

## EDITORIAL

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# Journal of the Academy of Movement: Introduction to the 20<sup>th</sup> Anniversary year, A.D. 2020

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### Abstract

This is a description of the state of the martial arts and combat sports community, our two associations: IMACSSS and IPA, and our Journal, celebrating its 20<sup>th</sup> anniversary this year. It has been written from a historical and cultural context, taking into account several other anniversaries. It also emphasises the spiritual dimension of man. The opinions of several great humanists have been quoted. This is a view from both the headquarters of IMACSSS and IPA as the editorial office. The editorial refers to international events in the martial arts community and to the content of volume 20. This article also contains references to three films and a series of scientific publications.

### Introduction

This is the 20<sup>th</sup> anniversary of our “Ido Movement for Culture. Journal of Martial Arts Anthropology”, the 10<sup>th</sup> anniversary of IMACSSS (the International Martial Arts and Combat Sports Scientific Society), the society which is the patron of our Journal, and several other important anniversaries. The publisher of our periodical is Idokan Poland Association (IPA). Idokan means Academy of Movement. But it is not only about physical movement. So, in the material below, we refer to the thoughts of several outstanding humanists.

The Rzeszow *Aikibudo*, *Kobudo* and *Jujutsu* Centre “Dōjō Budōkan”, RCDB, abbreviated to “Dojo Budokan” changed its name on Oct. 4<sup>th</sup>, 2019 to “*Yoshin* Academy” (Pol. *Akademia Yoshin*, Jap. *Yōshinkan*). It is W.J. Cynarski’s school. The new name refers to the Polish *Jujutsu Yoshin-ryu* Centre, which has been operating within the RCDB since 1991. The Polish *Aikibudo* and *Kobudo* Centre (a statutory unit) used to operate here, followed by the Polish *Kobudo* and *Aikibudo* Union, and the Polish *Takeda-ryu* Union. *Shibu Kobudo* in Poland, the publisher of the first volumes of our periodical, belongs here. The RCDB served as the District *Jujutsu* Union and developed sports *jujutsu* in the macro region. Since 1993, it has been the at the centre of the IPA, providing training in the complete system known as *Idokan Yoshin-ryu budo* [<https://pl.wikipedia.org/wiki/Idokan>, 2019].

Only the more popular *jujutsu Idokan Yoshin-ryu* style is taught here [<https://pl.wikipedia.org/wiki/Jujutsu>, 2020]. IPA still uses the same RCDB / “*Yoshin* Academy” logo, because the values and symbols are still the same.

The author’s world view of the social sciences will be identified as it has a bearing on the issues he is examining. For the author of the following article, the cultural context of Roman civilization in Central Europe, and the heritage of the knightly ethos of his native country are particularly important. Hence the historical references to events which are still little known outside Poland.

### I Historical approach

For centuries, Poland fought wars for justice, defence or national liberation. It was never an invading empire or a colonial country. Where some nations practised colonialism, Poles were oppressed by invaders. Tsarist Russia sent Polish patriots to Siberia, from where some of them managed to flee to other countries. For example, Bronislaw Pilsudski, one of the brothers of Jozef Pilsudski (later a Polish Marshal), became king of the people of Ajnu (Hokkaido, Sahalin); Maurycy Beniowski became emperor of Madagascar and died in its defence; and the Polish geographer and explorer Pawel Edmund Strzelecki discovered and named the highest mountain in Australia Mount Kosciuszko in honour of Tadeusz

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Kosciuszko, the leader of the national insurrection against the Russian invader.

This year we are celebrating the 100th anniversary of the Battle of Warsaw and the great victory of the Poles over the Bolshevik Red Army [Davies 1997; Drozd 2018; Nowak 2020; *Wojna światów* 2020]. We are celebrating the 100th anniversary of the entire Polish-Russian war, a victory (thanks to the effort of the whole nation) for the Republic of Poland. For these reasons the cover of this edition of the Journal is in the national colours of Poland – a white and red chequerboard. We should note that these colours are also the national colours of Japan, where the martial arts (*budo*) were born and their particular ethos – *butoku* and *Bushido* – was developed [Nitobe 1904; Maroteaux 2007].

