

EDITORIAL

WOJCIECH J. CYNARSKI

University of Rzeszow, Rzeszow (Poland)

e-mail: cynarski@ur.edu.pl

Thematic profile and publishing policy of the “Ido Movement for Culture”

Submission: 17.07.2019; acceptance: 12.09.2019

Key words: martial arts, scientific disciplines, IPA, IMACSSS, 2019

Abstract

This text is intended to provide a justification for adopting a particular thematic profile for the IPA and IMACSSS periodical. It is a description of the state of the martial arts and combat sports community, our Societies (IMACSSS and IPA) and Journal, in 2019 within an historical and cultural context. This is the view of the headquarters of the IMACSSS and the IPA, and the Editorial Office. The editorial refers to international events in the martial arts environment and the content of volume 19. This article also contains remarks about scientific paradigms, references to the market situation for combat sports and martial arts scientific journal publishing the work of our editorial office and planned future activities.

Dear Readers,

Determining the current thematic profile is a task that first appeared 18 years after the creation of this scientific periodical, i.e. at the age of its maturity (under Polish law). The term “politics”, which appeared in the title, is now understood by us as “care for the common good”. It is however, as in ancient Greece, not in relation to *polis*, but to the scientific community and researchers (as well as amateurs and enthusiasts) of the *fighting* as they are broadly understood

We will begin with a historical reflection. This year is the 80th anniversary of the outbreak of World War II, which began with the attack by two aggressive totalitarian states on Poland [Reszczyński 2018]. In September 1939, the Polish state (and nation) fought against the two greatest world powers of the time. These facts are well known in Poland, but only to a lesser extent outside of Poland. The Germans attacked on September 1, 1939 from the west, south and north, while Soviet Russia attacked on September 17 from the east. Joseph Stalin was Hitler’s ally at the time. It was a special case of aggression and destructiveness, with the concept of “total war” striking at the civilian population. However, in the defensive war the Poles showed pride and honour, which the Western allies were lacking, and in unequal combat they set an example of particular bravery – such as the defenders of Westerplatte and Hel, Wizna and Warsaw, the heroes of

the battle of the Bzura River and the partisans of Major Henryk Dobrzański’s unit aka “Hubal” (1897-1940, coat of arms of *Leliwa*; a Polish soldier, sportsman and partisan) [cf. Wankowicz 1970]. Later, in the areas occupied by both aggressors, there was a grim time of occupation [cf. Fajkowski, Religa 1981; Kalinski 2017; Nalaskowski 2018; Panto, Lukaszyn 2018].

75 years ago the inhabitants of Warsaw faced an uneven fight with the German occupier. The Warsaw Uprising was the single largest military effort by a Resistance movement in the Second World War. Home Army soldiers, including General Zbigniew Scibor-Rylski coat of arms of *Ostoya* (1917-2018), fought for an independent Poland. The occupier destroyed the Polish capital, burned and demolished it, murdering civilians from two districts. However, Warsaw rose, like a phoenix. Similarly, the Republic of Poland was reborn earlier after the partition of Poland (1918). For this reason, the phoenix is now the emblem of the European Martial Arts Committee. This organisation cooperates closely with the IPA. Poland regained its full freedom and sovereignty 50 years later, in 1989. The white eagle regained its crown and the Soviet military returned to Russia. Also in 1989, the Iron Curtain fell and it was legally possible to go west. That is why I spent 3 months in France, studying martial arts there under the guidance of French and Japanese teachers. I was already a karate and jujutsu instructor but I brought new knowledge back from France, starting a new

