

ANTHROPOLOGY

WOJCIECH J. CYNARSKI^{1(ABDFG)}, GABRIEL SZAJNA^{1(BDEF)}

¹ Faculty of Physical Education, University of Rzeszow, Rzeszow (Poland)

Contact e-mail: cynarski@ur.edu.pl

The nobility of spirit – *Homo Creator Nobilis*. Towards the anthropology of the knightly way

Submission: 28.06.2016; acceptance: 10.09.2016

Key words: anthropology, human way, nobility, knightly order, *karatedo*

Abstract

Background and Aim. To create a theoretical framework to analyse individual cases using Florian Znaniecki's philosophy of culture, the concept of radical humanism and the anthropology of the warrior's way. The aim of the study is to describe patterns and attempt to identify common features which are characteristic of people recognised as *Homo Creator Nobilis* or awarded The Order of Knighthood *Homo Creator Nobilis*.

Method. A broad discourse analysis is used, including both literature and popular texts, as well as a long-term participant observation method. This study uses a theoretical perspective based on the sociology and anthropology of martial arts. The accepted terminology developed from this concept is used. It is analysing of typical case studies (according Znaniecki) of martial artists and their way of life, and of noble knights – aristocrats of spirit.

Results. The study presents 20 historical figures and 9 people awarded The Order of Knighthood *Homo Creator Nobilis*. These are great Poles, people of science, and masters of martial arts. The Taoist “way and virtue” is realised throughout the long-standing practice of karate, and other martial arts ways as well as in the noble discovery of the truth by scientists.

Conclusion. All the characters described here are motivated by a love of freedom and truth, patriotism, and whose lives are lead according to the moral principles stemming from Christianity.

Introduction. Idea and Problem

Christian knighthood created an ethos of principles, values and responsibilities; unique in the history of the culture of warriors' ethical canon, widely described in literature [Huizinga 1974; Piowarczyk 2007; Cynarski 2014]. However, science, faith and chivalry, the roles of a scholar, cleric and knight respectively, led, in medieval Europe, to a socially prestigious and respected elite. Traditionally, a PhD degree ennobled the scholar. This ennoblement was manifest in great respect for strong will and courage and advanced knowledge and skills and by appointment to higher life tasks [Huizinga 1974: 89]).

The theoretical framework to analyse individual cases has been constructed using Znaniecki's philosophy of culture [1991, 1992], the concept of radical humanism [Fromm 1997] and the anthropology of the way of the warrior [Cynarski 2012], who is a warrior of Truth. We shall start with the basic concepts.

The concept of “nobility of spirit” is used here in the meaning introduced by Znaniecki. He might be consid-

ered, in general as a very particular personality, a creator of culture, a man of high moral standards and manners. He was specifically seen as heir to the best European traditions of chivalry; a hero and patriot, a noble, brave and honest man. This is why he is identified with the concept of *Homo Creator Nobilis* – a noble and creative man [cf. Cynarski 2001, 2011]. Znaniecki also used the term “intellectual aristocracy”, who were to save Western civilization from ochlocracy [Znaniecki 1978: 36]. Nobility of spirit is not only nobility of birth. Certainly, knightly values which are cherished within the family (cultural capital) are often a significant factor, but not a determinant. The study mentions people of other origins who, as priests, scholars, artists or soldiers have shown great virtue, wisdom, truth, fidelity, courage and honour throughout their lives.

The European Nobility Club (ENC) is an autonomous committee within the Idokan Poland Association (IPA). Its activities are determined by separate rules. This committee is an elite international forum for discussion, and a consultative body [Cynarski 2009: 249-250].

It gathers people, who in addition to their noble origin, are renowned in the world of science or who have obtained master's degrees in martial arts (i.e. people who are successful in these two noble areas). Just as postulated by Znaniecki [1978] access to this group is open. People with a high level of culture and morality, who have received The Order of Knighthood *Homo Creator Nobilis*, are part of that elite group. The ENC is a Chapter of the aforementioned Order. Given the references to the Christian ethos of chivalry, the attitude of candidates to European heritage and axiology is not without significance. It is worth mentioning that The Order of Knighthood *Homo Creator Nobilis* bears the figure of St. George killing the dragon (Good defeating Evil), and the patron saint of the whole IPA is St. Michael the Archangel. This means that there is already a declaration on behalf of Good and Truth at both the archetypal and symbolic levels.

