

Mixed assessments as mental and pedagogic basis of innovative self-defence

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Abstract

Background and Study Aim:

The common perception of self-defence concerns motor actions in close contact with an assailant (with or without various tools, up to and including melee weapons, guns, etc.) Therefore, discussions and recommendations of experts focus on the efficiency of individual martial arts and combat sports. The aim of this paper is to argue for a widespread implementation in interpersonal relations some mixed assessments ("efficiency - ethical") in any situation where any personal interests of a human being has come under threat due to violence or aggression of any entity (whether a person or a group), assuming that the person under attack has not provoked such acts.

Material and Methods:

The statements in this paper are based on intuition, induction and deduction. The mixed assessments method refers both to efficiency (a set of praxeological assessments of proficiency) and a humanist system of "fair play" values. Such assessments concern actions at the micro level and only seemingly at the micro level.

Results:

A pathological way of determining which martial arts or combat sports are more efficient are the fights of contemporary gladiators in MMA and similar formats. Man's dignity is depreciated for the entertainment of the audience who crave for bloody combat. The reduction of ethics and aesthetics to the level of legalized barbarism does not fit into the definition of democracy, basic culture or justice. The crisis of the co-ordination of social actions, warned against as early as in 1925 by Alfred North Whitehead, is counterproductive to such an extent that most citizens of democratic countries have no means of self-defence not only against a terrorist attack (if they are ever in reach of one) but above all, against the every-day and long-standing intellectual violence, verbal aggression and institutional violence.

Conclusions:

Reinforcing, especially by digital media, the concept that means of violence and aggression are the most efficient manner of reaching selfish goals by people or interest groups (at high impunity of the perpetrators) is the most prominent example that we live in the civilization of the interpretation of the law. Both individuals and large social groups are losing their sense of security and justice. This is dramatically intensified by the lack of widespread education to defence. A key element of such education is to monitor this state of affairs and to spread the methods of verbal defence. The permanent articulating of mixed assessments, with full awareness of how powerful media are, is a simple tool for transforming current relations between individuals and between them and institutions into a utopia of a just civilization.

Key words:

aggressiveness • bravery • intellectual violence • martial arts bibliotherapy

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Perceptual sentence – in the methodological meaning is constative utterance the result of some observation (result of the measurement).

Violence – in praxeology is defined as physical pressure (physical force) or use of chemical, electrical, etc. stimuli, which results in subject being thrown into undesired situation and becoming an object of somebody's action [10, p.194].

Threshold of effectiveness – the level of intensity of an action or expenditure of an asset, below which in a given situation such an action remains ineffective even though the manner of action or expending the asset was rational [10, p.191].

Praxiology (praxeology) – science about good work. *A Treatise on Good Work*, a fundamental lecture of praxiology by T. Kotarbinski (the first edition in 1955) has been translated into majority of the so-called congress languages (English, German, Russian) and as well: Czech, Japanese, and Serbo-Croatian.

Dense social environment – people linked to each other with various technological information measures and in a high degree dependent on each other due to mutual connection of their interests; more precisely: impossibility to achieve satisfaction without participation of people from own family circle and even satisfaction of basic needs or their majority" [9, p.27].

Counterproductive – from praxeological perspective certain action can be: productive – non-productive – counterproductive – neutral. The action is **counterproductive** when a doer achieved goal opposite than intended [10, p. 220]

Innovative self-defence – involves using verbal and/or behavioural methods and means along with available items in counteracting each attack on any good of an individual (honour, dignity, life, health, property, etc.), whereas a defender submits his/her actions to the criteria of **prophylactic and therapeutic agonology**, considering the most general directive of efficient leading of any struggles and also universal assumption of self-defence training as absolutely paramount [1, p. 341].

