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Modernity, Tradition and Security in Budo Karate

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Modernity, Tradition and Security in Budo Karate

Abstract:

The authors describe budo karate as one of the aspects of safety culture. Nowadays, there are three pillars of karate: traditional karate, sports and self-defense. Karate is a particular field of physical culture that forms the foundation for all three pillars of safety culture: the mental, organizational and material pillar. Karate meets the modern expectations of increasing the quality of life, feeling of security and protection against the dangers of the modern world. The authors also note that all style karate is a system that symbiotically combines tradition with appropriately construed modernity, while simultaneously enabling self-fulfillment.

Key words: all style karate, budo karate, physical culture, safety culture, security

Budo karate,¹ including its branch most popular worldwide – karate as a discipline within physical culture, is deeply rooted in the history of mankind, from ancient times and the Middle Ages, to Far-Eastern cultural circles, to the universal, “globalized” karate.² Karate is the basis for the growing expansion of a great domain of motor exercises, with a broad psychophysical dimension inherent in them. The master, who is the teacher, attests for the quality of transfer of martial arts. The effects of her/his work are evident in the progress and successes of his/her pupils. There are three pillars of budo karate:³ the traditional martial art, sport, self-defense. These

¹ *Budō* is a Japanese term that refers to numerous kinds of martial arts; *budō* karate, or Karate- dō, is a lifestyle with both physical and spiritual manifestations.

² J. Piwowski, W. Czajkowski, *Administrowanie jakością życia człowieka poprzez system Modern Bushidō*, „IDO – Ruch dla kultury”, Rzeszów 2010, p. 19.

³ J. Piwowski, *Samodoskonalenie i bezpieczeństwo w samurajskim kodeksie Bushidō*.

three form the broadly-construed martial art that combines tradition and modernity. It guarantees three effects: efficacy, holism and universality. Also we must note that the martial art, when defined that way, has a “side effect” after a fashion, which is the aesthetics of movement. Well-honed skills, the perfection execution and efficiency aestheticize the movements of a master in budo karate, even inadvertently. While seemingly useless in combat, aesthetics contributes to building security culture, both in the individual and social aspect, as well as interior design, which used to be an art in which Far-Eastern knightly elites were well versed. In the everyday existence of today aesthetics is an inalienable factor of enhancing the quality of human life.⁴ The set of motor techniques and strategies of budo karate favors the improvement of fitness and efficacy, which transfers to psychological well-being of a human person. Man’s basic needs include (and always have included) the need for self-fulfillment and the need for safety, which increases in modern times.⁵ Safety in its many aspects defines the field of interest of security studies; however, it is danger, threat that is the main category of security studies.⁶ In relation to a subject, there are two types of threats: internal and external. We should stress that the proper level of fitness achieved through the training in budo karate can decrease the feeling of threat and thus enhance security in both aspects. By considering budo karate to be a way of protecting one’s own existence in a holistic manner from external threats and of strengthening one’s own psyche (the internal aspect of security), we try to treat the universal values inherent in martial arts as factors of a utilitarian character. Karate addresses the desire to improve the quality of life by satisfying the need

Filozofia Budō: Jūdō • Jū-Jitsu • Karate-dō • Kendō • Ken-Jitsu • Aikidō, Kraków 2011, p. 19.

⁴ D. Ambroży, *Wielowymiarowość estetyki codzienności*, „Zeszyt Naukowy Apeiron”, no. 5, p. 11; see: J. Piwowarski, D. Ambroży, *Aesthetic Factor as a Determinant for Local Environment Management*, „Journal on Law, Economy & Management”, 2012, vol. 2.

⁵ J. Piwowarski, A. Zachuta, *Pojęcie bezpieczeństwa w naukach społeczno-prawnych*, Kraków 2013, p.11.

⁶ W. Fehler, *Zagrożenie – kluczowa kategoria teorii bezpieczeństwa*, [in:] *Współczesne postrzeganie bezpieczeństwa*, K. Jałoszyński, B. Wiśniewski, T. Wojtuszek (ed.), Wyższa Szkoła Administracji, Bielsko-Biała 2007, p. 34.

for self-fulfillment and safety, and helps protect man from the dangers of modern world that loom from the laws of nature, civilization, man's own vices and from the negative human factor in the form of a potential assailant. Budo karate is a system that symbiotically combines tradition with an appropriately defined modernity.

Hand-to-hand combat, which has its place within broadly construed safety culture⁷ has long been an inseparable element of human existence. It was closely connected to the development of mankind and affected both the individual progress and many facets of social development, which combine to form the entirety of material and immaterial civilizational output known as culture.

