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Travel for the Study of Martial Arts

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MARTIAL ARTS TOURISM

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The author characterizes “the martial arts tourism” from the perspective of the axiology of this kind of travel, within the framework of system theory and the sociology of tourism, the humanist theory of martial arts and theoretical reflection on the two cultural phenomena. He analyzes the question of individual, cultural experience and the problem of motivation (the value-target category) of tour participants. In addition, he takes trips to explore the relationship of martial arts with learning about the culture of their country of origin.

A participant of a foreign training seminar in the martial art is like a tourist who goes to a special art performance in a dual role – as a spectator and as an actor. This gives the possibility of artistic self-realisation, self-expression. For a person that is working with a genuine master there is another direct experience – both physical (movement, exercise), internal (spiritual) and intellectual (realisation of cognitive needs). Contacting a master of martial arts is the encounter with the work of this art.

To study „at source” is specially valuable for learning about the cultural context of martial arts. Tourism includes dimensions – self-creative (for the development of personality), educational and self-realisational, creates his own body and personality through the psychophysical practice. In addition, the traveller is attending a cultural dialogue between the ages, cultural circles, and between – the martial arts teachers and their students.

A special case of travel for the study of martial arts is a departure for a scientific congress or conference which is devoted to the field of „martial arts sciences”. The traveller is then usually both a researcher and theorist, and a participant in scientific debates. Travels of this kind are a variety of congress tourism and usually contain elements of cultural tourism. But it is hard to overestimate the dimensions of cognitive and self-realisational in such trips.

Introduction

The issue of martial arts tourism in the cultural perspective is currently mainly dealt with by the researchers and theoreticians gathered around the Scientific Year’s Issue “Ido – Ruch dla Kultury / Movement for Culture” (which is now also published as an e-Journal) – an international circle of scientists and specialists. The periodical contains

a thematic section entitled “Cultural tourism” where the papers concerned with the related subject are published [Cynarski 2011; Raimondo 2011]. The idea of “martial arts tourism”, which appeared in the 7th volume, is a domain resulting straight from the new humanistic and anthropologically integral (i.e. in accordance with the paradigm of systemic expressions and a holistic theory of a human being, culture and society) theory of tourism and a humanistic theory of martial arts.

Among the research papers written by the members of the Scientific Research Committee of the Idōkan Poland Association there should be mentioned two previously published studies: *Travels of athletes on the example of martial arts* [Cynarski, Sieber, Litwiniuk 2006], *Self-educational tourism on the way of budō* [Obodyński, Cynarski, Litwiniuk 2005] and an elaboration on the issue of “tourist – warrior” i.e. a martial arts warrior as

¹ The study has been carried out within the framework of the statutory research: “Cultural dialogue in the selected areas of the psycho-physical activity” and author’s own research: “Tourism in the socio-cultural perspective – theoretical and practical aspects/ Tourism and recreation in relation to recreation and a dialogue of cultures” under the supervision of W. J. Cynarski, at the Faculty of Physical Education of UR. The paper was presented in plenary session during the Congress in Viseu ‘2011.

a tourist [Cynarski, Sieber 2006, 2007]. The most extensive so far expression of these concepts can be found in the book *Encounters, conflicts, dialogues. Analysis of the selected areas of physical culture and cultural tourism* [Cynarski 2010] and a textbook of the cultural tourism [Cynarski 2009].

Making a connection between the theoretical reflection concerning tourism and martial arts ways, two cultural phenomena, is not an easy task. However, when we limit ourselves to the cultural tourism and the educational dimension of the studies on martial arts, the issue is much simpler in explication. The main difficulty is the lack of one generally accepted theory of tourism. The author is inclined towards the systemic concept of the analysis of the structural layout of tourism [McIntosh, Goeldner 1990; Chudoba 1998] and a systemic theory from the perspective of a tourist himself [Obodyński, Cynarski 2004, 2006]. Some theoreticians as Lucjan Turowski [2003] and Zbigniew Krawczyk [2007], stress those humanistic dimensions – educational, self-creational and cultural- anthropological, which is particularly essential in the scientific interpretation of a cultural and educational tourism.