INTRODUCTION

A person loses their self-defence capabilities when the power over them and their tools for counteraction are taken over by an attacker (aggressor), or if such an attacker has had the power over them and their tools since the commencement of violence or aggression. In the above statement, "attacker (aggressor)" means any entity (a person or a team) who uses either violence or aggression of any type or in any kind of way. A defender is the one who opposes or counters the actions by the perpetrator of violence or aggression [1]. The common perception of self-defence concerns motor actions in close contact with an assailant (with or without various tools, up to and including melee weapons, guns, etc.)

Probably this is the main reason why millions of people with non-managerial jobs (i.e. without any formal power over other people) in any hierarchical organizations miss the basic truth that the institutions of a democratic country *ex officio* do not protect their citizens against attacks on human dignity by any entity (a person or a team). Those millions of victims have to rely on innovative self-defence, as this is the only real tool at their disposal to protect their human dignity. We disregard the global consequences here. Even if millions of individuals were determined to undertake the effort of innovative self-defence of their own human dignity, a civilization of justice would still remain in the realm of utopia. However, the *a priori* rejection of the hypothesis that those millions can improve their mental health and quality of life this way is possible for people of various backgrounds and experiences. This problem is very interesting at the cognitive level. Especially when it comes to proportions of people at both ends of this spectrum – the people in charge at the top of hierarchies for a long time against the people who often and for a long time suffer oppression of their human dignity by public officers at various parts and levels of formal power.

These basic premises for this paper lay bare the appearances of democracy, which itself is an element of the "civilization of the interpretation of the law". This elegant term hides a dismal truth that many people, especially from the establishment, crush the human dignity of defenceless individuals with impunity. If it is both irrefutable and true that human dignity is an absolutely basic value among the personal interests of a human being, then looking at the whole, we can say that the *Universal Declaration of Human Rights* (UDHR)

comes without any support. The basis for such a radical statement is the example of the criminal law in Poland, a democratic member-state of the European Union. According to the Polish criminal law (Article 212), the only legal action against some who infringed personal interests of a human being (including human dignity) is possible through private prosecution. Such law protects the stronger party and paradoxically, only seems to protect the human dignity even when it comes to the head of the state. Such a legal regulation sanctions an extensive impunity of public officers at various parts and levels of formal power.

However, what looks promising is the efficiency of innovative self-defence experienced first-hand by the editor-in-chief of the current stage of defence of *Archives of Budo* against institutional violence committed by public officers of post-communist Central Commission for Academic Degrees and Titles and intellectual violence professors who actively work together with such public officers [1-4]). A cognitive result of that defence is the definition of *innovative self-defence*: „involves using verbal and/or behavioural methods and means along with available items in counteracting each attack on any good of an individual (honour, dignity, life, health, property, etc.), whereas a defender submits his/her actions to the criteria of prophylactic and therapeutic agonology, considering the most general directive of efficient leading of any struggles and also universal assumption of self-defence training as absolutely paramount.” [1, p. 341].

The aim of this paper is to argue for a widespread implementation in interpersonal relations some mixed assessments ("efficiency - ethical") in any situation where any personal interests of a human being has come under threat due to violence or aggression of any entity (whether a person or a group), assuming that the person under attack has not provoked it.

MATERIAL AND METHODS

A specific objective of this paper (the reasons for implementing mixed assessments as a means for innovative self-defence) makes us deviate from the traditional structure and content of the "Results" section based on perceptual sentence. Such deviation is not identical to the previous ones [5-8], not only due to different objectives. Those previous ones (which regard the procedures for validating

motor tests [5-7] or innovating simulations of falls and crashes [8]) are based to a large extent on perceptual sentence and necessary interpretations of the results in the “Results” section. The interpretation of the study results usually forces to use references to the literature (in the “Discussion” section). The goal of this original paper forces us above all to explain the specific concepts of agonology and praxiology and also to provide references to examples. The common ground of the previous papers and this original paper are partial conclusions formulated in the “Results” section.

