






Archives of Budo Science of Martial Arts and Extreme Sports – A reason for this new branch journal

Authors' Contribution:

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Abstract

The mission of the Archives of Budo is to promote martial arts and combat sports based on scientific evidence and to take the opportunity to develop all dimensions of positive health (somatic, mental, social) and survival capabilities in a manner worthy of man.

It is not easy to define the science of martial arts as a separate scientific specialty. It remains unclear that besides this unique knowledge, the specialist must accumulate experience and qualifications based on the widely understood practice of martial arts.

The Editorial Board will not accept contemporary forms of gladiatorial contests (e.g., MMA) as sport. UNIFIGHT (of Russian origin) is a counterbalance to this negative trend. Unfortunately, it is not recognisable on a global scale, although it enables universal human development via combat sports.

At the beginning of 2013, we initiated a parallel edition of the Archives of Budo Science of Martial Arts and Extreme Sports as a branch journal. The papers published are all original to some extent and are clinical because the practice of training is our main concern.

Keywords: extreme sports • Jigoro Kano • judo • martial arts • mission and vision of Archives of Budo • positive health • survival • UNIFIGHT

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INTRODUCTION

Each scientific journal is dedicated first to the specialists of a given field of knowledge. As in the case of sport sciences, this field is sometimes a set of specific scientific disciplines. Even if a sport is recognisable on a global scale, a highly specialised journal of sport sciences does not determine the popularity of any sport or any relatively homogeneous group of sports. This type of journal would determine the creativity and scientific potential of professionals related substantially to a given sport. Recognition of the journal guarantees its inclusion in the Thompson Reuters list, although the main indicator is the *Impact Factor* [1].

In parallel, a key issue is how a scientific sub-discipline and specialists of that discipline are perceived by scientists in other sciences and scientific specialties. In the case of an individual who understands the essence of science, this question is non-existent. Indeed, there is only one science, and there are no good or bad sciences. Moreover, there is no place for emotion, animosity, manipulation or the disapproval of others. No real science can exist without the reciprocal respect of other scientists, who are without humility, provide necessary but kind criticism and are open to collaboration. There can be no discussion

Kakugi – Combat sport. *Kakugi* was the term used to denote martial arts classes in the postwar junior and senior high school physical education curriculum. The term became “*budō*” officially in changes made to the national curriculum guidelines in 1989 [5].

Kobudō – Classical *budō* arts that were created primarily during the Tokugawa period. Most training in *kobudō* schools comprised repetitions of *kata* [5].

Positive health – A concept of health related to quality of life and the capabilities of an individual. This term refers more to development than to simple coping skills. In the physiological context, it may be perceived as a state characterised by a) the absence of disease; b) a low level of risk of typical diseases; c) an adequate capacity of adaptive mechanisms responsible for the control of the external environment and physical effort in particular.

of science if ethical norms and academic good manners are not respected. These are the canons of science development and, indeed, the development of current (at any given historical moment) and future generations of scientists. This development is possible only on the basis of solidarity among scientists. Progress at any cost is often at odds with the most general principles. Perhaps this is why many people and institutions speak of progress rather than the development of science.

However, in real science (perceived from the psychosociological perspective), there are emotions, and there is even a quasi-formal evaluation of scientific groups and detailed sciences. In the real world of scientists and corporations of scholars, there is great competitiveness, distribution of resources, and the possibility of government – and independent entity – sponsored research. Trendy research directions have broad audiences, there is political and media demand for specific knowledge and there are the annual Nobel prizes, honorary doctorates from prestigious universities and other types of awards. In the real world of science, it is increasingly difficult to find evidence that scientists en bloc are free from the temptation to expand their own influence and fame and that the mission of each scientist is true and characterised by modesty, selflessness, kindness and courage – in one word, that it is characterised by wisdom.

Regardless of whether the model of science aims towards development or gradual progress, the scientists with the greatest intellectual potential possess the same features: the ability to stand out, think accurately, keep a critical distance from their own views and those of others and to continuously challenge the theorems, hypotheses and theories that are apparently well-founded. What unites these scientists is an inherent curiosity and diligence, which together enable them to acquire knowledge. However, scientists who are unwaveringly oriented towards development have a gift and an inner need to share their knowledge, and they have the unique ability (that is not inherited but rather acquired only via outstanding teachers) to refrain from any action that may harm others. For these scientists, there is no dilemma in “sharing knowledge or keeping it to oneself” if these actions could cause harm to another. Thus, the subtle analysis of the spirit of true science and universal values is encoded in the centuries-old tradition of martial arts.

