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Homo Creator Nobilis – a chivalrous idea

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Abstract: The idea of *Homo creator nobilis* was created over 10 years ago and the term describes a person who should create the goodness in himself, in relation with another human beings and the community. He should build the cultural space in accord with nature and the Word of God. God's *logos* is a timeless moral law and a task of creative activity. It concerns, in particular, the world of science and culture, including physical culture. In the Scientific Year's Issue of "Ido Movement for Culture" the term *homo creator nobilis* was assigned to many (living and already deceased) noble and creative people associated with different spheres of life. People of truth should be found, in particular, among the clergymen, scientists, culture creators, contemporary nobility of spirit, as well as the representatives of martial arts. For them knightly ethos of the past, honorary code and tradition are still important. In recognition of special merits there can be given orders, medals and honorary crosses. Along with state honorary awards, elite organizations introduce their own decorations. Amongst them is the European Nobility Club (ENC) at the Idōkan Poland Association. The Orders of Knighthood *Homo Creator Nobilis* were awarded to unique, artistic and creative personalities with a high sense of honour and responsibility, who are still active in the circle of martial arts and combat sports. They were awarded to Prof. Zabłocki and Dr R. Maroteaux, while Prof. A. Szyszko-Bohusz is going to accept the order at a different time.

Introduction

The idea of *Homo creator nobilis* was created over 10 years ago. At that time the author was writing how noble and creative Francis of Assisi and Brother Albert (Adam Chmielowski) undoubtedly were, both of whom were at first brave soldiers and then ascetics of their own choice. They were also artistic souls (the first one was a poet, the other one a painter). They could be called "the soldiers of truth, love of God and creation" and not only due to the military themes in their biographies. They were also masters: creators of their own spirituality. The asceticism of St. Francis was open to body awareness and nature; one could call it ecological asceticism. The rule of poverty gave the Franciscans true and existential freedom. The leader of the aforementioned religious community was fighting for faith using a word and by his own example. He was a man of inner harmony both in relations with people and with nature as well.

Generally speaking, "*Homo creator nobilis* should create the goodness in himself, in relation with another human beings and the community. He should build the cultural space in accord with nature and the Word of God. God's *logos* is a timeless moral law and a task of creative activity.

It concerns, in particular, the world of science and culture, including physical culture. A contemporary, ascetic, educational model of physical health and ecological culture should help the model 'noble creative man' to find 'a creative idea of an artist'" [Cynarski 2000].

In the Scientific Year's Issue of 'Ido Movement for Culture' the term *homo creator nobilis* was assigned to noble and creative people such as Professor Andrzej Szyszko-Bohusz and Wojciech Zabłocki, honorary members of Idōkan Poland Association. They were aristocrats – St. Jadwiga, the Queen of Poland, Princess Karolina Lanckorońska. There was also a social worker Marek Kotański and a poet priest Jan Twardowski. The members of the clergy included St. Father Pio, the Pope John Paul II, Cardinal Jean-Marie Lustiger and Brother Roger Schutz-Marsauche. Images of these people were presented and articles or short notes were published about them. The circle of those people could be joined by such noble and creative people as Pierre Teilhard de Chardin, J. R. R. Tolkien or maybe Stanisław Cynarski [Baczkowski 2001], the outstanding humanist Erich Fromm and warriors rejecting violence such as Mahatma Gandhi and Gichin Funakoshi. Other great, already deceased masters of martial arts could also be added such

as *shihan* Hubert baron Klinger von Klingerstorff, 10 dan *idō* [Cynarski 2009, pp. 11–23, 158], *shihan* dr Jigorō Kanō, known mainly as the creator of *jūdō* [cf.: Stevens 2001; Shimizu 2008; Kalina, Barczyński 2008], or prof. dr hab. Ewaryst Jaskólski – an outstanding scholar, *jūdō* coach (5 dan) and a co-founder of martial arts pedagogy; an honorary member of IPA.

A knighthood tradition and its derivatives

Knighthood traditions are still alive in Europe and they are supported by the presence of elements of this ethos in the mass culture such as cinema and film [Cynarski, Obodyński 2004, 2005], and also by the popularity of the brotherhood of knights and the rebirth of teaching of native martial arts [Newman 2005; Cynarski 2009a] as well as institutions of honorary codes such as for example the Polish Honorary Code [Newman 2005; Cynarski 2009a]. The ethos of ‘nobility of spirit’ was adopted by the Polish intelligentsia in the beginning of the 20th century, whereas the canon of bravery and honour was adopted by officers and soldiers.

