

Semmelweis University Doctor's School
Doctor's School of Education and Sport Sciences

**EASTERN MARTIAL ARTS IN THE MIRROR OF THE CHANGE OF
SPORTPOLITICS AND SPORT ECONOMY IN HUNGARY**

PhD Dissertation

Thesys

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1. Reasons for choosing the theme

Society's progression, changes, metamorphosis has a determinant impressive role in all periods for the physical and psychical conditions, the useful pass of free time and the developing of habits of the citizens. In this permanently changing effect mechanism sport gets more or less role as active work or/and as entertainment, a subject of passive interest.

Those countries, nations who are standing on a different level of social development has different and different device system, knowledge of significance and possibilities for the sport as a building of the society and in judging, accepting and its development's material and moral supporting as an element of belonging to culture.

The huge international events, the Olympic movement, the world tournaments, continental championships gives opportunities to chart the processes of globalizations in sport as well, to trace the foregrounding of sport as a business concern and catching the act of reaction to politics.

With the ceasing of the bipolar world, the collapse of the Soviet Union, with the formal socialist countries peaceful or not peaceful metamorphosis the economical and military balance had changed. The formation of market economy, the need of international integration, the foregrounding of profit acquisition brought fundamental changes in the social judgement, moral and financial support and adjudication of importance equally of sport.

The formal "eastern block" – including Hungary-, countries like the nations belonging to the soviet interest sphere, partly as a symbol of belonging to the "camp", partly as an appearance of the socialist consciousness they looked at the successful participation on olympic games and continental championship as a question of nation.

The real standard of value thus not awarding general state of health of nation's citizens, helping their healthy and sporty lifestyle, but a handful of top sportsmen's successful participation, the willingness of winning at any price, as the depository of the national pride the symbolic "champion" as a social hero's ideal representation.

These values are present in the market economy as well, but their priority is not dominant although not negligible either. The bourgeois democracies, those who live in market economy for decades are proud of their sons and daughters sports results, performance too but they can place those in the society's values rationally without over or discredit.

Essentially playing a more important role in the western democracies the healthy lifestyle, the gathering of the civil societies, the system of open or closed groups, the support of socializing processes.

With allow to go ahead on all of the mentioned I started to execute this dissertation where with the method of document analysis, with the help of questionnaire survey and adoption of field-work I introduce the process of spreading and becoming successful of

eastern martial arts in reflection of the connection and effects in last half century's sport politics, economical strategies.

1. The main goal of this dissertation is to determine the place and role of eastern martial arts in the individual periods of the domestic political, economical, social changes.
2. Besides my goal is to get answer for how could the eastern philosophies, the doctrines of the eastern wise infiltrate to the Hungarian teachings, training methods, did they make any effects on the youth' social change of attitude.
3. My goal is to ascertain that the practisers of eastern martial arts are in gender with what motivations, with what obligation did they choose these sports furthermore how does their social status, educational qualification, marital status, age influences their values.

Building on the direction of bibliographies and experiences I wait for the prove of the following hypothesis:

1. The Hungarian spreading of eastern martial arts happened on a different way then the traditional sports because in the time of bearing and prohibition it did not enjoy the kind of national support that any other sports.
2. The eastern martial arts functioned on business basis from the start and it effected their development and spreading.
3. The Hungarian society did not or just scarcely accommodate the eastern philosophies. The philosophical, ethical, and religious components of the eastern martial arts did not become basic teachings. The martial arts achieved their unrivalled success "europeanised".
4. The spread of eastern martial arts as fashion and novelty did sensible effect on the sports activity and systematic sport work of the Hungarian youngsters.

2. Methods

With the help of scientific literature and the analysis of about 700 hundred questionnaire's I aimed to examine the motivation and priority of the practisers of eastern martial arts, the exploration of the amateur free time sportsman and contestant karatekas and judokas and other fighters bound to their kind of sport.

2.1 Method of collection of datas

For the absolution of the dissertation I used the methods of the document analysis, the questionnaire survey, the deep interview and participant observation.

