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Security Dimensions. International & National Studies nr 4 (20), 30-50

2016

Artykuł został opracowany do udostępnienia w internecie przez Muzeum Historii Polski w ramach prac podejmowanych na rzecz zapewnienia otwartego, powszechnego i trwałego dostępu do polskiego dorobku naukowego i kulturalnego. Artykuł jest umieszczony w kolekcji cyfrowej bazhum.muzhp.pl, gromadzącej zawartość polskich czasopism humanistycznych i społecznych.

Tekst jest udostępniony do wykorzystania w ramach
dozwolonego użytku.

JAPANESE SECURITY CULTURE IN THE GLOBAL VILLAGE. THE BUDO CHARTER AS A MODERNIZED ELEMENT OF ANCIENT MILITARY TRADITION

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ABSTRACT

Authors have presented and discussed the content of the Budo Charter, positioning it in social phenomenon forming a system of security culture. This is modernized ethics canon and a kind of credo showing today's social mission, which is implemented by the transmission of Japanese martial arts of budo. Triangulated problem analysis was carried out from three perspectives – humanist theory of martial arts, security sciences and anthropology of martial arts. It was concluded that the content contained in the Budo Charter are elements of security culture, which show continuous up-to-date ideals carried since ancient times by the honorable Samurai code bushido and its manual application, which is a collection of martial arts of budo from the Japanese Islands.

ARTICLE INFO

Article history

Received: 12.10.2016 Accepted 19.11.2016

Key words

martial arts, way of a warrior, ethical canon, security culture

INTRODUCTION

Processes of intercultural exchange parallel with still accelerating globalisation give at the disposal of mankind potentials generated by the different

national and regional traditions. In our Global Village¹, from the *security sciences* point of view, the possibilities inherent in cultures until recently determined as “foreign”, are therefore today a suitable material for use in efforts to improve the *security environment* in every part of the world. The objective is the realization of many kinds of tasks related to the prevention of threats activation and with maintenance, recovery and raising to a higher level the security of states and inhabitant communities.

Becoming more and more dynamic, globalisation² acts as a catalytic processes in intercultural exchange. Society of different cultures in the remote, as it seems, areas, can today find helpful analogies to create and run their own value systems, supported and used with many different ways and methods of using the knowledge of the functioning of the different phenomena.

Budo is a quite specific social phenomenon. It is a collection of many varieties, defined in general, *Martial Arts*, basing on the tradition of Japan. Unlike the ancient and medieval *bujutsu* being a set of Japanese war techniques and methods of fighting, in *budo*, *bujutsu* is cultivated in spiritual, psycho-physical form. This is an important element of continuity in the transmission of the *Japanese security culture*.

In terms of subdiscipline of *humanistic theory of martial arts*³, created by Kazimierz Obodyński and Wojciech Cynarski, and *security culture*, of which Polish pioneer is Marian Cieślarczyk, the master of Juliusz Piwowarski, noted that *budo* puts a strong emphasis on self-realising and educational aspects of human activities.

It should be noted that seeking self-realization by an *active actor* on the way of warrior is not an exclusive domain of the socio-cultural heritage of Japan. This also applies to China and Korea, and today this method is

¹ M. McLuhan, *The Global Village: Transformations in World Life and Media in the 21st Century*, Oxford University Press, New York 1989.

² Z. Bauman, *Globalization: The Human Consequences*, Polity Press, Blackwell Publishers, Oxford 2000; J. E. Stiglitz, *Globalization and Its Discontents*, W.W. Norton, New York 2002.

³ W.J. Cynarski, K. Obodyński (ed.), *Humanistyczna teoria sztuk i sportów walki – koncepcje i problemy*, Uniwersytet Rzeszowski, Rzeszów 2003; W.J. Cynarski, *Teoria i praktyka dalekowschodnich sztuk walki w perspektywie europejskiej*, Uniwersytet Rzeszowski, Rzeszów 2004; idem, *Sztuki walki budo w kulturze Zachodu*, Wydawnictwo WSP, Rzeszów 2000; idem, *Recepcja i internalizacja etosu dalekowschodnich sztuk walki przez osoby ćwiczące*, Uniwersytet Rzeszowski, Rzeszów 2006; idem, *Martial arts Phenomenon – Research and Multidisciplinary Interpretation*, Uniwersytet Rzeszowski, Rzeszów 2012.

disseminated among all the nations of the world, being one of the factors that affect many *national security cultures*.

The following definition of a security culture was presented by Piwowarski – Zaplatyński team⁴.

Security culture⁵ is the whole material and nonmaterial elements of embedded legacy of people in military and nonmilitary spheres – that is, the widely understood “autonomous defence”⁶ of an *actor of security*. This is an energy pole of social interactions, and trichotomy of streams of this pole corresponds to the dimensions: mental-spiritual (individual), organizational-legal (collective) and physical (material).