Interestingly, in Poland there is no hierarchy of noble titles separating the nobility from the lesser nobility. Every Polish nobleman was assumed to be equal, as a result of the centuries-old traditions of the Slavic warriors. This is a pattern of relatively equal opportunity for promotion to the elite by demonstrating a set of heroic features (patriotism, valour, sacrifice), at a time when the nobility accounted for more than 10 percent of the total population. Both the equality of the Polish nobility, and its strong presence in relation to the overall population (10-20%) were unique in Europe. There was no title of “Count”, and the title “Prince” was adopted from the Lithuanian and Ruthenian nobility. The origin of Polish nobility coming from the Lechites/Lekhitcs (King Lech's knights), can be etymologically explained in Polish as “nobility” (*szlachta*) from “Lech”, “those of Lech, Lach”. The ancient Polish/Lekhit families include the following coats of arms: *Topór*, *Leliwa*, *Habdank*, *Lis*, *Dolęga*, *Jelita*, *Sas*, *Rawa*, *Nowina* [Starza-Kopytynski 2010; Bieszk 2015: 54-55].

This study includes only Polish heroes, deserving to be called “aristocrats of the spirit”, and an international group of *Homo Creator Nobilis*. The names listed below are examples of noble and creative people, both historical and contemporary figures, who have been awarded The Order of Knighthood. The historical figures sometimes include descendants of families of foreign origin for example, Hungarian (Boym), French (Chopin), German (von Unruh) and Czech (Matejko), but they all performed great and noble deeds for the benefit of Poland. Incidentally, for centuries Polishness was a set of patterns and a cultural code, which was attractive to communities of ethnically diverse origin. The authors of this paper have tried to identify the common features describing such different characters.

A broad discourse analysis [Krippendorff 2004], is used including both literature and popular texts as well as a long-term participant observation method.

This study uses a theoretical perspective based on the sociology and anthropology of martial arts [Cynarski 2012]. The accepted terminology developed from this concept is used.

Examples of noble people

Short notes on about twenty historical figures are presented in alphabetical order. These are great Poles, not only of noble origin. In some cases, they have already appeared in the pages of “Ido Movement for Culture”, for example in factual studies and character descriptions.

Father Michal Piotr **Boym** (1612-1659); Polish Orientalist, a Jesuit missionary in China, naturalist, geographer, one of the first European Sinologists, promoter of Chinese medicine in Europe and the envoy of Emperor Yongli (from the South Ming Dynasty) to the Pope [more about, see: Kajdanski 1999].

Fryderyk Franciszek **Chopin** (1810-1849); son of Mikolaj and Tekla Justyna Krzyzanowska, Polish composer and pianist. He is one of the Greats of European music. He was inspired by Polish folk music. He was a romantic and the national composer.

Dr *hab.*, Prof. UJ Stanislaw **Cynarski**, *Sas* coat of arms, (1923-1996); historian of the Middle Ages and regionalist [cf. Baczowski 1996, 2001; Quirini-Poplawski 1997]. During the Second World War he was an officer in the Home Army. He never joined the Polish United Workers' Party (the ruling party in the People's Republic of Poland). He was the author of many works, including one on the noble culture of Poland and Polish-Italian relations in the sixteenth century.

Stefan **Czarniecki**, *Łódzia* coat of arms, (1599-1665); *hetman* of the Crown, a long-time Knight of the Republic of Poland (photo 1). For 45 years he served as a soldier (between 1621-1665) and fought in numerous defensive wars. His name is mentioned in the Polish national anthem.



Photo 1. The portrait of Stefan Czarniecki by Leon Kaplinski, 1863.

