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## Intercultural origins of the study of security : a comparison between the Far East and the West

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## PHILOSOPHY

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## **Intercultural Origins of the Study of Security – a Comparison between the Far East and the West**

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### **Abstract**

This article discusses the issue of Far Eastern ideas which relate to maintaining, regaining and improving the state of security focusing chiefly on Japanese concepts which, despite their individual character, stem from ideas of the Far East: India, Tibet, China, Korea and Okinawa Island. The processes of intercultural exchange put various traditions at humankind's disposal. The article shows to what extent and how the old Japanese tradition survived to present day and became known throughout the world.

There are attempts to account for the usefulness or even need of referring to Far Eastern security methods with regard to arguments put forward by Weaver, Huntington and Buchanan (peril to the Western civilization), as well as to other reasons pointing to important benefits to our knowledge gained as a result of the Japanese offer.

Deliberations on security have constantly been a part of the human history. They are elements enabling to develop effective measures which stave off both the outer danger and the danger which may originate in an inner, autonomous system of an individual with a psychophysical character. The securitology-based viewpoint, which stems from the philosophy of security, allows, among other things, for a very holistic approach to the subject in question, which finds its position in the Maslow's hierarchy of needs, as apart from the existential safety need, it becomes also an implementation of self-actualization. It gives meaning to the life, making the risk of mediocrity and senseless existence fade away and brings the desired relief from any fear.

The dilemmas of the Western people are evident, especially those who become aware of the alternative between the man on the move, including freedom and development, and the modern treacherously enticing, consumerist slavery excluding the possibility to enter the spiritual path, which would be as effective and as difficult as the noble Path of the Warrior.

### **Introduction**

This article discusses the issue of Far Eastern ideas which relate to maintaining, regaining and improving the state of security. The optimal level of lack of danger decides not only about survival, but also about the further development of civilization. This required state of security is described as “contradiction to danger” [2001] and “conjuncture setting free from any concern” [Linde 1994]. One of

conditions of gaining a security is entering into the world of values ambitiously [see: Korzeniowski 2008; Lipiec 2001; Rosa 1995]. Moreover, security plays a very important role in life quality improvement. The author focuses chiefly on Japanese concepts which, despite their individual character, stem from ideas of the Far East: India, China, Tibet, Korea and Okinawa Island. The processes of intercultural exchange and globalization put various traditions at humankind's disposal. The article shows to what

extent and how the old Japanese tradition survived to date, an issue already studied in Poland in the interwar period by major Ślusarczyk [1939], and in Japan on the eve of the 20<sup>th</sup> century by Nitobe Inazo [see: Nitobe 2004] and Takagi Takeshi [see: Takagi 2004]. A different, more practical and more complementary to Western way of philosophizing (including the philosophy of security) is presented by M. Kudelska [2001].

The author also attempts to account for the usefulness or even need of referring to Far Eastern security methods with regard to arguments put forward by Weaver [1996], Huntington [1998, Polish edition 2004] and Buchanan [2002, Polish edition 2005] (peril to the Western civilization), as well as to other reasons pointing to important benefits to our knowledge gained as a result of the Japanese offer. They are discussed, for example, by a psychoanalyst Jung [2009] as well as by Collins and Porras [2007] who deal with organization and management. For all theses, including the complementarity of methods for establishing as well as researching the phenomenon of security, it seems that a securitology-based approach is essential. In the Polish academia the philosophy of security that makes references to securitology is dealt with by Prof. Rosa [1995]. On the other hand, the discussion on the complementary outlook on security from the Oriental perspective, with special emphasis laid on Japanese ones, should not go without Prof. Cynarski's lecture on the creation of humanistic theory of sports and martial arts [Cynarski 2003].

Deliberations on security have constantly been part of the human history. They are elements enabling to develop effective measures which stave off both the outer danger and the danger which may originate in an inner, autonomous system of an individual with a psychophysical character. It should be emphasized that the securitology-based viewpoint [Korzeniowski 2008], which stems from the philosophy of security, allows, among other things, for a very holistic<sup>1</sup> approach to the subject in question, which finds its position in the Maslow's hierarchy of needs [see: Lindzey, Hall 2004], as apart

<sup>1</sup> Holism – (in Greek *holos* – whole) A developmental theory which says that an essential quality of the world lies in its character as a "whole". The term was invented by Jan Smuts, a South African politician, in the early twenties of the 20<sup>th</sup> century. He was a South African politician, philosopher and military man, the prime minister of the Union of South Africa in the years 1919–1924 and 1939–1948. During WWI and WWII he served in the British Army as a field marshal. He was the only person participating in the signing of treaties that ended WWI and WWII.

from the existential safety need, it becomes also an implementation of self-actualization. It gives meaning to the life, making the risk of mediocrity and senseless existence fade away and brings the desired relief from any fear [see: Linde 1994: 84, after Korzeniowski 2008: 33]<sup>2</sup>. When it comes to the holistic approach to the issue of security (in individual and social terms), the Oriental concept, whose elements will be introduced here, is undoubtedly ranked as good and reliable.

