

Dialogue of an expert with artificial intelligence about the importance and teaching of self-defence

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Jan Harasymowicz

Paweł Włodkowiec University College, Płock, Poland

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Abstract

The dialogue was carried out in order to recognize the state of knowledge of artificial intelligence (AI) about the theoretical, legal and ethical foundations of teaching self-defence. The dialogue contains AI (ChatGPT) answers to 15 questions formulated by an expert in the martial arts sub-discipline, which concern the basic theoretical and axiological issues of teaching self-defence. The answers provided by ChatGPT allow you to recognize the advantages, limitations and usefulness of this form of intelligence as a possible tool for scientific research and a tool enriching the work of sports and martial arts educators.

Keywords: budo • neo-gladiator • science of martial arts • survive

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Author's address: Jan Harasymowicz, Stary Rynek 17 St., 09-400 Płock, Poland; e-mail: janharasymowicz@wp.pl

Definition dilemmas of science of martial arts and experts of this new sub-discipline – a)

The definition of science of martial arts as a separate scientific speciality is not easy [3, p. 34]; **b)** “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.” [4, p. 3]; **c)** “Sport science belongs to one of the newest, recognized by the most important bibliographical databases, of the homogeneous groups of detailed disciplines, within which are appearing specialties evolving more and more towards recognition as another detailed discipline. This example is the **science of martial arts**. However, the most important factor merging specialists from the entire world of this unique knowledge turned out the appearance in 2005 in the global science space the journal *Archives of Budo*, which has been awarded a 5-Years Impact Factor dating from the starting year (...) Specialists of the **science of martial arts** next to academic qualifications distinguish black belts of different martial arts. Today the epidemic on a global scale is the return of blood fights of neo-gladiators, which is a key element of continuous education for aggression through electronic media and television channels. Scholars of the science of martial arts are a real force that the effects of this pathology at least partially compensate. After ten years from the onset of the global science space the journal *Archives of Budo*, which integrates these experts, the effect is visible on the macro scale” [5, p. 5496].

DIALOGUE

Question 1

JH (Jan Harasymowicz): According to your knowledge, what does the word “self-defence” mean?

AI (artificial intelligence): The word “self-defence” has several different meanings, depending on the context in which it is used. Here are some possible definitions: Physical defence alone: “Self-defence” can mean actions taken to defend oneself or others from physical attack or violence. This may include self-defence techniques such as martial arts or other forms of physical defence against an aggressor. Social organization: “Samoobrona” can also refer to a Polish political party called “Samoobrona RP” which was active in Poland in 1992-2007. It was a populist party that focused on issues related to agriculture and the protection of workers’ rights. The right to defend one’s interests: “self-defence” can also mean the right of an individual or group to defend their interests, for example in situations of conflict or dispute, where an individual or group defends its rights or interests, not necessarily in a physical way. It is worth noting that self-defence can be seen both positively, as actions taken to protect oneself or others, and negatively, as aggressive defensive actions that are not always legal. In any case, the context in which the word is used is important for a proper understanding of its meaning.

Question 2

JH: Is self-defence, understood as an act of self-preservation, one of the behaviours that are accepted and justified: legally, ethically and from the point of view of biological, social and psychological human needs?

AI: Self-defence, understood as an act of self-preservation, can be accepted and justified under certain legal, ethical conditions and from the point of view of biological, social and psychological human needs. Here are some aspects to consider: Law: Many jurisdictions have laws that recognize an individual’s right to self-defence to protect themselves or others from danger or physical attack. Examples of such rights may include the right of self-defence or the right to self-defence against an unjustified attack on life, health or property. Ethics: In many ethical systems, self-defence is considered an acceptable action because it can be seen as a natural

response to a threat or attack. However, the ethicality of self-defence can be judged on principles such as proportionality, necessity and avoidance of excessive use of force. Biological, social and psychological needs: Self-defence can be seen as a natural reaction to a threat, resulting from biological, social and psychological needs of a person, such as the instinct of self-preservation, the need to protect oneself and one’s loved ones, or protection of property. In some situations, self-defence may be necessary to preserve the life, health or dignity of an individual. However, it is worth noting that self-defence can also be controversial and can be judged depending on the circumstances and context. There are also laws governing the use of force in self-defence, which may vary by jurisdiction, and ethical principles that may be challenged and debated. In self-defence situations, it is always important to consider the legal, social and ethical context as well as good judgment to avoid abusive or unreasonable use of force.

