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The flow of higher values in a globalised world. Notes based on the example of the homocreative arts

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Abstract:

A fight against some civilizational and practical deformations of authentic martial arts and combat sports probably has little chance of success even if it is undertaken on a wider scale than ever before, and adopted more efficiently than in previously used methods of operation. There is a slim chance of success because this is a trend, in most cases irreversible, in the current technocratic and consumer civilization. The change, or at least significant correction would have to involve a change or an essential “repair” to the nature of the whole of civilization, and it is not likely to happen in the foreseeable future. However, what can and should be done in this respect concerns the theoretical and programmatic interpretation and dissemination of “ancestral”, original martial arts; promoting awareness among younger generations of their correct undeformed image; showing them the correct goals, values and functions of these homocreative activities. Attempts should be made to introduce martial arts in their original shape with a strong pedagogical alignment with modern educational practice; and to introduce both institutional and individual self-improvement and spiritually and physically harmonious human self-realization.

1. There are grounds to believe that Far Eastern homocreative and self-realizational arts have a major role to play in human improvement. They are known as “martial arts” among enthusiastic students and practitioners, and masters striving to achieve perfection and are one of the most characteristic features and specific traits of the great cultures of the East (Chinese, Japanese, Korean), in modern times. This role has been foreseen by neither their classical and Asian creators, nor predicted by most theoreticians and researchers into these strange skills of human improvement from non-Asian countries (Europe, America, Australia).

Along with other elements of these cultures (philosophy, literature, art) martial arts could undertake a kind of cultural-anthropological and therapeutic mission. This mission could be a specific act of at least the partial protection of Western civilisation against either its destruction which is seriously threatened, or the reduction in man’s levels of spirituality and humanity (along with the possibility of developing modern regulatory measures and executive programmes). This mission could also protect in general terms, against the unsuccessful transformation of people’s

way of thinking, which may be referred to as “anthropological regression”, which was mentioned in the previously published article [Szmyd 2012a].

The mission could depend on equipping man with such values as “the virtues of body and soul” which could, at least partially, protect man from undesirable changes to his subjectivity. Globalization can facilitate this role and mission – after all, the flow of change and achievement should – and can – be multi-directional, not only from the West and North to the East and South, but also from the East and South to the West and North. If globalization which is an irreversible process is, in the future to balance its negative effects with its positives (and at present most of the world is experiencing its negatives) and maybe even give priority to the positive effects (which is the general expectation), it must be just such a multilateral and multi-directional process.

Globalization should (though nobody knows if it will be able to) facilitate the free flow of high values in all directions across the globe, to its various cultural, social and geographical areas, for example economic, technical, scientific, medical and environmental, and its partly humanistic values

from the North to the South, from the West to the East. These should include vital, recreational, simple life, psychological and physical as well as the self-realizational values from the East to the West and also to some extent from the South to the North. Expressing this in a general and simplified way: from the West to the East: – material, instrumental and utilitarian values, and from the East to the West – spiritual, personal and self-improvement and *homocreative* values.

It would omit some “axiological waste”, lairs of various pseudo or negative values, which persist in different parts of the world. This would give the globalized world the desired harmony and axiological balance, and a state of recovered social and moral “health” and “correctness”; it would prevent it from developing the plague of many of the current macro-and-micro-pathologies and the mounting of various threats against it. It would provide the world with proper development and genuinely progressive change. This would enable the world to survive, or, at least to extend its old age and remain in the embrace of a technocratic civilisation, which is extremely materialistic and utilitarian, technical and dematerialised. Civilisation’s greatest “sin” is that it has repudiated what was made in its cradle and is its most valuable deposit, that is, the idea of comprehensive human development, inner harmony and happiness, individual autonomy and identity, self-determination and creativity. This deposit, together with the idea of democracy, freedom, equality, justice, and living in accordance with nature, positively distinguishes it from other civilizations, but to a large extent it has been wasted or soiled by it. In this situation, there is growing interest in the deposit of the spiritual and ideological cultures of the Far East – in respect of any of its “borrowings” for our civilization. It is noticed that a distinctive and highly valuable component of the traditional cultures of the East; from an anthropological and self-realizational point of view, that is still not known and appreciated enough by ordinary people in the West, is the aforementioned Oriental “martial arts” and “sport arts”.