Henryk **Dobrzanski**, aka “Hubal”, *Leliwa* coat of arms, (1897-1940); a cavalry Major in the Polish Army. He served in Poland from 1914 to his death on the field of glory. In 1966, Major Henryk Dobrzanski was posthumously awarded the Golden Cross *Virtuti Militari* and promoted to the rank of colonel.

Jozef **Haller** von Hallenburg (1873-1960); Lieutenant General in the Polish Army, legionary and scoutmaster. He commanded the Polish-American Blue Army and the defender of Warsaw (1920). He was awarded The Orders of the White Eagle and *Virtuti Militari*.

Mikolaj **Kopernik** (1473–1543); a great scientist, astronomer and Chancellor of the Chapter of Warmia, who came from a bourgeois family. He was the author of *De revolutionibus orbium coelestium* (*On the Revolutions of the Heavenly Spheres*), and thus the Copernican revolution. He was also interested in medicine, economics and military strategy. He organised the defence of Olsztyn against the Teutonic Knights.

Jozef Teodor Konrad **Korzeniowski**, coat of arms *Nałęcz*, (1857-1924); Polish nobleman born in Berdichev, a traveller, sailor and prominent writer, better known as Joseph Conrad (de Korzeniowski).

Ignacy **Lukasiewicz**, *Łada* coat of arms (1822-1882); a pharmacist, entrepreneur, inventor of the oil lamp and a pioneer of the oil industry in Europe, a great patriot and independence activist.

Jan Alojzy **Matejko** (1838-1893); was a Polish painter known for paintings of notable Polish historical, political and military events. His paintings included “Shuyski Tsars before King Sigismund III” (a tribute by Russian tsars before the Polish king, two paintings), “Stefan Batory at Pskov,” “Battle of Grunwald,” “Prussian Homage,” “Jan III Sobieski at Vienna”.

Adam **Mickiewicz**, *Poraj* coat of arms, (1798-1855); a great romantic poet. He was a co-founder of the Polish cultural code. He was a poet, political activist, journalist, philosopher, organizer and military commander, as well as an academic lecturer.

Colonel Witold **Pilecki**, *Leliwa* coat of arms, (1901-1948). He fought in the Polish-Bolshevik War and the September campaign, and later, as a soldier of the National Army in the rank of *rotmistrz* (cavalry captain). He was the author of the so-called Pilecki's Reports (*Witold Pilecki's Report from Auschwitz*). After the war, he was murdered by the Communists.

Marshal Jozef **Pilsudski**, *Pilsudski* coat of arms, (a variety of the *Kościęsza* coat of arms); the main author of Poland's independence, suppressor of the Red Army, soldier and supporter of the Polish state, the head of state. Following his noble ancestors, Pilsudski devoted his life (1867-1935) to the homeland.

Major Wladyslaw **Raginis** (27.06.1908-10.09.1939); the son of Casimir and Genevieve of the Sokolowski Family, a heroic soldier. The defender of Wizna, who is immortalized in the song “40: 1” by the Swedish band *Sabaton*.

Henryk **Sienkiewicz** (1846-1916), or more precisely, Henryk Adam Aleksander Pius Sienkiewicz, *Oszyk* coat of arms; a journalist and novelist, Nobel Prize winner (*Quo Vadis*), the author of the *Trilogy* and *The Teutonic Knights*, co-founder of the Polish cultural code. A Knight of the French Legion of Honour.

Maria Salomea **Skłodowska-Curie**, *Dolęga* coat of arms, (1867-1934); she conducted research in the fields of physics and chemistry, she was a two-time Nobel laureate; discoverer of polonium and radium. She received four honorary *honoris causa* doctorates.

Michał F. **Starzewski**, *Ostoja* coat of arms, (1801-1894); a swordsman, and founder of the Polish school of sabre fencing [Cynarski, Szajna 2012].

Gen. Romuald **Traugutt**, son of Alojza of the Blocki Family, *Leliwa* coat of arms (1826-1864); Polish general, the dictator of the January Uprising, killed by the Russian occupying army. He lived with total dedication to the homeland, in the spirit of Christian principles.