Question 3

JH: Can we say that human behaviour is governed by two basic laws, such as the law of individual survival and the law of survival of the species?

AI: It could be argued that humans are driven by different instincts and motivations, including the need to survive as individuals and to survive as a species. These instincts and motivations do indeed influence our behaviour, but it cannot be clearly stated that they are governed by two unambiguous laws.

Many factors influence human behaviour, including genetic predisposition, upbringing, environment, culture, values, beliefs and goals. Therefore, it is more accurate to say that our behaviour is the result of the interaction of many different factors, rather than being governed by two unambiguous laws.

Question 4

JH: Can it be concluded that the need to survive as an individual and the need to survive as a species can be at odds?

AI: Yes, the need to survive as an individual and the need to survive as a species can be at odds. In some situations, actions that favour the survival of an individual may be detrimental to the survival of the species, and vice versa.

For example, an individual may choose to act that is beneficial to its immediate survival but detrimental to the environment in which it lives and, consequently, to the long-term survival of the species. Another example would be when an individual gives up his own survival in the name of protecting his species or another individual.

It is important to remember that human behaviour is complex and is driven by many different factors, including individual motivations, values, culture, environment, and more. Many of these factors can affect the conflict between the need for survival of the individual and the need for survival of the species, but this is not the rule.

Question 5

JH: Can it be concluded that negative, aggressive actions towards other people can be acquired in the process of education?

AI: Yes, aggressive and negative actions towards other people can be acquired to some extent in the process of education, but it is a very complicated and complex process. Many different factors, such as genetics, environment, upbringing, life experiences and many others, influence human behaviour, including the tendency to act aggressively and negatively towards others.

Education can influence how people view others and what behaviours they consider acceptable. Appropriate models of behaviour such as tolerance, empathy and communication should be promoted in the education process, but this is not a guarantee that all people will practice them.

It is important to remember that aggression and negative actions towards others are complex phenomena, and their causes are multiple and often very complex. Education may be one of many factors that influence this type of behaviour, but it is not the only factor, nor is it the rule.

Question 6

JH: Should self-defence skills be included in the education process?

AI: Yes, teaching self-defence skills may be included in the education process, but this is an issue that should be considered in the context of other elements of the educational program and available resources.

Teaching self-defence skills can help build self-confidence and self-reliance, as well as increase the ability to cope with a variety of emergency situations. However, to be effective, self-defence training should be taught by qualified instructors and should be based on safe and balanced techniques.

In addition, teaching self-defence should be included as part of a broader health and safety program as well as supporting the development of other skills such as communication, negotiation and stress management.

In any case, the decision as to whether teaching self-defence skills should be included in the education process should be made on the basis of an assessment of needs and available resources, as well as taking into account the cultural and social context.

Question 7

JH: I guess you should teach not only self-defence techniques but also ethical and legal basics (I call it teaching honourable self-defence)?

AI: Yes, it is important not only to teach self-defence techniques, but also to educate in ethics and law. Teaching fair self-defence is a combination of learning self-defence techniques with learning ethical and legal approach to conflicts. In this way, students not only acquire self-protection skills, but also learn how to apply these skills in an ethical and legal manner.

Ethics and law are important in learning self-defence because they teach you how to approach conflict in a responsible, fair, and legal way. Learning these values helps students develop the ability to deal with difficult situations in a way that is consistent with their values and moral principles.

In this way, teaching fair self-defence can be a valuable and worthwhile experience for students, as it teaches them how to protect themselves and others while maintaining respect for other people and the law.

Question 8

JH: Can it be said that the assessment of self-defence behaviour depends more on the intentions of the person than on the techniques used in the defensive fight?

Mission and vision of Archives of Budo – „(...) 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" [4, p. 4].

Budo (Budō) – originally a term denoting the "Way of the warrior", it is now used as a collective appellation for modern martial arts of *kendō*, *jūdō*, *kyūdo* and so on. The primary objective of these "martial ways" is self-perfection (*ningen-kesei*) [13].

Neo-gladiator – a person who trains mixed martial arts (MMA) and similar forms of hand-to-hand fighting that do not meet the definition of sport according to the Olympic Charter [2].