They are not very well-known or appreciated by the “man in the street” in the West, despite clear stimulation in recent decades with interest in the spirituality and thought processes of the East as exemplified by the New Age intellectual movement and by the visible activities of various institutions and associations promoting – and to a certain extent preserving – various “martial arts” and “sports arts” of Far Eastern origin. Included among these are the *Institute of Martial Arts and Sciences* (IMAS), the *International Scientific Association of Martial Arts and Combat Sports* (IMACSSS) directed by a

Polish theoretician and practitioner of these martial arts, and the scientific, educational and sporting society, the *Idōkan Poland Association*¹ which all occupy a distinguished position.

This particular (and peculiar from the European point of view) “particle” of traditional Far Eastern culture has been brought closer to us – people who are generally poorly steeped in the spiritual heritage and existential skills of the Far Orient – and is waiting for a broader and deeper “grafting” into the subsoil of modern Western culture or for professional, farmyard “planting” in areas, as it seems, of fertile ground. This “grafting” or this “sowing” could be made and it is probably possible, in its most vital and fundamental interest, and at the right time. Briefly speaking the modern technological and IT civilization of the West and the neo-liberal socio-economic systems rooted here are leading to many unfavourable changes in the psychological, mental, personal and medical well-being of people, people of the so called “post-modern world” [cf. Szmyd 2013]. A negative impact is particularly marked in the area of spirituality and inner growth, and those features that constitute humanity. Characteristic manifestations of these changes are, among others: increasing symptoms of a weakened nervous system in many people, especially young people, a peculiar disintegration of their personality, one dimensional mentality, reduced understanding and the ability to understand and comprehend the world in which we live, increased internal anxieties and frustrations, and the appearance of new and different varieties of neuroses and social diseases etc. Particularly meaningful manifestations of the changes discussed here include among others: depletion of the emotional and empathetic spheres of many human beings, weakening and making human relationships one-dimensional, turning them into self-serving relationships, the weakening of formal and functional ties and moving away from family and relations which is motivated by the need to meet and spend time with others, reducing and simplifying lifestyles, taking away their deeper meaning, falling into irrational consumerism and daily hedonism, leading a life of “have” and “use” and not “being”, enriching oneself personally, internally and existentially etc.

The main causes of these adverse anthropological, social and cultural transformations include: the all-powerful influence on the mentality and emotionality of “modern” man, of different varieties of mass culture, varieties which are usually inferior, just any, spiritually and mentally

¹ Cf. Cynarski 2004, 2012; and other works by this author.

numbing recipient of a product of cultural product. An example of this among others could be most American film production and entertainment, which successfully push products of *homocreative* high culture from their sphere of influence. Another factor is programmed and aggressively imposed, mainly by massive and socio-technically sophisticated advertising, rampant consumerism and life pragmatism or technological and IT civilisation-bound axiological and moral relativism. A profound and often negative impact on the attitudes and behaviour of the average media person with his/her (read: inadequate, one-sided and largely deformed) image of reality must not be overlooked [Szmyd 2012b]. The anthropological, social and cultural changes being discussed are often programme inspired and directed by global economic and financial centres and not only deform and distort the realms of spirituality, conscience and behaviour of "post-modern" man, posing serious threat to the proper development and even survival of the species, but they are also highly likely to have an impact on the longer-term *homocreative* process i.e. the further social and cultural evolution of human beings and to some extent also on biological evolution. They are – as it is confirmed by current research – already so strong and so deeply destructive "drilling" into the deeper layers of the psycho-somatic structure of human beings that they can be considered as anthropologically negative and undesirable factors and in the long run these processes will be threatening and dangerous to humans. They form a complex syndrome of braking and deceleration even causing, in some cases, a kind of "turning ones back" on change – in this case the "course" of the evolution of the human race, turning from a progressive direction to a regressive direction, and consequently in the direction of a gradual reduction in adaptability to the living environment of the entity of this evolutionary process. This direction can be called "anthropological regression". Generally speaking, this process involves deep deformation of the overall and harmoniously understood human being or more specifically, it means the progressive disintegration of the "coherence of the inner life" i.e. increasing the spread between the rate of intellectual, conceptual and rational-emotional development and emotional-spiritual development. Additionally, it signifies a very dangerous gap between the relatively slow pace of phylogenetic development and the accelerated functional and civilized development of man; between stagnation and even regression of deeper human spirituality and the very rapid pace of development of his/her functional and technical skills; between pragmatism