In the case of cultural tourism it seems extremely accurate to place such kinds of tourist activity i.e. information and education in the centre of attraction. Gaining knowledge and realizing cognitive needs is the basic motive here. Additionally, there may be included some other self-realisational needs, as is presented in a developing holistic theory of recreation or in the attempts to explain the phenomenon of pilgrimage tourism. Wil Munster's reflexions [2004, pp. 8-9] referring to museums and cultural artefacts can be translated in *dōjō* realia ("the place of ways" of martial arts), where the object of admiration – a work of art – is the master himself.

The theoretical perspective for a cultural reflection over martial arts, their environment, globalization and "martial arts tourism" is most frequently the humanistic theory of martial arts, approaching this social-cultural phenomenon in a holistic and multidisciplinary way [cf.: Obodyński, Cynarski, Litwiniuk 2005; Cynarski 2004]. In addition, if we take into account the theory of Deborah Klens-Bigman [1999], i.e. treating martial arts as artefacts or cultural patterns related to theatre arts and performance art we will find ourselves very close to the participant of martial arts events who becomes a cultural tourist.

Source materials for the studies of martial arts comprise of, amongst others: autobiographies and biographies of martial arts masters, descriptions of travels connected with martial arts and accounts of foreign study visits, travels connected with

participation in competitions as well as others. The most profitable seems making use of the active participation and other qualitative methods [cf.: Richards, Munsters 2010].

A cultural tourist of martial arts

Cultural tourism contains "in itself" a tourism of interest from the area of physical education (sport, martial arts etc.), business tourism, congress tourism, sightseeing, religious tourism, strictly educational tourism (university studies) and alike. Cultural tourism is realized in the cultural and geographical space where the cultural space is understood as the extension in the physical space and in time of the native and foreign, external cultures. In this way a cultural tourist travels in a temporal dimension – to the sources of his own cultural tradition and old foreign cultures, as well as in the spatial dimension, wandering along the trails and moving across different areas, where he meets cultural artefacts and evidence of spiritual human achievements. The tourist takes part in a peculiar "para-theatrical" performance as his co-author². He creates his own body and personality by undertaking a psycho-physical practice. He also participates in a cultural dialogue between the epochs, cultural circles or finally people – teachers and their students.

In the case of interest in the output of the foreign cultures (as Far Eastern martial arts which originated in a distant, in relation to Europe, part of the world), the tourist travels to lands distant by thousands of kilometres and tens or hundreds of years back – for example to the Japanese Middle Ages. The tourist encounters cultural barriers (knowledge of the language, religion, customs) which he has to overcome. Obviously, the tourist will be acquiring other cultural experiences depending on the form of tourism of martial art he practises.

Martial arts with their immanent normative ethics of "a moral way" contain significant educational, inculturational, self-expressional and self-creational values [Kiyota, Kinoshita 1990; Cynarski, Obodyński 2007]. All that put together provides richness of cognitive, creational and recreational values of such kind of cultural tourism. A traveller who travels to study or teach martial

² For example a karate practitioner-traveller is both an observer and an actor of the performance in which he participates. In this way he gains the knowledge of culture of old warriors, about the country of his master and contemporary civilization at the place of creation of martial arts ways. At the same time he gets to know himself better.

arts is similar to a tourist who departs for a special performance in a double role – a spectator as well as an actor. For a person practising with an authentic master there is an additional direct experience – both physical (movement, effort), internal (spiritual) and intellectual.