In Poland, the ethos of the knight, nobleman and soldier has been connected with faith and love of the Homeland for which generations of our fathers had to fight, for a thousand years. Hence the special words on the banners: God, Honour and Homeland. In 1920, Poles defended Europe against the communist empire, rather like the defenders of Rohan and Gondor in Tolkien's novel. Perhaps it was thanks to this that the outstanding French statesman, Robert Schuman (1886-1963), was later able, to create a united Europe of sovereign nations based on Christian morality. Some countries and nations were lucky enough not to have to fight for independence or against communist totalitarianism. Another consideration is that a few centuries earlier Poland, while in union with Lithuania, had won exceptional victories in numerous wars, such as the battles of Grunwald (610 years ago) and Kirchholm (415 years ago).

Dr Jigoro Kano – the father of Japanese modern physical education and sport was born 160 years ago (Oct. 28, 1860) [Shimizu 2008]. He is still a great authority for Japanese *Budo* practitioners. This year, Prof. Dr Wojciech Zablocki (born in 1930), Grand Master of Polish sabre fencing, celebrated his 90th birthday. Dr Jan Slopecki, *hanshi jujutsu*, 10 dan, had his 70th birthday. Congratulations! 2020 is also the year of a double anniversary for Erich Fromm: the 120th anniversary of his birthday and 40th anniversary of his death. He is a figure cited in studies on *Zen* psychology and *Budo* philosophy, as he dealt with related issues [cf. Lind 1996: 232; Cynarski 2017: 36-54]. 100 years ago Dr Karol Wojtyła / St. John Paul II the co-creator of Catholic personalism and body theology was born. We should all benefit from this heritage [cf. Szyszko-Bohusz 2006]?

45 years have passed since *Jujutsu & Karate School L. Sieber* in Munich the *Honbu* for *Zendo karate Tai-ten-ao* (1975) was founded. This *karate* style which *Soke* Sieber taught in Austria, Germany, Poland, Spain and USA, together with modern *Yoshin-ryu jujitsu-karate* is now also 45-year old. He trained a group of trainers and instructors, including W.J. Cynarski (9 dan, *hanshi*), H. Sieber (9 dan, *hanshi*), Gerhard Jung (7 dan), Ulf Mar-

tens (6 dan), Bodo Blumentritt (6 dan), Rudolf Gabert (6 dan), Josef Bachmaier (5 dan), Dietmar Schmidt (5 dan), Enrique Aledo (5 dan) and Christian Brandt (5 dan). However, some of them went their own separate ways. Currently, only 3 *dojos* in Germany and 2 *dojos* in Poland are operating under the direction of this *Honbu*. *Meijin* Sieber, Professor of EMAC and Honorary President of IPA, is a member of the Board of Experts for our Journal.

This year we have a special 20th anniversary edition of the “Ido Movement for Culture. Journal of Martial Arts Anthropology” journal. This is intertwined with the 10th anniversary of IMACSSS, which is the patron of this periodical, and EMAC – the European Martial Arts Committee. EMAC is an advisory and consultative institution, supervising the functioning of people and martial arts organizations. IMACSSS operates exclusively in the field of studies and research, patronising subsequent conferences [photo 1]. It is also worth noting the silver jubilee of the Athens Scientific Society ATINER (1995-2020). IPA cooperates with this Greek institution especially in the field of social research and cultural tourism.



**Photo 1.** Part of the Board of IMACSSS – from the left: C. Gutierrez-Garcia, W.J. Cynarski, A. Figueiredo, K. Kubala, F. Nakiri, S. Raimondo, A. Vences de Brito, and R. Escobar Molina. Portugal, 2017 [Cynarski, Kubala 2017].

Putrajaya (Malaysia) was established as the venue for the ninth IMACSSS International Conference in the year of its 10th anniversary. At this point we do not yet know if the coronavirus pandemic will prevent this martial arts and combat sports celebration from taking place in a regular way. We will cover it in future editions.

## II A wider view of reality

The reason to add the following excerpt was my recent face-to-face conversation with Prof. Dr Andrzej Szyszko-Bohusz. In fact, apart from crucial matters, it is worth taking up fundamental issues for the purpose of sci-

ence, for example striving for the truth (as it is classically understood). In particular, it is the perception of reality and avoiding an anthropological error, which is a diminishing of a human being.

