

## PHILOSOPHY / ETHICS

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### Moral values, and the people of the noble way of martial arts

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#### Abstract:

The aim of this study is to conduct a critical analysis of the ethics functioning in selected systems of martial arts. The theoretical perspective is based on the humanistic theory of martial arts, and the sociology and anthropology of martial arts.

The main method of research is a content analysis of documents and specialised literature, which is complemented by a qualitative method i.e. the author's long-time participant observation of the international martial arts environment.

In terms of a diachronic and synchronic approach, old traditions of martial arts, Christian influences in the area and the question of what their ethos looks like today are consecutively analysed.

Thanks to Christian axiology the ethos of chivalry seems to be a unique achievement of historical warrior culture. The philosophy of *idō* is presented in an interesting way, as a result of the specific synergies between the ideas of East Asian martial arts and European knighthood. In contrast, the contemporary *budō* includes an axiological canon, which today manifests itself in various ways. This is particularly true of the multiform world of martial arts.

#### Introduction

From the perspective of the humanistic theory of martial arts and the anthropology of the warrior's way [Cynarski 2004a, 2012; Obodyński 2009] we shall undertake a discussion of the moral values of martial arts, in the past and now. We shall begin with historiosophical considerations and the theory of civilization. The issues of ethics, especially the chivalric ethos, will be the “common denominator” for further discussion. Subsequent fragments will be dedicated to the ancient traditions of martial arts, Christian influences in the area and the question of how the contemporary ethos preserves these and other values. If for the purpose of interpreting the complex, contemporary socio-cultural reality a multidimensional anthropological, ethical and educational perspective is assumed [Szymyd 2011], the same should apply to this interpretation of current codes of chivalry and their derivatives.

The philosophy of the martial arts has already been discussed by several authors. They were former warriors and sages, such as Miyamoto Musashi, [1983] or Yagyū Munenori [2002]. However, they

focused more on the philosophy of combat and the preparation of a warrior for a “life-and-death” confrontation. Today, experts and philosophers among others, describe the ethics of martial arts, relating them to the place of origin of the Chinese, Japanese or Korean martial arts and the historically dominant axio-normative systems there [cf. Jazarin 1960; Tokarski 1989; Carr 1993; Saldern 1993; Maroteaux 1995; Kim, Bäck 2000].

In the subject literature we do indeed find publications concerning the application of the educational paths of martial arts: self-improvement and self-realization, self-control and self-discipline, etc. [Kanō 1932; Wolters 2005; Baka 2008]. At the same time the teaching of martial arts refers to various philosophical, religious or mystical traditions. Some perceive the source of spirituality in the canon of Zen Buddhism [Hoff 1998; Lind 1998; Wolters 2005] others, probably rightly, in different traditions of spirituality [Oyama 1979; Maliszewski 1996; Pietrzak, Cynarski 2000; Cynarski 2001]. Martial arts experts who are also teachers, emphasize the universal values of teaching martial arts (as educational systems) [Kanō 1932;

Fredersdorf 1986; Czerwenka-Wenkstetten 1993; Sato 1998; Jaskólski 2000; Kalina 2000; Cynarski 2004a; Neumann *et al.* 2004; Jaskólski, Migasiewicz, Kurzawski 2008; Piwowarski 2011].

Field studies of martial confirm the internalization of the ethos functioning here [Cynarski 2006a, b; Cynarski, Litwiniuk 2006; Kuśnierz 2011, Kitamura *et al.* 2012]. However, the researchers also highlight the risks, including the presence of such negative values as the cult of power and the popularity of violent shows, the regression of the noble way of the warrior to the level of a sport involving strength and succumbing to extreme commercialization [Villamón *et al.* 2004; Cynarski, Litwiniuk 2006].

The evolution of martial arts and the ideas contained in them is inevitable. It results from the cultural collision of the East and West, and the need to adapt to changing circumstances [*cf.* Inoue 1998; Haberstetzer 1999 Cynarski, Obodyński 2005; Tokarski 2006 and 2011, Yu 2012]. What will their axio-sphere look like as a result of succeeding socio-cultural changes? They are quite often reduced to sport (sports/athletic games) or to so-called military combatives (military training in hand-to-hand fighting), where just the utilitarian dimensions of martial arts remain [*cf.* Green, Svinth 2003].