Energy pole of security culture allows active actor to carry out the following activities:

1. Control over dangers, allowing to obtain satisfactory low level of mental, social-organizational and cultural and physical risks.
2. Recovery of security in situations where it has been lost or decreased.
3. Optimization of multi-sectoral security through harmonious, adapted to the current needs, ratio of the development of its sectors⁷.

⁴ J. Piwowarski, *Transdyscyplinarna istota kultury bezpieczeństwa narodowego*, Wydawnictwo Naukowe Akademii Pomorskiej w Słupsku, Słupsk 2016, p. 297–298; idem, *Ochrona VIP-a a czworokąt bushido. Studium japońskiej kultury bezpieczeństwa*, [in:] *Bezpieczeństwo osób podlegających ustawowo ochronie wobec zagrożeń XXI wieku*, P. Bogdalski, J. Cymerski, K. Jałoszyński (ed.), Wyższa Szkoła Policji w Szczytnie, Szczytno 2014, p. 445–473.

⁵ J. Piwowarski, *Three Pillars of Security Culture*, “Security Dimensions. International and National Studies”, 2015, no 14, p. 10–16, DOI 10.24356/SD/14/1.

⁶ *Defenceness [autonomous]* – defend on your own [by individual or entity], [in:] *Słownik języka polskiego*, W. Doroszewski (ed.), Warszawa 1958–1969; *defencive* – “something that is a defense or is to defend against something”, [in:] *Inny słownik języka polskiego PWN*, M. Bańko (ed.), Wydawnictwo Naukowe PWN, Warszawa 2000.

⁷ For example, to animate the efforts to achieve harmony of activity in directions of social involvement of *entities of security* in different scales, starting from individual (socio-technical function of *social sciences*), causing balance in commitment of *entity of security*, in non-material and material aspects of *own value* rising, often limited to the success achieved in the economic sector of *national security culture*. P. Katzenstein, *The Culture of National Security: Norms and Identity in World Politics*, Columbia University Press, New York 1989; J.J. Romm, *Defining National Security: The Nonmilitary Aspects*, Council on Foreign Relations, New York 1993; M. Cameron, T. Weiner, *National Security*, Blackstone Audio, New York 2011; S. Horton, *Lords of Secrecy: The National Security*

4. To encourage needs for harmonious development (mental/social/material) and to activate the motivation and attitudes which result in individual and collective action for the development of individual and group *security actors*.

Authors of this article believe, however, that actually deepened, mental-spiritual sense of psycho-social and psycho-sphere practices of Martial Arts, were possibly in most appropriate way defined in the Japanese tradition, where through the practice of having a holistic nature *budo*, man cultivates in the modern, humanistic version of the *bushido* ethos of chivalry. The main feature of the *budo multisystem* is its far advanced multidisciplinary and multiformality. Based on the impact of the *budo* evolution of axiological antroposphere and impact of socio-cultural systems, practice areas personal development and transcendence describes derived from *humanistic theory of martial arts*, anthropology of security and *theory of security sciences*, whose message is carried out from the perspective offered by the area of *social sciences*.

Varieties of *budo* along with their adepts are involved in the processes of socio-cultural exchanges, being at the same time a subject of interesting modifications, which allows to continue successfully the harmonious development of *security actors* at personal (individual) and structural (collective) levels. It should be added that not without significance here is the fact of continuous use of this resource of *security culture* by modern uniformed formations.

Often the concept of *budo* is compared or contrasted with the Western concept of sport. Modern *budo* (*gendai budō*), co-created by such masters-teachers⁸ as Kano Jigoro (*judo*), Gichin Funakoshi (*karate-do*) or Ueshiba Morihei (*aikido*), already in the beginnings showed possibilities, different ways of self-improvement of *security actor*. This could be the paths of education and sports, self-realisation, taken without partici-

Elite and America's Stealth Warfare Hardcover, Nation Books, New York 2015; J. Piwowarski, *Wide Comprehension of Securitology in Culture of National Security*, "Security Dimensions: International & National Studies", 2013, nr 10, 2013, p. 35–38; M. Berkowitz, P. G. Bock, *American National Security. A Reader in Theory on Policy*, Free Press Publ., New York 1965, s. X; I. Cucu, *The National Security and Economical Development*, „Strategical Impact” 2008, No. 3; T. Berger, *Cultures of Antimilitarism National Security in Germany and Japan*, Hopkins University Press, Baltimore 1998.

⁸ J. Stevens, *Trzej mistrzowie budo: Funakoshi, Kano, Ueshiba*, Diamond Books, Bydgoszcz 2001.

pation in sports competition, connected with the social and para-religious path of self-improvement⁹, and finally this path, which focuses solely on the spiritual development of *security actor*.