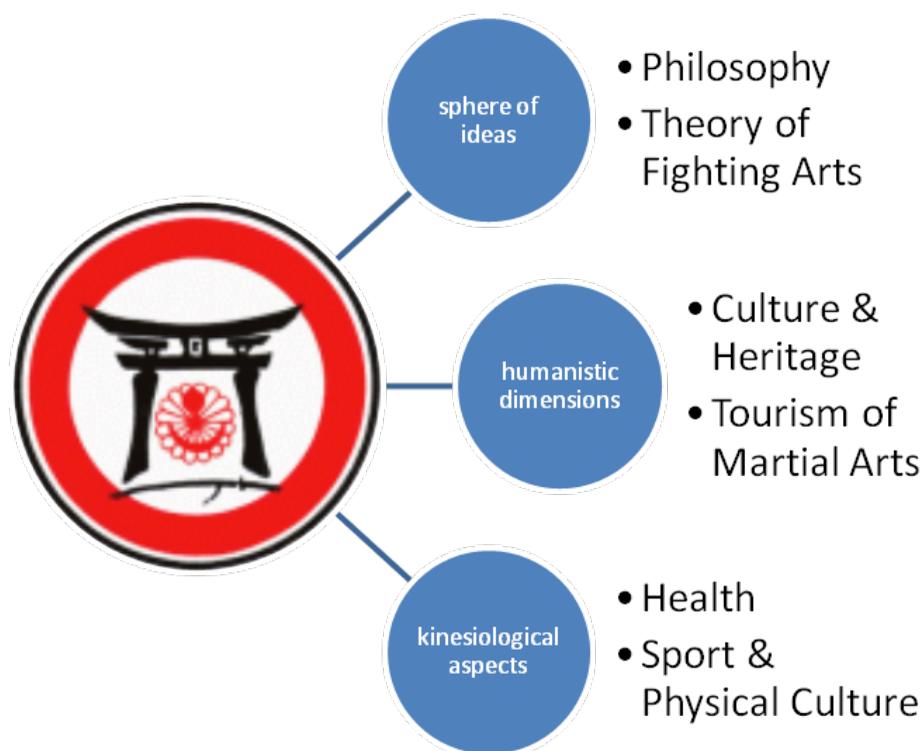


Fig. 1. Areas of interests in the “Ido Movement for Culture. Journal of Martial Arts Anthropology”. Logo IPA in the centre symbolises “MARTIAL ARTS & Combat Sports” [source: author’s own idea]

stage of my activity in the field of martial arts. Thus, the history of martial arts and martial arts research in this area is linked to the recent history of Europe. The IPA and IMACSSS [Klos 1994; Urbanik 1994; Kubala 2011] associations were created thanks to the break-up of the Iron Curtain bloc which had divided European countries and by the Polish “Solidarity” movement. Free people in free countries can practise Martial Arts and Combat Sports (MA&CS), as well as undertake research in the field, with international cooperation.

Poland and the Polish nation (as a cultural community), survived the period of partition, two World Wars and occupation by totalitarian powers. Now Poland is free and developing rapidly. George Friedman [2018] forecasts a significant increase in its international position by 2050. Poland once collapsed as a state, but only for a relatively short period of time. It has existed as one of the Christian countries since the 10th century, and in the pre-Christian world since ancient times. Poles descend directly from the Slavs (Lechits) who lived there from about 2000 BC [Mielnik-Sikorska *et al.* 2013; Haarmann 2016: 249-261; *cf.* Grzesik 2017]. Is it the heritage of centuries-old culture that makes Polishness immortal?

Let us now look at the scientific paradigms.

Proponents of the strict categorisation of scientific disciplines usually need to repeat this 19th century method. Or maybe they cannot cover areas requiring trans-disciplinary approaches. And this is what the General Theory of Fighting Arts [Cynarski 2019] is all about, approached systemically and procedurally.

Our Editorial Office has no problem with this and since 2000 it has been constantly and consistently dealing with the area of martial arts & combat sports in a holistic manner, without losing the dimensions of spirituality, values (axiology), humanism, cultural aspects and the heritage of military cultures, history and hopology, bio-technical and medical aspects [Fig. 1]. For example, what can be done with the fact that martial arts are an exemplification of bodily and spiritual exercises practised for health [Weis 2017]?

We publish papers covering issues at a high level of generality (considering theoretical and philosophical aspects), but also strictly practical and implementational; both empirical contributions and discussions explaining interesting facts. There is also factography – the chronicle of important conference and publication events, and from the world of martial arts practice.

