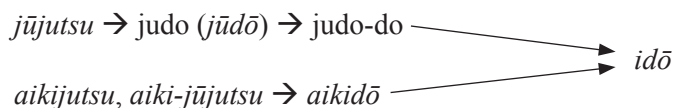
All sorts of experts do not mind creating new systems (more or less logically coherent) as eclectic creations or only to teach self-defence. Self-defence (*goshinjutsu*) is a sub-system of *jūjutsu*. It has been commercially taught in many countries in the world for over 100 years [Ambroży 2001; Cynarski 2008].

Similarly to *modern jūjutsu* specialists in sports sciences describe *sports jūjutsu* from the point of view of training methods and analysis of sports combat. Traditional and modern methods as well as the evolution of the rules of the sport are compared [Sterkowicz 1998; Cynarski 1999; Obodyński 2001; Cynarski, Obodyński 2005]. The question remains: in what direction is the art of *jūjutsu* heading? Is it certainly and irrevocably in the direction of sport?

The main motive for beginners is still acquiring the skill of self-defence [*cf.*: Cynarski 2006a; Kuśnierz 2011]. For some, due to talent, temperament and the need for competition, sport is important, at least at a certain phase. At a particular moment, other higher needs of self-realization and transgression start to dominate among some people. They start to understand the meaning of the "way" and internalize a specific philosophy of life.

It was already GM Isō Mataemon from the school of Tenjinshin'yō-ryū who emphasized a moral way demanding from students moderation (abstinence, controlling sensuality) and obeying





**Fig. 1.** Process of humanization: from the form of *jutsu*, through *dō*, to *idō*  
[source: author's own research]

moral rules. Jigorō Kanō, as a teacher, stressed in particular the educational dimension of the “gentle way”. This original idea of the Kōdōkan Institute was developed next by Grand Masters of the “gentle way” from the Idokan organization.

Austrian *jūdōka* Julius Fleck (1894-1967) created Judo-Do (*jūdō-dō*), developing technique and expanding the dimension of the “spiritual way”. It was to develop a technique (throwing and counter techniques) and humanistic ideas of cooperation - not competition.

Australian Professor Wally Strauss (1908-1987, 10 dan of Idokan) developed the concept *jūdō-dō* / *idō* as a continuous motion (in combinations and counter techniques), and created a basis for the philosophy of *ido*. He introduced a requirement to have a degree dan in at least two martial arts (such as karate and judo, or judo and *jūjutsu*) to get a master's degree in judo-do / *ido*. His concept of *ido* - perpetual movement - was later developed by Hubert Baron Klinger von Klingerstorff (1920-1998) and Hans Schöllauf (1926-2011). At present the world's leader is GM Lothar Sieber (born 1946) [more: Cynarski 2009, pp. 11-160]. The idea of *idō* is related to *aikidō*, as far as the rules of smooth and continual movement, harmonizing energy and some similarities in the humanitarian approach to training and combat are concerned.

*Idō* is a somewhat higher category of mastery in martial arts. It requires reaching master level in at least two different martial arts. In the version adopted by the IPA, *idō* is also a form of study of old Japanese medicine called the medicine of martial arts and a form of cultural dialogue [Cynarski 2009, pp. 161-181]. “The philosophy of *idō*” developed by the western experts refers largely to chivalric ethos and Christian values.

The ideological evolution of *jūjutsu* is, in a way, heading, through sports rivalry and *judo-do* as well as *aiki-jūjutsu* and *aikidō*, to *idō* (pic. 1). It is the process of humanization the teaching content which was originally brutal (fighting skills and immediate neutralization of the opponent). From strictly utilitarian *jutsu* (art, technique, method) in the direction of *dō* (moral way and educational system).

Is this progress really a part of judo? Moving away from J. Kanō's idea. It resulted in the

foundation of *judo-do* and *idō*. This is a new idea (*idō* - as indicated above), a new target practice (no contest), the new humanistic values. It is also manifested in *idōkan karate* - ‘pathway of peace hand’ (*zendō karate tai-te-tao* style), in *iaidō* by GM Lothar Sieber school and the entire Idōkan Yōshin-ryū system.

*Aikidō* is living its own life though, as a new quality in relation to old schools of martial art. The *aiki-jūjutsu* schools - classical and modernized also continue to operate.