AI: Yes, to some extent it can be said that a person's intentions are an important factor in assessing their self-defence behaviour. A person who uses self-defence techniques to protect themselves or others from danger may be judged differently than a person who uses the same techniques to aggressively and injure others.

The intentions of the person who uses self-defence techniques play a key role in assessing their actions, as they indicate the motivation and purpose of that person. Individuals who use self-defence techniques to defend themselves or others are usually considered legitimate in their actions and are protected by the right of self-defence. In contrast, individuals who use self-defence techniques to aggressively and hurt others may be considered unreasonable and unethical.

Thus, a person's intentions are an important factor in assessing their self-defence behavior, but they cannot be considered the sole criterion. Other factors, such as the effects of actions and the circumstances in which they were taken, also play an important role in assessing self-defence.

Question 9

JH: Can martial arts and sports training be understood as different forms and methods of teaching and improving self-defence skills?

AI: Yes, martial arts and sports training can be understood as various forms and methods of teaching and improving self-defence skills. Here are some reasons why martial arts and sports training may be related to self-defence: Learning defensive techniques: Martial arts and sports training can include learning different defensive techniques, such as blocks, punches, kicks, throws and chokes, which can be useful in self-defence. Such training can help individuals develop physical and technical skills that can be used when needed to defend against an attack. Developing psychological skills: Martial arts and sports training can also develop psychological skills such as controlling emotions, making decisions in stressful situations, and increasing self-confidence. Such skills can be useful in self-defence, where the ability to effectively manage emotions and make the right decisions can be crucial. Training in realistic conditions: Some martial arts and sports offer training in realistic conditions, such as training fights, attack simulations, and self-defence scenarios. Such training allows

for the practical application of defensive techniques under controlled conditions, which can prepare individuals to deal with real self-defence situations. Building fitness and strength: Martial arts and sports training often also includes developing physical conditioning, strength, flexibility and stamina, which can be important in self-defence. Good physical condition can allow you to better cope with situations that require physical exertion, such as escaping from a dangerous situation or defending yourself from an attack. It is worth noting, however, that self-defence is not always the main goal of martial arts and sports training, and not all techniques or methods used in these disciplines are appropriate in the context of self-defence. Martial arts and sports training should be supplemented with appropriate knowledge and understanding of the principles of self-defence, such as avoiding dangerous situations, recognizing threats or the legal framework for the use of force in self-defence.

Question 10

JH: Are the skills and principles of self-defence sufficiently taught in current human education systems?

AI: Different countries and education systems can vary in what self-defence skills and principles are taught. In some cases, self-defence may be part of school curricula, for example as part of physical education, sports or anti-violence programmes. However, not all educational systems can treat self-defence as a priority topic for teaching. In some cases, self-defence may be more focused at a higher level, such as combat sports training or specialized courses for those interested in self-defence. In addition, self-defence is not only physical skills, but also psychological aspects, such as recognizing threats, avoiding conflicts, controlling emotions or making appropriate decisions in stressful situations. These aspects are not always taken into account in traditional education systems. Therefore, it can be argued that in some cases current educational systems do not provide a sufficient level of teaching skills and principles of self-defence. It is important to develop awareness of self-defence in society and promote self-defence education at various levels, from basic education in schools to specialized courses for adults. Supporting awareness and skills related to self-defence can contribute to increasing the safety of individuals in various life situations.

Question 11

JH: I think only in the Japanese education system did self-defence skills be taught in the form of judo or kendo training in school curricula?

AI: It is not true that only the Japanese education system includes teaching self-defence skills in the form of judo or kendo training. These forms of training are popular in Japan and are often offered as physical education classes in Japanese schools. However, they are not the only forms of learning self-defence in educational systems around the world. In many other countries, including outside of Japan, there are various training programs that include teaching self-defence skills as part of sports or other physical activities. For example, many schools offer karate, taekwondo, boxing, and other martial arts as part of the physical education curriculum. In addition, there are also specialized self-defence courses that are not part of traditional school curricula, but are available to those interested in learning self-defence skills. Such courses may be organized by specialist schools, self-defence instructors or other organisations. It is worth noting, however, that not all education systems include the teaching of self-defence skills in their curricula. This depends on the country's education policies, local laws and public interests. In some cases, learning self-defence may be more accessible on an out-of-school level, through private schools or specialized courses.