Vice-admiral Jozef Michał Hubert **Unrug** (Joseph M. H. von Unruh, 1884-1973); a German aristocrat by birth, a Pole by choice. In September 1939 he fought in the Battle of Hel. After the German invasion of Poland, he never spoke German again.

Dr *hab.* Karol Jozef **Wojtyła** – St. John Paul II (1920-2005); Pope of the Catholic Church. He came from a bourgeois family, a son of Karol and Emilia Kaczorowski. Professor at the Catholic University of Lublin, personalist, cardinal, then Pope and one of the great moral authority of our time.

Prof. Dr Florian Witold **Znanięcki** (1882-1958); Polish philosopher and sociologist, renowned as a great in the world of sociology. The creator of Polish academic sociology, professor at the University of Illinois, USA. He was one of the main advocates for humanistic sociology.

People awarded

The first medals were awarded during the Second World Scientific Congress of Martial Arts and Sports in Rzeszów in 2010, but the ceremony itself took place in Prof. Obodyński's manor house in Targowiska near Krosno. The Order of Knighthood *Homo Creator Nobilis* was awarded to the noblemen Wojciech Zabłocki and Roland J. Maroteaux (photo 2) at that time. The order was later given to other people.

People who have been awarded the Order in order of the numbers on their diplomas.

1. Prof. Dr *hab.* Andrzej **Szysko-Bohusz**, *Odyniec* coat of arms; a versatile humanist (educator, philosopher, psychologist), an expert in Oriental cultures, creator of Holistic Pedagogy and the Theory of Genetic Immortality; a meditation master, chess player and *karateka*



Photo 2. Prof. Dr R.J. Maroteaux and Prof. Dr W. Zablocki, Targowiska 2010 [authors' collection]

[Cynarski, Obodynski 2001]. He was awarded The Order of Knighthood *Homo Creator Nobilis* no. 1.

2. Prof. Dr *hab.* Wojciech **Zablocki**, Łada coat of arms; an outstanding athlete (swordsman), a brilliant architect, writer and painter; Grand Master of the historical school of fencing [cf. Zablocki 2000] and honorary 2 dan in *iaido*, 10th degree / 10 dan in Polish Traditional Sabre Fencing and awarded the honorary title: Grand Master of Sabre in the Polish Fencing Tradition similar to the title *hanshi*). Awarded The Order of Knighthood *Homo Creator Nobilis* no. 2 (photo 2).

3. Prof. EMAC, Dr Roland J. **Maroteaux** 9 dan, *hanshi* of *aiki-jujutsu*; French philosopher and educa-

tor, writer, researcher of the history of Japanese martial arts and teacher of these martial arts [Cynarski 2011], a descendant of the de Bourbon Family. He is a *Commandeur General des Chevaliers de France* – the head of the French knights. In his books he promotes the virtues of the warrior – *butoku* [Maroteaux 2007].

4. Prof. EMAC, Lothar **Sieber** 10 dan, *meijin* of *jujutsu* and *karate* (photo 3); a German expert in martial arts, educator, researcher and activist [Lind 1999: 564], as well as an expert in the medicine of martial arts (*bujutsu ido*) and natural medicine. He is a righteous man of *budo*. He has also been awarded the Order of Knighthood *Fujiyama* [more: Cynarski 2009].



Photo 3. Prof. L. Sieber 10 dan with The Order of Knighthood *Homo Creator Nobilis* and a Medal "For Extraordinary Achievements in Martial Arts". Next to Prof. W. J. Cynarski 8 dan. Munich 2011 [author's collection]



Photo 4. Dr O. Koenig, Prof. Dr K. Kernspecht with The Order *Homo Creator Nobilis*, and Prof. Dr V. Margaritov [courtesy of Prof. Kernspecht]

5. Dr *hab.* Keith R. **Kernspecht**, he was born as the son of a German count, but he prefers not use this title. 10 toan, GM in *WingTsun kung-fu*, 8 dan *karate Kyokushin* (photo 4). He is also 6 Master degree *escrima*, 6 dan in *hapkido*, and 2 dan *judo*. He is now in the process of transforming EWTO-WingTsun back to the internal art it once was and has himself studied 9 classic internal martial arts in order to have the qualifications to do so. He is the founder and has also been the leader of the European WingTsun Organisation (EWTO) since 1975. He is a Doctor of *honoris causa* at Hilendarski State University in Plovdiv (Bulgaria) and Prof. emeritus at National Sports Academy Sofia (Bulgaria) [Sieber, Pawelec 2016].