Forms of tourism of martial arts

Martial arts tourism can be discussed in at least two meanings: as a socio-cultural fact and as an area of scientific reflection. In the first meaning it may refer to the travels of *samurai* or *ronins* across the Land of the Rising Sun in order to study in different schools of fencing or in *dōjō* (places for learning about the way) of various masters of martial arts. Such "tourism" undertaken for studying martial arts was called *mushashūgyō*. In a similar way travelled across Central Kingdom half-legendary masters of kung-fu (called *wu xia*), who often asked the opponents who defeated them in a fight to teach them. The history of martial arts tourism and sports tourism includes also travels by knights to the knightly tournaments, which were organized periodically in many countries and towns of the medieval Europe. Such "tournament tourism" involved making journeys which were sometimes very long, during which a knight participated in a number of tournaments [Gaj 2006, p. 23]. The knight travelled to gain fame but also for some more measurable gratification.

China was a destination for studying martial arts in 18th and 19th century of the historical founders of karate from Okinawa. Much later, after the Second World War, similar travels across the area of Asia (Japan, Okinawa, China, Thailand) were undertaken by Masutatsu Oyama, a creator of *kyokushinkai* – one of the five main styles of Japanese karate. One may think that similar travels the motivation of which involved cognitive and self-realizational aspects, as well as martial arts connected with acquiring knowledge, have taken place in other civilizational circles, cultures and countries, for example in the ancient Middle East or in India.

In turn, the precursors of the martial arts tourism from the scientific research point of view of various "ways" of martial arts were American researchers such as Eugen J. Harrison, Donald F. Draeger (the author of, among others, 3 volumes of *The Martial Arts and Ways of Japan*) or Michael Maliszewski from Chicago School. Their field research, their own practical studies of martial arts and participatory observation in a studied environment are valuable for a formulation of the

contemporary attempts of interpretations.

Scientific reflection concerning this topic appeared however at the beginning of the 21st century. One of the first works devoted to that topic was the result of the travels in order to study martial arts and Japanese culture³, where the para-pilgrimage character of the travels to the source of *budō* (the way of martial arts) and their strong bonds with the cultural tourism and education was pointed at [Cynarski, Obodyński 2003]. Then in the periodical "Ido Movement for Culture", devoted to the cultural anthropology of martial arts, numerous texts were published written by such authors as: H. Eichberg, W. Munsters, M. Napierała, S. Raimondo, L. Sieber. It is the periodical where a particular emphasis is placed on martial arts by a group gathered around this publication,

Martial arts tourism is a realisation of the travel (and foreign visits) directly connected with the studies of martial arts. A specific and distinguishing feature of martial arts tourism is connecting tourists, places of visits, the context of the travel or the main destination (value and aim) with martial arts or their particular kind. In "martial arts tourism" the way of self knowledge and self-realisation is bound up with the educational tourism. It is a phenomenon of the travel with a motivation to get to know martial arts (*muai-thai*), studying, practising and teaching them.

Various kinds of festivals and the development of the tourism (incoming tourism) is helpful in promotion of certain places worth visiting [Getz 1991; MacCannell 2002]. This category includes demonstrations of the valiant Buddhist monks in Shaolin monastery, annual *budō* gala in Tokyo, Japanese *sumō* tournaments or tournaments for the King's Cup in Bangkok (*muai-thai*).

Tourism as widely understood sports interests, martial arts tourism contains a recreational and educational dimension, in particular – self-educational, self-creational and self-realizational one. Martial arts tourism contains features of the cultural heritage (e.g. of the Far East), educational and recreational tourism, while martial arts seminars are aimed at getting acquainted with original martial arts – acquiring this unique skill on the way of certain kind of workshops [cf.: Mikos v. Rohrscheidt 2008, pp.161-165].

In addition, there is a kind of tourism connected with sports interests when a tourist limits himself/herself just to watching the master shows, tournaments etc. The object of admiration and a

³ It concerns a business trip organized by the International Martial Arts Federation (IMAF) to Tokyo for the World Congress and a foreign study visit, which took place in spring of the year 2000.

piece of art is the master of a certain martial art himself.

