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Prolegomena to a typology of widely understood Martial Arts

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Abstract:

The Land of the Rising Sun belongs to those which raise universal interest in other parts of the world. Despite the fascination that rich Japan culture arouses and considering the fact that Japan's cultural achievements in the extent of the Budo martial arts, this country has not been known by the West citizens yet. Laymen may perceive Japanese “martial arts” as a uniform whole, but in fact they not only do not make a compact “homogeneous” system, but also are not a unitary phenomenon. Their values *derive* from the relations that combine human and nature. Ancient concepts, developed in a circles of ancient cultures of the Asia continent (the Far East) in different periods of its history, had a major impact on the shape of *budō*.

Key words: Martial arts, budo, culture, self-improvement.

In an academic investigations concerning the process of self-improvement and human security, referring to the experience of various nations and cultures¹ would be hard to omit the Empire of Japan. The Land of the Rising Sun belongs to those which raise universal interest in other parts of the world. Despite the fascination that rich Japan culture arouses and considering the fact that Japan's cultural achievements in the extent of the Budo martial arts, this country has not been known by the West citizens yet. Laymen may perceive Japanese “martial arts” as a uniform whole, but in fact they not only do not make a compact “homogeneous” system, but also are not a unitary phenomenon. Their values derive from the relations that combine human and nature. Ancient concepts,

¹ Zob. S. P. Huntington, *Zderzenie cywilizacji*, Muza, Warszawa 2008.

developed in a circles of ancient cultures of the Asia continent (the Far East) in different periods of its history, had a major impact on the shape of *budō*. Until recently the concept of „martial arts” itself was not defined precisely. Currently, one of the definitions was given by Wojciech J. Cynarski, namely: “Martial Art is a way of self-discovery, close to the mystical experience of reality. Conduces to it: fight and crowning experience, meditations and overcoming weakness of the corporeal nature, and finally the positive impact of the master of that spiritual journey.”² A more comprehensive definition of Martial Arts gives Juliusz Piwowarski. He says that “Martial Art (the Far Eastern Martial Art) is the sphere of culture associated with combat systems described with help of detailed codification, resulting mostly from the Far Eastern inspirations concerning the techniques, methods, traditions and customs, based on philosophical, religious and at the same time utilitarian premises”³. Developing quoted definition, Piwowarski as a research worker of safety culture, religion of Japan and simultaneously expert of Martial Arts, considers that Martial Art “is used (...) as effectively as possible in maintaining and improving the high level of security for both individuals and human resources, through exercises and many-sided development of the following components:

- the possibilities of activity and effective prevention of threats from people and other disadvantageous circumstances such as the military, civil, forces of nature or sports,
- the abilities of maintaining, saving and improving the quality of life, including health security, moral and aesthetic values interpenetrating mutually and reinforcing in sizes: individual and social,
- the possibility of support in a lifetime, thanks to perfectionist method of self-improvement, which engages the body and mind,
- the level of combat skills, determining to fight with internal adversities, such as negative intentions and emotions.”⁴.

² W. J. Cynarski, *Recepcja i internalizacja etosu dalekowschodnich sztuk walki przez osoby ćwiczące*, Rzeszów 2006, s. 40.

³ J. Piwowarski, W. Czajkowski, *Administrowanie jakością życia człowieka poprzez system Modern Bushidō*, „IDO – Ruch dla kultury”, Rzeszów 2010, s. 19.

⁴ *Ibidem*.

