

Research on the Inheritance and Dissemination of Japanese Kendo Culture

Yang Shuai

Emilio Aguinaldo College (Manila Campus), Manila, Philippines
511382142@qq.com

Abstract: Throughout history, kendo has always held an important position in the development of Japanese martial arts, and Japanese kendo culture is a representative of Japan's excellent martial arts culture. In today's social development, many excellent cultures are on the verge of extinction. Japanese kendo culture is an excellent traditional culture, so it cannot be allowed to "drift away". It is necessary to conduct systematic research on its inheritance and dissemination. This study systematically analyzed and studied it through methods such as literature review, historical research, and logical induction, and finally reached the following conclusion: 1) The Japanese kendo culture has been passed down and spread through eight routes: within families, between masters and apprentices, geographically, through karma, through religion, through art, through military, and through literary works. 2) Japanese kendo culture has been influenced by many factors in its transmission and dissemination, but in the final analysis, it can be divided into two types: positive and negative factors.

Keywords: Japanese Kendo Culture; Inheritance; Spread

1. Preface

Throughout history, kendo has always held an important position in the development of Japanese martial arts, as kendo has thrived through nearly 700 years of the martial society in Japan and has now become deeply rooted in the hearts of every Japanese citizen.

Inheritability is a fundamental attribute of culture and an inherent characteristic of it. That is to say, culture is to be passed down, and Japanese kendo is a cultural treasure developed over history, so it is even more necessary to pass it down and protect it. In today's social development, many excellent cultures are on the verge of extinction. Japanese kendo culture is a manifestation of the essence formed over thousands of years of history, so it must not be allowed to "drift away". In the process of our inheritance, it should also be widely disseminated so as to effectively protect the excellent traditional culture. Therefore, it is necessary to conduct a systematic study of it.

2. Definition of Concepts

2.1 Culture

The word "culture" has existed since ancient times in the Chinese language system. In Wang Fang's article "A Comparative Study of the Transmission and Dissemination Patterns of Martial Arts Culture and Yoga Culture", it is mentioned that there are as many as 10,000 kinds of "culture" in the world, and there is still no unified definition to this day. It is also mentioned that the initial understanding of "culture" is to educate the people with humanity [2]. Likewise, in his article "Research on the Inheritance of Chinese Martial Arts Culture", Ci Chunlei also said that the word "culture" first appeared in China in the "Ben Hexagram" of the "Zhouyi", "observing human culture to transform the world", meaning to educate the people with human culture [3].

In an Introduction to Chinese Culture, the interpretation of culture is more systematic, stating that culture, as the real existence of human society, has a history as old as human beings themselves. It also states that culture is the activity of transforming nature and society. Man created culture, and in the same way culture created man. My understanding is that an object in nature does not have cultural meaning at first, but through human "processing", it acquires cultural implications, and in the process of practice, human beings also improve their own technology and experience. This is what it means for

human beings and culture to create each other.

2.2 Kendo culture

In contrast to kendo culture, kendo culture in Japan encompasses both the culture of kendo tools and the culture of kendo techniques. In terms of material, it is the kendo equipment and the culture it contains; in terms of spirit, it is the kendo technique and the culture it contains. In fact, "the way" is a kind of culture, but what we call "small culture", kendo culture also belongs to the category of "big culture".

2.3 To pass on and spread

Let's start with inheritance, which literally is a verb; As a whole, it means to pass on and inherit; If we interpret "chuan" and "cheng" separately, "Chuan" has the meaning of spreading, publicizing and passing on; "Cheng", on the other hand, means to inherit, to continue, and to carry on. That is to say, inheritance includes both "passing on" and "carrying on", but they are a continuous process. Let's look at dissemination again. Some scholars have proposed that in ancient Chinese, dissemination is divided into two concepts: "chuan" and "bo". "Chuan" implies teaching, while "bo" implies scattering, spreading, distribution, etc. [4] The earliest word for "propagation" is found in "The History of the Northern Dynasties: The History of the Turks", meaning long and wide publicity and dissemination. From the above, it is not difficult to see that the "chuan" in "inheritance" and "dissemination" both have the meaning of teaching and spreading, while "cheng" and "bo" both convey the meaning of diffusion, although their scopes are different. Succession can be said to be the transmission between generations, it is an attribute of vertical development; Transmission, on the other hand, is the flow of space, which is an attribute of horizontal development. There must be an intersection between inheritance and transmission, and at the intersection they transform into each other, so we should not look at them "in isolation", but rather connect them [6][7].