### Why Orient?

Why are we fascinated by the Orient – its philosophy, mystery, fascinating Oriental martial arts as well as a meditation training or the Bushidō Code which entails security-building issues both in terms of the inner security of the state and the associated mechanisms from the international perspective and in terms of the autonomous security system of an individual, which has not only a metaphysical and religious dimension but also a real and practical one. Is the Western culture insufficient for our needs? Or perhaps the revival and appreciation of European values, a rudimentary element constituting the security system, becomes more intelligible when looking in the Oriental mirror? The attempt to confront the potentials of the West and the Far East in the period preceding the contemporary 21<sup>st</sup> century (between the 19<sup>th</sup> and 20<sup>th</sup> c. or longer than that: throughout the two previous 19<sup>th</sup> and 20<sup>th</sup> centuries, an assessment made following the rules of "the era of civilization success", the industrial era) – as the history shows by examples – turned out to be extremely beneficial for both Europe and the whole cultural circle referred to by Huntington as Euroamerican [Huntington 1998, Polish edition 2004]<sup>3</sup>. For Japan the finishing touches in this contest were put on captain's Perry gun salvos (8 July 1853), which persuaded the inhabitants of the Land of the Rising Sun that it would be better for them if they were not only polite but also obedient to the "superior" civilization of the West [see: Jansen 2002: 274; Basley 1972: 88]. Similarly, the Indians, Chinese, Tibetans, Koreans and other Asian nations were expected to bend to the Big White Brother's will. It is, therefore, not infrequent that what comes to be seen as the security for some,

<sup>2</sup> Korzeniowski also quotes a wide range of definitions of security for contrast purposes.

<sup>3</sup> The book expands on the ideas contained in the lecture of 1992 in American Enterprise Institute, Washington, and in the article published in "Foreign Affairs" bearing the same title as the book of 1993.

becomes a threat to others at the same time. In the long run, however, incidents that bring failure to some and victory to the others are not beneficial to all participants. It concerns both the security policy, the enterprise and military issues. With the military and industrial confrontation which was portrayed as the proponent of the civilization, the technological and civilization dominance of the West was very unfavourable for the whole Far East. So what happened that the West and its people, swelled with pride and superiority, began to notice the values of the Orient clearly enough to become fascinated with its qualities and ideas of the Far East? In many cases this interest was neither short-term nor superficial. The fascination enriched by research, enquiry, numerous quests and attempts helped to develop the trust for a very valuable, commercial-free offer of the Oriental religion and philosophy systems as well as security systems comprising, for example, the bakufu structures<sup>4</sup>. These systems were integrated with methods of mental training whose depths were unknown to the West. The effects on various spheres of human life were surprising. They concerned both the inner development and the creativity of individuals as well as a creative activity and development in the environment at the inner and outer levels and, perhaps, at the secret level of the body, speech and mind, in two overlapping and strengthening dimensions: individual and group, as well as in two co-existent states: factual and codified, in seven overlapping aspects: spiritual, intellectual, family, organizational and managerial, health, economic and a special one: practice (training that combines the body with the mind), for example, universal karate, Buddhism, tai-chi or kriya yoga as an independent security-building factor for the society and individuals.

The above minimum seventeen overlapping elements are the determinant of the holistic [see: Smuts 1927] creativity taking place inside and in the environment of the people of the Path (the Sacred Path of the Warrior). A contemporary, holistic spectrum of self-improvement through the physical culture is an interesting introduction to books by e.g. Tadeusz Ambroży [2004], Wojciech Cynarski [2000, 2004] and Stanisław Sterkowicz [1999].

Before the Oriental values were taken seriously in the West, the development of our Western civilization had reached the stage referred to by an eminent Western philosopher Richard Malcolm Weaver (1910–1963), who made references to Plato

<sup>4</sup> Bakufu (jap.) – “an office in the tent”, a military administration of the Japanese government throughout seven centuries of the Japanese Empire (12–19<sup>th</sup> c.).

and Christian traditions. Russel Kirk, Meyer and Willmore Kendall regarded him as the founding father of American conservatism (he was the author of a book well-known in the 50s of the 20<sup>th</sup> century *Ideas Have Consequences*). Weaver admitted that he had written *Ideas*, because he wanted to express his opinion about “(...) the collapse of the West,” in the light of the threats posed to the Euroamerican culture. He said, “I am facing two problems which are not often dealt with in the growing literature of the subject. Firstly, I give an account of the collapse [of the West] based on deduction rather than analogy. I assumed that the world is comprehensible and the man is free and the consequences that we are suffering now are not the effect of a biological need or any other but rather the product of a mindless choice [a Buddhist would probably use the word *unwise* or *karmic-negative*]. Secondly, I dare to suggest a comprehensive solution, or at least the beginnings thereof, as I believe that the man should not strive to develop the science when he feels a moral impotence at the same time (...) it is a philosophical work, as it tries to analyse many instances of the present disintegration by a reference to their first cause. The cause was the change which shook the domineering Western philosophy of the 14<sup>th</sup> century when the universals were questioned for the first time...” [Weaver 1996: 7]. The change was made complete in the 17<sup>th</sup> century thanks to Descartes’ “Cogito ergo sum – I think, therefore I am, which brought out a change to the order in philosophizing. (...) This is how not only the way of philosophizing changed, but there was also a radical departure from what used to be called [in the West] the philosophy, the philosophy of Saint Thomas Aquinas in particular, the *esse* (be) philosophy,” [John Paul II 2005: 16, 17] as John Paul II put it. It was the Western philosophy studied from the phenomena observer perspective and, what’s more, it began to lose an existential grip with the Absolute seen as an indispensable basis for the existence of all beings. Was it pride that pushed us to look for the false freedom, telling us to “liberate” from a real connection with the Ultimate, nature and the whole body of the Universe to free us from the concept of responsibility? Today the dominant United States of America seem to govern the development or collapse of the West, or the collapse that Weaver warned us against and which is currently done by Buchanan. “Millions of people felt weird in their country. They are put off by massive culture promoting hedonistic values and full of vulgar sex. They see old holidays being dropped and past heroes being deprecated. They see the art and relics being removed from