and the sphere of life experience and experience of higher values as well as spiritual transcendence: the metaphysical, religious and aesthetic, which some people term the "deterioration", "falling" and even "death" of mankind, in any case, a clear regression of humanity.

2. Civilization that promotes anthropological regression and which in itself, has for a long time, been subject to various trends and different crisis situations which put it at a "crossroads" and in a state of specific "ailment" as well as threatening its survival, developmental trends [cf. Lorenz 1986; Cynarski 2003; Suchodolski 2003; Bauman 2006; Szmyd 2011] and needs – according to the currently diagnosed condition and the possible prediction of its further transformation – needs relevant support factors and "healing" means; it needs both reform and therapy. One of the factors that "repair" and which could at the same time be an effective remedy is to graft civilisation more extensively with the *homocreative* i.e. philosophical, ethical, aesthetical and existential classical values with the Western post-modernism of undeformed culture, the culture of the Far East which would include and is implemented by the culture of "martial" and "sports" arts in the region. It seems that the weight and importance of this type of cross-civilizational transfer of values becomes more important and up-to-date in an age of growing crisis in Western civilization and the anthropological regression related to it. It becomes very easy to predict the realisation of this process on a sought-after larger scale, despite the enormous difficulties, or even impossibility of achieving it². If we manage, after all, either soon or further into the future, to effectively stimulate, functionally instrumentalise and progressively implement the transmission of values from the East to the West, it will still be difficult to believe that all that will lead – because by its nature it cannot lead – to a bigger breakthrough or to a revolutionary turn, in the over-materialistic and commercialized world of Western civilization and culture and consequently to the strong suppression of the accumulation of the negative effects of such a state of affairs for human spiritual life in this civilisation and cultural region.

But perhaps this bold and unprecedented global project could lead to some invigorating and healing changes in the world or at least contribute, even in a very limited way to a certain spiritual movement and a mental and moral sobering up if even of a small percentage of the population which

² Cf. *inter alia* Szymańska, Trzciński 1994; Skolimowski, Górecki 2003; Szyszko-Bohusz 2005.

is indiscriminately and unconsciously submissive to the extreme pressures of consumerism, commercialism and the utilitarianism of life which is both destructive to humanity's progress towards the process of spiritual and existential regression, and which reduces the level of culture of an individual life and living entity.