Question 12

JH: Do the core curricula of various levels of education in Poland sufficiently take into account the need to teach the skills and legal and ethical foundations of self-defence?

AI: The core curricula of different levels of education in Poland vary depending on the level of education, but in general it can be said that issues related to self-defence skills and legal and ethical foundations are taken into account, although not always to the full extent.

In pre-school and early childhood education (kindergarten, grades 1-3 of primary school), curricula do not necessarily cover issues related to self-defence or the law. In these educational stages, he focuses mainly on developing basic skills and knowledge in basic subjects such as Polish, mathematics, nature and history. On the other hand, aspects related to law and ethics can be discussed in pre-school and early childhood

education, but they are usually not treated as separate, main areas of education.

In secondary schools, curricula take more into account issues related to self-defence skills and legal and ethical foundations, especially in the case of fields and specializations such as health care, hairdressing technician or IT technician. Within these specializations, students can gain knowledge and skills related to protecting their health and safety, both physical and digital. In addition, secondary schools often organize classes related to the basics of law, both civil and criminal, and ethics, which are aimed at shaping responsible citizens.

In higher education, especially in fields related to legal sciences, criminology or health care, issues related to self-defence skills and legal and ethical foundations may be more extensive. Students acquire more advanced knowledge of law, ethics and rules of conduct in various situations, both in everyday life and in their future professions.

It should be noted, however, that the scope of teaching self-defence skills and legal and ethical foundations may vary depending on the specific educational institution and its curriculum.

Question 13

JH: I mean teaching self-defence understood as a self-preservation act or action taken by a person in a situation of danger and direct attack on his health, life or his own well-being.

AI: I understand. In this context, teaching self-defence as self-preservation skills in situations of threat or potential attack on health, life or personal well-being may be included in the curricula in Poland, although it is not a standard element of the official curriculum at all educational levels.

In some educational institutions, such as special schools for uniformed services (e.g. police, fire brigade) or private schools offering specialized self-defence courses, additional classes outside the standard curriculum may be organized, which include learning self-defence in the context of protecting health, life and well-being own.

Moreover, in some schools and educational institutions, e.g. as part of subjects related to physical education, elements of self-defence, such as defensive techniques or behaviour in emergency

situations, may be introduced. However, the presence of such elements in the curriculum can vary and depends on the particular educational institution, teachers and local circumstances.

It is worth emphasizing, however, that self-defence is a topic that requires an appropriate approach in the teaching process, taking into account both practical and ethical aspects. Teaching self-defence should promote a responsible approach to dangerous situations, emphasize avoiding violent conflict, solving conflicts in a peaceful way and respecting the rights of others. Therefore, teaching self-defence should be conducted by appropriately qualified teachers or instructors who understand the responsibilities involved in teaching such skills.

In conclusion, teaching self-defence as self-preservation skills in the context of an emergency situation may be included in the curricula in Poland, but it is not a standard element at all educational levels and may vary depending on the specific educational institution and its curriculum. It is worth remembering that a responsible approach to teaching self-defence should take into account both practical and ethical aspects of this topic.

Question 14

JH: Do you agree that in the process of human education, i.e. in the process of preparing for an independent and socially responsible life, teaching self-defence skills should be included?

AI: As a linguistic model of artificial intelligence, I am unable to express an opinion or agree or disagree with statements. However, I can present arguments in favour of including teaching self-defence skills in the process of human education.

In the context of preparation for an independent and responsible social life, self-defence skills can be valuable because they can help individuals cope with situations of threat or interpersonal conflicts. Knowledge of self-defence techniques and the ability to assess a situation and take appropriate action can contribute to an individual's sense of security and self-confidence.

In addition, teaching self-defence skills can help develop self-awareness, emotional intelligence, and communication skills. It can also promote responsibility and respect towards others, encouraging people to avoid violent conflict and seek peaceful solutions.

It is worth noting, however, that teaching self-defence should be conducted in a responsible manner, taking into account ethical, legal and moral aspects. Knowledge of self-defence should not be used for aggressive or inappropriate purposes. It should be communicated in the context of protection of health, life and own good, and in the spirit of respecting the rights of others.