2.1.1 Document analysis

The analysis of the documents, acts, party decisions, cabinet decisions, enacting clauses, publications that are available in the topic were mainly needed for the relevation of social processes. With the help of these I searched for the domestic place and role of the integration of eastern martial arts to the sport movement and sport economy.

2.1.2 Questionnaire survey

I made questionnaire survey with asking about 700 (N=693) sportsmen with the help of different eastern martial arts associations, sport division leaders.

2.1.3 Deep interviews

I participated in training camps and championships where I made deep interviews with sport leaders and sportsmen. N=12

2.1.4. Participant Observation

As a practicing martial arts trainer I soaked and found the motivation of my own students participating in the manager self-defense training that has been going with smaller-larger interruptions since the beginning of 1990s. (N=15)

2.2 Sampling

The sampling happened with the representatives of different eastern martial arts that are famous and practiced in Hungary. I strived that the most important divisions would participate in the survey so I made questionnaire with the same content to the participants of judo, karate, taekwondo, kempo, jiu-do, kendo, aikido, kick box. The processing of the approximately 700 questionnaire is suitable for the general conclusions.

2.3 Method of obtaining

The recording of data happened partly personally, partly with the help of the help of the representatives of the sports divisions. The fill-out of the questionnaire took place after training or at the free time of training camps. Before the fill-out process a personal verbal information took place about the goal of the questionnaire, the main goals of the survey and the later publishing of the summarized experiences. Without exception the questioned were really helpful and cooperating during the work realizing its novelty and usefulness.

3. Results

In the introduction I mentioned my goals to seek answer for how the doctrines of eastern wise infiltrate into the Hungarian training methods, the examination of those impression mechanisms that made any influences to the youths social attitude change.

I also wanted to ascertain that the practisers of martial arts by gender with what motivation, oblige did they choose these sports, and also that their marital status, school education, social status or age in what form influenced their values.

My hypothesis in this were that the philosophical and religion ethical contents of the eastern martial arts have not become fundamental doctrines and martial arts became successful Europeanized.

I also included in my hypothesis that the spread of eastern martial arts as novelty and fashion did sensible effects on the development of the Hungarian youths sports activity and systematic sport work.

From this point of view I assembled a questionnaire with 13+1 questions, in which I was curious that within the different divisions, sport branches own what kind of constitutional and personal contents, that the sportsmen own what type of professional factual knowledge, what belt level do they have, how old were they when they started and for how long are they doing these sports activities.

I considered it important that what sort of school education, marital status, job do they have, and within their profession what role do they play, what tasks are they doing, and on what level are they in leading.

I put special emphasis on establishing why did the answerers choose these sports and what goals do they have with the recognition of martial arts.

I used as another angle if they had used their knowledge in real situations, did they have conflicts where they had to use their knowledge.

I consider as an interesting approach that within the family, siblings, friends, school mates who supported or precisely on the contrary opposed the filler to choose one specific martial art or the whole division of martial arts.

Another characteristic question was in the survey that the approach of the filler had been changed since he/she attends on martial arts trainings or events.

About the sportsman's and the sports leader's international experiences, and frequencies of the experiences, and also their best contest results the questionnaire contained questions.

As an interesting approach I asked the filler if he/she had read any books about eastern martial arts, and also I asked to enumerate a couple of marital arts movies that he/she saw in the last couple of years.

According to the future it was interesting that does the filler has or willing to have children and if so will he/she kindly send the children to martial arts trainings.

In the last chapter of the questionnaire I was interested in most important human worth and what is their ranks within the fillers.

And at last I asked them who are they considering as the most famous eastern martial arts master.

These questionnaires I forwarded to numerous sport clubs, associations, courses with the help of the leaders of the competent sport organizations – who I hereby wish to thank for their support- and in numerous cases I myself had attended personally asking the sportsmen to fill-out these questionnaire and help my work. Naturally I explained them

what is the goal and the purpose of the these questionnaire, and for what hypothesis do I seek answers during the statistical analysis of the results.

With this the questionnaires went through the judo, kick-box, kendo, kiokushinkai, and teakwando sportsmen's wide society and with the processing of returning approximately 700 questionnaires I could draw these conclusions that I publish in my dissertation.