The statements in this paper are based on intuition, induction and deduction. The mixed assessments method refers both to efficiency (a set of praxeological assessments of proficiency) and a humanist system of “fair play” values. Such assessments concern actions at the micro level and only seemingly at the micro level. The “Discussion” section of this paper is dominated by both the synthesis of current knowledge about practical applications of innovative agonology and recommendations as to the theory and practice of innovative self-defence.

RESULTS

A commonly available chart can be used, in our opinion, as a simple model of the triad of power

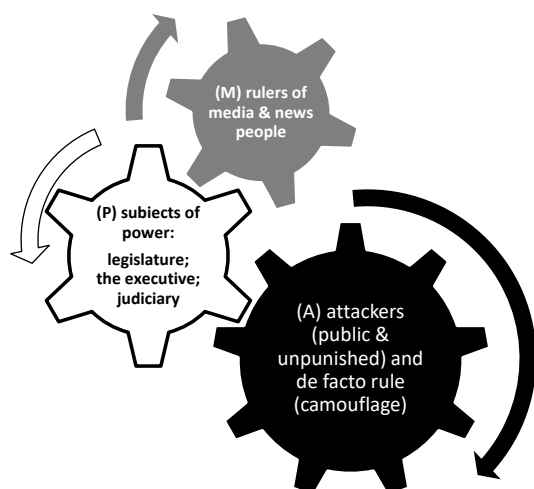


Figure 1. The triad of power entities which can reduce the self-defence capabilities of a person against violence and aggression, up to the loss of health, concession to full obedience towards the attacker, suicide and in extreme cases – to the annihilation of the person.

entities (individuals and teams) able to very efficiently reduce the self-defence capabilities of a person against a perpetrator of violence and aggression (Figure 1). The higher gear, the easier it is for the attacker to achieve the threshold of effectiveness: $A > P$; $P > M$; $A > PM$. A good if extreme example is the still unexplained mystery of the main murder culprit (22 November 1963) of the 35th US President John Fitzgerald Kennedy (JFK). It is doubtful that the direct perpetrator (the last in the row of perpetrators) was Lee Harvey Oswald. That situation is an example of an efficient use of methods of camouflage of violence and camouflage of power by entities interested in not exposing the actual murder culprits of JFK.

The arrows on the triad model (Figure 1) also depict a part of a possible migration of power entities. On the other hand, the model of the probability of restoring justice and redressing the wrongs dealt by the attacker presents, on the one hand, the circumstances of decreasing the chances of the defender for restoring justice and gain compensation, and on the other – the circumstance of increasing the lawlessness areas for the attacker (Figure 2). The higher circle on the model, the lower chances of the defended and the higher sense of the exemption from punishment by most power entities in the given category.

There are three simple factors of studying such processes: 1) the number of complaints per 100 000 citizens filed to the European Court of Human Rights and the Council of Europe in a given year; 2) the ratio of complaints found in favour of the victim (the closer it is to 1, the higher level of lawlessness, specific to power entities in the “F” category); 3) the average amount of compensation (under harmonized criteria) paid in a given year to a victim. The main problem with the first ratio is the lack of information on the number of victims who failed to file a complaint to the European Court of Human Rights or the Council of Europe.

If the violations of dignity and offences against honour (human dignity) were offences prosecuted ex officio, then statistics of this category of the violation of somebody’s right would be more precise. However, statistics are not the most important aspect here (although they are crucial for developing intervention programmes).

Creative syndrome of power – is an elementary innate cognitive-behavioural predisposition of a human being which is to a greater or lesser extent determined by a talent to a specific intellectual, motor or intellectual and motor activity which constitutes the basis for an individual to adapt to social environment, natural and artificial environment, building interpersonal relations in line with universal values and undertaking such activities in a conscious manner which will ensure possibly most comprehensive development of personality and all personal predispositions for the benefit of the common good [1, p. 341].

Toxic syndrome of power – is a need experienced by an individual which is related to obtaining egoistic power over possibly greatest or specific number of people, objects and/or nature elements. In order to satisfy it, an individual is not able to refrain even from extreme destructive actions, treating ethical standards, rules of social coexistence and other people in an instrumental manner [1, p. 341].