It is easy to agree with the expert in the issue under discussion when he writes: "It is not possible to fully transform the Japanese, Korean and Chinese mentality to European soil" [Cynarski 2012: 227]. But probably not without a good reason, and following his own beliefs, he treats "(...) Far Eastern martial arts as a factor which brings different cultures and mentalities closer" [*ibidem*], therefore he writes that "(...) in the West, especially in Poland, the humanistic theory of martial arts is developing and trying to instil/graft onto a civilization nurtured on Christianity the will to learn the essence of martial arts combined with becoming acquainted with oriental cultures" [*ibidem*]. Nevertheless, it is possible that there is something more to it: As the global flow of ideas and values, information, and technical achievements of civilization is usually associated with the movement of specific stimulation and intellectual inspiration, agitation and motivation, fashions and inclinations, which are the factors influencing people's attitudes and behaviour, it could be reasonably assumed that the appropriate instrumentalization, e.g. by publishing, education, organization of media and functional "mobilization" of this process would perhaps provide results, probably very limited and weak, but still in some way meaningful and desirable, and mental and behavioural changes in some circles in the West, especially among young people. Thus "martial arts" and "sport arts", as understood by W.J. Cynarski and an international group of researchers centred around the scientific journal "Ido Movement for Culture. Journal of Martial Arts Anthropology" and *Idokan Poland Association* (IPA) published in Rzeszow, "(...) were transformed from murderous weapons into a philosophy and way of life. While American *hopology* considers martial arts to be an element of battle culture, the development in Poland of the humanistic theory of martial arts views them as a form of personal development. Martial arts teach self-defence, but in addition to fighting techniques they introduce their students to specific axiological, normative and educational systems" [*ibidem*]. To put it more precisely: "the varieties of martial arts are forms of asceticism i.e. the practice of a psycho-physical character, which is focused on the moral and spiritual development of the practitioner (...) Through training in fighting techniques they lead to multi-dimensional self-improvement and self-

realization. At the same time these are processes of educational and positive asceticism combining physical exercise with conscious self-discipline and focussing on moral and spiritual progress (...) The way of martial arts is here associated with the concepts of self-discipline and self-control, of transgression and self-transcendence (...) and the transgressive accomplishments include crossing borders (...), whereas transgression applies to transcending above material reality and manifests itself in the implementation of widely-understood principles of perfectionism and crossing the borders of one's own weakness (...) The main objective of martial arts – as W. J. Cynarski writes – is self-perfection" [Cynarski 2012: 227n].

3. It is quite likely that this concept of "martial arts" which can be called "arts of physical and spiritual fulfilment" or "homocreative arts" could, if skilfully promoted and presented and translated into widely available realisation programmes, become an attractive offer and appealing challenge for part of the younger generation in many communities in the globalized world, as generations are increasingly resembling one another by way of lifestyle and behaviour, aspirations and goals regardless of their traditional culture and life ethos, ethnic or national belonging and civilizational conditioning.

Thus, it can be expected that in a situation of widespread sterility and shallowness of lifestyle due to aggressive consumerism and callous pragmatism in both developed and other countries whether through poverty, lack of wider access to education and high culture, or the inability to complete professional and social self-realization (corruption, unemployment, social pathologies, etc.) young people will perceive the "psycho-physical arts of self-realization" as a challenge and as an opportunity for themselves. Maybe their natural and spontaneous dissent from the new reality and with young people characteristically attempting to find their own way and own place in a reality which they have contested and rejected, will direct at least some young people from different regions of the modern world in the direction of the arts under discussion. Maybe. There is no certainty. But if so, this humanistic theory of martial arts could be practically tested and anthropological regression could be somewhat slowed-down.

As presented in works by proponents of the humanistic theory of martial arts (W. J. Cynarski, K. Obodyński, S. Tokarski and others) [*cf.* Tokarski 1989; Lipiec 1999; Obodyński 2003] the possibility of some very useful and expected change in the neo-liberal and pragmatic axiological and ethical order, (though limited for obvious reasons) obviously

requires appropriate programmes and long term educational instrumentalisation. After careful reading of the works of these authors the reader comes to the overwhelming conclusion that what they have written could be a good starting point for the axiological strategy proposed in the text or at least an effective stimulus for “steering out” the “arts” discussed in their work from their esoteric and elite circle and trying them out as factors worth interest of global axiological conversion and global flow of peculiar art of physical and spiritual self-improvement.

