



Chapter 21

Budō's Potential for Peace: Breaking Down Barriers in the Israeli/Palestinian Conflict

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Introduction

“We are already two years into a new century after bidding farewell to the war-stricken twentieth century. Have we progressed at all toward peace? The fact that we can't proudly and confidently say yes indicates the great uncertainty, which still engulfs the world. With all the mistrust arising from cultural and religious differences, how are we supposed to offer hope for future generations? One answer to this question can be found in promoting *budō*. An inquiry into the process of *budō*, originally a form of combat, has developed into a spiritual pursuit which places emphasis on mutual respect and is a means of education, and spreading it to the people of the world will go a long way in contributing to world peace.” (Matsunaga Hikaru, Nippon Budōkan Chairman, March 2002).

This paper considers the effect that *budō* can have in contributing to world peace. More specifically, it posits how *budō education* can be used to break down barriers between peoples in regions of severe conflict in general, and offers practical suggestions for achieving this goal in one of the longest and most violent disputes in modern history, the Israeli-Palestinian conflict.

The centrist position on resolution of this conflict acknowledges the need for co-existence. The Israeli and the Palestinian peoples – Jews, Muslims and Christians – share only a very small tract of territory, which will ultimately, most likely, serve as two states. Finding a *modus vivendi* is vital as their economies, cultures and infrastructures are sure to be linked.

With the “Al-Aqsa *intifada*” now in its fourth year and no end in sight, the road to coexistence seems interminably long. But it is my conviction that it *is* possible to alleviate the pain and shatter the barriers of hatred.



***Budō*- “The Way of Stopping Conflict”**

Most frequently, *budō* is taught in the *dōjō*, within the framework of “martial arts”. The study of *budō* encourages practitioners, including youths, to:

1. Learn to respect themselves and others.
2. Maintain emotional well-being.
3. Increase their self-confidence.
4. Find peace within themselves and with others.

Ideally, and in concert, these elements could break down barriers of fear between people. The process has been considered successful for individuals for centuries. I am suggesting extending it to the macro-level, to advance coexistence to a wider scale. This paper recommends drawing on *budō* education to sow harmony in troubled places.

What is *Budō*, and How is it Taught in the *Dōjō*?

Budō is unique in the modern world of physical activities. It includes elements of sport, exercise, game, play and recreation – though it is linked to a more profound set of values than all of these. As fighting systems of self-defence, *budō* is rooted in East Asian traditions. Despite the influences of today’s world, *budō* continues to reflect its roots, even as they develop in many instances into modern sports.

The Japanese word *budō*, loosely translated as “martial arts,” is often interpreted as “the Way of stopping conflict”. The word is made up of two Chinese characters – “*bu*,” (武) which encompasses both “stop” (止) and “halberd” (戈) and “*dō*” meaning “the Way,” as in karate, aikido, judo, kendo. Students of the martial arts learn to deal with and control conflict, both within themselves and between themselves and others. Indeed, this is a major aspect of their training. The ideological focus of martial arts training, combined with unique discipline and ritual, qualitatively differentiates these activities from other forms of exercise.¹

The Japanese word *dōjō*, is loosely translated as a training hall, with “*dō*” meaning “the Way” and “*jō*” meaning “place”. Hence, a *dōjō* is a place where “the Way” is taught.

Budō includes the nine martial arts officially recognized by the Nippon Budokan: judo, karate, kendo, aikido, *kyūdō*, *naginata*, *jūkendō*, *shōrinji kempō* and sumo. Internationally, *budō* also refers to other East Asian martial arts that have philosophical and spiritual elements, such as taekwondo, kung fu and tai chi.

Official estimates of the number of people around the globe learning karate are 9.1 million, judo 6.7 million and taekwondo 4.6 million.² It is estimated that there are another 1.5 million practitioners of *shōrinji kempō*. Unofficially, there are over 200 million practitioners of *budō* in the world.

Although different *budō* may vary in physical technique, they all share a general concept that training enhances the connection between the mind, body and spirit. The mind





develops concentration, focus and self-discipline. The body becomes fit while one learns to defend oneself. The spiritual training offers emotional stability and a way to live in harmony and balance with the world.

Budō is considered a way of life. All *budō* share the general philosophy that by training the mind and body one develops *ki* (inner power) and with this energy one can create *wa* (harmony) with oneself and with others in the world.