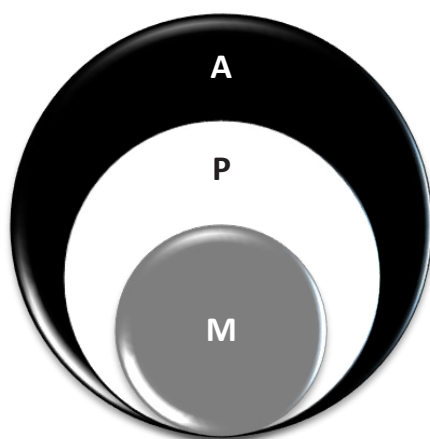


Figure 2. The model of the probability of restoring justice and redressing damage dealt to a person by power entities who had committed violence or aggression towards that person (symbols like in Figure 1).

Political correctness is a reason behind the anti-symmetry of rights in the „attacker – defender” relation in favour of the former.

The technological revolution came as a surprise for people who are *en bloc* uneducated to dignified co-existence in dense social environment. The scale of such density and its negative results would surprise even Jarosław Rudniański (1921-2008) who coined the definition [9]. The public opinion received mobile tools (e.g. iPhone was for the first time presented on 9 January 2007 by Steve Jobs), which on one part are spontaneously used by millions of people to reduce the possibility of manipulation by “M” entities and the government propaganda, political parties, etc. On the other hand, the iPhone and other most modern technological solutions increased the efficiency of interest groups presented in the “A” category (Figure 1). New concepts were created, such as cyberterrorism, cyber war, cyber fraud, cyberbullying, etc.)

The more or less dignified use of the symbolic iPhone for socially important issues takes a back seat to permanent cyberbullying. The former includes for example the anti-ACTA protests. The latter entails the acceptance of haterage in public sphere. Moreover, the case of Edward Snowden (2013) and the PRISM scandal is an example where the public opinion was divided.

Celebrities in dense social environment are actor-like equivalents of technological artifacts. Celebrities (including skankoids, TV personalities,

actorvists, etc.) were created by people in power at the “M” and “P” levels. Celebrities are most instrumentally used by the executives and political parties which want to gain power. In certain circumstances, public officers and other entities in the executive, legislature or judiciary and also the opposition towards legal government, can become celebrities, too. Celebrities come also from the power entities in the “A” and “M” category.

These summarized facts present probably the main weakness of democracy. Due to a wrongly understood freedom, millions of people become victims of haterage (effects of dominance freedom of choice under protection of human dignity and honour). Legislature extends protection of human dignity and honour to itself and a big number of entities in the executive and judiciary (parliamentary privilege, sovereign immunity, advocate’s privilege, public prosecutor’s immunity, etc.). Numerous public officers, in their justified sense of the exemption from punishment, resort to haterage and contempt (or refined intellectual violence) towards certain people. The reasons are known only to them or selected members of the structure of mutual shameful benefits or chosen group focused on one common goal [1]. Millions of others, the so-called ordinary citizens, are on their own.

These are all elementary questions: how to defend yourself against haterage effectively? How to defend yourself against intellectual violence effectively? How to defend yourself against verbal aggression effectively? Is there any universal method or a measure which can be used in any of those situations where a person needs to choose between self-defence and resignation with defence?

In the long-term perspective, what is counterproductive is both responding to violence against violence, responding to aggression to aggression, and resignation with defence.

Agonology (and in fact a specialist in agonology – agonologist) evaluated human actions from two perspectives simultaneously: efficiency and ethic. Four categories of such assessments are possible: “effective – ethical (fair)”; “ineffective – ethical (fair)”; “effective – unethical (shameful)”, “ineffective – unethical (shameful)”. Assessments of the first and second category (as e.g. ineffective), refer to meritorious action (Figure 3). An extreme example of ineffective is counterproductive.

