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Professionalisation of the Martial Arts: the perspectives of experts on the concept of an independently awarded teaching qualification.

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Abstract

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In the United Kingdom there is an unregulated martial arts 'industry'. The aim of this study was to examine whether this 'industry' required professionalisation through the rationalisation of qualifications for teaching, instructing or coaching practice. Currently, the martial arts consist of a very disparate set of organisations which have what, at best, could be called a varied range of professional standards across teaching, instructing and coaching. Professionalism struggles with the *laissez-faire* approach to qualifications and this creates differing expectations of the teachers, coaches and instructors within the organisations. Viewpoints differ as to whether the individuals need more standards and qualifications. The study of a sample of expert views found that there is some recognition within the martial arts 'industry' that there needs a change in approach to tighten up the processes of determining who can and cannot coach, instruct or teach martial arts. Points of views expressed by the interviewees were: that standards and qualification should be demanding; that there is a need for a professional body and rationalised approach to qualifications but such general improvements must reflect the specific requirements of each particular art. Overall there was little optimism that professionalisation could be achieved. However, the desire for professionalisation was a significant finding. Recognising this, the recommendations from this study are set out in a 'Manifesto for Change' which aims to transform the current situation described by one expert as being one where 'the organisations are out for themselves and keep people separate from each other.' The essence of the manifesto concerns: the standardisation of teaching, coaching and instructing qualifications; the development of an overarching organisation to control the martial arts; recognition by other bodies outside of the martial arts of these standards.

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Introduction

Martial arts in the United Kingdom (UK) have been practiced in an organised manner for a long time. The earliest records suggest that wrestling and boxing practice in Germanic and Celtic armies was common during the Roman period. This is one of the earliest examples of planned unarmed training in a martial manner in Europe (Lee-Barron 2012). There are records that indicate the Greeks undertook wrestling and Pankration, a martial art that is still practiced currently, as being an earlier example of martial arts in Europe (Dervenis and Lykiardopoulos 2007; Lee-Barron 2012). Weapons practice including archery has been legislated for within the UK by various monarchs who made it a requirement for their subjects during the 11th and 12th centuries (James 2002).

The wide range of disciplines that come under the term 'martial arts' is discussed and outlined for this thesis below but at this point it could be good to give some parameters. By martial arts the thesis indicates; hand to hand styles such as Karate and Taekwondo, grappling styles such as Ju Jitsu and Aikido, weapons based systems for example Kali and Kendo. Other examples are Tai Chi which commonly comes under the martial arts umbrella as could Boxing and Kickboxing which are seen as sports, or more usually in the martial arts fraternity as combat sports.

The history of martial arts in the UK has led to people living here at certain points being forced to undertake martial arts training through legislation from those governing them, the best example being archery, but in medieval times there was a period when most large towns had a 'Maister of Arms' and those residing had to practice certain martial skills under their supervision (James 2002).

Following this was a period, where if an individual wished to develop their ability to defend themselves, there was training in fencing and activities such as quarterstaff available in most large towns. Eventually though either enjoying participation of it as a hobby or often the observing of different martial or fighting arts and practices for sports participation was a possibility.

The first mention of the 'arts of defence' in a civilian context for a range of disciplines was in an anonymous book dating from 1693 in England, and is in reference to fencing and accompanying activities such as grappling or wrestling (Pallas Armata 1693). 'Martial arts' as a term is harder to determine and there appears to be no set time from when it came into usage. From the audiences of 25,000, at its peak, that watched bare knuckle fighting (Hurley 2002), up to the global MMA audiences of the modern era, Crudelli (2008), indicates that people in the UK have a fascination with martial or fighting arts. This fascination, may be observed to have continued, through the rationalisation of often dangerous pastimes such as fencing and bare knuckle fighting into the sanitised sports they became to enable individuals to continue to practice them. Despite several attempts to control these activities, through banning orders and other legislative processes, they maintained popularity into the modern era. The term 'martial arts' will be used as an all-encompassing term for these disciplines, despite arguments against the use of the term which will be discussed later.

The main growth of martial arts, in the modern era in the UK, stemmed from the popularity of Bruce Lee and his films in the 1970s, though a few were practiced prior to this, a period of exponential growth followed (Reid and Croucher 1983; Crudelli 2008; Goodman 2010). There were other factors such as the absorption of martial arts into main stream movies after Bruce Lee's death but based on his success (Wang 2011). With this growth there

came about a proliferation of different organisations for the governance of the different martial arts, but also belief by some in the activity, in the idea, there needed to be a body that exerted control on martial arts practices. This rationalisation requirement evolved from the usual approach to sport and physical activity in the UK, to have a governing body that has a level of control over that sport or activity in an overarching manner. Governing bodies are the typification of what Weber (1905 in Ritzer 2007) indicated was the rationalisation focus within society and these governing bodies where evolved to oversee the development, organisation of competitions, refereeing and other aspects of all the major sports in the UK (Ritzer 2007). An example of this type of organisation, that is very well known, is the Football Association (FA). This control came about for martial arts with the establishment of the Martial Arts Commission (MAC). The chairman of the MAC writing in *Combat Magazine* in April 1981 indicated that the MAC was formed following discussions with the then Sports Minister Dennis Howell, this is verified through the national archives as being in 1976-1977 (Mitchell 1981; National Archives 2016). Several of the main reasons given in his article in *Combat* by Mitchell (1981) was the disparity of different clubs, the separating of the responsible from the irresponsible and the availability of information. He also cites one threat at the time, there seemed to be a lot of negative publicity in the press. This was covered in a later edition of *Combat* in November 1981 by Elkin, who indicated he got a lot of mail asking him to intercede in various discussions in the press as an expert witness, in his experience as a martial artist and contributor to *Combat*. The letters mostly asked him to correct errant journalists who knew little of the martial arts. He continued in the same article to discuss what the role of the MAC should have been or should be at that time. He stated the role should be like that of any professional overarching body, such as the British Medical Association. After several years, infighting and disagreement on the

way forward and what their role was from a professional standpoint, eventually led to a disintegration of the MAC and the redevelopment of a widespread and disparate set of organisations that now oversee the different disciplines within martial arts. The British Judo Association, The British Karate Federation and the Taekwondo Association of Great Britain being three such existing examples.

Currently, in the United Kingdom, there are thirty two organisations associated with the running of different styles of martial arts, not all purport to be governing bodies but a significant number do. These bodies may oversee all aspects of organisation for these arts, some only operate as loosely organised groups of clubs that help each other out with advice, administration and maybe run a few competitions together. Others insist on a more controlling bureaucratic type of model organising the licensing of participants, an area that causes much controversy and others do not. Licensing creates debate as the belief is that it is primarily to add money to the income of the organisation; whereas defenders of the idea would say it is for the protection of the participant from an insurance point of view. Both viewpoints are rationalistic and fit well with the overall concept of rationalism, however, the disparate nature and the number of organisations do not fit well with the concept. Originally licences were just a record of an individual's progress within the martial arts systems and to prove that the holder was capable of teaching (Lowry 2006) and was a part of the rationalising of martial arts in Japan and China.

A number of the organisations mentioned above have very structured approaches to allowing teaching or coaching and again others do not, the licensing process when monitored effectively is a critical part of that process. In Japan and China, having a licence to practice teaching a martial art was an area controlled by organisations, and in the case of Japan through Government

controlled organisations (Hoare 2009). Since the late 1940s it has also been the case in China that licences are controlled by Government institutions. In the UK there is no controlling body for the whole of the martial arts, with thirty two different organisations being involved in the different disciplines. Significantly there are a considerable number of practitioners that do not belong to any particular organisation, so outside of any type of controlling mechanisms at all. It could be argued that there would be a differentiation of standards with so many bodies awarding qualifications or the right to reach through gaining a black belt or equivalent. There is no figure that can be found for practitioners operating outside of organisations, however, that there can be does raise concerns for a sport or physical activity that can be potentially dangerous.

Sport England have indicated that martial arts are too disparately organised and that rationalisation of them needs to take place. The Sport England web site does indicate 'no recognised governing body' for Karate; for Judo and Jujitsu there is a body recognised but nothing for Kung Fu or Wu Shu and Taekwondo has one recognised body, Sport England have a very specific criteria for the inclusion of sports (Sport England 2015). Yet the Sport and Recreation Alliance, who are the organisation that acts as a professional umbrella for all sport and recreational governing bodies in the UK do recognise several bodies for all of these areas in martial arts (Sport and Recreation Alliance 2016).

The above introduction indicates why this particular topic requires investigation into potential professionalisation of the teaching, coaching or instructing qualifications. The following sections will give a more detailed understanding of the topic area and the approach that will be taken when analysing the research.

Background to this study

There are a few parameters necessary for this study, one of which will need to be a definition of the term martial arts. Following will be discussions around the terms rationalisation and professionalism. The term 'martial arts' can be a contestable terminology and it has been decided that as this was researched for this study below is the definition being applied here.

'Martial arts are a diverse range of physical activities, both armed and unarmed, with their own traditions, cultural backgrounds and philosophies.'

(Spring 2018)

How this definition was resolved, as there maybe readers who wish to understand this, will be outlined. It was developed through research using focus groups of martial arts students and evolving a common usage for the martial arts undergraduate students in 2005 (Spring 2005). It also incorporates a range of content from other research (Donohue 1994; Best 2014; Harrison and Ha 2015; Buckler 2016). The focus groups came from varied different martial arts, ten different styles with some doing more than one, and consisted of male and female martial artists with age range from eighteen to fifty. Interestingly this leads well into the discussion below as Best (2014) discusses in detail about reclaiming the term martial arts to include all of the aspects that came about in this 2005 definition and now subsequently the Spring (2018) definition, as many traditional terms for martial arts limit the scope of what can be included. This is analysed in more detail below.

Combat Sports/Fighting Sports/traditions or Martial Arts

'Martial arts' is a term used, in mostly the western parts of the world, for the collective of ways of fighting, competing and challenging the individual that can be construed as aggressive and with the intent to defeat someone using the hands feet and various weapons (Best 2014). It is one that causes disagreement with people practicing and writing within the martial arts themselves (Donohue 1994; Best 2014; Harrison and Ha 2015; Buckler 2016). Which term is correct is often dependent on the way that these disciplines or styles are being assessed? Also as Best (2014) indicates, it is dependent on one's cultural background and heritage. Western society understands martial as being associated with self-defence, either the military or civilian, and associates art as being about skill and practice such as in a work of art. Putting the two together indicates understanding of more than something associated with fighting (Best 2014; Buckler 2016). Similarly if one uses the terms Wu Shu, a collective term for Chinese martial arts, or Budo, Japanese for martial way, Chinese and Japanese respectively they do have within them both the sporting and traditional aspects of their cultural styles. Budo as a term was used from the mid to late 1800s, and replaced the Jutsu term, Bujutsu, which means martial science or martial craft. Bujutsu for its survival was dependent on a modernisation and educational focus that brought it into the modern world as Budo, which was to ensure the survival of the traditional Japanese Martial Arts (Donohue 1994; Hoare 2009; Alexander 2014). Both Wushu and Budo could then be aligned quite strongly to the wider definition of martial arts as applied above. Alternatively though Harrison and Ha (2015) would argue that different pedagogical approaches are required to inculcate knowledge in the different disciplines and that lumping them together is narrow minded. They dislike that martial arts are grouped together and feel it is lazy to do so. Harrison and Ha (2015) researched literature around the different ways of teaching martial arts and what was required and put them into three categories,

martial education, combat for killing and combat sport. Cynarski and Lee-Barron (2014) agreed this distinction but felt it was still about martial arts as a whole adopting pedagogical approaches that did not narrow the teaching of what should still be martial arts. Overall the definition above was the one adopted, to use the term 'martial arts' within the study in the manner defined.

Rationalisation

One of the points that evolves from this discussion on definition is the modernisation focus both in Japan and China was the rationalising of Martial Arts for the modern era as it fits well with Webers (1920 [1864]) focus on standardisation of activities (Roberts 2015). The development of Thai Boxing into a sport in the ring and with a tight set of rules also fits into this discussion as do fencing and boxing as mentioned earlier. How and why rationalisation occurs, and has evolved, is important to understand for the study. Determining how the martial arts are perceived and operated in the UK and also why there is arguably a need for further developments in terms of professionalisation linked to rationalisation going forwards will add focus to the research.

The idea of rationalisation is one that German sociologist Max Weber (1864-1920) set out in several essays suggested that modernisation and industrialisation would create great bureaucracies. These bureaucracies would be systematic and create an end result of selecting the best means of completing tasks. Part of this would include commercial opportunities being standardised and providing goods and services in the most efficient manner possible (Roberts 2015). This principle is followed by Ritzers (2007) work on McDonaldisation, which does contend that the Weberian idea of huge bureaucracies is negated in the McDonald's model;

observing flatter structures of control (Ritzer 2007). This could be thought to be over simplistic though as the term rationalise, rationalistic and rationalism can have several different uses. If used in a metaphysical sense, it would have no use here as it often relates to Kant and metaphysics; if used in a sociologist sense it may though as it is used from a sense of beings behaving in a rational manner. It may be assumed from what other researchers have found that the majority will behave and do what is in the best interest of the greater good, and this may be to behave in the most professional way (Scruton 1982). From a martial arts perspective it is observable that a significant number of the differing arts do undertake this rationalism approach. Martial arts have survived by having standard patterns of action to be taught, methods for dealing with physical confrontations, and adopted ways of mass teaching. Gichen Funakoshi formalised the approach to karate for the Japanese (Nagamine 1976), whilst the same can be said of the old Jujitsu systems by Jigarano Kano for the creation of Judo (Hoare 2009). In China it could be contended that Wu Shu was developed to stop the pretensions and elitist notion of different styles of Kung Fu by the Maoist government, and to create a martial art that could be practiced by all (Zhouxiang 2011). These points will be developed further in the literature review. Rationalisation, within martial arts, is probably best exemplified through the development of governing bodies and the idea of having licences for instructors and the whole notion of grading systems. Though it can be contested that it is impossible to rationalise completely the activity of sport (Roberts 2015). As individuals and groups can always operate outside of any kind of controls put in place, the process of running and organising the various disciplines can be. So this is what is being used as the notion of rationalisation for this study, the creation of an organisation that would oversee and exert some controls on the different martial arts disciplines.

What all of the above does is create for interesting debates in what, in the UK is the Martial Arts community. The most popular magazine currently is called *Martial Arts Illustrated* it covers articles on all aspects of the wider martial arts, competition activities, historical narratives, articles advertising products and services and educational content. It has a wide remit and is evidence that there can be a very wide variety of activity that falls into the area that is classed as martial arts. There are though dissenters to the notion that martial arts should be so encompassing and the cultural aspects of the practice should influence what is included. Through this cultural inclusion kickboxing being a sport should not be classed as a martial art just a combat sport (Hibbert 2005, in Spring 2005; Donahue 1994). It is a combat sport with no tradition behind it, is how the argument would develop and would also bring into question or sport related martial arts such as MMA. Tradition is used in martial arts to inculcate the idea of history, karate, kung fu and Thai boxing have history and cultural aspects aligned to them. Karate as an example, has history that is evidenced through the writings of Gichen Funokoshi, the founder of modern karate. This shows the lineage to Okinawan Te and thus creates a perceived length of history, for modern karate, that Okinawan practitioners would challenge (Nagamine 1976). Thai boxing has the traditional dance at the beginning of every bout. This is seen as a link to the historical and cultural roots of the system. Buckler (2016) argues that all fighting traditions as he identifies them have some cultural and historical value to them and so kickboxing would have value when determining it as a fighting/combat sport. His discussion around developing a taxonomy to be used to better discuss different fighting traditions indicated several ways other authors had defined the systems. He outlined use of the term martial arts, civilian arts and a range of other terms that had been used, he then proposed a taxonomy for fighting traditions, this proposed Martial System and Civilian System and encompassed several aspects of safety, sport

and spiritual as being components of developing systems (Buckler 2016). It was felt when developing the term martial arts for this particular study that martial arts is a wider more encompassing term than combat sport, fighting traditions or the idea of civilian systems, that is better understood by a wider readership, especially for educational purposes.

Sport martial arts

Another aspect to come back to is the use of the term sport, or even linking martial arts to sport. There are sporting practices and competitive practices in what people would term traditional martial arts. Karate, judo, Thai boxing and taekwondo all have examples of sporting practice within them, judo and Thai boxing being arguably the most sports based. Although taekwondo currently being an Olympic sport is growing closer to the others mentioned in that fashion. However, as Hoare (2009) evidences Judo has only about 5% of all its practitioners being involved in sport and Karate would have, arguably, far fewer than that. There are over ten million members of the World Karate Federation (WKF) (WKF.org) the organisation representing karate for the International Olympic Committee however world-wide there are about twice that many, it is estimated, 150,000 practice karate in the UK 40,000 belonging or affiliated to the English Karate Council (English Karate Council Development Plan 2014-18) of these there are 300 on the competition pathways. In both of these areas it may be construed that people practice the martial arts for reasons other than competition. The question is then put; should martial arts be aligned to sport? This is a very difficult argument and one that would be debated and the research here indicates clearly there is not one definite answer, with a few of the interviewees clearly seeing an alignment with sport and others not doing so.

In conclusion, the term used in this study for the collective of disciplines being analysed here will be 'martial arts'. This definition is one that has evolved from the discussion above and flows from a range of differing statements and ideas from experts both academics and individuals based in different martial arts disciplines. It also draws on the one previously developed with students on the martial arts programmes at the University of Derby. This definition encompasses the many differing aspects of the martial arts as philosophies and cultures, and as sports and self-defence systems in both civilian and military contexts:

'Martial arts are a diverse range of physical activities, both armed and unarmed, with their own traditions, cultural backgrounds and philosophies.'

Terminology

In the context of martial arts it is deemed wise to analyse and investigate the different aspects of this thesis, including coaching, education, rationalisation, culture and professionalism.

Understanding that martial arts addresses the wider areas of life not just physical activity and strays into the arena of setting moral standards, are a part of customs that date back several centuries and have the belief systems of the nations which evolved them embedded within them is critical. It is important to that there is a cultural context to martial arts.

The idea of analysing and developing Martial Arts practice into programmes of study is not new. It has been the case for nearly 100 years, since Professor Kano got Judo adopted into the school

curriculum in Japan (Webber and Collins 2005; Hamaguchi 2006). One terminology issue that does occur in martial arts is; what is the person in front of the group called? In a school educational setting the term teacher is used almost exclusively however this becomes more difficult in a college or university setting where the term can be teacher, lecturer or mentor. Within sport the term coach is very well understood but on occasions people can be termed as instructors especially in the wider fitness industry and as teachers for swimming (CIMSPA 2015). A wide number of different terms are used within martial arts and this needs to be discussed and placed into context, as these terms can give different perceptions of the person in front of the group and what their remit is within the setting being explored. Following is an exploration of terms widely used in the UK. These included from a global point of view terms such as sensei which is Japanese, sifu which is Chinese, Guru is used in the Indian style of Kalarippayattu and in the Philippines master is used a lot in differing styles (Crudelli 2008). Many of these culturally specific terms are used by practitioners in the UK.

Martial Arts instructor, coach, mentor or teacher

Is the person, in many cases a black belt, who stands in front of a group an instructor, coach or teacher or can they be all three? (Yang 2011). There is also the notion that the martial artist leading a group has a wider role that possibly strays into the idea of them being a life coach or life-long mentor (Chun 2002; Yang 2011; Szyszko-Bohusz 2011). These are important points as it can determine what makes them fit to be in front of a group of martial arts students. Again this is a very contestable discussion, as people refer to themselves within the martial arts variably and can be

judged to be similar to the one outlined in Pring (2006) as regards the area of education. Pring (2006) indicates that it is very difficult to come to a mutually accepted terminology in certain areas, one being education, and this it is discussed here is the same for martial arts. All the terms related to in this thesis are interchangeable in several martial artists' viewpoints, as are the ones in an educational setting as Pring points out. The term instructor is used quite frequently in the martial arts press and this is usually due to the demonstrative aspects of martial arts. Martial arts are difficult to undertake if no one demonstrates what is expected. Evidence indicates that it is expected for the martial arts teacher, coach or instructor to be able to do what they ask others to do. Webber and Collins (2005) discuss this in their book and express the point that many Judo coaches or teachers believe that it is the main part of the pedagogy. There is more information to be passed on than would usually be expected than just demonstration within a martial arts group (Szyszko-Bohusz 2011). Szyszko-Bohusz (2011) indicates the need for a diverse range of pedagogical understanding for the martial arts coach or instructor, needing to be adaptable and adept at what they teach in the modern world.

Instructor as a term is usually about showing not explaining in detail aspects of an activity such as say aerobics or boxercise, so a demonstrator of technique. All martial artists would consider themselves more than this and this fits with the view sports coaches have of themselves, they see their role transcending that of coach, they perceive themselves as teachers, educators, mentors and instructors (Szyszko-Bohusz 2011; Webber and Collins 2005; Gordon 2009).

To develop a better understanding of the role of a martial arts person at the head of the group it may be worth analysing further its fit into the different arenas it crosses. Martial arts fitting into the

educational arena is a discussion worth having and this can be supported in that it is not just about getting good at a sporting activity. Martial arts educationally are very much about as Pring states:

An educational practice consists of a range of transactions between teachers and learners. Such transactions are educational because they are guided by certain aims and values (Pring 2006:121.).

Though, as defined, martial arts are also about learning to fight (Donohue 1994; Best 2014; Harrison and Ha 2015; Buckler 2016; Spring 2005). It may be considered that through learning, from the different martial arts, the coaches/teachers are also setting values and understanding of wider contexts of respect, discipline and often culture (Yang 2011). Yang (2011) reflected on changes in relationships between sifu's, students' teachers or mentors, in the modern era. He particularly noted the wider context of teaching that is undertaken in martial arts. The following discussion will also demonstrate the difference between learning and education and how this can be contextualised in the martial arts training hall. In a formalised setting, that is structured, it could be debated that education is taking place, learning is less formal in this setting. This is identified by Mallet et al. (2009) when they discuss how different types of exchanges exist in sport coaching practices. If the way martial arts are taught is contended to be a formalised setting then the argument to use the term 'teacher' is stronger. Within places of practice though, playing and training go together in martial arts, through the different approaches adopted by and taught within organisations and there is a lot of informal practice that takes place that inculcates learning. Further, in the system of Taekwondo there is an established set of precepts that are based on Confucianism; the majority of groups quote these either before or after training (Stepan 2002). The values of Taekwondo representing Confucianism

include the responsibility once reaching black belt of passing the knowledge on through good leadership and pure representation of the art (Chun 2002). Confucianism also includes the development of positive attributes such as inner strength, positive self-image and strong moral character all aspects of a rounded individual (Chun 2002). The paradox of martial arts as pointed out by Martinkova and Parry (2016) is that the violent training is paired with a deeper understanding of one's self and the art itself as opposed to just doing a sport. Kernspecht (2011[1984]) also succinctly debates the point, that much of the martial arts is not for sport or scoring points but is for other activities, self-defence or fitness for example and needs teaching not coaching. These points could then indicate that martial arts fits into the schema of an educational practice and that the martial arts fits with the notion of a teacher and not a coach. Lowry (2006) writing about the role of the individual who leads in the dojo, states clearly that the concept of the person at front of a martial arts group is definitely not a coach. He indicates that in Japanese Budo that the term Sensei means much more than teacher as well.

The counter argument though, for certain martial arts, is, that they are taught solely for the competitive sport side of them. Judo significantly, which several martial artists would advocate is a martial art that perfectly fits this notion (Hibbert 2005 in Spring 2005; Hamada 2005). Kickboxing, Thai boxing, taekwondo, sport karate and kendo all have very large sports elements to them, indeed kickboxing was developed for sport (Kernspecht 2015). So as opposed to the discussion above in regards martial arts practice being far more than sport, that groups of martial arts stray into sports may give credence to thinking of the person in front of the group as a coach. Arguments and discussions on what a coach is can be found to include performance enhancement (Gordon 2009), aspects of the researcher (Borrie and Telfer 2005; Australian Sport

2009), the creative coach (Lynch 2001). There are researchers who also link the role to that of education (Roberts 2010 and Gallimore and Tharp 2004). Finally those discussing professionalisation (Duffy, Hartley, Bales, Crespo, Dick, Vardhan, Nordmann and Curado, 2011).

Gordon in his book *Coaching Science* defines sport as ‘...constituting a series of episodic activities conducted on a week to week basis, with the aim of improving, and thereby enhancing, performance.’ (Gordon 2009: 3) This definition links to coaching as being a multi-faceted activity where the coach is a teacher and a trainer. Though it can be considered this gives it a clear definition it may be limited in its scope, however other research takes it beyond that episodic concept which a number of authors would determine is the old way of thinking of the modern sports coach Knowles, Borrie and Telfer (2005) believe it to be far more complex than that. They along with ideas mooted by the Australian Institute of Sport give the sports coach a range of roles including that of an analyst and by inference one of a researcher (Australian Sport 2009). The concept of an all-round role that includes amongst other aspects, creativity, is supported by Lynch (2001). Creativity it is reasoned helps develop long term interest and sustained performance and thus enables a long term relationship between coach and performer. This range of research is assisting an approach to professional practice that arguably has the need for a good foundation of understanding that is supported by education. This helps the educationalist in rationalising the need for educational development and thus the creation of programmes of study that push the coach to gain a wide understanding of their subject matter.

There is also a wide range of research linking coaching to that of an educational and pedagogic role. Indeed there is a wide movement to make it prominent in people’s minds. Writers such as Roberts

(2010) indicate that current practice in coach education and school physical education have more similarities than previously thought. In the early 2000's Gallimore and Tharp (2004), identified good teaching practice in one of the most famous coaches of the 70's John Wooden. Duffy et al. (2011) outline the state of development towards professionalisation of sport coaching. The evident educational nature of coaching is mentioned numerous times. Within the position paper the authors put forward the idea that there needs to be thinking around the concept of professionalisation for sport coaches because of the wide variety of ways in which coaching is undertaken. This fits in many aspects with the arguments above about martial artists being in a variety of roles.

Thus there are quite a few similarities between coaching and teaching, another of the areas for consideration that crosses the boundaries of both professions is that of ethics. Within Sports Coaching ethics are rooted in the area of professional practice. The concepts of '...dependability, reliability, commitment to excellence, trustworthiness, teamwork and integrity' (Lynch 2001:27) are just several of the ideas that Lynch focuses on. Gordon (2009) also recognises that ethical considerations need to be part of the coaches understanding if they are going to work with a variety of athletes especially children.

Mentor/Mentoring

There is also another dimension that has importance and that is the concept of senior individuals within the martial arts as being a mentor. Mentoring has a wide range of definitions but the most frequent one that has been found to be quoted is that from Addington and Graves:

A mutual relationship with an intentional agenda designed to convey specific content along with life wisdom from one individual to another. Mentoring does not happen by accident, nor do its benefits come quickly. It is relationally based, but it is more than a good friendship...mentoring is not two people who just spend time together sharing (Addington and Graves 2001:5).

This definition fits with the martial arts from the eastern countries quite succinctly and what Yang (2011) alludes to in his discussions, the role of mentoring being a part of the student-sifu relationship that extends beyond the training hall. In the context of different disciplines from China, Japan and Korea especially there is a very Confucian philosophy and hierarchy when practicing (Lowry 2006; Yang 2011; Goodman 2011; Labbate 2011) this has inculcated itself generally in many other disciplines. This hierarchy can often dictate that your sensei or sifu is that for life. The authors own experiences also inform this knowledge. The individual will always look upon this person in a mentoring manner; they seek advice and guidance and take note if their mentor suggests an approach or position in their role they should take. No longer a teacher student relationship but more, it has developed into an advisory and almost parental role.

When analysing Confucian philosophy it can be seen why this may be so. There is a hierarchical aspect to Confucianism that indicates clear roles, the idea of father figures and the big brother little brother system that is endemic or Sempai in Budo (Labbate 2011). Labatte (2011) examines the relationship with the area of practice, dojo, in his study which analyses ritualised training habits and how they inculcate deeper learning. Lowry (2006) goes into this discussion quite succinctly, describing in detail how the person leading the class should have a depth of knowledge that is beyond that of just the art they practice. They lead by example in etiquette,

understand the wider aspects of how practicing martial arts can effect life outside of the dojo.

The above links to Confucian philosophy, it also could be posited, is where the belt system of grading originally evolved, especially in the Japanese martial arts, not just to appease western needs for self-fulfilment. The belt system emphasises the hierarchical nature of the expected behaviours in the dojo.

Ambrozy and Czop (2012) have detailed the reasons why the person standing in front of a group of martial arts students is so important, and why they should be very carefully chosen, they use the term 'teacher'.

The teacher of martial arts is much more than just a coach, but rather a life guide that beyond technical skills must be able to present the proper moral stance, high class intellectual, mental and character logical qualities. He teaches art for which, when used in a manner inconsistent with the oath dojo, may be criminal. So not every person, even featuring a high level of technical skills, can reliably serve as a competent teacher of martial arts,

(Ambrozy and Czop 2012: 182).

The aspects raised in this quote from the viewpoint of a practitioner, which the author is, are very much something that has been observed in the martial art world. As previously mentioned in the background of the study martial art can be dangerous practices. The relationships forged within them become very close indeed due to the mutual respect that can develop between those engaging within them. It may be that there cannot be a clear decision whether martial arts fits into one category as a whole, is it educative,

sportive or a collection of disciplines bought together? Should it be defined as anything particular? If this is the case all aspects need to be discussed in detail for the research and need consideration and it's the point of view of the practitioner, as to which aspects they believe important, that is vital for the study. The requirement to add in a level of professional control maybe does not rest on the argument of instructor, educationalist, teacher, mentor or coach but on the perceptions on what the overall requirements' for all of them are, the profession versus the individual. The terms used such as Sensei or Sifu have deeper meanings than those of individual job roles as the western concepts, teacher, instructor or coach dictate. 'Mentor' is possibly a better term as it has wider meanings. Whatever the term used, and from the above analysis it could be understood why martial artists use the cultural terms such as sensei and sifu, there is a requirement from the person in front of the group to have a set of responsibilities to the individuals in front of them.