An example of the truth of these statements may be personal experiences (formal and informal) of the

Editor-in-chief of the *Archives of Budo* when he applied for the title of Professor of Sport Science. During the examination of the application by the Medical Section of the Central Commission for Academic Degrees and Titles (this committee of the Polish Government is responsible for the promotion of scientific staff), Professor Rapporteur reported that the major scientific achievements of the candidate concerned issues of combat sports and martial arts. There were smiles and even the sarcastic comment “whether he will be talking about slugfest”, to which one of those present answered, “I heard a man say twice that it is not so”. In a secret ballot, only two abstentions were given; the other votes were in support of the application. An outcome such as this one during voting for a promotion is rare. Over twenty people were in this interdisciplinary committee; the majority were professors of medical sciences and health sciences, whereas only three were from sport sciences. Although obviously proving that the first author lacks modesty this example highlights two issues: the fact that stereotypes exist among scientists and that, more importantly, it is possible to overcome them.

This reason is fundamental to our goal, which is to change scientists’ perceptions of combat sports, which itself is foreign both in terms of scientific exploration and personal training experience. The journal *Archives of Budo* and the new branch journal *Archives of Budo Science of Martial Arts and Extreme Sports* are only tools to achieve this goal.

THE PHENOMENON OF COMBAT SPORTS AS A SEPARATE SCIENTIFIC SPECIALISATION

In the homogeneous group of 84 journals of sport sciences evaluated by Thomson Reuters, only *Archives of Budo* is dedicated to combat sports and martial arts. Martial arts does not fit in the narrowly understood term “*sport*” but rather falls within the definition “*art*”. However, in the widely understood term “*sport*”, the inclusion of martial arts is authorised. Martial arts fits the terms “*sport for all*”, “*recreation*” and similar names. In Polish law, it is widely understood that sport is defined as all forms of physical activity that influence the development or improvement of mental and physical fitness and development of social relationships [2]. It is inadvisable to treat martial arts as a synonym for combat sports. Based on combat sports theory [3] and because of the narrow understanding of the term “*sport*”, every combat sport is a martial art but not vice versa. Combat sport is a possible component of martial arts. A good example is aikido, which is a very popular Japanese self-defence

system that falls within the definition of martial arts but not within the narrowly understood term “*sport*”. More simply put, aikido does not meet the formal requirements to apply to become an Olympic sport.

Thus, the basic question is why the word “*budo*” is in the name of the journal. This question was asked by Professor Fumiaki Shishida from Waseda University (Tokyo) during the 2nd World Scientific Congress of Combat Sports and Martial Arts (September 17-19, 2010, University of Rzeszów, Poland).

The easiest solution would be to use the key term “combat sports” in the name of the journal. In our opinion, this move could have been counterproductive during the creation of the journal, apart from long-term effects. Thus, instead of promoting the journal on a global scale – and, indeed, the subject area of the journal – we could have achieved the opposite. We touch on a difficult dilemma with a number of causes and apparent contradictions, including tradition, scientific openness, scientific dignity, social perception of combat sports, effective scientific marketing, the relevance of the message, health promotion in all its dimensions and the need to prevent pathologies associated with combat sports practice .

Fumiaki Shishida explains that “The recent definition of *budo* (Japanese martial arts) in Japanese dictionaries is that it is a general term for judo, kendo, kyudo, karatedo and aikido, among others, and martial arts and bushido, which are the way of samurai.” [4 p. 166; see also 5]. We do not appropriate the term “*budo*”. In contrast, we aim to extend this term into the area of scientific analysis of fights between humans and into education by subordinating the fight into rules of noble sport competition. An important element of these analyses is non-sport confrontations. The education of a man via combat sports and martial arts increases the probability that at least one of the parties of a non-sport confrontation will respect the criteria of defensive fighting (defence of necessity). We are opposed to other destructive battles, of which contemporary forms of gladiatorial contests are an obvious example.