Here follows a list of the martial arts that comprise *budō* and a brief explanation of them:

-Judo

Kanō Jigorō founded Kodokan judo in 1882. It was derived from *jūjutsu*. Kanō believed that the ultimate purpose of judo practice was to perfect the self also for the benefit of others. He devised the concepts of *seiryoku zen'yō* and *jita kyōei* (maximum efficiency and mutual prosperity), which are the idealistic foundation stones of judo training. (It is a paradoxical distraction unfortunate that in Olympic judo the focus on moral development has received less attention than its role as a competitive sport).³

-Karate

The actual, precise origin of karate is unknown. Some believe that karate originated in China with the Buddhist monk Daruma, in the sixth century B.C.E. Others believe it started in Greece much earlier. Modern karate however was developed in Okinawa around the sixteenth century and was officially exported to mainland Japan in 1922 by Funakoshi Gichin. Funakoshi is known as the father of modern karate. When karate was no longer needed for self-protection against oppressors, it was turned into an art of self-perfection for the public. Funakoshi stressed, "The ultimate aim of the art of Karate lies not in victory or defeat, but in the perfection of the character of its participants".

The five karate principles of the *dōjō* are all considered equally important:

- One! To strive for the perfection of character!*
- One! To defend the paths of truth!*
- One! To foster the spirit of effort!*
- One! To honour the principles of etiquette!*
- One! To guard against impetuous courage!*

In most *dōjō* in the world these principles are recited and application is encouraged beyond the *dōjō* walls as well. They transcend cultural barriers and create a format for respect and cooperation between individuals and groups. Needless to say, were they to be applied to peoples in conflict, the world would be a very different place.

-Kendo

The Ogasawara-ryū traditional school of etiquette created in the Muromachi period (1333-1568), related specifically to the practice of archery and horsemanship, and other *bugei* (military arts). Its code of manners became prescribed behaviour in warrior society, and many of these traditions are continued today in kendo clubs around the world.⁴





Makita Minoru, of the International Budō University kendo club, notes how kendo develops character through technique, training, and competition: “The strict forms of etiquette and ceremony before and after *tachiai* (facing an opponent in combat) in kendo incorporates a discipline that is an essential part of kendo’s attempt to create respect and develop character.”⁵

-*Kyūdō*

Before firearms the most effective military weapon was the bow and arrow. Over centuries of training in archery, the traditional form of *kyūdō* evolved. It preserves the essence of *budō* - it is never the purpose to strive to beat an opponent; rather, the main objective of the endeavour is to defeat the self through constant practice and refinement.

-*Shōrinji Kempō*

The founder of *shōrinji kempō*, Sō Dōshin created his art based on a desire to improve the nation by cultivating qualities – such as courage and the ability to act – in young people. When training in pairs, for example, the point is not to compete against one another, but rather to teach one another. One of the principles of *shōrinji kempō* is “happiness for self and others”. This means to recognize the existence of both the self and others, and living in a way that consistently seeks improvement and development.

-*Aikido*

Aikido makes the most explicit claim to being an art of peace. Its founder, Ueshiba Morihei (1883-1969), had a vision of the “Great Spirit of Peace”, which could lead to the elimination of all strife and the reconciliation of humankind. He said, “The Way of the warrior has been misunderstood as a means to kill and destroy others. Those who seek competition are making a grave mistake. To smash, injure, or destroy is the worst sin a human being can commit. The real Way of the warrior is to prevent slaughter – it is the Art of Peace, the power of love.”

Unlike the authors of old-time warrior classics such as *The Art of War* and *The Book of Five Rings*, which accept the inevitability of war and emphasize cunning strategy as a means to victory, Ueshiba understood that prolonged fighting – with others, with ourselves, and with the environment – would lead to ruin.

“The world will continue to change dramatically, but fighting and war can destroy us utterly. What we need now are techniques of harmony, not those of contention. The art of Peace is required, not the art of War.”

He thus taught the “art of Peace” as a creative mind-body discipline, as a practical means of handling aggression, and as a way of life that fosters fearlessness, wisdom, love, and friendship. He interpreted the art of Peace in the broadest possible sense and believed that its principles of reconciliation, harmony, cooperation, and empathy could be applied to all the challenges we face in life – to personal and work relationships, interactions with society, and to interactions with nature. Everyone can be a warrior for peace.