What is indicated by the terms 'professional', 'profession' and 'professionalisation'?

Being a professional has several different meanings if it is used in a sport related context. In wider usage it also has connotations when used in regards to careers. In sport it often denotes someone who is a full time coach or player (Mellor 2008, cited in Craig and Beedie 2008). Being in a profession and thus being a professional can have wider usage terms as said, so a Doctor as a General Practitioner, is a profession, as is being a Lawyer, there are general considerations that make these people what they are and forms part of their professional practice. They study for their profession at university or through means of professional examinations. They have a code of conduct and maybe a set of ethical codes which they operate under.

Being professional indicates that one earns money by operating in the profession, in dictionaries there is a distinction made for earning substantial rewards by being in sport, so being a sports professional (Free Dictionary 2017).

This thesis has been developed using the usage of both of these terms for profession; operating by earning money and having a paid career as within the martial arts the term 'professional' as in 'professional martial artist' is used often in a derogatory manner. This is because within some areas the earning of money is seen as watering down the attitude of martial art practitioners as well as their levels of competence. When approaching the thesis this consideration had to be observed and understood in the context of the 'industry' that was being researched.

The thesis will also be analysing the area of developing professional conduct. There also needs to be consideration of what the martial arts view as being professional and this has been established through the interviews undertaken. In martial arts terminology 'professional' indicates someone who is earning money through the martial arts schools they operate, or indeed making money for others through a paying system, often using contracts to tie customers in on monthly direct debits. Not all of the heads of group are working full time as instructors/coaches/teachers, but the system they operate is similar to a full time martial arts school. These instructors/coaches or teachers may often get benefits in kind, so free sessions and grading's, maybe a bonus at Christmas and so are not classed as paid employees, so not professional individuals, but the system they operate is called that in the martial arts fraternity. This is where the definitions of being a professional fall down somewhat. When is someone a professional? It is something that will be developed further in the literature review, with further analysis of what professionalism is within other

industries that are closely associated with martial arts in this context, sports coaching and education.

Culture

The term culture will be referred to within this study so it is wise to outline why martial arts and culture have connections worthy of noting. Culture as a term may be defined in contexts that vary dependent on their focus, and it should be noted that in terms of a social studies context the term is less restrictive than when used generally (Marshall 1998). In terms of Social Anthropological study, the terms of reference still used where set down by Edward Tylor in 1871 and cover; ‘...learned complex of knowledge, belief, art, morals, law and custom...’ (Tylor, in Marshall ed. 1998). The use in social sciences encompasses the generalised term that is usually used to look at arts and possibly food. This wider context brings into focus the use of the term popular culture which is often used to align activities that engage large numbers of people in entertainments, sports and music (Marshall 1998).

In China, Thailand and Japan their martial arts fit into this cultural populist arena, the practice and entertainment derived from martial arts is a part of their ‘popular’ culture (Lewis 1990, Turnbull 2010, Reid and Croucher 1983). As boxing may also be agreed to fall into these categories of an entertainment and a cultural heritage as emphasised by Lee-Barron (2012) in his book, also possibly debated to be a martial art (Lee-Barron 2012; Shook, 2005), then is it the UK and Europe’s most popular martial art? The House of Lords Law Commission agreed that boxing is a major spectator sport in a very detailed and strongly argued discussion which has settled against bans due to this populist point of view. They determined that as a matter of public policy it should continue in its current format. This same group also decided that it is an illegal activity (Gunn and

Ormerod 1995). This ruling was used to try and stop Mixed Martial Arts fights happening in the UK but was again overruled as they are registered as entertainment events in the United States of America (Adams 2017). These findings do bring into question the validity of boxing in its current form as a martial art, the majority of practitioners now practice it as a sport for entertainment purposes.

There are other cultures that have different forms of fighting inherently practiced in festivals and even on religious occasions, such as the Sacaca in the Andes. These people pride themselves on having fights that can be potentially fatal; they are seen as a vital part of growing up for both boys and girls. They see it as an activity which is a routine part of their events and these are widely attended religious festivals in the region they are located in (Zorn in Jones, 2002). Following this discussion maybe boxing is a cultural heritage of the UK, it has been an entertainment for many centuries and practiced in various forms for several thousand years. What is certain though is that fighting arts are observed as cultural activities and as such have a place in many different cultures gaze.

Furthermore, it should also be considered that aspects of the martial arts are observed by others as being essential parts of the nation's culture such Kendo and Judo in Japan (Donohue 1994; Hoare 2007). Also the same could be said for the Chinese and the mythology and heritage of martial arts that is depicted in their TV and movie industries (Donohue 1994; Chan 2001; Wang 2011). Wang goes on to discuss cultural hybridity in the context of globalisation. This is also a concept that is debated in regards the absorption of martial arts into other countries. A few individuals try to act and become Japanese or Chinese to fully embed themselves into their disciplines, they use the language and observe the formality of the situations (Dykhuizen 2000). This is often observed by the Japanese, for example, as being positive, especially as organisations such as the

Dai Nippon Butokokai have this goal as part of their mission (DNBK 2014). Others consider it a little desperate and 'geeky' (Dykhuisen 2000), Dykhuisen indicates it is a way to show how embedded a person is and links it to the idea of belonging to a clique. Wang (2011) does note that cultural values are being transmitted through movies and Dyhuizen (2000) observes similarly for the martial arts that this is part of a cultural transference process.

Chan (2001) analyses how the Chinese, when Hong Kong was being bought back into the fold in the early 1990s after British rule, used the movies to impart and capture the cultural imagination of the Hong Kong residents. They used films, especially martial arts based ones, to re-ignite the links to the mainland and a shared history (Chan 2001). Donohue (1994) debates that culture is often preserved and aspects of it transmitted through the practice of martial arts, and that martial arts indeed are seen as socially important in certain Asian countries such as China and Japan. Indeed there is inherently a concept akin to warrior culture that is discussed in James (2001), Keegan, (1993) and Morris (1993) which are just three books that have an emphasis on the history in Britain creating a warrior culture. Their arguments are that, when needed, the British rise to the occasion and are willing to fight and this may be why they are willing to engage in martial arts so readily. This is expressed through a range of evidence of invasion and wars fought internally that developed a nationalistic and warlike state for many centuries. In Keegan's (1993) book he emphasises that for several years there was high engagement from the public with army regiments around the UK on a localised basis. Meaning that large numbers of individuals trained for war and combat situations. National service which was finally stopped in 1960 also emphasises the point being made. Over time there has been an erosion of participation within military services and with less people being involved; despite this James (2001), Keegan, (1993) and Morris

(1993) indicate there is an underlying warrior culture and it is inherent in our nature. That individuals need the outlet for aggression that martial arts and other sports activities offered is supported by much previous research (Allison 1986) and more recent studies (Shahar 2011). Allison (1986) is emphasising the amount of studies that led to sport generally being accepted as a sport development tool from the mid-1980s', whilst Shahar's (2011) work is research for a more recently published PhD which used both Karate and Judo as tools to indicate aggression reduction in young boys and teenagers.

With these points in mind it is important to recognise culture as an important factor when analysing martial arts in a context such as the United Kingdom. That there may be a transference of the cultural values outlined above could affect the way that students of martial arts perceive the person in front of them. This could be contested as students may not have the knowledge to make an informed judgement. What could also be argued though is that cultural transference influences the way some of the people at the head of the group behave towards their students. These points will be raised again later in the discussions based around the research undertaken.

Licensing

A part of the developed culture of the majority of martial arts in the UK is the requirement for all students to have a licence and their own insurance. This is positioned as a legal requirement and can be evidenced on all organisations websites and in their rules and regulations (AMAUK 2014). However, it may be contended, that it is

based on a faulty misconception. Most martial arts organisations believe that individual members should be insured to practice martial arts. In most other sports this would be on a voluntary basis, the vast majority of clubs and organisations within the martial arts do enforce this policy. The possessing of a licence is seen as important in most associations and in many competitions not having one would bar entry.

The idea of licensing is viewed by many to be a necessary part of belonging to an organisation, it brings in revenue and records the holder status within the organisation. There is another point that needs consideration; esoterically martial arts have aspects to them that create an aura of mysticism. Donohue (1994) picks up on this as part of the rationale as to why martial arts has grown and developed so much in the United States of America. He aligns it with the myth of the warrior that underpins much of the USA's cultural view of itself. The same could be considered within the United Kingdom. Licensing or holding a martial arts licence is a part of that myth. The notion of 'Don't mess with him/her (s)he's a black belt' that people often say, also hangs alongside the idea that the licence that a person holds also restricts their behaviour. According to myth it stops a person doing certain things, such as using their art in an aggressive way, starting fights by having to wait for the opponent to make the first move and that it has to be shown to the police; plus many other urban myths abound around this point. All of which are untrue, it is not the licence that does any of these things. Inherent values of practicing many martial arts does this. Not being the aggressor in a fight is seen as respectful to what it is that is being practiced.

However, though it may be disputed to be an issue and incorrect in many ways, it also allows for a semblance of the mystic to be attributed to martial artists. This is inherent in legends that

surround warriors in the annals of UK and British history, a number true or based on truth, others not so. Arthur as a legendary warrior united a whole group around his round table for the greater good. The main point being, he was a warrior with a higher purpose who still had to be good at what he did, was a true warrior of martial arts, and led by example. Ivanhoe was a knight along similar lines, who fought to right a wrong, was excellent at his job and used it for the right reasons, mainly a lady's honour. Similarly, Robin Hood the archer who excelled at his craft, lead others against a larger evil force and used his martial practice to overcome many obstacles along the way. This is interesting from the point of creating a heritage that underpins a part of the rationale behind why martial artists may wish to practice, there is a link to history and our warrior past. It also enhances the rationale to be licensed and belong to a club or a group and create that joint identity. The license indicates and proves the membership, it makes one part of a greater whole (Donohue, 1994).

James (2002) in his book *Warrior Race* discusses the importance on the attributes of being a warrior and how it has shaped Britain and the United Kingdom. He identifies the role that people in different positions throughout the whole make up of society have undertaken in the aspect of warrior-ship. Fighting against invaders, for the common good or in civil wars and believing that right was on their side is all part of this heritage. Martial arts is maybe the modern way of continuing this rich heritage, in that it prepares individuals for the hardships they may face in self-defence situations, or keeps them fit and able to defend themselves in extreme situations. It could also indicate though that a perpetuated myth brings value to the practitioner due to their mythical standing. There is another important point about holding particular licences over others. A few licences have increased value if they are stamped or signed in the originating country of the martial art or have a signature belonging

to a significant individual. This gives greater kudos to the person holding it. It also creates a status that can generate mythical standing. Anyone who had a teaching from Bruce Lee has increased kudos in the martial arts world, as is evidenced in many of the martial arts magazines and online materials that have a focus on this individual.

A further characteristic of martial arts; that fits into this discussion of why people do it is the one of bringing together mind, body and spirit. Further evidence that a lot of martial artists and even sports people undertake martial arts and sports for this connection, is underpinned by numerous authors who have chapters in their books, title their books in this manner or cover it in their papers (Goodman 2010; Parry et. al. 2007; Dykhuizen 2000; Donohue 1994). The focus often is on the spiritual connection within the art or practice, and has been reported to give a more societally accepted rationale for undertaking what is a violent pastime. As Nesti indicates in *Sport and Spirituality* (Parry et al. 2007), the idea around undertaking an activity that demands sacrifice, suffering and no indication of immediate rewards, is, illogical in many senses (Parry et al. 2007).

There are many practitioners who have written about this as being what martial arts training demands and it follows that people engaging in it get the kind of spiritual gratification that authors on the topic indicate is akin to a religious experience (Goodman 2010; Parry et. al. 2007; Dykhuizen 2000; Donohue 1994). What is also another focus of many practitioners is the idea of forging the spirit through hard work, which incidentally is one interpretation of the term Kung Fu. By training the body the spirit and resolve hardens, Pope John Paul the Second is quoted as saying;

You are true athletes when you prepare yourselves not only by training your bodies but also by constantly engaging the spiritual dimensions of your person for a harmonious development of your talents,

(John Paul Second 1987 in Parry et al. 2007:34).

He was addressing the Council for the International Amateur Athletics Federation at the time; however, his words are very reminiscent of those spoken by many martial artists in lessons around the country and indeed the world that the author of this study has personal recollection of. That martial artists are inculcated into a Zen like culture of practice which fully believes in the concept of hard intense training developing a harmonious spirit.

In conclusion, it is important to have a deeper understanding of why martial artists perceive themselves in the ways that they do. What the role of the person at the head of the group is depends on three particular factors; the particular martial art they practice, its cultural background and how they define what it is they are doing. The cultural background also impacts on the sense they have of themselves and the cultural background of the UK also has a measure of influence on this. These points will be part of the literature review below and also will be reflected upon further in the study.

Literature Review

The areas that are going to be critically analysed are;

The history of martial arts in education, primarily in the countries of Japan, China and Thailand.

Then the notion of sports coaching, the attempts at professionalising the practice.

How teaching martial arts may be different to that of general sports coaching will be discussed.

Professionalisation and the impact this agenda has had already in teaching and sports coaching and how this could impact of martial arts.

The way in martial arts that education and educational practices, are carried out sometimes unknowingly, which could create the need for martial arts to be delivered in a more professional manner in the United Kingdom.

History and links of martial arts in educational settings

Japan has over 100 years tradition of martial arts teaching in the school curriculum, especially using ones such as Judo and Karate, which help to accentuate a students' physical, mental and emotional development (Alexander 2014). China has a shorter history, only since the adoption of Wushu as a culturally acceptable form of martial arts discipline, post cultural revolution, has martial arts moved into the school system; there where private schools

prior to this but they did not make up part of the mainstream educational system (WeiWei cited in Spring 2010; Zhouxiang 2011). The first rationalised approach to sport in China had been driven by the growth of Christianity in the 19th century, this caused a lot of resistance amongst Chinese especially as culturally it was a westernised approach. This led to a drive just before and during the Japanese invasion from 1931 up to the end of World War 2, by the Chinese government for a patriotic application of physical education (Zhouxiang 2011). A part of this was from the need to develop the nations fitness and also partly from the protection of cultural identity. This led at first to the adoption of Chinese martial arts as part of the physical education process, prior to the Cultural Revolution, and then being discouraged after 1949 and the development of the Peoples Republic. During the Cultural Revolution (1969-76) individual martial arts were actively discouraged and the Wu Shu standardised approach was championed (Zhouxiang 2011; Crudelli 2008). In the modern era Wu Shu has almost become recognised as being its own martial art whilst China has embraced the notion of Kung Fu practices as they also reinforce cultural identity and have become an area of tourism as well (Bonavia 1985). Alternatively there is the argument that actually the correct terminology is Wu Shu anyway, it is an old term that means 'to stop a war' (Ting 2003). Ting goes on to discuss the use of both Wu Shu and Kung Fu as terms indicating their interchangeability (Ting 2003). What is observed though is that nationally the Chinese recognise three hundred and twenty different styles of practice within Wu Shu which was represented at the Beijing Olympics as a sport and this is what is included within the educational curriculum (Zhouxiang 2011; Crudelli 2008)

In Thailand there is a long established programme of physical education studies aligned with the Thai Boxing curriculum that has now been evolved into a standardised approach across their higher

educational sector (Vail 2015). In the UK sport through physical education practice has been in the schools system since the mid 1800's being adopted into the whole school system in the early 1900's (Penney, Clarke and Kinchin 2002; Beasheal and Taylor 1996). An aspect of sports in school was competition and until the 1960's boxing was a part of this. Boxing in the sports curriculum is now making a return; in 2007 schools in the south of the UK reintroduced it and as a sport is making a concerted effort to prove its educational values (BBC news report 2007; Harris 2009). Indeed Penney et al. (2002) emphasise the type of physical education that boxing and martial arts promise schools a 'connective specialism' that inculcates wider values to the whole school system. Many martial arts regularly attend and work with schools to emphasise the value these sports and pastimes can have, Webber and Collins (2005) indicate this in their book and it is outlined in studies on educational consequences of school students engaging in martial arts (Kozdras 2014; Lee-Barron 2012). Though the overall benefit is difficult to measure, what can be proven, is that professionalising those that teach the sports and giving them the credibility to lead their disciplines, aids the recognition of the practices, and encourages good practice (Lee-Barron 2013). In Japan and China the professors that lead the educational schools that have Budo and Wushu on the curriculum are qualified in their disciplines as instructors as well as being educated to postgraduate level (Spring 2005). These establishments turn out highly qualified students that inform practice in the schools system (Kusaka 2006). The destination of the vast majority of these students is the educational system (Spring 2005; Kusaka 2006).

In Japan the development of martial arts within the educational system was championed by Jigarno Kano (1860-1938) he led the development of Judo dojo at many universities. He also worked to embed Judo in the schools system and eventually for there to be

research in the university sector through his work as education minister. This was later followed by many institutions and included the practice of Kendo and other martial arts. The Dai Nippon Butoku Kai also has education as one of its cornerstones and though disbanded by the transitional powers after world war two as being too nationalistic they have re-emerged with the same educational ethos whilst promoting nationalism through cultural values (Alexander 2014; Hoare 2007). Kano also saw that if Japanese Budo (martial arts), especially Judo, were going to spread and become more popular and gain increased recognition they would need to be in the Olympics and so he also became heavily involved in these. Prior to the Second World War (WW2) he did succeed in getting agreement for the Olympics to be hosted in Japan and gain judo as a demonstration sport for those games, however due to WW2 they never occurred and Judo was subsequently not included until 1964. His work though up to and after this did gain educational recognition for Budo and this led to the area become recognised in Japan as a legitimate area of study within Japanese Universities (Hoare 2009). Budo is most usually studied in educational discipline areas aligned to culture and education. It is seen as important that Budo is kept alive in Japan, so they do not lose their cultural identity and heritage (Ebell 2008). Ebell (2008) outlines the development of Judo as being more than just sport and physical education, he discusses the wider educative role that Kano wished for. As most school children are encouraged to practice Judo or other Budo disciplines at their institutions, teachers need to practice as well as lead the instruction. This is the focus of the National Institute of Sport in Kanoya (Spring 2005). They develop teachers who have a wide ranging knowledge of Judo and other Budo so they can teach these in schools, the department in this institution is called the department of Culture and Education.

In China the predominant changes in educational policy were to forge together the unity of the country and its sense of nationalism (Zhouxiang 2011). Even though this was started from prior to the rise of communism in 1949, it was still an educational focus for a period after. Sport was an inherent part of that (Zhouxiang 2011). The focus on sport since 1949 has been on the model that was adopted from the Soviet Union which was on competition and sports performance (Jin 2013). Since the late 1980's though there has been a cultural shift that has changed that focus and now incorporates a more rounded model that incorporates health (Jin 2013; Ningbo 2014). However, it has to be noted that this has been a slow inculcation of change and there is resistance to this change, but the idea of a professional educationalist who has a wider understanding of all aspects of physical education is expected (Jin 2013; Ningbo 2014). Wushu is practiced in schools, colleges and at University level and is often the main focus of study for students who will specialise in it from a very early age. These Wushu practitioners then enter the university system with this as their main cornerstone and develop their educationalist abilities, finally going back into the schools and colleges system to carry on the development of future practitioners (Ningbo, 2014).

In the UK sports programmes at university level are undertaken in sports coaching as well as education and there are programmes at masters level. One of the main destinations for these students is the education sector, however, within the arena of sports coaching there are mixed views regarding higher education. Knowles et al. (2005) highlights research indicating that sports coaches believe their trade is learned not through the undertaking of academic programmes but through actual coaching practice. In the case of martial arts this is done within the training halls and dojos around the country; where gradings and other short courses may be undertaken by practitioners. Hammond and Perrys (2005) work

analyses the effectiveness of academic programme delivery of sports coaching and comes to the conclusion that a balance has to be struck between the practical and the academic. This arguably then dictates that practitioners of coaching would benefit from programmes of study that enable them to develop intimate knowledge of their profession. It also leads to the idea that it would be a positive direction for sports coaching if the balance of academic study and practice is gained. So naturally it could then be assumed that a similar route would be followed by those who practice the teaching, coaching and instruction of martial arts. If this is the case in both instances a background understanding of the rise of professionalisation needs to be understood.

Professionalisation

As was indicated in the terminology section, the terms professional and professionalisation can have differing interpretations. However, from a government perspective and one that organisations associated with government perceive, there is a context in which the term professionalisation has been evolved in the area of education. Although there are still difficulties in the interpretation of the term. Currently within sport there is also a drive to a wider professional ethos, one that had started within sport coaching and has now widened to include the first chartered institute for sport, The Chartered Institute for the Management of Sport and Physical Activity (CIMSPA) (CIMSPA 2017).

Gone are the days when doctors and teachers could say, with a straight face, 'Trust me, I'm a professional'. So we need to be clear about what does constitute professionalism for the modern world. And what will provide the basis for a fruitful and new era of trust between Government and the teaching profession. This is an arena ripe for debate and we welcome views from all around the education system and from others, including parents and business people,

(Morris 2001: p19).

The first hint towards a widening professionalisation agenda in education in the UK was Estelle Morriss's drive for professionalising of the role of head teachers (Woods, Armstrong and Pearson 2011) when she was in the then serving Labour government. Morris now

Baroness Morris of Yardley, was a minister in the education department from 1998-2001 and became Secretary of State for Education and Skills in 2001, she resigned October 2002 (Parliament Biographies 2017). This professionalisation included improving standards and accountability, devolution and delegation, inducing more flexibility and promoting incentives for a more professional approach to the job of being a teacher. There was also some sense of trying to expand parental choice (Department of Education and Skills 2002). The department and specifically Estelle Morris wanted to develop a more professional approach to the running of schools and the teaching profession. Teaching was finally recognised as a profession by the Office of National Statistics in 2001. This happened alongside the same governments push towards a more coherent policy for developing sports (Taylor and Garret 2008). Professionalisation is seen as important for particular sectors to give credibility to work being undertaken by the individuals in those respective sectors. There are arguments that it is a very positive action for a number of reasons, self-confidence, job satisfaction and effectiveness for example (Woods, Armstrong and Pearson 2011). Others argue against, believing it is just a re-modelling of teacher's role and increasing work-loads by stealth (Stevenson, Carter and Passey 2011) or the increase of 'managerialism' in education disguised as professionalism, making teachers and lecturers responsible for managerial and more mundane duties of the educational centre (Hayes 2008). Whatever the case the concept has evolved and gained momentum as can be seen by the constant interference in the teaching sector within schools in the UK by the government of the time, remodelling work loads, changing the curriculum and working conditions of teaching staff, many saw this as a consequence of teaching being professionalised (Stevenson, Carter and Passey 2011; Department of Education 2011). There is also discussion about the dual or even triple role of teachers, that of being vocational experts, educators and then including a role that

has to deal with external organisations through commercialisation and partnerships (Institute for Learning 2014; Szucs, 2009). This supports Hayes (2003) notion of 'managerialism' and professionalisation where the role of educator appears to be getting lost in the processes being adopted, Szucs (2009) indicates this from a European wide perspective not just in the UK. Despite these objections there has been a continuing drive towards what the government perceives as a more professional approach towards the teaching profession, from primary through to university level education what is lacking though is a clear definition of what everyone uses to determine exactly what professionalism is (Creasy 2015). Creasy identified that within teacher education several different ideas are promoted about exactly what professionalism is and Hayes (2008) also argues the point. Is professionalism about behaviours, responsibilities or parameters of work? This is the main question that appears to be difficult and is still currently being debated. However, the government education department would appear to have a clear understanding of its stance on this and has produced materials to indicate exactly what is being expected (Institute for Learning 2014) and through this has promoted what is being expected. The Institute for Learning and the government are following what appears to be a process that has been adopted in America as well as Europe, which is the establishing parameters for professions with a focus on teaching. The European Union has had several publications of teaching as a profession (Council of the European Union 2007; Council of the European Union 2008; Council of the European Union 2009; Caena 2011) all of which attempted to define and establish the structure of teacher education for the 21st century and what a good teacher should be able to do. Menter et al. (2010) undertook a literature review for the Scottish government attempting to establish some parameters that would define what was expected within education training there, using a lot of material from American experiences and Europe, they did indicate that the

continuing way forward was one that had a range of job roles identified for teachers that agreed somewhat with Hayes (2008) predications on the growth of managerialism. Caena (2011) also identifies through the drawing together of much of what has been produced that different countries across Europe clearly identify this growth in role depictions, around routinisation, the need to be able to focus on measuring performance with high levels of bureaucracy, flexibility and having the ability to change dependent on requirements in the classroom. A lot of what has been identified around the world indicates a negative view on professionalisation in America and the UK seeing it as too much focus on teacher performance rather than teacher education (Caena 2011). Despite all of these attempts, to create a rationalised approach to professionalism there still appears to be grey areas of what is expected from government and what teachers and their unions believe to be certainty for their profession.

Despite this issue with defining exactly what professionalism is other areas have followed the agenda from the educational sector, one of these being sports coaching, possibly because of its proximity through PE and working closely with schools and the educational system (Taylor and Garret 2010; Duffy et al. 2011). Taylor and Garret (2010) also note that the sports coaching industry equally supports and resists the professionalisation agenda that is increasingly being implemented. The starting point for the increased development of a professional approach was the rise in coach education programmes. These increased significantly in the 1990's with a drive from high profile figures in the coaching arena as advocates in the UK this was, the now Baroness, Sue Cambell. This has led to an increasing significance on the level of qualifications held by coaches and though very generic an importance on those who are coaching to have these qualifications. That people who aspire to be professional should hold relevant qualifications, adhere

to certain standards inherent in those qualifications and continue their own professional development are all aspects of that (Duffy et al. 2011). They recognise the fractured nature of the coaching field, which is also an ongoing issue in the martial arts as previously discussed. Despite this, as indicated by Sports England, there has been a need to try and raise the professional identity of coaches so that they get the credibility and rewards they deserve (Sport England 2004). This is also part of the mission of the International Council for Coach Education (ICCE) and a driver for the recognition of the importance of the role of the coach as a recognised profession (Duffy et al. 2011). Unlike the educational sector which many dispute was already professional and undertook a serious approach to their daily work already (Stevenson, Carter and Passey 2011; Bartlett, Burton and Passey 2004) sports coaches are often seen as voluntary, may often be unpaid and have a varied resume of credentials that allow them to coach (Sport England 2004; Taylor and Garret 2010; Duffy et al. 2011). There has also been the factor of numerous high profile court cases against coaches for child abuse and other malpractice and it is felt that professionalisation would curb this (Sport England 2004). In regards the idea of volunteering in sport, coaching, which it may be debated at times inhibits the idea of the activity being a profession, there were an estimated 230,000 volunteers coaches in the UK (North 2009). However, there has been a significant rise in paid coaches, part-time, full time and from the perspective of elite athletes having paid support with around 4,000 coaches in this position identified in Germany and the UK is assumed to be in a similar situation (Nordmann and Sandner 2009; in Duffy et al. 2011). It has been found that 50% of those coaching in the UK do not hold any professional qualifications (Duffy et al. 2011) and this is an also an issue within martial arts.

Martial arts and coaching

Though there are many black belts teaching or coaching within the UK it is recognised within the industry that there needs to be work on promoting better qualified individuals (Lee-Barron 2012; Lee-Barron 2015). Some of the main stream fighting sports, Judo and Taekwondo, have gained recognised Sports Coach United Kingdom (SCUK) coaching awards and other recognised programmes that adhere to the idea of professional development (British Taekwondo 2016; AMAUK 2014, British Judo 2016). Others such as boxing have set qualifications that have to be undertaken prior to being able to coach (English Boxing 2014). Although both Judo and Boxing are debated in terms of being martial arts they do show how it is possible to conform to the professionalisation agenda in this context of sport and physical activity coaching or teaching. In the wider arena of martial arts, however, this is more disparate, to ascertain the credentials of a martial arts coach is often complex and difficult. Magazines in the field, Martial Arts Illustrated and Combat, frequently discuss this area of professional standards and instructors featured in these magazines go to great pains to evidence their backgrounds. This is reflective of what was identified above in terms of 50% of sport coaches generally not holding qualifications. This it could be debated, would not be required if there was a standardised approach to qualifying and licensing instructors. This need for standardisation is the approach taken in Japan, China and now Thailand, in all these countries the levels are set and all instructors go through the same qualifications to be able to teach within the governmental sectors, in Thailand an individual can now not teach/coach unless they do the government approved qualification (Master Toddy 2016). If martial arts are going to develop in the context of the drive for professionalism within the field of sports coaching then it can be suggested that there is a need for a qualification that is standardised, that there is growing

recognition for this is noted in kickboxing where recently the main governing bodies featured an editorial in the September (2011) Martial Arts Illustrated promoting a BTEC course in coaching for their members that all instructors would now have to do. To further develop the concept of higher educational professional programmes for martial arts, if indeed that is what is required, will need the support of the martial arts organisations and the wider martial arts fraternity. In Japan, China and Thailand this is already the case, the governing bodies of the martial arts support the idea of higher educational study. In other research undertaken by the researcher of this work, educationalists at the institutions attended in Japan, China and Thailand where all very active in the martial arts organisations within their countries and in most cases the world as well as the universities they worked for (Spring 2010). Governing bodies of martial arts in the United Kingdom are more diverse and widespread than is usual in the Asian countries of origin. In Japan the majority of the different Budo belong to one of only two overarching organisations. Whereas in the UK for Japanese Budo there are over 20 different NGB's they could belong too with no need to belong to a main group at all. In Japan the expectation would be that you belong to one of the overarching groups such as the Dai Nippon Butoko Kai who oversee the general standards of practice for the different disciplines (Hoare 2009). An example of joined together licensing for sports coaches is Germany, the German Olympic Sport Confederation issues coaching licences for the different sports that belong to it. Currently it has around 500,000 members who hold legal licences. This indicates a very large organisational provision and overseeing of sports in Germany and would include a number of the martial arts being discussed here (Duffy et al. 2011).