Ido’s philosophy is to depict man in his personal, full-size form, whereas the “martial arts way” and the way of life has a moral dimension. “Ido”, as a medicine or its health aspects (preventive, diagnostic and therapeutic), is connected with the philosophy of the “Way” through a broad understanding of the concept of health. The systemic theory of health by Fritjof Capra [1987] can be recalled here. It is the interdependence of the spiritual, moral, social, psychological and physical/biological health of each individual.

It is a mistake of reductionism to ignore the dimension of spirituality and human choices in their aspects of goodness and morality. The martial arts way should take

these issues into account. For example, Dr Maximilian Maria Kolbe (1894-1941), Knight of the Immaculate and Saint of the Catholic Church, is the model of *Homo Creator Nobilis*, that is, according to the basic deontological categories in the normative ethics of *Ido* [Cynarski 2017]. For he was consistent in his spiritual struggle against evil. He was a priest, doctor of philosophy and theology, missionary, and then a martyr [cf. Kolbe 1937; Szafranska 1983; Maxence 2013; Terlikowski 2017].

Already the work and knowledge of our brave ancient ancestors (I mean the Indo-European peoples who used the Arioslavic languages [Cynarski 2018]) – *Veda* (Pol. wiedza) was a synthesis of the most important religious and philosophical knowledge of the time. These are human relations with God, the world and other people. Truth (telling the truth, faithfulness to the truth) is non-negotiable and constitutes the basis of nobility. Many social pathologies result from avoiding the truth and repeating lies. The same applies to science traps, especially in institutional science. One of the traps of science is its ideologisation [cf. Sokal, Bricmont 1998; John Paul II 1999; Cynarski 2009]. This is followed by the relativisation of truth, combined with political correctness. Some topics become inconvenient, others, on the contrary, very fashionable, such as gender research [cf. Pluckrose, Lindsay, Boghossian 2018]. This sometimes leads to complete nonsense.

Other such issues include cognitive dissonance, which hinders paradigm shifts (as I have previously written about) and the boundaries of human cognition. These boundaries result not only from methodological errors, such as monocausal explanations and other linear algorithms of reasoning, but more often from the inability to go beyond the usual paths. Paradoxical logic, non-linear thinking or perhaps also developing intuition seem to be an opportunity [cf. Szyszko-Bohusz 2004]. The new paradigm should be preferred especially in sciences requiring multidimensional and multidisciplinary approaches.

What should the scientific dispute look like? It should be substantive, constructive and honest, as a means of reaching the truth in the classical sense. Participants in scientific debate should not be ridiculed by exposing non-scientific content in their confusion with scientific content. The emphasis on nonsense and pseudoscience on the other side of the dispute, in conjunction with criticism of supporters of another scientific theory, resembles one of the long known-about eristic tricks [Schopenhauer 1976: 48-92]. Zuchowicz [2018: 100-170] defends the paradigm of allochthonics of Slavs between the Oder and Bug, omitting numerous genetic and interdisciplinary research results from recent years, which actually falsified the allochthonous theory. Consequence and coherence are lacking here. In one place we find an exposed statement: “The possible presence of Slavs along the Vistula River before the 6th century,

or even in the Bronze Age, does not in itself prove the existence of a great Empire in this area” [Zuchowicz 2018: 102]. There then follow three further pages about the abolition of the autochthonous paradigm, then a statement that the autochthonous theory (as above) had been abolished (p. 170). Moreover, this author probably did not understand the contents of the book indicating the similarity between the cultural traditions of early Slavs and the peoples called Iranian [cf. Makuch 2013; Zuchowicz 2018: 267].