Since the first masters of *budo*, implementing the ancient Japanese martial arts to the social world of the era of modernity, not only *judo* has changed, the old traditional *karate* in most of its varieties evolved strongly to sports, and *aikido* is today divided into numerous schools that practice in different ways and for different purposes. There is still a diversity of ideology of individual schools and styles of karate – non-sports and sports varieties, full-contact and non-contact.

It is probably the care of heirs of *budo* traditions to preserve the unique specificity of this tradition and the identity of the Japanese martial arts heritage, has led experts from that country not only to create numerous institutions for protection and promotion of *budo* but also to formalize in a new, most current main ideas discussed here, original in its form, but at the same time “exploited” today around the world the message of *security culture*. Therefore, a document titled *Budo Charter* was created. It stresses the main values and objectives, to which should lead the modern preservation of the *Japanese martial arts*, taking into account the very complex, suffering a crisis of values, postmodern *social reality*¹⁰.

THE BUDO CHARTER (*BUDO KENSHO*)

Feliks F. Hoff, an experienced German coach and leader of *kyudo*, a sport variety of sword fighting, presented, during the *European Symposium of Budo*, which took place in Germany in Moers (1998), *the Budo Charter*, redacted by Japanese martial arts experts. This document was presented to the world by the *Nippon Budo Shingikai* organisation on 23 April 1987. We will soon be celebrating 30 years of showing modern version of the code. The following are the contents of this document:

⁹ J. Gierszewski, J. Piwowarski, *Theoretical Basics of Societal Security*, “Security Dimensions. International & National Studies” no 18, 2016, p. 30–48.

¹⁰ *Social World* is formed by collective action, carried out in social communication with the help of certain symbols; its manifestation is *the action*, on the basis of which *individual security actors* negotiate rules of social interaction, social roles, language, ways of communication; *Social World* studies, based on the thought of Edmund Husserl, implemented in sociology of Alfred Schütz developed by his successors; *Social World* is not an objective entity – it is socially *constructed*; in this approach, the accent is put on ways of experiencing the *social reality* for example by socialization or religious experience; A. Schütz, *The Phenomenology of the Social World*, Northwestern University Press, Evanston, 1967.

Budo, rooted in the martial spirit of ancient Japan, is an aspect of traditional culture that has evolved from jyutsu to do through centuries of historical and social change.

Following the concept of unity of mind and technique, budo has developed and refined a discipline of austere training which promotes etiquette, skillful technique, physical strength, and the unity of mind and body. Modern Japanese have inherited these values and they play a prominent role in forming Japanese personalities. In modern Japan the budo spirit is a source of powerful energy and promotes a pleasant disposition in the individual.

Today, budo has been diffused throughout the world and has attracted strong interest internationally. However, infatuation with mere technical training, and undue concern with winning is a severe threat to the essence of budo. To prevent this perversion of the art, we must continually examine ourselves and endeavor to perfect and preserve this national heritage.

It is with this hope that we establish the Budo Charter in order to uphold the fundamental principles of traditional budo.

ARTICLE 1: OBJECT

The object of budo is to cultivate character, enrich the ability to make value judgments, and foster a well disciplined and capable individual through participation in physical and mental training utilizing martial techniques.

ARTICLE 2: KEIKO

When practicing daily, one must constantly follow decorum, adhere to the fundamentals, and resist the temptation to pursue mere technical skill rather than the unity of mind and technique.

ARTICLE 3: SHLAI

In a match and the performance of kata, one must manifest budo spirit, exert himself to the utmost, win with modesty, accept defeat gracefully, and constantly exhibit temperate attitudes.

ARTICLE 4: DOJO

The dojo is a sacred place for training one's mind and body. Here, one must maintain discipline, proper etiquette, and formality. The training area must be a quiet, clean, safe and solemn environment.

ARTICLE 5: TEACHING

When teaching trainees, in order to be an effective teacher, the budo master should always strive to cultivate his/her character, and further his/her own skill and discipline of mind and body. He/She should not be swayed by winning or

losing, or display arrogance about his/her superior skill, but rather he/she should retain the attitudes suitable for a role-model.

ARTICLE 6: PROMOTION

When promoting budo, one should follow traditional values, seek substantial training, contribute to research, and do one's utmost to perfect and preserve this traditional art with an understanding of international points of view.

CONCISE INTERPRETATION OF BUDO KENSHO

Preamble

Already in the preamble of the *Budo Charter* we find an indication that the moral and educational way of life, connecting with the self-improvement of *security actor* and “do”, is an evolutionary consequence of past martial arts of war known as “jutsu” (*art, technology, method, in this case method of war*).

Article 1

In the era of “mad consumerism” and increasing commercialization of many areas of life, we can encounter numerous examples of recourse, noble in its essence, of way of the warrior to pure fight or to showman’s performances. Meanwhile, the main objective of practicing of *budo* applies to personality development of *security actors*.