In the United Kingdom the concept of professionalisation of sports coaching has already got a lot of support. A vision statement put out by UK Sport in 2001 expresses this;

By 2012, the practice of coaching in the UK will be elevated to a profession acknowledged to central to the development of sport and the fulfilment of individual potential.

(UK Vision for Sport (2001) cited in Taylor and Garret 2010)

The particular report, that the above statement was within, assessed the issues around professionalisation of a very wide ranging industry. That the overall dream has not been fulfilled up to the present day, is important to acknowledge, however the ideal is still being sought after by many in the coaching profession (Duffy et al. 2011; Sport England 2016). Sport England identified a number of important barriers, these being, internal resistance, changing governmental policy, profession fragmentation and changes in leisure markets (Sport England 2016). All of the above are concerns within the martial arts industry, as identified above there issues with the wide range of martial arts, thus causing fragmentation. Fragmentation and resistance are areas that Karate in the United Kingdom, as one discipline within martial arts, has been really bedevilled with. A recent endeavour to create one overarching national governing body has met with much resistance. Individuals did not want to lose their positions of authority or did not agree with the way forward that was proposed. Significant players representing the organisations recently got together for talks and this collapsed when one group left the talks (AMAUK 2012). Both Sport England and the Sport and Recreation Alliance want Karate to have one governing body to enable better focus, increased competence in coaching and a generally more professional attitude amongst

Karate coaches; this feeds into a wider governmental strategy to professionalise sports coaching (AMAUK 2012; Taylor and Garret 2008). There has also been a wider push within the European Union to regulate the coaching profession; this had been prompted by a drive from the ICCE to develop coaching in a manner that gets wider recognition for the role they play (Duffy et al. 2011; Sport England 2016). This point as well as the one made above on changing governmental policy in the UK highlights a discussion to develop further, that of what is meant about professionalisation and how a profession is evolved. Within martial arts the professional development of the coach, teacher or instructor does rather depend on the organisation they are within and at the time of writing there was still no recognised NGB for Karate by Sport England, there was recognition for Kung Fu, Jujitsu, Judo, Kendo, Tang Soo Do and Taekwondo (Sport England 2015).

Here it would be worth developing some thoughts about the reasons why there may be so much infighting within martial arts and why there is, or has been issues around determining who is in control. Power in the sense being discussed here can have several different aspects, one is deciding who leads an organisation and thus decides who is given higher rankings or significant positions is a particular point, so dictating who is in control. When looking at power from a sports perspective Giddens suggested that it was about members of groups and individuals trying to achieve a set of common aims and goals (Giddens 2001), there is also a suggestion by Castells (1996) that politics heavily influences who has the power. So when martial artists discuss politics within the area (Mitchell 1981; Elkin 1981) they are following an expected pattern. Carig and Mellor (2008), when referencing the influence of power and politics within sports indicate that it has as much to do with networking as anything else. Networks can be international, national and local, within martial arts as previously mentioned, this is often seen as an important aspect,

the link back to the founding home of the art. So in the case of Japan for Karate, which is currently trying to become an Olympic sport, links in all of these areas would be vital to enable it to be accepted. The English Karate Federation (EKF) is linked to the British, European and World Karate Federations with the hope of being included in the Olympics, and also the EKF is trying to unite Karate in the England. So here the influence of an NGB has a direct goal, one that requires use of political persuasion on the IOC and one that requires networking on an international scale. However, determining who is best positioned to lead may have negative consequences unless the EKF can persuade those involved in Karate in England to join in with their mission. Power is possibly the main reason for the large number of organisations within martial arts in the UK.

Defining a profession by its traits and characteristics, could be considered to have numerous disadvantages as exemplified by Sport England (2004). It has a number of methodological and positional shortcomings in that each profession will have its rationales for having it position and the professions all have a culture and history that exclusively defines them be it teachers, lawyers or civil engineers. However, it does provide an opportunity to identify and understand performance within the professionalisation process and as that is what is being discussed here it is important to outline.

Most professional occupations it is indicated have:

- professional education
- a distinct and specialised body of knowledge
- career structures and pathways
- explicit ethical and value systems
- an independent professional membership body
- professional practice
- clarity and definition with regard to their role and remit.

(Sport England 2004)

Another definition of characteristics exclusive to coaches was developed by the European Coaching Council in 2007. These characteristics emphasised the roles of coaches and the different domains they operated in. This included sports performance and sports participation rather than the old paradigm that focussed on performance only (Duffy et al. 2011). The latest document brought out by Sport England (2016) defines coaching slightly differently using the terms sport and physical activity which thus could include martial arts. This shift in thinking has been echoed by national bodies in the UK and within the focus of professional development opportunities with coach educators seeing the need for programmes to help focus on the specifics of those being developed (Duffy et al. 2011; Sport England 2016).

A model was developed of core concepts developed by the European Coaching Council and Duffy, Petrovic and Crespo (2011) indicates the concepts around the professionalising of sport coaching. It outlines the concepts and the areas of operation within these, however, though seen as good starting point other authors on the subject area wish to add to them. The areas that the model outlined were, professional area, standard occupations, coaching domains, coaching roles, coaching status and competence framework. Within these there were additional aspects outlined. Others such as Cote and Gilbert (2009) wanted to include other concepts such as knowledge related criteria. Those involved in the development of the model do recognise that it is a process of evolution.

The above aspects in many cases do fit with the martial arts and so help the notion that they would fit with this professionalisation agenda. However, it can be noted that an independent professional membership body does not currently exist, that is recognised throughout and other aspects of professionalisation are present in

part but could be widened out to more of the martial arts fraternity. One such organisation that is currently in existence is The Institute of Martial Arts and Scientists (IMAS), this body does have a mission statement that includes the development of knowledge and professional development of martial artists. It has a worldwide membership and is independent of any particular style (IMAS 2016). So there are already bodies engaging with some martial artists that, could act in the manner required if needed.

In terms of the earlier bullet points; one aspect is that of having mentors to help people through their career paths. This helps in understanding of professional development, role and remit of their position. This, it may be suggested, exists in martial arts due to the student sensei/sifu relationship. If undertaken or recognised, for example, by IMAS, it would give increased credibility to the role. For martial artists their sensei/sifu relationship is always that for most practitioners, they always stay in the student, teacher, relationship. However, if formalised, as with mentors in other areas such as the health professions, it could give a long term benefit. To gain research into the views of interested parties on this point and the other aspects that have been discussed throughout would enable a better understanding of how martial artists from different disciplines view themselves and each other. It will help determine if there is scope for the ideas being formulated, or if they are moving along well enough without intervention. How that research will be done is outlined below in the methodology chapter.

For now, after the above discussion, it would be pertinent to spell out what professionalisation means for this particular piece of work. Professionalisation is the move towards an approach within the martial arts 'industry' to accept a standardised way in which the person in front of the class is developed. Similar to that of the educational sector there is an approved set of qualifications that

allow individuals to teach. It is the move towards an overarching body that will monitor the, education, practices and career pathways of the martial artists, as well as setting out value systems and clear defined roles for those in roles that give authority or power over others.

Prior to moving on though, it will be pertinent to discuss one further area. One consideration that can be discussed is that through martial arts individuals already follow a range of basic educational principles, and that the transference over to a more professional approach is not that far away. Indeed as outlined earlier when discussing definitions of martial arts pedagogical approaches are understood by some martial artists and championed to be included in the teaching of them (Cynarski and Lee-Barron 2014; Kozdras 2014; Harrison and Ha 2015; Lee-Barron 2015) Indeed it could be argued that definitions and discussions of professions and professional attitudes already exist in many ways within the martial arts. What is going to be expressed in the next section is that various educational principles do fit well in the martial arts world, and if this is the case, and martial arts instructors are engaging in these; then maybe they are not that far removed from behaviours that exemplify professional attitudes as defined in an educational context.

Education and martial arts

In the dojo or teaching area once a student has grasped the concept of learning that makes the actual process of learning, whatever it is they are doing, theoretically the same. While it is the subject matter that varies, understanding the process of learning is an essential part of the educational process. For example, a student of an art or a science usually begins by copying and obeying the teacher or

instructor. Then they eventually find their own way of learning and what is best for them, this leads to them becoming independent and creative and starting to add to the diversity and collection of practice and the knowledge base of their discipline (Fry et al. 2003). Through this process the new teachers can evolve and in martial arts dojos' the development of teaching skills is an area that all martial arts undertake with their students in lessons. It is an expectation of responsibility that comes with being graded, getting your next belt. In most martial arts schools by the time students have achieved grades up to around blue or brown belt or its equivalent they often assist by showing things to lower graded students. This expands what Cassidy, Jones and Potrac (2006) talk about when discussing learning and teaching. They indicate that everyone has knowledge to different degrees, around what is seen as the learning process. Mostly the knowledge can be seen to have evolved through the process of engagement as a participant in the activity. This definitely can be related to experience in martial arts sessions and the process of going through the grading system. Cassidy et al. (2006) go on to say that in formal educational systems there is an understanding of the learning processes but also as being a part of humanity we understand aspects of this as well. Again the wider context of martial arts, as mentioned previously, does stray into the wider areas of humanity, such as respect, moral and values. They finally do say though, that there is a limit to some people capabilities of expressing this knowledge to others. Martial arts students can learn how to show each other ways of doing techniques and other aspects of the training hall, such as etiquette and formal practices. It does not make them a good teacher though as the above indicates, so within the martial arts fraternity there does maybe need to be some thought on who can and cannot do the teaching, coaching or instructing within a session.

Kolbs (1984) discussions of experiential learning have a very good fit with martial arts and practically based programmes of education. This will be discussed in the review of literature below. Indeed the experiential learning model has been used to underpin martial arts educational development in university programmes previously (Spring 2015). What follows below is an unpicking of various methodologies of learning and how they arguably align with martial arts. This will help in aligning and determining if martial arts and education are closely aligned. If they are it gives a little more credence to the discussions around the professionalising of the area.

While education based subjects can follow and use a direct method and theory of educational learning; sports coaching and martial arts include aspects that are not as direct, that is why Multiple Orientations to Learning (MOL) can be applied. This mixed educational approach consists of aligning the subject matter to combining educational theories, this way all of the students in a session can follow the correct method of learning that is best suited to them.

For learning the 'Physical' subject matter Bloom's Psychomotor Domain is one of the primary methodologies or theories that has been developed. The aforementioned combination can help the student perform at the highest possible level, as the action is all physical conditioning. This idea can be seen in many of the traditional martial arts through their adoption of the practice and repeat practice notions they have. Through practicing the same move again and again there is less requirement for the cognitive mind to be needed in a stressful situation, so practice 1,000 times so it becomes embedded and then no need for the thought process to become engaged when it is required.

However, while both the cognitive mind and the physical body can utilise the wider and more diverse applications of Multiple Orientations to Learning, the humanistic emotion aspect range of a person is limited to only a few educational theories. In Bloom's Affective Domain it can be observed all aspects of the student understanding. Bloom's affective domain is felt to be unusual as most educational and psychological models focus on the cognitive (intelligence) aspects of a student's learning and development and not on the emotional influences on learning. Bloom's approach to the field of learning and education stated that all aspects of learning and education should be about the complete 'mastery' of a subject (Bloom 1976; Eisner 2000; Petty 2001). The emphasis is on the promotion of comprehension in thinking and understanding and not just the simple approach of information recall and fact-transfer via memorialisation that educators used to focus on at the time (Walkin 2002; Surhone et al. 2010). The work carried out by Block (1971) helped to reinforce and support Bloom's 'mastery learning theory'.

Even the models used by sports psychologists that are mostly aimed at improving the physical to the elite level are based on cognitive learning (Johnson 2006). The work carried out by Cortlett (1996), adds to the point and helps to reinforce this practice 'The intent would be not to confront or understand anxiety, but to eliminate its influence' (Corlett 1996:89)

Emotions have to be controlled, studied and learned as to be able to use them along with emotional content, both of which affects how a Martial Artist can and will react both in the Dojo and in a dangerous life-threatening situation.

Similarly to Bloom Tedeschi (2000) notes how a person, in this case a martial artist learns. 'To be able to fully learn a Martial Arts style does require the three human elements these are the physical, the mental and the emotional' (Tedeschi 2000:55). These methods can

aid the student with the 'hidden syllabus', whereas the student how feels confident and comfortable with the teacher and subject will actively seek out and learn additional information and be able to relate it to the wider subject matter. As identified by Lee-Barron (2011) everyone has different ways of learning and is the case in martial arts just as in other arenas. Lee-Barrons point here could emphasise a little why it is important for martial arts instructors, coaches and teachers to have an understanding of what it is they are doing in the training hall.

Bloom understood that there was a noticeable error in the focus on memorisation learning techniques; they may have been successful in exams or tests (as was the practice of the time) but there lacked a true knowledge or understanding of the subject matter. Bloom established that learning and education are not just aspects of the mind; but that the physical and emotional states have an effect on learning processes as well (Eisner 2000). Bloom separated all learning into the three aspects of a person: the mental, the emotional and the physical. These components would then evolve into the three 'domains' of learning (Surhone et al. 2010; Lee-Barron 2012).

By using these three psychological (educational) domains, Bloom created and designed a structure of order to help academics, teachers and all types of educational professionals to classify instructional learning objectives and goals; this became the whole ethos and ideal to his taxonomy. The description of taxonomy is a structure, model or a set of classification principles (Surhone et al. 2010).

Yet Bloom's taxonomy is based on the premise that learning and knowledge objectives do not carry equal 'worth' in terms of the learner (MacLeod-Brudenel 2004). Therefore, all three domains of

learning must be carried out to achieve complete mastery of any learned subject. A student may be able to learn cognitively but might not be able to transfer this knowledge into the physical aspect. Another student may learn physically but be affected by expressing emotional content. Bloom's 'three domain' taxonomy is a structured matrix model in design, which means progression in learning cannot be achieved until all current learning is completed and mastered: it is a hierarchy system of learning and growth (Surhone et al. 2010; Anderson et al. 2001).

Similarly, the work carried out by Biggs (1982) can also be used as an essential learning and development educational tool. Biggs taxonomy structure is loosely based on Bloom's work, yet it is a 'whole' approach and it is not divided into 'domains'.

John Biggs' (1982) *Structure of the Observed Learning Outcome* (SOLO) Taxonomy of Levels of Understanding model looks at the way a student grows and understands at five different levels of development, with each of the five levels being the basic understanding for the next. As the student passes and progresses from one level to another it increases in difficulty and complexity, from complete novice to expert: 'The SOLO taxonomy is a hierarchical classification in which each level is the foundation for the next' (Fry et al. 2003). Biggs' work was based on the revised taxonomy created by Bloom in 1956. Very similar to the idea of going through the grades in martial arts.

Biggs' Structure of the Observed Learning Outcomes (SOLO) taxonomy offers a way to define and describe the growing complexity of a student activity (Surhone et al. 2010). It has two methods of use: the first is to set out learning objectives that are appropriate to where a particular student should be in terms of the stages of learning in the syllabus, while the second is to assess and

analyse the outcome or end result by each student in the different stages of learning (Surhone et al. 2010).

For the purpose of this work, the focus will be on the first method of the taxonomy. Unlike a lot of other hierarchy educational models, Biggs simplified and combined different aspects of learning into just five stages of development. Biggs' work is a modern, simplified and very adaptable educational model with applications to all manner of learning and development.

A position could be adopted that teaching is not about the teaching of a subject to a classroom full of people, but teaching lots of individual people who have different ways of learning, understanding and comprehension, who happen to all be in a classroom together at the same time. So if that is the case teaching and coaching must use and employ a wide range of techniques and methods best suited to the individual student learner's educational needs. Students can vary in their need of or requirement for very in-depth instruction and clarification whilst others can learn through theory into practice. One contemporary teaching and coaching method involves showing how the student can teach themselves this is Problem Based Learning. This type of teaching method can then enable and help the student to learn any subject matter once the process of learning has been undertaken. This is a constant approach used in martial arts sessions, a task is set and the students use their experience to solve, an example being a self-defence situation, another example would be mentoring a higher graded student in teaching.

Developing how a person can teach and coach students takes time and experience and can very easily become comfortable with using a limited amount of methods and techniques. Even though these limited techniques could be viewed as successful a wider range will

increase the student's attention and interest in the subject matter or set task. Variation of these methods will ensure that students can also adapt to new ways of learning and develop a broader knowledge of the subject: 'In modern education, as in evolution, the motto is to adapt to survive'. (Petty 1998: 123)

In teacher training and coach education it is discussed that teaching and coaching is a professional practice that thrives best on reflection, and self-development. If a teaching technique or method worked exceptionally well with one group or group of students but did not get the same results with another, reflection on these methods will show not only how to avoid this happening again in the future but also how if it was successful how to achieve this success again.

The main concept of learning from reflective experience is to relate to the theory and how to plan ahead for the future sessions. This process of self-reflection was first suggested by Kolb (1984) with its four phases of the 'experiential learning cycle'. By understanding and following this cycle of reflection, self-improvement in teaching and coaching will also be possible and achievable which in turn benefits the student learners. 'The process of reflection helps us to monitor our own development from raw beginner to experienced professional'. (Scales, Briddon and Senior 2013:20).

However, on the other hand without the process and action of being a reflective teacher and practitioner people can still be considered 'good' teachers, but they are not to be thought of as effective teachers.

Perhaps some people fail to learn how to teach effectively because they are unable or unwilling to cope with the different process of learning from experience. (Petty 1998: 421).

It should be noted that other research has shown a close link to the realm of experiential learning and that of martial arts (Lee-Barron 2012), indeed when the BA (Hons) Martial Arts Theory and Practice was put together a focus on experiential learning was inculcated throughout the programme (Spring 2010, Spring 2011, Spring 2012). Through this process the students gained significant experience through Kolbs learning cycle (Kolb et al. 1999 in Spring 2012). Experiential learning is defined by Beard and Wilson as;

...the sense- making process of active engagement between the inner world of the person and the outer world of the environment. (Beard and Wilson 2007: 2).

In the context of martial arts there arguably a high amount of experiential opportunity for study, and as indicated use and application of martial arts is a lot about sense making of the environment around the individual. By developing and establishing a university degree in the subject and applying the concepts of experiential learning was an essential aspect to gain buy in from students (See Case Study on EWTO and Martial Arts degree after the methodology chapter). This is also exemplified through the concept of continuing professional development and the idea of professionalisation with the martial arts. In martial arts the student is forever, once you get a black belt many believe that is when you start learning. IMAS champions this idea through their ideal of continuing to develop as an individual and is one of their points on their mission statement. Experiential learning can take place anywhere and anytime being able to reflect on this is important.

Assessments, tests and evaluations are a needed and valued method of monitoring the student learning progress in the taught subject matter. There are a few ways of assessing an individual and maybe as with learning people may excel at one or another of these. To be certain that a person has the ability to grow it can be

that a variety of assessment methodologies incorporated into the assessment diet favours all. However, currently it may be, for the majority, that within martial arts the assessments currently for instructors and teachers are primarily focussed on their physical aspects. As martial arts and sports coaching are physical and performance based subjects, a certain amount of physical testing, evaluation and assessments must be carried out. This will determine not only the student learner is actively participating but will also show how learned physical skills such as motor skills are occurring.

Motor fitness refers to the efficiency or movement and although including the power (strength) component, is mostly about balance, agility and co-ordination. (Davis et al. 1997:117).

A teacher and coach must consider aspects of the basic principles behind testing assessment and evaluation to ensure the most accurate, valid and reliable as well as being the most appropriate method suitable for the students. The main factor of question in most physical testing and assessments is the validity of the test design. This includes the accuracy of the test, standardisation, the overall data and results and also can the fact, this test be repeated or replicated. According to the work carried out by Cassidy, Jones, and Potrac (2006) the sporting world seems to be very conflicted and unclear when it comes to an athletes or student's assessment, while testing on the other hand is viewed in a more of a positive light. Maybe the reasoning for this is because assessments have a wider scale of achievement, while testing has a more direct result and a clear 'yes or no' answer. However, in terms of assessment for educational purposes Cassidy, Jones, & Potrac (2006: 137) note that: 'assessment is a vital aspect of learning'. They continue to point out that when the aim is to assess for learning, it is very useful to be aware of how different types of assessment support the

learning process and that the three main types of assessments are used for this process, formative, summative and authentic.

Formative assessment has been defined as 'encompassing all those activities undertaken by teacher (coaches) and their students, which provide information to be used as feedback to modify the teaching and learning activities in which they are engaged. (Black and William cited in Cassidy, Jones, & Potrac 2006: 137).

One reason to assess within the martial arts is to determine the quality of the students learning, the physical is what is often tested (Lee-Barron 2012). In terms of professional standards this often links to a curriculum that has been designed by the organisation the student belongs to. There are often no other ways of assessing the students learning other than the physical. Could it be that due to the nature of martial arts cognitive assessments would also be valuable, as indicated by Lee-Barron (2012) in his work on coaching in martial arts? Cognitive assessment can be used to measure the understanding and current knowledge of learning in students, assessments can be used to help inspire and motivate students by tracking their progress. This enables them to adjust, reflect and re-evaluate the amount of work and study for the targeted grade or mark. It can be used to contribute to evidence on the effectiveness of the course, module and the success of the teacher (Petty 1998).

If the aim of assessment is educational then it can be used to monitor how a student is progressing and learning with the subject matter. It can also be used as a way to judge how that student will perform with additional and more complex subject learning.

As previously mentioned, Biggs' SOLO taxonomy can be used not only as a model of a student's development but also as a way of assessment. This second method of use is to assess and analyse the

outcome or end result by each student in the different stages of learning (Surhone et al. 2010). This allows the teacher or coach to use this familiar model for accurate student assessments and analysis of their current stage of work as well as understanding.

Constructive Alignment, it is suggested, has to be one of the strongest concepts used in higher education today (Biggs 2001), with its ideal based on the current set requirements in programme specification and the declarations of Intended Learning Outcomes (ILO) (Biggs 1999). It fits well into the context of martial arts as within the structure of martial arts are the intended learning outcomes of gradings and eventual achievement of the black belt. Where it may be argued it does not fit is that these intended learning outcomes vary and may be a little ethereal to many.

Constructive Alignment is divided into two segments. The first segment is that the teacher sets and aligns the learning to be undertaken with the learned outcome. In the second segment, the student-learner builds meaning from what is taught, into what they do to learn (Biggs 1999; Biggs 2001). The first segment is about the teacher's planned learning with the set completed outcomes which in turn leads the student-learner to craft and construct meaning, from what they do, to understand what is taught. A simplified overview of the Constructive Alignment could be understood to be a contract of learning between the teacher and student with both having equal influence and trust on the other (Biggs 2004).

Constructive Alignment as a concept is a system that is designed for learning and assessments that are aligned, to complete outcomes, which are the ideal of the course or syllabus. This allows the system to be consistent in its understanding. Teachers create a supportive and engaging environment for student development, which will result in the student taking positive action and responsibility for

their own learning. The teacher will supply specifications of cognitive structures via the correct mental action or activity; this transaction of knowledge makes certain that the learning can only be solely managed by the student and not that of the teacher (Biggs 2001).

Constructive Alignment with the declarations of Intended Learning Outcomes (ILO) will optimise a student's assessments performance. This is achieved with the setting of the learning outcomes. The teacher needs to understand how the student will view the information that is to be learned and understood. Once the declarations of Intended Learning Outcomes have been set, learned and understood by the student the final assessment and grade can be carried out. The two methods used in how the grade is assessed, depend on the student's ability to apply knowledge of the environment and environmental legislation to new situations. The first method is a used and 'traditional' model which focuses on the student's correct or incorrect responses to individual set questions on tests. However, this method may only be beneficial to the student who does well in tests, as it is points based. The second method of assessment is where the grade is 'criteria-based' and the mark is given to the student who has met and achieved the set learning outcomes.

In concluding this section it should be emphasised that the educational development of martial arts instructors and coaches is a complex process, which requires the pursuit of individualised and in many cases ad-hoc learning concepts, this wider approach has meant that no "models" of martial arts coach education exist, most are a theoretical patchwork models created from educational taxonomies that are adapted and used to meet the needs of the sport. A large amount of coaching knowledge and practice has not come from coach education, but from personal experiences and

expertise. There seems to be a lack of good material that directly links cognitive educational learning models such as taxonomies with sports and martial arts. What the martial arts arena currently practices is a range of these different models which then produces differing outcomes.

Teachers, martial arts instructors and coaches in the discussion above, it is debated, learn and teach best by reflecting on their own practical experience and use this essential basis and understanding to help them become a successful, effective and an efficient teacher. There is a wide choice and variety of teaching techniques that can be used by teachers to help all students at all levels of development and understanding to learn, not just in that subject matter but overall comprehension in all learning. It can be posited that this is essential in martial arts education generally. Currently the focus is on the physical whereas it would be hugely beneficial to develop more cognitive assessments. This then could suggest overall that martial arts do fit well with the educational arena, and that if further rationalisation should take place, professionalisation would be in the area of teaching or other related qualifications.

Summary

Martial arts is a complex and divided set of disciplines that are undertaken for a variety of reasons. Plus they are disparate in the way that they establish how an individual becomes and instructor,

coach, teacher or mentor of them. In the wider global field of martial arts, Japan, China and Thailand there are more formal approaches and the question is being asked in Europe whether there needs to be further standardisation and a more professional approach. This gives the rationale for further study here in the UK more credibility.

In regards developing a professionalised 'industry' there are a significant number reasons why it might fit. Martial arts are varied in their styles and concepts, they are also, taught, this does bring it into the realms of an educational activity, they are broad in their outlook and represent an area of sport or physical activity that has an element of risk to them. There has been an extensive discussion on why they may be educational. If it does fit with the educational notion especially, then it could be proposed that it should follow a professionalisation process to be in line with other disciplines such as teaching.

What will now follow will be the methodology and research that will be undertaken to fully determine if this professionalisation agenda would be of value for the martial arts?

Methodology

To research the proposed notion of professionalisation and standardisation of qualifications and discover if martial arts practitioners subscribe to the same point of view as each other required insider research to be undertaken. To better understand what the current situation is and how any changes would be viewed, included gathering a depth of information on current practices in the teaching, instructing, mentoring or coaching of a range of martial arts. This needed investigation of practices currently in place for the teaching, instructing, mentoring or coaching of these martial arts, the perceptions of those involved and their understanding of what it is they do. This requires insider research in that it needs the researcher to understand, as Pring (2006) indicates, the norms and values of the practice being undertaken. That no one critically appraises the work of the person in front of the martial arts students, as indicated as being good practice by Stenhouse (1975 cited in Pring 2006), could be seen as a flaw in the practice of the martial arts sector. It allows for debate discussion and reflection on the part of the practitioners via the researcher, giving credence to the rationale here subjecting it to such a review. Ascertaining the values and practice would give credibility to the research and underpin the approach proposed. Determining these would allow practitioners to be informed of wider practice add to the knowledge base and allow changes to be made if required to better develop practitioners, all of this as Pring indicates would be worthwhile (Pring 2006). This thesis has already outlined the area of rationalism, which is an underlying ideal that inculcates itself throughout the project, rationalism is something that has been a part of the sports world and within martial arts for many years. This then lends itself in terms of an underlying principle or paradigm within the methodology of constructivism. This paradigm does lend

itself to the idea that martial arts and martial artists will develop knowledge and through this research coalesce knowledge towards some common themes in a reconstructed manner (Denzin and Lincoln 1998). Through this paradigm there is also some linkage to insider research via the idea of the 'passionate participant' in giving a voice to the reconstructed viewpoint, though this is contested by some (Carr and Kemmis 1986 cited in Denzin and Lincoln 1998). Ultimately there is the determination of a new set of values, intrinsic to martial arts that will either enable or disable a drive towards professionalisation, through a rationalistic approach in developing programmes to standardise approaches for the teaching, instructing, mentoring or coaching of them. This fits with the constructivism paradigm.

When gathering material for a qualitative piece of research such as this, which fits within a constructivist frame work there are different methodologies that could be used. Questionnaires, focus groups and interviews are some of the main ways that researchers can gather information. The interview will be the method employed to gain information for this research project, an interview has been defined by Cannel and Kahn (1968) in Cohen et al. (2007) as being:

...a two person conversation initiated by the interviewer for the specific purpose of obtaining research-relevant information, and focussed on content specified by research objectives of systematic, description, prediction or explanation. (Cohen et al. 2007: 351)

The interview approach taken will be the guide approach, a semi-structured interview, as the method supports gaining information from people embedded in the martial arts world and who feel they have information that is valid for the research being undertaken (Cohen et al. 2007). One of the useful aspects of interviews used in

the semi-structured way is that although they can gain facts they can also draw out deeper meaningful material from the interviewee (Menter et al. 2011). Interviews need to be a constructed situation and follow a prescribed format established by the researcher, the notion of using the interview guide approach is that though they can follow the original concept there is more freedom to explore interesting avenues that occur during the interview, whilst at the same time pre-empting any issues by supplying the overview of topics that may be needed (Cohen et al. 2007; Menter et al. 2011). As with all research approaches there are weaknesses to be aware of, interviews can inadvertently miss salient topics, especially less structured approaches. They also do not always produce consistent responses thus making analysis harder. However, in this case they will be better to use than questionnaires, which may have been another approach to take, as the information required would have been limited in scope if extracted through a questionnaire as there could be no follow up questions. Another consideration is that often questionnaires require following up and may not get a good enough rate of return and the information gleaned through interviews is often richer (Cohen et al. 2007; Menter et al. 2011). It is also supported that interviews are best used when trying to elicit information on individuals, perceptions, meanings and attitudes to their practices (Menter et al. 2011). Finally interviews can be expanded to gain further information or adapted during the interview if they are found to be not gaining sufficient information unlike a pre-formed questionnaire.

