

EDITORIAL

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Participation in cultural dialogues based on the classical theory of truth

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Abstract

The introduction to this volume includes a reflection on truth and the pursuit of truth, which is the meaning of scientific inquiry. The subject also concerns historical issues (hopology) and cultural dialogue carried out by the (theoretical and practical) study of martial arts.

The status of our Journal has been discussed according to the basic indicators used for the evaluation of scientific journals. Information about the content of the 22nd volume of the “Ido Movement for Culture. Journal of Martial Arts Anthropology” has also been included.

Introduction

Truth as the basis of scientific theory

Physical culture sciences fall into the area between cultural studies and natural sciences [Poncdek 2011; Eichebreg 2014; Cynarski 2021a: 15-35]. The speciality of martial arts studies / martial arts science is closest to this particular area of scientific knowledge, so that the issues addressed specifically by martial arts and combat sports are studied holistically and systemically. In particular, the truth about man and the truth about any subject of scientific inquiry should be pursued.

Classically understood, **truth** is the correspondence of a description with the described reality. Without such an unambiguous understanding of truth, there is no point in doing science. If for the followers of postmodernism, everyone has their own truth, then the pursuit of truth and the testing of the truthfulness of claims for the sake of building certain knowledge, loses its justification. Truth is also a prerequisite for the existence of freedom. In particular, there is no academic debate without freedom of expression and the pursuit of truth. Truth, even uncomfortable or unpleasant, cannot be blocked by political correctness or other ide-

ological barriers [cf. Andrijanic 2020]. It should also function in accordance with conscience [more about: Ratzinger 1999: 23-58].

For the Bolsheviks, the truth was “something that serves the revolution”. The communist system was built on lies, fighting with freedom. Unfortunately, in the social sciences and humanities, the neo-Marxist concepts of deconstruction and post-truth, or, alternatively, the gibberish language of postmodernism, are still popular and sometimes dominant. The description of reality, being some kind of “narrative”, has little to do with scientific knowledge. Let us pose a rhetorical question: can a scientific theory based on ideologized theses explain any part of human and social reality well. Such concepts as Marxism, psychoanalysis and instinctivism (quite long ago falsified) can probably be omitted here. However, various newer conceptualisations of man and human activity, if burdened with the error of reductionism, cannot also be true. Proper ontology should precede epistemology. If we are to study the activities of a given entity, we must take into account the totality of the nature of that entity. Here, of course, it is about a human being. According to the authors, this should be a holistic view of man in his psychophysical and spiritual richness. The

General Theory of Fighting Arts, preferred here, is based on a broad, new-paradigmatic anthropological view and on the classical definition of truth.

People of truth must be courageous. Cowardly people are afraid of the truth or deny the truth, which can be difficult. Meanwhile, relationships and institutions should be built on the truth. Since the point of science is to pursue the truth and discover the truth about reality, people of science should be people of truth. Even an unpopular truth must be proclaimed, despite even the risk of reaction from supporters of a different “narrative”. The noble way should be the way of truth.

Cultural dialogues and the secondary influence hypothesis

On the basis of the concept of **cultural dialogues** proposed by Eliade-Tokarski and developed by S. Tokarski [1976, 1989], and used to describe various martial arts, **the hypothesis of cultural secondary influence** was created. It was included in the doctoral dissertation by W. J. Cynarski (defended in 1998) and announced in the book *Budo Martial Arts in Western Culture* [Cynarski 2000], it is not only about Japanese *budo*. The point is that interest in martial arts quite often causes a secondary interest in a wider cultural context, which refers to the culture (history, language, and customs) of the country of origin of a given martial art. From the perspective of the last twenty years and the constant observation of the martial arts community, this hypothesis can be further developed, and at least partially confirmed. Indeed, martial arts films [Cynarski 2000: 64-85], as well as *manga* and *anime*, cause or increase interest in the martial arts of East Asia. But this secondary influence concerns interest in various cultural manifestations – cuisine, Chinese traditional medicine, language, warrior traditions, philosophical thought, etc. The enculturation that occurs here is indeed a form of cultural dialogue, but it occurs in a multidirectional and multifaceted way. A very specific expression, as both a manifestation of, and an effect of it, is the phenomenon of martial arts tourism. In particular, trips to the origins of martial arts are a notable form of secondary influence, cultural dialogue (especially for a person from a different cultural background) and in-depth practical study of martial arts.