“Foster peace in your own life and then apply the art to all that you encounter. A





warrior is always engaged in a life-and-death struggle for peace”, he said.

Promoting Respect and Harmony Through the Practice of *Budō*

-*Dōjō*

A *dōjō* is a miniature cosmos where we make contact with ourselves – our fears, anxieties, reactions, and habits. It is an arena of confined conflict where we confront an opponent who is not really an opponent but rather a partner engaged in helping us understand ourselves more fully. It is a place where we can learn a great deal in a short time about who we are and how we react in the world. The conflicts that take place inside the *dōjō* help prepare us to handle conflicts that take place outside. Thus, the total concentration and discipline required to study *budō* carries over to daily life.⁶

Japanese *machi-dōjō* (community *dōjō*) tends to resemble a kind of family structure in the relationships of the kinds of people training in them. Often the teacher will take the role of parent, and exercise disciplinary measures. The more senior *budō* practitioners and students serve as older brothers and sisters to the junior ones.⁷

This type of family-style system found in Japan is replicated in many *dōjō* around the world. The environment nurtures personal development in children, giving them confidence and a safe place to express themselves.

If such *machi-dōjō* can maintain this family-like atmosphere, and if teachers believe that *budō* can be a means of cultivating personality, then we can see how respect and harmony can be achieved not only within *dōjō* but between *dōjō* and beyond. The environment that *budō* engenders in the *dōjō* can play an important role in creating peace and co-existence beyond those walls.

-*Rei* (Etiquette/courtesy)

The concept of showing respect is an integral part of *budō*. The first lesson begins with the practice of bowing, and this is reinforced at every training session. Only those who grasp the depth of its meaning reach a high level of proficiency. *Rei* may be defined as the will to establish a relationship based on mutual trust, goodwill, understanding, and respect of individual feelings by showing respect. In society, it is a means of maintaining harmony between people for a better society. Bowing to express this attitude to the *dōjō*, to one's senior, to one's sensei and to one's opponent engenders a relationship of honour. Proper behaviour can help achieve what *budō* endeavours to develop in individuals, but only when one really understands and accepts what the behaviour means. When you bow, for example, you have to actually feel gratitude and respect toward the person you are bowing to. If you don't, it is all just empty formality with little substance. It is the content, and not necessarily the form, that is most important.

Of course, the custom of bowing as a form of respect is not unique to Japan. Different manifestations of bowing have in the past been adopted, and adapted, in line with religious sensitivity while maintaining the significance of showing respect to others. For example, Kanazawa Hirokazu, chairman of Shotokan Karate International who teaches extensively throughout the world, reputedly has over one million Muslim students. He has adapted two styles of bowing that suit the religious values of his students. Kneeling and placing





one's forehead near the ground, as in traditional Japanese custom (*zareai*); and kneeling while holding one's hands together upright and bowing the head to the hands. The latter of these two types of bowing has been integrated into the local *dōjō* training of many Muslim cities and towns and has become socially acceptable in those *dōjō*. The practice has fostered harmony and respect between religious and less religious members of those *dōjō*.

-The dō-gi (uniform)

The *dō-gi* is the traditional outfit for practicing *budō*. In most types of *budō*, the *gi* is plain white with no added colours or designs. It symbolizes equality, regardless of colour, creed, religious or social background. It creates an instant equalizing effect for new and old members of a *dōjō*. Although the colour of the belt shows a difference in basic levels of skills, after achieving the level of black-belt there is no distinction between levels.

-The language of the dōjō

All *Budō* practitioners speak a common language in the *dōjō*. They understand common words and concepts in Japanese, as it is an integral part of learning in the *dōjō*. In karate, terms such as *tsuki* (punch), *mae-geri* (front kick), *kiba-dachi* (horse riding stance), *kata* (form), *kumite* (fight) etc. and concepts such as *wa* (harmony), *ma-ai* (distance), *zanshin* (continued mental and physical awareness) and *ki* (vital energy) are regularly used in the *dōjō* regardless of the country or which *budō* is being taught. This form of communication offers a common language, which breaks down the barriers of stereotyping and bridges the cultural divide between peoples in conflict.