The sub-forms of such tourism are: 1) Trips of masters, teachers and coaches in order to teach and promote certain kinds of martial arts; 2) Educational, self-realisational, recreational trips of students, instructors, enthusiasts of martial arts for studies or examinations to obtain next levels or a licence etc.; 3) Travels of athletes and coaches of martial arts⁴ strictly related to sport e.g. to participate in competitions; 4) travels of fans interested in martial art to see galas, demonstrations, meetings with masters and other performances; 5) Self-realisational trips for practising and getting to know psychophysical practices other than martial arts; 6) Travels of contemporary enthusiasts, fascinated in traditions of the European knighthood, for tournaments and other "knighly-related" events [Cynarski 2009]. A particular kind of travel for studying martial arts is 7) a trips in connection with a scientific congress or conference which is devoted to "martial arts sciences". The traveller is usually both a researcher or theoretician and a participant of scientific debates. Travels of such kind are a sort of congress tourism and contain the usual elements of the cultural tourism. However, it is difficult to overestimate the cognitive and self-realisational dimension of such trips.

The motives of the participants – the travellers of martial arts will differ accordingly. For people who are not professional athletes the most important aspects of those travels are cognitive and self-realisational ones; they are usually accompanied by cognitive aims regarding the sources of martial arts and cultural contexts.

A profile of the recipients of such offers is similar. They are 1) high rank masters, professionally teaching martial arts, a kind of elite of martial arts milieu; 2) ambitious enthusiasts of various financial means, who often undertake such long travels at the cost of many sacrifices (e.g. from Europe to Eastern Asia); 3) contestants and coaches, who in the case of Olympic sports (as judo and taekwondo) travel at the expense of state institutions; 4) individual or organized supporters of various financial means; 5) from the snobish "top shelf" clients to thrifty wanderers – "backpackers"; 6) similarly as in the Middle Ages as now, possessing a horse, full armour and historical weapon requires some investment – playing a knight is rather an expensive hobby for enthusiasts.

⁴ Some martial arts take on a formula of the sports competition becoming at the same time combat sports. More in: [Cynarski 2004].

Selected examples

Tourism of martial arts has its significant **places** – destinations of tourist travels and **icons** – extraordinary figures. E. J. Harrison [1873/1982, p. 44] presents in his book the photographs of unique places – such as Butōkuden in Kyoto and icons – as master Shuichi Nagaoka 10 dan (a professor of judo in Butōkukai).

Many countries of Eastern and Southern Asia as the Philippines, India, Korea, Thailand, Vietnam have rich traditions of martial arts practised till contemporary times, which attract people from all over the world who are interested in them. Those countries are the destinations of such kinds of travels as is Brazil, the land of capoeira and a Brazilian type of *jūjutsu*.

China is considered by many experts the home of many different martial arts. This ancient country makes use of the many-centuries-long heritage of martial arts for marketing and in particular for the tourist industry. The monastery in the Wu Dang mountains in Hubei province has been on the list of the World Cultural Heritage of UNESCO since 1994. It is a complex of Taoist monasteries with an exceptionally beautiful temple of the White Horse. Chinese accounts recall that the legendary master Zhen Sanfeng created here *taiji quan* – "high peks boxing". Up till now Taoist monks practise here the "internal styles" of kung-fu, called nei-jia, as well as Taoist monks practise here "internal styles" of kun-fu called nei-jia, as well as qigong – based on motion "elixir of immortality." Monasteries in high mountains, quite often above the clouds, make an enormous impression not only on the adepts of martial arts. This motive was even used in the cartoon film "Kung Fu Panda"⁵, where the panda bear is practising *kung-fu* in a similar place.

The Shaolin⁶ monastery is associated with practising martial arts. According to legend, Emperor Wei ordered the building of the monastery for a legendary Hindu monk and a master of martial arts – prince Bodhidharma. The temple was built in the Songshan mountains. Shaolin means "Young Forest". Up till now the Buddhist monks have been living here and practising *shaolin kung-fu*, while the monastery is a place of pilgrimages of both Buddhist and karate practitioners from all over the world. There are many kinds of Asian martial arts having its roots at this monastery.

⁵ „The Kung Fu Panda”, Dream Works, USA 2008.