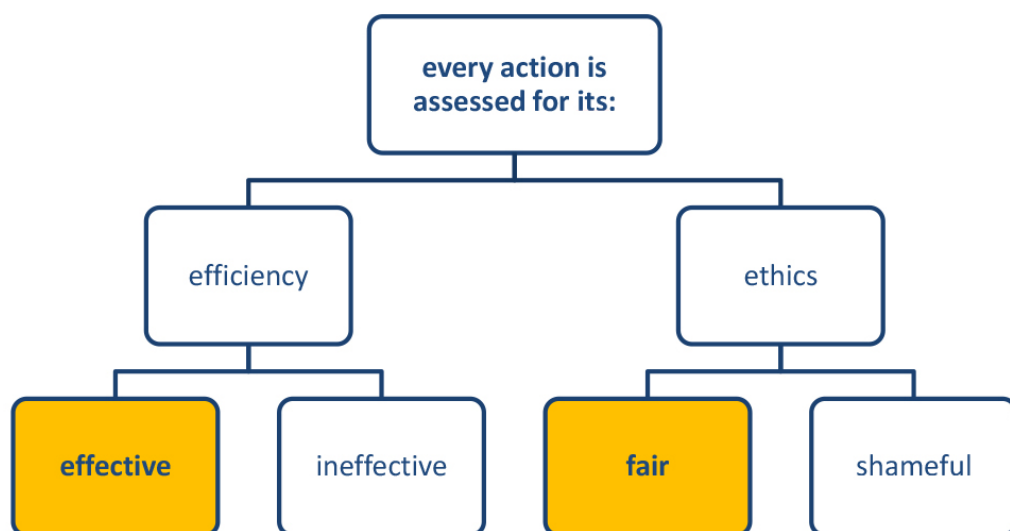


Figure 3. The general structure of the compilation of mixed assessments.

Meritorious action are the domain of *bravery men (the brave)* and synonyms of the term: **courageousness, emprise**, gameness, heart, intrepidity, prowess, valour. The attributes of bravery are: integrity, morality, steadfastness, incorruptibility, courage, the ability to sacrifice, sense of mission to do good, etc. Thus, these are specific attributes of a person that is subject to observation (is verified empirically). Moreover, the “bravery” in agonology and praxeology [10] is a term reserved for mixed assessments and it is identified with the quality of being brave.

The opposite of bravery is unworthy (and synonyms: discreditable, unmanly, unladylike). Everyone who in principle does evil and draws satisfaction from it is unworthy. Every other example will be either a synonym or formulated at lower generality level (e.g. the one who treats other instrumentally and harming others makes this person happy). The examples here include but are not limited to: notorious thief, multiple murderer, paedophile, etc.

Assessments of the third and fourth category (listed above) refer to a shameful action. These actions are the indicators of unworthiness provided that they are effectively camouflaged.

In agonology, the opposite of *bravery* (as attributes) is **aggressiveness**. However, shameful action is generally linked to aggressiveness. Aggressiveness – a human characteristic manifesting itself in inclinations to hurt others, to destructive behaviour. Aggressive – virulent, truculent, attacking [10]. Aggressiveness and its various manifestations are also empirically verified.

In the interdisciplinary approach agonology (in preventive and therapeutic dimension), the source of meritorious action is *creative syndrome of power*, whereas shameful action is the source of *toxic syndrome of power* [1]. Both phenomena are enhanced by education and society (cultural context). The culture of violence of our times strongly stimulates *toxic syndrome of power* and this is its feedback.

While being good-mannered and respecting human dignity and honour of each person and ourselves, having the minimum knowledge in the still unknown innovating agonology and any of the mobile or stationary information transmitting devices, to the perpetrator of each hate-erage, each wrongful act we can send a simple mixed assessment (or something similar): “you are acting* effectively, but very disgracefully”; “you are acting* ineffectively and also very disgracefully” [11], although (*) act or acting should be described in a most succinct and clear way: e.g. “you robbed a homeless person”, “you commit scientific frauds”; “you don’t answer a question”.

