

## “The Philosophy of Budo Education & FD Activities of Budo Teaching Staff at NIFS”

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### I. Introduction

When deliberating upon ‘etiquette’ which can be considered the reflection of the ‘heart’ of budo, and indigenous to traditional Japanese culture, it is imperative to talk about budo philosophy. Philosophy is, as you well know, the highest thought man has developed out of human reason. In my specialty, kendo, philosophy is stipulated as “the way to form a human being by training in the logic of the sword”. “Human formation” is intrinsic to all martial “ways” of Japan, not only to kendo. “Human formation” is education. I’d like to take the opportunity that the present symposium has provided me to investigate the direction of budo (below, ‘Martial Ways’) education at the National Institute of Fitness and Sports (below, ‘NIFS’).

### II. The image of talent development NIFS aims at

It isn’t often looked back upon now that NIFS has been in existence for a quarter of a century, but within the basic establishing design of NIFS it says; “the promotion of martial arts that are our peoples’ heritage as well as part of our indigenous Japanese culture is an important issue and the training of excellent Martial Ways teachers is required” and “in order to define our identity among established Sports Universities special emphasis will be placed on Social Physical Education and the Martial Ways...”. In other words, Education in Martial Ways is the intent of NIFS and should be seen as the spirit behind the establishment of NIFS. The key is whether we have, from the establishment of NIFS until today, been training teachers corresponding to society’s needs, looking at how we have interpreted the two key terms “Social Physical Education (including School Physical Education, strictly speaking)” and “Martial Ways”.

Based on these continual efforts, the following two items can be mentioned as the image of what we would like to achieve with our present Martial Ways program within the NIFS educational curriculum.

1. The stature of correctly transmitting and inheriting “Martial Ways” as part of traditional Japanese culture
2. The stature of being able to live in the international community with “Martial Ways” that are part of traditional Japanese culture as the base.

It’s necessary to interpret them in a broad sense, but taking the above statures, it’s the NIFS Martial Ways Department’s task to nurture practical Martial Ways teachers who can contribute to society. Today, students’ job needs are almost completely covered by this social element. Currently, the wish among students to work as a teacher is obvious, but many students also desire to work as police officers, prison guards or as civil servants. As can be understood by looking at table, this tendency is more striking for Martial Ways department students than General Sports department students.

In other words, the NIFS Martial Ways department must develop human resources that are able to exercise, disperse and teach their abilities cultivated by the rigorous practice of the Martial Ways within a four-year educational program.

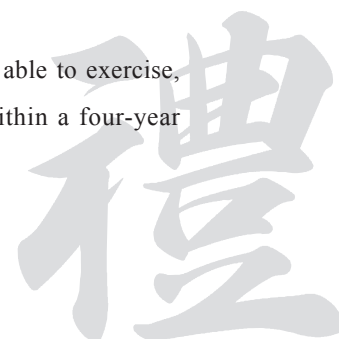


Table Work Related Data of Faculty Graduates by Course (created by S. Maesaka based on NIFS official data)

	H11 年度		H12 年度		H13 年度		H14 年度		H15 年度	
	体育・スポーツ	武道	体育・スポーツ	武道	体育・スポーツ	武道	体育・スポーツ	武道	体育・スポーツ	武道
就職率 (%)	86.4	83.3	93.1	84.6	93.2	86.8	83.0	88.1	82.9	94.7
進路内訳 (%)										
企業 (生涯スポーツ関連産業)	11.0	1.7	16.4	3.5	17.5	3.4	16.6	7.3	12.1	8.5
企業 (一般企業等)	19.9	12.1	18.1	17.2	21.1	13.6	17.3	18.2	21.2	23.4
教員 (臨時職員を含む。)	10.3	15.5	18.1	22.4	15.8	11.9	15.1	18.2	13.1	19.1
公務員 (教員を除く。)	10.3	22.4	4.3	13.8	6.1	27.1	7.2	23.6	12.1	25.5
進学等	17.7	24.1	31.0	22.4	23.7	18.6	25.2	18.2	26.3	12.8
その他	30.8	24.2	12.1	20.7	15.8	25.4	18.6	14.5	15.2	10.7