4.1 About the experiments made by the deep interview method

I made deep interview with sports leaders, sportsmen. I chose 12 sport leaders to be subject of the deep interviews who has influence or took determinant role in spreading, popularizing or teaching eastern martial arts whether as former sportsmen and later became trainer, leader, businessman or club leader does or did this activity.

During the deep interviews we made comprehensive analyses with the subjects that according to their adjudication what role does eastern martial arts play, played or could play in the progress of domestic sports movement.

I asked all of them why did they choose the specific sport what they do, of what they are master of, of what they teach, and of what they became patrons, what goals do they had with the cognition of eastern martial arts and if their attitude change since they are dealing with martial arts regularly.

As a final question I talked with all of them how important are those human worth to them that I asked from the 700 fillers to rank.

The deep interviews had strengthened me in my premise that the eastern martial arts has serious personality formative effects and all of those who I done that deep interview conversation with had proved and justified me that as an effect of long term practice of these sports personality can seriously change in the positive way.

My researches done with the survey method, the experiences that I earned with the deep interviews brought exactly the same results what I realized with the questionnaire method and the statistical analyses, and I stated that the ones dealing with eastern martial arts, trainers, leaders and those sportsmen who I interviewed are very serious and devoted believers, representatives of these sports.

4.2 Experiences of the special program

In the beginning of the 1990's I established a manager self defense program. The essence of that was that those middle aged who are working in managing direction, economy, private enterprises and politics how and in what form are able to learn the different elements of eastern martial arts, how can they familiarize with theory and practice, how can they activate themselves in these directions.

5. Results

The main goal of the dissertation was to find the place of the eastern martial arts in each section of domestic political, economical and social changes.

In this glance the dissertation had reached its goal because within the examination of the economical and political changes we can goodly trace the situation change of martial arts, and I think that it realized well according to the previous aim.

I can state this because during the political and economical growth after the second world war the knowledge of eastern martial arts were not in the center because as this dissertation had proved judo was the only one that became well-known and people could practice as a sport in Hungary.

Likewise it became verified that in the beginning of the 60s during the Aczel "3T" system, 3T syndrome eastern martial arts belonged to the forbidden category. The political system at that time, the economical range were afraid thread that the dangerously qualified sports could cross the border for example judo, karate, aikido or even kendo they did not know these in Hungary, the borders were closed, information could not reach us, so only as forbidden literature, samizdat could we read the eastern martial arts reviews in foreign languages.

The radical changes in quality and quantity came in the beginning of the 70s, like the facts that are written in the dissertation proves. At this time the world had become more opened, in the middle of the 70s the borders had opened, significant in and out travelers could be done and starting from Japanese masters to the practisers of different eastern sports could reach Hungary to hold demonstrations and exhibitions, professionals that we could learn a lot from.

To the beginning, middle of the 80s martial arts became accepted, tens of thousands started to practice judo, karate, aikido, kendo, jiu-jitsu and any other sports, martial arts, eastern martial arts in different gyms, dojos, basements, cellars.

Eastern Martial Arts became mass in Hungary and they started to on the way of real popularity. According to this I think within the goals of this dissertation I could exactly determine the changing and integration of the place and role of eastern martial arts in the domestic sport movements and sport policy.

After the change of the regime there was no significant changes only we could say that the number of the course attendants are have not changed, although in the domestic championships and trainings of other sports, sports activities the participants and inquirers number had regrettably dropped.

This was not true in the eastern martial arts probably because the main reason was not the competition, and the chase for the better and better results in championships at any price to be prominent from the average.

The aim was to acquire a lifestyle model, the healthy lifestyle, the ability to struggle, the willing to fight, the self defense, the utilization of the opponents energy, and in fact the kind of view that states not necessarily do we need to learn a martial art to use but to avoid the conflicts.

The second aim of this dissertation was to get answer if the eastern philosophy or doctrines of the eastern wise had built in Hungarian training methods and if they made any effects on the youths social changing of attitude.

The dissertation in this gives a negative answer. The inquiry showed that not the knowledge of eastern philosophies and the doctrines of eastern wise were the things that enticed the Hungarian youths to the gyms, but the magic in sports of the eastern martial arts and its anonymity and the opportunities that are hiding behind the learning.