If the perpetrator and the recipient of such mixed assessments does not get included in the restoration of justice and redressing the wrongs, the next step may be the pressure of identically expressed mixed assessments by the close circle of people who can affect the perpetrator in a positive way (the therapeutic aspect of agonology). Only the final measure (the prophylactic aspect of agonology) is legal action. If there is an increase of the sense of exemption from punishment by perpetrators of intellectual violence and perpetrators of verbal aggression, the efficiency

of defence may be radically increased by the auxiliary prosecutor an (expert of prophylactic and therapeutic agonology).

The presented algorithm of mixed assessments (as opposed to the omnipresent haterage in the Internet and in the public debate) may be applied in an accumulated way (by thousand and millions of people) towards the perpetrators of unethical (shameful) actions who come from the circles of power entities in the “P” and “M” category, as well as celebrities. On the other hand, repeating the model of a debate about the unethical (shameful) actions of a specific person in the daily news formula becomes eventually rather counterproductive. Circumlocution tends to generate more or less well-based cons. The perpetrator of unethical acts becomes a celebrity. Cuteness replaces elementary respectability.

Meanwhile thoroughly prepared mixed assessments and, in a way, agreed upon by thousands of defenders (universal values, human dignity, honour, social justice etc.) provides hope for the therapeutic effect for the recipient and the prophylactic one for any prospective followers, e.g.: “your constant denial of truth is only seemingly effective, so bear in mind that to cross an individual threshold of tolerating disgrace is impossible”; “by not answering to calls of people who want to establish the truth and make up for the wrongs, you’re acting counterproductive, as you dishonour dignity on many levels – the dignity attached to the title and mission of the professor, the dignity of your office, the dignity of people who appointed you”.

To formulate such assessments takes intellectual effort and self-reflection. Appealing to the conscience of the perpetrator and to elementary values (instead of bringing more and more accusations in the form of verbal emotional assessments) and pointing out to the perpetrator how they can proceed fulfils the requirements of innovative self-defence. The selection and domination of a public sphere in each individual case by dedicated mixed assessments would be both a simple and reliable measurement of the hierarchy of values of the author of a given assessment. Moreover, it would be a measurement of the extent to which the current population (in a country, continent or the world) identifies with such a hierarchy.

A great analysis of the hierarchy of own values was published by Andrzej Grzegorzcyk

(1922-2014) [12] close to the end of the Martial Law in Poland. This was the hay day of agonology [9] and the birth of prophylactic and therapeutic agonology [13]. In the current dense social environment (saturated with mobile means of sending information) the implementation of principles and algorithm of mixed assessments is simple. That simple algorithm is the essence of innovative self defence against intellectual violence, verbal aggression and institutional violence. It would constitute a modern version of non-violence [14], so efficiently applied by Mahatma Gandhi (1883-1944) [15], Nelson Mandela (1918-2013) [16], *Solidarity* in Poland.

DISCUSSION

The mental and educational strength of mixed assessments consists also in the option to highlight deeds which deserve the highest praises: “you are acting effectively and bringing glory to yourself, family, teachers etc.”; “you did not win but you fought bravely and in a good cause”. Researchers of social issues and journalists should associate those factors and the ones mentioned in the “Results” section, e.g. with the number of dismissals or promotions despite the public pressure. The researchers and journalists should also compare the dynamics of mixed assessments with the dynamics of haterage, intellectual violence, verbal aggression etc. Such a support from social environment may with time lead to the asymmetry of protections of personal interests of a human being with the methods of innovative self-defence.