Japanese Martial Arts are called *budo*⁵. This term reflects the path that the student of martial arts follows. Element *bu* means “war”, the military. Japanese word *buke* means, in turn, military lines⁶. In Japanese segment *dō* means a road with the meaning of lifestyle, which is a way of self-improvement of man⁷. *Budo* derived from the *bujutsu*, that was shaped in the hustle and bustle of the battlefields since ancient times. Japan, because of its long isolation from the world, successfully was able to maintain its tradition of Martial Arts. It combines into in-depth study, which is based on a training effort of members of military lines *buke* and far eastern philosophy. In one of the conversations, soke⁸ Toshimichi Takeuchi⁹ pointed out in his speech that keeping balance between “technique, theory and philosophy”¹⁰ is a base of teaching Martial Arts. Masters of Martial Arts believe, that if one of those elements is omitted, then the student will not make progress in self-improvement. Taika Seiyu Oyata, master of *budō*, defines the modern samurai figure in this way: “The real *bushi* has a suitable education, observes the rules of discipline, is characterized by great integrity, is unassuming and helpful, can till the soil and build houses, and above all - by his gentleness can arouse common confidence. Here’s the full countenance of a courageous warrior”¹¹. At this point it might be well to examine precisely techniques by which the modern warrior

⁵ Por. M. Ueshiba, *Budo Nauki twórcy aikido*, Diamond Books, Bydgoszcz 2005, s. 27.

⁶ Por. O. Ratti, A. Westbrook, *Sekrety Samurajów*, Diamond Books, Bydgoszcz 1997.

⁷ J. Piwowarski, *Prolegomena do rozważań na temat indyjskich korzeni kultury bezpieczeństwa i Drogi Wojownika*, „Zeszyt Naukowy Apeiron” Wyższa Szkoła Bezpieczeństwa Publicznego i Indywidualnego „Apeiron” w Krakowie, 2011, nr 6, s. 265–286.

⁸ *Soke* – the title is written with two stamps of kanji, which literally means the head of the family. The title is closely related to the family schools of Martial Arts. This title can also be used by heirs, if they are related to the previous Soke, or when he took them to his family.

⁹ Toshimichi Takeuchi (1945–2007) – Japanese soke, master and instructor of Martial Arts. In 1998, he came to Krakow, where he taught Martial Arts handed down from generation to generation in the Takeuchi family.

¹⁰ A fragment of conversation, which the author had with Soke Takeuchi on fourth day of December in 2004 in Namysłów.

¹¹ T. S. Oyata, Ryu-Te No Michi, *Klasyczna sztuka walki z Okinawy*, przełożył W. Nowakowski, Warszawa 2001, s. 64.

(modern samurai) improves his fighting skills. It is known that this self improvement is held in accordance with the central Japanese idea of *karada de oboeru*, which means “learning throughout the whole body”¹². However, we have three kinds of methods of realization this concept at disposal. The author has in mind a Martial Art in its traditional meaning together with highly accentuated ethical¹³ and aesthetic¹⁴ values, a combat sport with a focus on participation in the tournament to join a sport competition¹⁵ and utilitarian methods of fight which are frequently determined by term *combat* - which is used by variety of uniformed services with army and police in the lead¹⁶. Regardless of the typology which was proposed above, each of those three types of “learning throughout the whole body” - assuming the reliability of this process - can fill a distinguishing feature of widely known Martial Art, and, following on from this - some stage of the cultivation by a given person.

It's a well-known fact that there are no differences in training a student in Martial Arts, a contestant in combat sports and officer of uniformed services or soldier in combat systems. Introduced above a division of Martial Arts, however, is necessary, because looking both from a professional point of view and analysing discussed issues in scientific way, significant differences can be identified, even at the stage of initial training a person practicing traditional Martial Arts, combat sports and combat systems. If we are talking about a Martial Arts it's worth to keep in mind the difference between the

¹² Por. J. Piwowarski, A. Czop, *Tradycja i nowoczesność jako aspekty profilaktyki w niektórych problemach bezpieczeństwa Azji południowo-wschodniej*, [w:] *Współczesne determinanty bezpieczeństwa*, I. Bieńkowska, J. Szymczak, R. Kochańczyk (red.), Gliwicka Wyższa Szkoła Przedsiębiorczości, Gliwice 2011, s. 111–122; B. L. de Mente, *Samuraje a współczesny biznes*, Bellona, Warszawa 2006.