Without a doubt noble people were the defenders of Poland in September 1939 i.e. The beginning of World War II. Let us mention at least 3 names among many.

- The defender of Wizna, captain Władysław Raginis, 27.06.1908-10.09.1939.
- The defender of Okywie, colonel (later brigadier general) Stanisław Dąbek, 28.03.1892-19.09.1939.
- The Defender of Hel in September 1939 – rear admiral (later vice admiral) Józef Michał Unrug, who chose to be Polish although his name had previously been Joseph von Unruh. He lived from 1884 to 1973.
- Collective heroes were the Warsaw Uprising insurgents in 1944, whose memory is praised by a Swedish rock group Sabaton in a song *Uprising* (2010). Many contemporary Europeans do not know about the fate of the 200,000 people who sacrificed their lives fighting for Warsaw and for a free Poland.

Some Polish aristocrats were another kind of noble and creative people. These included Prince Adam Czartoryski, an advocate of the Polish culture in the times of Tsar Alexander I Romanow [Przychodzeń 2007, p. 95] or Count Michał Tyszkiewicz Łohojski, a distinguished artist, intellectual and politician [Tyszkiewicz 2007].

People of truth should be found, in particular, among the clergymen, scientists, culture creators, contemporary nobility of spirit. Amongst them should also be the artists of martial arts, except

if their art should gain a vulgar quality. Thus, the Chapter of the Order of *Homo Creator Nobilis* (European Nobility Club) very thoroughly considers applications for distinctions for this honourable title and order. The order replaced *Fujiyama*¹ Orders of Chivalry awarded earlier by Academy Idokan Europe in Vienna.

Roland Maroteaux partially collected and partially designed a canon of knightly virtues which is obligatory today for practitioners of martial arts. These virtues include: honour, courage, righteousness, loyalty, sincerity, perseverance, respect, honesty, humility, compassion, sacrifice, straightness, piety and benevolence. Sacrifice is explained in a somewhat Confucian way [Maroteaux 2007, p. 6, 35], although the general canon is related to this as accepted by the Idōkan Poland Association.

Over 600 years have passed since the publishing of the book by Fiore de Liberi entitled *Flos Duellatorum* (The Flower of Battle, 1410). The book described a battle- fencing – using cold steel, wrestling, battle in armour and battle on horses. The Italian school and the Italian-German school influenced teaching and martial arts in Europe at that time. German textbooks on fencing from the 15th to 17th centuries describe the battle without armour, in an armour on foot and on horse. At this stage of teaching, martial arts was limited to just passing on useful knowledge and practical skills for defeating the opponent as in the ancient works from Eastern Asia [cf.: Yi Duk-moo, Park Je-ga 2000].

The techniques of martial arts (Japanese *jutsu*) were being taught, but quite early in their history these teachings were gaining military skills and this was connected with ethics (Christian) and moral obligations. Adding Christian ethics to the knightly ethos resulted in new values being added to the canon of virtues including such values as honour, courage, bravery, loyalty, sincerity and righteousness as well as an active opposition against evil and the recommendation of defence of the weaker [Piwowarczyk 2007].

Despite similarities, which are observed in knightly and samurai ethoses, Christian culture had an influence upon a more humanized ideal pattern of a Medieval man. Generally speaking, suicide (as *seppuku*) was not accepted and the high position of a woman is the effect of the respect for her dignity [cf.: Behrendt 2010].

An honourable person is a man who, due to his education, personal intelligence, social status or background, elevates himself above the ordinary

¹ This tradition was described in quite a detail in an essay on the history of the Idokan organization [Cynarski 2009].

level of an honest man [Boziewicz 1933/1919, art. 1, p. 9]. A man of honour is not a coward, fraud, a person ,discrediting some women,' a man breaking his word of honour, a denunciator and liar, libeller and blackmailer, an individual ,sneaking from behind to mug' [Boziewicz 1933/1919, art. 8, p. 11-12]. In honorary sabre duels an attack below the waist was unacceptable [Boziewicz 1933/1919, art. 283, p. 95]. Serious offence against the honorary code included: a) catching an opponent with a hand during a fight or attempting this; b) attacking an opponent who is visibly hurt; c) injuring an opponent without a weapon or someone who had fallen over; d) insulting an opponent with words or gestures; e) catching the sabre with a hand in sabre duels' [Boziewicz 1933/1919, art. 311, s. 103-104]. Thus, rivals fighting in a duel should fight fair, obeying the rules of equal opportunities and respect for the opponent. They should also despise deceitful tricks and victory at all costs.