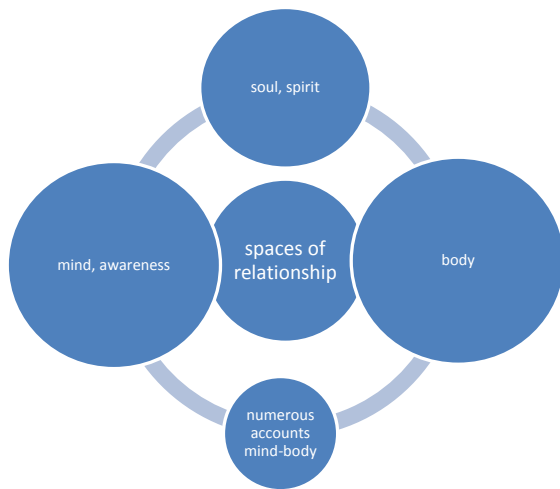


Fig. 1. The relationship between spirit – mind – body

Between mind and consciousness, and soul and spirit (fig. 1) we find a hard-to-grasp area between mortality and infinity, and this is where moral choices are made. They place a human being in an appropriate relation to the Absolute. In turn, between the soul and the spiritual dimension and the body and corporeality, we find the ascetic dimension of bodily practice, described as positive asceticism [Obodynski, Cynarski 2003]. These are the exercises that perfect man spiritually. Significantly, the loss of consciousness does not mean the loss of the soul. The dimension of human spirituality is quite often lost in anthropological studies.

Three great humanists: J. Kano, E. Fromm and John Paul II have been mentioned above. Now let us recall the views and some of the achievements of three other outstanding figures. They are Europeans, Roman-Catholic Christians (which is not insignificant here) and collaborators of our Journal – in one case obviously only indirectly. They all dealt with spirituality (the latter of them still does): 1) spiritual life and struggle – J.R.R. Tolkien (1892-1973); 2) spiritual training – Wojciech Pasterniak (1935-2018); 3) human awareness, also in relation to the Absolute – Andrzej Szyszko-Bohusz.

In his *fantasy* books, Tolkien presented what was difficult to explain in scientific theory, and which has been present in myths, legends and fairy tales since ancient times, – man’s participation in the spiritual fight against evil. Sin degrades man, as Smigol/Golum experienced. Contamination by evil is difficult to cure. But even a spiritually small hobbit can do great, noble and heroic things. In the fight against evil, it is worth accepting the help of the heavenly envoy, like Gandalf (St. Michael the Archangel?). But will Middle-Earth (Europe, the West) accept the return of the King (Jesus Christ)? It depends

on everyday human choices and the quality of the elite – today’s representation of the Western world. In Tolkien’s vision, the forces of Mordor are fighting with the world of people and angels of Western civilization in alliance with the barbarians from the south. Mordor may mean communism, the Soviet Union and its imperialism; an anti-European ideology mixed with religious fanaticism comes from the south. Will Europe defend itself?

In defence of Christian civilization, it was Poles in particular who fought for centuries, effectively blocking access to Muslim and Bolshevik armies. Many noble people died, such as Prince Henry II the Pious, the knight Zawisza Czarny and King Władysław Warnencyk. The defenders of Chocim, Kamieniec Podolski and other borderland states stopped the Tatars and Turks. In 1920 the whole Polish nation stood up against Bolshevik Russia, saving Poland and Europe from the red imperialist invasion. Also at this point Poland stands in the vanguard of defenders of Christian values. Evil must be recognized and named. The Decalogue and the Gospel have been moral guiding principles for centuries. The Anti-Decalogue hits the foundations of Western civilization: Church, nation and family.

A nobleman, if he is not morally degenerate, should internalize and manifest what is good, beautiful and noble. This is particularly true of an aristocrat of the spirit. The model Polish nobleman served the Polish king and homeland, fought in national uprisings against the invaders, co-created the *intelligentsia* (as a social layer), and then again fought under the banners of “God, Honour, Homeland”. The origin of elites is important, according to Adolf Szyszko-Bohusz’s theory of genetic memory. The inclination to certain choices, talents, inheritance of a fragment of consciousness (?), and home upbringing – cultural capital (good advice, example of parents and grandparents) are factors which cannot be overestimated. You can also be a nobleman, a model one by choice.