⁶ Shaolin temple was built in 495 on the mountain Shaoshi-Deng Feng Xien in the province of Henan, at the order of Emperor Wei. It was supposed to be a monastery for the Indian monks, who were spreading Buddhism in China (sect *cz'an*, Jap. and Kor. *zen*).

On the other hand, in the Land of the Rising Sun there is a destination for judo players from the whole world – The Kōdōkan Institute. In Tokyo there is also a sports hall for martial arts and combat sports Nippon Budōkan. It is where Congresses and Budō Galas of the International Martial Arts Federation (the IMAF, with its seat in Tokyo) take place. Not less important for the practical studies of martial arts is the seat of the Dai Nippon Butoku Kai (DNBK) in Tokyo. The central *dōjō* of the DNBK is Butōkuden – an over-one-hundred-year-old building of the oldest Japanese organization of martial arts. In Kyoto there is also Japanese Academy of Seibukan, concerned mainly with *jūjutsu*.

The enthusiasts of *kendō* undertake life expeditions to the training rooms of Japanese organizations of this martial art and combat sport. Similarly to karate enthusiasts, who want to get to know the roots of their martial arts, they head eagerly towards Okinawa, where under the supervision of the highest rank masters (9 and 10 dan) they practise classic styles in a traditional way. Financial costs point to a high position of values and aims of martial arts ways for people who are students and travellers.

There are many ways of organising of similar trips. The already mentioned IMAF federation has been organising trips for studying martial arts in Japan for many years, combining it with cultural offers. The IMAF also organises training and educational internships, combined with congresses, championships, galas, examinations for master ranks etc. An important element of systemic theory of tourism and a component of cultural tourism appear there, namely "tourist tasting" which takes place in Japanese and Chinese restaurants [Cynarski, Obodyński 2006]. One may look for or organize similar tours or make individual trips according to one's interests, needs and means.

A sketchy analysis of the Internet content after entering the key words "tourism" and "martial arts" together gives an image of a frequent practice of combining tourist offers with promoting martial arts in their recreational dimension or a one of the cultural attractions. It is in the offers of India (Kerala) and Indonesia for example.

Martin Lutterjohann in his guidebook of Tokyo gives 4 addresses of *aikidō* organizations, 4 – judo (the one of *jūkendō* – bayonet sports fighting is incorrect), 8 – karate, 1 – *shintaidō*, 1 – *shōrinji kenpō*, 4 – *kendō*, 6 – *kyūdō*, 1 – *naginatadō*, 4 – *sumō* (and 5 telephone numbers) [Lutterjohann 2004, pp. 89-93]. Apart from the places worth interest he mentions Budōkan sports hall, the graves of 47 *ronins* and a museum of swords. In this way

the samurai tradition and martial arts are one of the main tourist attractions as cultural heritage of this country.

Besides the interesting though expensive (plane fares) direction Europe – Far East, martial arts tourism is developed on a continental and national scale. Every year in Poland and other countries training camps, internships, seminars, summer schools etc. are organized for people practising *aikidō*, karate, kung-fu and other martial arts.

"Tourist geography" of martial arts has a global character. Apart from towns, the destinations of journeys are specific places, buildings and *dōjō*, such as: Kōdōkan (the world headquarters of judo) or Kobukan (the main headquarters of Aikikai *aikidō* foundation) in Tokyo, Kukkiwon – the headquarters of *taekwondo* WTF authorities in Seoul or for example "Jiu-Jitsu und Karate Schule L. Sieber" in Munich.

Masutatsu Oyama (1923-1994) was teaching martial arts in Korea and Japan. He travelled for further studies across Okinawa and Thailand. Next, he travelled many times to promote his karate school – first to the USA, then to Europe, Africa, South America and Australia. Before undertaking teaching he went to the mountains for a solitary psycho-physical training. Then he travelled across Japan trying out his skills in combats with the representatives of other schools and systems. His journey was an echo of an old samurai tradition of *mushashūgyō* – wandering for learning, searching for a master-teacher or to confirm his skills.