4. What could be hoped for would be that “martial arts”, especially those among them which are the most famous and most frequently practised, such as *karate*, *taekwondo* and *aikido* could be more successfully “withdrawn” from the area restricting their international spreading and practice? How could they be moved from a traditional cultural and mental “ghetto” and transformed into a socially recognized and widely available factor strengthening people’s spirituality and personality and at the same time enhancing the human characteristics of various contemporary cultures and civilizations, in particular western culture and civilization?

Obviously, it is not easy to answer that kind of general and future-oriented question. It is easy to state that it contains very many unknowns and even cognitive impossibilities. However, there is something contained in the issue, perhaps, which could serve as a starting point for obtaining at least a partial answer. That something is, quite simply, the specific features of the original, “native” martial arts, their nature and specificity, objectives and functions. It seems that what is most peculiar, strange and unique in their nature, in the sphere of their features and functions is increasing desired in the modern world and the demand for it will probably grow. Owing to them, new directions for their global transfer and new areas for their “grafting” and cultivation are opening. They are opening, generally speaking, because in a natural and to some extent already tested way they can become a partial, yet important, real and consciously or unconsciously, expected antidote to the growing process of deepening sterilization and impoverishment of spirituality and human subjectivity of “postmodern” man. This is happening mainly under the expanding influence of consumerism and commercialism and all-powerful and influential technological progress as well as mass culture.

Let us consider the issue more closely. According to experts in and theoreticians of Far Eastern martial arts they can be included as “(...) ascetic systems of the psychological development of

practitioners (...). It is not so much about a physical fight as about moral and spiritual development, perfectionism and self-discipline” [Cynarski 2012: 16]. And according to another researcher into these peculiar and sophisticated forms of man’s psycho-physical activity, they can above all be regarded as “(...) motor expressions of Eastern philosophy, especially Zen Buddhism, Taoism, and Confucianism” [Tokarski 1989]. It is a very specific and unique form of physical improvement and at the same time the expression of a specific type of awareness and philosophical attitude, which is mainly metaphysical, ethical and existential. For perfectionists it is a very important form of activity which sometimes even defines their “practical sense of life philosophy” [Cynarski 2012: 12].

Philosophical expression, it is worth stressing, is for the people “who follow the way of martial arts” not a goal in itself, but actually only a means to achieve specific personal, moral and spiritual goals in life. What is more, martial arts are a way for people to release their deep, and inherent instinct to fight and survive and for self-preservation, in a non-aggressive and non-deadly way, which is still sharp and combative and which is often painful and extremely uncomfortable for the opponent. “Martial arts”, according to the name, are not a sport, but combat, a struggle in a literal and real sense. Their main objectives are entirely different than those of different kinds of sports (proper sports, not distorted by extreme commercialism and greedy business), although some of their functions are similar to the functions of sports competition (a separate issue is the so-called combat sports which should be distinguished from martial arts. These differences are omitted here). We are interested only in the difference between martial arts and proper sports. In this case the opinions of experts and the issues discussed here are clear. “Martial arts are often confused with combat sports. However, their purpose and the meaning of their practice are completely different. Martial arts such as “jutsu” (technical perfection) aim at a real, not fake, conventional (as in sport) fight. And at the “dō” level (moral way) martial arts retain a deeper sense of mental and physical practice – as a psycho-physical systems of improvement. So it is not about the outcome of a sports competition. Sport tests can be, at some point useful, e.g. as a specific test to gain this kind of experience [Cynarski 2012: 53].

Here is the relevant table: (I quote Wojciech J. Cynarski: *Anthropology of martial arts. Studies and sketches of the sociology and philosophy of martial arts*, quoted edition, p. 53).

“Comparing basic differences, we see” as the author explains, “that despite similarities

Tab. 1. What are the differences between martial arts and combat sports

Criterion	Martial art	Combat sport
Aim of training, practice	Perfectionism widely understood, self-realisation	Winning a competition, sport result
Sense of combat	As above or winning in self-defence	As above – to defeat the competitor
Sense of mastery	Master skills, knowledge and moral maturity; state of harmony of body; mind and spirit; a high level of experience formally confirmed	Achieving the title of world champion, sport champion class, Olympic medal, a high level of skills in a particular sports discipline
Methods and means of training	Traditional and modern methods and means, teaching real technical-tactical skills and moral education	Traditional training focused on a sports result

[source: Cynarski 2012: 53]

to recreational sport, it is a separate category, not exactly contained in the concept of physical education (it is rather a "psycho-physical category") [*ibidem*].