The spiritual dimension of human existence is underestimated since, it co-determines the health and effectiveness of human activity. Moral and spiritual health is strongly connected with physical and mental health. Spiritual training can also be a kind of therapy [Pasterniak, Cynarski 2013]. A liberal-left-wing professor told me with clear surprise that a shaman, whom he found in the jungle of a distant country, treated him while referring to the power of Jesus Christ.

Another example of people taking a knightly route to the spiritual dimension is the “Warriors of Mary” group. The organiser of this group is Fr Dominik Chmielewski, Salesian, 3 dan karate. The aim of the group is not to physically fight against man, but only in the spiritual sphere, mainly with one’s own sin. The symbols of a member of the group are the medieval, two-handed sword of a European knight and a rosary [Kwiatkowski 2019]. It is likely that swords serve here only as props, not to practise fencing. The spiritual sense of the ascetic

way of self-fulfilment is realized here especially through prayer. This very spiritual sense of the Way is emphasized by Szyszko-Bohusz.

### III Three images and three digressions

Let us imagine the Wise Men on their way to Bethlehem. According to the Gospel, a star or a light led them from Jerusalem to Bethlehem. They were representatives of the world of science at that time, they were probably from Iran, also called Persia. Is this not a picture of science whose task is to strive for the truth (and timeless Truth?).

The second picture shows those scholars bowing in front of the Child, the son of Mary of the royal family of kings of Israel, but staying in a poor stable, accompanied by shepherds and animals. In Poland, such postcards are widely available and very popular before Christmas, while in other European countries they are not. The bowing took place about 2020 years ago. Is this not an expression of subordination of knowledge to wisdom?

The third image is seemingly unrelated to the previous ones. Here is Mitra in a chariot harnessed to white horses. He is a noble warrior, a hero and a solar deity from Indo-Iranian mythology, the patron of warriors. He is the one who brought order. His protoplasts created the ethos of ancient warriors – the legendary Aryans and Lechites, Ario-Slavic peoples [Cynarski, Maciejewska 2016; Cynarski 2020]. Also, science is supposed to order chaos, determining conceptual language, categories and typologies by assuming paradigms.

The sequence of events was obviously the opposite of the images suggested above. Mitra or others like him could have been travelling in chariots between the territory of today's Poland and the Aryan-Turkish area near the Ural Mountains (archaeological culture of Sintashta-Petrovka or Sintashta-Arkaim), or between the territory of the later Great Scythian country and India, or between that Scythian country and Iran – already around 2500-2000 BC, if not before. The cult of Mitra was later popular with the legions of the Roman Empire, i.e. outside the area where Ario-Slavic peoples lived. Perhaps Nordic mythology, which celebrates heroic warriors (Walhalla, from the old Nordic *Vallhöll* – “the hall of slain” the chamber or palace of the people who were killed) is also an echo of this. Later on, however, this may have influenced the knightly ethos, obviously along with Christianity.

*Avesta* and *the Vedas*, as well as the scholars and knowledge of ancient Persia, are the achievements of the same brave people. The art of war and the ethos of noble warriors probably did so as well. The road to Christianity was more difficult here. The Slavs were baptized relatively late, in the Eastern or Western rites. For the whole European knighthood, St. Michael the Archangel replaced Mitra and other patrons. He is also, as we know, the patron of the IPA (Idokan Poland Association).

Christianity, on the other hand, has developed institutional forms of learning, such as school education, academic training and universities, degrees and titles, knowledge of man and respect for man, human life and personal dignity. The phenomenon of sport also appeared in Western civilization. During testing times, such as World War II and the German Nazi concentration camp Auschwitz-Birkenau, an outstanding Polish boxer Tadeusz Pietrzykowski was able to win and preserve his dignity, as has been depicted in a new Polish film [*Mistrz / Champion* 2020]. He arrived at the concentration camp with the first transport of Poles, sharing the hard fate of prisoners of various nationalities, next to such heroes as St. Maximilian Kolbe and Rotterdamster Witold Pilecki. Of course, in the Second World War not only people of many nationalities fought, but also animals such as the Iranian-born bear Wojtek [*Wojtek ...* 2010].