In its long evolution, hand-to-hand combat has become one of the many ways of improving one's fitness and mental well-being, as well as one of the elements influencing social stratification. The social station of members of the warrior class (in India: *Kshatriya*, in China: *wuxia*; in Japan: *bushi*, samurai) was generally very high, second only to priests. Regardless of that, monks also practiced war skills, which were aimed at the psychophysical support of spiritual growth (for instance, the famed Buddhist monk Bodhidharma put a strong emphasis on that). Also the situation necessitated such skills as monks had to possess the ability to defend themselves and their fellows during pilgrimages and when temples were threatened. Among knights, especially in the Far-Eastern cultural circles, good skills with weapons as well as good skills in hand-to-hand combat determined the rank and income of a warrior. They could also help him rise in rank.⁸

In modern times, since the 19th century, and specifically since the Meiji Reform which began in 1868, Far-Eastern martial arts have become available to members of all social classes and strata. The decisiveness of the then Emperor of Japan contributed to that: in 1882 he issued an ad-

⁷ J. Piwowarski, *Kultura bezpieczeństwa*, [in:] „Kultura Bezpieczeństwa”, no. 12, Kraków 2012, p. 6.

⁸ M Butrym, Orlińska W., *Tajemnice kung-fu*, Sport i Turystyka, Warszawa 1983, p. 11.

dress to his soldiers which was in fact a modern version of the Bushido code and of the noble moral and philosophical attitude that were affirmed by it. Recently martial arts and combat sports have become an in-demand element of pro-health education and leisure activities. Numerical data pertaining to the scale of this phenomenon proves it.⁹ Martial arts and combat sports are relevant components of the modern development of amateur and professional sports. Moreover, they are the ever current and timeless supporting factors in improving the skills of security professionals, i.e. officers of uniformed services and other disposable groups. Those examples of the utility of martial arts and combat sports aside, they also stimulate the intellectual growth of the youth (as evidenced by the effects of employing certain symmetrical and asymmetrical moves in the training of Far-Eastern combat systems¹⁰), as well as inspire attentiveness and orderliness which are important factors in achieving success in education.¹¹ Order and attentiveness cause the increased effectiveness of acquiring various kinds of knowledge and practical skills, and of combining practical skills with theoretical information.

Universal, all style karate is one of the modern versions of budo that join tradition and modernity. It was shaped in the 1950s in the U.S. and resulted, among others, from the policy of mitigating strain in the international relations between Americans and the Japanese following World War II. One of the measures employed were the numerous shows by Japanese martial arts masters who came to the U.S. Karate gained popularity as early as the American occupation of Okinawa (where medieval karate was born) after World War II. Sadly, the events of Pearl Harbor were still fresh in America's memory. In time, the naturally practical Americans introduced certain techniques and the method of training from boxing into

⁹ W. J. Cynarski, *Sztuki walki budō w kulturze Zachodu*, Wyd. WSP, Rzeszów 2000.

¹⁰ B. Simonsohn, *Przez ciało do ducha: ćwiczenia tybetańskie razem z dziećmi*, Spar, Warszawa 1996.

¹¹ T. Ambroży, *Samoobrona – podręcznik metodyczny dla instruktorów rekreacji*, UKFiS – ZG TKKF, Warszawa 2001; T. Ambroży, *Trening holistyczny – metodą kompleksowej uprawy ciała*, Wyd. European Association for Security, Kraków 2004.

karate, which led to the establishment of all style karate, or full contact karate, a sport that has enjoyed an unabated popularity in the U.S. A branch of it emerged from its evolution as all style kickboxing. With time, some players at the fore-front of all style karate rejected the philosophy, lifestyle and educational models rooted in the tradition of Far-Eastern karate. This caused all style karate to morph into kickboxing.¹² Yet the roots of the genuine Far-Eastern martial art include an important mental and spiritual component. The first Americans to be trained in karate *en masse* made good use of that.

The results of the pilot, three-month training assembly of American officers in 1952 were much appreciated. So much so that for more than ten years similar training programs were conducted (2–3 groups per year). Moreover, Japanese masters were invited to offer instruction in American military units. The first invitation of this kind was issued by the United States Air Force in 1953. Thus, the roots of the universal, or worldwide karate were slowly planted, with its representative symptom being the emergence of budo karate. In time, aside from karate, judo and aikido were introduced into the aforementioned training programs, which significantly broadened the skillset of graduates of those programs. The skillset that proved to be extremely valuable for the army and impacted not only the matters pertaining to combat itself, but also performance, efficacy, and self-confidence of soldiers.

Each martial art in its pure form has its own keynote, an idea that was of particular importance for the founder(s) of the style and that directed the emergence of its techniques and philosophy, which were later relayed to the following generations. Despite the passage of time and the changing approaches toward training and conducting combat, this keynote and the personality of the master still determine the level of development and efficacy of any martial art.