Article 2

The concept of *keiko* refers more to the spiritual sphere, than to training that has strictly physical nature. *Keiko* resonates with the ideas of *shūgyō*, which is an intense physical practice of asceticism, connecting with the aim of achieving *higher values*, transgressive goals and transcendent indicated *inter alia* by the *humanist theory of martial arts* and being extremely important elements for building individual and social dimensions of *national security cultures*.

Article 3

This article says about sports competitions and their results, which do not constitute an autonomous aim but are a test of skills trained by *budo* adept and further training, having, in some extent, the nature of combat. You should take the right attitude both after reaching victory, and in the face of defeat. When rivaling in technical forms (*kata*) one should take care that psychophysical involvement was the involvement of *actor of action* and seriousness, that are a far from the climate of stage show off, because they

belong to the sphere of fight, also this that *security actor* decides to take against its own weaknesses.

Article 4

What more, above directives apply to the *dojo*, a place in which, through the appropriate training, *Way of the Warrior* is cultivated. Ceremonial *dojo* and applied etiquette, involve giving honours to the centuries-old traditions and many generations of masters of *budo* and showing attitudes arising out of respect for teacher and co-training people. Offered on the *dojo* discipline must be accompanied by the self-discipline – conscious self-control *kokki* arising from the internalisation of ethos values of *budo*.

Article 5

Teaching is associated, according to the *Budo Charter*, with continued education process of *Martial Arts* adepts. Paying attention to the personality improvement of *budo* adepts is the main duty of the master, teacher of *budo*. This approach to training sports, results are important but much, much less important than the development of moral disposition of adept. Secondary, although also important, it is to achieve technical perfection (level *jutsu*). The most important are, however, progress towards becoming more and more a better man. Body, skills and the spirit of *budo* practitioner have to harmoniously tend to master level, which seems to be completely consistent with the presented by J. Piwowarski concept of *active security actor*.

Article 6

Popularising of individual paths of self-improvement, as *budo* systems, should be regularly combined with the transfer of proven in *social reality* traditional values. We should keep the continuity of traditional message of “moral way” of *budo*, also treated as a positively revised pedagogical system.

ACTUALITY OF ASSUMPTIONS CONTAINED IN THE MESSAGE OF *BUDO CHARTER*

The above contents are interpreted in today’s Japan as still actual¹¹. For forty five years they are developed in the framework of activities of the *Japanese Academy of Budo*, and for over a hundred years – under

¹¹ Matsunaga Hikaru *et al.*, *Budo: The Martial Ways of Japan*, Nippon Budokan Foundation, Tokyo 2009; T. Sasaki, *Budo (the martial arts) as Japanese culture: the outlook on the techniques and the outlook on the human being*, [in:] W.J. Cynarski (ed.), *Martial Arts and Combat Sports – Humanistic Outlook*, Rzeszów University Prss, Rzeszów, 2009,

auspices of the national organization of the *Dai Nippon Butoku Kai*. Today no longer this is just Japan. Content of the declaration of the *Budo Charter* are present in the ideologies of numerous schools and organizations of martial arts – Japanese and even other origins, with borrowings from martial arts created in the homeland of the Samurai. The old *bushido*, angry, sometimes even ruthless and bloody, is now a thing of the past. Civilized society, for example, reject the ritual revenge order, honorable suicide, and similar, in essence extremely cruel, used formerly customs. But what in this tradition of *security culture* is sublime, and has been preserved by Nitobe Inazo and today's *budo* propagators, still inspires international practitioners and experts of martial arts, such as, for example, Matthias von Saldern¹², Felix F. Hoff¹³, Deborah Klens-Bigman and Raymond A. Sosnowski¹⁴, Dave Lowry¹⁵ or Bradford Keeney and Hillary Keeney¹⁶.

With humanistic concept of today's *bushido* categories correspond i.a. creators of the concept of security management¹⁷. Today's *budo* inspires

p. 12–19; Uozumi Takashi, Bennett Alexander (eds.), *The History and Spirit of Budo*. *IBU Budo Series Vol. 1*, IBU, Katsuura 2010.

¹² M. von Saldern, *Bushido – Ethik des japanischen Ritters*, Verlag der Universität Landau, Landau 1993; M. von Saldern, *Bushido. Ethik des japanischen Ritters*; T. Sasaki, *Budo (the martial arts) as Japanese culture: the outlook on the techniques and the outlook on the human being*, [in:] W.J. Cynarski (ed.), *Martial Arts and Combat Sports – Humanistic Outlook*, Rzeszów University Press, Rzeszów, 2009, p. 12–19; M. von Saldern (ed.), *Budo in heutiger Zeit*, Universität Lüneburg, Lüneburg 1998.

¹³ F. F. Hoff, *Über den Sinn des Budo und Bushido in der heutigen Zeit*, [in:] M. von Saldern (ed.), *Budo in heutiger Zeit*, Universität Lüneburg 1998, p. 65–79.