6. Dr Jan **Slopecki**, *Rawicz* coat of arms, 10 dan, *hanshi* of *jujutsu*; an expert on modern *jujutsu* and self-defence [Cynarski, Slopecki 2015], leader and activist in a number of martial arts organizations. He is a righteous man of *Budo*.

7. Prof. Dr *hab.* Włodzimierz **Tyburski**; an eminent Polish philosopher, ethicist, versatile humanist; specialist in the fields of moral philosophy, bioethics and ethos of science, a man of truth. He was granted the Order by unanimous decision in 2015.

8. Prof. Dr *hab.* Andrzej **Pawlucki** (photo 5); a specialist in the field of health education and the pedagogy of physical culture, philosopher and sociologist of education, sports and health, theoretician and methodologist in physical education.

9. Prof. Dr *hab.* Zbigniew **Dziubinski**; sociologist of physical culture, sports theoretician, an outstanding humanist. As the president of the Salesian Sports

Organization of Poland, he is the organizer of the annual Salesian symposium in the field of the humanities of physical culture.

The people who have been mentioned in the paper tend to have a noble or aristocratic origin, but this is not a decisive factor. More important is the fact that they deal



Photo 5. Prof. A. Pawlucki awarded the Order "*Homo Creator Nobilis*", Symposium IPA and UR, Rzeszow, 21 VI 2016 [courtesy of P. Pawelec]

with what is traditionally understood as martial arts or science (the way to acquire the truth), and in life, they try to follow the ethical principles of these nobles pathways.

The way and virtue in karatedo

Peter K. Jahnke (1936-13.08.1995), was the creator of the variety and style of *Zendo karate Tai-Te-Tao* – “the way of the hand of peace”, which is also known today as *Idokan karate*). His search for the meaning of the warrior’s way and the main principles of the moral/spiritual journey, was developed in accordance with the message of the New Testament and the related *Ido* philosophy. Willy Strauss’s philosophy of *Ido*, to which the concept of *Homo Creator Nobilis* was added, and the emphasis on Christian values, constitute today’s way of the knight and moral virtues [Cynarski 2009, 2016].

Jahnke, being a master of the ways of martial arts (*Budo*) [Sieber, Cynarski 2002-2003], sought the religious meaning of the human way and found it in the idea of God understood as Love. He identified the principle of the Great Love with *Tao*. His intuition was somewhat accurate. But his mistake was to search for the truth beyond the European heritage. Meanwhile, the truth is found in the Gospel and today’s philosophy of *Ido* indicates it is an axiological heritage. In contrast, living in accordance with the laws of heaven and nature, postulated by **Lao Tzu**, is a universalist recommendation, the priority of virtue (culture) is justified by the need for acceptance of one’s moral self-limitations.

Masutatsu Oyama (1923-1994, 10 dan, founder of the *Kyokushin* karate style) promoted the philosophy of *Kyokushin* – the Ultimate Truth, which was derived from different directions of Far Eastern thought and was identified with the Way of the Warrior (*Bushido*). The way to acquire the truth involved the asceticism of hard training and contact *karate*, which is completely different from Jahnke’s idea of a humanistically-oriented concept or the Confucian ideas of **Gichin Funakoshi** [cf. Oyama 1979; Jahnke 1992; Cynarski 2000: 39-43]. There is therefore not just one, universally accepted, “way of karate” (*karatedo*).