3. The historical evolution of Japanese kendo culture

Kendo has held a very high position in the hearts of the Japanese people since ancient times. Even today, kendo is still a compulsory course in Japanese schools. The influence of kendo in Japan is like that of martial arts in China, a symbol of Japanese national culture [8]. The term "kendo" was established in Japan at the end of the Meiji era. Nowadays, "kendo" generally refers to modern Japanese kendo, and the names of Japanese kendo have been somewhat different at different times throughout history. Kendo first appeared in historical texts such as the Kojiki and Nihon Shoki as "Tachikachi", and in Nara period, the word "katana" appeared several times. In the Heian period of Japan, when the Tang Dynasty was prevalent in China, the Japanese imitation of the Tang katana was called "katana katana". In fact, after the Nara period, The terms "katana", "katana", and "katana" were often used interchangeably. By the time of the shogunate, kendo was also called "kenshu". The term "kenshu" was very common in the middle of the Muromachi shogunate and the early Tokugawa shogunate. And in the Edo period, because Sun Tzu's Art of War was very popular in Japan at that time, kendo was also called "Bingfa". Sun Tzu's Art of War was called "Dabingfa" and Kendo was called "Little Bingfa" [10]. The term "kendo" was established by the Japanese government at the end of the Meiji era and has been used ever since.

4. The continuation and dissemination of Japanese kendo culture within families

In ancient Japan, there was a period of samurai rule that lasted for over 700 years. During that time, samurai were the elites of society. Therefore, people from all walks of life, whether farmers or merchants, including ordinary people, dreamed of becoming samurai. At that time, men learned kendo not only to learn self-defense skills, but more importantly, to learn bushido and become a true samurai. In samurai families, kendo is taught by the father to the child, who becomes a true samurai and then goes out to start a family and pass it on to the next generation. But there may be multiple boys in a family, so each man may understand it differently during the learning process, resulting in different styles of kendo, and from a certain perspective, the spread of kendo within the family.

5. The inheritance and dissemination of Japanese kendo culture among masters and apprentices

During the reign of the samurai in Japan, there were many masters of kendo who established schools and taught kendo. Especially during times of war, people learned kendo to protect themselves, and many kendo teachers emerged during this period, and kendo schools sprang up like mushrooms after rain. Each school had its own unique kendo techniques. The disciples of the school gradually mastered the kendo techniques of their own school while learning from their masters, and when they became masters again, they would pass them on to new disciples. This is the master-apprentice transmission. However, each school has many disciples, and due to the differences in their abilities during the practice of kendo, each disciple has a slightly different style of kendo moves, which results in different kendo techniques. Each disciple then teaches them to new learners, which leads to the establishment of new kendo schools, but after all, it is passed on through the master and disciples.

6. The inheritance and dissemination of Japanese kendo culture in the region

Region is an important factor influencing Japanese kendo culture. When Chinese swordsmanship and swordsmanship theory were introduced to Japan, they refined and studied their own combat techniques, and later used their own kendo techniques to invade China. This is the "cause and effect" of geographical advantage. In the middle of the Ming Dynasty, the Japanese "rurin", or what we call the Japanese pirates, invaded the southeastern coastal areas of our country. With the continuous research of the Ming generals and people from all walks of life, they finally defeated the Japanese pirates. From then on, Japanese kendo was also valued in our country. This is the geographical spread of kendo culture. Although Japan is not a large country, in every city there are more or less masters who are proficient in kendo, and they are also well-known in the local area, which attracts people to come and learn kendo. Although this is also a kind of master-apprentice relationship, it is also passed down in the geographical advantage.

7. The inheritance and dissemination of Japanese kendo culture through karmic connections

When kendo was booming in Japan, specialized kendo gyms emerged, and today in Japanese schools, students above middle school are required to learn kendo. Kendo culture is an excellent traditional culture of Japan. The Japanese government has vigorously supported the development of the kendo industry. From the Meiji era to today's Japanese society, kendo has developed as an industrial chain, even as a profession for ancient Japanese samurai. Today, kendo gyms are everywhere in Japan, and they have taken on the responsibility of spreading kendo culture. Some kendo competitions have given rise to professional kendo practitioners, who also exist as a medium for spreading kendo. In Japanese schools, students learn kendo, and the school teachers are the disseminators. They teach students kendo, and after the students learn it, they teach others. This is the element of inheritance contained in the dissemination.

8. The inheritance and dissemination of Japanese kendo culture in religion

Chinese Buddhism and Taoism, as well as Confucianism, have had a significant impact on Japan, especially on the samurai of Japan. Kendo is the soul and synonym of Japanese martial arts. Technically, kendo is a fighting technique, and ideally, kendo encompasses Japan's own national traditions, Zen, and Confucianism. Kendo culture is influenced by religious ideas and elevates the "way" to a very high position. Kendo is called "way" because true kendo is not aimed at killing people. Kendo is not killing but eliminating evil, killing one evil person to save ten thousand people, which is the essence of kendo [11]. From a religious perspective, Kendo culture has been integrated with it and has been greatly influenced in thought, which itself has been passed down along with religion and spread along with religion.