museums (...) They witness the disappearance of favourite books from their schools (...) A moral code instilled in them was ruined" [Buchanan 2002, Polish edition 2005: 12]. Despite certain symptoms of a Western man losing the organic connection with something referred to by Plato as the sense of Centre, the Euroamerican civilization is still doing quite well. However, the question is if it succeeds in not wasting its achievements? It should be emphasized that the sense of centre and the existence of need of higher values applies also to those who do not consider the embodied vision of the Absolute to be the Essentials, that is the God. One of such persons was Albert Einstein [2001].

It seems that if the abovementioned Weaver's words had been spoken half a century earlier instead of in 1948 and if they had met with a wide social reception, understanding and feedback in political circles, the history would have given us fewer dangers. More importantly, the West would not have been the world which lost its Centre, the world which [already] was taken over as never before by the god of the masses, the god of haste whose worshipping may result in decreased standards, distorted quality and the loss of things essential for politeness and culture. I only want to say that the code of conduct I have adopted here is essential to believe [or trust] the primacy of ideas. I have attempted to create a consistent cause and effect analysis [in Buddhist terms the word *karmic* would be used] of the process of belief and norms degradation [and the need to use them in everyday life] [Weaver 1996: 7, 8].

There is also one more important problem known to philosophers and historians and not discerned clearly enough or sufficiently by many people. With the beginning of the age of steam and coal, the age of Darwin ideas, the period of technical novelties it was difficult for an average man to negate a very popular and deceptive idea of the linear progress. Aware of its treacherous deception, Weaver wrote: „When I was deliberating on the world [dominated by the West] (...) I was impressed how difficult it was [in this way of reasoning] to accept the initial theses. This difficulty partly resulted from a widely spread “progressive” theory of the history assuming that the farthest point in time would correspond to the stage of the greatest development” [Weaver 1996: 9]. The status quo, as described by Weaver, was confronted with times in which the Far East could offer us some “recuperative” studies and the associated inseparable practical methods of self-improvement. On the one hand, they are of strong philosophical and religious origins. On the other hand, except for a specific, regular, mentally,

physically and morally healing function, they have utilitarian effects in terms of security. The security takes place in several social dimensions and levels: inner, outer and, as it was suggested, esoteric. The acceptance of all development-building methods proved the cult of aggressive modernity<sup>5</sup> false, along with a deceptive idea of the progress. In order to fully understand the elementary discrepancies in the Western way of reasoning and the philosophy of the Far East one should go back in time and study the origins of the philosophical thought in the West and East with a view to contrasting them with each other. As Kudelska puts it, “India along with Greece is one of the oldest centres of the philosophical thought. There are many similarities between these traditions such as the historical dating which goes back to the early days of the first millennium B.C., but there are also many differences which, as seen by a European, are indicative of a unique character of the ancient Indian thought. It is worth considering these differences, or rather dissimilarities, as they shape many trends which were created on the Indian Subcontinent (...)” [Kudelska 2001: 11] and spread further, evolving throughout the Far East, though maintaining the abovementioned dissimilarities between the West and the East.

### Indian origins of Oriental philosophy

It is a good idea to start this comparison with India which “through Vedism and Brahmanism formed Hinduism in broad terms. But India is also the cradle of Buddhism, which in the medieval ages (...) spread throughout Asia, resulting in Tibetan Buddhism in the North, and Chan Buddhism in the East, in China (in Japan it was Buddhism Zen)” [Kudelska 2001: 11]. Finally, the unique Kshatriyan and Buddhist Ashoka's concept originates in India marking its spiritual presence in the culture of

<sup>5</sup> Although modernity not seldom has brought about unnecessary devastation of valuable traditions, it, basically, seems to carry along a positive intention, which can be described as refreshment. It is like airing or refreshing something, for example, our minds. A toxic modernity is the modernity which does not link. It is a destructive modernity which destroys good things engrained in the tradition in order to build something new. Recent examples of the latter include a beneficial change of political system in Poland which, in the name of “the new”, destroyed many elements maintaining the order, such as the educational system for the anarchy-like freedom. The effect was also a change in the name of Superintendent of Schools and Education Office by eliminating the “education” element and, along with it, actions that aimed to educate.

samurai which is indicative of the Path of the Warrior and the Path of the Emperor.