An outstanding European master Lothar Sieber (a holder of 10 dan in three main domains of martial arts: *jūjutsu*, *karate*, *idō*) – undertook foreign visits mainly in order to teach (for example to Poland) but also due to his cognitive motivation – e.g. to Japan and the USA. During his 10-day stay in Japan, connected with a 30-year anniversary of his martial arts school, his itinerary included: visiting a sword museum; watching an annual festival of martial arts in Budōkan (a sports hall of Nippon Budōkan in Tokyo); watching a *kabuki* theatre performance [Sieber, Sieber 2006].

As stated by the leader of the IMAF Europe, one of the pioneers of European *budō* Hans-Dieter Rauscher: "Many leading experts of *budō* have taken the advantage of 'training-and-study-trips' to Japan with a view to studying philosophy, spirit, history, culture and technique of *budō* in Japan, the country of their origin. Those unique travels are organized every spring and are related to the old tradition" [Rauscher 2006]. Internships are combined with the congresses of the IMAF, master tournaments, *budō* galas and conferences. For example in the programme of "traditional training internship and a study trip of the IMAF

Kokusai Budōin Japan 2006" one can find such items as: 1) a world training seminar within the fields of: *karatedō*, *nihon jūjutsu*, *aikidō*, *kendō*, *jūdō*, *iaidō*, *kenjutsu*, *kobudō* under the supervision of the masters of highest ranks (9-10 dan); 2) visits to many monumental and historic places such as: Meiji castle, Asakusa, Emperor's Palace, Natioanl Museum, Fujisan Mt, Hakone, Nikko – the temple of the Tokugawa family, big Buddha in Kamakura, Enoshima and Kawagoe; 3) an occasion to meet famous master of the highest rank and an opportunity to take the examinations for the master ranks – up to 8th dan inclusive; 4) an opportunity to participate in world championships, conferences, meetings etc. [Rauscher 2005].

The maps of the Far East (from Thailand to Hokkaido in Japan) or the ones depicting the whole globe with marks showing the birthplaces of the particular kinds of martial arts or training centres appear in every volume of the specialist publication of "Kampfkunst International", in other magazines, popular books and scientific studies. In fact these maps of Far Easter (and not only those) martial arts are illustrations for tourist geography of martial arts.

A Polish martial arts tourist

A community of Polish enthusiasts of martial arts is estimated at 200-400 thousand people and is a part of the world movement of martial arts which counts several million of enthusiasts. The movement is scattered into numerous organizations competing on the marial arts market. Only some of them cooperate, organizing common events of martial arts in Poland or visits to foreign ones. The most ambitious and active, particularly instructors and organization leaders, go away to study martial arts at foreign internships. Those less ambitious or less well-off limit themselves to practising near their places of living or to taking part in training seminars organized in Poland.

Summer and winter martial arts camps are organized in numerous resorts and sports and recreation centres. Cities such as Władysławowo become a summer capital of martial arts. Seminars are organized in many towns and students are attracted by famous names, in particular foreign masters. Poland is lacking icons of martial arts who would draw foreign tourists of martial arts. In particular the pioneers of new (unknown earlier in Poland) martial arts and leaders of new organizations are searching knowledge from foreign masters. They have to cover considerable expenses of studies, gaining their skills under the supervision of experts.

For the time being in Poland, apart from rooms for practising judo and other martial arts, there are no buildings reserved solely for the purpose of martial arts⁷ or huge *dōjō*, as in France, where big international internships and seminars could take place. However, there is a huge intellectual potential of experts and researchers. Here – in Rzeszow – two international scientific conferences were organized (2003 and 2008), as well as two World Scientific Congresses of Martial Arts and Combat Sports (2006 and 2010). Scholars and practioners of martial arts from many countries come to these events. Rzeszow is a seat of two international scientific societies: the Idōkan Poland Association (founded in 1993) and the IMACSSS – International Martial Arts and Combat Sports Scientific Society (2010).