Using the term “*budo*” enables a global perspective, as suggested in earlier publications in the *Archives of Budo* [6, 7]. Moreover, we believe that the existing understanding of “*budo*” by the global community includes the similarities and even the identity of the philosophy and practice of the Japanese cultural phenomenon with a widely understood ethos of chivalry. Thus, the ethos that encompasses a centuries-old

tradition and is typical of European culture, among others and that involves communities that respect and observe a code of honour during fights performed in “one against one” and “group against group” (as observed in the cultures of American Indians, African tribes, and Asian nations, among others) bouts. The hypothesis that a large portion of the global society perceives martial arts as such appears to be borne out by the fact that millions of people practice different martial arts on all continents and in most countries [8-13]. However, only a few people in only a few countries pursue this discipline as a primary area of scientific research and implementation.

The definition of *science of martial arts* as a separate scientific specialty is not easy [12, p.34]. In the literature, we find that the physical performance of the person practicing combat sport (martial arts) can be measured and the data disseminated (the results of the research) by a physiologist who has no experience either in the martial arts or in non-sport confrontations. Similarly, body composition anthropologists, coordination capability biomechanics researchers and aggressiveness psychologists exist. A specialist of science of martial arts should require qualifications, which would enable the dissemination of knowledge, consistent with the mission and vision of the *Archives of Budo*. It remains unclear whether, in addition to this unique knowledge, the specialist must accumulate experience and qualifications that are also based on the widely understood practice of martial arts.

In conclusion, we summarise the different symbols of the term “*judo*” (Table 1). Millions of people around the world practice judo every day. How many, however, find this name with the original Japanese record (A) is a rhetorical question. Record B (in English transcription) appears almost exclusively in scientific publications [i.e., 5, 14]. Reading record D requires knowledge of the Cyrillic alphabet. Cyrillic is one of the most used writing systems in the world, but millions of people who train in judo regularly are unfamiliar with the Cyrillic alphabet. Symbols E and F are products of fantasy and were prepared by artists for posters, calendars and brochures for use in the sport. Symbol C is the most popular, but people (outside Japanese society) associate judo primarily with one of the many sport disciplines that have Olympic status.

Analogic reasoning on the symbol “*budo*” may be performed independently by studying Table 2. An important difference lies in the fact that judo has been accepted on a global scale as a sport. Budo

– due to the phenomenon of the Internet – has the opportunity to be similarly promoted as a new scientific sub-discipline (science of martial arts) and training for strengthening of all dimensions of health and survival. This promotion and the methodological values of published papers help to increase the global recognition of the two scientific journals *Archives of Budo* and *Archives of Budo Science of Martial Arts and Extreme Sports*. We have uploaded short, methodological movies in both ArchBudo Academy and ArchBudo Sci Martial Art Extreme Sport Academy.

MISSION AND VISION OF ARCHIVES OF BUDO

The mission of the *Archives of Budo* is, based on scientific evidence, to promote martial arts and combat sports and to take the opportunity to develop all dimensions of positive health (somatic, mental, social) and survival capabilities in a manner worthy of man.

In the long term, this vision implies a probability of some social effects.

Because scientific journals with *Impact Factors* are available in global bibliographic databases, the most valuable result is a real change in the perception of scientists, particularly those from the health-related sciences, psychology, pedagogy, sociology, ecology, law, security, social communication and the many specific disciplines of sport science. One aspect of this change in perception is whether a specialist of science of martial arts is viewed in an unbiased manner. Second, publications in the *Archives of Budo* are universally recognised as being reliable transfers of unique knowledge and as inspiring systemic solutions (interdisciplinary) in socially important areas – health, education, personal safety, ecology.

Hand-to-hand fighting is *en bloc* invariably attractive for men, but the media supports the promotion of pathology that correlates with the global expansion

in contemporary forms of gladiatorial contest (MMA, among others). This journal can effectively balance these anxieties by presenting robust knowledge on the educational and health potential of martial arts.

The global career of the term “*budo*” due to the genius and vision of Jigoro Kano







The Olympic flag has a white background with five interlaced rings in the centre that are blue, yellow, black, green and red. It is one of the most recognisable global symbols.