Sampling

Interviews will be undertaken with a sample from the governing bodies of associations that have membership of the Sport and Recreation Alliance and representative organisations identified through trade journals. The Sport and Recreation Alliance are

effectively the trade body for governing bodies of sport and recreation and represent the interest of these organisations (Sport and Recreation Alliance 2012). They are an independent body and thus impartial and any organisation can seek to be a member of them. There are 8 bodies in that organisation that represent what are traditionally seen as martial arts as defined by Spring (2018) these are the organisations that are associated with martial arts in the sport and recreation alliance:

British Aikido Board
British Judo Association
British Ju-Jitsu Association
British Taekwondo Control Board
Federation of English Karate Associations
National Association of Karate and Martial Arts Schools
United Kingdom Kyudo Association
World Association of Kickboxing Organisations (GB)

If the wider martial arts community governing or membership bodies are assessed there are then are twenty six other groups of which a sample of members in positions of responsibility will be sought. The sample had selection criteria that are also represented by those organisations belonging to the Sport and Recreation Alliance. They are all organisations that have members and advertise for them, they advertise themselves as fulfilling this role and thus representing their memberships and they consider themselves as being governing bodies. They all also advertise or portray that members have the opportunity to be represented by the organisations hierarchy or services in a variety of ways. They gain membership to a prestigious organisation or through the representing body to bigger and worldwide bodies. They have offer club and members insurance and the opportunity to develop themselves and the club or smaller associations own members. These criteria are representative of the bodies identified and fulfil the requirements to enable the research to glean interesting

information from the selected interviewees. The definition of an NGB is;

NGBs are typically independent, self-appointed organisations that govern their sport through the common consent of their sport. (Sport England 2012)

The organisations selected through the process above it is believed fit that definition. Interviewees were identified through direct contact with the organisations or senior members within them. They were randomly selected based on the contact made.

The following details of clubs, associations and organisations were accessed through the Martial Arts Illustrated and Combat magazines and through doing featured searches on martial arts organisations on the World Wide Web.

United Kingdom Martial Arts Self Defence Association
Amateur Martial Association
Dai Nippon Butoko Kai
Federation of Traditional Martial Arts
Disability Martial Arts Association
Federation of Martial Arts
World United Martial Arts Federation
United Kingdom All Styles Karate Organisation
United Kingdom Tang Soo Do Federation
Keysi Fighting Method
British Taekwondo Council
International Sport Kickboxing Association
All Styles Martial Arts Association
English Karate Council
Taekwondo Association of Great Britain
British Council for Korean Martial Arts
John Jepson Martial Arts Academies
Daigaku Karate Kai
British Karate Association
World Combat Association
International Krav Maga Association
British Kung Fu Association

UK Kung Fu Federation
British Kendo Association
British Council for Chinese Martial Arts
British Thai Boxing Council

Some of these organisations are private ones that are representative of a group of clubs not a particular style of martial arts such as the Jon Jepson Academies and Daigaku Karate Kai, so these are not being included in the sampling for this study, as the arts they represent, Karate and Kickboxing are already being targeted. It has also been decided for this study not to include the Amateur Boxing Association. This is because boxing does not usually fall into the defined category of martial arts for this study; it is seen by other martial artists solely as a sport (Lee-Barron 2012). Though it is a debate, there were aspects of throws, leg sweeps, arm and wrist locks and punches in the earlier bare knuckle fighting days (Hurley 2002). It was not though, either a civilian or militarily developed, self defence system. It stemmed from the idea of competition and gambling on victory as previously discussed in the definition section above (Hurley 2002). So for this reason it has been omitted. It is, however, a very good example of a fighting art that has evolved for the modern era, much as Judo has done and one that now has standardisation of qualifications' and the development of professional coaching opportunities. Though Judo has been seen by a number of martial artists and others such as Sport England, primarily, as a sport as identified above in the preliminary discussions it does have deep martial roots. Judo is also practiced by many people for its deeper martial practice sense and is a major part of the Dai Nippon Butokokais' history. For these reasons it was kept within the sample set. A few of the interviewees were found to have practiced or still practice Judo as a part of their martial arts training.

The methodology being adopted is a form of quota sampling, all of the groups identified fit the requirements of the study. They are

organisations in the arena of martial arts that have recognition within the industry as being in a position of power for either an individual martial art or a number martial arts and fit the above definition of a national governing body and have thus been given that power through group consensus (Denscombe 2007). Though this method of sampling does have a few recognised issues, such as, the researcher is essentially using an easy method of sourcing the participants and it is not randomised, however, gaining responses has shown that it is randomised in terms of that the sample is only representative of the whole, not actually being the whole, as not everyone responded. It is finalised, that this does allow for a sound representative population to be sourced; and interviewed in this case (Denscombe 2007).

Within this study the professionalisation is the focus as was the notions or terms relating to professionalism, the lack of professionalism, or indifference or hostility to 'professional' regulation, within the martial arts and of martial arts instructors is the main theme being discussed as well as the notion of standardisation or rationalisation of teaching practice across the martial arts. This will require the individual to analyse their perception, what is meant by a good martial artist and what practice they believe is delivered by that person? Also the idea that they could challenge their own organisations practices within the wider field of martial arts may also be difficult for individuals who have a keen sense of deference to those who founded their organisations or are in positions of influence within them. From the questions set and the challenge of being honest about their martial art, it will then be established by follow up questions as to whether current practices within organisations always result in the development of professional teachers, coaches or instructors. There will also be questions that will decide whether standardisation and

rationalisation would be positive or if indeed any of this is needed or required within the martial arts.

The researcher in these types of study needs to set questions that will elicit that information without being leading or only getting one word responses, unless they are required in the context of the study. The researcher also needs to ensure they can gain information that takes the study forward and produces responses that enable results to be concluded. However, the researcher needs to ensure that they do not influence the findings and is one of the themes that consistently underpins discussions around insider research.

Bias is a worry, both positive to reflect the need for new qualifications and negative, belief that martial arts practitioners already do a wonderful job and thus why then does there need to be a qualification? Or why would the martial arts teachers need to be improved? It is an expectation of an insider researcher to ensure rigorous adherence to sound research ethics to deliver valid and appropriate results or findings (Pring 2006).

Ethical considerations are ones deeply embedded within practitioners and thus practitioner research and these are stemming from the process of the Nuremburg trials, professional; research is underpinned by the notion of a code of conduct. (Drake and Heath 2011) Ethical behaviour is enforced in a variety of ways in university by the hosting of ethics committees to vet research being conducted by staff and students or in national governing bodies of sport through their membership codes of conduct. The expectations of codes of conduct that the professional organisations implicitly expect of their memberships include ones that revolve around the general expectations of the coach and in martial arts the teacher. As identified by Drake and Heath (2011) these ethical considerations stem from the origin of medicine and have been applied throughout

the professional sectors and are implemented by bodies and organisations for their professional memberships. An example of such a governing body in martial arts is the World Allstyles Kickboxing Organisation on their website they have a code of practices for coaches and teachers that include child protection policies and guidelines for a range of other areas that indicate an awareness of the requirements for ethical practice (WAKO GB 2012) Though governing bodies ensure coaches adhere to sound practice as an academic working with coaches, who at the same time may be a coach undertaking research there are other forces at play. There can be conflicting issues that make insider research difficult. If hard questions have to be asked of a peer group this can lead to conflict. Often research that is produced by insider researchers can be called to question, it can be said to lack critical distance. This is challenged by Drake and Heath (2011) who believe that if institutions operate sound ethical policies this problem should be overcome. So in the case of this research the ethical policies of the university will test and challenge any research that is submitted for this piece of work and will ensure it is rigorous in nature.

When considering ethics and issues of complexity of insider research the researcher also needs to understand the type of organisations and the codes of conduct that in many cases may not be written down. Within the disciplines that make up martial arts this is a very complex and difficult subject. When approaching people who have studied and practiced for many years and are seen as important figures in their disciplines expectations of how they are talked to and approached are set. There are terminologies such as Sifu, meaning master in Chinese, Sensei, meaning teacher in Japanese that are used by the students to show respect, these terms are also present in disciplines from other countries. When to use and not to use these takes significant understanding of the practices and their etiquette. How and when to bow or acknowledge

an individual's seniority is very important with certain people and not others and to make a mistake in certain contexts would lead to not being able to approach these individuals again. For a researcher this is necessary information to understand and be aware of. If the researcher created an issue might not be immediately apparent, but the organisation or group may not wish to be involved in the study any longer. There can also be hierarchical issues around which organisation has the credibility within the martial arts to act as the controlling or most established body. This has been mentioned previously and does need further consideration. China, Japan, Korea and Thailand all have bodies that recognise external organisations involved in their Martial Arts. The organizations from the first group of chosen bodies for this research all have that overseas recognition. These points it is felt are emphasised by Winch (1958) when discussing the nature of meaningful behaviour. Martial arts have a number of influences on their behaviour, many are influenced excessively by the countries they originally came from in this example Karate will be used. Karate has its origins in Okinawa and in its original form had no belts, suits or standardised way of being practiced (Messoud 2016; Nagamine 1976). In the modernised version of Karate Japan is seen as the main influence (Messoud 2016; Nagamine 1976). Japan standardised Karate through Gichen Funakoshi's Shotokan and influences such as gradings and sensei, students relationships were adapted to formalise all the martial arts in Japan through the Dai Nippon Butoku Kai in the early 1900's. The Dai Nippon Butoku Kai (Greater Japan Martial Virtue Society) is one of the organisations that promotes, and standardizes all martial disciplines and systems in Japan. If a UK based organisation follows the bodies that belong to this organisation very formal systems are in place established through Japanese culture, terminologies and certain behaviours that are expected (Dai Nippon Butoku Kai/History 2016). If though the organisation is not in that group then behaviour

may be UK centric, not so formal, more relaxed and expectations different.

This does pose the researcher a challenge as Winch identifies as to which philosophy or social stance the individual is taking (Winch 1958). Is the individual being interviewed wholly influenced by their hierarchy and adopting a stance that is biased through their formalised culture. Or are they being freethinking and adopting a stance based purely on their own point of view. This is a challenge and does need consideration when the interviews are being undertaken; it can be construed, that though this is important, to consider the viewpoints of everyone are vital, so do those influences change the findings of the investigation? As Winch further identifies the influence of others does matter when one is involved in socially meaningful activities (Winch 1958). That an organisation in the UK is influenced by activities outside of it is part of the social belonging that many martial arts wish to have. It heightens their credibility amongst other martial artists and martial arts. It will also it is felt heighten their beliefs around professional values and thus have a bearing on this investigation. That they have the credibility form an external body already may influence their standing towards another such notion.

Within the educational arena the British Educational Research Association (BERA) has a code of ethics that educationalists should adhere to. This includes general guidelines on: responsibilities of the participants in any research; transparency; the right to withdraw; incentives that may be given to participants; harm arising out of the research; privacy and data storage and disclosure (BERA 2018). They also include other responsibilities, such as those to the community, clients or sponsors and those around publication and dissemination (BERA 2018). These are reflected in the guidelines of the University of Derby which are discussed above and have been

followed for this thesis. Another set of guidelines that can also be noted here are those of the British Association of Sport and Exercise Sciences (BASES). This is a code of conduct that also covers ethical behaviour when undertaking research including: informed consent; confidentiality; professional conduct and competence (British Association of Sport and Exercise Sciences 2017). These have been given due consideration and are also effectively contained within the University of Derby code of ethics.

On the point of insider research which could also be identified with the researcher of this study and the validity of insider research especially in educational practices Pring (2006) establishes in his book that research undertaken in educational environments is best undertaken by insider researchers than outsider ones. He does indicate value can be had by outsider research, but, that it is far better by those who do teaching. This he supports from a few other researchers (Stenhouse 1975; Elliot 1991, in Pring 2006) the perspective being, that they who undertake the research understand best the range of transactions that take place in the classroom, and that drives the teaching agenda. The same could be said of the dojo or training hall and the instructors/coaches or teachers there, the transactions between student and teacher help shape the session. This it is felt positions the researcher for this work in a reinforced situation to undertake this research, supported by educational research ethos. Pring (2006) goes on to indicate that there are five main points for consideration, firstly challenging the appropriateness of the teaching being undertaken in schools, secondly through evaluation research begins to sow the seeds of doubt that teaching is a science, thirdly that the advocates of theory driving practice would be challenged, fourthly as arguably a balance to the first three there would have to be debate on the objectivity of the teacher as a researcher. The final point; he indicates is; the requirement for research to take place that usually there needs to

be a theoretical framework to undertake it within. He then goes on to assess each of these five points.

He uses examples from other research to develop the notion that teachers are better placed to undertake research into curriculum and what teachers deliver (Stenhouse 1975; Elliot 1991 in Pring 2006). That outsiders would not understand best what takes place in the classroom and how this social interaction, that has so many dimensions, could be researched without outsiders impacting upon it. Stenhouse, Pring reports looked at these aspects and devised that it was far better if people on the inside researched the educational environment (Stenhouse 1975, in Pring 2006). Elliot (1991 in Pring 2006) took this further by developing the idea that teachers developed reflective practice rather than practiced driven by theory.

He then expands on theory and practice, he starts with the notion that from a body of research effective practice could evolve. He outlines the aspects of theory. What makes theory, such a thing, its features? One aspect being that a theory can be refuted; that it should be challenged and questioned to make it valid. Thus practice in an educational setting that is following educational theories should be questioned and challenged if it is to be deemed valid. However, that it is already being practiced indicates that it should have already been thus researched. So this deems that practice should have a theoretical framework that it operates within. Pring (2006) goes on to indicate that using particular practices, involves the belief of philosophy that then underpins the rationale to use those practices in the context of the classroom. This then deems that if there is a philosophical stance there is also a defence of that proposition. This then allows for self-criticism of that position and through that the analysis of what is being undertaken. All of the above allows for reflection into the practice that is being followed,

Pring believes as following this reflection, critique and philosophising hypotheses can be developed (Pring 2006). So research undertaken in the educational arena has validity. This he believes to be the sum of what has been discussed above in that it is research to improve practice. Not necessarily to develop new knowledge but to reflect upon practice to evolve better ways of understanding that practice and how best to adapt to new situations.

Thematic Analysis

When collecting the data from the interviews the questions were devised with the expectation that it would be possible to draw out particular themes. After undertaking the research this has been possible. The thematic analysis approach to assessing data creates an emphasis on the interviewees' feelings on the subject as well as their own experiences and perceptions relating to the study. Thematic analysis is commonly used in qualitative research and has a focus on examining themes within data; it goes beyond simply counting phrases or words in a text and moves on to identifying implicit and explicit ideas within the data. So in this study it will have focus on notions or terms relating to professionalism, the lack of professionalism, or indifference or hostility to 'professional' regulation, within the martial arts, including the standardisation of qualifications for leading the group. When analysing the data a theme is represented through responses or meanings within the data that relate to the research questions that have been set. Deciding what can be considered a theme can be used with determining frequency, this does not necessarily mean the frequency at which a theme occurs, but in terms of prevalence across the data set using sub themes to help decide what is the

importance to the interviewee. It is ideal that the theme will occur numerous times across the data set, but a higher frequency does not necessarily mean that the theme is more important to understanding the data. Ultimately it is the researcher's judgement which is the main tool in determining which themes are more crucial within the study, so in this study the idea of professionalisation as a main focus. In terms of accuracy one potential data analysis issue occurs when researchers use the research question to code throughout instead of creating codes outside of the questions and fail to provide adequate further examples from the responses that have been given. Eventually, themes need to provide an accurate understanding of what martial artists deem to be professional ways of teaching, coaching or instructing martial arts. Furthermore there are also different levels at which themes can be identified—semantic and latent. Usually thematic analysis focuses wholly or mostly on one of these levels, which is the case in this study. This study will adopt a semantic themed approach to identify the explicit and surface meanings of the feelings, thoughts and perceptions of martial artists around the idea of professionalisation. This researcher does not look beyond what the participants said and in this instance, the researcher wishes to develop a sense of the important themes in the martial arts sector at this time. However, it must be noted that some depth and complexity is lost through not developing some of the latent themes. Latent themes develop some understanding of underlying ideas within the responses given, and though there is some assumptions within this research around meaning of some of the responses, it cannot be claimed here to be wholly a latent themed study. A latent themed study would typically focus on one question in an immense amount of depth, or one particular them and this study does not do that. What can be said is that a rich description of the data set in its entirety based on all the responses from the full range of questions is represented from the methodological approach taken (Denscombe 2007).

There are the main themes that are identified; within these there are other minor or sub themes that are established. These themes enable there to be drawn out consistent references from the interviewees to the particular areas that create opportunities for discussion in the arena of martial arts at this time. They also enable there to be assumed, from the data, perceptions that are consistent amongst the selected sample. This then allows the data to dictate the findings and this is led by the interviewees and echoes the voices of the respondents rather than being led by the interviewer. The above points enable the prime principles of collection of qualitative data to be underpinned. That the conclusions are rooted in the data, that the explanations established are from the reading of the data are the first two (Denscombe 2007). That this is the case is vital if the thematic analysis has any value. Next is the knowledge that the researcher has not allowed preconceptions to be focussed upon and this was discussed earlier in the ethical discussion. Finally that the analysis is iterative, from the outset of this research it has been important to allow the process to be established and grounded in what the interview process establishes. The subtle changes made to the questionnaire following the pilot enabled the themes to be better represented.

Coding

In establishing the main themes as indicated coding is important to ensure consistency and enable systematic analysis (Denscombe 2007). To develop a system of coding certain terminologies were sought throughout the data, the use of the terms identified above were noted and initially numbered, a table was produced for this and is to be found in the appendices. Sub themes were also noted and are included in a flow chart stemming from the themes, an example could be the use of the term guide, which is argued has

connotations to the idea of mentorship. This has been used to denote a sub theme. From this a richer discussion is enabled.

The first stage after transcribing the data in thematic analysis is coding the data that evolves from the process. Here the terms themes and sub-themes has been used and these are the codes that have been seen to evolve from the interview process. As the themes have evolved, they have been refined to create the sub-themes. Some of these have been explicit in their use, such as the term professional, others have been developed using implicit meanings within the text as it has been transcribed. The process undertaken here included reading through the transcripts and assessing the responses to each question. This included making notes on what the main words used where, and if these had a common thread. In cases such as professional or professionalism or words that are synonyms of that it was straightforward taking account of how often they were used. In some cases there was a discussion about what that word meant and this is included in the discussion to determine how the words have been used in context of the questions. Coding can create more depth of research in one way and can be referred to as data complication. The term professional can have sub themes evolving from it, some are very direct and this is where respondents discussed professional attitudes, others sub themes could be less obvious but only through going through the transcribed data sets again and again does this become obvious. One such is when respondents refer to aspects such as continued development of themselves, this is a professional attitude to have.

Other possible approaches to the research

‘Insider research’ was the chosen theoretical approach.

Ethnography was considered as it has grown in use in educational settings in the last few years (Reeves *et al.* 2013). However,

ethnographical research has a tendency to be fieldwork-based and has expectations that the researcher spends prolonged periods in the cultural environment being explored and is immersed in the environment that is being researched (Reeves, et al. 2013). This is not the case in this study. Being an 'insider' as identified by Pring (2006) does not have that same expectations and recognises the experiences of the researcher as being vital to the focus of the study rather than requiring direct immersion in the research area. Additionally, in ethnographical research there is a presupposition of active participation and involvement with social group (Reeves, et al. 2013). This was not only unnecessary but impossible for such a wide-ranging investigation involving sixteen groups from throughout the UK.

Another approach within ethnographical research is the idea of 'auto/ethnography' which is using self-reflection to explore anecdotal evidence and experiences to analyse the issues (Reeves, et al. 2013). Again this was inappropriate for this research beyond reflections on how to avoid personal and professional bias.

Further to the above it is believed indicates support for the notion that the study being undertaken here has validity in using what is essentially an insider researcher. It also outlines that the change of practice is best undertaken from the insiders perspective. However, the type of practice that is being sought to change here is not one that requires the idea of action research, which is one that Pring suggests and has been considered by the researcher here and then dismissed. Action research is an approach that is dictated by the need for the researcher to understand the community or organisation being researched and the way that organisation or community operates. This is emphasised by McTaggart.

Action research is not a 'method' or a 'procedure' for research but a series of commitments to observe and problematize through practice a series of principles for conducting social enquiry'

(McTaggart 1996: 249, cited in Smith 2007).

McTaggart was also arguing that as such action research was not a specified method that could be followed, he used Lewins (1946; in Smith 2007) spiral as the example. He debated that the researcher could not just follow the steps and the research would be achieved, he indicated that each area needed a specific set of problems to be solved through the principles being used. So that would be a different type of problem to the one proposed here for researching. Action research though, is expected to produce a change in policy or processes, and it is felt this will not be done through the research being undertaken here. What is expected here is that the organisations involved in martial arts will be informed of best practice that could help them move forward.

Interviews it is felt will bring out a richer vein of information based around resolving a particular practice in the martial arts world. Martial arts organisations award instructor status, generally, to all those that achieve black belt status. Several organisations require extra coaching certificates to be taken others do not examples being The British Judo Association and the British Taekwondo Council. However, as identified further up it may be quite appropriate that martial arts require teachers not coaches and thus, following Prings (2006) arguments, they should be analysing their practices. The idea that a black belt is a competent teacher is a theory that as Pring (2006) identifies above should be challenged if the practice is to continue. There should also be the notion of establishing change in practices if the research requires and

supports that. This study would be the first of its kind and so would, challenge and break new ground and establish benchmarks for the martial arts 'industry'. This would, it is hoped, support and drive the martial arts organisations forward to reflect upon the range of practice they operate and hopefully establish best practice. Which, is ultimately the goal of professionalization it is suggested here.

Questionnaires are another approach that could be used; however for this study that has been decided they would not be the best fit. Questionnaires require a relatively straightforward set of data, with a social climate that allows for honest and open answers to be given (Denscombe 2007). It is posited that this is not the case in this study. The different individuals within the organisations will be representing their different governing bodies and this indicates that each art will probably have a variety of issues that affect them as well as having some areas that are common to all. It will not be a clear-cut case of clear and concise interpretation of the questions. The interview technique will be able to offer this nuanced variation. It is also identified by Denscombe that the response rate may be difficult to obtain if questionnaires are sent out (Denscombe 2007). Due to the limited number of organisations that are possible to approach in this study it is important to attempt to get the best possible response rate. Referring to the earlier point on ways of approaching and showing respect to individuals in organisations the personal approach is one that would be best fit, rather than what may be seen as an impersonalised approach through a questionnaire. Finally questionnaires are usually used for large scale studies and this though reasonably large does not fall into that category either. The total number of interviews that was originally intended to be undertaken was twenty though it was anticipated that a few of these may have proved difficult to do. So in total fifteen to twenty interviews was thought to be a good target so it is felt for this number it was best practice to undertake interviews.

The Interview Process

The interviews were begun over the winter of 2013-14 and then final interviews conducted in early 2015 as two of the recordings proved to be faulty, the same subjects were re-interviewed. Letters and other forms of contact e mails and telephone calls were made to the organisations indicated above once ethical approval had been given. These letters were targeted to the organisations through identified and approved channels, usually from contact details on the respective web sites or through contact with representatives of the organisations. Most of the organisations have an identified secretary or similar. Interviews were undertaken at an approved date in conjunction with the interviewee. The interview schedule was designed with the support of the study tutor and approved prior to interviews taking place. The interview schedule and process were clearly outlined to the participants prior to the interview taking place. The questions were also shown to them prior to the interview. The interviews took between 45 minutes and 1 hour 15 minutes and, it was anticipated the interviews would take no longer than one hour at a time so this was close to the expected time. The interviews sought consent to be recorded and all data was treated ethically under the Data Protection Act (1998). Other considerations are outlined below and included in the ethics form required by the university.

Consent was sought through letters or e mails sent to the people identified for interview from the full range of organisations

identified. The letter is in appendix 2. Individual participants were then be given a consent form (appendix 2) so they could agree to the approach taken during the interview. The semi structured questions had themes that where identified to the participants beforehand through the letter sent. All interview participants were given a consent form to sign or acknowledge and it was made clear prior to the interviews taking place what was being undertaken through the research (Appendix 3). Deception was avoided through clear direction being given to the participants, it was ensured that the questions did not lead the participants and they had opportunities to ask if they did not understand what the focus of the question was. The research has not been developed to be undertaken in such a way as to elicit information that could be used to defame any individual that participated. Information has only been used to produce findings that are developed below to underpin the thesis that has evolved from this study.

Participants have been kept anonymous by name; organisations will be identified, as are the majority of the different styles that are practiced. This is to explain differences within these systems of practice and in certain cases to develop the different standards of practice within organisations. All sources of information will be referenced correctly and used according to university guidelines. Debriefing of interview candidates will be important and all participants will be debriefed following their interview. This included asking questions on the processes to ensure their contentment with it. Participants have also been given a contact sheet during the process to indicate how to contact the interviewer should they decide to withdraw. As indicated above after the transcribing process there might have been the need to follow up with the interviewees and this helped to maintain contact, which can occasionally be an issue in the interviewing process (Denscombe 2007). Withdrawal from the investigation is an aspect of research

that is important to ensure participants are fully aware of. Participants may withdraw at any time during the interview process and up to 3 months following their interview. This may be done by advising the interviewer during the interview and by phone or email after the interview. All materials have been treated with confidentiality as under the Data Protection Act (1998). All materials have been stored in files on a computer with password access and then produced in anonymity in the research project. All participants have been coded using an alphabetical system A up to Z to ensure confidentiality, and as previously mentioned organisations will be identified to enable the research to identify with thoughts and decisions dependent on style.

Protection of the individual participants is a very crucial aspect to get right. As identified earlier in the discussion there are aspects of martial arts culture that can influence individual behaviour. For all participants there are coded files and identifications used in the study using a system identified further below. During the interview if the participants got uncomfortable with the process they had the right to withdraw. It was also be the right of the researcher to withdraw if the interview for any reason got confrontational, however, this did not occur and all the participants indicated that they were happy with the process. The notion of giving advice the interviewer had to avoid, the questions need to be answered by the respondent in their own words. So there was no reason to give advice during the interview process and if it had happened it would have negated the interview.

Due to the interviewers development of higher educational areas of study in the martial arts area it had to be considered what to do if questioned regarding programmes of study or further possibilities of these programmes being researched being undertaken. This did happen and the questioner was directed to the University web

pages for information for later follow up. As identified above data is stored on password protected computers. All individual information is being treated as data under the Data Protection Act (1998). Secondary information being used has been treated as identified by the publishers nothing has been used without consent.

To assess the usefulness of the interview structure being adopted a pilot study was undertaken in the form of a semi structured interview with a randomly selected martial artist who is of equivalent level to those being sought. A person with an extensive martial arts background, who instructs and has their own club and works in an organisation related to martial arts had to be located. The individual was found through sending letters to ten, reasonably local, well known martial artists. This ensured a level of impartiality and followed a similar protocol to the full study. The use of the pilot study will determine if the questions are going to gain the type of information being sought.

After the pilot study and an analysis of the results the interview was changed to gain better data. This was because the original format was thought to be too restrictive and not allowing the voice of the interviewee to come through fully. After this the new version of the semi structured interview was commenced. After first two interviews had been undertaken there was another review of how the data was developing to ensure the material was going to be sufficient and clear enough to develop the study and to determine conclusions and recommendations. This review was vital otherwise the interviews could have been pointless and not generated sufficient material to develop into an interesting study.

Once all the interviews had taken place the data was transcribed and themes established using a thematic analysis. There also had to be notes and particular points taken down to indicate nuances

during the interviews, such as uncomfortable silences and emphasis that is maybe made through body language Denscombe (2007) indicates this as part of the interview process that makes the data richer. Once the interviews had been transcribed the interviewees will be approached to approve that this is a true reflection of the interview. Denscombe (2007) identifies this as being important to ensure that the transcribing process is accurate. In this particular study the interviewee's had there viewing of the notations immediately after the interview as the notes were taken immediately. The themes at that stage where immediately evident for each individual participant.

Coding of the data is important for analysis as well as ensuring anonymity during the writing up process. Though it is argued here that the themes are the codes for this study and will be developed to ensure that data from the questions can be linked. For example for the question:

'In your opinion are black belts of equal standing from different martial arts?'

This elicited a yes or no answer and it was predetermined that there would be a follow up question of why, then it was thought a variety of reasons would be given which would illicit terms that would help with themes. If the follow up question indicates an issue with standards or comparability of standards the terms will be noted and those that feature most strongly will be used as prime themes others that feature less regularly will be used as sub-themes. The questions and themes can be found in the appendices. Being able to interpret these themes has proved to be important in establishing either a positive, negative or other finding for the posed questions. Each interviewee has been given a numeric code however, due to the nature of the different martial arts there may be a little difficulty

in ensuring complete anonymity from a reader's perspective. This will be clearly explained to the interviewees prior to the interviews taking place.

The questions have been developed to achieve an unbiased approach to the interview. They are partially closed at the outset but then developed further to illicit richer information. There are several predicted responses, gleaned through reading current debates in the martial arts community around the area of good teaching and instructing practice and from those organisations that have established codes of practice as well as the current debates around coaching professionalisation. These responses will not be shown to the interviewees' so as not to lead the conversations during the interviews. It is felt the questions posed have gleaned sufficient information though not too much to be overload the researcher. Sufficient though to be able to work with and develop themes to create the discussions afterwards. The open question at the end it is felt has enabled the individual organisations to express their particular take on developments required that will, it is believed aid the research.

One aspect the researcher had to understand when undertaking these interviews is the standpoint of the organisations' involved. As identified earlier the respective organisations will have different cultural standpoints, heavily influenced by their associations abroad.