## I. The historiosophical reflections

Niccolo di Bernardo dei Machiavelli (1469-1527) came from a noble family, but at the same time represented the Florentine bourgeoisie. He is known as the man who developed the amoralist tradition. Here the virtue is political efficiency. This corresponds to today's preference for technical and tactical skills and efficiency, but no other values. The author of *Il Principe* permitted lying and cheating, even though it was clearly contrary to the ethos of chivalrous and Christian axiology. He wrote about this in Chapter XVIII of *The Prince* [Machiavelli 1969: 75-78]. He approved of bravery but saw cowardice as worthy of contempt (Chapter XXV) [Machiavelli 1969: 107]. A political ruler had to be brave and courageous to earn respect.

It should be noted that Machiavelli's advice is downright chivalrous in comparison to that of an ancient Chinese strategist Sun Tzu [2003]. This is the combining of efforts to compromise political effectiveness with the minimum of decency. However, the Catholic Church never approved of that. Jesus Christ did not recommended making deals with the Pharisees and "agreeing" on the truth. The knight of Christ always had to be faithful to the Truth.

A few centuries later, John Ronald Reuel Tolkien (1892-1973) would be calling on the people of the West to be courageous and fight for the values of their civilization, doing it through the fictional characters Aragorn and Gandalf in *The Lord of the Rings* (*The Two Towers* and *The Return of the King*). Another character Boromir, dies just like the historical Polish knight Zawisza Czarny of Garbowo (c. 1370-1428). Thus we have a uniquely preserved allegiance to the noble traditions of Europe. The distinction between good and evil is also clearly defined here. While Homer (in *The Iliad*) launched the warriors' ethos, Tolkien referred to both European pre-Christian tradition and the chivalric ethos. In the struggle for authentic values he was, himself, like his warriors Gondor and Rohan, a knight of the Truth [*cf.* Carpenter 1997; Cynarski 2008]. A Polish representative of the epic tradition of chivalry was Henryk Sienkiewicz (1846-1916) who came from the Polish nobility, with the Oszyk coat of arms, whose *Trilogy* developed Polish national pride over the last hundred years.

Oswald Spengler (1880-1936) came from the lower middle class, so he eyed the castle and cathedral warily. He wrote of nations that "they come from castles; in the cities they gain maturity and full awareness of the world and their destiny, finally "flickering out" in the metropolis" [Spengler 1959, 2001: 294]. The author claimed that Western civilization is in a time of decline. He did however analyse some symbols, assigning them to different cultures, but disconnected them from ethical values.

Arnold J. Toynbee (1889-1975) corrected Spengler, which he did through his greater knowledge of history and meticulous reflection and clarification of facts. He developed a theory of civilization passing through successive stages. How can we recognise whether a civilization or culture is developing or declining? Feliks K. Koneczny (1862-1949) argued and justified with many examples, that the desire for expansion is an inherent feature of civilization and different civilizations through the ages compete against each other. We cannot afford to be indifferent as to whether the Latinate, Western European civilisation might fall [*cf.* Cynarski 2002].

Similar conclusions were drawn 50 years later by Samuel P. Huntington (1927-2008). He claimed, *inter alia*, that future conflicts will be fought not between states, but between civilizations. The sources of international conflicts will be cultural differences that cause so-called clashes of civilizations [Huntington 1996; Cynarski 2002]. George Friedman also predicts such subsequent conflicts. He seems not to notice the moral crisis of the West and he sees the future success of Poland not in the potential of the Christian faith, but in

the lesser decadence and degeneration of Polish society than in the larger countries of Western Europe [Friedman 2009].

Pope John Paul II (1920-2005) contrasted the civilization of life with a decadent culture of death (Encyclical *Veritatis Splendor and Evangelium Vitae*). The sanctity of human life and its protection from conception to natural death is a fundamental canon of the Christian civilization of life. Isn't it a set of value [John Paul II 2005], humanism and personalism, the best of what Western civilization has given to the world? The same love of life and attitude "to be" was also stressed by the creator of radical humanism Erich Fromm (1900-1980) [Fromm 1989].

On which side of the debate between the ethos of chivalry and the civilization of life, is the way of the martial arts warrior in this day and age?