The dynamics of defence actions (motor and verbal) when the attacker threatens our corporeality, should be proportional to the strength of aggression [13, 17]. Without that, we may not survive. In many situations of physical aggression, the support of social environment is impossible during an actual attack. It is the dynamics of self-defence reduced to motor performance and neurophysiological limitations making continued effort of the expected effectiveness impossible that prevent transferring detailed rules applicable during this type of struggle to the field of counteracting intellectual violence and verbal aggression. Therefore effective honourable self-defence [18] against this category of aggressor who has formal relations with a defender (professional, business, political, etc.) for a very long time requires unique qualifications.

This asymmetry is amplified by the pathological aspect of determination which martial art or combat sport is more efficient. Those are fights of contemporary gladiators in the MMA and similar formats [19]. Man's dignity is depreciated for the entertainment of the audience who crave for bloody combat. The reduction of ethics and aesthetics to the level of legalized barbarism does not fit into the definition of democracy, basic culture or justice. The crisis of the coordination of social actions, warned against as early as in 1925 by Alfred North Whitehead [20], is counterproductive to such an extent that most citizens of democratic countries have no means of self-defence not only against a terrorist attack (if they are ever in reach of one) but above all, against the every-day and long-standing intellectual violence, verbal aggression and institutional violence. The patterns of violence, verbal and aggression have dominated the public and media sphere.

The paradox lies in the fact that violence and aggression have become in the mass media civilisation an attractive commodity offered by entertainment and information news sites, whereas the promotion of unique scientific knowledge about effective prevention of these phenomena encounters irrational obstacles [4] (see „editorial note” in [21]). Although agonology (science about struggle) was established nearly 80 years ago, neither its preventive nor therapeutic applications are known [21].

Existing conflicts in middle and upper scale prevent the possibility of defining in a precise manner who is an aggressor and who is a defender. Thus, following media broadcasts guarantee the influx of sensational news.

In a micro scale, the situation is basically stable in the sense that periodic statistics of murders (i.e. direct evidence for effectiveness of aggressors), kidnapping, batteries, etc. are replicable in various cities, countries and regions. These are at the same time simple indicators of social health. On the other hand, it is difficult to determine the number of aggressors' attacks effectively fended off as well as cases in which the criteria of the right to self-defence were overstepped. These events (sometimes difficult to be precisely monitored) would become powerfully relevant indicators, not only of social health, but also of mental health and survival abilities [22, 23].

Brutalization of physical violence and aggression is not a justification of tightening the means and

methods of self-defence. People who train combat sports and/or martial arts have a chance for effective defence against physical violence and aggression. Simulated attacks of potential aggressor and various defence methods repeated alternatively during a training session are a prerequisite for achieving motor skills and mental attributes which increase the chance of survival in such situations, but also respecting the criteria of self-defence. An algorithm of self-defence is simple [1, 13, 18], but it is not possible to reproduce the dynamics of events in specific emergency situations in a training setting. Therefore, a modern honourable self-defence training [18] should include basic formula of psychomotor adaptation [17]. Fun forms of martial arts [24-26] which are not an integral part of Far Eastern traditions related to practices of martial arts, may become useful [27].

Martial arts bibliotherapy (as part of prophylactic and therapeutic agonology) which was established in 2011 [28] opens an opportunity for systemic education of people in the field of effective prevention of intellectual violence (implementation of *innovative self-defence*) [29-31]. Perhaps, an interest in health-related training of martial arts and self-defence will be increased soon.

This paper is also a collection of almost all papers about innovative agonology (prophylactic and therapeutic agonology).

CONCLUSIONS

Reinforcing, especially by digital media, the concept that means of violence and aggression are the most efficient manner of reaching selfish goals by people or interest groups (at high impunity of the perpetrators) is the most prominent example that we live in the civilization of the interpretation of the law. Both individuals and large social groups are losing their sense of security and justice. This is dramatically intensified by the lack of widespread education to defence. A key element of such education is to monitor this state of affairs and to spread the methods of verbal defence. The permanent articulating of mixed assessments, with full awareness of how powerful media are, is a simple tool for transforming current relations between individuals and between them and institutions into a utopia of a just civilization.

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