Transcription of Interviews

I personally transcribed the interviews. This involved listening to each interview in turn and writing the commentary down alongside the questions. All pauses and other linking expressions 'mmm's' and 'ahs' have been included as it is felt that linking time for thought often indicates that the respondent believes thought is required to

ensure a correct response has been given, or they are being measured for a particular reason such as they feel it important, or they are wanting to be careful in their wording. Once the transcriptions were complete they were gone through thoroughly to find most frequently mentioned themes, that evolved from the questions. These were then placed in a table and from these main themes sub-themes were discovered through further interrogation of the transcriptions. These have evolved to create a model. This model tracks each theme and sub theme to create a discussion that indicates the findings of the collective that were interviewed, and despite these people coming from a wide variety of clubs, organisations, styles and backgrounds there are clear lines for discussion that have evolved.

Case study

The inclusion of a case study to further support and analyse the notion of professionalisation and is to indicate where the use of higher education alongside practical development has currently been used. That an organisation would work in partnership with a university could be seen as positive in terms of programme development and may be seen as a step towards professionalisation by a large martial arts organisation. It also emphasises some of the points made around professional standards, standardisation of experience and the use of a non-bias separate body to verify someone's abilities.

The method taken is an instrumental one, to outline the history of the programme and the reasons behind the development (Denzin and Lincoln 2000). There was practitioner observation and use of statistical data to indicate main aspects of success through the delivery of the programme as well as the issues. Though it is not the method but as Denzin and Lincoln (2000) indicate it is the interest in

the individual case that is significant. Case studies are used to outline a particular instant of a '...concentrated inquiry into a single case.' (Denzin and Lincoln 2000: 437). This is what is done here the European Wing Tsun case study indicates how the programme functioned and the intended outcomes of it, another aspect is the linking of education to professional standards and theory into practice. There is a longitudinal aspect to evidence in the case study which highlights the gathering of data to underpin the programme as well as the evolution from a Joint Honours programme delivered with another sport programme to a stand-alone degree.

The use of the case study here is one of a supportive role. It is to help the understanding of one of the proposals of the research here. Though the main research is that of the interviews and the findings from these, the case study will help to highlight and scrutinise aspects of what professionalisation would mean for the martial arts fraternity. The reason that it is seen as an instrumental case study as defined by Denzin and Lincoln (2000) is because the case study is not the definitive answer it adds to the discussion and highlights important points and facilitates understanding of the topic area.

Summary

The methodological approach undertaken was semi-structured interviews. It is felt that, in this case, it has gleaned the best information required. The martial arts have a history of inclusion in the education system here in the UK and abroad and the professionalisation agenda in the UK has indicated that sports coaching should follow suit. That martial arts is not necessarily a

sport requiring coaches or instructors, but also fall into the teaching fold justifies why this question should be posed, as both these areas in the UK have either had a professionalisation agenda already or are in the process of undertaking one. There is a procedure identified that enabled the researcher to undertake the study and a sound justification for that procedure and approach. The main organisations involved in the research have been identified and what is hoped is that the martial arts sector can be seen to now be involved in whether this standardisation and professionalised approach is needed or wanted in their organisations. It is also expected that through this piece of work there is identified what the general belief for best practice is.

Pilot Study

A pilot study was undertaken to determine if the interview questions were suitable for the study. An individual who is a black belt and has his own organisation and has over twenty five years' experience within different martial arts disciplines was used; the findings are as follows.

Pilot Study 27th October 2013

Hello XXXXXX I hope you are well and thank you for agreeing to do this interview.

You are welcome, thanks for asking.

Can I just confirm that you have read the letter I sent you and you do understand what the interview is for.

Yes I have read it and do understand what it is being used for.

Could I firstly ask you about your background in martial arts?

Yes of course I am currently a martial arts instructor with 25 years experience Graded Black Belt or equivalent in three disciplines Kung Fu, Hapkido, and weapons based system, I also have an instructor grade in Krav Maga which I do not use at the moment.

Question 1) Do you believe that a black belt is an equal grading across the martial arts disciplines?

1a) Yes **1b) No X**

If a or b why?

Well to answer this is to really disagree with a lot of what is going on, I mean, different organisations have different standards. Some of these are good and several very poor, and I do mean poor. The thing is it is not as if there is a template that everyone can follow, and different styles of martial arts have different aspects to them. Quite a few require an understanding of anatomy and physiology to make them work, others just require a very basic understanding of this. Others need you to memorise a whole series of forms and this needs different teaching to get it across.

Question 2) What do you believe makes a good instructor/teacher/coach?

Possible attributes:

- 2a) Understanding** X
- 2b) Knowledge** X
- 2c) Style of delivery**
- 2d) Respect** X
- 2e) Popularity**
- 2f) Explains things well** X
- 2g) Other**

An ability to teach, a lot of experience, empathy with the students, you know really connect with the people you are dealing with.

Question 3) Why do you think there are so many different organisations involved in martial arts in the UK?

Possible relationships:

- 3a) Money** X
- 3b) Individual freedom**
- 3c) Power** X
- 3d) Arguments**
- 3e) Everyone thinks they are right**
- 3f) Ego's** X
- 3g) Other**

It is mostly about those points above that I have noted. Most martial artists I know like their own freedom, but also seem to need reinforcement from other people to stroke their egos. This is usually by running their own organisations or whatever they have.

Question 4) Do you believe the martial arts are effectively organised in the UK?

- 4a) Yes
- 4b) No X**

If a or b why so?

Possible responses

- 4ai) They run themselves well (negative 4bi)
- 4aii) They do not need outside interference (4bii)

- 4aiii) They have sufficient knowledge within (4biii)
- 4aiv) They have the ability to govern themselves (4biv)
- 4av) What does it matter (4bv)

They are very disparate which means they do not influence anything beyond their own clubs and organisations. I mean some are organised and hold world championships and aaaahhhh a whole range of courses and other things but it is always for their own organisations, well that's what I see if are not part of the organisation you are not usually accepted.

Question 5) Do you believe the martial arts are seen by others, such as Sport England or Sports Coach UK as professional organisations or individuals?

- 5a) Yes
- 5b) No X**

If A or B why so?

They are not recognised beyond the sports context of Judo and Taekwondo, which in my opinion are not real martial arts in that sense. Sport detracts from martial arts. So in another way why is important that they are recognised by them. Sports Coach UK courses are not really aimed at martial arts practitioners and the content of the courses is pretty shallow.

Question 6) Do you think that martial arts are always taught/instructed safely and professionally in the UK?

- 6a) yes
- 6b) no X**

If a or b why?

Many of the instructors are just dangerous, they are not properly qualified and do not teach very good martial arts.

Question 7) What could the way forward be for martial arts in the 21st century?

Open question.

The thing is it's all very interesting talking about this but I do not see how it could change. Martial arts is too embedded in its current way of being. Most martial artists won't work together to create a body, look what happened to the MAC and others that have tried. Occasionally you can get a group of instructors together to do

something, but very often that just turns into a bitching session on those who aren't there. When you go to any big event there will always be someone backstabbing someone else. The only big change that could happen is if the government in one way or another tried to make it that everyone had to do a qualification that they had to have, or that there was a check on standards, a really strong sort of quality control on instruction.

Interviewer: Could you expand that last bit a little please, what do you mean by quality control?

I don't know, like they have for a teacher who is in schools.....uhm they are observed and have to meet some kind of minimum standards. Yes something like that but it would be very difficult I suppose. Yes I know it would, but I suppose they do it for schools and essentially that's what martial arts is its teaching, instructing and coaching very similar to schools. But ultimately who's that bothered? In fact why would anyone really bother that much?

Analysis of pilot

The interview was successful as a pilot and produced a range of the required information, especially with the supplemental question at the end. That the study led to a mixed review on martial arts at this time is interesting in that it allows for future development of the research. It is felt though that the tick box idea should not be continued in the full study, as it limits the interviewees' ability to think for themselves, and maybe is a little leading.

The individual interviewed had strong opinions about the competency of current levels of instruction/teaching that takes place in the modern martial arts arena which was very clear. Question 1 gets a negative response, the interviewee recognises that there are no set standards and that this leads to differential practice across the martial arts being practiced. The interviewee in question 2 recognised a number of important competencies and then uses the word teach in an open response. This could indicate

that they believe teaching is an important aspect of martial arts. It may be useful to add which of these terms is their common parlance.

Question 3 the interviewee noted that the freedom to earn their own money and the ego of a number of martial artists lead to a proliferation of organisations in this area.

Both question 4 and 5 produced negative responses. One which is a little subjective, but the other is what it is feel others perceive and this then leads to a view of professional competence generally. They also identified that sport and martial arts can be at odds with each other. This takes the discussion back to the definition of martial arts being used. It is a very broad context and this does lead to contention and debate amongst martial arts researchers and practitioners, this was evident in a number of the interviews.

Question 6 indicates a concern over the dangers inherent in martial arts instruction and teaching. This would quite obviously lead a need for change, however, the final question indicates that the instructor interviewed believes it will be almost impossible to do this. They intimate that to do this would need governmental backing. Again the instructor refers to education as the backing for this.

This does give the researcher confidence that the semi-structured interview is appropriate for the research that was to be undertaken. It gives blunt views and opens up areas for further discussion and offers opportunities to expand the range of topics initially thought about. It develops the potential that ways forward will be inferred to. This all bodes well for the continuation of the research. After this changes were made to the final questions and to add the opportunity of the supplemental question. Question 2 will be altered

to ask firstly which term is their common term for their session leaders. After some discussion it was also decided that the initial points a or b and the example terms were removed and the questions left more open. This was decided as it was felt to be slightly leading and also maybe closed down opportunities for other terms to be used.

Case Study of European Wing Tsun Organisation (EWTO) and the development of a degree in Martial Arts Theory and Practice.

This case study is to identify the purpose behind the development of a degree to drive the notion of martial arts as a higher educational area of study within the UK. As will be identified it was successful and did create a high level of interest around the world. Though not a consideration at the outset, one of the outcomes was the creation of the concept of professionalisation for the martial arts, this evolved out of discussions with two different national governing bodies in the martial arts area.

Validation of Degree and professional pathways:

The following section of the case study will now further outline what happened with the development of the programmes and establish the process of building a programme of study that enabled martial arts practitioners to undertake an undergraduate degree within a traditional university setting and later on the creation of two professional development programmes. What is important though is that the idea of study does not have to negate the practice of the arts. Indeed, as exemplified in both the joint honours programme and the full bachelor's degree developed with EWTO, the practice of martial disciplines is as vital as the theory.

Approach:

The creation of a degree with a martial arts bias at a higher educational institution raised debate and discussion when it was first proposed and it was recognised by the development team that research would be needed into the area of best practice. This was a new area of study within British higher education, and possibly within Europe, however within Japan and China there is a history of acceptance of these areas for study and there is a high number of institutions delivering such programmes with practical, experiential, and imaginative modules to assist learning. This is not to say that this is not the case in the institutions in Britain, especially in areas of outdoor education and sport, what is different, it is discussed here, is that it is, or should be, applied differently in a more qualitative way within the curriculum content of even theoretical modules. It has been recognised that an experiential and imaginative curriculum has implications for the student learning experience (Saunders, Brake, Giffiths and Thornton 2004; Burke Jones and Doherty 2005). There was also discussed, within the martial arts fraternity, the need to professionalise the area of coaching within the martial arts disciplines. There are a wide variety of martial arts that include kicking and punching styles, through grappling and including styles that involve a variety of weapons as shown through the definition created for this research (Spring 2005). It was recognised that standards varied throughout the area and the need for standardisation was recognised widely amongst practitioners and other groups such as Sports Coach UK and Sport England (Sport England 2004).

It was a requirement of the development process to clearly identify the market for the product; as the university operated a risk management process for all new programme developments. As has been discussed in the background section and through the literature review, martial arts are a popular activity and sport, with high numbers of both amateur and professional practitioners in the

United Kingdom. At the time of development of the programme it was ranked 5th in the league tables of Sport England through number of participants being club/association members in the UK (Sport England 2004). If all areas of combat related study, Martial Arts, Karate, Taekwondo and Chinese Martial Arts, are added together it was 13th for participated sports activities in the UK (Sports England 2006). This is above weight training, cricket, rugby union and athletics. If boxing is included as a martial art, and there are arguments from the background section that it could be, then it would rank 9th. With these figures in mind, a degree programme was added to the Joint Honours programme at the University of Derby and funding was gained to undertake research into the area of Martial Arts at University level in Japan at the National Institute for Fitness and Sports in Kanoya (NIFS) and in China at the Tianjin Sports University.

After the original concept for a degree programme was developed, it was proposed that research should identify best practice for inclusion within martial arts programmes in the United Kingdom. The initial research involved a short-term ethnographic study within higher educational institutions in Japan and China. The Institutes that were visited as part of this study have reasonably long histories. The one in Japan has been established since 1981 and the one in China since the early 1990s. Both were chosen as they had programmes of study that included martial arts, termed Budo in Japan and Wu Shu in China (Spring 2005).

The nature of the study lent itself to a qualitative approach to research. Conducting desk based research to ascertain the nature of the programmes being offered by NIFS and Tianjin Sports University and their assessment methods. There were observational studies conducted on practical sessions and lectures to determine the most important aspects of programme delivery. There were also

opportunities to interview staff and students at both of the institutions. These had a tendency to be informal and relaxed which enabled the garnering of a good range of qualitative information. It was critical when conducting research that the researcher did not bias the study in any way and did not seek out particular information that favoured the results expected or anticipated, as would be expected ethically for research undertaken of this nature. To ensure non-researcher bias the researcher has presented the results to at least one internal mentor as well as one external. Insider research does lend itself to this kind of ethical issue as there is a close relationship between the researcher and the topic being studied. As a martial artist one would be expected to favour outcomes that help promote ones belief systems, however impartiality through the mechanisms available in a university setting does help ensure sound research. This is another point that favours educational developments and rigorous research in martial arts studies. The research gained in both of these organisations was presented at conferences by the author (Spring 2005; Spring 2010)

An inductive approach was adopted in the research process as there is a sense of interpreting ways of including the martial arts within the context of an academic environment. Established from this the development of theories has stemmed that has enabled the underpinning of academic modules with experiential learning at the heart of the programmes (Gratton and Jones 2004).

Firstly there has been an in-depth investigation into the application of martial arts within a Japanese and Chinese higher education curriculum. At this early stage prior to the approval of the programme, research focussed at the two institutions, the ethnographic methodological approach included observational, participant observational, interview and desk based data collection methods to determine how martial arts as a physical concept and

philosophical phenomena are applied to the curriculum. This triangulation of approaches gave a rich vein of information. Observation has been identified as one of the main ethnographic techniques to apply early on in a study (Gratton and Jones 2004). These early studies enabled the creation of a range of good information and outlines for the programme development and aided in ensuring good rigour within modules in the end result.

Secondly the research was then widened to include University level students in summer schools in HAMK (University of Applied Sciences Hamenliina) in Finland, involvement with Martial Arts in an experiential setting, to understand the progressive nature and use of Martial Arts through school and University life at the next stage. It was hoped at the time that the study would lead to a more formative approach that would enable the author to identify a way of weaving the Martial Arts practical applications into the area of study in University of Derby Buxton campus. This is so that it can be assessed and practised as a featured part of the programme whilst maintaining its academic integrity.

What now follows is a little more in depth assessment of the two visits.

The NIFS as a university had three main strands, Sports Performance, Sports Lifestyle Management, Budo and Sports Culture. Similarly to the University of Derby Buxton campus at the time of the study; there was an inter-relationship of these strands for students that was very similar to the joint honours scheme run at Buxton. An example of this was a number of the Budo students doing a water sports module. NIFS is the only National Sports University and is Government Funded, having over 800 students with extensive sports facilities. At the time of writing up the research in 2005, it was in Martial Arts terms ranked as the number two University in Japan for Judo and number one for Kendo.

The research conducted included attendance at three Judo tournaments including University, High School and Open events. There were also observations of lectures, seminars and practical sessions as well as participant observation through engagement in all aspects of judo training and occasionally karate training sessions whilst there. All of the above gave an insight as to how they apply sports, especially Budo into the curriculum.

Another aspect of the researchers' involvement with the institution was delivering two lectures and two practical demonstrations at NIFS. This lecture linked directly into several key components of the overall programme that was being delivered. One of the most important principles featured through all of the sessions in NIFS is that of keeping culture alive, which links to aspects of the earlier discussion on culture being an important part of martial arts practice. It gives martial art sports more than a sense of being just about competition, it helps underpin a range of other related modules, aids in giving students focus and discipline and engenders team and university spirit. Additionally success at competition helps in terms of recruitment; students come to NIFS due to its sporting prowess. It helps to widen the students' outlook as they get the opportunity to compete nationally and internationally as a part of the programme. An example of this co-ordination of cultural aspects and competition was a lecture that was undertaken on history of Budo; the example being the internationalisation of Sumo with the historical context of beginnings of Jujutsu and linked was the demonstration of Karate by the researcher, which has its origins in the same Jujitsu that had been discussed.

The visit in China was to the PE and Sports Faculty at Tianjin Sport University with the department being the Wushu department. Professor Hangqin Mei who was at that time the head of the Wushu

department was the main point of contact. The university also made opportunities for the researcher to see a range of other facilities as well as their own in other locations that they had connections with.

The researcher observed and participated in over 30hrs of sessions and related studies. Including Tai Chi, Wushu and Chinese wrestling, this wrestling is a very distinct style however the approach is similar to Sambo from Russia and Mongolian wrestling. This it could be shown emphasises the links to other fighting styles that are often not encompassed in the earlier definition of Martial Arts. Then there was Sanda which is a Chinese version of Kickboxing. This was very strong within the department and a very popular session. The department had a lot of success in developing coaches and teachers, and through competitions around the country and even abroad, had several world ranked competitors.

There was a visit to a Wushu school in Tianjin. This school is located where the founder of Wushu established the first Ching Wu School. It houses over seven hundred pupils studying Tai Chi, Karate, Chinese Wrestling, Taekwondo and Wushu from the age of seven up to fifteen. They board mostly and study a basic academic curriculum as well as Wushu. A large number of these students enter tournaments and go on to enter one of the Wushu University departments, which means it is a recruitment site for the university. They also act as a coaching training centre for 4th year students from the Wushu Department at Tianjin Sports University.

An observation of Wushu being delivered at a Tianjin City centre community forum was undertaken to understand further community involvement of students studying on the programme and to observe their gaining experience of coaching and teaching. This centre is a large complex that offers a range of evening activities to children going to the normal state schools. This enables them access to

Wushu sessions a few of which are delivered by students in their studies at Tianjin Sports University. Another observation was of Tai Chi in the parks. This was interesting as it evidenced a strong community commitment to training in Tai Chi. The students accompanying me on this visit from six in the morning indicated that a few of the people leading the sessions were those that were sought out because of their knowledge of Tai Chi.

As in Japan the researcher engaged in helping deliver a practical session and ran a two hour session on Karate, this is an area they are developing at Tianjin and the session was very well received. They have only had karate in their University for one year and it is still developing. But it shows commitment to the expansion of Martial activities in the University and acceptance of the growing range of arts available. There was also Karate at the Ching Wu School that was visited.

There were interviews with students and ex-students from this department. The students indicated that in each year they have a range of modules they can choose from. Apart from research skills, they can study anything from the portfolio that is offered. This includes subjects as diverse as Politics and Music Studies. It also includes sports related modules of a sports science basis and sociology. If they are focussing on Wushu, then each week as part of their studies they have six hours practical in year one, eight hours in year two, eight in year three and none in year four. These students undertake four year degrees as they are doing what we in the United Kingdom would class as an access course (level 3) in year one, or year zero as we would have it. They must show progression within their chosen disciplines and students often did extra classes to achieve this.

Modules delivered in Finland:

Whilst the programme was being developed and after the first part of research in Japan the author of this book was invited to lead experientially based martial arts modules in a summer school in Hamenlinna Finland. This gave the researcher the opportunity to put his developing experiential learning theories into practice in an applied setting. These modules were designed to engage students in physical practice and then give them the opportunity to assess themselves reflectively. This fitted with module outcomes that are a little looser than usually found in the UK. The student feedback was always very good and the students enjoyed the practical aspects. Modules included, dealing with aggression, working with elderly people, and movement and health in martial arts, a wide variety of topics and all linked to martial arts training and practice. Once the programme was up and running in the UK, it also helped the author further develop modules and good practice to better inform the programme and students engaging in it.

The development of the Martial Arts programmes for the UK

The research undertaken enabled the development of a BA (Hons) Joint Honours pathway of Martial Arts Theory and Practice. A joint honours is a programme that is 50% one subject and 50% another, in this case an example would be Martial Arts with Sport Coaching. This was produced using components from the research, an applied curriculum, linkage to more accepted areas of study, such as sports and outdoor leadership as well as experiential learning opportunities. This was built in throughout the degree as an approach to studying. Subsequently there has been the development of two professional development programmes that evolved due to the Universities ability to deliver on martial arts related study areas. These are the Certificate in Continuing

Professional Development in Sport Coaching and the Certificate in Adapted Coaching for Disability Martial Arts. Both of these were developed in conjunction with martial arts organisations to help promote good professional practice and stemmed from the example set by the degree programme. They are both good examples of experiential learning and situated practice.

The EWTO

Here an explanation of how the programme came to be delivered with the European Wing Tsun Organisation (EWTO) will be useful. After working with two organisations in the UK and running the undergraduate joint honours programme for eight years, it was becoming apparent that the appetite for a university programme though evident through the research and marketing of the programme, was problematic, as the audience was divided and also influenced by their host organisations. Issues associated with this and discussions around professionalisation in the UK are covered in the introductory chapter in this study.

The EWTO approached the university and conversations were had and common ground discovered. Though based in Germany, the EWTO wished to have a British degree and wanted to work with Derby, as we had run a martial arts related degree and thus had got credibility from delivering this programme. The EWTO proved to be a good partner for the university as they had a large membership to act as a student body and were willing to invest in the development of the programme. This was one of the elements missing from the UK; all UK groups that had approached the university never wished to invest in developments but wanted to influence them. The existing programme a joint honours was expanded to allow for a full BA (Hons) Martial Arts and Theory. Prior to running the degree programme the Continuing Professional Development Certificate

(Martial Arts) was run to determine how well the (predominantly) German cohort would take to studying and working in English. This was started with over seventy students and thirty five of these carried onto the first cohort of the degree programme.

The programme was designed to have the following outcomes:

Studying for a BA (Hons) in Martial Arts Theory and Practice will:

Provide a coherent and balanced course of study, giving students a core of knowledge in martial arts theory and practice through the study of a range of specific modules that offer a wide understanding of the subject of martial arts.

Develop students' interest, knowledge and understanding of the development and management of martial arts educationally and as a business.

Produce graduates who possess the skills and knowledge to become successful lifelong students, able to deploy the learning skills they have acquired in a variety of learning contexts.

Provide opportunities for students to develop an understanding and critical awareness of the moral, ethical, environmental, and legal issues that underpin best practise and thereby produce graduates who are capable of operating effectively within the context of the martial arts industry.

Enable students to develop the transferable skills relevant to the martial arts and wider sports industries.

The following is an outline of the original rationale for the validation approval which has to be undertaken in the UK when proposing any new area of study. It sets out the argument that was developed for the running of it as an undergraduate programme of study, which is still relevant especially in the context of this thesis:

The Martial Arts is a maturing and expanding professional industry, research indicates that it is the fastest growing sport in the world. To demonstrate this popularity, in German speaking countries alone, the European Wing Tsun Organisation (EWTO) has over 50,000 members with more members residing in Italy, Switzerland, England and Bulgaria. Following the release of the Sports Coach UK coaching framework in 2002, the industry has strived to develop coaching as a professional area. As one would expect there is a growing global need for people with focussed qualifications as identified by various bodies including the International Council for Coach Education. This need has been met by education programmes offered at the undergraduate and postgraduate level; successfully becoming a key part of this professionalisation process.

Undergraduate study for degrees, is perceived as having a range of specific objectives. Studying a degree in martial arts theory and practice will provide students with a robust and comprehensive educational experience. The process will also offer them the opportunity to develop transferable skills that can be applied to a variety of working environments whilst also being tailored to being a professional martial arts instructor or teacher. It aims to provide them with the ability to develop a wide range of skills and competencies that will prepare them for instructing/teaching martial arts, and is designed to be distinctive in the range, depth and integration of skills and knowledge taught. The course will explore the themes of martial arts from the physical, psychological, sociological and philosophical aspects. Furthermore, the students will develop skills in understanding, application, analysis, synthesis, and evaluation, as described in the programme learning outcomes.

On completion of the programme, students will be able to analyse, synthesise, reflect, and evaluate martial arts and its instruction across a range of disciplines. Finally, this course was developed from an experiential learning

educational philosophy where a students' education is underpinned and consolidated by experience. This means that coaches will become more actively involved in the learning process than in traditional, didactic education. A vital aspect of this provision is the establishment of vocationally relevant knowledge that directly prepares the student with those transferable skills required to become an employed and effective martial arts instructor, capable of independent life-long learning (University of Derby 2010).

The above does discuss the requirement that had been determined for the professionalising of the industry and how this was assisted through programmes of higher education. There are links highlighted with the sport coaching profession and the need for more qualified individuals. The idea of developing a degree was that it had been seen as the next level for several organisations, not just the EWTO, for martial arts to take as it had been previously with sports per se.

Discussion on how the programme has run and examples of good practice

The relationship has developed into a strong one between the EWTO and the university. Students have engaged well and they have produced a range of very good work. Of the original thirty five, twenty two graduated with degrees in 2015. Of these eight achieved 1sts and seven achieved 2:1's. The programme when it was a Joint Honours also had very good levels of results and it does show that when an individual has that real passion for what they are studying, they do well.

The following is an example of a module and its application in the context of studying on the EWTO programme.

The module that will be discussed here is Applied Principles in Martial Arts at level 5 in the second year of the degree programme. Below is the module explained in extracted form and then the

learning outcomes, the teaching methodologies and assessment brief:

This will build upon 'Principle and Practice of Martial Arts' at level 4, whilst preparing students for 'Applied Combat Logic in Martial Arts 1 and 2' at level 6. In order to achieve this, they will focus on the elements identified at level 4 and place them under scrutiny. This process will permit them to develop their capacity to systematically evaluate the success of martial arts principles, relative to the context, environment and discipline. They will be provided with the opportunity to gain a greater insight into their decision making process through the use of reflection.

On successful completion of the module, students will be able to:

Analyse the coaching/teaching skills required in teaching martial arts principles in practice.

Research and analyse the factors that are required to improve practical performance.

Analyse, evaluate and reflect upon the application of coaching/teaching techniques and processes with specific reference to martial arts.

Students are encouraged to engage in independent study and learning, in particular the reading of current journal articles and books on the wider history of martial arts, in order to further their knowledge base and develop understanding of the broad nature of the discipline.

Pre-recorded coaching/teaching sessions will be analysed and evaluated with reference to the coaching/teaching styles adopted. This will take the form of a 2000 word report including a research-based consideration of the styles employed, analysis of the principles which underpin the art, and identification of the skills being taught and how to improve them.

To gain higher grades students will need to show application of theory in the teaching/coaching context and apply martial arts principles to the session,

(University of Derby 2010).

This module ran very successfully for the EWTO cohort, there was the opportunity to bring in guest lecturers as well as engage in practical activities. This particular module introduced Kaicho Jon Bluming and this has developed into a deeper relationship between himself and the EWTO. The term Kaicho has the meaning of president of the organisation, Kaicho Jon Bluming 10th Dan was a very early pioneer of Karate and Judo in Europe. He is the head of the I.B.K and although the letters are put that way around it is the International Kyokushin Budokai (Kernspecht 2015). Introducing practitioners of the status that Kaicho Jon Bluming has, creates a feeling of validity to the module and this was emphasised by the students involved.

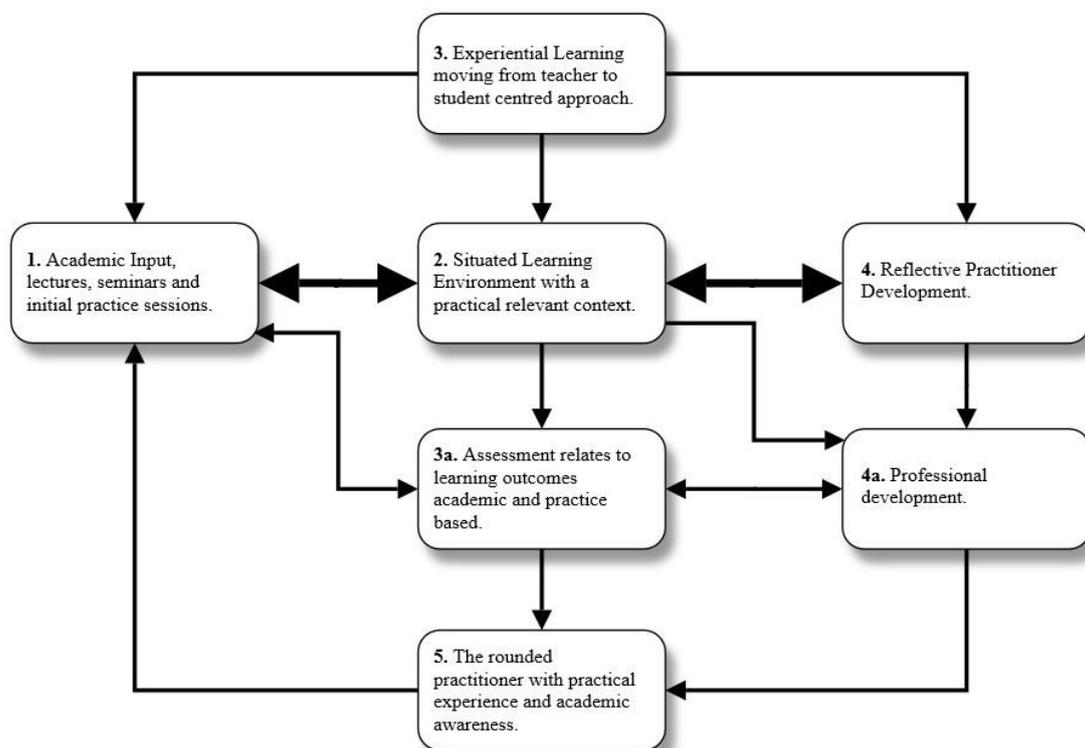
The module also challenged the students through other practical elements including a session on Pilates delivered by an associate lecturer Charlie Phillips, who was qualified to deliver the subject. Although initially sceptical the students recognised how it enabled them to be back in the position of absolute beginner and appreciate the delivery of new ideas and concepts.