	H16 年度		H17 年度		H18 年度		H19 年度		H20 年度	
	体育・スポーツ	武道	体育・スポーツ	武道	体育・スポーツ	武道	体育・スポーツ	武道	体育・スポーツ	武道
卒業生数 (人)	117	45	127	52	117	47	111	43		
就職者数 (人)	63	26	75	33	66	33	73	36		
就職率 (%)	95.5	92.9	91.5	94.3	94.3	94.3	91.3	100		
進路内訳 (%)										
企業 (生涯スポーツ関連産業)	16.2	2.2	21.1	2.3	18.8	2.4	12.6	7.0		
企業 (一般企業等)	15.4	13.3	25.4	13.6	25.7	7.1	33.4	23.3		
教員 (臨時職員を含む。)	12.8	26.7	14.0	25.0	12.9	33.3	12.6	25.6		
公務員 (教員を除く。)	9.4	15.6	5.3	34.1	6.9	35.7	8.1	27.8		
進学等	32.5	24.4	28.1	20.5	31.7	16.7	21.6	9.3		
その他	13.7	17.8	6.1	4.5	4.0	4.8	11.7	7.0		

### III. Concept of the Educational Program at NIFS

The current Educational Program at NIFS was revised in 2007. Below excerpts from articles 2 and 13 of the Faculty of Physical Education Curriculum Rules describe the educational objectives at NIFS.

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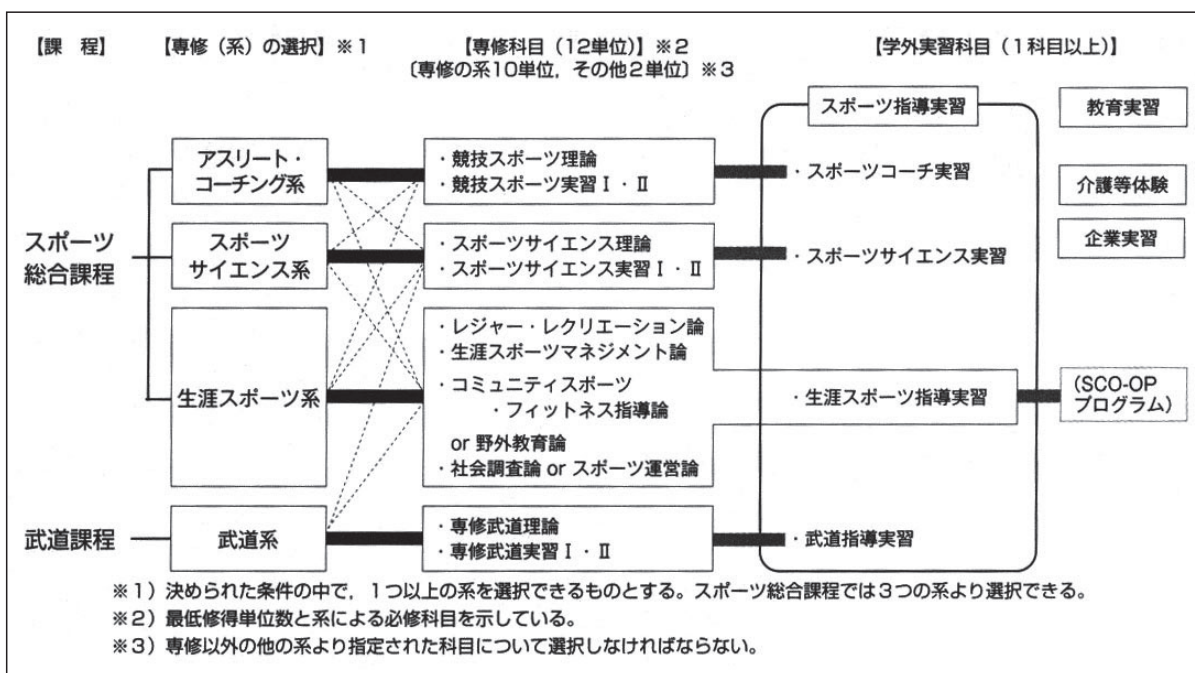
Article 2