### Titles, hierarchy and organizations

In traditional Japanese schools (*ryūha*) the most common certifications used were *menkyō*: *shōden*, *chūden*, *okuden* and *kaiden* in the form of rolls (*makimono*), and the title of *sōke* for the main master of official heir of tradition [Mol 2003, p. 85]. *Menkyō*, as a form of communication and evaluation contained an important educational aspect [Liszkiewicz 2000]. A master analysed a student's progress, both in martial arts and in personal development, particularly taking into account his relative progress.

In order to become an *okuden shihan*, it was essential to learn the secrets passed on after fulfilling the technical requirements imposed by a given school. Whereas a master who already knows everything and possesses full knowledge, becomes - along with the certification *menkyō kaiden* - titular *kaiden shihan*, a master - professor. This highest certificate can be only given by the proper main master, a successor to the tradition of the school i.e. *sōke*.

From this perspective an interesting contemporary case is a master of *jūjutsu* from Poland. *Kancho* K. Kondratowicz (1928-2010, photo 3) who both taught many students to be instructors and promoted them to the highest master ranks. Later he received from them rarely admitted ranks of 11 and 12 dan.

“In Poland, one of the main teachers of self-defence *jūjutsu* was Krzysztof Kondratowicz. He was the creator of the Goshin-ryu school and organization (self-defence school), in which he had



Photo 3. Dr Krzysztof Kondratowicz, 12 dan

the highest level of 12 dan. The Polish Martial Arts Federation awarded him and a few others the title of ‘Patriarch.’ [Cynarski, Bajorek 2011].

What is more, the same students and friends awarded him the certificate of *menkyō kaiden*. This probably resulted from ignorance of the original tradition of *jūjutsu* schools, or was an attempt to create its own new version. The career paths of masters from Europe must differ from the biographies of famous masters from Japan [cf.: Mol 2001; Stevens 2001; Cynarski 2009].

Perception itself and understanding and using this term have changed. According to the tradition of martial art in a given school or organization there is one master holding for example 8 dan or *hanshi* title in a given martial art. In the commercialized market of martial arts in Europe or of America almost every instructor wants to be called a master or *sensei*, despite having a relatively low degree of *dan* or *kyū* only. Uneducated students pretend to be masters. In Poland, the powers of self-defense instructor can get in a few weeks, holding the right course. In turn, power of combat sport instructor is given by the state association, even after completing the courses. Sports people do not always understand the meaning of martial arts.

Apart from technical and theoretical examinations, taken in front of a technical director of a given organization or appointed committee, there are some additional requirements for promotion to the next level. In *sports judo* these are “won fights” at competitions, while for the coach – victories of his students.

In *aikidō* it is a requirement to participate in a number of local and international training seminars

(so-called “internships”). These criteria must be met in particular to obtain any rank other than technical ones. Thus, in order to receive an honour rank (e.g. 8 dan) it is necessary to have significant achievements and proper merit for *jūjutsu* and given organization.

Some people practice only self-defense items, and they want to be recognized as masters of martial art *jūjutsu*. The IPA has established a separate system requirements for the assessment of competence in self-defense (see: Appendix).

Beside ranks and titles confirming competence in *jūjutsu* academic titles in the field of *martial arts science* as an academic speciality have been appearing for some time. More and more scientific institutions are introducing ranks and titles which concern the whole diverse milieu of martial arts.

## Conclusions

Adaptive changes in *jūjutsu* have been occurring constantly. The 18<sup>th</sup> century schools were still teaching the wielding of weapons to a large degree. In the 19<sup>th</sup> century judo appeared, and later *aikidō* (in the 20<sup>th</sup> century), giving rise to new *budō*. In the 20<sup>th</sup> century modern *jūjutsu* and sports *jūjutsu* were created, too. Teaching in some schools was reactivated. However, the teaching of self-defence and utilitarian systems of hand-to-hand combat were the most developed. There were some changes in teaching and giving certification. This system was formalized, sometimes made more complicated or simplified and adjusted to the commercial need for relatively easy and fast progress.

The evolution of usage with changes to teaching (technical sphere) is accompanied by the ideological sphere. The manifestations of humanization and regression in a polymorphous reality of *jūjutsu* and related systems are intertwined here.

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7. Dr Jan Słopecki 10 dan, Warsaw, Poland
8. Dr Roland J. Maroteaux 9 dan, Avignon, France
9. *Shihan* Hannelore Sieber 9 dan, Munich, Germany
10. *Shihan* Stanisław Cynarski 8 dan, Tarnów, Poland
11. *Shihan* Alain Floquet 8 dan, Grigny, France

## Appendix

### Terms for Master's Degree of *jūjutsu* and *goshinjutsu* at Collegium Dan Idōkan Poland Association (IPA)

Technical and honorary degrees in martial arts are awarded or verified by the Technical Director of the IPA after consultation with senior members of the individual sections of Collegium Dan.