¹³ Por. W. Czajkowski, J. Piwowarski, *op. cit.*, s. 17–23.

¹⁴ Por. D. Ambroży, *Wielowymiarowość estetyki codzienności*, „Zeszyt Naukowy Apeiron” Wyższa Szkoła Bezpieczeństwa Publicznego i Indywidualnego w Krakowie, 2011, nr 5, s. 9 i nast.

¹⁵ Por. W. J. Cynarski, *Budo jako sport akademicki. Uwarunkowania społeczno-kulturowe*, [w:] *Kultura fizyczna studentów w okresie transformacji szkolnictwa wyższego w Polsce*, Z. Dziubiński, B. Górski (red.), Politechnika Warszawska, Warszawa 2000, s. 212 i nast.

¹⁶ Por. J. Piwowarski, T. Ambroży, *The impact of physical culture on realization of human security need*, [w:] *Medzynarodny Wiedecko-Odbrony seminar*, wydanie pokonferencyjne, Akademia Ozbroyenych Sił, Liptowski Mikulasz 2012, s. 294 i nast.

term of *Budo* a *Bujutsu*. Both terms have a lot in common, but derive from other historical periods of Japan. By the term “Martial Arts”, we can single out three basic categories, responding to relations: *sensei* – *deshi* (student of martial arts) the trainer - competitor (combat sports), and the relation of expert, specialist (instructor) - uniformed service officer, a soldier or body-guard.

1.Traditional Martial Arts - nowadays they exist to raise the level of skills of killing the enemy on the battlefield, but above all, for the protection of life, like says master Taika Seiyu Oyata¹⁷. Frequently in Martial Arts we have not a real (in the physical sense) enemy, in many cases, human weakness or negative emotions are this opponent. Student of Martial Arts therefore takes the fight with himself. He has a path ahead of him, which was shown by his master-sensei and on which student comes across various challenges and has to deal with them. He is following this path to achieve mental and physical perfection, and thus improves his own personality¹⁸. Through the theoretical and practical aspects of training and also through putting a lot of physical effort, student, under the tutelage of his master, gets the opportunity to know the elements of the theory of both fighting techniques, as well as its strategy and other issues - for some people they will be major, and for other support (philosophy, healthy life, etc.)¹⁹. Traditional Martial Arts are the way that student takes for a lifetime. First of all, throughout his life he follows here a particular path definite as a “war” tradition. At that time, the perception of the world and the environment is changing. Throughout the training process, regardless of age of student, a fighting spirit is developing all the time. This is extremely useful and valuable, especially when we lived to a ripe old age and still cultivate the art remaining on the Road of Warrior. *Sensei* Hayashi Teruo²⁰ says “education of fighting spirit, let us fight against all adversities in

¹⁷ T. S. Oyata, *Ryu-Te No Michi*, *op. cit.*, 85.

¹⁸ Por. J. Piwowarski, *Rozwój osobowości jako przyczynek do konstrukcji autonomicznego systemu bezpieczeństwa*, „Zeszyt Problemowy. Nauka – Praktyka – Refleksje” Wyższa Szkoła Bezpieczeństwa Publicznego i Indywidualnego „Apeiron” w Krakowie, 2011, nr 2, s. 31 i nast.

¹⁹ Por. R. M. Kalina, *Teoria sportów walki*, COS, Warszawa 2000.

²⁰ Hayashi Teruo (1924–2004) – japoński mistrz karate (10 dan).

life”²¹. In his statements he emphasizes that the tremendous role in life plays power of will, morality, physical fitness and the chosen path, leading us to self-realization.

In Martial Arts, the main figure is master (*sensei*)²², who is responsible for teaching and selection of media of that specific knowledge to their students. Master is also morally responsible for behaviour of members of his *dōjō*²³ not only on the mat, but also beyond. We are talking about the ethic of students, their morality, discipline, customs, lack of aggression, about kindness and being helpful to people, taking care of the family. We are talking about the so-called virtues of *bushidō*, where the term *bushidō* means honourable co-dex of samurai. As Piwowarski writes, integrity, courage, kindness, respect, honesty, loyalty and family patism are the main virtues of *bushidō*. Some say not only about seven, but also about eight main virtues of *bushidō*, mention then a self-control – *ko*²⁴.