The master-teacher is the paragon and guarantee of the quality of transfer of a martial art, and the impact his/her work has is clear not only

¹² www.edukacjabezgranic.pl [02/15/2013].

in his/her own successes, but also in those of his/her students. A properly conducted process of training is one of the master's most important responsibilities. Such issues as the educational, popularizing and organizational roles, are no less relevant than the motor aspects.

So budo karate aims at shaping a psychologically and socially mature personality of its disciples. The efficacy of pursuits in this matters is based upon the proper moral, intellectual and sports standing of the master-instructor, who through his/her image should inspire the group and exert positive influence on its members. Through a personal, verbal and non-verbal influence and his/her own skill the master is able to inspire his/her students to follow the Way he/she leads. Hence the competence of the master is crucial for, as Bielski states: "the 21st century will be a century of competence. Prognoses indicate that there will be an increase in demand for people of versatile personalities and advanced and various qualifications..."¹³ The philosophy of karate can be used as a tool in everyday life and training, developing one's fighting style and personality in the pursuit of self-fulfillment.

Let us turn to simple examples located on the intersection of life and combat, for, as Stoics used to say, *vivere est militare*. A karate master will not incite conflict in trivial circumstances during a conversation devolving into a fight – he/she can achieve his/her goal by manifesting wisdom, both intuitive and intellectual. In this context, the principle of flexibility is particularly important, which also means yielding in order to achieve victory. This forms the basis for a mature fighting strategy and for conducting a conscious policy, both on high political ranks and in ordinary everyday life. One who adheres to the Chinese rule of *wu-wei*¹⁴ remains undefeated. It bears reminding that both in close combat and in everyday life avoiding a needless strife is a considerable victory, for refraining from destruction and conflict is a fundamental moral obligation. Also the optimal level of

¹³ J. Bielski, *Kompetencje nauczyciela wychowania fizycznego*, „Lider”, no. 1/119, p. 7–9, 2001.

¹⁴ *wu-wei* (Chin.) – „inaction”, submission to the natural rhythm of the course of events with the possibility of positive (effective) utilization of the knowledge of the mechanism.

forces and measures involved causes us to obtain satisfying achievements, both material and intangible. The master's intellectual progress and intuitive wisdom seem to include shaping high self-esteem and the disposition of being undefeated, while exerting a positive influence on motivation and attitudes of his/her pupils. In passing we will add that the simplified, or at times even boorish, so-called "track and ring philosophy," set solely on winning (vide the *Big Brother* reality show: someone won, someone was better, someone humiliated someone else) is in no way the same as the philosophy of being undefeated, or, as Aristotle has it, "justly proud."

This, however, is a topic of further deliberations on the philosophy of budo, which was discussed by Professor Nitobe at the beginning of the 20th century in his book *Bushido: the Soul of Japan*, or currently by Tanaka,¹⁵ and in Poland by Tokarski,¹⁶ Kalina,¹⁷ Ambroży,¹⁸ Piwowski,¹⁹ among others. It is an important component of the noble, or knightly Way of the Warrior, which cannot exist without being motivated by lofty goals and intentions. Knightly ethos is uncommonly universal. Despite its long history, it remains up-to-date. Hence it is an important element of modern safety cultures. This in turn results in the interest of security studies specialists.²⁰

¹⁵ F. Tanaka, *Sztuki walki samurajów*, Diamond Books, Bydgoszcz.

¹⁶ S. Tokarski, *Jogini i wspólnoty. Nowoczesna recepcja hinduizmu*, Wydawnictwo PAN, Wrocław 1987

¹⁷ R.M. Kalina, *Teoria sportów walki*, Centralny Ośrodek Sportu, Warszawa 2000.

¹⁸ T. Ambroży, *Trening holistyczny*, EAS, Kraków 2005.

¹⁹ Piwowski J., *Samodoskonalenie i bezpieczeństwo w samurajskim kodeksie Bushidō. Filozofia Budō: Jūdō • Jū-Jitsu • Karate-dō • Kendō • Ken-Jitsu • Aikidō*, Kraków 2011.

²⁰ L.F. Korzeniowski, *Securitologia. Nauka o bezpieczeństwie człowieka i organizacji społecznych*, EAS, Kraków 2008, p. 23 oraz 33; F. Škvrda, *Výbrané sociologicke otázky charakteristiky bezpečnosti v súčasnom svete*, [in:] Čukan K., a. kol. *Mládež a armada*, MO SR, Bratislava 2005, p. 41; L. Hofreiter, *Securitológia*, Akadémia ozbrojených síl gen. M. R. Štefánika, Liptowski Mikulasz 2006, p. 19; L. F. Korzeniowski, *Securitologia na początku XXI wieku*, „Securitologia”, 2007, no. 5, p. 186; W. Jurczak, *Znannja w oblasti biezpieki – skladowa czastina uniwersitetskoj oswieteli*, „Bezpieka zyttedzialnosti”, 2007, no 5; J. Maciejewski, *Securitologia – uwagi socjologa. Bezpieczeństwo w kontekście społeczno-kulturowym*, [in:] *Bezpiecnost a bespechnostna veda*, Hofreiter L. (ed.), Akademia ozbrojenych sil gen. M. R. Stefanika, Liptowski Mikulasz 2009; J. Matis, *Socialno-pedagogicke aspekty pripravy bezpechnostneho manazera*, „Securitologia” 2008, no. 7; В.И., Ярочкин, *Сек'юритология – наука о безопасности жизнедеятельности*,