Homo Creator Nobilis is an ideal in the ethos of the Warrior of the Way, promoted by the IPA. It is to be moral, to make fair dealing, and to be faithful to the truth. One of the leaders of world Idokan – **Hubert baron Klinger von Klingerstorff** (10 dan) – acted similarly by practising, teaching, and popularising knowledge of *judo*, *judo-do*, *jujutsu*, self-defence and *karate* in his books. He was a modest, open, direct, benevolent and friendly man. **Hans Schoellauf** (10 dan), the founder of the Academy Idokan Europe and the leader of Idokan Europe International also acted in a similar way [more: Cynarski 2009: 14-23].

Heroes who fought against Soviet communism (fighting after World War II for the freedom of Poland),

rotmistrz Pilecki, as mentioned above, and also **Danuta Siedzikowna** aka “Inka” (1928-1946) and Lieutenant Colonel **Lukasz K. Cieplinski** (1913-1951, a Knight of the White Eagle Order), were model knights of Christian Europe. They were soldiers of the Way of Virtue, Polish patriots and real heroes.

In many cases, **Zawisza Czarny of Garbowo**, *Sulima* coat of arms (1370-1428), a symbol of knightly virtues, was a role model for whole noble families who served the country, following the path of noble principles, e.g. Lanckoronski Family of Brzeznie [Cynarski S. 1996]. Another example are the members of the family *Leliwa* coat of arms, such as **St. Andrzej Bobola**, **Dr Jędrzej Sniadecki**, **Juliusz Slowacki**, **Henryk Dobrzynski “Hubal”**, and **Witold Pilecki**, who co-created an authentic Polish national elite.

In June 21, 2016 in Rzeszow the Symposium “Culture – Physical Culture – Humanities” was held. It was organized by the Chair of Cultural Foundations for PE, Tourism and Recreation, at the University of Rzeszow, and the IPA. After a laudatory speech by Prof. W. J. Cynarski, Prof. **Andrzej Pawlucky** (AWF Wroclaw) received the Knightly Order “*Homo Creator Nobilis*” no. 8, for his high level of humanity. Prof. Pawlucky, as the invited keynote speaker, presented his lecture on the physical culture sciences. After that there was an interesting discussion on the relationship between the humanistic dimension and the area of physical culture. The educational dimension of the ancient Polish martial arts was referred to [cf. Sawicki 2011; Cynarski, Szajna 2012].

The same day was marked by a sudden death of an eminent Polish *karateka* **Wieslaw Gwizd** (1958-2016), holder of 5 dan in *karate Shin-Kyokushin*. He was a man of principle, very honest in everything he did; he was a friendly educator of children and young people, coach and teacher. In his life the way of *karate* was indeed the way of the knight, a noble man. He was trained in the hard school of *Kyokushin*, but in his attitude he was open and respectful of representatives of other martial arts schools.

Moral principles are like signposts on the human way. They should be strict and rigorously obeyed according to the principle of self-control, which improves an individual’s character and personality. Normative ethics does not only direct human action, but also gives life a meaning. Generations of noble people have set an example of good practice. The philosophy of the human way reveals patterns of the warriors of the noble way, but also of great artists, scholars, saints, people of truth. We can find here esthetical aspects, too [cf. Edinborough 2011].

Summary

Prominent *karatekas*, such as Jahnke and Oyama, created competitive ideas for the way of personal

improvement and transgression, and specific philosophies of life and the human way. Their successors, such as Sieber and Gwizd, as followers of their concepts, developed and implemented the noble ideas of moral self-improvement as did other people of martial arts, such as the Grand Masters: Kernspecht, Maroteaux, Slopecki and Zablocki.

However, not only historical and contemporary knights choose the moral way of life. There are scientists, who are also people of the truth. Among scholars only some reach as high a level in science, culture and the personal spheres of morality and spirituality. The best ones are awarded with honorary distinctions, such as The Order of Knighthood mentioned in the title.

What are the common features that are seen in these distinguished characters? Why they are the noble knights, soldiers - real heroes, and martial artists, and other aristocrats of spirit? The characteristic features of the listed heroes include a love of freedom and truth, patriotism, and a life lead according to moral principles stemming from Christianity. These are the warriors of the truth and the moral way.