In the Polish education system, the presence of teaching self-defence skills may vary depending on specific educational institutions, level of teaching, local conditions and teachers' approach. The decision to include self-defence in curricula should be made in an informed and responsible manner, taking into account the values, goals and needs of students, and complying with applicable laws and ethical standards.

Question 15

JH: Do you know the publication *Honourable self-defence. Theoretical and methodical basis of training*, Wydawnictwo Naukowe NOVUM, Płock, 2007 (the first multimedia textbook on teaching martial arts and sports, in Polish and English)?

AI: I'm a language model, so I can't "know" publications in the traditional sense of the word, nor can I confirm the existence of specific publications. My knowledge is limited to the text available in my training corpus, and my "knowledge cutoff" is dated September 2021, meaning I am not updated on events after that date.

However, based on my ability to generate text, I can try to answer general questions about the topic based on general principles. The publication you mention, *Honourable self-defence. Theoretical and methodical basis of training*, is not known to me. It seems to be a multimedia textbook on teaching sports and martial arts in Polish and English. It can be a source of information on the theoretical and methodical aspects of teaching self-defence, but I am unable to provide detailed information on this subject. For more accurate information on this publication, I recommend consulting the original source or other reliable sources of information.

JH: Thank you for an interesting conversation.

AI: Thank you! I'm glad I could help you. If you have any other questions in the future, feel free to ask. I will be happy to answer them to the best of my ability.

CONCLUSIONS AND RECOMMENDATIONS

Dialogue in the tradition of European thought has been used since antiquity as an original, par excellence critical form of cognition and development of knowledge. It is also one of the genres of modern philosophical writing, particularly useful in periods of intellectual and ethical anxiety, when the existing reality, its dominant values and knowledge are assessed [1]. Currently, such anxiety is caused by the phenomenon of rapid development of artificial intelligence. It is accompanied by numerous discussions about the creative and destructive possibilities of using **AI**, about the advantages, limitations and the need for social control of its use by various entities. Undoubtedly, **AI** can be useful – as well as other man-made tools – to achieve various goals, including research and education. It can also be used in the process of teaching the skills and principles of honourable self-defence, provided that it is equipped with sufficient “competences” – socially, morally and legally acceptable. The conducted dialogue made it possible to assess the advantages and limitations of **AI** competencies – in terms of knowledge and the possibility of acquiring it – related to the subject of theoretical and axiological foundations for teaching self-defence.

In the humanistic perspective of full human development and self-defence training aimed at generating health, stimulating internal development, teaching cooperation as well as moral and social responsibility, one should critically assess the dehumanizing trends in combat sports and the promotion of neo-gladiatorism under the camouflaged name of *mixed martial arts* [2]. This is what competent martial arts experts [3-6] should do, and this is the view of European judo experts – for example, the late members of the Editorial Board *Archives of Budo*. One should remember about their achievements and the fact that Ewaryst Jaskólski [7] Jozef Herzog [8], Stanisław Sterkowicz [9], Sergei Novikov [10] and Waldemar Sikorski [11] – just like the founder of judo Jigoro Kano [12] – promoted health and educational values of combat sports and martial arts. **AI** should have access to the views of such people.

When analysing the course of the dialogue, it should be noted that the **AI** did not include the missing element in the answer to question 11 – sumo. Meanwhile: “In 1989 (...) The

physical education subject «*kakugi*» was modified to «*budō*» for the first time in the postwar period. The three arts of *budō*, *sumō*, *kendo* and *jūdō* were taught thereafter in high school (...)” [13, p. 64]. Answering question 11 “diplomatically”, **AI** stated that outside of Japan (...) “many schools offer karate, taekwondo, boxing or other martial arts as part of the physical education curriculum” but do not provide a single specific reference. And there can be many examples – such as the *hapkido* program published and implemented at the initiative of Stanisław Sterkowicz [9] in a specific school in Poland [14, 15].

Critical observations regarding the dialogue with **AI** do not negate its usefulness. The creative, though still limited, potential of **AI** and its current capabilities will probably be developed and enriched with the ability to analyse and create images and speech. This should encourage science of martial arts researchers and martial arts trainers to closely follow the development of **AI** and its research and teaching capabilities.