It is worth to add that the real master of *budō* does not impose his teachings as per Buddhist tradition. In Martial Arts master only shows the way for his student, but not marks it out firmly. So therefore he should be authentic, truthful, trustworthy, fair, direct and communicative. Wojciech J. Cynarski believes that message of master of Martial Arts comes straight from the heart to heart of student (message from mind to mind), thus can has a greater – impact on student than coach on a player²⁵. Master of *budō* has a moral duty to teach student the principles of coexistence in community of *dōjō*, and also to improve his own personality and to follow a sense of duty in

²¹ J. M. Fraguas, *Legendarni Mistrzowie Karate*, Warszawskie Centrum Karate, Warszawa 2008, s. 49.

²² Por. T. Ambroży, J. Piwowarski, *Współczesność, tradycja i bezpieczeństwo jako znamienne aspekty wszechstronności all style karate*, „IDO – Ruch dla kultury”, 2008, nr 8, s. 86–95.

²³ Zob. etykietę *dōjō* w K. Kondratowicz, *Jū-jitsu: sztuka walki obronnej*, Czasopisma Wojskowe, Warszawa 1991, s. 72.

²⁴ J. Piwowarski, *Siedem cnót Bushido*, „Zeszyt Problemowy. Nauka – Praktyka – Refleksje”, Wyższa Szkoła Bezpieczeństwa Publicznego i Indywidualnego „Apeiron” w Krakowie, 2011, nr 5, s. 9–16, por. W. J. Cynarski, *Słownik pojęć*, „IDŌ. Ruch dla Kultury”, 2000, nr 1.

²⁵ W. J. Cynarski, *Sztuki walki budo w kulturze zachodu*, WSP, Rzeszów 2000, s. 49, por. W. J. Cynarski, *Portret Mistrza*, „Nowiny”, 1994, 14 września.

a lifetime. He teaches both fighting techniques and code of conduct and also understanding of the above-mentioned elements needed in the theory and philosophy of *budō*.

To sum up, Martial Arts taught by master - *sensei* are the chosen way for whole life, that allows you to build mental and physical health, and to maintain the efficiency and independence to the end of our days. In Martial Arts, aspects of health are significant and exercises should build life force up. Martial Arts lead student's steps through the path, which is built on the old tradition of improving body and mind²⁶. Such a kind of person is the *soke* Toshimichi Takeuchi, who was teaching techniques of *kodachi* (short sword) one of his *uchi deshi* (student of home, or - a personal student) in the last hour of his life. Cynarski believes that "in the international environment *martial arts* are functioning groups of enthusiasts - idealists, who internalize the values of culture of warriors, which is an expression of their opposition towards the dominating in the world of capitalism ideology of enrichment and indulgence own whims. People choosing the hard way of warrior as a form of self-improvement, more appreciate specified ethical values than the training itself and also self-realization than utilitarian dimension of knowledge of fighting techniques"²⁷.

2. Combat Sport - primarily characterized by direct rivalry under specified rules. There is always the opponent and fight, in order to win a victory, that brings honor, defined as a success in sport. Sports training is using measures such as speed preparation, strength, technical and tactical. These elements are tested in combat training, and then on a sporting events in the competition with a strange opponent. Sport develops mainly that skills that are needed to succeed at a sports tournaments. Long-term training certainly will lead to create very similar techniques and abilities, like in traditional Martial

²⁶ J. Piwowarski, *Bezpieczeństwo i samodoskonalenie jako elementy świętej Drogi Wojownika*, Zeszyt Naukowy Apeiron" Wyższa Szkoła Bezpieczeństwa Publicznego i Indywidualnego „Apeiron” w Krakowie, 2011, nr 6, s. 231 i nast.; W. J. Cynarski, *Sztuki walki IDŌ: IDŌKAN*, SIP, Rzeszów 2009, s. 7.