Marta Kudelska pays heed to the fact that the beginnings of generalization and philosophy-driven modes of thinking can be found in all societies of the ancient era, ranking from a relatively primitive to a very advanced development in terms of culture and civilization. These tendencies, however, did not conclude in a creation of consistent philosophical systems. In Ancient Greece and India speculations on the nature, origins and character of the universe as well as on the nature of the man were systematized. Thoughts were also given to whether the soul exists and what it is and also what a major driving force of human behaviour might be” [Kudelska 2001: 11].

Solutions pertaining to particulars (both similarities and differences) are not more important at this level than a system-based presentation of the philosophical method, its relation to everyday human existence. Kudelska points out that “the Greek philosophy was born in opposition to the religion which was inextricably bound to mythology. The philosopher’s conduct was to be something different and independent by definition; philosophy was to become a new way of describing and explaining the world as opposed to the old rejected model”. At this point the germ of progress-based Western thought emerged, whereas in India, for example, from the medieval times to the modern era the philosophy has never been separated from religion. Therefore, it is more precise to speak of philosophical and religious systems rather than of philosophical or religious ones only” [Kudelska 2001: 12]<sup>6</sup>. Thus, the enriched philosophy, free of a deceptive and simplified idea of progress (so mistrustfully treated by Richard M. Weaver) which can impede the development regardless of believers’ intentions, is close to effective methods protecting us from various dangers. These methods, which are not far from holism and the associated ecological mode of thinking, are accounted by Capra as follows: contemporary “philosophers and scholars have [already] introduced the distinction between ‘deep ecology’ and ‘shallow environmentalism (...) The deep ecology is strengthened by the modern science, especially represented by the system-based viewpoint, but coming from the perception of reality which is beyond science,’ or beyond its obvious boundaries that one has to bear in mind in order to be objective. It consists in intuitional realization of the unity of life, mutual interdependence between

its sight, regular changes and transformations. If this is the way we can understand the human spirit, that is as an awareness providing the man with the sense of unity with the whole universe, it will become clear that the ecological awareness has truly spiritual character. The idea (...) is actually contained in the Latin etymology of the concept of religion (*religiare* – to bind), as well as in the concept of yoga which means ‘joint’ in Sanskrit” [Capra 1987: 562, 563]. Thus, the religion, despite being strongly objected to or even disavowed by some virulent ‘progressives’, is a factor showing the individual’s involvement in the rhythm of everyday life, including the sense of rhythm and values: the phenomenon of breathing (it is, among other things, an element of meditation), a creativity at work, an intrepidity in a good cause, the ability and habit of caring for things, a natural self-discipline, a talk with a child, a friendly smile at the neighbor, constant curiosity about the world, openmindedness and joyful perception of the Nature. The religion is not, as some suggest, a fossilized sanctimonious form, but it is full of ideas with a hundred percent involvement empowered by positive intentions and actions. Japanese martial arts, Budō, which is one of the aspects of the Oriental Path of the Warrior and also some kind of religion, sets a good example. If someone cultivates the Path of Karate at a “one hundred percent” real involvement through the practice of his body and mind, this unique system, if practised following all its rules, studied from different angles, observed how it works but only through a participator’s observation with no fakes but for real, Budō practised in this way is identical with a certain attitude. It is a philosophical and religious attitude in a positive and profound sense and, let us hope, it is not parochial and fanatic but rather open to various ways of self-improvement up to the contemporary globalization standards.

In India, which initially tinged the Orient with philosophy and religion, the counterpart of the word philosophy is “the word *darśana* [which also is to some extent an analogue to the Japanese “*dō*” designating “Path”]. It refers to the examination, view, perception as well as taking a stance on the world through a certain attitude. It is, therefore, not only a theoretical viewpoint, but a model of life that determines the position of a researcher in his designated world. Thus, [when philosophizing the Oriental way, it is hard to draw the line between the theory and real life or be hypocritical because] the philosophy becomes the way of life, a code of conduct – a predestined [Path]. Here [in the East] the destination is predefined much clearer than in Greece [and, as a consequence, in our culture] as the ‘knowledge’ – ‘*widja*’ (*vidyā*) is given at the

<sup>6</sup> It should be emphasized that the Far East had always been far from defining “the only true religion”, thus avoiding the concept of infidel and the whole range of dangers resulting from this kind of reasoning.

very beginning. It therefore seems that in India the path is more important than the destination, but a clearly defined trail needs to be followed. However, the assumption is that the destination is possible to reach, as it has been noticed, [or even] reached by bards" [Kudelska 2001: 12], enlightened masters.

The Indian philosophy, along with different forms of the Oriental philosophy in its trail, is not presented as an individual theoretical construct that would be a creation of intellectual considerations.