9. The inheritance and dissemination of Japanese kendo culture in art

In today's Japanese society, modern new media technology is very advanced, and Japanese-made anime, films and television are very popular in Japan. Kendo has a strong mass base in Japan, and some producers of anime and movies want to convey it to every Japanese citizen through new media, which is the dissemination of art. In Japanese films, scenes of old samurai dueling are often seen, which is

telling the Japanese people that kendo is always a practical sport and reminding them not to forget the essence of kendo. This is a kind of ideological indoctrination. Through the dissemination of this film and television medium, the Japanese people will have a profound influence on kendo, and they will tell the next generation about the historical Japanese kendo culture, which is also the indirect inheritance of kendo culture in art.

10. The inheritance and dissemination of Japanese kendo culture in the military

In ancient Japan, from the end of the Kamakura Shogunate to the Edo period, the country was largely in a state of civil war, and the sword played a significant role in Japan's military equipment. Since the samurai class in Japan during the shogunate period was the uppermost class, and it was samurai who fought, and samurai all practiced kendo, kendo was fully utilized in military affairs. The ancient Japanese pirates invaded China during the Ming Dynasty, using exquisite kendo techniques and well-made weapons, which had to be taken seriously by China, and in this regard was also the spread of kendo abroad. Since kendo was a daily training subject in the military, and because of the long duration of the war, new recruits were constantly recruited, generation after generation, and new recruits were taught kendo after becoming veterans, this was the vertical inheritance of kendo and also the inheritance in military training.

11. The inheritance and dissemination of Japanese kendo culture in literary works

In every dynasty, there are many kendo masters in Japan. Some of them, on their deathbed, compile their life's work and insights into books and pass them on to future generations, leaving their names in history. The most famous in Japanese history is the kendo master Miyamoto Musashi, who is regarded as a kendo sage by later generations and is an outstanding kendo master in Japanese history. In addition to practicing the techniques of kendo, he also studied the philosophy of kendo. Finally, in 1643, the 20th year of the Kan'ei era, he wrote the *Gokurakusho*, which he had studied all his life. The book was written so earnestly that it not only depicted the application of kendo's techniques and tactics, but also revealed the philosophy of life contained within Kendo. This book has been passed down to future generations and has had a profound influence on them. This is how kendo culture has been passed down from generation to generation in the form of literary works, and in each generation of inheritance, his story has been widely spread among the people, so this is how kendo culture has spread in literary works.

12. Analysis of the influential factors in the inheritance and dissemination of Japanese kendo culture

12.1 Positive Influencing Factors for the Inheritance and Dissemination of Japanese kendo culture

For Japanese kendo, the rulers have supported the development of kendo from ancient times to the present, because kendo is not just a technique, but a spiritual ideology guiding the people. The samurai class has been dominant in ancient times, and kendo is their spiritual refuge. They usually carry swords when they go out, and the samurai themselves spread the idea of kendo, and everyone wanted to be a samurai at that time, so kendo has developed through inheritance. Zen and Confucianism, which spread from China, also had a positive impact on the inheritance and dissemination of kendo culture. Buddhism, which was introduced to Japan, developed greatly, and many temples were built in Japan. The Confucian "Five Virtues" also had a significant influence on the Japanese samurai. After accepting these ideas, the samurai paid more attention to the practice of the "way", and kendo, like these religious cultures, flourished in Japan.

12.2 Negative factors influencing the inheritance and dissemination of kendo culture in Japan

The first decline of Japanese kendo occurred after the Meiji Restoration. When Emperor Meiji regained power, Japanese society entered the modern era, and the corrupt shogunate rule was overthrown. At that time, due to Japan's comprehensive learning from the West and total Westernization, kendo was banned. Emperor Meiji issued the "Ban on Swords" and samurai no longer received government salaries, and Kendo declined for a while. This was a negation of kendo culture by modern Japanese social policies, and the negative impact was produced. Also hindering the development of

kendo in Japan was Japanese militarism during World War II, which used the idea of kendo to brainwash the people. Kendo became a training program in the Japanese army with the aim of invading other countries. When Japan was defeated, Kendo, which was revered by the Japanese people, became a victim of Japanese militarism.

After Japan's surrender, the Allied forces, fearing that Japanese militarism would reignite kendo, stopped the Japanese from practicing kendo, removed all kendo-related content from schools, and destroyed all the equipment used for kendo practice in the civilian community. This was a serious obstacle to the development of kendo culture. After a long period of continuous efforts by the Japanese people, Kendo was restored. During this disaster, it was the negative impact of Japan's military operations on kendo that affected the inheritance and development of kendo culture for a long time.

13. Conclusion

The Japanese kendo culture has been passed down and spread through eight ways: within families, between masters and apprentices, geographically, through karma, through religion, through art, through military, and through literary works. The Japanese kendo culture has been influenced by many factors in the process of inheritance and dissemination, but in the final analysis, they can be divided into two types: positive and negative.

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