References

1. Baczkowski K. (1996), *Prof. Dr hab. Stanisław Cynarski 1923–1996*, "Acta Universitatis Jagellonicae", vol. XIV, no. 3 (208), Dec.
2. Baczkowski K. (2001), *Prof. dr hab. Stanisław Cynarski (18. 08. 1923 – 24. 11. 1996) (obituary)*, "Ido – Ruch dla Kultury / Movement for Culture", vol. 2, pp. 365–368 [in Polish].
3. Bieszk J. (2015), *Slavic kings of Lechia. Ancient Poland*, Bellona, Warsaw [in Polish].
4. Cynarski S. (1996), *The history of the family Lanckoronski z Brzezia*, Wydawnictwo Naukowe PWN, Warszawa – Kraków [in Polish].
5. Cynarski W.J. (2001), *From Combat Zen to humanism: From primary cultures of warriors to the Homo Creator Nobilis of future*, "Ido – Ruch dla Kultury / Movement for Culture", vol. 2, pp. 215–233.
6. Cynarski W.J. (2009), *Martial Arts – Idō & Idōkan*, IPA, Rzeszów.
7. Cynarski W.J. (2011), *Homo Creator Nobilis – the chivalrous idea*, "Ido Movement for Culture. Journal of Martial Arts Anthropology", vol. 11, no. 1, pp. 27–32.
8. Cynarski W.J. (2012), *Anthropology of Martial Arts. Studies and Essays from Sociology and Philosophy of Martial Arts*, The Lykeion Library, vol. 16, Rzeszów University Press, Rzeszów [in Polish].
9. Cynarski W.J. (2014), *Moral values, people of noble way of martial arts*, "Ido Movement for Culture. Journal of Martial Arts Anthropology", vol. 14, no. 1, pp. 1–10; doi: 10.14589/ido.14.1.1.
10. Cynarski W.J. (2016), *A Christian and the martial arts path*, "Ido Movement for Culture. Journal of Martial Arts Anthropology", vol. 16, no. 2, pp. 1–7; doi: 10.14589/ido.16.2.1.
11. Cynarski W.J., Obodyski K. (2001), *Professor Andrzej Szysko-Bohusz – creator of the Holistic Pedagogy*, "Ido – Ruch dla Kultury / Movement for Culture", vol. 2, pp. 381–383.
12. Cynarski W.J., Slopecki J. (2015), *Way of the warrior jujutsu. Interview with Dr Jan Slopecki hanshi*, "Scientific Review of Physical Culture", vol. 5, no. 2, pp. 47–53.
13. Cynarski W.J., Szajna G. (2012), *From the history of fencing in Poland: The Michael Starzewski's School* [in:] T. Socha, B. Szade [eds.], *Individual sports in theory and practice*, "Zeszyty Metodyczno-Naukowe" AWF w Katowicach, no. 32, Katowice, pp. 13–26.
14. Edinborough C.C. (2011), *Organization of experience: examining Inaba Minoru's Budo as a form of art*, "Revista de Artes Marciales Asiaticas", vol. 6, no. 1, pp. 157–172; doi: 10.18002/rama.v6i1.89.
15. Fromm E. (1997), *To Have or to Be*, Continuum, London – New York.
16. Huizinga J. (1974), *Autumn of the Middle Ages*, PIW, Warsaw [in Polish].
17. Jahnke P.K. (1992), *Zen-Do Karate "Tai-Te-Tao"*, Munich [in German].
18. Kajdanski E. (1999), *Michał Boym – Ambassador of the Middle Kingdom*, Książka i Wiedza, Warsaw [in Polish].
19. Krippendorf K. (2004), *Content Analysis: An Introduction to Its Methodology*, Sage, Thousand Oaks, CA.
20. Lao Tzu (2001), *The Way / Tao te king/*, (trans. M. Fostowicz-Zahorski), "Arhat", Wrocław [in Polish].
21. Lind W. (1999), *Lexicon of Martial Arts*, Sportverlag Berlin [in German].
22. Maroteaux R.J. (2007), *Les vertus martiales – Butoku*, autoedition, Barcelona [in French & English].
23. Oyama M. (1979), *The Kyokushin Way. Mas. Oyama's Karate Philosophy*, Japan Publications Inc., Tokyo.
24. Piwowarczyk D. (2007), *Famous knights of Europe. Knights of Christ*, Iskry, Warsaw [in Polish].
25. Quirini-Popławska D. (1997), *Stanisław Cynarski (1923–1996)*, "Odrodzenie i Reformacja w Polsce", vol. XLI [in Polish].
26. Sawicki Z. (2011), *Polish Martial Art – Signum Polonicum: Historical background, profile and the main plots of the system*, "Ido Movement for Culture. Journal of Martial Arts Anthropology", vol. 11, no. 2, pp. 38–46.
27. Sieber L., Cynarski W.J. (2002–2003), *Peter K. Jahnke and zendō karate tai-te-tao*, "Ido Movement for Culture", vol. 3, pp. 257–264.
28. Sieber L., Pawelec P. (2016), *Professors of martial arts. Holders of this title in martial arts science*, "Ido Movement for Culture. Journal of Martial Arts Anthropology", vol. 16, no. 3, pp. 15–26; doi: 10.14589/ido.16.3.2.
29. Starza-Kopytynski W.R. (2010), *Polish nobility and the social structure of families*, Instituto Argentino de Ciencias Genealogicas, Buenos Aires [in Spanish].
30. Zablocki W. (2000), *Polish martial arts. Two handed sword and hussar sabre*, Aula, Podkowa Leśna [in Polish].