At the turn of the 19th and 20th centuries, the judo created by Jigoro Kano [13, 14] was the most recognisable symbol of universally understood *budo* [4, 5, 7, 15]. The judo creator promoted its system in stages with admirable consistency and an understanding of six critical points: an effective impact on potential allies via his own example and his brightest students; ensuring a close link between practice and theory; gaining influential patrons (U.S. President Theodore Roosevelt was an enthusiast and practitioner of judo); ensuring the global impact of the sport via the developing Olympic movement; taking advantage of the susceptibility of academic societies to assimilate new, original trends in complementary education; and appealing to universal values.

The use of the first three options (initiated over 100 years ago) prevented the modern perception of martial arts (not only in intellectual circles) from being associated with the relic of gladiatorial contests. Kano was the only student who participated in *randori ju-jitsu* during public shows (1880) and aroused the admiration and appreciation of the university authorities and experts [13]. Good confrontation of *Kodokan Judo* pupils with representatives of *ju-jitsu* schools (1885, but some sources say 1886) caused judo to be taught in Japanese schools [5, 13].

It is hard to deny the advantages of the motor components of judo (as a combat sport and a self-defence art) and its consistent system of physical and moral

Tab. 1. “Judo” symbols used in social communication

					
A	B	C	D	E	F

education. However, it was necessary to wait decades for the most important implementation. Judo appeared as an Olympic sport for the first time during the Olympic Games in Tokyo (1964). Much later, judo and kendo (recently also called sumo) acquired the status of important elements of national heritage and have been included in the general system of physical education in Japanese schools. The year 1989 was crucial moment when “The physical education subject «*kakugi*» was modified to «*budō*» for the first time in the post-war history. The three *budō* arts of *sumō*, *kendō* and *jūdō* were taught thereafter in junior high schools, and *jūdō* and *kendō* were taught in high schools.” [5, p. 64].

Professor Jigoro Kano had been successfully promoting judo in Europe (1889) long before speaking of the contribution of judo to education [16] during a scientific seminar held during the Olympic Games in Los Angeles (1932). His best pupils taught judo in Europe and the US, and the dojo judo was founded in Canada, China, France, India, Korea, Russia, UK, US before the outbreak of the 1st World War.

In the beginning, limited judo philosophy was used by Jigoro Kano’s students. Jigoro Kano required

many years of reflection and practice prior to publicising his most general ethical principles of judo. “(...) Kanō defined what was to become the essential ideals of judo at the Kōdōkan Cultural Council (*Kōdōkan Bunkakai*); «maximum efficient use of energy» (*seryioku-zenyō*) and «mutual prosperity for self and others» (*jita-kyōei*). These ethical principles were formally announced when Kanō was sixty-three years old, forty years after foundation of the Kōdōkan” [14, p. 21].

Currently, Jigoro Kano would most likely be able to use the seventh three-element point – the power of the media, the dependence on the internet and the credibility of science. We have included this possibility in a triad because the ease with which products of science – theorems, hypotheses, and theories – can be advertised by each independent scholar means unlimited possibilities for multiple verifications of these products. It also provides an area for legitimate criticism and polemics, a fundamental principle of academic independence and freedom of scientific discourse.

EMPIRICAL ARGUMENTS

There is evidence of the impact of Jigoro Kano on the scientific activity of modern researchers of combat sports and martial arts (*budo*). *Archives of Budo* (foundation year 2005) ranks strongly (42 articles – only original papers and reviews) in the journals evaluated by Thomson Reuters that have published papers on the subject of judo over the past 50 years [17]. The second-ranked journal is the *Journal of Sports Medicine and Physical Fitness* (17 articles, its publishing tradition is rooted in *Minerva Medica*, an Italian weekly journal for general practitioners that was first published in 1909).

The majority of articles published in the *Archives of Budo* (65; not only original papers but also reviews) in the less than nine years that the journal has existed relate specifically to judo (Figure 1). Thus, every third manuscript (exactly 33%) concerns judo. The vast majority of authors of these papers hold distinguished achievements and qualifications in the practice of judo (sports, coaching, organisational) and hold the highest academic qualifications (scientific, educational, organisational).