## II. Old tradition

The original *bushidō*<sup>1</sup> *the warrior which ordered revenge and did not value human life too highly was a warrior code similar to the rules of other well-known historical warrior codes. The rules of the Japanese "Way of the Warrior" or the Korean Hwarang were indeed a significant step in the achievements of the cultures of these countries, but they still functioned as an expression of the worship of power and violence [cf. Stepnik 2009]. In Hagakure we find praise for being ready for death, revenge or honourable suicide in the event of improper performance of a task, and it was a record of the principles from the years 1710-1717 [Yamamoto Tsunetomo 1980], so was probably functioning at that time. The transmission of martial arts was mainly limited to the technical skills of wielding weapons and hand-to-hand combat [cf. Draeger 1996; Tanaka 2005; Otake 2007].*

Certain principles are common to warriors of different cultures. "Physical strength, courage, self-control, not submitting to emotions in good or bad times, respect for the enemy manifested in offering him the chance of death or victory through combat and extreme heroism in the last moments of life are the values consistently present in all warrior communities" [Piwowarczyk 2007: 129 ].

It was the evangelical Sermon on the Mount which gave the world a new idea of non-violence. Thanks to European knights the world got to know

<sup>1</sup> Actually, the name was introduced only in 1899 Dr Inazō Nitobe who published in Philadelphia his book *Bushido – the soul of Japan* [Nitobe 1900; cf. Kozyra 1997]. Previously it was an unstructured set of rules of conduct of the Japanese nobility, handed down from generation to generation.

at least in the name of higher values a new sense of struggle – not with man but with evil. Christian faith and chivalrous ideals also inspired the Japanese elite. As the researchers of this problem point out, samurai Christians played an important role in promoting *Modern Bushidō*. They included Nitobe Inazō (1862-1933), Miyabe Kingo (1860-1951) and Uchimura Kanzō (1861-1930) [Piwowarski, Korzeniowski 2011: 97; cf. Takagi 1984; Kozyra 1995; Nowak 2007]. These authors were highly appreciative of the ethical nature of the ethos of the samurai, indicating that some aspects were close to the Christian message. This new code of *Bushidō* is already a dehumanized code, which found its expression in new *Budō* (a group of martial arts ways).

The Confucian tradition already states that 'wisdom' (*zhi*) is developed by distinguishing good from evil [cf. Xinzhong 2009]. Confucianism as a social philosophy strongly emphasizes moral issues. Here we find the symbolic category of Heaven and the Tao as the "Way of Heaven" (Japanese *tendō*). The theoretical basis of *Bushidō* is Confucianism and neo-Confucianism as well as the resulting concept of "fair war", *tendō* and "the noble man" (Jap. *kunshi*), realizing the virtue of humanity (*jin*) [Kozyra 1995: 59-74; cf. Feng Youlan 2001].

It is also not true that Taoism recommends the balancing (the striving for equilibrium) of good and evil. What should be balanced are the energies as well as the male and female elements, whereby a man should follow the Way of Virtue [Lao Tzu 2001].

It was Christianity which significantly strengthened the imperative of concern for another person, and faith, hope and love in relation to God. Ritual suicide, like *seppuku*, and the obligation for revenge had to be rejected. In contrast to the old, the new *Bushidō* is a significantly humanized code.

## III. Influence of Christianity

For Christians the master-teacher of the spiritual Way is Jesus Christ. Christian spirituality goes beyond the world of matter and energy. Indeed, earthly pleasures are regarded as inferior in most human spiritual and mystical traditions [cf. Tanquerey 1928: 11-12; Wilber 1977; Cynarski 2004b]. Christian spirituality combined the ascetic exercises of the knightly craft with clearly specified compliance to normative ethics. The way of faithfulness to the Truth leads to the ideal of holiness ("I am the way and the truth and the life". J14, 6).

Among the accomplishments of humanity there are very few things more sublime than those which



Photo 1. of Saint Michael

were developed by the Catholic Church and formed in the Christian culture of knighthood. Is there any other axionormative system more praising of virtue, but which also respects power? It is not easy to be a knight, who faithfully serves the King and the Church, takes care of the weak, respects women, abhors a lie and who obeys the Decalogue.

The knightly tradition of courage, honour and other virtues began in Europe with the Normans. A knight was an armed rider, who in contrast to warriors in other cultures, fought in the name of higher values. The ethos of chivalry grew out of Western Christianity while the fame of the legendary heroes of the European Middle Ages comes especially from the Crusades, the chivalric orders (the Templars, the Knights of Malta, the Order of Saint John), victorious battles and tournaments. It was also an ethos of steadfast loyalty and opposition to evil [photo 1, 2]. The ethos of chivalry also rejected the traditional ancestral duty of revenge found among Germanic peoples.