¹⁴ D. Klens-Bigman, R. A. Sosnowski, *The Way of the Bow: The Kyudo Path to a Disciplined Mind*, Cliff Road Books, New York 2008.

¹⁵ D. Lowry, *In the Dojo: A Guide to the Rituals and Etiquette of the Japanese Martial Arts*, Shambala Publications, Boston 2006; idem, *The Karate Way: Discovering the Spirit of Practice*, Shambala Publications, Boston 2009; idem *The Essence of Budo: A Practitioner's Guide to Understanding the Japanese Martial Ways*, Shambala Publications, Boston 2010.

¹⁶ B. Keeney, H. Keeney, *Seiki Jutsu: The Practice of Non-Subtle Energy Medicine*, Healing Arts Press, Rochester 2014.

¹⁷ W. Czajkowski, J. Piwowarski, *Administrowanie jakością życia człowieka poprzez system Modern Bushido*, „Ido – Ruch dla Kultury/Movement for Culture”, vol. 10, 2010, p. 17–23; J. Piwowarski, *Samodoskonalenie i bezpieczeństwo w samurajskim kodeksie Bushido*. *Filozofia Budo: Jūdo, Jūjutsu, Karate-do, Kendo, Kenjutsu, Aikido*, Collegium Columbinum, Kraków 2011.

masses of lovers and enthusiasts in global scale. It becomes more an art of living than martial art, but at the same time keep its former capabilities, allowing the practitioner to achieve significant for him, as a *security actor*, specified, utilitarian value.

The *Budo Charter* itself is a record of a general canon of ethics, in a sense, similar to the rules of “fair play” in the Western world. If for interpretation of the complex socio-cultural reality a multidimensional anthropological, ethical and educational perspective is assumed¹⁸, also it should be applied for explaining, actual up to present times, codes of chivalry and their derivative systems operating today. In the light of the humanistic, systemically taken anthropology of martial arts, *budo* is the educational system with significant educational value and high potential for opportunities of achieving by *security actor*, being on top of his needs, self-realisation¹⁹, directly taken from traditional military culture of honor. Axiology included here is non-confessional, universalistic.

THE EIGHT VIRTUES OF *BUSHIDO* – AXIOLOGICAL DIMENSION OF *BUDO*

So in Japan, and around the world, exist groups following the ideas of *Bushido*. It is worth noting the utilitarianism of the Far Eastern guidance recommending combining constancy and change²⁰. Allegiance to ideas combined with the ability to customize many times was confirmed as a proper strategy for human development. During the reforms Japanese Emperor Meiji and military elite in the year 1882 officially renewed their allegiance to the *Way of the Warrior*²¹ and its virtues. The old values, known for centuries in Japan, after World War II, became recognizable around the world.

1. Integrity – *Gi* and wisdom – *Chi*

The concept of integrity includes in this context “the strength of provisions”, that is, the entry without hesitation on the way, which indicates the mind

¹⁸ J. Szmyd, *Odczytywanie współczesności. Perspektywa antropologiczna, etyczna i edukacyjna*, Krakowskie Towarzystwo Edukacyjne – Oficyna Wydawnicza AFM, Kraków 2011.

¹⁹ W. J. Cynarski, *Antropologia drogi wojownika. Studia i szkice z socjologii i filozofii sztuk walki*, Wydawnictwo Uniwersytetu Rzeszowskiego, Rzeszów 2012.

²⁰ M. Aluchna, P. Płoszajski, *Zarządzanie japońskie. Ciągłość i zmiana*, Szkoła Główna Handlowa, Warszawa 2008.

²¹ See *Reskrypt Cesarski do Żołnierzy i Żeglarzy* [in:] A. Ślusarczyk, *Samuraje (japoński duch bojowy)*, Warszawa 1939.

recognising the nature of reality. “Integrity is the backbone... As the head without the bones could not keep the stack, as neither talent nor learning without righteousness cannot make Samurai from a human. Where is integrity, and no lack of knowledge is blatant. Even in later times (...) when a longtime peace brought the warriors a respite, and along with this many other activities and the cult of the fine arts emerged, even then the nickname *gishi* – *man right*, had a meaning greater than any other word that specifies the scholar or artist”²². The Japanese, in accordance to the instructions of the *bushido*, as it seems applying in this case to teachings of Buddha, say: *Subete ni joseki ari* – always do the right thing²³. It is one of the most important features of the Samurai “to tell the good from the bad”²⁴.

2. Courage – *Yusha* (chin. – *Yong*)

Courage is important for *Bushido* and characteristic for samurai virtue. Confucius specifies the virtue of fortitude as follows: “to know what is right and not do this, shows a lack of courage”²⁵. Understanding of courage in the spirit of *Bushido* has a deeper, moral dimension. “Courage is shown only when a man puts on armor, takes a spear into hand and rushes into battle. You can find out about his virtue, while providing normal life – the who was born courageous, will be loyal and obedient to their lord and parents. Will devote every free moment to learn, without neglecting practicing martial arts”²⁶.