### A holistic concept of safety

In the Oriental model which is characteristic of the people of the Path, who made a mature decision to assume this role, the existence is viewed as a philosophical and religious outlook realized by the body and mind and through a predefined and freely accepted life model. These deliberations ultimately lead to the examination of the Path of the Warrior based on the Oriental philosophy whose one of the crucial aspects includes improving the capability of eliminating the suffering and creating security at the same time. For example, it is worth discussing briefly the basic elements of security, i.e. health protection. It is also related to the definition of Martial Arts [after: Czajkowski, Piwowarski 2008: 65]<sup>7</sup> that was formulated by the present author. "Some 100 years ago the Japanese adopted the Western meditation freely and willingly. However, now they overestimate, more often than ever before, their own traditional healing methods, which can be multifunctional according to them. By the constant expansion of the biomedical model

<sup>7</sup> (The Oriental) Martial Art is an element of culture connected with combative systems described as detailed codification, resulting from (the Oriental) inspirations for centuries-old tradition of techniques, methods and customs based on philosophical and religious premises and utilitarian ones. It serves the purpose of providing both individuals and groups of people with the highest possible security level through practice and a multifaceted development of:

1. initiative opportunities and effective prevention of dangers from persons and other unfavourable military and civil circumstances or resulting from a sport-related confrontation.
2. maintenance, saving and improvement of the quality of life, including health safety, and moral and aesthetic values which overlap and strengthen each other at the individual and social levels.
3. the chance to focus your life on a body and mind-engaging method of a perfectionist self-improvement during the whole life.
4. the level of Martial Art determining the start of a fight with inner adversities such as negative intentions and emotions.

the number of *kanpō*<sup>8</sup> doctors, who combine Eastern and Western techniques to create an effective health-care system, is increasing" [Capra 1987: 436]. The kanpo system is traced back to the 6<sup>th</sup> century. As accounted by Fritjof Capra in his book *The Turning Point*, Ms. Margaret Lock was interested in reviving advantageous practices of the traditional Oriental medicine which went astray with the "progress". For revived and newly implemented medical methods she used the term 'East Asian medicine' in the course of examining the increased interest in this form of medicine in big Japanese cities and the associated demand for the number of kanpō doctors, despite the advanced level of contemporary medical services [Capra 1987: 436].

Capra claims that "(...) we could learn from the peoples of the East an appropriate assessment of a man's subjective knowledge. From the time of Galileo, Descartes and Newton our culture has been so obsessed with rational knowledge, objectivity and quantitative perspective that we lost self-confidence in human values and experiences" [Capra 1987: 436, 437].

It is not the present author's intention to strongly criticize things in the science that stem from Descartes, Euclid and Newton. To strike a balance propagated, among others, by the yin-yang school of thought, it is sufficient if the abovementioned methods do not displace others, more holistic, extremely valuable and effective systems. For example, the Path of the Martial Arts, mind training leading to the spiritual development, does not exclude intellect training [see: Jung 2009; Sōhō 2003]<sup>9</sup>, and a rational viewpoint can be one of the elements of order maintenance training. The order is always an essential element, or even inseparable from security systems or the creation of associational and selective mechanisms related to the intelligence of individuals. Let the *ratio* element function well, thus helping the complementarity, an indispensable approach which reminds about avoiding the disavowal of other "handy means". It seems that the Chinese understood it right, as well as the Japanese, at least in their health protection methods: „If we were able to improve the balance between the rational knowledge (mind) and

<sup>8</sup> Kanpō means literally a „Chinese method"; it refers to the holistic medical system from China and Tibet which was introduced in Japan in the 6<sup>th</sup> century.

<sup>9</sup> Intellect (Sanskrit: *manas*) is one of the senses in Buddhist philosophy. The counterpart of the mind as a spiritual element is an important subject in classical Indian Darśana, in Buddhist psychology the counterpart is the stream of consciousness (*citta*).

intuitive one [wisdom], we would be able to facilitate the introduction, to our health protection system, of elements typical of the Oriental medicine and their harmonious combination with own traditional medical practices tracing back to Hippocrates (...) In our society a truly holistic and comprehensive approach must acknowledge the fact that a political and economic system based on fragmented and reductionist Cartesian world view is a serious risk to our health" [Capra 1987: 438].

The above example on the postulates, inspired by comprehensive thinking connected with the East and the health protection and improvement, was chosen due to the fact that both the concept of health and security can be analogically extended beyond the individual dimension, reaching the social spheres of life. The author believes that the postulate of merging ideas of the West and East will be the present motive of deliberations in the collective (social) dimension. They make it possible to introduce effective solutions to security systems.

### The key to real safety

I suggest taking a look at ancient Greece and China as representatives of the West and Far East with a view to comparing them. Anna Iwona Wójcik in her text published in *Filozofia Wschodu* [The Philosophy of the East] claims that "China and Greece created two really different civilizations. Why? Because they differed in the most general interpretive model. They differed in the affection for a certain, specified kind of metaphysics. The Greeks were rather philosophizing from the viewpoint created by a set of beliefs, which can be described as 'phenomena observer's metaphysics', whereas the Chinese, to the contrary, preferred the 'world participator's metaphysics' viewpoint. I think that it is here rather than in the language [or second or third-rate attributes, superficial attributes connected with the dissimilarities between the West and East] that the sources of differences between the two cultures lie" [Wójcik 2001: 321].