It is clearly the Latin tradition of Western Christianity, developed into a knightly class in the eleventh century. Chivalry, and later nobility, was an axio-normative system, quite commonly internalized at that time. The Knights of Christ were to fight only for the right thing taking heed of God's laws and earthly justice [Piwowarczyk 2007: 10-11].

Just as Homer's "Iliad" was the code of their cultural and national identity to the Greeks, so in Poland "Trilogy" by Henryk Sienkiewicz praised the chivalrous ethos, and the noble, Christian and patriotic tradition. The tradition of struggle for independence, as a testament to heroic ancestors, and



Photo 2. Polish Medieval Knight

the Christian, Catholic soul (as a centre of cultural identity) enabled the survival of this proud nation.

European Knights and their heirs eagerly reached for romantic literature, particularly stories about fighting in defence of European civilization. The Polish nobility in the seventeenth century often referred to the biography and legends of Godfrey de Bouillon, the conqueror of Jerusalem [Tasso 1618/1959] while defending the eastern and southern borderlands of the Republic against the Turks and the Tatars. In Poland the tradition of 'antemurale christianitatis' (the bulwark of Latin Christianity) survived up to the twentieth century, when in 1920 the whole nation stood up to win the fight against the Red Army of Soviet Russia invading Poland and the rest of Europe. Notabene, in the Polish tradition of fencing words of the Catholic faith are inscribed in the knightly ceremonial and included in the etiquette of the *Signum Polonicum* school [Sawicki 2011, 2012: 21-56].

At present the humanities of physical culture derive much from the personality of Pope John Paul II. In the physical culture arena whether sport or martial art, a human being along with his dignity as a psycho-physical being (body and soul) is placed at the centre of attention [cf. Wolter 2011]. The body enables man to do good deeds. Knighthood was also always to serve good and only good.

#### IV. Contemporary ethos

It was probably concern to preserve the unique character or even the identity of the Japanese

heritage of martial arts which has led experts in this country not only to create a number of institutions for the protection and promotion of Budō, but also to formalize its main ideas. In this way the Budō Charter was created which codified its core values with the goal of preserving them in today's era.

### The Budō Charter (*Budō Kensho*)

The Budō Charter edited by Japanese experts, was presented on 23 April 1987 by the Nippon Budō Shingikai organization. So it has been a quarter of a century since the introduction of this modern warrior code. We shall examine the contents of this document [Cynarski 2000; Uozumi, Bennett 2010: 125].

The Preamble explains that Budō, deriving from the chivalric spirit, is an aspect of its traditional culture which evolved from “*jutsu*” into “*dō*” over hundreds of years of ongoing historical and social development of the art of war. In the Budō has been developed and improved according to the basic idea that the spirit, technique and body are united, which is sought by treating tradition with high seriousness, discipline, etiquette and training of bodily strength.

Contemporary Japan inherited those values which play an important role in shaping the Japanese character. In modern Japan the spirit of Budō is a source of powerful energy and brings satisfaction to many individuals.

Budō is now widespread throughout the world and enjoys an international reputation. An infatuation with technically oriented education and the desire to win “at all costs” are examples of the fact that the condition of budō is endangered. The creators of this document are trying to prevent the distortion of this art, and are trying to protect and further develop this national heritage. The *Budō Charter* was drafted in the hope that the principles of traditional *budō* as set out would be maintained.

Article 1. says that the objective of *budō* is to preserve character, expand the capacity for assessment and judgement, in the physical and spiritual upbringing involving fighting techniques. Article 2. talks about the sense of training - *keiko*. In today's training, you should maintain modesty. You cannot prefer technical skills at the expense of striving for unity of spirit and technique. Article 3. refers to competition (*shiai*). In combat sports and in performing *kata* the spirit of *budō* must manifest itself. You should win with modesty, accept failure willingly and despite losing show the right attitude! *Dojo* (a place of the way) is included in Article 4. The *Dojo* is a sacred place for the development of our spirit and body. Discipline, proper etiquette

and ceremony must be applied here. The place of training must offer a quiet, clean, safe and serious atmosphere.

In order to be an effective teacher (Article 5), a master of *budō* must constantly strive to improve the character and abilities of students and to foster a process of mastering the mind and body. Students, due to victories or losses, should not become unstable or arrogant but maintain an exemplary attitude. Dissemination of *budō* (Article 6) should be consistent with the traditional values and the essence of training. For a proper international reception the concept of finality should be introduced.