3. Kindness – *Jin*

Kindness is characterized by the real kindness of mind, is expressed in respect and sympathy for others, selfless love, tenderness and compassion. Underdeveloped kindness means lack of respect for other people and tendency to focus on own interests. In the education of young *bushi* there were features such as kindness and generosity to forgive and empathize with your loved ones. This ability is one of the basis of the recognition someone as noble, and *bushi* must be noble. This is not a feature far from

²² Ibidem p. 24.

²³ B. L. de Mente, *Samuraje a współczesny biznes*, Bellona, Warszawa 2006, p. 184–186.

²⁴ Comp. Yamamoto Tsunetomo, *Hagakure: The Book of Samurai*, Kodansha International, Tokyo 1992.

²⁵ Daidoji Yūzan Taira-no Shigesuke, *Kodeks młodego samuraja. Budo shoshinshū*, Diamond Books, Bydgoszcz 2004, p. 30.

²⁶ Ibidem.

the desired virtues of an European knight. In the case of *bushi* it is a specific combination of austerity and “stoicism”, being kind and generous.

4. Respect, Courtesy – *Rei* and Honor – *Meiyo*

Funakoshi Gichin concluded that the essence of *Martial Arts* can be given by the words – “karate begins and ends with courtesy”. The inhabitants of Okinawa consider their land a place where, with the utmost attention, to all forms of etiquette are respected²⁷ and Nitobe Inazo pointed out how in samurai *social world* “with extraordinary care was taught and taught how to bow, walk and sit (...). From the Europeans I’ve heard disparaging remarks about so detailed education in courtesy”²⁸.

Nitobe however, undaunted by opinions of white barbarians of Europe, kept his mind despite their criticism and stressed that “ceremonies (...) are not trivial; on the contrary, they are a result of long-lasting insights as to the best way to achieve a certain purpose (...) in a low-cost and graceful way”²⁹. If “grace is the expression of power saving”, hence the conclusion that the constant exercise in appropriate behavior – as well as graceful, well trained kata karate – should result in accumulation of energy reserve, visible or rather felt by people who behave in a distinguished way. Adept of karate should implement in his/her attitude model of master’s distinguished behavior. Regardless of the “ergonomics” of each ceremonial, however, it is about the strength of a man given by self-esteem. This strength hurts no one but it serves its owner (and the environment).

Oyama Masutatsu, a genteel but combative leader of the Kyokushin Karate-do style, wrote “when I’m drawing people to be trainers (...) their courtesy and respect for others is more important than their strength or skills in karate. [These people] in other countries, gain respect for their attitude and sense of manners, although most of them are just in their thirties”³⁰. Japanese Master reminded also that “martial arts begin and end

²⁷ G. Funakoshi, *Karate-do. Moje życie*, Diamond Books, Bydgoszcz 2002, p. 47.

²⁸ I. Nitobe, *Bushido. Dusza Japonii*, Keiko Publishers, Warszawa 1993, p. 36.

²⁹ Ibidem, p. 37; Comp.: (...) The great representative of (...) school of etiquette, Ogasawara [said]: “the objective of each etiquette is as follows: you must thus shape your soul, that the largest brutal did not dare to poke you, even when you are calmly sitting”, Nitobe, op. cit., p. 37, 38.

³⁰ M. Oyama, *Mas Oyama’s Karate Philosophy. The Kyokushin Way*, Japan Publications Inc., Tokyo, Japan 1979, p. 45; *Filozofia Karate* by Oyama Masutatsu is at the same time autobiography. Compare other book of Oyama: *What is Karate*, Nichibo Shap-

in courtesy and manners must be impeccable”³¹. Oyama emphasized that “a man should live harmoniously in accordance with rules of their mental powers. These rights include the principle of courtesy”³².

Value, which can be found in knight’s ethos of each of socio-cultural circle, is honor. In this context, in Poland the most significant are works of Maria Ossowska³³. As noted by Nitobe – “honor, touching with a living feeling of personal dignity and value, primarily characterized the samurai, whose birth and education made him esteem the value of duties and privileges of his profession”³⁴. In Japan “the good name was thought to be something [very precious], what is meant by itself; the lightest scar was a shame, and to stimulate the sense of shame (jap. *renchishin*) primarily was stressed in the upbringing of young people. Mencius already centuries before taught literally (...) that shame is the ground of all kinds of virtue, good habits and morality”³⁵.

5. Loyalty – *Chūgi*

This is one of the most significant characteristics of the samurai. Fidelity to the *daimyo*, although having their analogies in the knights’ culture of Europe, achieved, however, such a high level that it seemed remarkable even for Europeans familiar with the culture of the East.