Specialist periodicals

Among the most important scientific periodicals in the field of the science of martial arts (MA&CS) [Gutierrez *et al.* 2018], our Journal is closer to the implementation of the postulates of the New Paradigmatic Science. It publishes both empirical contributions to the state of knowledge, as well as papers addressing key issues for their solution and explanation of important problems. We do not avoid discussing cultural contexts and axiology, and humanistic and philosophical dimensions. Meanwhile, other scientific journals usually limit the problem area to one scientific discipline or group of disciplines (such as sports science). Specialised periodicals from the Polish Ministry of Science and Higher Education (MNiSW) have indicated the thematic areas of our Journal. These are: archaeology; philosophy; history; linguistics; literature studies; cultural and religious sciences; arts sciences; medical sciences; physical culture sciences; health sciences; socio-economic geography and spatial management; political and administrative sciences; management and quality sciences; sociological sciences; canon law; and theological sciences [Ministry of Science and Higher Education, 2018]. One may have doubts about the legitimacy of assigning “canonical law”. On the other hand, references to theology do indeed appear – to Catholic theology in the articles published in Volumes 2 and 16, and to the Orthodox Church in Volume 18 [Gojkovic, Nestic, Peric 2018]. Sociological and philosophical content is quite abundant, there are topics from history and archaeology, there are linguistic and literary analyses, culture, religion and art and there are references to other social and political sciences. The studies in the field of tourism concern geography, spatial management and management. Issues concerned with physical culture (physical culture sciences, otherwise known as sports sciences [Jaczynowski 2019]), and health, clearly dominate.

The constant progress of our Journal reflects its ratings in the Index Copernicus Value, points from the Ministry of Science and Higher Education and other indicators, such as SJR [Fig. 2]. For several years now, we have had indexations in the most important scientific bases. The best specialists from all over the world

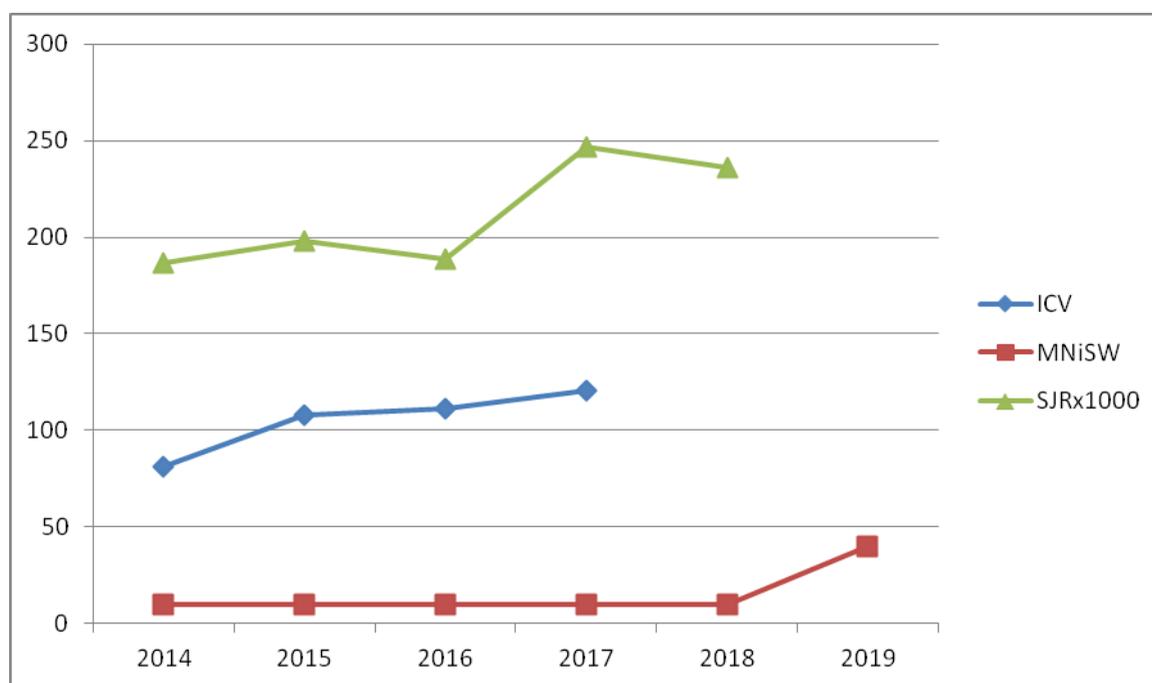


Fig. 2. Progress of the “Ido Movement for Culture. Journal of Martial Arts Anthropology” according to three factors. For clarity of the graph, the Scimago Journal Rank (SJR) indicator was multiplied by 1000 [source: own research].

publish their works here. I would like to thank the entire editorial team and reviewers for their good work.