²⁷ W. J. Cynarski, *Teoria i praktyka dalekowschodnich sztuk walki w perspektywie europejskiej*, Uniwersytet Rzeszowski, Rzeszów 2004, s. 58.

Arts. However, there is a risk that Martial arts may lose existing identity by further and further progressive transformation into a kind of sport. Master Hayashi Teruo says about students practicing a sport karate that “After the training career is very difficult for them to go on in the true art of karate. There is nothing wrong in training (...) the basic techniques of the tournament and becoming a master of sport, but the art of karate is not a sport, it is a self-defense and it is a completely different matter. You can’t build a house using only two or three tools. You need a variety of tools to achieve your goal. On the other hand, training should not end when you take off *gi*”²⁸. Without the proper spirit, karate will be of little use”²⁹. Sports fight is a rivalry and always appears with the need of dominance over another person (player). There is a risk consisting in the fact that the purposes of the sports realization will overshadow the virtues of *bushidō*. These objectives, that is sports trophies, are only ancillary measures in the way of self-improvement.

In Martial Arts frequently due to lack of skills competitor “went beyond acceptable limits”³⁰, infracting the moral order of *bushidō* connected with the need to cultivate the virtue of righteousness (*gi*). However, students of even the most attachment to the tradition of *budō* are keen to take part in tournaments and derive satisfaction from participation in sports competition³¹. Sensei Takayuki Mikami noticed, however, that if there is any improper behaviour on competition, it will destroy the spirit of Martial Arts. He added that the competitions are learning to cope with stress going from performing in front of a large group of people³². This is in turn a positive effect of preparation of athlete, corresponding to the objectives, which student of traditional Martial Arts also sets in front of himself within the meaning of achieving the transfer³³ leading to increasing mental endurance and increased possibility of self-control.

²⁸ *Gi* – tradycyjny strój używany w japońskich sztukach walki.

²⁹ J. M. Fraguas, *op. cit.*, s. 49.

³⁰ *Ibidem*, s. 41.

³¹ Por. W. J. Cynarski, *Filozofia sztuk walki na co dzień*, „Bardo”, 2000, nr 13, s. 30.

³² *Ibidem*, s. 174.

³³ In psychology, skills transfer is based on transmitting of skills, habits and reflexes acquired in learning one of the branches on a completely different area. For example, it may relate to the habit of order and perfectionism.

In Martial Arts it is a trainer who directs the education and sports career of sportsman. The training aims winning a prize, medals, awards, or simply defeating the opponent. The trainer should, however, be a personal model for a competitor, and at the same time the exemplar and the educator. As Wojciech J. Cynarski writes, the trainer must behave impeccably, has a proper moral attitude, must be dutiful, disciplined, calm, polite and has the abilities to create a good living in a group³⁴.

In his statements *sensei* Takayuki Kubota (now living permanently in the U.S.) claims that a competitor should be forced to training to discover under pressure his weaknesses. Then the trainer eliminates weak points by using his experience and expertise. After such trainings, their participants become a good competitors with educated instinct. Master Takayuki Kubota combines, offered through himself, orders of traditional art of karate with a modern attitude and on competition he observes competitors and their behavior, in order to on *dōjō* work on eliminating their weak points. In this way he is educating a very good skilled tournament **karateka**. Examples of Kubota *dōjō* or karate clubs, which were established by Chuck Norris or Oyama Masutatsu, show that many of the great masters follow by path of sports and Martial Arts at the same time. Masutatsu Oyama³⁵ said that anyone who train karate, should follow by the principles of *bushidō*, but those who not follow by these principles, treat them just as a fun. Masters who are interested in the sport want to see the perfection and effectiveness of their Martial Arts, which are moved from the erstwhile battlefields to samurai salons and *dōjō*, currently being tested in the form of sports on the mats and rings.