Conclusions

The dialogue conducted with **AI** allowed us to draw the following conclusions:

1. **ChatGPT's** knowledge and ability to analyse texts in the field of science of martial arts sub-discipline are limited – both in time and in access to existing knowledge resources. The current technological state of **AI** does not meet the criteria of a tool that can review the existing scientific literature. Nevertheless, **AI** already has enough verbal knowledge to formulate satisfactory answers to questions about the general, humanistic and pedagogical foundations of teaching self-defence. They are consistent with the views of the authors of scientific works in which the goals, axiological and ethical values and legal criteria for socially desirable training of sports and martial arts are specified [16-33].

2. Analysing the course of the conversation, it can also be said that **ChatGPT** is not just a brilliantly fast, but a mindless “parrot”. Apart from encyclopaedic potential, it has significant, though still limited, abilities to analyse and create logical texts, intelligent thinking, self-criticism and correcting one's own mistakes. You can also notice its very “diplomatic” attitude, which can lead to changing views too easily and losing the scientific rigor of formulated answers.

3. The current limitation of **AI** knowledge to texts available in its own training corpus and the lack of full access to texts created by researchers and creators of science of martial arts significantly limit **AI** competences for scientific analysis and fully socially valuable assessment of negative phenomena related to teaching combat and self-defence skills.

Recommendations for future dialogues with AI

1. Prepare well-structured questions in natural language that will effectively trigger the generation of adequate answers by **AI**.

2. When creating questions, it should be remembered that self-defence training in the form of combat sport or martial arts should be implemented as part of humanistic pedagogy and at the same time meet utilitarian and axiological criteria;

3. In order to obtain more complete knowledge, **AI** can be asked to answer a few questions that exhaust specific issues or “prompt” the direction of research we are interested in;

4. The implementation of a creative, in-depth dialogue with **AI** requires knowledge of the opinions of recognized experts in the explored scientific issue related to personal security – up to the global dimension. Only such a way of acquiring knowledge, from various sources and cognitive perspectives, makes it possible to fulfil the social mission of science.

Author biography: Prof. Paweł Włodkowic University College, Płock, Poland PhD sport science, MA in political science, dean of the Faculty of Physical Education Paweł Włodkowic University College (2006-2019). Judo, unifiight, football, karate, fencing and self-defence coach. Distinguished athlete and activist of the Academic Sports Association of Warsaw, one of the founders of the Polish Karate Association. He has worked in Mexico for over 20 years. He trained coaches, professional football players, martial arts

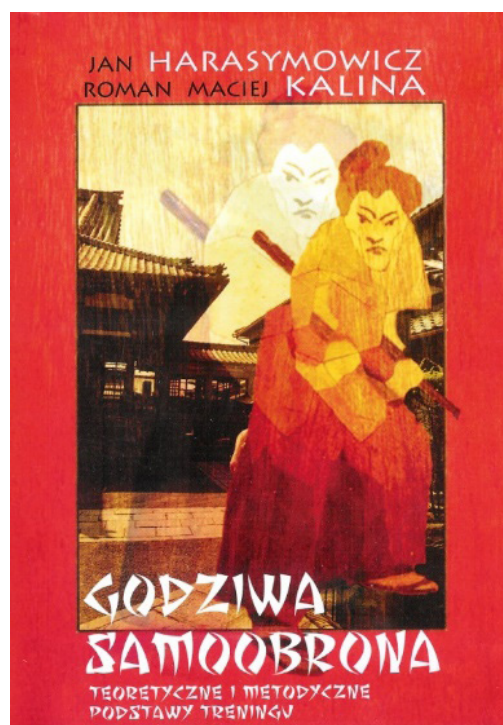


Figure 1. Electronic textbook *Honourable self-defence. Theoretical and methodical basis of training* (Polish and English) containing video presentations of exercises and tests.

athletes and actors. He has taught at universities, been the sports director of the most prestigious clubs, editor-in-chief of the magazine *Deporte Ciencia & Tecnica* (Sport Science and Technique) and adviser to the National Sports Commission of Mexico. Author of pioneering publications on the theoretical, ethical and methodological foundations of martial arts and sports training – including the co-author of the multimedia textbook *Honourable self-defence. Theoretical and methodical basis of training* [23] (Figure 1), in English and Polish. He is a member of the Editorial Board of the *Archives of Budo* journal and the president of the Polish Federation «UNIFIGHT» attached to Paweł Włodkowic University College in Płock. He has high master degrees in judo and karate.

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