I am a strong opponent of schematism. There is no point in setting text volume limits (either minimum or maximum). Obviously, this must be within the limits of common sense. One text is exhaustive in 2-3 pages, another in 20. The same applies to the number of texts by one author. Setting limits would be a punishment for creativity. In “Ido”, if someone produces, for example, ten great works, all of them will be published after receiving recognition from the reviewers.

About the contents of this volume

This year the first conference on the philosophy of martial arts was organised at Stanford University. One invited speaker’s paper is published here – the full text of *General canon of the philosophy of karate and taekwondo*. It is about the core philosophy common to *karate* and *taekwondo*. We publish two more articles on the philosophy of fighting arts, focused on axiology, the sphere of values. These are: concerning ethics by Martinkova, Parry and Vagner; and the aesthetic aspects of martial arts by Aniago.

Three articles present historical issues. All are connected with specialised organisations (of *taekwondo*, *kyoksul* and *jujutsu*) and about the processes of institutionalisation, sportisation and globalisation. Five consecutive papers deal with issues ranging from pedagogy and physical education to psycho-social approaches (motivations, attitudes). The issue of upbringing by different variations of martial arts, seems to remain open.

After the interdisciplinary approaches we have two psychological and empirical articles, the result of team research from distant countries. Widyastuti and Dimiyati studied Indonesian *pencak silat* and karate; and Montero Carretero *et al.* considered the parents of young Spanish judokas. We have also published two sociological works which are “Martial arts in postcolonial times: local theories for local contexts” by Jennings and Cynarski which is about the social theory of the sociology of martial arts; and one by Martin and Santos about the sociology of culture – on martial arts as physical culture using the example of *arnis*.

“Kinesiology & Coaching” is a richly represented department and there are nine interesting works included. This is complemented by two more strictly physiological works and one concerning trauma in karate (by VencesBroto *et al.*). These are multifaceted and multidimensional approaches, so excluding works from exercise physiology or traumatology is quite conventional. Volume 19 contains two more works in the section on tourism anthropology, describing events important for martial arts tourism; a report on the badges by Blumentritt), and a review: “Events, Facts and Comments AD 2018” by Sieber *et al.* on the most important events and publications from one of the martial arts associations (interesting factography).

Planned future activities

Next year the 9th International Conference of IMACSSS will be held in Putrajaya, Malaysia (in October 2020). This will then be the 10th anniversary of IMACSSS, and the 20th of our Journal. The next scientific *taekwondo*

conference should again be held at Stanford University in cooperation with the International Association for Taekwondo Research. Obviously, IPA will organise the IPA 28th General Assembly Commemoration Symposium, Summer School during IPA Summer Camp, and the 20th Volume of our Journal.

On behalf of the Editorial Office and the Publisher, the author wishes the Dear Reader an interesting read.