-The spirit of "Oss"

"Oss" has become an important word in the vernacular of karate, understood and exchanged among practitioners throughout the world both as an everyday greeting and also to mean "thank you," "glad to meet you," "goodbye," and "I understand." It must be uttered with a bow, showing respect, sympathy and trust to the other party. *Oss* (押忍) is in fact written with these two Chinese characters. The first literally means "pushing," (symbolizing the fighting spirit, the importance of effort, and facing all obstacles, pushing them away, with a positive and unchanging attitude. The second means "suffering" but expresses courage and perseverance, keeping spirits high even in the face of hardship.

In his book, *Karate – My Life*,⁸ Kanazawa states "*Budō* is an activity where one develops the mind and spirit during the process of tempering the spirit. Winning matches is not the final goal of *budō*. Knowing your limitations and disciplining yourself is the ultimate objective. That is the true meaning of *oss*...*Oss* means to never retreat from problems or hardships, but to stick with them, never giving up and achieving what you set out to achieve....Perseverance (*nintai*), effort (*doryoku*), and achievement (*tassei*) are the underlying concepts of *oss*."

Its spirit can be tapped to forge strong relationships at the grassroots level between people in conflict.



The Psychological Benefits

-Cultivating a child's development in Japan

Kanno Jun, a professor of psychology at Waseda University and a youth counselor, has been involved in developmental and clinical psychology particularly helping children who face development problems such as dropping out of school, school violence, domestic violence, delinquency and developmental disorders.

In his article, “*Budō – Cultivating Young Minds*,” he talks about his experiences interviewing many *budō* instructors and children. He notes the developmental attributes of *budō* and the role of instructors. His experience and observations over thirty years touched on many issues relevant to all children in the world,⁹ including:

- Spiritual problems facing modern children.
- Mistrust of other people and developing a “victim mentality”.
- Hunger for love.
- Underdevelopment or ignorance of social skills.
- Mental strength and resilience.
- Nurturing a healthy self-image to act as a basis for physical development.
- *Budō*'s contribution to the development of social skills, such as courtesy, generosity, consideration and so on.
- *Budō*'s contribution to the development of discipline and strength to endure hardships.
- Drawing on *Budō* to enhance the ability to understand yourself, which leads to self-development.
- The nurturing of trust through the process of receiving instruction and working hard with one's peers.

He concludes that “*budō* offers a vehicle to educate children in areas in which schools and homes are failing”.

-Emotional well-being and therapy in the U.S.

The psychologists Wingate and Sachs have studied the effects of martial arts on emotional development in the U.S. They found that martial arts training contributes to psychological well-being in children and adults. Martial artists display lower levels of anxiety and depression than do non-martial artists. Maintenance of emotional well-being and stress reduction were important reasons for training among traditional *karateka*. They concluded that martial arts enhance the development of character and improvement of the individual more than other sports. In the traditional view of these arts, perfection of character and perfection of technique are inseparable because of the Eastern approach to mind and body in general.

The specific aspects of martial arts training that lead to improvements in psychological well-being result from the three ideological claims most often made about martial arts: that practicing these arts a) promotes the formation of moral character; b) promotes non-violent attitudes and behaviour; and c) promotes spiritual development.





Further literature describes the therapeutic relevance of *budō*.^{10, 11, 12} Other studies explicitly note the parallels between the goals and methods of *budō* and verbal psychotherapy, in that both are disciplines for gaining understanding into one's character with the aim of growth toward a new and stronger way of being with one's self in the world. Both *budōka* and psychotherapy patients learn to understand and deal with resistance, in themselves and others, to manage both evasion and confrontation, and to cope with aggression and vulnerability.¹³

-Trauma therapy in Israeli and Palestinian communities

Many Palestinian and Israeli children have experienced degrees of behavioural changes due to trauma developed from the reality of living in a state of war and occupation. A nationwide survey of schools found that six percent of Israel's two million children suffer from Post-Traumatic Stress Disorder (PTSD) with another Twelve percent displaying partial symptoms. Fifty-five percent of Palestinian children have started developing PTSD.

The United Nations children's agency UNICEF says that parents report behavioural changes among eighty percent of children living in Palestinian areas. Even though Israeli and Palestinian children differ culturally from those in, say, Japan and America, one should consider the extreme circumstances in which they live. In this context, the effect of *budō* education in the local *dōjō* may have a greater therapeutic impact.