The truth about humankind is a prelude to the search for the truth about culture and society, the functioning of society and individual cultural phenomena. In particular, the personalist vision of man, which well-explains human functioning and value choices in physical culture, seems convincing [Pawlucki 2003, 2015]. Andrew Pawlucki successfully adapts the personalist thoughts of John Paul II to the theory of physical culture. He also develops Florian Znaniński's sociology of upbringing theory by creating a modern pedagogy of physical and

health education, sports and corporeality. We should also consider the values and symbolism hidden under mythical and fairy-tale images, as in the literary works of J. R. R. Tolkien (Oxford professor of classical philology and Old English literature), who would have celebrated his 130th birthday this year. Prof. Tolkien left us a fantasy classic with an unambiguous moral message.

Our Journal, which has been published since 2000, has emerged as a forum for intercultural dialogue, and at the same time as an effect and factor (form) of this meeting and dialogue among people, their cultures and views [Rzany 2001]. Since then, it has become even more open to the exchange of philosophical and scientific thought, research results and substantive reflection. The international language of science (English) and geographically global reach have served this purpose since 2011.

About the prehistory of the Lechic lands

Is it possible to pursue the truth about the history and traditions of ancient warriors (**hopology**) while ignoring the results of recent research? Wojciech J. Cynarski renews his invitation for a polemical, substantive discussion on the proponents of various paradigms that deal with the time of the arrival of the Slavs or Proto-Slavs to the lands of present-day Poland. In September 2021, Canadian researcher Zed Zidaric responded to this invitation. An interesting e-mail exchange took place, in which Zidaric (with Croatian roots) agreed with Cynarski's theses. A similar exchange of comments took place with the Polish antiquity researcher Krzysztof Dziabas.

On September 26, 2020, various websites reported that the kit of a Scythian horse-warrior had been unearthed in Poland, in Cierpice near Toruń. It is a harness and an axe, bronze and iron artefacts from 2,500 years ago. This and many other excavations form a picture, like a jigsaw puzzle. Specifically, it confirms the concept of P. Makuch [2013] about the strong ties between the Aryo-Slavic / Aryan-Slavic peoples, particularly including the Western Slavic, the Scythian, to a greater extent, and the Iranian (to a lesser) peoples. It cannot be ruled out that this warrior was of local Slavic or Lechic origin. The early presence of Lechites in Central Europe has been confirmed by genetic studies, which have been cited in several articles already published in the pages of this quarterly. According to new archaeological and archaeo-genetic research, we can conclude that people living in the southern areas of present-day Poland more than 4,000 years ago were genetically close to earlier communities in the area [Juras *et al.* 2020]. Then, in the Bronze Age, that is, more than 3,000 years ago, three groups of people, characterized by archaeologists using three terms: the Mierzanowic culture, the Strzyżowska culture and the Trzciniec culture circle, inhabited the territory of present-day southern Poland.

Genetic studies of mtDNA (female inheritance) from 80 skeletons excavated in the cemeteries of these cultures show that there was a continuity of population. However, from the beginning of the 3rd millennium BC, there was an influx of, and interbreeding with the local population by the nomadic population of the Eastern-European steppes. It also turns out that in the communities that lived several hundred years later – the Mierzanowice culture or the Trzciniec culture – the genetic continuity (related to the Corded Ware culture) was visible, and present in the female lines. Dr inż. Anna Juras from Adam Mickiewicz University in Poznań (Poland) stated in an interview: “We found that representatives of communities associated with the Mierzanowice, Strzyżów and Trzciniec cultural circles (which existed from 2400 to 1100 BC), genetically resembled populations from the steppe from the vicinity of the Black Sea – and their descendants –, including communities associated with the culture of corded ware” [Zdziebłowski 2020a, b]. Is this not a confirmation of strong ties, perhaps even the identity of the Scythian state and the legendary Lechia? Three articles have already been published on our pages on the genetic and cultural relationships of the Ario-Slavic peoples [Cynarski, Maciejewska 2016; Cynarski 2018a, c], and the editor-in-chief invited researchers to a possible polemic. It is worth adding that the Vistula basin was probably the pre-seat of the Slavs. This is the result of the research by Peter Ralph and Graham Coop [Ralph, Coop 2013; Ambroziak 2019; cf. Cynarski 2020, 2021b]. This confirms the theory of the autochthonous origin of the Slavs. Research by Kowalski [2020] indirectly shows that the Slavs have inhabited the lands east of the Elbe and the Solawa for centuries, and to this day the inhabitants of these areas are genetically different from the inhabitants of other regions of Germany. It is very likely that the Western Slavic region in particular, developed its culture in the area of the Lusatian archaeological culture [Cynarski 2022a].