Rzeszow, the turn of late summer and the Golden
Polish Autumn
'2019

References

1. Capra F. (1987), *Punkt zwrotny. Nauka, społeczeństwo, nowa kultura* [The Turning Point: Science, Society, New Culture], (trans. Ewa Woydyłło) PIW, Warsaw [in Polish].
2. Cynarski W.J. (2009), *Wpływ popularnych ideologii na teorie aktualnie dominujące w socjologii kultury. Zarys problematyki*, "Studia Społeczno-Polityczne", vol. 3, pp. 116-121 [in Polish].
3. Cynarski W.J. (2017), *The philosophy of martial arts – the example of the concept of Ido*, "AUC Kinanthropologica", vol. 53, no. 2, pp. 95–106.
4. Cynarski W.J. (2018), *Heritage of Proto-Aryan ancestors and noble warriors in Central Europe*, "Ido Movement for Culture. Journal of Martial Arts Anthropology", vol. 18, no. 4, pp. 11–24; doi: 10.14589/ido.18.4.3.
5. Cynarski W.J. (2019), *Martial Arts & Combat Sports: Towards the General Theory of Fighting Arts*, WN Kate-dra, Gdansk.
6. Cynarski W.J., Reguli Z. (2014), *Martial arts science institutionalisation: specialized scientific periodicals*, "Ido Movement for Culture. Journal of Martial Arts Anthropology", vol. 14, no. 1, pp. 54-62.
7. Fajkowski J., Religa J. (1981), *Zbrodnie hitlerowskie na wsi polskiej 1939-1945*, Warsaw [in Polish].
8. Friedman G. (2018), *Jeszcze w pierwszej połowie XXI wieku Polska stanie się główną siłą w regionie – writes George Friedman, an American political scientist, founder and president of the Geopolitical Futures*, "Rzeczpospolita", <https://www.rp.pl/Polska-2050/311079918-Friedman-Polska-Zrozumiec-przyszlosc.html> [in Polish, access: Nov. 12, 2018].
9. Gojkovic G., Nestic M., Peric D. (2018), *The Physicality in Philosophy – Contribution to Sport Philosophy*, "Ido Movement for Culture. Journal of Martial Arts Anthropology", vol. 18, no. 4, pp. 5–10; doi: 10.14589/ido.18.4.2.
10. Grzesik R. (2017), *Ethnogenesis of the Slaves in the Polish historical reflection of the 20th-21st century*, "Studia Slavica et Balcanica Petropolitana", no. 2, pp. 107-121; doi: 10.21638/11701/spbu19.2017.209.
11. Gutierrez-Garcia C., Cynarski W.J., De Cree C., Escobar-Molina R., Figueiredo A., Franchini E., Green T., Guodong Z., Perez-Gutierrez M., Raimondo S., Reguli Z., Ruiz-Barquin R., Santos L., Svinth J., Vit M. (2018), *In which journals can I publish my research on martial arts and combat sports? An up-to-date approach* [in:] W.J. Cynarski, G. Szajna [eds.], *4th World Scientific Congress of Combat Sports and Martial Arts and 7th IMACSSS International Conference Abstract Book*, Rzeszow, Oct. 17-19, IMACSSS, Rzeszow, pp. 39-41.
12. Haarmann H. (2016), *Auf den Spuren der Indoeuropäer. Von den neolithischen Steppennomaden bis zu den fruehen Hochkulturen*, C.H. Beck, Munich [in German].
13. John Paul II (1999), *Odpowiedzialność nauki i kultury za prawdę. Przemówienie do rektorów wyższych uczelni w Polsce (June 7, 1999 in Torun)*, "L'Osservatore Romano", Polish edn., no. 8, pp. 28-29 [in Polish].
14. Jaczynowski L. (2019), *Historical interpretation of physical culture sciences and a new classification of scientific fields and disciplines in Poland*, "Sport i Turystyka. Srodkowoeuropejskie Czasopismo Naukowe", vol. 2, no. 2, pp. 11-28; doi: 10.16926/sit.2019.02.11.
15. Kalinski D. (2017), *Czerwona zaraza. Jak naprawde wygladało wyzwolenie Polski*, Społeczny Instytut Wydawniczy Znak, Krakow [in Polish].
16. Klos W. (1994), *Ju-jitsu, aikido, karate. From Minamoto to Idokan*, "Dziennik Polski", no. 274 (Nov. 28), p. 7 [in Polish].
17. Kolbe M.M. (1937), *Metoda misyjna i religie w Japonii*, Zw. Akad. Kol Misyjnych w Polsce, Poznan [in Polish].
18. Kubala K. (2011), *Idea wyszła z Rzeszowa. Rozmowa z dr. hab. prof. UR Wojciechem J. Cynarskim, prezydentem IMACSSS*, "Gazeta Uniwersytecka Pracowników i Studentów Uniwersytetu Rzeszowskiego", Nov.-Dec., no. 5, pp. 84-85 [in Polish].
19. Makuch P. (2013), *Od Ariow do Sarmatów. Nieznane 2500 lat historii Polaków*, Krakow [in Polish].
20. Maxence Ph. (2013), *Maksymilian Kolbe: kapłan, dziennikarz, meczennik (1894-1941)*, Noir sur Blanc, Warsaw [in Polish].
21. Mielnik-Sikorska M., Daca P., Malyarchuk B., Derenko M., Skonieczna K., Perkova M., Dobosz T., Grzybowski T. (2013), *The History of Slavs Inferred from Complete Mitochondrial Genome Sequences*, "PLoS ONE", vol. 8, no. 1, e54360; doi:10.1371/journal.pone.0054360.
22. MNiSW (2018), <http://konstytucjadlanauki.gov.pl/content/uploads/2018/11/wykaz-czasopism-z-baz-scopus-i-web-of-science-dyscypliny.pdf> [in Polish, access: Nov. 12].
23. Nalaskowski A. (2018), *Tamta okupacja*, "Sieci", no. 38, p. 108 [in Polish].
24. Panto D., Lukaszyn W. (2018), *Okupacja sowiecka na ziemiach polskich w latach 1939-1941*, Museum of the Second World War [in Polish].
25. Pluckrose H., Lindsay J.A., Boghossian P. (2018), *Academic Grievance Studies and the Corruption of Scholarship*, "Areo", <https://areomagazine.com/2018/10/02/academic-grievance-studies-and-the-corruption-of-scholarship/> (access: Oct. 14).