At the same time it is good to remember about the significant and indisputable position of the Chinese philosophical and religious canon in the creation of the basics of both native varieties of Martial Arts and the Japanese Bushidō, and, further, in the creation of the code of conduct of the people of the Path of the Warrior in many spots of the contemporary world. It is important to stress that this participator's metaphysics-oriented viewpoint was commonplace in the whole of the Far East and was not restricted to India, China or Japan. What is interesting is that it was also common in

European, Western circles representing the culture of honour, which had always been the base of existence and operation of military structures and police forces until people such as Stalin did not change the paradigm of uniform-wearing services which became the natural heirs to the knight's traditions. On the other hand, there was also a mode of thinking, philosophizing and treating research seriously from the observer's viewpoint that pushed the participator's philosophy in the background. Coming back to the Orient we should remember about the Tibetan vision of Shambhali, currently in the author's opinion the most universal and ageless system of handy means of the Sacred Path of the Warrior, the realization, understanding and perception of its nobility. The ageless universality of the "Tibetan Bushidō", as presented in Shambhala, consists, among other things, in the fact that despite specified principles and secret areas, the Path does not seek an excessive codification that would result in an excessive insularity, keeping the balance thanks to the most important message, i.e. the Diamond Path, and a natural simplicity which does not come down to the simplification. When it comes to the comparison between the West and the East, what actually happened that the dissimilarities between the Western metaphysics of Greek origins and the Oriental one grew to be differences that brought us to look for the sense of life from scratch, seeking help in the Oriental Martial Art related to the Oriental philosophy and religion? What happened and is still happening is, let us refer back to Weaver's *Ideas*, "a figure from Neo-Platonism is suggested, and one may picture the original spirit manifesting itself in many particulars, which lose sight of their original source and decide to set up godheads in their own right. (...) The sin of egotism always takes the form of withdrawal" [Weaver 1996: 74-75]. Richard Weaver's observations and conclusions are meaningful. What's more, they are accompanied by a regret or a shortage resulting from the fact that in our culture of Mediterranean origins (with some Indian traits, for instance, linguistic ones – Indoeuropean origins of some languages) "Plato reminded that it is very important at every level of a research to realize if we are approaching or moving away from 'first principles'. [In our culture however] the previous distrust of specialization was supplanted by the opposite – the distrust of generalization. The man became not only a practical specialist", which would not have been the worst thing, "but he also learned that particular facts [that is outer, practical fragments of the whole] represent the highest form of knowledge (...). Based on the above argument, it should be clear that the [Western] man suffers from a serious fragmentation of his sight



of the world" [Weaver 1996: 65]. Obviously, this is not the end of effects of Western tendencies being somewhat an idea of 'anti-holism' which appeared as a worship of otherwise useful specialization and an idolatrous stance on analysis while neglecting synthesis and amnesia pertaining to the idea of the Platonian Centre. "We became convinced that the most painful confession for the modern egotist to make is that there is a center of responsibility. He has escaped it by taking his direction with reference to the smallest points" – and the consequences are not individual, but unfortunately global. "This kind of obsession with fragments has serious consequences (...); among the consequences the least important is not the fanaticism defined as doubling the effort in the moment of forgetting about the means [Center] (...) Therefore, if the replacement of the ends with the means is the essence of the fanaticism, and not necessarily its realized version, for example, political one, we could better identify danger in which the science and technology put our souls" [Weaver 1996: 64–66]. Thus, the dangers do exist and one should seek means of prevention with a view providing our civilization with the security.

## Conclusions

The rescue of the West lies in the possibilities to draw on the experiences of the Eastern culture. The negative arguments which stress the different mentality and cultural gap are unreliable. They are simply the ego excuse and sloth demon demagogue. The fact is, however, that "since Asia was 'discovered' for Europe, within more than four and a half centuries of closer cultural contacts, Europeans and Asians have not learnt much about each other. The convictions about the alleged conflicting ideas (...) were handed down from generation to generation" [Nakamura 2005: 11]. It is worth considering after the Buddha that our Mind (in its greatest part identical with Logos – the Absolute) is the space without boundaries, shape, colour, race, restrictions; an infinitely spacious and infinitely valuable emptiness which is a complete denial of the nihility. The Mind – an empty, lucid space beamed with the potential of boundless possibilities, freedom and energy. The Mind is capable of everything, it can even (if it wants to) 'be incapable' of something. This is aptly explained by the German saying: "can't do – means not want to". There is no other reason! Especially given the fact that "the return, suggested by idealists as well as Buddhism, to the pure primeval Nature is not the return journey in time, but rather a return to the Centre that is to take place in a metaphysical and theological manner. They are seeking the one that lasts rather than the

multitude that changes and passes by. This search can be described as looking for the truth. This is the way how they confirm the ancient truth of the existence of the centre of objects and show that each sight of the modern disintegration is an escape from the centre towards the peripheries (...) As the man approaches the outer edge, he becomes engrossed in particulars and the more absorbed he is by the particulars, the less he can understand. The restoration of certain viewpoints (...) would mean the restoration of understanding as such," [Weaver 1996: 58-59] as Weaver claims. Since "knowledge is the power", the security level becomes an element of understanding, as Weaver points out.

The dilemmas of the Western people are evident, especially those people who become aware of the alternative between the man of the Path, including freedom and development, and the modern treacherously enticing, consumerist slavery excluding the possibility to enter the spiritual path, which would be as effective and as difficult as the noble Path of the Warrior. But it is feasible to reach this Path and follow it by destroying mercilessly, with the Sword of the Mind, enemies that are not other beings or the nature, but disturbing emotions and stupidity (*avidyā*). If the hint of Oriental Dharma is for the West a new chance of finding what Weaver had in mind, it could be used without mishap. It is worth "trying to understand the complex character of Asian societies whose future is being more and more bound up with the future of the West," [Nakamura 2005: 11] says professor Hajime Nakamura. It therefore seems that the suggested rapprochement between the East and the West may be beneficial to both parties while the cultural icebergs will break successfully thanks to the Oriental Martial Arts.