Reference to martial arts

Objective truth was the foundation of Western civilization. It is also one of the knightly virtues preserved in the ethos of warriors [Cynarski 2018b]. This ethos is recognized and declared, although respected to a different extent, among today's adepts of martial arts and combat sports. Significantly, a person who practices martial arts and martial arts learns the truth about herself/himself. Thanks to this, they learn to overcome their weaknesses.

Cultural dialogue also concerns axiology – people of martial arts (students and masters) exchange the values of their own cultures. This also applies to the world of sport and combat sports. If this cultural capital is rich in moral content and spiritually mature, it is possible to enrich each other in a cultural dialogue. The place of such

a meeting may be a tourist event in martial arts tourism, a sports event or a strictly scientific event.

The experience of the lead author shows that in countries which still have a strong “chivalrous” ethos, spirituality has for centuries been associated with religion and still is. The author saw people praying in countries such as Japan and Thailand, Poland and Italy. These are warrior countries and nations, with a dominant religion – respectively – Buddhism and Christianity (Roman Catholicism). People with richer spirituality see the world, including martial arts, more holistically. On the other hand, a spiritual emptiness or problems with morality may cause people to avoid going to areas that are more difficult to grasp and reduces martial arts to technical and tactical issues.

The image of the pursuit of truth and Absolute Truth finds its expression in the journey of the wise men to Bethlehem. According to the prophecies, they were the sages or kings of Tarshish (today's Spain), Sheba (Ethiopia) and Persia (Iran). Let it be a symbolic act that a scientist sometimes undertakes a difficult journey toward truth. Discovering the truth about the world is also a great intellectual adventure.

Our Journal

Starting from the 7th volume (2007) we have been indexed on the Web of Science, with the current H-index = 14, and 13 in *Scopus*. On Research Gate the Journal Impact of our Journal was calculated at 1.90 by 2018, and on Resurchify it was IF = 1.07, in 2017. The “ISI Impact Factor” was calculated at IF = 0.980. The Impact Score (IS) in 2020 of “*Ido Movement for Culture. Journal of Martial Arts Anthropology*” is 1.10, which is computed in 2021 as per its definition. The 2021-2022 Journal Impact IF of our Journal is 1.101 (by Academic Accelerator). We know, however, that Impact Factor and quotations indicate more indicative of the global popularity of the subject matter published in a given journal. We also know that the citation rate has little impact on the quality assessment and should not be the main indicator of this assessment [Seglen 1997; Tsigilis *et al.* 2010; Aksnes, Langfeldt, Wouters 2019]. The Editors and the Publisher do their best to ensure this quality.

The rejection rate is as high as 50% (September 2022). The most common reasons for the rejection of submitted works were: 1) little or no connection with the thematic profile (martial arts and combat sports area); 2) a manuscript does not make an original and significant scientific contribution; 3) poor recognition and failure to take into account important literature on the subject; 4) lack of coherence or methodological deficiencies; 5) other deficits indicated by reviewers [cf. Evans *et al.* 2021]. Among the weaknesses of many works, we find no explicit reference to the theory; “Our research must have a good theoretical basis, and that theory should

guide the direction of the research" [Trail, James 2016: 143]. This can be a defined concept of anthropology, the General Theory of Fighting Arts, a sports training and coaching theory, or some other theoretical approach.

On December 1, 2021, the Polish Ministry of Education and Science raised the rating of our periodical from 40 to 70 points, counting backwards from 2019. In the *Scimago / Scopus* index, our Journal is in Q1 in the "Philosophy" category, Q2 - in "Arts and Humanities", Q3 - in "Physical Therapy, Sports Therapy and Rehabilitation". The Cite Score for 2021 is 2.1, SJR - 0.33, SNIP - 0.779. 5 Year IF = 1.16. On the Web of Science, the Journal Citation Indicator (JCI) was 0.41 for 2020 and is now 0.31 for 2021. In turn, in the Index Copernicus International Journals Master List, we obtained the ICV index = 121.66 for 2020, while the previous ICV was 121.18.