Already in the Preamble we find an indication that the moral, educational way of “*dō*” is the evolutionary consequence of the art of “*jutsu*”. Unfortunately, in this age of extreme commercialization in many spheres of life we find numerous examples of the regression of the precious essence of martial arts solely to the fight. Meanwhile, the main aim of the practice of *budō* (Article 1) concerns the development of the personality of its practitioners.

The concept of *keiko* refers more to the spiritual sphere than to strictly physical training. It corresponds with the ideas of *shūgyō*, a psychophysical practice and asceticism, that is striving for higher values, and transgressive and transcendent goals. They are indicated and described in the Humanistic Theory of Martial Arts. Practice is the basic form of martial arts' studies.

Article 3 talks about competitions and their results, which are not an autotelic goal but at most a test of fitness, agility and skill. One should have the right attitude before the fight (respect for the opponent), and after a victory as well as in defeat. However, during the competition in the technical forms (*kata*) one should be careful not to make it look like a form of dance. The attitude of commitment and serious treatment of martial arts and the warrior's way is essential, so there is no room for futile performances and jokes (photo 3).

This is particularly true of the *dojo* - a place for learning the Way. Ceremony and etiquette pay homage to centuries of tradition and generations of masters, and express mutual respect towards teachers and fellow practitioners. Discipline must be accompanied by self-discipline; self-awareness must arise from the internalization of the collected values of the ethos (Article 4).

Teaching involves upbringing. Improving pupils' personality is the main duty of the budō master. Competition results do not matter. Achieving technical perfection (“*jutsu*” level) is a secondary aim. The most important aim is progress towards becoming a better man. Obviously



**Photo 3.** Sports *jūjutsu* competitions for the Idokan Poland Cup. *Rei* – bows are an expression of respect.

the body, skills and spirit of the student of *budō* should harmoniously strive for the highest level of championship. Dissemination of various ways of *budō* must be connected with the transmission of traditional values. It is particularly important not to lose the sense of the “moral way” of *budō*, as an education system.

### Contemporary topicality of the *budō* ethos

These topics are still valid in today’s Japan, which is clearly indicated by experts from that country [Matsunaga *et al.* 2009, Sasaki 2009; Uozumi, Bennett, 2010]. For 46 years these issues have been developing within the framework of the Japanese Academy of Budo, and for over one hundred years, under the auspices of the Dai-Nippon Butoku-Kai (DNBK). But this applies not only to Japan. The contents of the *Budō Charter* ideologies are present in many schools and martial arts organizations which might be strictly Japanese, of Japanese provenance or other origin, but with borrowings from the martial arts of the country of the samurai.

The Old *bushidō* bloody and full of rage, belongs to the past. Generally a civilized society rejects the duty of revenge, honourable suicide and similar anachronisms. In contrast, what is sublime and maintained thanks to Inazō Nitobe and today’s promoters of *budō*, continues to inspire the international environment of practitioners of martial arts, according to Matthias von Saldern [1993, 1998, 2009] or Felix F. Hoff [1998].

A humanized form of *Bushidō* is adapted to the concept of safety management [Piwowski 2011]. Here we find praise for Japanese achievements in the field of military organization and management (shogunate) and the ethical conduct of ruling elites (*bushidō*).

The concept of *budō* refers, inter alia, to the old school of *jūjutsu*, as described in the anthology

of Japanese *budō* (*Nihon Budo Taikei*) [Nakajima 2012]. These schools date from the seventeenth and eighteenth centuries. In the book edited by Takashi Uozumi and Alexander Bennett [2010], we also find new varieties next to the classical forms such as *nihonden kobudō* (old military ways from the main Japanese islands) and *jūjutsu*.

Today *budō* inspires masses of enthusiasts on a global scale. It has become more of an art of living, than a martial art without (generally) losing its utilitarian values. The Budo Charter is a record of the general canon of ethics, analogous to “fair play” in the world of western sport.

### Philosophy of Ido

Initiated by Wally Strauss the philosophy of “*idō*” is an extension of the ethics of *budō* in various martial arts, with a focus on universal human values [Cynarski, 2009: 66-85, 2011a; Yu 2012]. At the same time it reaches for the achievements of the warrior tradition in the cultures of the East and West [cf. Nitobe 1900, Takagi, 1984; Farrell, 2010]. Along with the idea of *Homo Creator Nobilis* [ENC 2009; Cynarski 2001, 2011b], the concept of the ascetic Way, and a categorical normative aspiration to the truth (which is also the sense of doing science) and orientation on the side of life, is close to the Christian axiology.