In systems of fencing with a pragmatic attitude to defending the opponent, as in the Filipino variety, we do not find such limitations. To the contrary, techniques and combinations are practised in which actions using weapons are connected with grabbing, hitting with a hand, kicking and undercutting etc. In self-defence, a fight for one's life, all activities leading to victory can be used [cf.: Newman 2005].

Obviously, the warriors of historic Europe and knights fought using different kinds of weapons and not always using dignified methods. However, the institution of a knight's tournament was developed where certain limitations were accepted. It was a meaningful step in the direction of sports competition. Both contemporary fencing and other combat sports move the heritage of knightly culture towards the accepted convention of a sporting duel providing safety to the opponents. The lack of care towards a competitor suggests a return in the cultural development to the pre-Christian forms such as gladiator fights (compare contemporary so called *Mixed Martial Arts*).

Bringing martial arts down solely to the fight and the way of the warrior to gaining only the technical and tactical skill, is a serious misunderstanding. Perfect combat skills are a necessary condition but not sufficient in order to talk about martial arts. Martial arts deprived of the inner, moral and spiritual dimension become only a fairly dangerous weapon of battle. According to the humanistic theory of martial arts ways, the cult of power and violence is an anti-way [cf.: Cynarski 2004].

The Order of Knighthood *Homo Creator Nobilis*

Faleristics (the science of decorations, awards and marks of honour) teaches that medals and orders have a long history. In ancient Greece and Rome medallions (*phalerae*) were given as a recognition of outstanding military service or bravery. Later knights' insignia, court awards, military orders and crosses of merit were also used. Orders, medals and honorary crosses, which were not military awards, appeared at the beginning of the 19th century. Along with state honorary awards, elite organizations introduce their own decorations. Amongst them is the European Nobility Club (ENC) at the Idokan Poland Association.

According to point number 6 of the ENC Statute, the model of the order is as follows: on the plan of the cross – Order of Michelangelo Knights – is the image of St George on a horse fighting with a dragon (he kills the dragon with a spear) and an inscription: "Order Homo Creator Nobilis". Symbolically it expresses the superior idea that a knight should always uphold the higher values and fight in the name of goodness to overcome evil.

Introducing this Order as an institution shows that the chivalrous idea is alive in the 21st century. The ethos of honour and nobility is connected with a normative creative activity. It is not sufficient to be born into a family whose ancestors stood on a guard of honour, country and Christian faith. It is necessary to provide one's own merits, elaborating on the acclaimed position of "spiritual nobility" as it was described by Florian Znaniecki.



Picture 1. Order *Homo Creator Nobilis*



Photo 1. Prof. Zabłocki is receiving the Order and Diploma

The New Knights of Order

During the 2nd World Scientific Congress of Martial Arts and Combat Sports, European and Polish traditions of martial arts marked their presence at Gala, at meetings and workshops. Orders were also given, which had been awarded earlier by the European Nobility Club. The Orders of Knighthood *Homo Creator Nobilis* were awarded to Prof. Zabłocki, (no.2), Dr R. Maroteaux (no. 3). Professor A. Szyszko-Bohusz is going to accept the order (no.1) at a different time.

Hereupon are short biographical notes on the first Bachelors of *Homo Creator Nobilis Order- the highest decoration of contemporary 'nobility of spirit'*:

1. Prof. Dr hab. **Andrzej Szyszko-Bohusz** the son of Marian, comes from a family with great merits for Poland (Boar coat of arms). The Professor is well-known to the reader of our periodical [Cynarski, Obodyński 2001]. As mentioned above, he is awarded with an honorary membership and a medal commemorating 15 years of IPA. He is an educator, psychologist, humanist and a man of physical culture. He is not only an intellectual, theoretician and martial arts researcher but also a man of great spirit. He hold the Master rank in karate, jūjutsu i *idō*. Professor Szyszko-Bohusz has been collaborating with our journal as an author of the published works and as a reviewer. He is a co-founder of the humanistic theory of martial

arts connected with their ethical and pedagogical aspects.

