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Archives of Budo – dialogue about the personal safety and action worth the man

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Subject of all articles published in “Archives of Budo” from the beginning of the existence of the journal (from 2005) concerns two closely interpenetrating issues of the widely understood personal safety and action worth the man. Adopting classification criteria of contemporary science one can locate the subject on borderland of biomedical, social and the humanistic sciences. The more detailed classification is authorizing to point on sports medicine and physical education (accepting, that in scientific sub-discipline physical education includes sports science, but not inversely). Therefore, there is also an official identification (character of an articles and scientific disciplines) of scope of an „Archives of Budo”. In the part of that identification under the „journal’s description” we are exposing neither issues of the personal safety, nor issues of action worth the man. However, we are informing potential authors and readers that the scope of an “Archives of Budo” is to promote research in martial arts, combat sports, defence arts, and related areas.

Why after three years we are making above specifying?

The reason is correlating with the second part of the journal name “Budo”. Many people all over the world are associating the „budo” term with martial arts,

primarily with the practice. These associations are being transfer to the field of combat sports and defense arts. It is interesting that an organizers and observers of popular shows like „Gala of Budo” accept besides traditionally Japanese martial arts and combat sports performance with European and American, India and Asia origins. The nascent phenomenon of the budo culture in the global dimension causes that the more and more people distinguish that aikido, judo, karate, kendo, sumo are traditional Japanese martial arts. That “capoeira” is a combat dance deriving from Brazil and Indian „kalaripayatt” has much longer tradition (the ancient Indian art of self-defence). That “krav maga” arise in Israel. That amongst Caucasian nations are very popular all sorts of wrestling and combat dances (at the same time systems of the hand-to-hand fight). That “sambo” is a traditional Russian system of the hand-to-hand fight and an author of currently developing system of the fight in the close contact “unifight” is an Olympic champion at the judo, a Russian dr. Sergey Novikov etc.

The etymology of the „budo” is placing in the tradition and the culture, as well as in the language of Japan. Today “budo” is an integral part of the education of Japanese youth. Practice of “budo” (sumo, judo, kendo) is a compulsory element of exercises as part of the physical education at schools of Japan, and

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is recognized as the heritage of the culture. Some specialists explain even that distinguished across the world “physical education” just enter the word “budo” but not inversely. Budo is philosophy and the practice of worth, creative live. The road of the non-aggression and oppose evil in every form. Budo is teaching do not give up adversities of fate but surmount them.

During even the best prepared “Gala of Budo” it is hard to hand over to a mass audience, i.e. people diversified in terms of age, sex, education, experience and many other factors, the deepest value of budo. They concern the sphere of the spiritual development, the state of mind, ethical and social attitude. During such a gala the attention of audience is focused on diversity, dynamics and the perfectionism of masters of separate martial arts (let us explain that every combat sport is at the same time martial arts, but not inversely). The phenomenon of budo – in short – depends on the fact that the most reliable method of simultaneous hardening the mind, the ghost and the body is leading through the practice martial arts. It does not matter a kind of the practiced art (aikido, judo, ju-jitsu, karate, kendo, capoeira, kung fu, krav maga, unifight, wrestling etc.) but tutor. Budo is accomplishing then, if a tradition is carry on.

We think that from a perspective of thinking in global categories, thinking in universal way, and the word “tradition” concerns only one issue – respecting supreme criteria of value. Hence, in our understanding **the real master**, would be recognized that is able to transfer leading criteria of values pupils and instruct them, in order to they lived according to these criteria. Label dojo (of training room) is an important element of education – external expression of internal harmony and discipline exercising people (of the master and his pupils). Many times the tradition is being identified with “secrets” of the given fight school, in addition those secrets are being combined and the sphere of motor abilities (secret blows, grasps etc.) and with methods of teaching and training. An advantage of contemporary science is possibility of solving eventually these secrets, which concern phenomena being subject to a measurement. On the pages of “Archives of Budo” we provided empirical evidence that it is possible to increase the effectiveness of practiced blows in the taekwondo (range and power), if we will use knowledge in physics and biomechanics. We published the teaching conception of self-defense according to the psychomotor adaptation principle based on contemporary pedagogy, psychology, system sciences, and knowledge about the functional anatomy of the human, the physiology of effort and possibilities of the learning of motor activities. Narrowly understood

and in such a form enforced, the tradition can slow down this progress. In the longer perspective, it can turn out to be counterforceful action.