As Nitobe states “*daimyo* (...) felt that has a higher obligation to their ancestors and to the heavens. So he was the father for subjects. The difference that occurs between paternal and despotic rule is that the latter people [or subjects] listens with coercion, when in the first case, it is done “with full pride, obedience full of dignity, with subordination of hearts, which even among serfdom supports the living spirit of freedom” – writes Nitobe, referring to Burke³⁶.

pansha, Tokyo 1958; *This is Karate*, Japan Publications Inc., Tokyo 1965; *Mastering Karate*, Putnam Publ. Group, 1966; *Vital Karate*, Japan Publications Inc., Tokyo 1967; *Boy’s Karate*, Japan Publications Inc., Tokyo 1968; *Advanced Karate*, Japan Publications Inc., Tokyo 1970 (recommended for black belts); *Mas Oyama’s Essential Karate*, Sterling Publ. Co. Inc., New York, 1979; *Karate School*, Sterling Publ. Co. Inc., New York 2002.

³¹ Ibidem p. 40.

³² Ibidem p. 43.

³³ M. Ossowska, *Etos rycerski i jego odmiany*, PWN, Warszawa 1986.

³⁴ I. Nitobe, *Bushido. Dusza Japonii...*, op. cit., p. 49.

³⁵ Ibidem, p. 49, 50.

³⁶ Ibidem, p. 58, 59; Comp.: E. Burke, *Rozważania o rewolucji we Francji*, Kraków 1994.

It seems that the specifics of Japanese loyalty lies in treating the society as a hierarchical family, with very strong binding sense of fidelity with a sense of honor. We can speak even about identifying fidelity with honor, and connecting them with preservation rules of respect (*rei*).

6. Honesty, Fairness – *Makoto*

This feature is a consequence of recognition truth as an important value. Because the *Karate-do* is a process of self-relisation, seeking the truth should be associated both with self-integrity as well as in relation to the other, and with reliability, especially with regard to the required by *Bushido* exercises of body and mind. In *Bushido* there is a concept of “learning throughout the whole body” – *karada de oboeru*. This corresponds to mentioned by Nitobe teachings of Wang Yang Ming (jap. *Oyomei*, 1472–1529), who his method of teaching and self-improvement called “teaching the body and mind”. *Makoto* is also associated with courage.

The truth and associated truthfulness, as inherent elements of *Makoto*. *Bushi-no ichi-gon* means “the word of samurai”, knight’s word. It was enough to confirm the truth of statement by a word. The power of word was so great that the agreements were concluded without a written form, and expecting this was considered as degrading dignity. Respect for “truthfulness was so great that some samurai even swearing was considered disgraceful for their dignity”³⁷. Put into practice by Japanese *bushi*, directions of the Bushido Code³⁸ made “samurai became the ideal of the whole nation. As cherry blossom reigns between the flowers, the same samurai is the lord of men”, people say³⁹. This, in its idealised form contained in this Code, became “the longing and the inspiration of the whole nation”⁴⁰.

7. Family pietism – *Ko*

This is one of the most important virtues in the *Bushido Code*. It contains, inter alia, absolute obedience to parents and older family members, which

³⁷ Ibidem, p. 43.

³⁸ An element of tradition of *Busido* is seppuku – an honorable rite which is a kind of a specific compensation and selection among *bushi* – and *kataki-uchi*, for which translation – “revenge” – is not fully appropriate in meaning. *Kataki-uchi* was in turn a specific, honorary, and preventive at the same time duty. Comp.: A. B. Mitford, *Harakiri*, Diamond Books, Bydgoszcz 2009.

³⁹ I. Nitobe, *Bushido. Dusza Japonii...*, op. cit., p. 100.

⁴⁰ Ibidem, p. 101.

is expressed, inter alia, through the donation of the respect or caring for them, also in financial terms. What is more, this virtue also requires Samurai, that a descendant cared for the parents even in this dimension, which instructs to hide from them all own problems, for the sake of their health and psychic calm.

These seven virtues are not a closed set of attributes of the ideal Samurai (*social role model*). For example some *Bushido Code* interpreters already at the beginning talk about eight major *bushido* virtues, which is associated with the need for proper use and reduction in the spontaneous use of the potential, which is achieved through the exercise of *budo*.

8. Self-control – *Kokki*

This virtue is manifested in the restraint, fidelity to principles despite the suffering, acting to achieve the perfect model, despite the difficulties and hardships. Succumbing to emotions was always seen, by followers of the rules of *Bushido Code*, as a manifestation of barbarism and the lack of a good education and the weakness of the *actor* that should fight effectively and decisively this kind of disadvantages.