"The adoration and respect that the Japanese showed towards the military force in the past influenced the reception of the Buddhist thought (...) Even Amitabha [the Buddha], who was full of compassion, used the force. In Japanese literature there is an expression 'Amitabha's sharp sword' which comes from *Pochwala* [the praise] *hanju* written by Shandao: "A sharp sword is another name of [the Buddha] Amitabha. Calling this name is the delivery from any sin. In this case, however, the sharp sword is only a rhetorical figure" [Nakamura 2005: 467]. This metaphor is the most important asset for the warrior of the path, as it means the Sword of the Mind [see: Jung 2009; Sōhō 2003]<sup>10</sup>.

<sup>10</sup> It needs to be explicated that the concept of 'mind' is taken here to mean a spiritual element, so it is something more than the intellect.

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### Międzykulturowe podłoże nauk o bezpieczeństwie-porównanie między Dalekim Wschodem a Zachodem

**Słowa kluczowe:** dalekowschodnie idee, stan bezpieczeństwa, filozofia bezpieczeństwa, humanistyczna teoria sztuk i sportów walki, Bushidō

Artykuł ukazuje specyfikę dalekowschodnich idei służących utrzymaniu i poprawianiu stanu bezpieczeństwa. Autor artykułu koncentruje się głównie na koncepcji japońskiej, która jednak zaczerpnęła przy zachowaniu własnej tożsamości z idei Indii, Chin, Tybetu, Korei i Okinawy. Procesy wymiany międzykulturowej i globalizacji stawiają do dyspozycji całej ludzkości różne tradycje. Stara japoń-

ska tradycja przetrwała do obecnego czasu, o czym pisał w Polsce już w okresie międzywojennym major Ślusarczyk, a w Japonii na progu XX wieku Nitobe Inazo oraz Takagi Takeshi. Odmienny, bardziej komplementarny niż na Zachodzie styl filozofii pokazuje M. Kudelska, co jest istotne dla filozofii bezpieczeństwa.

Autor tekstu stara się również uzasadnić przydatność, a nawet potrzebę sięgania do dalekowschodnich metod służących bezpieczeństwu, biorąc pod uwagę argumenty Weavera, Huntingtona i Buchanana dotyczące zagrożeń cywilizacji Zachodu oraz inne powody, czyli istotne korzyści płynące ze wzbogacenia naszej wiedzy japońską ofertą. Podają ją między innymi psychoanalitik Jung oraz Collins i Porras zajmujący się organizacją i zarządzaniem. Dla komplementarności metod budowy oraz badania zjawiska bezpieczeństwa, istotne wydaje się podejście sekuritologiczne zaprezentowane przez prof. Korzeniowskiego. W polskim środowisku naukowym filozofią bezpieczeństwa mającą swoje odniesienia do sekuritologii zajmuje się prof. Rosa. Mówiąc o komplementarnym spojrzeniu na bezpieczeństwo poprzez pryzmat dalekowschodnich koncepcji ze szczególnym uwzględnieniem japońskich, należy wspomnieć o wkładzie prof. Cynarskiego w humanistyczną teorię sztuk i sportów walki.

Rozważania o bezpieczeństwie w ciągu historycznego rozwoju człowieka towarzyszyły i towarzyszą mu bezustannie. Są one elementami pozwalającymi na rozwinięcie skutecznych działań zapobiegających zagrożeniom zarówno zewnętrznym, jak i tym, których podłoże może pojawić się w wewnętrznym, autonomicznym systemie jednostki mającym charakter psychofizyczny. Należy podkreślić raz jeszcze, że sekuritologiczna optyka, wywodząca się z filozofii bezpieczeństwa pozwala (między innymi) na bardzo holistyczne ujęcie tak istotnej tematyki wpisującej się w hierarchię potrzeb Masłowa, dlatego że poza wystąpieniem egzystencjalnej potrzeby bezpieczeństwa jest ono także elementem potrzeby samorealizacji. Chcemy bowiem nadawać życiu sens, powodując, by zagrożenie bylejakością, poczuciem bezsensu egzystencji zostało zlikwidowane. W ten sposób uzyskiwany jest ów podnoszący jakość życia pożądaný stan uwalniający od wszelkiej obawy. Jeśli chodzi o holistyczne podejście do zagadnienia bezpieczeństwa (w wymiarach zindywidualizowanym i społecznym) niewątpliwie jedną z solidnych i sprawdzonych na przestrzeni dziejów jest przybliżona tu koncepcja dalekowschodnia.