Impressive performances which can be shown in the media, encourage people from the world of Martial Arts to participate in these projects even from other, more commercial reasons. Trainings prepared to develop a sportsman certainly are modified and as a result these modifications allow players and trainers to maximize sports results. Almost always, the competitors give

³⁴ W. J. Cynarski, *Sztuki budo...*, *op. cit.*, s. 48.

³⁵ M. J. Lorden, *Oyama Legenda i Dziedzictwo*, Warszawa 2003, s. 47.

themselves over to relatively few techniques, which in their case are the best in combat sports. This fact may cause that presented by a student, Martial Arts sport can pauperize in terms of span of gamut of learned techniques.

Sport leads a competitor to continuous anxieties, uncertainty, accompanied by various levels of stress associated with the next fight. We could say that this stress has its positive and negative aspects³⁶ and has not impact on the development of a competitor. If a competitor fulfills obligations and statutes and learns to control the stress, then he can expect positive results in this way of led self-control. Unfortunately, in the face of the phenomenon of confusion with another purpose (self-realization) and means (medals) competitors often break the rules of *fair play* just only to “win” at all costs. The road from combat sports to the world of Martial Arts is long and tedious, and not everyone will be able to follow it. Sports stage of human physical activity can not fill assumed in the definition of Martial Arts activity “throughout our lives.” The words “throughout our lives,” come from the Pledge of Karate-do³⁷. The great polish judo master Ryszard Zieniawa says that *judo* involves considerable knowledge of manners of fight, “absent” on sports mats³⁸.

3. Utilitarian combat systems - were created on the basis of the former martial arts. They are the modern equivalent of the ancient and medieval *jutsu* and are used to incapacitate or eliminate the attackers or opponents of having military or very close to it the nature of the battlefield. As mentioned, the term *combat* is often referred as a utilitarian methods of fighting. However, this is not only one universal system. We can talk about police *combat*, which serves to incapacitate people, who should be forced to stop the illegal actions. These are systems that are used among other by the police and security service of persons and property. Whereas the military *combat* (or counter-terrorist-terrorist) is used to eliminate the “enemy manpower”, which is in line with

³⁶ Por. W. J. Cynarski, *Problem agresji w sporcie na przykładzie wybranych gier zespołowych i sportów walki*, „Studia Humanistyczne”, 2002, nr 2, s. 99 i nast.

³⁷ J. Piwowarski, *Etyka służb mundurowych na wzór japoński w kontekście Przysięgi Dōjō*, „Zeszyt Naukowy Apeiron”, Wyższa Szkoła Bezpieczeństwa Publicznego i Indywidualnego „Apeiron” w Krakowie, 2010, nr 4, s. 64–74.

³⁸ R. Ruszniak, R. Zieniawa, *JUDO pomost pomiędzy tradycją i współczesnością*, Gdańsk 2003, s. 45.

the ethical principles of war³⁹ and inevitable in situations of extreme danger. From Martial Arts we use those techniques that give possibilities to achieve this effect. Teacher here is an expert, a specialist - an instructor. His purpose is to train and prepare the formation for the accomplishment of tasks. Instructor is not formally responsible for morality, for integrity of his students, his goal is not education, but effective transfer of techniques and teaching tactics. Louis Shomer says that the Japanese have learned a lot from us, but they gave us knowledge, which we did not have. The Japanese gave us a weapon in the form of the ability of using the body⁴⁰. Polish master of jujutsu and uniformed officer - Miroslaw Kuświk reminds about the tradition of training during the Polish interwar period (1923), in self-defence prison service constructed on the grounds of ju-jitsu in Poland⁴¹. In his published book, *Techniques of intervention*⁴², Kuświk says that the set of techniques was developed on the basis of previously published book *Self-Defense* (jiu-jitsu). Jan Dobrzyjałowski, expert of police combat techniques, writes that using a baton of type 'tonfa' is necessary, as full arsenal of techniques of hand-to-hand fighting for the good of police officers⁴³. The author of this work in connection with his long-standing experience related to the army, claims that the armed forces must take into account the need of training of hand-to-hand fighting, because we can not exclude a direct confrontation with the enemy, even in the twenty-first century, with such a high level of military technology⁴⁴.