2. Prof. Dr hab. **Wojciech Mikołaj Zabłocki**, the son of Bronisław, is a descendant of a family using the Lada code of arms. He is also awarded with an honorary membership and a medal commemorating 15 years of IPA. Professor Zabłocki is compared to the most outstanding masters of cold steel in Japan [Cynarski 2002-2003]. He is a prominent master of sport fencing, a Polish Olympic Academy activist, restaurateur, practitioner of historical fencing, professor of architecture and a specialist on weapons science. He is also an expert on the European traditional of fencing, a member of the Scientific Research Committee and IPA Fencing Committee, a holder of the honorary degree of the 2nd dan in *iaidō*. His artistic passions were realized successfully in remarkable architectural projects and currently in painting. He has been collaborating with our journal as the author of published works and a reviewer.

3. Dr **Roland Jean Maroteaux** is a descendant of Prince Henry de Bourbon. He has got a Ph.D. in social psychology and philosophy and is a writer and an expert on martial arts [Cynarski 1994, 2002]. At present he is a holder of a 9th dan in *aiki-jūjutsu*, which is unusual outside Japan. Dr Maroteaux deals with chivalrous ethos, cultural dialogue and the philosophy of martial arts [Maroteaux, Cynarski 2002-2003]. He actively constitutes the contemporary history of martial arts teaching on



Photo 2. Orders 2010. From the left: J. Slopecki 10 dan, K. Dawidowicz 7 dan, R.J. Maroteaux 9 dan, W.J. Cynarski 8 dan, W. Zabłocki. Targowiska, 19 September 2010.

Photographs from the author's collection.

several continents, that is what he *notabene* also did in Poland. He is a leader of the World Takeda-ryu Marotokan Federation (WTMF) organization and a chief-editor of a biennial magazine “Aiki Goshindo Kaishi. Revue Culturelle Franco-Japonaise d’Arts Martiaux Takeda-ryu”. He is also a collaborator at our journal and the Idōkan Poland Association [cf.: Maroteaux 2003]. He is a great figure of the European stage of martial arts

All three Bachelors of Order are unique, artistic and creative personalities² with a high sense of honour and responsibility. They are still active in the circle of martial arts and combat sports (although *shihan* Maroteaux is very critical of sports rivalry). As the Knights of Order they represent, in a dignified manner, the best European traditions of ethos, taking them into the 21st century. It was a great honour for the author of this essay to award the aforementioned people with commemorative diplomas and the Orders.

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Idea rycerska *homo creator nobilis*

Słowa kluczowe: kodeks, honor, tradycja, order

Streszczenie

Idea *Homo creator nobilis* powstała przed przeszło 10 laty. Autor pisał wówczas, iż szlachetnymi, a zarazem twórczymi ludźmi byli niewątpliwie Franciszek z Asyżu i brat Albert (Adam Chmielowski) – obydwaj najpierw dzielni żołnierze, później asceci z wyboru, a przy tym dusze artystyczne (pierwszy był poetą, drugi malarzem). Można ich nazwać „wojownikami prawdy miłości Boga i Stworzenia” – nie tylko ze względu na ich żołnierskie wątki biograficzne. Byli przecież mistrzami – kreatorami własnej duchowości.

Ogólnie biorąc, „*Homo creator nobilis* powinien tworzyć dobro w sobie, w relacji z drugim człowiekiem i społeczeństwem, budować przestrzeń kulturową w zgodzie z naturą i Słowem Boga. Boże *logos* jest ponadczasowym prawem moralnym i zadaniem aktywności twórczej”. Dotyczy to szczególnie świata nauki i kultury, w tym kultury fizycznej. Autor wspomina „ludzi szlachetnych i twórczych” związanych z różnymi dziedzinami życia oraz epokami, pisze także o wciąż aktualnej popularności i tradycjach bractw rycerskich, odradzaniu się nauczania rodzimych sztuk walki lub instytucjach kodeksów honorowych, jak np. *Polski kodeks honorowy*.

Autor nawiązuje do etosu sztuk walki, które pozbawione wymiaru wewnętrznego, moralnego, duchowego, stają się jedynie narzędziem walki, dość niebezpiecznym. Zgodnie z humanistyczną teorią sztuk walki i antropologią drogi sztuk walki, kult siły i przemocy jest antydrugą.

Druga część artykułu opisuje medal nadawany przez Klub Szlachty Europejskiej (KSE) przy Stowarzyszeniu Idōkan Polska. Podczas II Światowego Kongresu Naukowego Sportów Walki i Sztuk Walk order rycerski *Homo Creator Nobilis* został wręczony prof. W. Zabłockiemu i dr. R. Maroteaux, natomiast Prof. A. Szyszko-Bohusz miał odebrać przyznany mu order w innym terminie. Autor przedstawia także krótkie notki biograficzne owych pierwszych Kawalerów *Homo Creator Nobilis*.