The spiritual dimension of the Way of the Warrior should be understood as the existence of the spiritual realm, in which the hardest of battles (the inner struggle against evil) is fought [Sieber, Cynarski, Litwiniuk 2007]. These are our everyday moral choices. During training, the person we train with is our partner, not the opponent. Together we improve our skills and humanity, being jointly responsible for each other. That is different from competitive sports, there is positive not negative co-operation. In a way, this is similar to the idea of *aikidō* of the master Morihei Ueshiba. However here, in the educational system of *idōkan budō*, the technique for real effectiveness in self-defense is still practised. The utilitarian value of this martial art is therefore preserved.

The Philosophy of *idō* clearly rejects the cult of power and unjustified violence, defining it as a pathology and “anti-way”. On the other hand, mass culture often promotes misinterpretation of the martial arts. An anti-way leads to spiritual regression, a descent to the level of animals. Authentic masters of the ways of martial arts rejected unnecessary violence, especially where it reduced the moral way and martial arts to merely the fight. Resolving conflicts by fighting or the threat of using force is inappropriate.

*Idō* is an ambiguous concept. It refers to the physical movement to the organisation of scientific researchers of martial arts (as in the name of the journal issued by the Idokan Poland Association – “Ido Movement for Culture. The Journal of Martial Arts Anthropology”), to health (the medicine of martial arts), to one of the varieties of martial arts (*judo-do*) and to this particular philosophy which contains East Asian and European threads (ethos of chivalry).

This philosophy has passed into educational practice [Cynarski 2009]. Its ideas are generally consistent with the canon of Holistic Pedagogy according to Andrzej Szyszko-Bohusz, co-founder of the Humanistic Theory of Martial Arts. They are related to the concept of the Pedagogy of Hope by Henry Giroux [1997: 254-271], the idea of *Post-modern Anthropology* by Hiebert [2008: 18-19], and finally the Christian vision of anthropology [cf. Wojtyła 1994; Van Engen, Whiteman, Woodberry 2008].

## Summary and Conclusions

Thanks to Christian axiology the ethos of chivalry seems to be a unique achievement among different cultures of warriors, due according to the author, to its most perfect normative ethics. Respect for others, reverence for women, recognition of the special value of human life, protection of the weak, truthfulness, faithfulness and honesty, courage and honour are what are often lacking today.

Humanized *budō* includes an axiological canon, which today however manifests itself in various ways. These include forms of harmony of movement in *aikidō*, *kyūdō* rituals, and forms of sport (including power and contact, or highly conventionalized sports) practised for other purposes. On the other hand, the martial arts of other countries are sometimes similar to their educational systems, or they focus only on teaching the technical and tactical side. The philosophies of schools are often the philosophies of the lives of their main masters.

Interestingly the philosophy of *idō* presents itself as a result of a dialogue of cultures, the exchange of values between East Asian martial arts and European knights. Moral values are here presented as if they are the implementation of Niotbe's idea of the relationship of the warrior's way with Christianity. The noble man should follow the humanistic pathway of virtue in a radical way.

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## Wartości moralne ludzi szlachetnej drogi sztuk walki

**Słowa kluczowe:** sztuki walki, etyka, moralna droga, chrześcijaństwo, szlachetność

### Streszczenie

Celem pracy jest krytyczna analiza etyki funkcjonującej w wybranych systemach sztuk walki. Perspektywę teoretyczną stanowi tu humanistyczna teoria sztuk walki, oraz socjologia i antropologia sztuk walki.

Główną metodą badań jest tutaj analiza treści dokumentów i literatury przedmiotu, co uzupełnia trzecia metoda

jakościowa – długoletnia obserwacja uczestnicząca autora w międzynarodowym środowisku sztuk walki.

W ujęciu diachronicznym i synchronicznym analizowane są kolejno dawne tradycje sztuk walki, wpływy chrześcijańskie na tym obszarze i kwestia, jak wygląda ich dzisiejszy etos.

Dzięki aksjologii chrześcijańskiej etos rycerski wydaje się być wyjątkowym osiągnięciem wśród historycznych kultur wojowników. Interesująco przedstawia się filozofia *idō*, jako efekt swoistej synergii idei wschodnioazjatyckich sztuk walki i europejskiego rycerstwa. Natomiast dzisiejsze *budō* zawiera kanon aksjologiczny, który jednak przejawia się dzisiaj w różnorodny sposób. Tym bardziej dotyczy to wielopostaciowego świata sztuk walki.