In 2002, dance therapist Yael Perpignan researched the therapeutic benefits of Shotokan karate in a *dōjō* in Israel.¹⁴ Perpignan interviewed karate practitioners from beginner to advanced levels. She examined the theories of Feldenkreis, Laban Movement Analysis and Jung and the therapeutic elements of karate using these psychological models of behaviour. Her research showed positive results in self-confidence, learning to cope and not giving up, concentration, calm instinct, self-control, and intuition. She also explored interpersonal relationships: relationships with peers in the *dōjō* and outside and the opposite sex. Further studies on the benefits of *budō* on trauma victims, mentally challenged and the physically disabled are underway and are being documented.

Respect, Harmony and Breaking Down Barriers in the Israeli-Palestinian Conflict

This section is based on my own research, experience and the discussions with my Palestinian counterpart, Dughan Khalil. Khalil is the chief instructor and coach of Shotokan Karate International in the Palestinian Authority. I am presently the senior instructor and coach of Shotokan Karate International in Israel. Both Khalil and I have been training in Shotokan karate for over thirty years. We first met in 1997 when we did our 5th *dan* black belt test together under Kanazawa Hirokazu. This experience was the first of many that forged a mutual respect and friendship. In September 2003, we both passed the 6th *dan* black belt test and were awarded the title of *renshi*. We both also follow the philosophy of Kanazawa of respect and harmony, and maintain that this belief has enabled us to break down barriers in our personal lives. We now accept responsibility to channel our skills and



understanding to the younger generation through the education we provide in our *dōjō*.

-Victims verses aggressors

Both Israelis and Palestinians believe that they are the victims of terror or occupation and that the other side is the aggressor. Media and education reinforce this belief. The victim/aggressor belief is a fundamental obstacle, preventing Palestinians and Israelis from thinking in terms of coexistence. The mistrust, suspicion and negative stereotyping run so deep in both societies that many people believe that it is not possible to coexist with the other.

In a joint Israeli-Palestinian survey in 1999 conducted by the Van Leer Jerusalem Foundation, 71 % of Jews said Palestinians in general were violent, and only 15.4 % called them non-violent as a group. Among Palestinians, 91.5 % labelled Jews as violent and 8.4 % said they were non-violent.¹⁵

Israeli parents train their children to watch out for suspicious objects and suspicious-looking people; years of random suicide bombers extinguishing innocent lives have impacted on daily life. Similarly, Palestinian parents tell their children not to play outside in fear of them being in the line of fire of the Israeli defence forces. Children growing up in this environment, needless to say, are exposed to fear and anxiety. Not all Israeli Jews subscribe to the whole list of prejudices against Arabs, of course, and not all Arabs hold negative stereotypes of Jews. Even so, the constant imagery in the media coupled with politically-influenced education creates a convincing pattern of stereotypes and beliefs, which makes it difficult for either side to trust each other and work towards a peaceful solution.

- Respect and harmony versus stereotyping and fear

Respect teaches tolerance, which is the first tool necessary to break down barriers of hatred. Respecting others immediately puts one on an equal playing field. Having respect for oneself and for others discards the notion that one is a victim and others are the aggressors. Respect helps break down stereotypic images and hatred developed from years of indoctrination. These stereotypes have worked their way thoroughly into literature, education, history, language, and social mores on both sides.

Khalil makes the case that:

“Respect is the foundation of our relationships with parents, teachers, fellow students and all that we interact and communicate with in this universe. Respect cannot be requested. You can earn [respect] by how you treat others and carry yourself. Respecting others is beyond race, religious belief and culture. You have to respect yourself first in order to make harmonious relationships with others. This can be achieved by training in traditional karate. In this way we can build global education and global relationships between nations.

Harmony means respect, treating others the way we want to be treated. We will not always agree, we should not, as we should be allowed to think for ourselves, to make our own choices, what is right for us. We respect the right to disagree and still live in harmony. We each have a heart, we each have a soul and though we are different





in many respects, inside, we are the same. No matter what the colour of our skin, religion, culture or beliefs, we can still live in peace, respect and harmony.

Then more people will join us in spreading the seeds of peace among young generations, building together a future of authentic peace. I truly believe in the power of respect, harmony and love. Harmony is the secret to inner peace. Harmony is the state of being humble, neither proud nor haughty, neither arrogant nor assertive, it is humility. People have to know each other better to spread the messages of peace, respect and harmony in their surroundings. This will lead to the harmony of spirit, body and mind so that the feeling of hate and violence will disappear and everywhere truth and love will triumph. It will be great [when] the seeds of peace blossom in our countries...”