31. Znaniecki F.W. (1978), *Intellectual America - Europeans wrote*, "Kultura i Społeczeństwo", vol. 22, no. 4, pp. 34–35 [in Polish].
32. Znaniecki F.W. (1991), *The collapse of Western civilization* [in:] F.W. Znaniecki, "Humanism and knowledge" and other philosophical writings, State Publishing House, Warsaw, pp. 929–1108.
33. Znaniecki F.W. (1992), *Sciences on culture*, Wydawnictwo Naukowe PWN, Warsaw [in Polish].

Arystokracja ducha - *Homo Creator Nobilis*. W kierunku antropologii rycerskiej drogi

Słowa kluczowe: antropologia, ludzka droga, szlachetność, order rycerski, *karatedo*

Abstrakt

Perspektywa i problem. Ramy teoretyczne dla omówienia analizy poszczególnych przypadków współtworzą: filozofia kultury Znanieckiego, koncepcja humanizmu radykalnego i antropologia drogi wojownika. Przedmiotem opracowania są

opis wzorca i próba określenia cech wspólnych, charakteryzujących osoby uznane za *Homo Creator Nobilis* lub nagrodzone Orderem Rycerskim *Homo Creator Nobilis*.

Metoda. Zastosowano analizę szerokiego dyskursu, uwzględniając zarówno literaturę przedmiotu, jak i teksty popularyzatorskie, a także długoletnią obserwację uczestniczącą. Niniejsze stadium wykorzystuje perspektywę teoretyczną socjologii i antropologii sztuk walki. Użyta terminologia jest rozwinięciem wskazanych koncepcji. Analizowane są typowe przypadki (według zaproponowanej przez Znanieckiego metodologii) artystów sztuk walki i ich dróg życia, i szlachetnych wojowników prawdy – arystokratów ducha.

Wyniki. Ukazano 20 postaci historycznych oraz 9 osób nagrodzonych Orderem Rycerskim *Homo Creator Nobilis*. Są to wielcy Polacy i nie tylko, ludzie nauki i mistrzowie sztuk walki. Taoistyczna „droga i cnota” realizowana jest w długoletniej praktyce *karate* i w drogach innych sztuk walki. Ale także w szlachetnym odkrywaniu prawdy przez ludzi nauki.

Wnioski. Wszystkich wymienionych tu bohaterów cechuje umiłowanie wolności i prawdy, patriotyzm, oraz życie według zasad moralnych wynikających z chrześcijaństwa.