By the way, the above quoted work by Cynarski and Maciejewska [2016] is the most frequently accessed piece at [www.imcjournal.com](http://www.imcjournal.com) – 2951 entries. The work is related to the anthropology of ancient warrior cultures. We are trying to find out the truth in an interdisciplinary and multi-faceted way.

### IV About the contents

Our quarterly has been published entirely in English since 2011. It is available through the website, as above, and in the most important scientific databases. The most frequently quoted article at this point in time (September 2020) is the work by Arziutov *et al.* [2016] – 31 citations on Web of Science and Scopus.

Global coverage sometimes causes misunderstandings. One has to get used to the fact that there are multiple names in one place and only one name somewhere else. Dr Gil Vicente Nagai Lourencao from Brazil published an interesting ethnographic work here, as Vicente Gil [2016], which was an editorial error. Dr Dimiyati, on the other hand, was asked by the undersigned to give the “missing” name. A person is conditioned by certain cultural patterns. In this and similar cases, there are no clear equivalents. Meanwhile, interesting Indonesian research in the field of sports psychology significantly enriches our knowledge [*cf.* Dimiyati *et al.* 2020].

The 20th anniversary volume also contains texts on the philosophy of sport and sociology – only one article each. These are written by excellent representatives of the humanist and social trend in the physical culture sciences practised in Poland: professors Andrzej Pawlucki and Zbigniew Dziubinski. Four works are devoted to tourism with the main emphasis on pedagogical aspects. Five original works present results of psychological research. Two more are from the borderline of management in sport and coaching.

As many as twelve studies in this volume present issues from the field of kinesiology, with an emphasis on coaching practice. The most interesting seem to be interdisciplinary studies, such as research on the borderline between neuro- and psychophysiology and sports training theory [cf. Romanenko *et al.* 2020]. Such research should help in multiple aspects of talent identification and by evaluation of predisposition for combat sports and martial arts [Borysiuk 2006; Borysiuk, Cynarski 2010]. It is worth thinking independently, creating bold hypotheses, as Boris Bolotov [2018] has done. Then, however, these hypotheses need to be thoroughly tested, and approached with some scepticism.

Volume 20 contains four studies resulting from historical research, including two from ancient history and hopology. Anthropology of martial arts includes research into artifacts, including those obtained from excavations. They allow – in the case of weapons – us to describe ancient warrior cultures, entering the areas of weapons science and hopology [cf. Czopek 2013; Bochnak 2020]. Another time these are new artefacts, such as numismatic values or works of medallion art, where aspects of iconography and symbolism are analysed [Cynarski W., Cynarski L. 2015; Blumentritt 2019].

Two review articles complement the content. We have not given up on commenting on scientific events and evaluating publications. It is an important function of scientific periodicals to be a platform for the critical exchange of ideas and for constructive discussion of the science of sport.

On behalf of the editorial office and the publisher, I would like to thank all the authors and co-workers in the editorial office, representatives of supporting institutions and readers (their presence is confirmed by quotations from our Journal). Handing in this our 20<sup>th</sup> Volume, I wish you an interesting read.

Wojciech J. Cynarski  
Strzyzow by the Wislok River,  
late summer 2020

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## Periodyk Akademii Ruchu: Wprowadzenie do jubileuszu XX-lecia, A.D. 2020

**Słowa kluczowe:** historia, jubileusz, IMACSSS, wybitni humaniści

### Abstrakt

Jest to opis stanu społeczności sztuk walki i sportów walki, naszych dwóch stowarzyszeń: IMACSSS i SIP, oraz naszego czasopisma z okazji 20. rocznicy jego powstania świętowanej w tym roku. Został napisany w kontekście historycznym i kulturowym, przy czym uwzględnia kilka innych rocznic. Jest tu także akcentowany duchowy wymiar człowieka. Zostały przytoczone opinie kilku wielkich humanistów.

Jest to spojrzenie z siedziby głównej IMACSSS i SIP oraz redakcji. Artykuł redakcyjny odnosi się do międzynarodowych wydarzeń w środowisku sztuk walki i do treści tomu 20. Artykuł ten zawiera także odniesienia do trzech filmów i serii publikacji naukowych.