This in turn then enabled them to analyse more deeply their own practice and how they inculcated ideas and concepts to others in their own teaching or coaching. All of the team involved in the development of the programme helped through offering tutorials and applied sessions to the students. Through the leadership programme that Dr. Oliver Koenig runs students get further opportunities to apply theory into practice. The EWTO tutor Dominique Brizin also assists through being available to ensure the students full understand what they are doing and have access to materials to help them develop further.

Much of the above, has established several good examples of applied practice in an experiential and situated learning

environment. It helps develop the rounded professional. Through engagement with the learning outcomes and the assessment methodology students had to develop their abilities as instructors, gain a better understanding of why they practice a certain way, be able to express that in different formats and be reflective.

One of the research findings that has evolved from the above work is the development of a model of experiential learning for application in degree programmes or other educational programmes by the researcher (Spring 2015). Which is shown below, the model has been used to help shape the development of undergraduate programmes.



(Spring 2015: 63)

Box 1 indicates the academics position and relationship with the learning experience. The double ended arrows show the feedback that is experienced by the academic.

Box 2 shows the environments that may be used and if part of the typical HE learning experience would be on its own - maybe linking partially to boxes 3, 3a., and 4a. It also has two way feedback with box 1, the academic input and box 4 reflective practitioner development.

3 and 3a., show the development of the experiential model within the curriculum. This enhances feedback and if used well has a number of direct influences. It offers feedback to box 1 and has real impact on box 5. There is also a feedback influence on the box 4a., in the applied nature of encouraging a rigorous approach to Professional Development Planning.

4 and 4a., indicate the ideal developments for the student experience and their buy in to the experiential model.

Finally, 5 is the ultimate goal of the experiential ideal. This feeds back to the academic to further enhance the future learning experience

(Spring 2015: 64).

The development of the model helps inculcate the links with martial arts and education and indeed how education and martial arts are very closely linked. That the model above has evolved from a range of work around martial arts and its inclusion in higher educational settings promotes several positive points and alongside the case study helps outline several important aspects for the thesis. Working with the European Wing Tsun Organisation (EWTO) emphasises the development of martial arts in the educational arena and also how in other countries it is seen in a much more professional manner. It also indicates quite well the attempts at developing a more professional approach from one organisation that operates in the majority of Europe and their views on how important this is. Through the time, effort and finance they have placed into the development there is no doubt they are serious about the importance of. There could also be deduced that the differing organisations that have been involved throughout the case study does also indicate this desire from some in the UK.

Another important aspect is the links to the differing approaches in educative purposes that could be deduced to have been adopted. From Springs' (2015) model of experiential learning, a theory into practice approach, the delivery of professional development programmes and the desire for higher education from practitioners all indicate a requirement for opportunities to develop professionalism. Spring's model which is very much a 'theory and practice' approach which was used in the degree, allowed the martial artists involved the opportunity to develop themselves, both in the classroom teaching environment, the theory aspect and in their practical skills. They wished to be challenged and required a high level of scrutiny to make it worthwhile. This was seen as an excellent opportunity for development and this was expressed very much in student feedback, they appreciated the opportunity to develop all their skills.

Findings

What follows is the presentation and discussion of the research that has been undertaken specifically for this thesis. This will be followed by a conclusion that will bring together the work done here, the case study above and the literature from the literature review.

Interviews were undertaken with sixteen different martial artists, representing twenty four of the number of thirty two governing bodies which had been identified through the methodology, some of these are through dual association or through their organisation belonging to wider more encompassing groups, all of the interviewees had roles within their organisations that enabled them to represent the wider viewpoints of their networks, so for example head of education or secretary.

The ones that have been highlighted are represented in the sample:

British Aikido Board

British Judo Association

British Ju-Jitsu Association

British Taekwondo Control Board

Federation of English Karate Associations

National Association of Karate and Martial Arts Schools

United Kingdom Kyudo Association

World Association of Kickboxing Organisations (GB)

United Kingdom Martial Arts Self Defence Association

Amateur Martial Association

Dai Nippon Butoko Kai

Federation of Traditional Martial Arts

Disability Martial Arts Association

Federation of Martial Arts

World United Martial Arts Federation

United Kingdom All Styles Karate Organisation

United Kingdom Tang Soo Do Federation

Keysi Fighting Method

British Taekwondo Council

International Sport Kickboxing Association

All Styles Martial Arts Association

English Karate Council

Taekwondo Association of Great Britain

British Council for Korean Martial Arts
British Karate Association
World Combat Association
International Krav Maga Association
British Kung Fu Association
UK Kung Fu Federation
British Kendo Association
British Council for Chinese Martial Arts
British Thai Boxing Council

The organisations not covered through the interview process due to non-response to letters and contact by phone, who were on the original list gathered from The Sport and Recreation Alliance and through desk based research where:

National Association of Karate and Martial Arts Schools
United Kingdom Kyudo Association
British Thai Boxing Council

In regards these organisations omission it is observed that Kyudo is a very small group with around eleven clubs in the whole of the UK, and also very different in terms of being archery and not the typical expectation of a martial art in and for this context. It was also the case that Archery, as such, had not been included, so in some senses it was maybe best not to have included them in this study. Though it is not represented here other weapon based martial arts such as Iaido, Kendo and Kobudo are. Karate is well represented as a discipline and competitive martial arts such as Thai Boxing are represented through the kickboxing and freestyle organisations. So, overall, considering the omissions and rationale for not pursuing their inclusion, it is felt that the sample helps fulfil the research objectives.

The interviewees had all been in the martial arts for a number of years; average time thirty four point seven years, highest amount of time fifty one lowest twelve years participation. They all were senior instructors within their styles and represented their

organisations at a high level the highest in terms of grade, using 'dan' as the term here, eighth dan the lowest first dan, there being a representative from all dan grades up to eighth. In two cases the individual ran the organisation they represented, in all cases being at instructor/coach/teacher level within their respective organisations. The average time taken to gain a black belt was seven point six years, however, there was extreme outlier in the sample of an individual taking twenty one years to get the award due to them moving a lot. Taking this out gives an average of six point seven years which indicates the twenty one years has an impact of about a year on the average.

Each interview adhered to the same format, outlining the procedure as identified above in the methodology section and then posing the questions and using minimum prompts to get the interviewee to build their own picture for each answer.

The interviews have been analysed to extract themes from the recorded material. Transcriptions were made of each interview, by the researcher no other person was involved in the transcriptions and these evidence a consistent format. Questions asked and any other prompts or comments by the interviewer are in italics.

From the interviews and then the transcriptions themes have evolved that will be discussed below, the themes are ones that evolved through the interviews and though words were used to gain information on themes such as professionalism and aspects of being professional, the term itself still comes through as a theme worthy of further investigation in the context of this study. Other themes are fully the interviewees wording such as standards, rationale and representation. From the main themes sub-themes

have also evolved, which are ones that have come through from richer discussion on particular topics. The main themes are:

Professionalisation
Teacher/coach/mentor/ instructor
Standards of teaching/coaching/instructing
Industry or reference to it as such
Rationale
Issues in provision
Representation

Professionalisation was a part of a question and so it was directly mentioned by the interviewer and mentioned in pre-interview as a part of the working title of the thesis. Despite this it still featured highly in questions prior to the one on professional approaches (Question 4), in the journey part of Question 1, ten of the respondents had indicate lack of professionalism in people from their past. In Question 4 there were discussions about what professionalism was, how professional people where or the individual was who was responding. Many used example of their own experiences and the professional attitudes of others some good some bad. It was a theme that gained a lot of input especially around what it was this is expanded on below.

Teacher/coach/mentor/instructor this theme was again a question and it does feature in many responses due to the way the terms are used by the respondents themselves. Though they may have used the term teacher, they intermittently used others of the

terms when referring to what they do. For example they may have said I am a teacher, then gone on to use the word instruct on several other occasions when referring to what they do, or visa-versa.

Standards of the above, this particular point was hinted at in two questions, but appeared from the outset in three of the responses when they referred to points in their history or in current practice. In most of the others it appears in the professional Questions 4 and 5. In most cases there is a lamentation on the reduction in standards in current practice, with some viewpoints on why this maybe. There is also a high level of feeling that what they are doing is good practice as is that of those in their immediate vicinity, their organisation or groups.

Industry or reference to it as such; this is something that has been referred to in many different ways, sometimes directly other times in use of words such as industry, or business or that it is about money, which also features in rationale for teaching. In the main text of this thesis it has often featured when discussing the evolving of martial arts in the modern era and around professionalism as such. So it has become a main theme as it does focus the reader on a critical point, if it is an industry does it need higher standards of professional behaviour?

Rationale, this is referred to by several people, sometimes in conjunction with why they teach or instruct or coach, occasionally around students' rationales but mostly in regards the rationale for doing what they do, the way they do it.

Issues in provision, this is based around levels of professionalism and that location is a key factor in driving the professional organisations. There is an argument that unless there is good

provision and safe provision that there is a clear lack of professional integrity.

Representation, this particular theme is around those that represent the organisations and who reflect connections to higher bodies or more influential bodies, 4 of the interviewees had direct links to the source of the martial art, Japan or Israel. This was seen as being important. Who was the main representative in most cases was also important, so their connection to a governing or similar type of body.

From the main themes, sub-themes have been established with some short explanation as to where from and why. These sub themes are:

Rationalisation:

This sub-theme is something that is implicit in many of the interviewees' responses. It comes through in several different ways and will be expanded on in the discussion.

Overarching body:

This is part of the above but also indicates the need for something or somebody to oversee professional developments. It is also something that used to exist with the Martial Arts Council and is remembered in both some positive and negative ways by some of the interviewees.

Lifelong learning:

This sub-theme shows itself in the aspect that all of the respondents indicate the black belt as the first step in deeper learning, or the starting point of something more. It can also be construed to be part of the journey that many of the respondents felt they were on, learning in martial arts is not something that is ever complete.

The sensei being more:

Though all of the respondents were not from Japanese martial arts this sub theme is representative of most responses. It is that teaching/coaching/instructing or mentoring even if added together does not represent what a sensei really is.

The way I do or was taught:

A common sub-theme when discussing the professional standards. It features in most of the respondents' discussions on teacher or other and in the questions based on professional standards, or in their journeys and is quite important as a sub-theme due to its perceived influence on professional attitudes.

Not just being about money:

Not through the whole group but it is something that features strongly in over 50% of the respondents. There is also a perception that emanates from many of the respondents that money is a bad thing in martial arts, this is a very UK centric way of feeling, in America commercialisation, making martial arts a business is far more accepted, in Japan exchange of money for benefit is expected as there is in China.

Varying aspects of martial arts:

There are many different roles and parts of the martial arts which make it very business focussed. However, there is a cultural side, the idea of mind, body and spirit, the competition aspect as well so it is multi-faceted and this makes it very difficult to isolate into one sector for ease of labelling.

Connectivity:

Being connected to others, be this particular instructors, lineage of the martial art, or the home of the particular discipline. This appears to have a strong importance for many. Including belonging to particular organisations in an international setting.

Role of the person leading:

What does the person do and how do they express it. Developing from the question around the title of the person. There was a long discussion with most of the interviewees on this section and it did not always throw out straightforward answers. The majority of the respondents had viewpoints on this and it does show in the discussion below. This does become an important sub-theme as it enhances the overall determination of professional attitudes.

Being a career or a hobby:

This is something that is inherent to the discussions on professionalism and its definition. Career, associated with money and full time occupation. Career often associated with non-profit making activity and seen by some as the true nature of martial arts.

Qualifications:

What are these? Is the black belt a qualification as such or just an indication of physical prowess? Should it be a license to teach? This sub-theme creates a lot of questions and these were inculcated by the interviewees themselves. There are points raised by the interviewees that there should be more involved than just getting a black belt, if the person with that black belt is going to lead the group.

Place of delivery:

This sub theme was discussed in terms of professional approach. The location and its type appears to have challenged some in terms of locational type, church or school hall or in a fully matted professional dojo.

Reasons for doing martial arts:

Everyone has different reasons for undertaking a martial art. One person may do it for self-defence another to get fit and then another because their kids do it and then some do it as a sport.

Too many instructors/teachers/coaches:

Many argue that this is watering down and de-professionalising martial arts. It reduces numbers within groups and makes it appear too easy to get a black belt or similar.

Who is being taught and why:

This slightly goes back to the reasons for doing martial arts but is different. What is the reason for the person being in front of you? Do they want really tough training or are they there to get fit and have a bit of fun. There are many reasons and these mean if you are a teacher, coach or instructor it possibly shapes what you do and how you do it. It also can lend itself to a discussion on what the person is at that time, are they instructing and preparing someone for a competition or are they developing a love in a deeper way for the martial arts.

One point that needs to be repeated here is that the sub-themes are not specific to one main theme. When undertaking the coding and determining the main themes, the sub-themes often crossed over. The main themes are not exclusive either and in the discussion this

will be noticeable. In the diagrammatic expression of the themes and sub-themes I have shown where the sub-themes mostly sat, this is for ease of indicating where they mostly featured in the discussions.

Discussion

Each interview adhered to the same format, outlining the procedure as identified above in the methodology section and then posing the questions and using minimum prompts to get the interviewee to build their own picture for each answer.

The interviews have been analysed to extract themes from the recorded material. Transcriptions were made of each interview and these evidence a consistent format.

The main themes that have evolved from the interviews are:

Professionalism as a term is most often linked to running a business, it is also an aspect of a maturing industry such as sport coaching or what is seen as a profession, an example being schools and education as indicated in the literature review (Woods, Armstrong and Pearson 2011; Taylor and Garret 2010; Duffy et al. 2011) Professional approaches to teaching, coaching and instructing are

expected by the interviewees, as well as seen as an expectation by individuals attending classes. Sub themes that evolved from this where varied but there was consistency around, qualifications, rationalisation and 'it not just being about money'. In terms of qualifications, the majority of those questioned, twelve of the sixteen, supported the idea of being professional, through responses based on Questions three, four and question ten, the way forward question, that qualifications around being able to teach and coach or instruct should be undertaken. There was some disagreement amongst the respondents as to exactly what professional and professionalism meant. They qualified their definitions of it and in one case dismissed it as something not relevant to martial arts as it construed an unreachable norm expected in other industries and unachievable in martial arts as a whole (A15). The respondent indicated that it was expected and controlled externally to the person, so used the example of the electrical trade; whereas as A1 was interested in the different uses of the term. Below are a selection of the responses that link to this set of themes.

A1: Professional, uhmmmm is a broad word in martial arts to be honest, it is used in a couple of ways. So for instance, in one way it shows someone who runs a full time dojo or training hall, on the other side it is the way someone behaves, so a bit like a teacher, they have standards they want to keep to. So yeah...it has different meanings. So if I was being picky I could say it's just about earning money, so how much they earn. That is what a lot of martial arts people think professional is about...yes about money. But the other part and I know this from some training I have done for being a teacher, is about the way you are in front of the class, having a professional approach to the job. This is very different, so it's about having your DPR done...looking after your students, being a good coach. Also there are little things so teaching them the morals expected of a martial artist, what morals do you have in class, bowing and etiquette all those things as well.....yeah I think that is being professional setting out some good standards in the class.

As indicated A1 discusses the point eluding to being professional as a full time instructor, coach or teacher, there is also a link to

standards of behaviour. Below A15 indicates the lack of use of the term professional for several reasons.

A15: A good instructor is what I would say, rather than professional, professional brings in different perspective. Am I professional electrician or a qualified electrician? What is a professional, does profession hold different meanings for different people, a professional electrician, hairdresser do we all fall under the same tree, has it only got the one meaning? Because if it has do we all fall short? What do we mean by the term professional?

There are some interesting points raised, is the term profession or professional an equal term. Is being a qualified electrician, the example above, the same as being a professional electrician or are there different meanings. After some discussion on what could be meant by the term A15 then responded to a further question asking if it is expected of martial artist instructors, coaches or teachers to be professional at all times.

A15: I am going to go with a yes, but that has to have one condition, we all could all start with some organised structure. We could climb up the rungs of the ladder. Teaching basics going through to more advanced techniques. There are some out there who just teach the aggressive nature of the martial arts and there some students who want that. But I uhm err.... want to guard against that and concentrate individuals on the good stuff.

A15 starts putting some parameters on what being a professional is, going back to A1s' point, A5 agreed with the idea that professional was mainly something for full time money earning martial artists and those that ran full time clubs. In terms of the case study information, the EWTO have mostly full time professional instructors, their rationale for developing the degree with the University was that it was the next logical step in creating more professional instructors. Whilst this agrees with the general views of the interviewees; that professional is someone who is a full time instructor and doing it for money; that the individuals are committing time and energy into to developing knowledge and bettering their own personal qualifications with ongoing

development, is something that the interviewees would also agree to.

A5: It's about running full time clubs, maybe being a full time teacher. I do another job so I don't think of myself being a professional.....but ahh I do have some standards that I try and keep up to. So in some ways I suppose, depends on how you see it. I wouldn't call myself a professional martial artist.

A6: Well I do and so I suppose I am professional in that sense yes. But I also think as a profession we must have standards and I try to make sure I have those and maintain them in my classes.

It can be established from the comments made, firstly A15 wanted to qualify what was meant by the term professional, and gets quite caught up in legitimising their own viewpoint. However, A15 was not on their own in not being sure about using the term professional A1, A5 and A9 all had connotations of professional or professionalism being about running full time clubs and not being pure martial artists, professional was something other, not what they themselves were. A9 even recognising that for an overseeing body there should be no profit being made, see comments below. A6 does indicate that in their view, professional is about running clubs in a good and safe manner and that in that sense he was a professional.

As a part of the development of professionalism, rationalisation is supported through the notion of having someone who oversees or controls the way things are being done in martial arts as indicated by A15 and A6, not everyone supported this idea but it came through on ten of the transcripts either overtly, indicating there needed to be a higher body or one body that had a sense of who was qualified. There is also a sense that some standardisation could take place in terms of curriculum as well as catering for all abilities. Otherwise it was implicit in other points being made around 'some sort of control' (A14 and A8). These areas link back well to the literature review and the section on education and the original push for professionalisation in education by Estelle Morris (Woods,

Armstrong and Pearson 2011) as with this there was a dissenting voice as could be echoed here (Stevenson, Carter and Passey 2011). Not all are willing to change, this was echoed in the discussions in the literature review around sport coaching. What can be discussed here though is that there is a link to martial arts teaching especially the parts on Kolb (1984) and experiential learning and the work done by Spring (2015) on creating a model for this as indicated in the EWTO case study, the learning environment of the dojo or training hall of a martial artist does link to an educational setting, if the findings through the themes are to be taken note of, and if so maybe standards of professionalism should be evident there? The model has been used in the creation of programmes of academic study, it is also relevant to what is being discussed here, in any environment where there is some moral and ethical judgements being made or discussed as in a dojo or training hall, as indicated by Sport England (2004), there are some professional obligations. The interviewees all agreed that there is an obligation to do right by the students coming into the dojo and at some point all of them referred to an educational setting using the term teacher or teaching. The idea of a professional and standardised approach to developing the competency of teaching was dismissed by only two of the interviewees the rest indicated that it might be a good thing up to it being a very positive ideal. This was expressed in different ways based on questions three, four and five:

A1: Yeah, they should have a professional attitude to what they are doing.

A2: Well you need an ability to teach, a lot of experience, empathy with the students...

A2: The only big change that could happen is if the government in some way tried to make it that everyone had to do some kind of qualification that they had to have.... a sort of quality control on instruction. I have been studying for a teaching qualification that might help, but it would have to be simpler in a few ways as I don't think most martial artists are that academic to be fair.'

A3: You can get teaching qualifications and there is a professional body that oversees this, it is very important that martial arts are taught well. You can learn how to teach and it's important that people understand this, we have classes in this. They need to be able to communicate effectively if they are going to teach. Coaches can coach from afar but in martial arts you need to be present and be able to show people what to do, tennis coaches for example do not have to. Martial arts is 'hands on' and so effective communication is important. We get students to learn these things, almost like doing a coaching badge.

A6: There is only a general best practice that can be attributed to everything, I have just got the health and safety policy for the BKC through and head guards , proper sports fighting kit, mats are general things they specify that should be in all classes when sparring is involved.

A9: If there was a course of validation of the right to instruct and check how things are done it would be good. It could do with a main organisation with regional directors. It has to be non-profit.

A11: To have a governing body, but the governing body should not be one that is just there for the money and needs to be a non-profit making organisation. It should not just be interfering, it needs to oversee in a good manner and be there to ensure consistency from style to style and club to club.

There is no standard practice, from club to club and organisation to organisation it appears, in awarding black belts/instructor status. But, standardisation of any curriculum or set scheme of work outside of what has always been taught was seen as a rationalisation process that would be impossible by the majority of the interviewees. However, there is no issue regarding this last point, as generally there is good practice in martial arts. Or at least in the ones the interviewees came from. This is where a sub-theme evolved 'The way I do or was taught'. Their schools and clubs had good standards they believed, with the exception of one who admitted they had made getting a black belt easier. If the case study of the EWTO is brought into the discussion at this point, they do have a standardised approach to grading their students, this is quality controlled from their head office in Heidelberg. Instructor

grades can only be signed off by the head of the organisation and all students have to attend seminars and modules as part of their Continuing Professional development programme. This ensures they are up to date with the way the EWTO wants things to be done. Through engagement with the organisation this has been observed in practice.

A number of the points made in regards lack of standards came from, usually, word of mouth examples, 'I had heard of this' or 'someone told me that'. Only one person (A8) gave a concrete example of really bad practice they had actually witnessed, sexism and racist behaviour. This was not to do with standards of martial art instruction, as the interviewee admitted that the instructor was good in that area. However, there were stories of the instructor not being qualified but there was lack of real evidence of that.

Additionally there was a reasonably sound example given by A1 who used bad practice as a rationale for leaving an organisation, no clear statement of exactly what, but a very strong inference, they also gave a You Tube example of filmed poor quality practice. Below are the example comments based on the question regarding standards in terms of gaining a black belt, question two, but also A1 and their lengthy response to question 5:

A1: I think best practice should come from the head of whatever group, ahhm so in my case the teachers I had were also the head instructors of our organisations and they set the standards, not as I found out always the best which is why I moved to a different organisation and, but... to be honest as a junior grade you do not know who the best instructors are really....its a matter of finding out through experience in terms of martial arts which is not the best really is it? It's for some people I have seen unfortunately not something they ever really find out which you can see on you tube, ha ha there's a lot of examples there of idiots who think they know good standards and frankly do not....

.....well it's what some people think is good martial arts..let's think..... ah yeah there was a video that did the rounds recently of a group in America who had graded there black belts. The video

showed them doing kata and fighting and it was just a joke. Many of the comments were just asking if it was for real and it plainly was. That is just terrible, mainly for those who think that they have been taught well. A lack of professional duty from the teacher or instructor whatever you want to call them in this case because what they have taught to be honest was shit...oops sorry rubbish.'

These points are then ratified in some way by the following responses from more of the interviewees to question two.

A4: I do not think they are no. I think there are groups that make getting a black belt just like another grading which I do not think it is. I have also heard of clubs that do make it all about paying the money and you will pretty much pass. That I do not think is very positive, but if people feel satisfied with their standards I do not see it is my problem. I am happy with my standards and I feel that eventually people who are not up to it get found out.

A11: No I don't. If you do certain styles it is stupidly easy. I slogged my gonads off to get my black belt.

A12: I have lowered my standards. I only get them to do seven Katas. Some schools only have to do the Pinans these days in their schools.

Researchers note: Pinans are the first five what most practitioners see as junior Katas, forms in karate.

In regards the question three 'Are you a teacher, coach, instructor or mentor?' This got a wide range of different responses, several that felt they were all of them (A1, A5 and A7 particularly) others who predominantly came down on another, A3 as a teacher, A6 an instructor, A16 a coach and A1 as both teacher and mentor specifically, but also used the term guide, which is usually a term used alongside mentoring but used in a slightly different way in the martial arts. There were also a couple who intimated that they had a role to guide the students through an experience or a journey so being more of a mentor.

A1: Well we call them Sensei, but that is Japanese as we cross disciplines we have adopted that rather than Sifu which is Chinese

or any Korean terms which would be best for Hapkido, most people know what sensei means though so we use it. What I would say though is that Sensei is an overblown title, and it's grossly over used, really just meaning one who knows more, it doesn't really give people the respect they deserve. Its umm Sensei is a difficult word it's overused in Japan it means a teacher and is used everywhere. As I have said it's an overused title and should never be used outside the Dojo it literally means 'One who's gone before', Sensei, don't like the word instructor either. Teacher, mentor, guide, these are probably the better terms from an English viewpoint.

A3: Martial arts teachers should be 4th or 5th Dan, martial arts need teachers not coaches.

A4: I think there are parts of them all that I do. Also it depends on what you mean by the different words. I think the martial arts people change what they mean by certain words.

A5: I see myself in all of those roles, it depends on what the students are looking for from their training. People want different things and that means you have to adapt how you are with them. I teach a lot of kids and they are different at different ages, girls are different to boys and it also is important what they are there for... you know.....quite a few are there because Mom or Dad has decided they should be....uhhhh.....others for losing weight or keeping fit.....quite a few because they are being bullied a whole range of reasons and so they want different things.

A6: All of them, I would use the term instructor but all of them really.

A8: Popularity shouldn't be anything to do with it, some of the best instructors I have met wouldn't win any popularity contests. They were hard men and good at what they did. They earn respect, I suppose being able to tell others what to do and how to do it is important, if you can't pass on the knowledge then it isn't a good thing. I think instruction is the main part of the job.

A9: I am an instructor I am not strict with names on techniques and all of that, I look at how they are managing with the technique rather than be pedantic on terms and the correct name for it. I am not an ego hunter either, I am no more important as everyone else in the room, without me they cannot do what they need to do to learn, but without them I am nothing, I cannot teach an empty room. I am a sensei, in the Japanese sense of the word, not just a teacher but someone who has gone through what they are doing, so in that sense I can take them through the journey if you like. I do

mentor people in a number of ways as well, so I suppose I do a little of them all, but I don't see myself as a coach, we do not do competition so I do not really coach I don't think.

A10: 'That's really weird, though we stick with traditional styles I look at what works for individuals. Not a teacher as that is about delivering facts.'

When I did my defence instructors course for the navy. I was asked what is the difference between a coach and a mentor well it's the fact that a coach can only tell you what he knows and improve you on that, A mentor makes you find the best in yourself, Steve Redgrave his coach became his mentor and he gained the motivation to improve. So using that analogy I think I would be more of a mentor as I definitely do not do the others.'

A12: 'Jack of all trades, primarily a teacher. I do also events organise now. Just a Sensei.'

A13: 'I think ...well I will explain a little first, I met a guy out of default who runs a company called the 100, a very knowledgeable guy. He realised what is important, enjoy what you do. So I thought about what it was. I wanted to be so I see myself as a master teacher.'

This discussion about what the person in front of the group, one of the sub-themes identified earlier, is important. Reflecting back to the literature review it can be established that the context of the person's job or role is vital in determining their professional status. As identified in the literature review there are a range of areas that can help individuals decide if they are being professional and organisations help develop a professional ethos (Sport England 2004; European Coaching Council in Duffy et al. 2011). If the responses are analysed the all of the respondents felt that aspects of what they do is being professional. They hold a specialised body of knowledge and they have value systems and follow ethical codes of conduct. They all belong to what they see as being professional bodies that represent them and establish professional practice. One point raised by A6 does emphasise that due to the way a Governing

Body is defined in Sport England, as being the body that practitioners have to belong too, there is actually no Governing Body in the UK for any martial art. All of which is reflected in the literature review as being important in the area of professionalisation (Sport England 2004; Taylor and Garret 2010) Where martial arts fall down in terms of an overall ethos towards professionalism, if that can be said in that way, is that they do not have established roles with clarity and definition, although A16 gave a succinct argument as to why he would prefer to be known as just a coach, his argument was that the other terms all had a lot of baggage attached to them, similar to the discussion in the introductory section on myths and legends within martial arts. This was especially with the term teacher which he indicated was associated with Sifu and Sensei terms in martial arts, again this point does emphasise the point of lack of role clarity.

There is some but not wholesale professional education recognised amongst the interviewees, which is what the case study on the EWTO emphasises. The idea of the degree was to start that process, the EWTO are continuing with a Master's programme in Bulgaria as they are convinced it is best practice, others are interested in following this trend. In America there are several degree programmes that have been established and University of Wolverhampton have a Martial Arts Coaching programme. However, this is not established as a requirement in the UK yet, as identified earlier the British Kickboxing Association has now established a coaching Diploma that all must do. So some areas are seeing this as an important process to establish a standardised approach to preparing coaches in one area. So, coming back to the main point, what is the person in front of the group, from the interviewee's point of view it is all of the terms used, teacher, mentor, coach and instructor. From the findings here, this is what would make a standardised, professional qualification almost impossible to

develop for the martial arts, as there is no common consensus as to what the person in front of the group is. However, this is not to say there is not a need for something similar to what the BKC are doing.

In regards standards there are also bits of information that came from the opening question on the interviewee's journey. Examples of poor standards and bad practice come out here often that are used as examples of what have shaped the individuals. Below are selected examples.

A2: My first experience was really bad with an instructor, turned out to be a Judo man who was teaching karate, he had watched Bruce Lee and thought this is something to do to earn money. I spent 14 months with him, I who I poured my heart and soul into with my training but he turned out to be a charlatan. Someone like me who had a belief that everyone should be honourable in the martial arts felt pretty much let down by someone who was such a charlatan.