A total of 34 articles (red colour) do not directly concern martial arts. However, knowledge of extreme efforts and survival is deeply rooted in the tradition of

Tab. 2. “Budo” symbols used in social communication

A	
B	
C	
D	
E	
F	

military training, from where the majority of martial arts and combat sports are derived. The International Judo Federation alludes to this tradition on its official website: “The takenouchi-ryu martial art system founded in 1532 is considered the beginning of Japan’s Jujitsu forms. Judo was derived from Jujitsu, the art for either attacking others or defending oneself with nothing but one’s own body”. Among thirty traditional kobudō schools, four qualify not in the category of hand-to-hand fighting but in survival: Seki-ryū hōjutsu (school of musketry), Ogasawarayū kyūba-jutsu (school of archery), Kobori-ryū tōsuijutsu (school of swimming – the tōsui aspect of the kobori-ryū refers to the distinctive circular leg movement that enables practitioners to tread water while keeping their upper body above the water line and wearing armour), and Yamauchi-ryū suiijutsu (school of two basic forms of swimming – *hontai* and *ryuakutai*, where swimmers move sideways or float in standing positions; a characteristic of the school is *monomoch-eihō* where students support objects including heavy flags while treading water) [5, p. 117-120].

are particularly eligible for sport science and sport medicine articles, articles on martial arts and combat sports are published very rarely; (2) as with the *Archives of Budo*, scientific papers primarily concern judo; (3) once the remaining articles are examined, taekwondo and wrestling have been analysed in 2 to 5 articles in the *Archives of Budo*, similar to other journals, which indicates that this lack of papers is due to the lack of highly qualified specialists who can analyse these sports; (4) besides *Archives of Budo*, there is no other journal with this specificity that has an *Impact Factor* (the condition for building this factor are citations of articles only in journals evaluated by Thomson Reuters); thus, articles published in *Archives of Budo* are cited in journals with different specificities (they are valuable and on an appropriate scientific level); and (5) a general conclusion that the development of the *Archives of Budo* using current formulae assures that only articles of a very high scientific level and attractiveness to professionals of different disciplines are published (it is also a condition that specialists of martial arts science promote the journal among the global community of scholars).

We will briefly cite empirical data that enable a few generalisations and conclusions: (1) in journals that

Two articles demonstrate the application of elements of martial arts during training of various sports. One

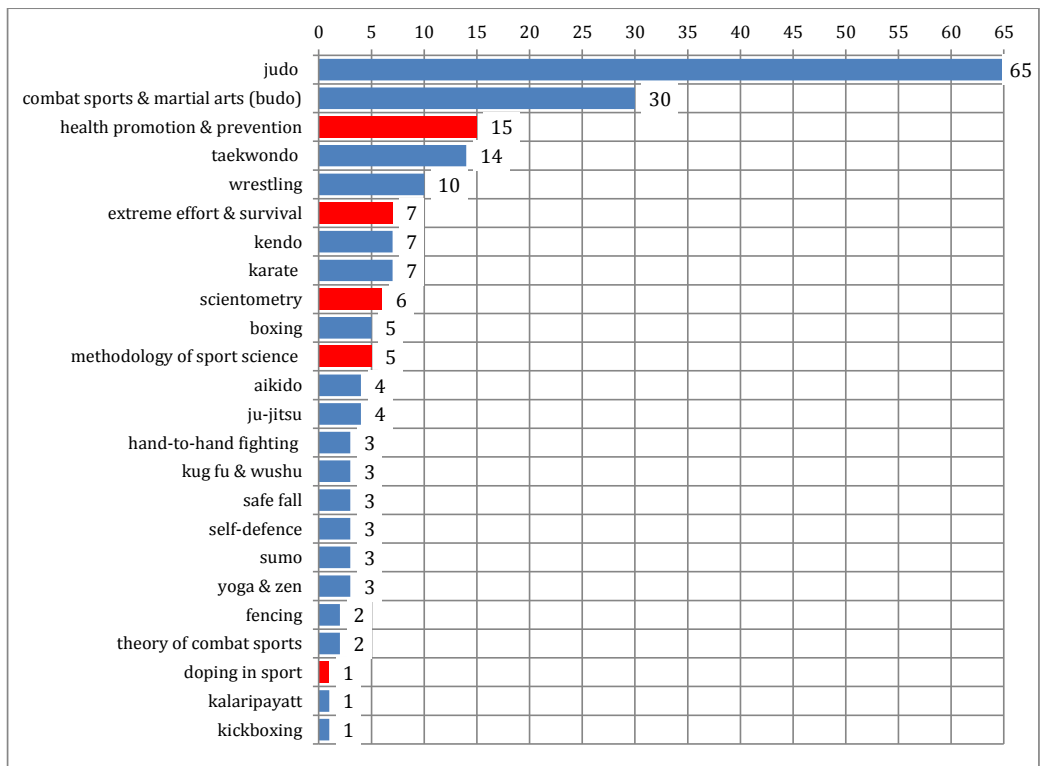


Figure 1. The number of publications on specific issues that have been published from a total of 200 articles in the Archives of Budo during the years 2005-2013 (in 2013, only 3 issues). The sum exceeds 200 due to the accumulation of articles that involve different subject matters