26. Reszczyński W. (2018), *Sprawcy wojny*, "Sieci", no. 38, p. 106 [in Polish].
27. Schopenhauer A. (1976), *Erystyka czyli sztuka prowadzenia sporów*, Wydawnictwo Literackie, Kraków [in Polish].
28. Sokal A., Bricmont J. (1998), *Modne bzdury. O nadużywaniu pojęć z zakresu nauk ścisłych przez postmodernistycznych intelektualistów*, Prószyński i S-ka, Warszawa [in Polish].
29. Szafranska A. (1983), *Święty naszych czasów: beatyfikacja i kanonizacja Ojca Maksymiliana Kolbego*, PAX, Warszawa [in Polish].
30. Szyszko-Bohusz A. (2004), *States of consciousness – problems and results. The genetic immortality. The author's reflections on the border of science and philosophy*, "Ido – Ruch dla Kultury / Movement for Culture", vol. 4, pp. 165-189.
31. Terlikowski T.P. (2017), *Maksymilian M. Kolbe. Biografia świętego mecenarza*, Esprit, Kraków [in Polish].
32. Urbanik S. (1994), *Z Wojciechem Cynarskim – przedstawicielem Międzynarodowej Federacji Idokan Europe International na Polskę – rozmawia Stanisław Urbanik*, "Waga i Miecz", no. 4, pp. 17-18 [in Polish].
33. Wankowicz M. (1970), *Hubalczyki*, Warszawa [in Polish].
34. Weis K. (2017), *Searching for spirituality, holistic experience and healing? And intercultural and inter-religious look at body techniques* [in:] M. Krienke, E. Kuhn [eds.], *Two indispensable topoi of interreligious dialogue. New "languages" far Beyond the dead ends of dialogue*, Tene Quod Bene, Vienna, pp. 179-195.
35. Zuchowicz R. (2018), *Wielka Lechia. Źródła i przyczyny popularności teorii pseudonaukowych okiem historyka*, Syb Lupa, Warszawa [in Polish].

Profil tematyczny i polityka publikacyjna „Ido Movement for Culture”

Słowa kluczowe: sztuki walki, dyscypliny naukowe, SIP, IMACSSS, 2019

Abstrakt

Jest to opis sytuacji, z kontekstem historycznym i kulturowym, społeczności sztuk walki i sportów walki, naszych Stowarzyszeń (IMACSSS i SIP) i kwartalnika, *Anno Domini* 2019. Jest to czynione z punktu widzenia siedziby IMACSSS i Stowarzyszenia Idokan Polska (SIP), oraz redakcji. Redakcja odnosi się do międzynarodowych wydarzeń w środowisku sztuk walki i do treści tomu 19. Artykuł zawiera również uwagi o naukowych paradygmatach, odniesienia do sytuacji na rynku czasopism naukowych publikujących na temat sportów walki i sztuk walki, efektów działania naszej redakcji i kolejnych planowanych działań.