A2: Yes, it was Eric Dominie who I think was a French chap's book. He would read a chapter then teach it. We had changed styles on numerous occasions, started off with Okinawan Karate the Budokan and then Shotokan. I was after someone not a charlatan, someone who I could put my heart and soul into, I felt betrayed. There was a motorcycle show and the Honbu was near there so I then went to the Shotokan Association and showed them my licence and they did not recognise the club or instructor. I was really disillusioned the crazy thing about it is he is still teaching. Someone did know the person and said he is a Judo teacher, I was mortified and felt very betrayed.

A3: They hoped it would lead to a family orientated activity not the typical debacle from the 70's of weird feats such as 7 punches in a second which had caused a lot of controversy.

A3: 'There was a case of a fellow from Liverpool who claimed he could do this and it got a lot of press, seven effective strikes in a second, it was silly but this was the sort of thing that the Sports Council wanted to stop, take it into a family orientated activity. Which itself is controversial. So they thought through reorganisation each martial art could lead its own destiny but as we know this has not happened.'

Standards of teaching/coaching and instruction are seen as being very important, it came through very strongly in the emphasis on the points being made by the interviewees. Whether the 'way I was taught' or 'the way I do things' can be seen as analytical is not important here. The perception of standards is what is important in a very diverse sector, overwhelmingly the way things are done in the organisations of the people interviewed were seen as a good standard, one was honest enough to indicate he had dropped his standards (A12). Others project a set of values and ethics onto what it is they do;

A15: A professional instructor as in....don't get me wrong my qualifications come from Master Pat Stratford, he assessed me over a period of time, only one in a thousand black belts in aikido become instructors. One in a thousand can talk to people in the correct way. I have been around a long time and, and I have dealt with a lot of people and been attached to a lot of people through different avenues. I instruct in ethics and discipline, mind-set, techniques, body movement. A dojo is a controlled and safe environment to do it. Any of these values is incredibly important and being able to put over to people in a correct manner is not easy, not just anyone can do it. I know people who think they can and to be honest I do not feel that it should be just anyone who can instruct. I can only do it my way, and that is what I feel is correct. I know a lot of people teach on a different basis I teach on my basis.

The respondent is being incredibly clear here on what they feel are the correct standards and also that there is a set of values, which should be adhered too. Even though as identified earlier they do not agree with the definition of that professional context, but they are doing so in reality by having an explicit ethical and value system (Sport England 2004). This is also echoed in other arenas as well including education and coaching, teaching and coaching have the same context as a profession and this is underpinned by many authors on the subjects and is discussed in differing contexts in the literature review (Ambrozy and Czop 2012; Lynch 2001; Knowles, Borrie and Telfer 2005).

A15 is not the only respondent to have pulled out these beliefs in respect to the area of standards and what they do. A2 pointed out from the context of the British Kendo Association who they were also a member of having a good approach;

A2: Yes sorry best practice, I don't think anyone has this completely right, it's a work in progress, but I think of all the organisations I have been involved with the BKA has it mostly right. It is hard to get qualified and they keep everyone in order, in regards licences and insurance etc. others are not so rigorous.

The respondent uses the term 'best practice' and this can be construed to be used around the area of standards and competencies. Most definitions of the area give points around the area of complying with legal and ethical standards and lead to an idea of benchmarking which is discussed in the literature review indirectly and based on the role of standardised qualifications (Duffy et al. 2011). The response puts forward the belief that being hard to achieve is important in the sense of gaining a black belt, everyone in their responses to question 1 and 2 had a viewpoint that gaining their black belt had been hard. A3 recognised it as being difficult but also indicated it was the start of a new journey as well as pointing out the difficulties of comparing like with like. Some examples of these responses are below;

A2: It's about the time served and how the gradings are awarded. I think that the level of expertise when the Japanese are involved is very different. The black belt should be about the level of competence of the martial artist but also a recognition of the time served doing that art. I have heard of black belts being awarded in a couple of years. That is just ridiculous how can someone be good enough or have enough knowledge? It is about depth of knowledge. Someone who has only done two years of training can never be good enough. It makes a mockery of the arts. When someone is given a black belt it should indicate that they can instruct others to do what they can do. It is also about the length of time they have been on the mat. First Dan should be a minimum of three years and that is only if they train 3-4 times a week for 2 hours a time.

A3: 2 years. I see getting a black belt as a pinnacle of attaining skill but it is the base camp of Everest not the summit. It was hard physically, mentally I was more than prepared and knew what to expect. I do think it is less physically demanding than in my time, I have noticed that especially in karate there is not such a physical regime as there used to be, I think technically my Aikido dan grade was harder, not physically but technically and the same for Iaido, that is very technical. So there are differences in different budo, it is about expectations. As for all the different organisations I cannot profess to know, but through working with the Martial Arts Commission I know it was something they all talked about, how it could be seen to be the same or equivalent and that was difficult then. Now there are even more styles and I do not think it would ever be possible to do a full comparison; that would be very hard indeed.

A5: Personally I found it very challenging, it was several years after I had started. I took it in the early 1990's. I do not think it is the same, when I did mine I was training four or five times a week, it still took three years after I had begun taekwondo, now I know people can only train twice a week and get it in that time, IO think the standards have dropped in my opinion.

A11: It was very hard. It took 3.5 hours and was very intensive. It has been hard to get all of my black belts but I remember the first one being particularly tough, theyit was almost like they didn't want me to get it, probably because I wasn't Chinese and they were mainly just for them, the Chinese.

A13: Yes it was I was put through the mill lots of fitness stuff as well as being challenged through the drills and kata plus some very tough sparring.

...it's become extremely easy. I think the level of work, compared to how hard I worked and my children have had to work. It should be a baptism of fire. It waters us down, makes it not so credible. I sweated tears. If you want one with me I make people work; if they whine I tell to just go and buy one but what would it be worth, many other clubs just do it for money and give the black belts out so long as they get their money.

Within these responses there are several other aspects that fed into some of the sub-themes. There is an element of the idea of time served or time taken to gain the qualification, 14 out of the 16 respondents all had served a long period prior to getting their black belt, often used to express a challenging journey. As indicated in the

results the average time taking out one outlier was nearly 7 years. This is very different compared to some of the comments above where two years is mentioned, then the term used is 'giving away'. This all feeds into a belief expressed by 10 of the respondents that it is definitely easier to get a black belt than previously. An example being the comments by A11.

A11: No I don't. If you do some styles it is stupidly easy. I slogged my gonads off to get my black sash and then all of black belts since. I think it needs to be hard, it's not giving away sweeties its saying that you can do the things that the martial art says you should be able to, but do them at a very high level, like being a teacher or professor, you have a good knowledge of what it is you teach, same for martial arts, when I got my first belt I knew I was good....some of those I see these days are not.....

A1, A6 and A7 also indicated a variation in practice which also indicates some instances of grading through moving from one organisation to another, which some see as a way to get higher dan grades.

A1: 6 years in Kung Fu about 2 in Hapkido, and through what I have just said it isn't the same at all no, and in some it is really bad, if you are breathing and paying the money you can get a black belt, and if you move organisation they will up-grade you so it is no way the same.

A6: No, no it depends what you mean by equal, a black belt in Judo is different to Shotokan they have a different syllabus and standards that are expected. If you mean equal as black belts from association to association I think no not at all.

A7: Well my black belt is in Aikido I have had since 2011 and it took me about 5 years to get it. I did get to brown belt in kickboxing, which is an instructor or rather assistant instructor level, but they gave me that quite easily to be fair,....well compared to the Aikido dan grade which is challenging. Yeah... Mind and body challenging the Aikido black belt. You have to be really mentally ready. The kickboxing one was just physical to my mind and about you being physical'

One person who was the most recent to grade in their black belt only three years ago had this to say, which does contradict many of the other points;

A14: MMmmm.....when did I get my black belt, well my shodan ho which is an instructor grade in GKR I got when I had been training about three years. You have to do a course for that and I would not say that was really hard a bit challenging but not hard. My Shodan which I got two years later yes I would say that was difficult.

What the above interviewee does emphasise though is that there is a separate grade for an instructor, another course in their style. This sets another parameter in which the black belt is not the instructing qualification on its own. Only two others indicated this A12 and A9.

A14: So they have a separate course for instructing?

Yes not all black belts instruct, but you can also do it after training for a while if you are not a black belt.

From outside GKR I would have to say yes, several of their practices do. Such as doing door to door sales, we get called the Jehovah's Witnesses of martial arts and we definitely get criticised for having non-black belt instructors. But I would argue that we do have high standards, as we do have an instructor course which a lot of other martial arts do not.

...I was just expressing the point. You are fine. Yes it was, they covered the syllabus from beginner to black belt, they had health and safety, child protection all the things you needed to know about running a class and a club.

Despite external challenges to their system they cover many points that others have raised are aspects of being a professional. One of these is about the activity being a career or hobby for the instructor, teacher, mentor or coach. In question 4 there was discussions around professional practice which has been covered above. Some of the responses actually indicated aspects of what the level of commitment was as to being a hobbyist or a full time instructor, coach, mentor or teacher. There are points from some of the

respondents that use examples that people will see as a lot of time commitment to doing the job, however in most instances, 12 out of the 16 respondents were not a full time martial artist or even full time in a related industry to the martial arts. The first respondent below also expresses some concern over their own Aikido Instructor:

*A14: I think professional is an approach that starts from when you first get to the dojo. Being on time, starting on time, I find it very frustrating with my current Aikido teacher who never starts on time....arrgh...so if I am helping out or instructing I am always early so I can do all the safety checks and have everything ready to go. I also think that its having a clean and ironed Gi, tidy appearance all those little things that make a full impression of what you want to put over.....
Is that all.*

No no.....having insurance, keeping details of attendance, up to date child protection, keeping up your own training, all those things.

Yes I know there are instructors who do not, in GKR you have to attend senior class training at least once a week if you instruct, but I have heard of instructors who do not do that outside of GKR, or they leave GKR as they feel they know it all. I think in Karate and other martial arts you have always got things to learn, you are never perfect...does that make sense.

A11: ...to adapt everything to your students, Treat them the right way. If your student can teach you, you become the student. I do not believe I am better than anyone.

A professional person is someone, how can I say, what are the best words, Know how to speak someone, how to treat someone, how to respect and above all else have fun. You should always be good at what you do and know that what you are teaching is right, but you also have to think about what is your target audience, if you can think like them then you can adapt. It's what we teach all our instructors to be like, that way they are inclusive.

Both of these responses indicate the need to keep up with personal development which is again one of the aspects of a professional (Sport England 2004). As a hobbyist this is an expensive and time consuming aspect of being a teacher/coach or instructor. In the literature review when discussing the attempts to professionalise

sport coaching it was something that had to be considered. Duffy et al. (2011) recognised the multi-faceted aspects of coaching and coaching roles, this was also expressed by Lynch (2006) and Gordon (2009) who both recognise the changing face of coaching, becoming more professional whilst still having many non-professional, full time, coaching roles. Question eight dealt with matters of safe instruction and this is one aspect that is also emphasised in both of the above comments in different ways. One of the respondents really believed in safety from a sense of keeping up with child protection and coach, instructor, mentor or teacher related aspects and another in the realm of classroom/dojo safety. Both aspects again require time and effort to keep up with current practices, attending courses and ensuring that registers for instructors and coaches are kept up to date within the organisations that are belonged to. As identified in the literature review and introduction sections the governing bodies of martial arts do have these aspects controlled within their organisations (AMAUK 2014). However, as identified in that same section there are also independent instructors, one of whom answered these questions A12. Who oversees these practitioners is a question that could be posed. A7 also mentions this point about continued training and uses an example of good practice which is referred to in a later example:

A7: Oh another thing, sorry to interrupt, being professional is like a Japanese instructor Sensei xxxxx who came over here, he obviously got paid for his time and the courses he ran. He didn't come over for nothing, unless the guys who introduced him made all the money from the course fees. He was so good and everything had to be done right. He also made time to talk to everyone and train with us all, only for a few minutes but he took his time. That I think also gives the qualities I want to see in someone who is being professional. A completely the other way point is that of a particular Krav Maga instructor I trained under, who I am sure you know, well he was very unprofessional in his language and conduct on the mat. His banter verged on racism. That to me is being very unprofessional.

The respondent then refers to this example later on when discussing professional development.

A7: Well having that is good practice I suppose, but I think there are other things too. In this country having other qualifications helps, I am always updating my child protection, making sure I understand coaching and teaching by doing little courses, I have done all the Sports Coach UK stuff. So its like with teachers they do up dating training all the time, I think we should too.

When asked if the martial arts are effectively organised there where as many differing points of views as respondents, none of the answers full agreed with each other. Some are extremely negative about organisations in the UK such as A1 and A3 whilst others seem more positive and others such as A5 have mixed views:

A1: Some are, I have seen a lot of different organisations run courses and competitions and I can give you a few really shocking examples of disorganisation, even one where they had not got the venue booked properly for a course they were running and we got kicked out halfway through the day.

Yes it is absolutely true, it was with my first teacher and he really just messed things up. But I have also been involved in some really well organised events, such as the Hapkido seminars, well run and structured, they always did what they said they would. Yeah....I would say there is really different standards, but that is maybe not just the organisations maybe it's more to do with individuals in those organisations, maybe the best people do not always get to the top, its more to do with the bigger ego's taking over as I have said before. There is a lot of egos about in martial arts.

A3: It does matter I think as currently they are all too separated from their roots.

Organisations such as the Dai Nippon Butoku Kai help to bring all the different arts together, they get people to share experiences and knowledge. These are the kind of organisations that help. Mostly in the UK the organisations are out for themselves and keep people separate from each other.

A5: Well the ones I see yes they are, but some are very restrictive if you want to be involved in them, as I have just said. I have heard of bad examples but nothing that I have ever been involved in, oh

hang on apart from the sports coaching stuff. Hahaha yeah that was stupid...

When they tried to introduce a coaching award the BTF sent us all down to Telford and I left after the first hour, some of the others stuck it out but it was ridiculous they had not a clue about how martial arts work. There were guys from other martial arts too and they hated it as much as we did, it was just stupid, trying to deliver coaching to us as if we were beginners not considering the time we had in teaching and coaching martial arts.

A13: Do you know my dream was to always have a form of martial art in every school in the country. I could get people like Neil Adams involved. Knowledge has told me people would just want to make money out of it. All people see, people's perception is media driven. They don't see what we do the passion, and what it's really about.

I understand your point but how well organised do you think martial arts are?

Sorry... I do get a bit passionate about all of this stuff. I suppose some are, there are really well organised competitions all the time. Groups like Revolution have a wonderful series of well organised comps. Mostly up in the North and Midlands but they are good. They also do not rip you off. But most are only old boy networks as I have already said, I know one guy all he does is work with about 7 or 8 people and they just do things for themselves, but erh how do I say it...yes they are good at self-promotion and get loads written about themselves and it makes them very successful. I suppose hahaha that makes them well organised in a way but its not always for the good.

A15: It's not just a local thing or a national thing it's a worldwide thing, there is someone setting up every day of the week I think. There is a lot of money to be made out there. I will give you a for instance, I did not need to be an instructor of martial arts, of any type, to set up the Kawagishi Dojo, I opened it up and offered it out to other instructors, but I did not need to be one, so there are organisations all over the place, making out they are professional, doing this type of thing all over the place. I think sometimes they are set up for the wrong reasons. Uhm I think, we talked about the umbrella thing, I do think that would be a good thing, testing on the knowledge. Does martial arts need to be a business, is that what it's all about. The Japanese start it at school and it's a cleansing method not just about money. It is deeper than that, they work hard and have some ethics underpinning it. They have to pay something as there are overheads. There are costs to cover but it is not just about that. I have a massive issue with people earning money for nothing,

and that is something there is in the martial arts, having a governing body and a register of instructors would be a good thing. That way not just anybody can go out and teach. A lot of people just think what they do is right or what they learned from their instructor needs changing but who controls all of that. A lot of governing bodies or so called governing bodies take money but do not really control it that well.

I am going to use an analogy, Henry the Eighth was a Catholic and he decided he didn't like some of the rules and wanted to get rid of his wife. So he moved away from the Catholic Church as it was allowing him to do what he wanted. That is what is currently happening in martial arts and it's got out of control.

The examples above really emphasise the differences of opinion and the differing reasons behind those points of view. A3 indicates that the UK organisations generally have their own interests at heart and are very money focussed, A1 somewhat supports this but also indicating that maybe individuals have their own agendas coupled with a sense of ego as well. A13 supports the notion that A3 offers, with the reflection on trying to organise martial arts in schools and it would be ruined by people taking it over primarily for money. Both A3 and A15 also indicate they believe martial arts in Japan is purer and more interested in promoting the art and it not being about money. However, a main contradiction around being professional in a session and then not doing it for money is the definition of some around what it is to be professional. As indicated in the literature review Sport England (2004) and North (2009) indicate that amateurism in the way of volunteers in the sport coaching area actually diminishes the levels of professionalism and stops the area becoming a profession. This is supported by work done by (Taylor and Garret 2010; Duffy et al. 2011; Nordmann and Sandner 2009, cited in Duffy et al. 2011).

Further to the discussion on professionalism is the area of belonging to professional bodies, so in the questions there was one pertaining

to their own membership to bodies and everyone interviewed belonged to at least one, some more for a variety of reasons. Some belonged to more due to doing more than one discipline, others for access to competitions, some as one was linked to their art or discipline in the UK and one on a global arena. One of the main reasons though was for insurance. Membership to a professional body is a main aspect of being professional, research undertaken by Spring (2010) emphasised this for martial arts in a variety of countries, Japan, China and Thailand for example. In the realm of professional status Sport England (2004) also supported this from the aspect of sport coaching. However, one of the discussion points around the professionalisation of martial arts and some of the inherent problems was that Sport England do see the proliferation of governing and associated bodies in martial arts as a sticking point to its professionalised status (Sport England 2010).

The question, Why do you think there are so many different organisations involved in martial arts in the UK? Did get some quite strong opinions from the respondents as can be seen below and this does emphasise the whole difference of opinion of money and professional status:

A1: Well that's to do with egos and money I suppose. Martial artists don't like being told what to do and also paying for anything.

A5: Well I suppose its people like me who are guilty of doing that, I got fed up with being told what to do and not getting on because I was not towing the line.

Well I missed it out at the beginning but after getting to my second dan in BTF I left them because they pretty much pissed me off....sorry for swearing.....but they really did my head in.

Well.....mmm...if you don't do so many courses and get to so many seminars and all of that they start bollocking you basically and you stop getting on in the organisation. So I stopped doing stuff with them, left and joined the AMA for a while and then eventually with a couple of other guys set up BTC.

Yes I think so, looking at your background you are similar aren't you?

Ha ha not meaning to put you on the spot, but I do think it is very common. A lot of instructors who attend our comps are always moaning about stuff.

A12: I think people initially think they can do a better job. I have an example one guy I know just thought as he was already organising things he could do it better. So you end up with this spread of different organisations, and also I suppose another point is money. It is big business martial arts, lots of money in things from kit, training suits to insurance and even space if you have a full time dojo.

A11: It's about martial artists wanting to be in control - In control of what they teach, that's why I set up the DMAA, I wanted to teach people with disabilities and I wanted to have control of that. But for a lot of the other groups out there it's about money as well. They want to make money, I will give you a for instance, you know xxxxx xxxxxxx don't you? We met him at the 24 hour event a couple of years ago?

Well he said he would do a session for us to help raise money for the charity, when it came to it he then wanted to charge £250 quid for appearing, well that's not in the spirit of the charity so I didn't work with him, but that's what I am getting at, it's all about the money for so many people not everyone but a lot.

A2: It's about people not having the true respect for where the martial arts really come from. I suppose this is the Japanese ones I am really talking about. If the instructors of the Japanese arts really thought about it they would have to agree that the way they are only truly authentic is if they have the support of the Japanese. All the others Korean, Chinese and others are also included in this I suppose, all this setting up of so called governing bodies, is mostly about money and wanting to feel important I think but eventually it has to be questioned. Does it help recognition or growth of the art and does it really continue it in a positive way? I do not think so.'

A8: Well the first thing has to be about money, by running your own organisation or even club for that matter you get income. Income helps do other things, so like buying new equipment or paying for the room and getting mats for it all those things. When you teach for someone else you cannot do those things. So I think on a bigger

scale so running an organisation that must come into it when those guys set one up. I belong to a couple of different organisations myself but they are old and established ones, the BKA was set up when Kendo first came over here. I do not even entertain belonging to anyone else, it's not worth it, I also have my attachment to Japanese organisations from the BKA and IWK.

Zen Nippon Kendo Renmei, which is the most prestigious Kendo body in the world, and also for Kendo the International Kendo Federation. In Wado it would be the International Wado Federation. The proper Japanese for our Wado group is the Eikoku Wado Kai Karate Atemi Jujutsu Renmei. All of the organisations I am involved in have roots to the proper Japanese groups which I think is pretty important. So actually just going back to the first bit of this, it's about breaking off to become your own boss and not be controlled by the Japanese if you are doing Japanese martial arts and I suppose that a bit like leaving home, me I feel safer keeping those connections and links back to Japan.

...it is their culture and we are helping them to keep it alive and spread it, which is one of their original aims, from what I understand. So if we are true to the original roots then I think that is important. Most of the organisations I hear about who have left have done it for money. Even though I know the Japanese are interested in money and we do have to pay fees to them, I think they have a bigger point and that is that if we are all doing Karate then their culture is going wider.

From the above examples there was a lot of points made, using all of the examples there came out a couple of sub-themes, being a career or hobby, place of delivery and not just being about money. Of the people interviewed 12 of the 16 indicated they were hobby martial artists and not in it for the money. Of the 4 that did not one runs a full time martial arts organisation that is their living, one runs a martial arts charity and is paid through their disability allowances, another a full time gym and dojo and another is unemployed and looking to make a career in martial arts but has yet to do so. All of the others interviewed worked in other arenas to that of martial arts. So overwhelmingly in the cases studied here martial arts could not be seen as a profession, however, when looking at the previous information gleaned 12 of the 16 indicated that professional

approaches where the best practice or a good way of doing things within martial arts teaching, coaching or instructing. In regards place of delivery A2 and A8 indicate that being connected to the birth of the art has some importance, whereas in the previous section where the quote is related to another section, A15 indicates the location. There is some importance to the type of location. A8 also makes some good points around the idea of needing to break away to take personal control of money and other aspects of being more individual, and around organisational capabilities. Linked to the above was the next question which indicates what those interviewed thought of the organisations roles in their 'profession'. Linking to this is also part of the question discussed earlier 'Do you believe the martial arts are effectively organised in the UK?' This got some mixed responses and as discussed earlier was about levels of professionalism but also about what others were doing better so can be added here for further analysis:

A2: It does matter I think as currently they are all too separated from their roots.

Organisations such as the Dai Nippon Butoku Kai help to bring all the different arts together, they get people to share experiences and knowledge. These are the kind of organisations that help. Mostly in the UK the organisations are out for themselves and keep people separate from each other.

A7: Mmmmm.....well I like to think mine are, generally I really do not know. I tend to concentrate on what I am doing these days and do not really look beyond that. I know if I ask WAKO for anything they do respond quickly and I have never had any issues with them, so from that I feel they are but as for anyone else, I suppose I don't really think I could say yes or no. Even the Krav guys where organised, their workshops and courses where always run well and on time and again I got all I wanted off them. I was younger with the kickboxing so as long as the instructor was there and the class ran on time life was good.....and yes I remember it was good from that point of view. So I suppose I can say that all of it has been organised well in my experience.

A8: In the ones I do very much so, the BKA and Wadokai are both very organised and this goes back to the point I just made, they

have to be, the Japanese insist on very high standards, and I also think that is one of the reasons that the Brits do not like working with them, they are like the old Samurai everything has to be done spot on. Sensei XXX XXXXX who runs Wadokai is so strict, a really nice guy but he has spent years in Japan and insists on very high standards just as they do, the Japanese. Well.....as for other organisations, some I have come across are okay but others really bad. But if people are making money out of it they cannot be that bad otherwise why would people pay.....same as anything else isn't it.

The above three points are made and do evidence a feeling of well mine are, others are not so. But A 8 makes a good point that if they are being successful so what, because obviously their customers are happy. As indicated in the preamble at the beginning of the thesis, martial arts are very successful in terms of numbers and those taking part and registered with organisations (Sport England 2004 and 2006). As pointed out 5th in the league table of participation, in 2004-5 approximately 143,000 people were participating in martial arts related activities (Statista 2014), with thirty two bodies registered with either Sport England or the Sport and Recreation Alliance. Currently participation is around 150,000 if boxing is included (englandboxing 2016) as the discussion above argued it could be. So in reality there is a divide between what those interviewed as perceived professional ability within martial arts, its professional conduct and what is in reality a very successful area of activity, or sport provision. This flows into the next part of the discussion which starts to analyse the way that others perceive the martial arts, however, this question got some quite short and to the point views from the interviewees such as A14. The question how do you feel the martial arts are perceived by others, such as sport England or Sports Coach? Did pose some issues as not everyone felt able to answer as is shown by A7's response below:

A14: I really do not know I have no experience of any of those organisations.

A7: Now I know this is not something I could say much about. When I did the Sports Coach stuff I can remember the teacher on that being impressed to see martial arts guys on it, apparently not many attend them. Other than that I cannot say really, I don't know anything about Sport England.

However, others did have views on it:

A2: I am not sure they care that much, most of the arts can be included through one organisation or another in the Sport and Recreation Alliance as the BKA is and I think several others are such as Ju Jitsu but really I am not sure other people are that bothered.

A13: They only have a listing for Judo. They do not understand martial arts -

They just see sport, Judo is a sport to me and so they understand it, it has set rules and competitions. They do not understand the depth of what martial arts do, if they tried to organise us like they do Judo it would destroy martial arts.

Both of the above have quite negative views on the large sport related organisations that oversee sport in the UK. A2 just believes they are not concerned about martial arts, as they do not see them in a sports context and A13 on the whole agrees with this. A13 also sees them as somewhat of a threat as they would damage the integrity of martial arts as A13 perceives them. With this in mind it then could indicate there needs to be something like the Martial Arts Council that was established in the 1970's. Some of the respondents did indicate this, as A2 previously had said organisations such as the Dai Nippon Butoku Kai help and these are the overarching organisation in Japan for many martial arts as is discussed in the literature review. So in part the respondents are seeing martial arts generally being outsiders from the current rationalisation process with others indicating that being inside could be beneficial in some ways.

Aligned to the above is a question designed to open the discussion more and analyse standards of martial arts instruction and the

interviewees perceptions of those, Do you think that martial arts are always taught/instructed safely and professionally in the UK?

This question got some very diverse responses and these are outlined below:

A2: Not always no. There are a lot of idiots out there. I have witnessed some of them in clubs around and then there are the McDojos who people say are generally just after money. If you turn up you get a belt. This does the martial arts generally no favours at all. You can buy black belts online and then set a club up and this also takes a lot from those people who have worked hard to get what they achieve. I think this is moving away from the question.....

Well it does make it a bit of a mockery when there is an instructor like my Sensei who has worked hard for years and struggles to keep a club going and then there is one where they have an instructor with only a couple of years' experience who because they have a big publicity machine behind them such as GKR do can attract more students, and everyone knows they are not that good but somehow they have lots of students. I think this is really bad part of the martial arts generally in this country.'

A3: Not always no. In fact in some areas downright dangerous, especially some of the newer ones like Krav Maga and self-defence especially, it is geared to being very aggressive. I do not see that as being true martial arts though as it is not about culture as well - which is the true basis for martial arts. I would have to rely on what I see, in Budo circles there is some excellent practice in that area, some very skilful and knowledgeable teachers.'

A5: I can only speak for myself and I think I do things right...I have heard stories and people speak about their experiences, so like some of my own students other groups they have been too and this is not always positive, but I can't say to be honest.

A7: In my experience except maybe the aggression levels in Krav I have always found them to be safe.

....some of the guys who go can be really quite aggressive individuals. This was one of the reasons I stopped going. They seemed a little crazy to me some of them.

...he actually encouraged it. He liked it when they got a bit nuts thought it showed spirit. But then again comparing him to everyone else who has taught me in different things, he was kind of nuts himself and quite full on.

A8: Well I know that ours are and all the people I have trained with in fact, even those who I do not think are as good as maybe they do, have been safe. I mean no-one has been hurt badly, there are always injuries in martial arts, but everyone I have trained under usually tries and keeps it safe. It's all about risk assessment these days, in my job I have to look after the railways and do risk assessments, it's the same in martial arts, karate and laido it's all about keeping the risks small. You....you cannot always do that and stop all the accidents but its stopping the big ones.

Well I can say what I have heard but it's really only gossip. I have heard of instructors who are bad but I have no first-hand knowledge of that. But...well you must know there are groups who do not have long times in between starting and getting black belts and I think that is bad, if it's true. But other than that no...no I cannot really say.

A11: No. I do not. Well let me make it clear why... I think a lot of people are not insured. Child protection, first aid, health and safety, risk assessments are all things important to run a club and most people do not do it very well. I have seen some really shoddy work in some dojos to be fair. If there is going to be any sort of professional approach by instructors all them things need to be in place, child protection and in fact inclusive work as well, that's a true professional way of working to me anyway.

As discussed previously, the individuals all appear to think what they are doing is good, and even a couple A7 and A8 indicate others are also reaching these standards in their experiences. A7 does have first-hand experience of some bad practice and this is also underlined by A8's 'gossip' and A2 who makes claims to having witnessed some very bad practice but no definite information on where. A12 kept their response very succinct not getting drawn into a deeper answer and keeping to the theme of 'what we are doing is good':

A12: Could not comment from club to club. I know I am and those I deal with regularly are safe.