The five most viewed works, according to the number of entries, include: 1) *Polish coins depicting martial arts and the art of war* (2015, no. 1) - by W.J. Cynarski and L.R. Cynarski - 10060 hits; 2) *A way to mastery. Mastery in martial arts* (2015, no. 1) - by W.J. Cynarski et al. - 9845; 3) *Concept of budo and the history and activities of the Japanese Academy of Budo* (2015, no. 1) - by F. Nakiri - 9608; 4) *The proto-Slavic warrior in Europe: The Scythians, Sarmatians and Lekhs* (2016, no. 3) - by W.J. Cynarski and A. Maciejewska - 5392; 5) *Top-level karate: analysis of frequency and successfulness of katas in K1 Premiere League* (2018, no. 4) - by D. Cierna et al. - 4089. (as of September 13 2022)

The three most cited works published in our Journal are currently (according to the Web of Science): 1) *An analysis of the conceptual language used for the general theory of martial arts - Japanese, Polish and English terminology* (2014, no. 3) - by W.J. Cynarski and J. Skowron (43 citations), 2) *The use of didactic laws in the teaching of the physical elements involved in judo techniques* (2016, no. 4) - by G. Arziutov et al. (41); 3) *Optimization of student-fencers' tactical training* (2017, no. 3) - by I. Kriventsova et al. (21).

The contents of volume 22

From a high level of generality, let us move on to more specific issues. What is in this 22nd volume of our Journal? By the way, it is a Journal, published as a yearly since 2000. The paper version is always richer, for example, with a lexicon of surnames. But all original papers have been published since 2011 in the e-version, in quarterly editions. Most paper volumes can still be ordered and purchased by post.

2022 is the 75th anniversary of the Idokan organization, launched in 1947. It is also the year that the IMACSSS scientific, reporting and election congress was held in Rzeszów. However, Volume 22 also contains, in addition to relatively new information and publications, a harvest of previous events. Editorial, review and publishing processes cause just such a shift in time.

For instance, as an outcome of the 4th iACT Conference in Busan / Yangsan City (Korea, November 6, 2020) we find the publication in this volume of a paper on versatility in practising martial arts. It was the key paper of this conference. The first one of the accepted lectures was: "Versatility and creativity: cases of martial arts masters". It is an analysis of the advancement in the M-Q scale (from rookie to Grand Master) according to versatility in disciplines of martial arts. GM level is a sage maturity and high ethical / spiritual mastery. How creativity is connected with versatility and the pathway to high master's degrees, and with age? What does versatility help with? [see: Cynarski 2022b].

Martial arts tourism is a multiform phenomenon. Basically, however, it is part of the practical study of martial arts, known as the way of the warrior [cf. Tokarski 1989; Figueiredo et al. 2020; Seguin 2020]. This path may be pursued by cultivating classic martial arts or practising combat sports. An introduction to analyses in sport, cultural studies in martial arts and studies on martial arts tourism can be found, for example, in the essay "The Journey and Purpose" [Cynarski 2021c], which introduces the reader to scientific considerations. Volume 22 contains works about martial arts tourism - focusing on China (Shaolin) [Skowron-Markowska 2022], Malaysia (and about the IMACSSS International Conference) [Swider 2022] and Thailand [Satchapappichit, Issue 2022]. In the third paper there is an analysis of the situation from the perspective of the authors / citizens of the host country / tourists.

"Kinesiology and coaching" is still the dominant thematic section in terms of the number of published works. Here, individual issues are presented in many aspects - in terms of training, technical and tactical issues - but also the issues of combat, training loads, biomechanics, etc. Bibliometrics allows us to approach issues meta-analytically, showing issues based on a series of studies by various authors. In this volume, we find studies e.g. on women practising fighting arts [Pawelec, Swider, Yu 2022] and, by Fabiana Reis et al., about scientific production on *judo*.

Special Issue 2S was only published this year. We also exceptionally published issue no. 5 in this volume, with a selection of the best works from among those submitted to the IMACSSS Congress in Rzeszow 2022.

We invite you to read our Journal.

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Udział w dialogach kulturowych na bazie klasycznej teorii prawdy

Słowa kluczowe: sztuki walki, prawda, dialog kulturowy, hopologia, tom 22

Abstrakt

Wprowadzenie do niniejszego tomu zawiera refleksję o prawdzie i dążeniu do prawdy, co jest sensem naukowych dociekań. Rzecz dotyczy też kwestii historycznych (hopologia) oraz dialogu kulturowego realizowanego przez studia (teoretyczne i praktyczne) sztuk walki.

Omówiony został stan tego naszego Journala według podstawowych wskaźników stosowanych dla ewaluacji czasopism naukowych. Zamieszczono też informację o treści XXII tomu „Ido Movement for Culture. Journal of Martial Arts Anthropology”.