concerns the implementation of elements of wrestling for training of handball players [18]. The other is a venture proposal to use elements of judo and other martial arts in the training of alpine skiers [19]. In another paper, the authors use elements of the theory of combat sports [3] while analysing the efficiency of football players in one-on-one games [20]. Furthermore, an analysis of the number of downloads of articles shows that since 2005, the subject matter of hand-to-hand fights in the training of antiterrorists has been continuously important [21].

It is important to promote the issues relating to judo and also those of combat sports and martial arts to a group of exclusive journals of sport sciences. A measure of this exclusivity is the presence of *Archives of Budo* in the homogeneous group of 84 journals of sport sciences indexed by Thomson Reuters (with *Impact Factors*). As mentioned above, albeit in a slightly different manner, in Anglo-Saxon countries, this homogeneous group of sport sciences (thus, specialised journals) has had a relatively short history [22]. In Poland and the countries of the former Eastern Bloc, the tradition of research in the field of physical culture (sports sciences) dates back to the period prior to the 2nd World War [23]. The isolation of the science of physical culture occurred in parallel with the sport sciences initiatives of Anglo-Saxon countries.

OPPOSITION TO COMBAT PATHOLOGY

The editorial staff of the *Archives of Budo* distance themselves from any activities promoting contemporary forms of gladiatorial contests. Using – due to social consent – the name Mixed Martial Arts (MMA) is not only semantic abuse, but it is also a consistent attempt to legalise this commercial activity as a sport. In the contemporary world of electronic media, a repeat of the laws that forbade gladiatorial games during the preceding seventeen centuries is unrealistic. The edict of Constantine the Great in the year 326 led to this effect after just 355 years [24]. The subsequent societies of the Roman Empire were defended by these gladiators prior to that prohibition. However, modern media are much more efficient, and a similar ban would not be allowed. Aggression trading is one of the most profitable practices.

In 2012, the *Archives of Budo* received a manuscript detailing impeccably prepared research results from individuals who train in MMA regularly. The authors received the following reply from the Editorial Board:

“The Archives of Budo is distancing itself from articles that in any way promote human activity determined as “Mixed martial arts” (MMA). Ethical and aesthetics are not the only deciding points. First of all, MMA is deprived of any educational values. In contrast, it is the promotion of modern-day Gladiators. Gladiator fights are not included in the definition of sport in the ancient understanding (i.e., the Olympic games, based on all types of noble fight) or in the contemporary understanding (the superior principle of respecting fair play). Hitting a lying opponent for the majority of the round has nothing to do with fair play, aesthetics or education”.

We maintain this standpoint. Unfortunately, other scientific journals are publishing papers [25-27] whose aim is not to criticise MMA or all contemporary forms of gladiatorial contests. Thus, science joins the promotion of combat pathology (blood sports). Anyone recognising this state of affairs as being one of the biggest failures in education at the beginning of the 21st century is aware, in the universal sense, of the continuing work of Jigoro Kano that started in the 19th century, and the ideals that are the mission and vision of the *Archives of Budo*.

AN ALTERNATIVE BASED ON SCIENTIFIC EVIDENCE AND A UNIVERSAL SYSTEM OF VALUES

Regardless of the destructive impact of electronic media, we believe that millions of parents and guardians of young people around the world have the right and should be provided with the opportunity to receive – paradoxically, via electronic media – credible knowledge based on evidence and scientific arguments of the education, health and utilitarian potential of martial arts. The model is to use traditional and contemporary martial arts in the manner similar to the outstanding Japanese scholar Professor Jigoro Kano. This model encompasses two principles: *seriyoku-zenyō* and *jita-kyōei*.