5. Again, the question arises as to whether authentic martial arts, preserved and cultivated with full, "ancestral", original features and characteristics, can become an attractive alternative for today's young people who come from different regions of the globalizing world, from different cultures and social and professional backgrounds. To put it more precisely, can they become an appealing and gladly accepted offer for young people who are most at risk in the areas of spirituality and higher values, with threats to the quality and standards of individual life, i.e. young people from the current technocratic civilization of the West?

The martial arts which are discussed above are about physical and spiritual self-improvement and self-defence of Asian (Japanese, Korean, Chinese) origins, and are historically and culturally very distant from their Far Eastern birthplace. They are at the same time arts with very high objectives, ambitious and extremely difficult to fulfil. Can these arts, which involve acts of actual combat and which require outstanding motor skills, become skills and practices better understood and appreciated by Western youth and consequently more broadly and effectively practised by them?

Could the basic underlying motives and main objectives "grip" and "spin" (young people not only from the East, but also the West, North and South)?

Could they be considered part of their own motivations and goals in life? Let us repeat those aims: achieving personal perfectionism (within a specific spiritual and corporeal dimension); the possibility of self-realization important to young people (e.g. reaching high, sometimes even master-level skills and physical fitness, endurance of own physical body, the skill of self-defence); personal experience of the "harmony of body and mind"

and moral and personal maturity; highly-increased self-esteem and a highlighted position in the nearest social environment and among peers, and a sense of self-discipline and internal organization etc.

A major role is played here by motivation, which is completely unconscious or subconscious for example, the need to "let off steam" by fighting, natural aggressiveness, survival in a dangerous situation etc.

The attractiveness of martial arts for young people from different cultures and civilization may have a peculiar aesthetic charm for these forms of human activity – beauty contained in the perfection of their technique, sophistication of movement, the unique colour of their forms of expression [*cf.* Cynarski 2012: 29]. It is not without significance that making the decision to practise certain martial arts can be/could also be the awareness of a quite realistic prospect of gaining through them specific *katastasis* (calmness, freedom from some internal tensions, conflicts or negative feelings), experiencing positive "movement" and "exhilaration" and a sense of the state of emotional non-alienation.

Can it be assumed, with any degree of probability that this very complex and rich potential which is dynamic in its psychological and behavioural nature can be translated into a wider and willingly undertaken physical and spiritual activity by young people in modern civilization? It would have to be thanks to these or other internal incentives and the appropriate efforts of individuals; entities duly inspired and made properly conscious and thus sufficiently strong and determined.

This is, of course unpredictable, but this eventuality, to some extent, trendy and probably beneficial for them cannot be ruled out. In any case, making the issue public can be considered as meaningful and purposeful.

6. Concluding Remarks

In order to start the discussion of the social concept and practice of Far Eastern martial arts and sport

arts it is necessary to make special publicity effort to transmit reliable knowledge about current notorious practices deforming and warping the original, authentic shape and nature of the physical activity discussed here and its psycho-personal efforts, especially deforming or even compromising its philosophical, ethical and aesthetic content. It is deformed and warped mainly through its commercialization, marketization, which brings it into the profit-oriented world of show business. This growing trend of negative developments in the field of martial arts and sports, is a serious threat to the nature and proper functions of these phenomena. As for the rest of natural and proper functions of all that authentic, culturally undistorted from the spirit and Olympic character sport [cf. Lipiec 1999; Tomaszewski 2013].