The National Institute of Fitness and Sports in Kanoya (hereafter, NIFS) will, based on the School Physical Education Law (Law No. 26, 1947), teach and research theory and practice in relation to physical education, sports, recreation and the martial ways (hereafter, 'sports and health'), hereby not only nurturing practical and imaginative sports/health teachers who are provided with a combination of abundant sophistication, a high level of knowledge and excellent skill, but also deepening the theoretical and practical knowledge level of sports and health, and contributing to the development of these fields.

Article 13

NIFS Faculties will teach and research specialist academic fields in depth and cultivate sports/health teachers who are able to expand their intellectual morale and application abilities.

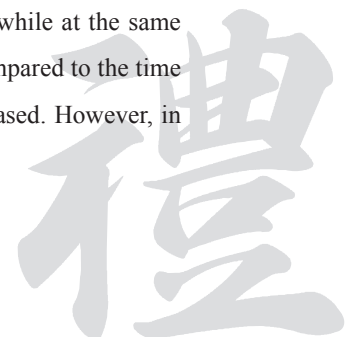
The fact that required subjects are systematically organized in both Faculties in order to reach the above stated goals is characteristic of the NIFS specialist curriculum. This specialist curriculum, as can be seen in graph, is built up around two courses and four specialist groups, in which field specific studies can be performed. Furthermore, it's possible to choose multiple groups without causing any specialty bias.



Graph NIFS' Courses and Specialist Classes (source: NIFS Faculty of Physical Education Curriculum Course manual)

IV. Curriculum Structure of Education in the Martial Ways at NIFS

It's not possible to grasp the characteristics of either the Martial Ways Course or the General Sports Course unitarily. At universities throughout the country the number of mandatory subjects is decreasing while at the same time the number and width of choice subjects is increasing. NIFS is no exception to this trend. Compared to the time that NIFS was established the number of mandatory subjects and the number of credits has decreased. However, in





the Martial Ways course, Martial Ways theoretical and practical subjects, which are required of students entering NIFS specializing in the Martial Ways (judo, kendo), are mandatory. On the other hand, in the General Sports course specialist practical subjects are not mandatory. In other words, curriculums that do not have practical classes are also offered. I believe that this way of thinking is directly linked to the way Martial Ways and sports are interpreted. According to the Kojien, the definition of sports is a “general term for physical activities including elements of play, competition and physical training from track and field, baseball, tennis, swimming, boat racing, etc. to mountain climbing, and hunting”, but in recent years besides ‘doing’ sports, ‘supporting’ sports and “watching” sports, activities around the actual practice of sports have created a new concept definition. Furthermore, “knowing” sports are on the rise as a form of expertise. In other words, there are many ways to interpret sports. In comparison with this, the Martial Ways while consisting of techniques whose origins lie in martial arts aimed at killing an opponent aim at training an immovable spirit, mastering etiquette, and perfecting the individual’s personality. Originating in the ancient Japanese martial spirit, they form an element of traditional Japanese culture that has developed from an “art” into a “way”. In other words, since they are part of Japan’s ancient physical culture and have been refined as methods of discipline and ways of training, mastering etiquette, refining technique, training the body and fostering the mind, mastering martial techniques through the martial arts was mandatory from ancient times. The conceptual differences between sports and the Martial Ways explain the curriculums’ structural differences within both courses at NIFS.

Currently, classes directly related to the Martial Ways course are as follows.