The paper that we released in 2008 under the perverse title *Why Professor Jigoro Kano did not receive the Nobel Prize?* [28] was only a simple attempt to emphasise the failure of the selection criteria to highlight the scientific achievements worthy of that important title. In today’s world, interpersonal aggression (not just a virtual product) is one of the most profitable, socially acceptable businesses. In the real world, interpersonal aggression is not only one of the most serious social problems, but

it is also the most important indicator of declining mental health and social health on a global scale.

The most authentic evidence underlying this discussion is UNIFIGHT, the robust, well-documented knowledge of which is consistent with universal values. This fight form is a contemporary compilation of martial arts that primarily protects human dignity, serves physical and moral education in a complementary manner and loses nothing from its anticipated effectiveness in situations of necessary self-defence. In contrast, these values enrich and ennoble [29, 30]. The video from the electronic book [31] shows all of the utilitarian advantages of UNIFIGHT and the ethical basis for this authentic humanitarian compilation of combat sports and martial arts (see: <http://www.smaes.archbudo.com/text.php?ids=100026>).

The primary creator of UNIFIGHT is Sergey Novikov, PhD, an Olympic champion in judo who is a prime example of the above-defined specialist in the science of martial arts. The creators and propagators of UNIFIGHT are comparable to Jigoro Kano. The master did not accomplish promoting judo to an Olympic discipline. We understand that it is quite likely that UNIFIGHT (winter version) will be a show discipline during the XXII Olympic Winter Games in Sochi 2014.

This perverse story makes a full circle. In the late 19th and early 20th centuries, Jigoro Kano acquired a judo enthusiast and propagator in American society in the person of U.S. President Theodore Roosevelt. Russian President Vladimir Putin is a well-known propagator of judo on a global scale. In recognition of his activities, he received the 8th dan degree in October 2012 from the President of the IJF Mario Viser. Due to the activities of promoters at the turn of 20th and 21st centuries, UNIFIGHT appears to be in an optimal position.

From the perspective of UNIFIGHT, there is a large distance between promotion on a global scale made possible by influential and recognisable protectors and that built on the authority or with the support of science. An article published in the *Archives of Budo* in 2011 is an example: *Terminological recommendations for improving the visibility of scientific literature on martial arts and combat sports* [32]. The authors analysed articles or review documents published from 2000 to 2009 in the *Web of Science* (WOS) databases, such as the *Science Citation Index*

Expanded (SCI-EXPANDED), the *Social Sciences Citation Index* (SSCI) and the *Arts & Humanities Citation Index* (A&HCI). UNIFIGHT was not one of the 278 terms used in scientific journals to describe martial arts and combat sports. This finding made us aware of two issues: how important the editing of scientific text is to enable the delivery of objective basic and applied knowledge of new phenomena and how important the choice of journal is to provide this new knowledge. This last sentence is the best overall response to the question: What reason is there for a new branch journal called *Archives of Budo Science of Martial Arts and Extreme Sports*?

CONCLUSION

Scientific knowledge is continually implemented and affects all dimensions of health, and it may enable the dignified survival of persons and entire societies. This knowledge is more important than prevailing fashion, economic situations or even traditions, temporary profit and celebrity status. The creations of science, i.e., theorems, hypotheses and theories, can be replaced (the essence and mission of science) by further theorems, hypotheses and theories that are better justified. This process is subject research on specific and controversial areas, such as martial arts and combat sports (identified today with the increasingly universal term “*budo*”). In science, perhaps even more so than in other areas of human activity, we need courage. Prof. Jigoro Kano provided proof that courage and intelligence can break stereotypes and that scientific arguments enable competent arguments.

We perceive the quick promotion of the *Archives of Budo* (foundation year 2005) into the group of reputable journals indexed by Thomson Reuters as the expectation for scientific knowledge in an area that, although attractive for its motor activity, remains intellectually trivial for many. The increasing number and growing sophistication of science in submitted manuscripts and the number of citations in published articles defy this perceived triviality.

At the beginning of 2013, we initiated a parallel edition of the *Archives of Budo Science of Martial Arts and Extreme Sports* as a branch journal. The papers published are all original to some extent and are clinical because the practice of training is our main concern. We reserve the *Archives of Budo* for papers that most fully outline the mission and vision of the journal.

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