**The first rule** - possessing genuine skills

**The black belt in *jūjutsu* (or *goshinjutsu*) is awarded only if the candidate has real skills (real effectiveness) in self-defence.**

This rule was introduced by *meijin* Lothar Sieber 10 dan. These skills are obviously checked during the technical examination.

**The second rule** - to provide documents confirming how the martial arts were studied.

*Yūdansa* (the holder or candidate for a black belt) has to explain by whom and when he/she was taught i.e. where and when, with whom he/she practised [Sieber L., Cynarski 2010].

Hypothetically there could be a self-taught candidate, but somebody competent must confirm his/her competence. If someone practised *kung-fu*, he is not able to attain a high degree of proficiency in *jūjutsu* in a short time.

**The third rule** - possessing knowledge of authentic *jūjutsu*

Self-defence (*goshinjutsu*) is not only a subsystem of *jūjutsu*. Actually, well-practised *jūjutsu* is the best self-defence [Sieber L., Sieber H. 1986], but acquiring degrees in traditional, original *jūjutsu* requires both skills and knowledge of this tradition. It is checked through theoretical examinations or thematic scientific publications. Practitioners studying *sports* or *modern jūjutsu* (there are major differences between those two kinds of sports) should also have such knowledge.

**The fourth rule** - the level of students provides evidence about the sensei (teacher)

Before awarding a higher master's degree it is necessary to evaluate what the technical level of the candidate's students (technical and moral) is and if a particular sensei has any advanced students. If

### Sources. Old books

1. Ruciński Szczęsny, WYROBEK Zygmunt (1897), *Zapasy na tułów i ramiona*, Poland.
2. Okszyk A. (1904), *Japan and the Japanese*, Poland.
3. André Emil (1905), *100 methods of self-defence against assault*, USA and Poland.
4. O'Brien John (1905), *The Japanese secret science jiu-jitsu*, USA.
5. Smith Allan Corstorphin (1920), *The secrets of jiu-jitsu*, USA.
6. Jungrow Józef (1924), *Physical education in army*, Poland.
7. Danczuk Władysław (1924), *The unarmed combat, boxing, fencing*, Poland.
8. Pawełek Alojzy (1928), *National and social objectives of physical education*, Poland.
9. Harski Ignacy (1929), *The art of self-defence*, Poland.
10. Stronczak Czesław Adam (1931), *The principles of unarmed combat (jiu-jitsu)*, Poland.
11. Kanō Jigorō (1936), *Judo*, Japan.

### Reports, interviews, consultations, discussions, correspondence (1977-2011)

1. *Sōke*, Dr Krzysztof Kondratowicz 12 dan, Warsaw, Poland
2. *Sōke* Hisashi Nakamura 10 dan, Asahigaoka, Japan
3. Dr Heribert Czerwenka-Wenkstetten 10 dan, Vienna, Austria
4. Prof. Shizuya Sato 10 dan, Tokyo, Japan

somebody does not practise or teach systematically or does not have advanced students, he does not fulfil the criterion.

Similarly preliminary requirements can be found in serious organizations cooperating with the IPA such as *European Jūjutsu & Kobudo Committee (EJKC)* and *Deutscher Dan-Träger Und Budo-Lehrer Verband e. V. (DDBV)*.

The requirements for **jūjutsu idōkan yoshin-ryū** were described in detail in a textbook "*Sztuki walki - Idō i Idōkan*" ("*Martial Arts - Idō and Idōkan*"). After minor alternations they have been functioning in the Rzeszow Centre of "Dojo Budokan" since 1990.

### Requirements for degrees in *goshinjutsu*

Theoretical section - general knowledge of self-defence (psychological, legal aspects, combat tactics, teaching real skills)

Practical section - a self-defence test, a test of practical use of basic techniques and self-defence combat (*futari-* or *gakari-dori randori*).

Self-defence (the number of well-performed defences against particular attacks)

The elements which are evaluated involve sense of distance, timing, *kime*, precision and speed of performance of technical activities. Beside technical skills fitness (psychophysical) psychological preparation is also assessed.