Indeed youths became acquainted with eastern philosophy in the dojos in order of relatively modest factual knowledge. With a glance on this we can say that even the trainers and the course leaders were loose of knowledge about the eastern philosophy because up until the 70s there was relatively no materials published in Hungarian language in these subject, and only from the 80s we have numerous books, publications, dissertations in Hungarian language that deals with the doctrines of Lao-ce, Confucius, or even other Chinese wise.

According to the results of the examination the eastern philosophies did not have a significant effect on the attitude changes of the youth. Their attitude changes if it happened the technics, technology and the knowledge of martial arts put more effect on rather than the philosophical background.

The third point of my aims was that the eastern martial arts could take a role in the process of development as economical or business ventures and if, what and how were they able to integrate in the system of sports movement.

The examinations proved that the eastern martial arts in Hungary functioned as business ventures since the beginning or in other words in the Hungarian sport movement the first enterprise co-operatives or entrepreneur enterprise co-operatives were courses of the eastern martial arts.

The causes are very simple and the examinations of the dissertation proved them. The eastern martial arts did not get any state support for their activities because during the former party state well definably only those sports clubs could receive state donations who practiced traditional, classic Hungarian sports within their clubs appropriately preparing for the Olympic games, because Hungary was, still it is and maybe will be Olympic-centric.

From this deficiency the masters, the trainers of these eastern martial arts were forced to arrange courses for money, asking course fees from the participants or most likely from

the parents and they had to determine the fees on the amount that it would cover the expanses of the room rent, the cleaning and the wage of the trainer.

Since there was no government subvention these course fees were much higher than if somebody would be a paid-up member in a sports club. Just an example and the results of the examination had proved this in the end of the 60s and beginning of the 70s a sports club monthly member fee was not higher than 5 or 10 forint, at the same time the fee of the courses were reaching the 150-200 forint level monthly within the practisers of the eastern martial arts.

But it is still interesting that the parents would sign up their children for these courses without cogitation and would be able to pay these fees as well because they saw the sense of it, that their children would participate on these courses.

They heard from the neighbor, the classmates' parents that those kids who started these courses earlier had changed, became more disciplined, became more consistent, more clean, more cultured, could coordinate their activities better and could arrange their time more effectively.

Learning from these one parent to another popularized in their environment the different judo, karate or aikido courses. So the final conclusion is that the parents had paid the higher course fees because they saw its results and the sense of their children to go to these clubs, courses and participating in the trainings.

My forth aim was that within the eastern martial arts by gender as man and woman with what motivation, what oblige did they choose these sports for themselves, furthermore their social status, school education, marital status and age how effecting their values.

The fill-out and the assessment of the questionnaires acknowledged my aims of which examination was started and gave needful information on that the ones practicing eastern martial arts by gender with what motivation and oblige had chosen these sports furthermore that how does their social status and gender effects on their values.

6. Conclusions and summarizing

In this chapter we seek for answers for the hypothesis that were raised in the beginning of the dissertation and we prove if the hypothesis were verified or not.

Our first hypothesis was that the spreading of eastern martial arts was different than the traditional sports in our nation because of the period of prohibition and patience these sports did not enjoy the same state support than any other classic, traditional so-called Hungarian sports.

The examination proved that the eastern martial arts really came different, and won place in Hungary than the classical Hungarian sports. It is a fact too and the examination proved that as well that martial arts did not enjoy state donations at all, nor even judo

which was representing in the Hungarian sports scene since the 1950s. However during that time judo was a privilege to the clubs of the interior and national defence in a relatively closed environment and with security regulations and with the supervision of the security organizations. In connection of the 60s when these sports belonged to the patience category they have not receive any state donation because at that time the political factors did not want to popularize or spread at any cases.

They tried to protect the intensiveness and restriction they gave no material, moral or even communicational donations for the practicing of these sports.

In fact we can state that the from the middle of the 60s to the beginning of the 70s the political nomenclature was afraid from the possibility of spread like wildfire of the eastern martial arts besides they felt danger in respect of home affairs and national security that a wide mess of people would learn the self defensive technics.