When it comes to martial arts their contemporary deformation is primarily about them being deprived of the most precious elements: the spiritual and personal sides. A researcher with specific knowledge of this increasing trend writes: "A martial arts warrior should combine his physical exercise with a particular spiritual tradition, striving to master the spirit of the Enlightenment and the level of a wise man. This sense is, however lost in today's consumer society (...) It becomes almost a rule: Generally in popular culture martial arts are not combined with the spiritual sense of their practice (...) martial arts are practised in many cases for aims deviating from the spirit of the way (*dō*), and the canons of the codes of chivalry" [Cynarski 2012: 29, 33].

However, the fight against this civilizational and practical deformation of authentic martial arts and sports probably has little chance of success even if it is undertaken on a wider scale than ever before, and adopted more efficiently than in previously used methods of operation.

There is a slim chance of success because this is a trend, in most cases irreversible, in the current technocratic and consumer civilization. The change, or at least significant correction would have to involve a change or an essential "repair" to the nature of the whole of civilization, and it is not likely to happen in the foreseeable future. However, what can and should be done in this respect concerns the theoretical and programmatic interpretation and dissemination of "ancestral", original martial arts; promoting awareness among younger generations of their correct undeformed image; showing them the correct goals, values and functions of these *homocreative* activities. Attempts should be made to introduce martial arts in their original shape with a strong pedagogical alignment with modern educational practice; and to introduce

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O przepływie wyższych wartości w świecie globalnym. Uwagi na przykładzie homokreatywnych sztuk walki

Słowa kluczowe: sztuki walki, sporty walki, globalizacja, wartości, antropologiczna regresja, osobowość

Streszczenie

Współczesna deformacja sztuk walki polega przede wszystkim na tym, że eliminuje się z nich to, co było w nich najcenniejsze: stronę duchową i osobowotwórczą. Dobrze zorientowany w tej nasilającej się tendencji badacz pisze: „Wojownik sztuk walki powinien łączyć swe ćwiczenia fizyczne z określoną tradycją duchową, dążąc do mistrzostwa ducha, oświecenia i poziomu mędrca. Ten jednak sens jest w dzisiejszym konsumpcyjnym społeczeństwie gubiony (...) Staje się to niemal regułą: Zasadniczo w kulturze popularnej nie łączy się sztuk walki z duchowym sensem ich praktyki (...) sztuki walki ćwiczone są w wielu przypadkach dla celów odbiegających od idei drogi (*dō*) i kanonów kodeksów rycerskich” [Cynarski 2012: 29, 33].

Jednakże walka z tą cywilizacyjną i praktyczną deformacją autentycznych sztuk walki i sportu – nawet gdyby była podjęta na szerszą niż dotąd skalę i przyjęła skuteczniejsze niż dotąd stosowane metody działania – prawdopodobnie nie rokuje, jak się wydaje, większego sukcesu. Nie rokuje, bo chodzi tu o trend, w większości jego przypadków, właściwie już nieodwracalny w kontekście obecnej cywilizacji technokratycznej i konsumpcyjnej. Jego zmiana, czy choćby istotna korekta, wiązać by się musiała ze zmianą czy zasadniczą „naprawą” charakteru całej tej cywilizacji, a na to się nie zanoszono w przewidywalnym czasie. Natomiast to, co można i chyba trzeba, uczynić w omawianej tu kwestii sprowadza się do teoretycznej i programowej wykładni i popularyzacji „rodowych”, oryginalnych sztuk walki; do upowszechniania w świadomości młodych pokoleń właściwego, niezdeformowanego ich obrazu; do ukazywania im właściwych celów, wartości i funkcji owych homokreatywnych czynności. I w takim to właśnie „źródłowym”, oryginalnym ich kształcie – do prób śmiałego i z dużą determinacją pedagogicznego wprowadzania ich we współczesną praktykę edukacyjną; wprowadzenia zarówno w instytucjonalne jak i indywidualne programy samodoskonalenia i harmonijnej – duchowej i fizycznej – samorealizacji człowieka.