If ways of martial arts are considered – in view of the humanistic theory of martial arts – educational systems, then trips organized in order to acquire knowledge are worth recommending. The fact that Poland has become a destination for the researchers of martial arts from China, Japan, Thailand and the USA, is significant for the process of instiutalisation of martial arts. It can also be attributed to the travels of Polish researchers for scientific events e.g. to Asian countries.

Tourist ways of Polish milieu of practioners and researchers of martial arts are directed at world centres of those martial arts, sports centres organising international internships or sources of martial arts foundation, which are not always equivalent with contemporary centres. For example, one of the world's centres of karate and *jūjutsu* is today Munich, for *taekwondo* ITF – Vienna, for Thai boxing and kick-boxing – Amsterdam etc. In the case of travels to study Filipino martial arts, the destination may be the Philippines or California [Boruta 2007; Cynarski 2011]. Nevertheless, Polish and European karate practioners undertake also travels to Far East.

A Polish tourist of martial arts at the end of the 20th century would rather not look for comfort, a good hotel and special attractions, saving his modest financial means for training in a particular school, under the watchful eye of a master, for member fees of a given organization (these are usually not charity organizations), the examination or diploma fees, while for instance a German tourist could afford some snobbery, more comfort, sightseeing or

⁷ The author's project of a hall for martial arts made at the Rzeszow University of Technology (in 1989) was not implemented. However, there has been built a specialist object in Stara Wieś, which was carried out with the support of Japanese foundation.

shopping⁸. A tourist from the poorer part of Europe travelled by the cheapest means of transport, quite often with a backpack, sleeping bag and own sports equipment. He visited another country not in an organized way. This traveller, on the educational trip, could be treated as an alternative tourist. In spite of the general tendencies in the area of mass tourism, an alternative tourist chooses a form of tourism diminishing cultural and mental barriers. He gives up the sense of security and consciously undertakes the risk connected with independent travel in a culturally different country. Undoubtedly, there is important the self-realisation recreational aspect of martial arts training-and-study-trips, which is connected with a "promotion" – attaining next ranks and authorities (where it is required to obtain certain number of credits for such seminars).

Currently different directions of foreign visits are carried out, which concern particularly the instructors. Some people feel the need to visit Shaolin monastery or Taoist monasteries in the Wudang mountains, places where the "internal styles" of kung-fu had their origins. A karateka tourist sets off to Okinawa to see the birthplace of karate and practise with masters of the highest rank. Another *budō* practitioner sees the necessity of practising in the heart of Japan, in Tokyo, in the seats of popular centres and world organizations of martial arts. For professional reasons an enthusiast practising Thai boxing goes to Holland, where are one of the best kick-boxing schools in the world, or to Thailand, the land of *muai-thai*. Analogically the enthusiasts of Brazilian kind of *jūjutsu* and Afro-Brazilian *capoeira* go to study to Brazil, whereas those interested in *krav magi* – to Israel.

The accounts of the contestants of martial arts, which are at the same time contact combat sports (karate *kyokushinkai*, judo), are focused on the hardships of practises and tournament fights or technical examinations for the next master ranks. This hard work was also the main aim of such travels, often sponsored for contestants and coaches. It is for them a particular opportunity to confront the best contestants in the world. A different image of Japan have people coming to this country for different than sports performance reasons. The most important are cognitive and self-realisation values of those travels [Krygowski 2007].

As for those kinds of *budō*, which are also a professional sport (as judo), there are the following social roles – athlete-contestant, coach or referee and a sport activist or a scholar – a researcher and teacher. A good example is Dr Wiesław

Błach from Wrocław, a *jūdōka* (6 dan), who first travelled to many foreign tournaments as a country's representative, later as the coach of the national team of that Olympic sport and at last as a research worker, a participant of consultations and scientific conferences. In this way he has visited 35 countries and 5 continents. He has been to Japan over 20 times. He has participated, among others, in the consecutive Olympic Games, from Seoul to Sydney.