#### First Year

Introduction to Budo \* (2), Specialist Budo Theory < Judo or Kendo > \* (2)

Basic Budo Exercise < Judo or Kendo > \* (4)

#### Second Year

Specialist Budo Exercise I < Judo or Kendo > \* (4)

#### Third Year

Specialist Budo Exercise II < Judo or Kendo > \* (4)

#### Fourth Year

Specialist Budo Exercise III < Judo or Kendo > (4)

Other, mandatory subject, Budo History (2) or Budo and Culture (2)

Budo Teaching Practice (1) (External Practical Subject)

Among others, classes in Judo (1), Kendo (1), Kyudo (1), Naginata (1), Sumo (1), Kobudo (1) are offered.

The numbers within brackets are credits, \* are mandatory subjects.

Among these subjects, the specialist Budo classes ‘Specialist Budo Theory (2 credits)’ and ‘Specialist Budo Exercise I, II and III (4 credits each)’ are at the core of the NIFS Martial Ways course.

The above subjects are all subjects that have to be mastered by our students during their four-year study at NIFS.

Most subjects at NIFS are offered and concluded per semester. The above specialist Budo subjects are offered in 15 sessions per semester and, from the first year ‘Basic Budo Exercise’, all specialist Budo theoretical and practical subjects during the complete four-year program are interconnected.

V. A new experiment ~ FD activities as a mutual training project for Martial Ways teaching staff during academic year 2008

As an experiment, this academic year, we are holding open visiting classes during the 3rd and 4th hours of the practical classes that are at the core of our Martial Ways program. One can choose from the subjects kendo exercise, judo exercise, naginata exercise, kyudo exercise and sumo exercise. From the 2006 academic year within the old curriculum until the 2008 academic year students were able to choose from naginata, kyudo and sumo (from the 2009 academic year only kendo and judo can be chosen). During the current academic year only 3rd and 4th year students are allowed to choose. Among the five subjects, kyudo has no competitive element and sumo isn’t studied by any students at the moment. Teaching staff of the three other disciplines exchange information on etiquette and with the intention of creating fine tuned leadership the second mutual class on etiquette of the first semester was held on April 18.

The details of this class are as follows.

12 : 40 ~ 13 : 25

Advance explanation of the mutual training class: ‘On the importance of etiquette within the Martial Ways’

Implementation of inquiry: ‘Test to ascertain consciousness towards Martial Ways etiquette’

13 : 30 ~ 14 : 30

Start of mutual training class (kendo hall)

1. Etiquette training in kendo (20 to 25 minutes)
2. Etiquette training in naginata (about 10 minutes)
3. Etiquette training in judo (about 20 minutes)

14 : 30 ~ 15 : 50

Specialist exercise of each Martial Way as usual

After finishing the mutual class an exchange of opinions was held and later on, inviting NIFS’ Visiting Professor Naoki Murata, an FD meeting was held. With this new experiment we were able to reconfirm the importance of cultivating etiquette ‘kata’ involving a heart ‘that does not lie’ neither to one’s opponent nor to oneself precisely because the etiquette ‘kata’ was historically cultivated in the severe exchange of martial techniques.

VI. In Conclusion

The Japanese character for “bow” has the meaning “to show the abundance of one’s own heart”. And the characters



comprising the term “etiquette” contain the meaning “to transmit one’s heart in the form of a kata”. The performance of Major Leaguer Ichiro in which he aims his bat inside the box is his unique method to elevate his concentration. However, in order to perform at the top of one’s cultivated technical ability, creating an incomparably precise “kata”, expressing this humble spirit to one’s opponent by following the process that Japanese culture including the Martial Ways has established, and polishing one’s concentration by a process using a previously established method, one requires training and discipline.

By following the practical education in the Martial Ways at NIFS one learns the inherent spirit of the techniques. In order to solidify the NIFS Martial Ways course even further by adopting the spirit behind ‘reaching the Way (spirit) by entering through technique’ (修行至心) as philosophy, we’d like to strive for an atmosphere where the two motto’s “teacher and pupil walk together” (師弟同行) and “to lead and set an example” (率先垂範) are implemented.

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