The famous warrior Miyamoto Musashi said that “becoming the opponent means you should put yourself in the opponent’s place and think from the opponent’s point of view.”¹⁶ Understanding one’s opponent is the first stage of respecting them and forging a partnership in harmony.

Applying *Budō* to the Middle East Context

-The popularity of budō in the Middle East

For those living in the Middle East, Asian culture – Japan’s in particular – is seen as exotic and interesting. It is significantly different to any Western culture and therefore has an appeal without prejudice or ulterior motives. While American culture is seen as “conquering” the Middle East, Japanese culture is not seen as politically or socially “threatening”. Nor do the Japanese have any historical imperial influence in the area.

Tradition and history are sources of pride and identity amongst Muslims and Jews and it is natural for them to respect and honour the traditional forms of etiquette propagated in all Japanese cultural activities like *budō*. Indeed, to provide just one example, karate is one of the most popular sports in Iran today and the Iranian National Junior Karate team is among the most successful teams in the world. In the World Junior Karate Championships in October 2003, Iran won more medals than any other country, including Japan.

-Japanese initiatives for bringing peace to the Middle East

In April 2003, the Japanese Minister for Foreign Affairs, Kawaguchi Yoriko, announced a new Japanese initiative for “Peace in the Middle East, towards the peaceful coexistence of the two states.”¹⁷ The initiative is aimed at confidence building between Israelis and Palestinians. It is designed to help uproot the distrust and hatred between the two sides. In launching the initiative, Kawaguchi stated, “In order to achieve ‘two-state vision,’ which aims at realizing the peaceful coexistence of the two states of Israel and Palestine, it is necessary to promote confidence building through various levels of dialogues and cooperation. This project will support grassroots groups, NGOs and local governments



to carry out activities such as raising public awareness, cooperation and peace activities between Israelis and Palestinians.”

There are many ways to promote further exchanges between Palestinian and Israelis and other peoples in conflict through the avenues of *budō* culture. It is with this aim that the Budo Movement for Peace was established.

-The Budo Movement for Peace

The Budo Movement for Peace was established in November 2003 in order to actively implement the ideals of *budō* to stop conflict. It is the responsibility of all people practicing *budō* to make the world a more peaceful and safer place for future generations.

Mission Statement

To bridge the gap between peoples in conflict through the Japanese *budō* concept of respect and harmony.

Goals

- To spread the *budō* concept of respect and harmony in the world through *budō* organizations, government and non-governmental organizations, educational institutions and the media.
- To organize international events and exchanges relevant to fulfilling the mission.

The Budo Movement for Peace will:

- Address *budōka* from areas in conflict to bring them together and exchange ideas on how *budō* education can assist them in stopping conflict at the grassroots level.
- Share knowledge and strategies to implement activities between *budōka* in the region.
- Obtain support from the Japanese and other governments to realize these initiatives.
- Obtain support from all *budō* institutions in the world.
- Obtain support from international peace organizations and the network of *dōjō* to organize exchanges, events and distribute *budō* educational material such as films.

Examples of confidence building exchange events include bringing together Palestinian and Israeli *budōka* to organize regional events or exchanges where one or a number of Japanese masters come to officiate. Such events would include conducting training clinics, demonstrations and perhaps friendly competitions. Also, using leading personalities in *budō* to promote the cause for world peace.

With the active participation and support of international peace organizations such as the Institute of World Affairs (IWA) and the International Labour organization (ILO), and with support from governments and sports organizations such as the Nippon Budokan, the Wingate Institute for Sport and Physical Education, coupled with educational institutions such as Neve Shalom and the International Budo University, these events can make a significant impact on both peoples.



- "Fight for Peace", a documentary

The *Budō* Movement for Peace plans to produce a series of documentaries and TV programs that promote the theme that Japanese *budō* culture can transcend barriers of conflict and help promote the peace process. In June 2003, Budoco Ltd. was established to produce the first film of this kind. The films will be used as educational tools in building confidence between Palestinian and Israeli children and other peoples in conflict. The initial intention is to make a large impact upon the youth community in Israel and the Palestinian Authority. An educational road show media kit will be presented in schools. This kit includes screening the film and encouraging discussions with the students immediately afterwards, drawing on the characters from the film to talk of their experiences. The characters of the film may serve as role models: their *budō* values could become relevant and a significant part of the children's lives in Israel and the Palestinian Authority.