From the perspective of own experiences

The author has undertaken his travels to learn from the best foreign teachers during his international study visits (France, Japan, Germany), and his studies were based on the traditional way of teaching *uchi-deshi* – "an internal student", who lives and practises at the master's. Then he taught martial arts in Poland and a few other countries. Currently he travels mainly for scientific-research purposes.

From this perspective, while comparing martial arts tourism and strictly scientific tourism one may state the places of congresses and conferences, symposiums and seminars – scientific and methodological or sports competitions or training internships, are not random. They are usually centres of certain institutionalisation and organisational maturity, with some achievements in a particular area. For foreign participants there are organized additional cultural attractions. Cultural tourism is often performed within a framework of scientific conferences programmes or outside them, in free time. It may be connected with the elements of religious tourism or peregrination of department stores, all depending on a tourist's needs. The scholars who are active in the international associations meet in different corners of the world. Those kinds of visits are essential for the development of science and professional work of a scientist. The attempts to explain accompanying motives encouraging to participation or searching for particular values are interesting. These are frequently different forms of self-realisation.

Tourism connected with studying martial arts is a unique phenomenon (martial arts tourism is both a form of cultural tourism and educational tourism). In the case of travels of martial arts researchers for scientific conferences connected with their research (papers related to martial arts) such kind of tourism is a special case associated with the scientific tourism *par excellence* [cf. Cynarski 2010, pp. 173-195].

⁸ The author was a direct witness-observer participating of travels to a few European countries and Japan in the years between 1989 and 2009.

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Podróże dla studiów sztuk walki

Słowa kluczowe: turystyka kulturowa, podróż, samorealizacja, sztuki walki

Streszczenie

Autor charakteryzuje „turystykę sztuk walki” z perspektywy aksjologii tego rodzaju podróży, w ramach systemowej teorii turystyki i socjologii turystyki oraz humanistycznej teorii sztuk walki i teoretycznej refleksji nad obydwoma kulturowymi fenomenami. Analizuje przy tym kwestię indywidualnego, kulturowego doświadczenia i problem motywacji (kategoria wartości-celów) uczestników. Ponadto podejmuje związek wyjazdów dla poznawania sztuk walki z poznawaniem kultury kraju ich pochodzenia.

Uczestnik zagranicznego seminarium szkoleniowego w danej sztuce walki podobny jest do turysty, który wyjeżdża na specjalny artystyczny spektakl w podwójnej roli – jako widz i jako aktor. Daje to możliwość samorealizacji artystycznej, autoekspresyjnej. Dla osoby trenującej z autentycznym mistrzem dochodzi jeszcze bezpośrednie doświadczenie – zarówno

fizyczne (ruch, wysiłek), wewnętrzne (duchowe) i intelektualne (realizacja potrzeb poznawczych). Kontakt z mistrzem sztuk walki jest spotkaniem z dziełem owej sztuki [Sieber, Cynarski, Litwiniuk 2007; Cynarski 2009].

Szczególnie cenne dla poznawania kontekstu kulturowego sztuk walki są studia „u źródeł”. Turystyka ta zawiera wymiary – auto-kreacyjny (dla rozwoju osobowości), edukacyjny i samorealizacyjny; kreuje własne ciało i osobowość przez podjętą psychofizyczną praktykę. Ponadto podróżnik uczestniczy wówczas w dialogu kulturowym między epokami, kręgami kulturowymi, a także między osobami – nauczycielami sztuk walki i ich uczniami.

Szczególnym przypadkiem podróży dla studiów sztuk walki jest wyjazd na naukowy kongres lub konferencję, która poświęcona jest dziedzinie „martial arts sciences”. Podróżnik jest wówczas zwykle jednocześnie badaczem lub teoretykiem, i uczestnikiem naukowych debat. Wyjazdy tego rodzaju są odmianą turystyki kongresowej i zawierają zwykle elementy turystyki kulturowej. Trudno jednak przecenić wymiary poznawczy i samorealizacyjny takich wyjazdów.