Kinds of attacks /	no. of defences	1 dan,	2 dan,	3 dan,	4 dan
grips by hands		8	8	8	8
- by jacket, collar, hair		8	8	8	8
grabs from the front		3	3	4	4
- from behind		3	3	4	4
- from the side		3	3	4	4
grips by the head from the front (guillotine)		2	3	3	3
- by the head from behind		3	3	3	3
- from the side		4	5	5	5
strangling from the front		4	4	5	6
- from behind		4	4	4	4
- from the side		4	4	4	4
- on the ground		4	4	5	6
strangling with a rope		3	4	4	4
attack with a fist		10	12	14	16
- kick		4	5	6	8
- with a stick from above		3	3	4	4
- from outside		3	3	4	4
- from inside		3	3	4	4
- with a stick held in both hands		3	3	4	4
shove with a knife		3	3	4	4
knife attack from above		2	3	3	4
- with a knife from the bottom		2	3	3	4
- from outside		2	3	3	4
- from inside		2	3	3	4
shove with a dagger		2	3	3	4
threat with a gun from the front		2	2	2	2
- against the third person		1	1	1	1
II. Techniques (free, favourite)					
- throwing techniques		4	5	6	7
- strangling techniques		4	5	6	7
- lever techniques		4	5	6	7
III. Combat with two or several opponents (2-3 minutes non-stop)					



## References

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4. Słopecki J. (2008), *Nauczanie. Zasady i praktyczna wiedza o walce mistrza sztuk walki*, "Ido Movement for Culture", vol. 8, pp. 66-71.
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(by *shihan* Wojciech J. Cynarski 8 dan,  
Technical Director of IPA,  
Rzeszów, April 11<sup>th</sup>, 2012)

## Jūjutsu wczoraj i dziś. Z badań nad instytucjonalizacją sztuk walki

**Słowa kluczowe:** sztuki walki, instytucja, ewolucja, nauczanie, tytuły

### Streszczenie

Perspektywę teoretyczną współtworzy tu Humanistyczna Teoria Sztuk Walki (HTSW) i socjologia sztuk walki, w tym socjologiczne kategorie instytucji i instytucjonalizacji [Cynarski 2004]. Przedmiotem badań jest starojapońska sztuka walki *jūjutsu* w procesie adaptacyjnych zmian, treści nauczania i rozwoju organizacyjnego. Praca ta stanowi jedynie szkic, wstęp do pogłębionego opracowania monograficznego.

**Problem naukowy.** Opis i wyjaśnienie procesu adaptacji tradycyjnych azjatyckich sztuk walki do zmieniających się warunków (kontekstu społeczno-kulturowego) i instytucjonalizacja sztuk walki w Europie – na przykładzie *jūjutsu*. Analizie poddane są wybrane przykłady owej instytucjonalizacji i adaptacji.

**Metodologia.** Praktyczna wiedza<sup>4</sup> i długoletnia obserwacja uczestnicząca autora (od roku 1977) oraz relacje uzyskane od 11 mistrzów *jūjutsu* (kilku odmian) najwyższej rangi stanowią podstawowe źródło i metodę badań (jakościowych). Dodatkowo autor uwzględni literaturę przedmiotu (analiza treści) i analizę

dokumentów kilku organizacji, w których działa od ok. 30 lat (Idokan, Tenshin Shōden Katori Shintō-ryū, Takeda-ryū, Stowarzyszenie Idōkan Polska, IMAF/Kokusai Budo Renmei, DDBV i inne).

Zmiany adaptacyjne *jūjutsu* następują stale. Szkoły XVIII wiecza nauczały jeszcze w dużym stopniu użycia broni. W XIX wieku pojawiło się judo, dając początek nowemu *budō*. W XX wieku powstało *aikidō*, później *modern jūjutsu* i wersja sportowa *jūjutsu*. Reaktywowano nauczanie niektórych klasycznych szkół. Ale najbardziej rozwinęło się nauczanie samoobrony i utylitarnych systemów walki wręcz. Nastąpiły zmiany w systemie nauczani i przyznawania uprawnień. System ten sformalizowano, czasem skomplikowano, a innym razem uproszczono i dostosowano do komercyjnego zapotrzebowania na względnie łatwy i szybki postęp.

Ewolucji zastosowań i zmianom programów nauczania (sfery technicznej) towarzyszy ewolucja sfery ideowej. Tu przeplatają się przejawy humanizacji i regresu wielopostaciowej rzeczywistości *jūjutsu* i systemów pokrewnych.

<sup>4</sup> Autor posiada stopień 8 dan w *jūjutsu* i tytuł mistrza *kaiden shihan* w szkole *idōkan yōshin-ryū*.