-Peace TV

Budoco Ltd. plans to make a TV series based on the *budō* philosophy and the values and characters presented in the documentary above. The series will be used as an educational tool for peoples in conflict around the globe. Funding is currently being sought for this project, which will include cooperation with other peace-building groups and individuals, televising their activities in order to show determined, even Sisyphean, efforts toward peacemaking to the widest audience possible.

-Assistance from other organizations

A number of non-governmental organizations (NGOs) and other groups are assisting in the Budo Movement's coordination of activities and dissemination of information. At the forefront of these groups is the Wingate Institute for Physical Education and Sport, which is actively using sport and *budō* to promote coexistence between Israel and its Arab neighbours. To date, it has conducted a number of courses along these lines – for swimming coaches, football coaches, and special Olympics training camps for retarded children from the Palestinian Authority and Jordan. In 1998, Kanazawa Hirokazu was invited to lecture on the spirit of *budō* at Wingate's Martial Arts instructors' course. In addition, a number of the Palestinian karate team members have passed the *budō* instructors course at Wingate.

Also, the Washington, DC-based Institute of World Affairs (www.iwa.org) is an active partner in teaching conflict resolution techniques with the Budō Movement for Peace. The IWA and the ILO (International Labour Organization) is planning to hold their first major international event with the Budo Movement for Peace in Kosovo in July 2006. A similar event has already been held in Delphi, Greece in 2005, which brought spirited young *budō* practitioners from countries in conflict (Israel, Palestine, and Cypress) to train with *budō* masters, and actively learn about conflict resolution.

Conclusion

For the past three years I have been working with victims of terror as a volunteer martial





arts therapist. Some of these victims were seriously disabled when a suicide bomber boarded the bus they were on; others lost a limb, or their sight, or both, when a bomb exploded inches from them. Some lost their entire families in these circumstances. I have witnessed them regain self-confidence, self-esteem and inner peace. The results have far exceeded my initial expectations considering these individuals' lives were changed so drastically and dramatically – in just a flash. It has taught me that *budō* education works, even in the most dire and extreme circumstances.

Having been trained for years in the principles of *budō*, I was unexpectedly called upon to apply them all to real life. Through this experience I learned that *budō* education can empower victims of terror and also serve as a source of power to create a bridge of peace.

My deeper conclusion is that *Budō* can help stop conflict. Knowing this has inspired us (BMP) to take *budō* beyond the *dōjō*, into corners of the world touched by strife. By instilling children, in particular, with its principles and values, we can nurture a new generation to grow up with confidence and strength, and with the tools to help dissipate the fear and anxiety that remain the foundation of their daily lives. I fully understand that it is an ambitious goal. And I believe that with support it can be achieved.

Endnotes

¹ Wingate, *Exploring the Karate Way of Life*.

² Refer to www.wkf.com World Karate Federation web page .

³ Takeuchi Masayuki, "How can *budō* be used as a way to develop character in modern society", p.72.

⁴ Inoue Yoshihiko, *Kendo Kata: Essence and Application*, p.157.

⁵ 14th International Seminar of Budo Culture discussion, March 2002.

⁶ Hyams, *Zen in the Martial Arts*, p. 12.

⁷ Kashiwazaki Katsuhiko, "Budō for Character Building", p. 103.

⁸ Kanazawa Hirokazu, *Karate My Life*, p. 283.

⁹ Kanno Jun. "Budo – Cultivating Young Minds".

¹⁰ Tart, "Aikido and the Concept of Ki", pp. 18, 332-348.

¹¹ Seitz, F.C., Olsen, G.D., Locke, B., Quam, R., "The martial arts and mental health: The challenge of managing energy", pp. 70, 459-464.

¹² Parsons, "Psychoanalysis as vocation and martial arts", pp. 11, 453-462.

¹³ Weiser, Kutz, Kutz, Weisler, "Psychotherapeutic Aspects of the Martial Arts".

¹⁴ Perpignan, *The Therapeutic Elements of Traditional Shotokan Karate*.

¹⁵ Shipler, *Arab and Jew. Wounded Spirits in a Promised Land*, p. 174.

¹⁶ Miyamoto Musashi, *The Book of Five Rings*, p. 40.

¹⁷ Kawaguchi Yoriko, "Peace in the Middle East, towards the peaceful coexistence of the two states".

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