Maybe they were afraid of that in an unsecure internal affairs situation the people who learned and knows martial arts would use their knowledge against the state power and with these knowledge could become a criminal factor in the country.

Counting from the middle of the 70s this kind of control became lax and later on disappeared. Above all because of the support given by the youth association at that time and in other worlds with their guarantee the eastern martial arts enjoy support and got confidence so that the interior organs gave free way to them, later on they did not turn any attention to the effects of the presumed social danger.

It can be stated and the experiences of the examination had proved this that from the beginning of the 80s talking about any of the eastern martial arts a full integration was realized to the Hungarian sports movement, but the financial, material, and economical support cannot be compared up until today to any traditional or classic martial arts' support from the government.

The second premise of our hypothesis was that the eastern martial arts functioned as business ventures from the beginning and it effected their growth and spreading.

This thesis won proof unambiguously. Considering that since the middle of the 60s, from the beginning of the 70s eastern martial arts could be practiced on course level and the organization of these courses were not made by the sport clubs mainly but small ventures that were only establish with this aim, economical cooperatives, or company business partnerships and because of these right from the start economy presented on the eastern martial arts courses.

The other possible direction was that as a sub organization or mass sport group of an existing judo club would start to deal with martial arts.

On the other side because it happened on the course way could and must ask for appearance fee. At this time these economy ventures were not really profit orientated but

they promised profitable activities, because the room rent, the wage of the trainers, and the cleaning were all included in the fee of courses in which according to the sports clubs monthly fees were at least with 30-40 percent higher.

So these ventures basically played their role in the eastern martial arts and in the sport economy, business based.

Our third hypothesis was that the Hungarian society have not or just barely invented the eastern philosophies. We supposed that the philosophical and religion ethical contents of the eastern martial arts have not become fundamental doctrines and our statement was that the martial arts reached their unrivalled popularity Europeanized. The results of the dissertation and the examinations had proved our assumption mainly. Society did not invent eastern philosophies and the philosophical and religion ethical contents of the eastern martial arts have not become basic doctrines either.

However our hypothesis was not correct on the statement that eastern martial arts reached their unrivalled popularity Europeanized or not because the dissertation proved that the education in the judo, karate and aikido dojos and gyms are containing the teaching of the doctrines of the eastern philosophies and the usage of those ceremonies and habits during the training. The results of the questionnaire survey showed that the numerous percentage of the course attendants showed serious interest about eastern philosophies and gladly acquainted with those and would be able to make parts of his own and even to use as view of life.

Though in general we can state that our hypothesis on the Europeanization of martial arts were correct, however concerning on philosophical and religion ethical background we must state that the examination showed and proved that these factors finally became parts of the martial arts teachings and the view of life of the attendants of martial arts courses.

For the forth hypothesis we stated that the spreading of eastern martial arts as fashion and novelty made sensible effects on the Hungarian youths sports activities and the growth of their systematical sports function.

These hypothesis were proven because since the 60s tens of thousands and nowadays about a hundred thousand youngster deals with eastern martial arts in thousands of dojos, gyms and cellars. The sensible effect of novelty were not only presented in the 60s but eastern martial arts still considered as novelty and still coming and coming newer and newer trends which turns the youngsters attention.

To the growth of the systematical sports activities they put effect on the eastern martial arts because they taught the sportsmen or the ones that are interested in sports that results only come if systematically twice-three times a week people are dealing with the sports that they chose for themselves.

In all respects it can be said that this hypothesis have been proved because more of the fashion and the novelty, the eastern martial arts a social stratum, an age-bracket but

maybe even more than an age-bracket became view of life model and built in the every day life.

As our examinations last summary it can be said that during the last fifty years eastern martial arts had gone thru their successful way gathering tens of thousands of believers. The self defensive armory of the secret agents and the disclaimer officers became reachable for the average citizen and it integrated in the everyday life during sport courses.

Most of the eastern martial arts are active as successful business ventures and became acknowledged internationally.

The published articles of the author in connection with the examined theme

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