CONCLUSIONS

1. *Budo Charter* is a document – an axiological guideline for millions people practicing contemporary Far Eastern martial arts. From the perspective of *security culture theory*, *humanistic theory of martial arts* and *martial arts anthropology system* its today's actuality is confirmed, as an universal canon of ethics for *security actors*, in their conscious choice following a life style known as a *Way of the Warrior*. This lifestyle and co-related training, is very useful for uniformed services.
2. *Budo Canon* is a contemporary continuation of the ancient samurai *bushido* code, with theoretical basis and extensive sphere of practice. Canons of the *Bushido Code*, put into practice by Japanese *bushi*, have caused over time, not only in Japan, but also beyond her, the preservation of a specified social pattern. In historical times “samurai became the ideal of the whole nation. As cherry blossom reigns between the flowers, the same samurai is the lord of men”, people say⁴¹.
3. This kind of actions, leading to social promotion by becoming by a *security actor* a master and model for others, was shown in its idealised

⁴¹ I. Nitobe, op. cit., p. 100.

form in the *Bushido Code* (for *social sciences* and *security sciences* this form may constitute an *ideal type*). Thanks to that, Samurai's attitude and behavior have become "the longing and the inspiration of the whole nation"⁴². As Nitobe wrote in 1900, "people (...) with time came to the belief that *Yamato Damashii – the Soul of Japan*, expresses the national spirit of our country"⁴³.

4. Just as previously, in the modern Japanese management, derived its origins from the samurai tradition, and today followed worldwide, we are talking about important set of four basic characteristics, known as **The Four G**. They are essential for effective managing, creating many different projects and taking audacious challenges, for solid work and effective management. "The Four G" means the four basic, of praxeological nature, factors (characteristics) occurring in the modern version of the samurai philosophy of acting. The first of these features is **Giri** – obligation. The second feature, **Gisei** – means readiness to self-sacrifice, an example of which is are the Japanese rescuers, "50 Samurai Fukushima"⁴⁴. Further are **Gaman** and **Gambaru**, perseverance and endurance. That means an individual *security actor* having an indomitable spirit, transmitted also to the whole society. The Japanese often pay attention to the persistence of action already taken and challenges and a rule of conduct becomes here a duty to strive to "be the best". Therefore, perseverance and endurance are two of the most common phrases in the common Japanese language⁴⁵.
5. Beliefs, opinions and attitudes and lifestyle shown here, are related to described in the article the *Budo Charter*, as a highly representative element of the essence of *Japanese security culture* and its contemporary version. The important thing is that, it is possible to implement the thought system shown above in the spirit of universality. This is the way of approach to this issue and a way to implement its ideas for many today's adepts of *budo*, which as is well known, is now widespread in our contemporary Global Village⁴⁶.

⁴² Ibidem, p. 101.

⁴³ Ibidem, p. 102.

⁴⁴ A. Czop, M. Sokołowski, *Samurajska moralność jako fundament japońskiej kultury bezpieczeństwa*, „Zeszyt Problemowy. Nauka – Praktyka – Refleksje”, 2011, nr 6, p. 7 and foll.

⁴⁵ B. L. de Mente, *Samuraje a współczesny biznes*, Warszawa 2006, p. 25–28.

⁴⁶ M. McLuhan, *The Gutenberg Galaxy: The Making of Typographic Man*, University of Toronto Press, Toronto 1962; idem, *Zrozumieć media. Przedłużenia człowieka*, Wy-

6. The old samurai ethos has been kept until the present day. This tradition, although for centuries still modified, evolved and is still an extremely socially useful way of putting into practice assumptions of philosophy of security in social reality, where praxeological approach is further enhanced by strong and focused on effectiveness “weapons” of ethics. It is, not always sufficiently visible, but nevertheless indispensable, element when we talk for example about people in structures carrying out security tasks. Descendants of the Samurai can, not at the expense of their pride, draw strength from the virtue of humility. In the service for the country, according to tradition, they follow the *Way of the Emperor* (*teiogaku*) and they still keep in memory the message of ascendants. They consider the latest events in Japan and take care of security of the country. A special passion of the Japanese, which also representatives of other nations around the world try to follow, is connected with maintaining for centuries continuity in the process of transmission of the *Bushido* and its intercultural and timeless values. Let us see, for example, as in Fukushima, in which the nuclear reactor instability threatened the country, the idea of samurai self-sacrifice – *jikogisei*, was implemented. Six teams of fifty people, modern samurai-rescuers, were able to take a risky decision to even scarify their lives during security activities, that thousands of other people could peacefully exist. These rescuers remained in permanent job service in the nuclear power plant in Fukushima, acting to prevent nuclear threats.

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CITE THIS ARTICLE AS:

W. J. Cynarski, J. Piwowarski, *Japanese Security Culture in the Global Village. The Budo Charter as a Modernized Element of Ancient Military Tradition*, "Security Dimensions. International and National Studies", 2016, no 20, p. 30–50, DOI 10.24356/SD/20/1.