It is worth to pay attention to the need for complementary development of Martial Arts, from which experts and specialists of uniformed services take knowledge and experience to perform basic techniques and their use for the purpose of creating a perfect training system of uniformed services. It is a very narrow stock of knowledge, but it is necessary for the effective work-

³⁹ Por. *Etyka wojny*, T. Żuradzki, T. Kuniński (red.), PWN, Warszawa 2009; J. Bocheński, *Sens życia*, PHILED, Kraków 1993.

⁴⁰ L. Shomer, *Polityczne Ju- Jitsu*, przełożył P. Obmiński, Gliwice 2008, s. 9.

⁴¹ A. Kaczmarek, M. Kuświk, S. Zasiadły, Z. Zimoch, *Samoobrona*, Kalisz 2007, s. 10.

⁴² M. Kuświk, P. Jarczewski, *Techniki Interwencji*, Kalisz 2011, s. 5.

⁴³ J. Dobrzyjałowski, J. Hachulski, A. Rudnicki, *Palka typu tonfa techniki użytkowe*, Legionowo 1996, s. 11.

⁴⁴ P. Modrzyński, *Wojskowa Walka Wręcz*, Kalisz 1998, s. 9.

ing of services. At present, unfortunately here we do not delve into basis of practical philosophy⁴⁵ and only partly we cognize the meaning of the theory and technique of martial arts.

In combat systems appears an officer of appropriate services who has a specific tasks to perform. His training requires discipline and knowledge of necessary fighting techniques and knowledge of rules and statutes, which allows to effectively and lawfully perform task in a given occupational class. From Martial Arts, taken over these techniques, which provide wide opportunities of action for each of the uniformed services. Expert, specialist - the instructor has to prepare the officer to perform specific tasks. Learning and transfer and then improvement of a narrow range of specialized techniques corresponding to the range of duties. Many experts of combat systems derived from the Martial Arts, so each services has a facility in the training of their employees. If it weren't for the Martial Arts, training of services and officers would be poor. Many of today's combat systems would never be created, if the creators of the systems did not reach for still up-to-date experience of the old masters of Martial Arts.

As mentioned, in common use we do not differentiate the three categories of Martial Arts in general. This is because between them appear also a lot of extracted similarities.

Going in for both combat sports and Martial Arts, increases self-discipline at initially different motivatioj of competitors (training on taming our own weaknesses, training to incapacitate an opponent, training aimed to defeat the opponent completely). In summary, we can conclude that:

1. Training of Martial Arts takes place independently from frame of mind, weather or encountered difficulties.

⁴⁵ Practical Philosophy - it is de facto ethics, i.e. the theory of morality, without which combat according to the author is "incomplete". Thus the need for a more complementary approach to the "combat" training and return to practical philosophy. Por. J. Piwowarski, *Etyka w administracji i jej źródła*, Wyższa Szkoła Bezpieczeństwa Publicznego i Indywidualnego „Apeiron” w Krakowie, Kraków 2011, s. 61 i nast.; por. W. J. Cynarski, *Filozofia sztuk walki. Ontologia i aksjologia azjatyckich sztuk walki*, „Rocznik Naukowy Ido – Ruch dla Kultury”, t. I, 2000, s. 54 i nast.

In Martial Arts competitor is preparing his own motility in starting periods, all his life fits into competitions and tournaments (often training only tournament *kata* – striking).

In combat systems, officer should train in the same way as people of ancient, very realistic Martial Arts, he must be ready to perform task regardless of the situation in which he is. Both the first and the last serve for the community and this is the purpose of their training. Both groups are in a difficult moments will be people ready to make sacrifices and to help the community⁴⁶.

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