It is our general point of view about the “tradition – a global perspective of budo”. The reader can reach an articles which authors with the great competence bring closer traditional sense of the “budo” term, i.e. when combine the tradition and the culture of Japan, whether more widely with the culture of the Orient. However, authors of these articles generally are taking back the budo conception to the European prospect, to the Western culture. Professors Waldemar Sikorski and Stanisław Tokarski make so in a book “Budo. Japanese martial arts” (1988 – edition in Polish), Prof. Matthias v. Saldern in a book „Bushido. Ethik des. japanischen Ritters” (1993 – edition in German), Prof. Wojciech Cynarski in the monograph “The theory and practice of martial arts in European perspective” (2004 – edition in Polish). Historical and cultural differences in the teaching martial arts in Japan and in America and generally speaking differences of concepts of sports in Japan and in the Western culture explain a group of Japanese and American scholars at the collective work „Japanese Martial Arts & American Sports. The Historical and Cultural Background on Teaching Methods” (1998) edited by Minoru Kiyota and Sawamura Hiroshi.

“Budo” in the title of our journal is performing the symbolic role. We are not dealing strictly with his interpretation. However we think, that perception of this word is in the global society more significant than, the knowledge of the tradition and the knight’s culture. There is no fundamental difference between the bushido code and fight rules obliged in Greece of times of Homer, the oldest in ancient India of “dhanurvedy” martial art, or the knights of medieval Europe. Average level pupils in the major of schools on every continent in one breath explain who was Bruce Lee and why for many is an unattainable pattern of the bravery. We doubt whether so easy they would explain who was Homer.

Close budo ideals are both a praxeology and independent ethics (independent of any world point of view, religion, politics etc.). The real author of the praxeology – the theory about efficient action and the conception of independent ethics is prominent Polish scientist Prof. Tadeusz Kotarbiński. Many praxeological directives we find in recommendations of action in accordance with budo. Founder the judo, Prof. Jigoro Kano, gave not only solid praxeological rules, but also principles of action in accordance with ethics (an independent ethics). Let us remind two – „recede in order to win”, „by acting well each other, for common



good". In praxeology and independent ethics, appears crucial category "bravery". Brave is the one who acts efficiently in matters worth the man. Neither praxeology, nor independent ethics propose the solid system of exercises, teaching methods, and training in order to make action efficient and at the same time staying in accordance with ethics, in accordance with criteria of value. In this regard, the practice of budo (at the multitude of methods and forms) is an unattainable model in the global dimension.

Contemporary man, tempted by promises of the comfortable life, possibilities of modern technologies, simplicity of migration does not make increased muscle effort etc., however is exposing to the loss of health and viability with the higher probability than its ancestors were. Appearing conceptions of developing and keeping positive health based on physical education models and methods borrowed from the sport training are little effective. Much higher effectiveness of the health training we can find in the adaptation

of the systems classified to martial arts. Large possibilities of the complementary influence on the man are resulting of the logic connection the relations of "master-pupil" with physical exercises and spiritual systems of martial arts (in everyone the most important is fight in the direct clash, because it learns self-discipline, respect to the competitor and own corporality, demonstrate the necessity of constant respecting principal criteria to value).

Competent master of martial art, who is loyal to principle of the self-improvement (susceptible to the constant education), stays in front of alternative of being an expert of the modern health training. A goal of such training is a somatic health, a mental health; a social health and motor competence to survive. These four elements are included in a „personal safety" notion. Among actions worth the man, it is hard to find more responsible than, taking care of the safety jointly and severally. The dialogue to this topic cannot have the end ever.