Dlaczego fascynuje nas Orient – jego filozofia, tajemniczość, dalekowschodnie odmiany sztuki walki, trening medytacyjny, czy kodeks Bushidō dotyczący się metod budowania bezpieczeństwa? Zarówno w wymiarach bezpieczeństwa wewnętrznego państwa i mechanizmach służących tworzeniu systemów bezpieczeństwa w ujęciu międzynarodowym oraz w wymiarze autonomicznego systemu bezpieczeństwa jednostki. Są to zagadnienia mające nie tylko podłoże metafizyczne, ale też niezwykle pragmatyczny wymiar. Czy możliwości kultury Zachodu to dla nas za mało? Czy też odświeżenie i docenienie europejskich wartości jest może pełniejsze dzięki przeglądaniu się w dalekowschodnim zwierciadle?

Zanim na Zachodzie doceniono poważnie wartości Orientu, doszliśmy w rozwoju naszej, zachodniej cywilizacji do etapu, o którym pisał jako o „rozpadzie Zachodu” uznawany zachodni filozof odwołujący się do tradycji platońsko-chrześcijańskiej, Richard Malcolm Weaver (1910–1963), uznany za „ojca założyciela” amerykańskiego konserwatyizmu.

Zachodnia filozofia prowadzona jest z pozycji obserwatora zjawisk, na dodatek z czasem odsuwająca się od poczucia istnienia w Absolutie jako nieodzownym oparciem egzystencji wszelkich bytów. Czy to pycha kazała nam szukać fałszywej swobody, podszeptując „uwolnienie” się od autentycznej łączności z naturą, z całym organizmem Wszechświata, by przy okazji uwolnić się od pojęcia obowiązku?

Filozofia indyjska, a za nią w różnych odmianach filozofia Orientu, nie prezentuje się jako wyodrębniony teoretyczny konstrukt będący wytworem wyłącznie intelektualnych rozważań.

W podejściu dalekowschodnim, charakterystycznym dla ludzi Drogi, którzy podjęli dojrzałą decyzję, że nimi są, o sensie ich egzystencji stanowi realizowany ciałem, mową i umysłem światopogląd filozoficzny, poprzez określony i dobrowolnie zaakceptowany przez siebie model życia. Rozważania tutaj prowadzone zmierzają w dalszej konsekwencji do dokładnego przyjrzenia się Drodze Wojownika bazującej na dalekowschodniej postawie filozoficznej, której jednym z istotnych aspektów jest doskonalenie umiejętności odcięcia cierpienia, a tym samym zapewnianie bezpieczeństwa.

Chiny i Grecja, zdaniem A. I. Wójcika, stworzyły dwie zupełnie różne cywilizacje, ponieważ różniły się w najbardziej ogólnym modelu interpretacyjnym. Odróżniała je skłonność do innego rodzaju metafizyki. Grecy filozofowali z punktu widzenia *metafizyki obserwatora zjawisk*. Chińczycy z kolei przyjęli optykę *metafizyki uczestnika świata*. Wójcik sądzi, że to właśnie tu, a nie w języku czy też w drugo-, bądź trzeciorzędnych, powierzchownych atrybutach związanych z odmiennością Wschodu i Zachodu ulokowane są źródła największych różnic między obiema kulturami. W tej sytuacji człowiek Zachodu pozostaje w roli obserwatora i traci zdolność do dokonania pogłębionego uogólnienia.

„Praktyczne” fragmenty Całości, jak pisze Weaver, reprezentują dzisiaj w kręgu euroamerykańskim najwyższą formę wiedzy, co implikuje wniosek, że człowiek Zachodu cierpi na poważne rozdrobnienie swego obrazu świata. Prowadzi to wprost do obsesji na tle oddzielonych części. To oczywiście nie koniec konsekwencji zachodnich tendencji będących jakby ideą „antyholizmu”, która objawia się w nadmiernym kulcie skądinąd przydatnej specjalizacji i bałwochwalczym stosunku do analizy przy jednoczesnym zaniedbywaniu syntezy. Dzięki Weaverowi przekonaaliśmy się, że najbardziej dotkliwie dla współczesnego egotysty jest potwierdzenie przez niego istnienia centrum odpowiedzialności. Ucieka on od niego i zwraca się ku najdrobniejszym sprawom – a konsekwencje tego stanu rzeczy mają wymiar już nie jednostkowy, ale niestety obecnie, globalny. Obsesja na tle oddzielnych fragmentów niesie ze sobą poważne konsekwencje. Należą do nich postawienie środków na miejsce celów, co niesie ze sobą

spore niebezpieczeństwo, jakie stwarza tak ukształtowana mentalność. Zagrożenia zatem istnieją. Należy więc w dbałości o bezpieczeństwo naszej cywilizacji poszukiwać metod przeciwdziałania im.

Wyraźnie widoczne są więc dylematy ludzi Zachodu, a zwłaszcza tych, którzy uzmysławiają sobie alternatywę wyłączającą pomiędzy byciem człowiekiem Drogi wraz z możliwością wolności i komplementarnego rozwoju a

współczesnym, zdradziecko kuszącym, konsumpcyjnym niewolnictwem, wyłączającym możliwość swobodnego wejścia na właściwie mentalnie ukształtowaną drogę bezpiecznej egzystencji.

W związku z powyższym wydaje się, że proponowane zbliżenie Wschodu i Zachodu może przynieść korzyści obustronne, przy czym kulturowe lody są z powodzeniem przełamane między innymi przez dalekowschodnie odmiany sztuki walki.