A13 took a very different tack on their response, they looked to the future of martial arts and the lowering of standards that has been discussed in some detail above:

A13: No I don't think it is to be honest, it's more of just a cash thing. I know everyone has to make a living, my misses does get onto me about having a lot of non-paying student. I think, what would they end up doing? I think it should be about a different way, Children are the future we need to input in to them. We know that people can get black belts very easily, that does not teach good values. It also sets the person up with false beliefs. They could harm somebody.'

From A14 it is better to look at their response to question seven the one on how organisations are run as well as their response to question nine. It raises some points about the so called 'McDojos' that are mentioned by some of the other respondents. GKR are allegedly one of the 'McDojos' that are often used in many forums and discussions on martial arts as the exemplifier of the 'McDojo'. However, the respondent A14 thinks differently:

A14: I know GKR is, we have really good practices, they know how many members they have in all the different regions. They have regional competitions with national ones and international ones, gradings are organised really effectively. They have lots of development work they do, it's really done well.....outside of that I have experiences that teach me it's not so everywhere.....there is some really bad practice but I cannot comment too much.

....I have not got loads of experience outside a couple of clubs but the ones outside GKR are just not as well run I don't think.

They go on to say for question 9:

A14: At the risk of repeating myself, my experience is mostly yes except outside of GKR where I think standards do vary.

In many ways the respondents are like all the others that the respondents refer too, in believing their own organisation to be doing things right and in a professional manner, as in A7 and A3's responses where they felt their standards were good. However,

some of the answers do have some direct comparison, which is interesting as it does see some negativity in others activities. This being from first hand, not gossip or other, experience. In many ways this echoes some of the issues highlighted in a non-professional way in sport coaching, around the area of volunteers. Several of the authors and publications on this area highlighted a difficulty in keeping up professional standards when there are so many involved who are not under any semblance of organised control. The section in the literature review that discussed this is repeated here as it is very relevant:

Unlike the educational sector which many dispute was already professional and undertook a serious approach to their daily work already (Stevenson, Carter and Passey 2011; Bartlett, Burton and Passey 2004) sports coaches are often seen as voluntary, may often be unpaid and have a mixed bag of credentials that allow them to coach (Sport England 2004; Taylor and Garret 2010; Duffy et al. 2011). There has also been the factor of numerous high profile court cases against coaches for child abuse and other malpractice and it is felt that professionalisation would curb this (Sport England 2004). In regards the idea of volunteering in sport coaching, which it may be debated at times inhibits the idea of the activity being a profession, there are an estimated 230,000 volunteers coaches in the UK (North 2009). This is critical importance to the main thrust of the thesis as it highlights and is verified by the interviewees quite well, that even in the 'industry' and in an associated area that is closely linked to the industry there is a concern about credentials and the ability to do a safe and sound job in the teaching, coaching and instructing of martial arts. All agree there is some good practice as can be seen by the interviewee's responses and in the literature review. However, there should also be some concern as there appears to be experience and understanding of poor levels of practice.

A15 highlights some points that do resonate with the above and indicate they do believe there is a variety of practice out in the wider martial arts, they also have some first-hand experience of it. They do also indicate where though there could be some connectivity and how this could help keep standards at a professional level:

A15: No I do not, there are too many injuries. Just the other week I saw someone get injured, his clavicle, is that what you call it...

First throw of the night and clearly there is something wrong when that happens. If you are controlling your mat that shouldn't happen. That guy had to have 6 weeks off, people cannot afford that. I teach from a safe level, not blowing my own trumpet, but the break fall is the first thing to teach. A good safe environment is what people want to train in, how to train and teach effectively s what we should all be doing.

Well if we take into account what I have already said then yes I suppose we should. Let's say in the example I just used they had to answer to Tom Hibbert that would make a difference. But who is going to be the genius to set that up, it would go worldwide. Having said that is it policable in the individuals club, well probably not as he is the top guy.

...as I said I am independent, but I am still connected, I do not ring Japan every week, but I am linked to the Honbu Dojo through my connections in the UK. I attended a course with Sensei Hakawara from the Aikido Federation the other week, and they have changed their Ukemi, breakfalls, to make them safer. They had a bad injury in Japan and felt it needed doing. So I went along with some of my black belts so we can understand what is going on. I think this is an important factor in any martial art once you have your black belt how do you keep up with changes.

The latter section of this links to earlier points around linkages and connectivity to others, but also to the discussion around organisational member ship but it also has aspects that come out from the final question.

The final question underlines many of the points previously raised and also does include some interest in the idea of developing some overarching organisation or a regulated approach to aspects of the

martial arts. Question 10 was what could the way forward be for martial arts in the 21st century?

Many of the respondents had issues personal to the arts they were in so A1 and A2 both mentioned the legislation around weapons as being problematic for them. However, for themes relating to the overarching discussion of the thesis some points were made such as below:

A7: One of the things that is changing martial arts is MMA, we even get guys coming down who just want to learn to break fall better for other things they do. I also think as we are all living longer people keep training longer. I am sure when I started there were not so many older guys in the Dojo's. That is new.

...there is also a lot more full time instructors and places to go. It is also so much easier to train in Japan and China and all these places than it used to be so that is different too. These days it's almost an expectation, I know I want to do it and so do many of the people I train with and teach.

No one last thing, talking about all of this has made me think it would be good to have a proper martial arts teaching qualification of some sort. I have thought when I have been on courses this is good but I wish it was more about martial arts or more related to martial arts. Most coaching stuff seems very sport based, and although we could be sports too I suppose, Aikido definitely is not. Most of the guys I have trained with Krav, Kickboxing and Aikido have not done it for sport, they do it as a hobby really.

A8 had quite a lot to say, it is all included here as it is very relevant to the thesis in its entirety as it expresses quite well several points. It also puts them into a context that fits well with several others who have commented above and who will also be included below:

A8: Well, that's actually quite a difficult thing to say....one of the points I would have to make is how it is harder to get students than it used to be, I suppose it's because there are more clubs. But I also don't think there are as many people wanting to do karate or laido, well I suppose laido has always been a small martial arts, but I think karate has suffered because of MMA and all that stuff, ha ha don't they realise Karate is MMA for goodness sake.

Uhm...Uhm...also I do think to be better, no not better, oh what is it....that's it more competitive, we have to compete against each other, so karate against MMA but also all the other stuff out there. Everyone can go to so much, so kids especially, when I was a kid there was not so much to do. Where I lived in Chester, we had only so many things we could do, like the cinema or some things at the leisure centre like swimming. But near to me in the 80's would have only been one or two clubs doing karate or maybe kung fu. Now I bet there's a least 30 or 40. I know near me in Gillingham there is at least 10 karate clubs. Oh..I went on one there, is that okay...

Yes that's fine, is there anything else, I am okay with more if you have any?

Another thing is that I do think it would be good to have something that we could all do that gives us more credibility, not just in England but maybe worldwide, so like the degree you do, I think it was a degree wasn't it?

...if everyone had to have that to teach it would stop some of the problems I have mentioned, I would think, you know when I said about hearing of different instructors not being so good, well that would be got rid of. Although, and I am not being nasty here, I am not sure a degree as not everyone would want a degree but something like a teaching qualification maybe good. Yes....something shorter as not everyone would have time to do a degree.....

A11: To have a governing body for all of martial arts, but the governing body should not be one that is just there for the money and needs to be a non-profit making organisation. It should not just be interfering, it needs to oversee in a good manner and be there to ensure consistency from style to style and club to club. It can't be like the old Martial Arts Commission, they just fought with each other all the time, my first licence was with them, and I suppose they tried but it doesn't work with all the egos. It would have to be run by people who cared for the martial arts but where not in it for the money. I really do not see how it would work but that would be the best I think.

A12: There should definitely be regional people you have to affiliate to. On a more important point and one that has been mentioned several times, with the rise in MMA there has to be a look at safety overall. There could be a reason to have regional bodies that keep a check on things.

A13: If it was in every school it would sort it out. Everything would have to be ticked. It would eradicate some of the problems I have

highlighted already. I look at a magazine and it's just an old boys club. It would open everyone to everything it would have a massive effect. That would be the one biggest thing that could happen, getting into mainstream education. Otherwise I think there could be some other things such as different styles coming together more, there are events such as the ones DMAA do where everyone just mucks in and it's great.

Well everyone just joins in with each other, it's a bit like what I have seen you do at Buxton, that looks great different martial arts training together.

A14: I would expect GKR to continue to grow, they are very successful and have produced a lot of good instructors. In other martial arts I can see Taekwondo has been in the Olympics and I suppose that is good for them and on television there is MMA which I think is interesting. So I would imagine that there is a good future for martial arts, it does not stand still, which if you read Gichen Funakoshis book it shouldn't, karate is meant to grow as society grows. Ha ha some philosophy for you there...

....well I do think much of martial arts misses out on a huge section of the population, women and girls, I have seen a lot of sexist behaviour and comments, from men just stripping off in the dojo, which women find offensive, especially when you see the state of some of the men.....arrggghh....and also with some of the language, 'he hits like a girl'....tell Rhonda Rousey that. What martial arts needs to be is more inclusive, that would be great going forwards but I do not see that happening soon.

A15: The way forward would be to have a register and someone to oversee all those on it. But there are so many individuals out there I think it would be really hard to do. Just like they do in the electricians industry, regular checks on levels of competence. Having a qualification would be hard to introduce, but could be possible. You have to careful not to put a square peg into a round whole. It is also about experience and that is something we cannot leave out of the equation. There are some really experienced guys out there who may not be able to pass a qualification.

To summarise the discussion section, the questions set got the interviewees to respond and give a variety of opinions on the topics put forward. They are also helping in developing some viewpoints from a wide range of martial arts and martial artists on the topic of professionalisation. The discussion does indicate that in many ways

the respondents have a negative viewpoint on professionalisation from the perspective that not much can be done. What there does seem to be from more of the respondents, is in favour of doing something to tighten up the teaching of the different arts. They are also in favour of having an organisation to oversee this. This should not be a wholly sports related organisation as martial arts are wider than just sports. That differing levels of professionalism is evident in martial arts does seem to be verified here. Some of it colloquially but some with hard evidence. Many of the examples given of 'bad practice' would be viewed very harshly in other professions. There does seem to be an acceptance that the martial arts polices itself and also the belief that nothing will be done to tighten it up as a sector. In the final section of quotes from the transcriptions there is clearly an appetite from most of the respondents that there should be some kind of qualification and organisation either regionally or nationally that keeps and maintains standards. For both qualifications and as a kind of register, as one respondent clearly identifies, but as an overarching body to cast a professional eye on how martial arts are run.

Conclusion

Martial arts is a varied and contested sector (sport, business, hobby,) and though they can be defined as a whole there is some contention on having a set definition. Though the sixteen individuals interviewed, all from different styles and a wide variety of clubs, did not contest the fact of being martial artists and within the area of martial arts, and referred to themselves as martial artists at some point during the interviews. Judging the analysis in the discussion section it does appear clear that most of those interviewed felt that their art and organisations associated with them had good standards and a reasonably good professional approach to what they did. It was the 'others' who did not. The majority also recognised that there was some level of 'poor' 'bad' or 'dangerous' practices going on. There did appear to be a general consensus that getting a black belt, the term being used mostly for an instructor level grade, was easier and that standards have dropped off. There did also overall seem to be more people in favour of tightening up the process and some, but not overwhelming, support for a more rationalised approach.

The themes that evolved out of the research enabled the above to be sieved through and some determination to be made on a consensus to an approach required going forwards in this sector.

The themes where:

Professionalisation
Teacher/coach/mentor/ instructor
Standards of teaching/coaching/instructing
Industry or reference to it as

such
Rationale
Issues in provision
Representation

Following the analysis of the responses and drawing out of the thematic terms and the featured sub themes conclusions can be drawn.

The title of the person in front of the group does to some extent determine how professionally their role is perceived. It does appear that a lot of martial artists see their role as broader than that of a coach. They relate the term coach to sport, which through the analysis is not seen as being the main focus of martial arts. That wider role brings with it a deeper responsibility developing wider attributes of the individual. There is a sense that through mentoring and fostering of the individual, into an activity that has a lengthy commitment to it, there is a broader mentoring role for the leader of the training hall. However, there are those who do feel they are instructors or coaches for aspects of what they do and even in one case that is their sole job.

Professionalism and professionalisation are terms that created a lot of debate and there is no clear picture of a definite answer to these terms from a martial arts perspective. Professional has two main ways of being used; one from the point of view that it is a full time occupation where the martial artist is a full time teacher, coach or instructor and the focus is on making a living out of martial arts. There is an industry that is operating for martial arts, and it is wider than just instructors, there are competitions, seminars, events and suppliers of uniforms and other equipment, so there is a lot of money around in the industry. This is perceived by some as being a

bad attribute and not in the best interest of wider martial arts. Although there is a lot of debate about this and it does not clearly favour one viewpoint over the other. The second aspect of professionalism is in the way a person should behave and run their sessions, or as quite a few of the interviewees use, their classes. This type of professionalism is observed as being for the best interest, especially for the students of the clubs. It helps in the day to day running, helps set standards as well as having a health and safety role. It is also something that all of the martial artists felt was worth ensuring is maintained through different methods.

Though supported by all, there is a general consensus that a wider overarching qualification for teaching, coaching or instructing would be of some benefit. There is a point that it would not be easy to implement, however, it would be viewed by those involved here as something interesting to attempt. How this would be done, and it would be hard to include all martial arts, is an area for future research. That there is a need for one organising body is something that would be favoured by two of interviewees and maybe interesting to two more but overall was observed as a challenge too far by six others. Representation is being undertaken by many disparate groups and overall fourteen of the interviewees gave responses that indicated this was working well presently and is not really a problem. Though it may be in sport coaching that it has been established as an issue and from a representation aspect in the Olympics may prove problematic for Karate, for those clubs engaged in their martial arts activities week in week out it is operating well. There are issues that colloquially, in most cases, are problems and one or two clearly identified issues, but over-all they felt what they were doing was good quality, safe and respectful to their arts. If this is the case on a wider perspective, why would there need to be any changes? The case study actually indicates this point quite well, the EWTO have taken it on themselves to do a

programme they felt would work for them. This is supported by interviewees who indicate they have modules or coaching programmes, further evidenced in the way other organisations bought into the Sport Coach UK qualifications, taekwondo and judo. If all of these are being effective and catering for the diverse martial arts would there need to be any significant changes? No, is the answer. It could not be implemented unless all the martial arts agreed and the evidence indicates they would not. This comes across clearly in twelve of the respondents who say that the martial arts do not work together, aspects of different questions give this evidence. Some of this evidence is clear from the late 1970s to present where there are examples of how the martial arts do not want to unite under one banner, such as the Martial Arts Commission. It is also further evidenced in the Sports Coach UK course where it was seen as not representative of their martial art. This is repeated in organisations such as, IMAS, where they are working currently on developing and promoting programmes aimed at all martial artists but are not getting the required buy in; the lack of willingness to work together is emphasised. It does indicate there is not real requirement for there to be a degree or similar that everyone has to do, what there does seem to be support for is a relevant and directly martial arts based instructor qualification that gives the ability to teach.

The above is what can be concluded from the majority of feedback, however, there are some more positive points, as already indicated there could be wider buy in to courses if it was a requirement to be able to operate in local schools and leisure centres, or for insurance purposes. Interviewees indicated they all had obligations they committed to and the CRB (now DBS Child Protection) was a main one. This is proof that if it is a legal requirement to buy into something individuals will adhere to it.

Overall, the case for the independently awarded teaching qualification is not overwhelmingly supported by all of the respondents but enough of them indicated it would be a positive thing to have, ten out of sixteen with three indicating that it may be a good idea but that most martial artists would not buy into it. Three clearly state it would not be possible. Martial artists, those interviewed, indicate they are professional in the sense of how they run their sessions/classes, they do feel that there could be an award but that it would be difficult to implement.

The study has achieved its goal and helps understanding around what the perspectives of experts are on the need for an independently awarded teaching qualification in martial arts. What is professionalism and how they define their activity and role has also been determined. This helps in the industry, which it is one of, and has informed some activity already in several organisations, the Institute of Martial Arts and Sciences, The Martial Arts Studies Association, London Institute of Martial Arts and the EWTO. This has been done through delivery of four papers at conferences, the writing of a book, delivering of programmes of study and writing of six different papers for publication.

Since this research was undertaken there have been some steps towards professionalisation of the martial arts. First, there is now an Association of Qualified Combat Sports Coaches which is a Sport England supported initiative to develop a register of those qualified to coach combat sports. This was a development that came directly from discussions about wider professionalisation of sport and recreation at the Chartered Institute for the Management of Sport and Physical Activity (CIMSPA) on 4th November 2015. In that discussion some of the issues about the professionalisation of martial arts discussed in this thesis and the developing manifesto

were raised. It was agreed that this was an important development to be considered.

Second, the idea of a professional body that maintains a register for the wider martial arts has also been discussed with Sport England and the Sport and Recreation Alliance by a range of organisational heads and influential martial artists including two of the individuals interviewed for this study. This is part of an ongoing strategy by Sport England and CIMSPA to gain wider, formal recognition for all of those working in sport and fitness to be seen as professionals.

Recommendations: A Manifesto for Change

Education is one area that did feature a lot in the interviews, what where the qualifications people had, how these had been awarded and the standard of them. Stories evolved of bad practice, and those engaged in this bad practice not having a professional approach to their role. Overwhelmingly there seemed to be a theme around good standards and how they are done by those interviewed and the others. It would appear that something that was unquestionable would be required to solve this point. Otherwise the quote below will be a continually contentious point;

‘No not at all it’s become extremely easy. I think the level of work, compared to how hard I worked and my children have had to work. It should be a baptism of fire. It waters us down, makes it not so credible.’

1: A range of martial arts qualifications should be designed that extend the black belt into a more professional framework. Instructor, Coach, Teacher. A pathway of development for a standardised method of qualifying martial arts black belts to either become instructors, coaches or teachers. These qualifications would give entry to a professional body.

One strong theme was that those operating had varying degrees of quality. There is no body with quality assurance as a remit for the whole of the martial arts and many governing bodies have a hands off approach. Point 1 above would help rectify some of these issues, but monitoring where the sessions/classes take place would help as well and regular checking that standards are being adhered to is a part of professionalisation. Both 2 and 3 on the manifesto would help answer these issues.

‘That would be the one biggest thing that could happen, getting into mainstream education. Know that the people who are teaching the art are properly qualified and should be in front of a class. No one checks anybody properly these days. That would be a big step forward.’

2: Professional standards should be established by awarding bodies to ensure consistency of standards in their locations that are hired by martial arts instructors using the criteria evidenced in this manifesto.

3: The level of qualification necessary to be covered to teach, instruct, or coach martial arts should be determined by insurance companies to standardise their levels of cover.

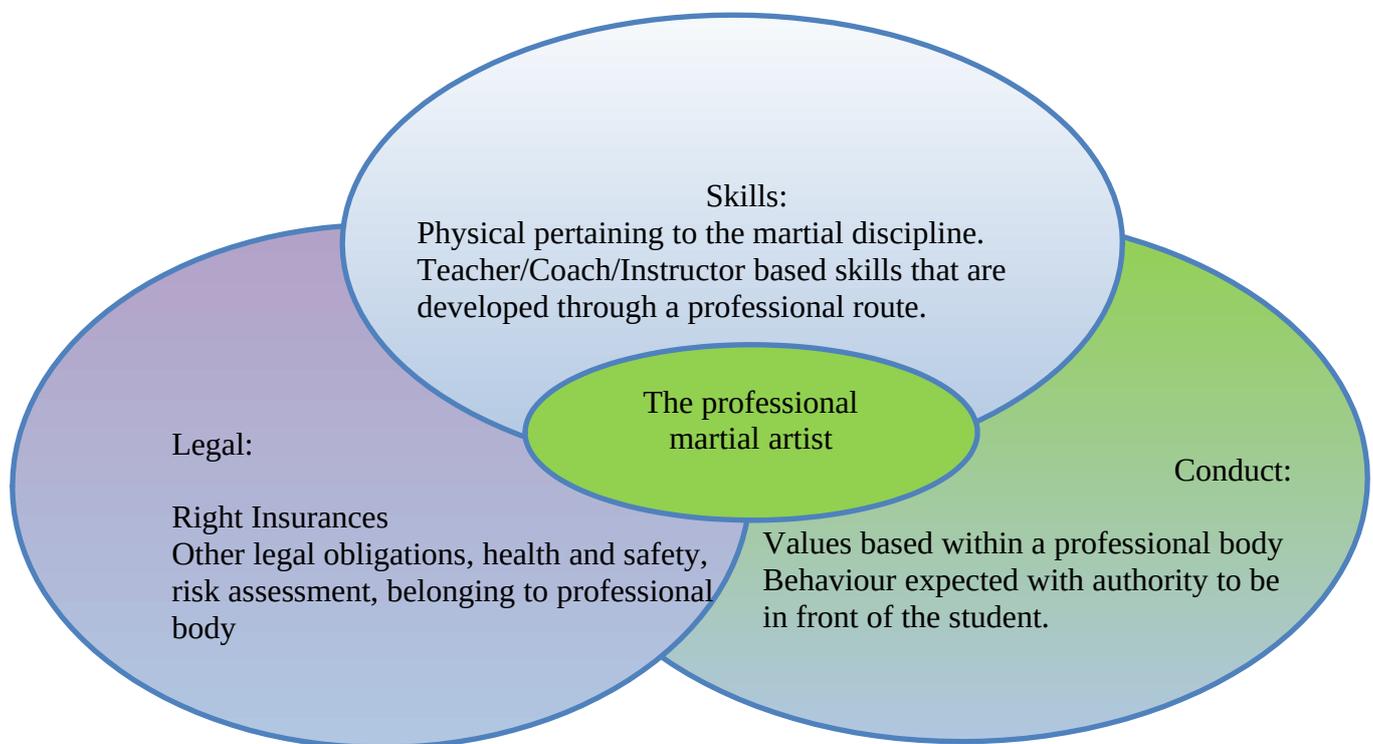
The last two points are based on the themes that evolved from the interviews around the establishment of an overarching body. One of the interviewees had worked in a previous organisation that was set up to lead the martial arts into becoming a family orientated pastime for all, most of the others believed it would be a good thing to have something similar again.

‘I was able to lead on some developments that were good, we helped organise teams and unified approaches to grading and licences.’

4: The formation of a professional body that oversees the martial arts. This could be extending the remit of one in existence or the establishment of a new body should be discussed amongst the martial arts governing bodies.

5: There should be a division of martial sports that is with Sport England as their professional overseers.

From the interview process and the discussions developed with the sixteen interviewees there has evolved an idea of what a professional martial artist should look like. It is one that has qualifications, has the authority to be in front of the students, ethical and value driven behaviour in line with the ideal of being a professional, similar to BERA and BASES as professionals in their field. There would be obligations to hold the right levels and type of insurance dependent on their activity and operate in facilities appropriate to the activity taking place. This has been developed into a model as set out below.



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Appendices

Appendix 1-Questions

Name:

Style:

Number of years in Martial Arts:

Question 1) What has your journey been like within the martial arts?

Question 2) When did you get your black belt? Was it difficult to achieve? To your knowledge is that the same across all associations and organisations?

Question 3) Do you think you are an instructor/teacher/coach/mentor?

Question 4) What do you think are the attributes attached to a professional instructor/coach/teacher? What is your perception of the term professional?

Question 5) Should all martial arts instructors/coaches/teachers have a professional approach? Is there a best practice you could attribute to this?

Question 6) Why do you think there are so many different organisations involved in martial arts in the UK?

Question 7) Do you believe the martial arts are effectively organised in the UK?

Question 8) How do you feel the martial arts are perceived by others, such as Sport England or Sports Coach?

Question 9) Do you think that martial arts are always taught/instructed safely and professionally in the UK?

Question 10) What could the way forward be for martial arts in the 21st century?

Appendix 2-Letter to potential interviewees

Charles Spring
University of Derby Buxton
1 Devonshire Road
Buxton
SK17 6RY

Date

To whom it may concern,

I am a researcher undertaking work for a doctoral level of study. I would like to seek permission to interview yourself or a nominated person during this research process. I am also a practicing martial artist who runs sessions and clubs and have been involved in martial arts for 40 years.

The research I am undertaking is seeking the views of all participants to assess if they feel that there is the requirement for further study to be taken place prior to students of martial arts becoming teachers or coaches. This would be after they gain their black belt or equivalent instructor level in their given martial arts styles.

The research seeks to determine the perceived level of a black belt, and the requirements from different styles and organisations. How the processes are managed in the different organisations. What the perceptions are of the standards across the wider 'industry' and if this is reflected through a common ability in martial arts practitioners in the United Kingdom.

As well as yourselves I am approaching thirty two other organisations to ensure there is a wide representation of views. In the work produced there will be mention of the organisations involved otherwise all individual participants will remain unnamed.

It is expected the work used will be used to inform professional standards within the martial arts and practices of organisations' within the 'industry'.

Yours faithfully

Charles Spring

Appendix 3-Thematic table

Theme	Number of times used or alluded to
Professional	
Teacher	
Mentor	
Instructor	
Sensei	
Coach	
Industry or reference to it as such	
Role of the person leading	
Standards of teaching etc.	
Issues in MA	
Way forwards for MA	

Appendix 4 Flow chart with main themes and sub themes most closely related to each area

Theme: Standards

Theme: Professionalisation

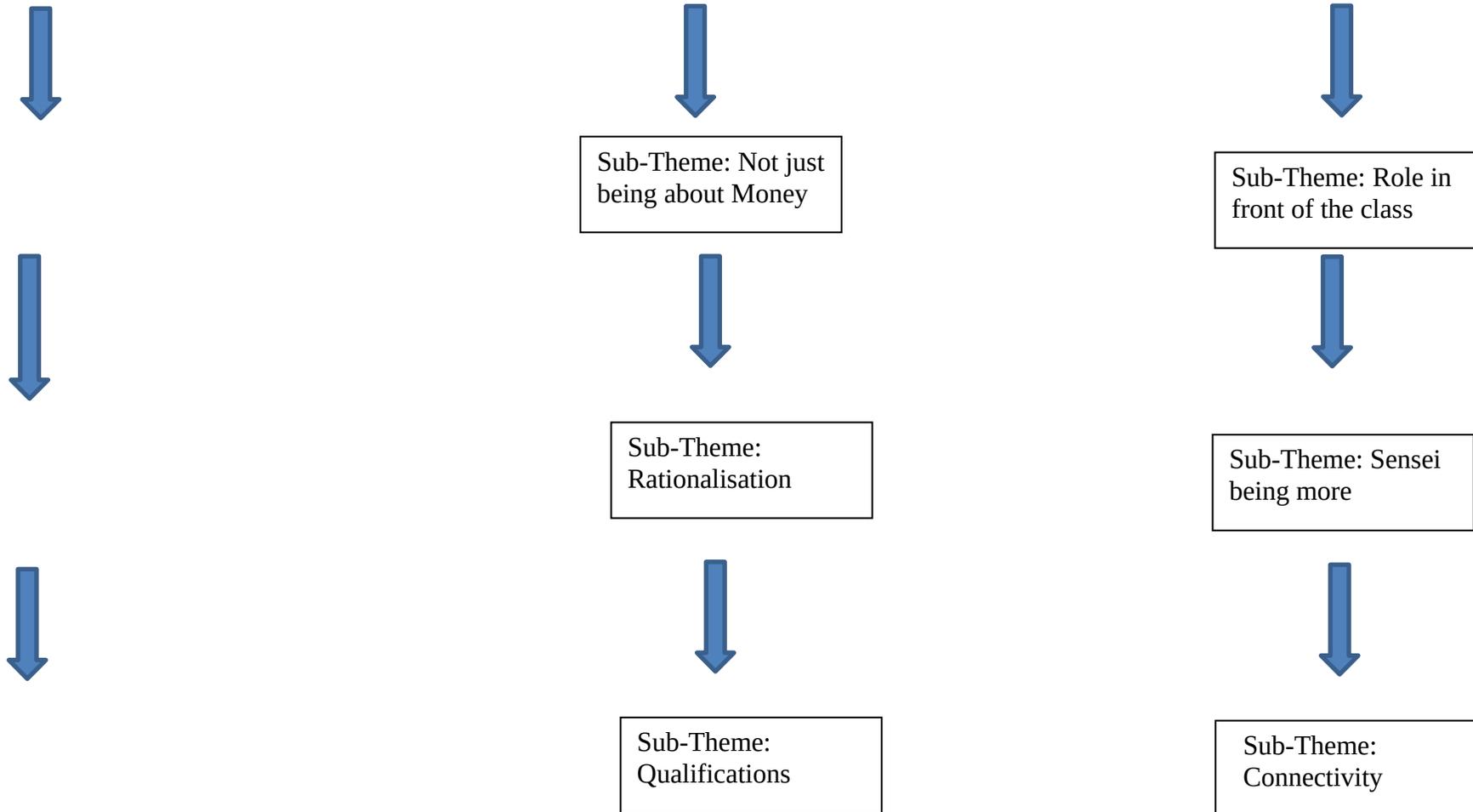
Theme:
Teacher/coach/instructor/mentor

Sub-Theme: The
way I do or was
taught

Sub-Theme:
Overarching body

Sub-Theme: Being a
career or a hobby

Appendix 4 Flow chart with main themes and sub themes most closely related to each area



Appendix 4 Flow chart with main themes and sub themes most closely related to each area

Theme: Industry or reference

Theme: Rationale

Theme: Issues over provision

Sub-Theme:
Varying aspects of

Sub -Theme: Role of the
person in front of the class

Sub-Theme: Location of
delivery

Sub-Theme: Overarching
body

Sub-Theme:
Qualifications

Sub-Theme: Too many
coaches/teachers/Instructor
s

Theme: Who is being
taught and why

Appendix 4 Flow chart with main themes and sub themes most closely related to each area



Appendix 4 Flow chart with main themes and sub themes most closely related to each area