Fortunately, many karate masters saw the need to maintain the values of traditional karate and to draw from its unique virtues. Budo karate is both a discipline in sports competitions and a system of obtaining degrees of involvement: *kyū* (training levels) and *dan* (master levels). Sports competition takes place both in continuous and discontinuous form, and student (*kyū*) and master (*dan*) levels are granted according to regulations which are analogous to the rules in many types of budo. Budo karate is also an objective platform for an all style competition in a wide range of martial arts and combat sports, related or similar to karate. In other words, for half a century it has been a common ground for universal sports competition and Far-Eastern martial arts with defined rules.

As we have mentioned before, budo karate has three, or rather four pillars, that guarantee the effectiveness, holism, and universality of budo karate as a system:

- martial art in the form of traditional karate, also known as classic karate;
- sports combat, with the use of boxing gloves, known as sports karate or all style (full contact) karate,
- combat karate (realistic self-defense of a decidedly non-sportive character),
- the inner moral and psychological development, rooted in the spiritual element of true karate.

The martial art, sport, self-defense and inner growth merge together in the modern budo karate to form a coherent system of self-betterment and enhancing the quality of life, with a strong emphasis on security.

According to the Japanese expert on the Way of the Warrior, Tanaka Fumon²¹ karate is categorized as *gendai budo*, or “young *budo*.” This group

Ось – 89, Moskwa 2000, p. 12; J. Janosec, *Sekuritologie – nauka o bezpečnosti a nebezpečnosti*, „Vojenské rozhledy”, 2007, no. 3.

²¹ F. Tanaka, *Szuki walki samurajów*, Diamond Books, Bydgoszcz.

includes, as Tanaka informs, aikido, jujutsu and karate. In this groups, all style karate transcends particular styles as it is a compilation of Far-Eastern and Western methods of combat and training. This compilation in no way presumes to rank neither cultural circle from which it draws its combat and training methods and higher values (which Kalina²² underlines) as better than the other and constitutes the holism of thus construed martial art and combat sport. The term “holism” (Gr. *holos* – whole),²³ suggests that the issues at hand should be considered in their entirety and organically/²⁴ Budo karate training affects human development as a whole, including all factors, both intrinsic and extrinsic. This training comprises the development and use of genetic and environmental determinants, and most of all, a person’s own interests, psychophysical predispositions, goals, or, as Oyama puts it, consistently realized objectives that rank higher than mundane desires, as well as man’s comprehensive activity connected to them.²⁵

The notion of holism is more rooted in the culture of the East than that of the West. This notion attempts to reconnect the division between body and spirit.²⁶ We should reiterate that the comprehensiveness and universality of all style karate means it can be used both as a health-friendly leisure activity, a traditional martial art, sports competition, as well as in everyday life in its most utilitarian aspect: self-defense. What connects the pillars of budo karate is the mental element of growth. According to the meaning of Ken Wilber’s theory of a spectrum of consciousness,²⁷ said growth can assume an intellectual (ratio), psychological (psyche),

²² R.M. Kalina, *Teoria sportów walki*, Centralny Ośrodek Sportu, Warszawa 2000.

²³ J. Piwowarski, op. cit., p. 39; see: J. C. Smuts (1870–1950), the founder of holism, a notable military man, politician and philosopher. See: idem, *Holism and Evolution*, Mac Millan Co. Ltd., London 1927.

²⁴ A. Szyszko-Bohusz A., *Pedagogika holistyczna*, PAN, Kraków 1989.

²⁵ Ōyama Masutatsu, *The Kyokushin Way. Mas. Oyama’s Karate Philosophy*, Tokyo 1979, p. 11–15.

²⁶ T. Ambroży, *Trening holistyczny. Wpływ aktywności fizycznej na realizację potrzeby bezpieczeństwa osobistego i społecznego*, Wyd. European Association for Security, Kraków 2005.

²⁷ K. Wilber, *Niepodzielone. Wschodnie i zachodnie teorie rozwoju osobowości*, Zysk i S-ka, Poznań 2001.

and even spiritual form. The spiritual form is related to spirituality, which is increasingly often discussed in scientific inquiries as well.²⁸ There is a choice about how wide a range of progress will occur in any given case. Hence all style karate can also be named the spectral Way of Karate. The spiritual component, or what is moral, noble and lofty, can be construed as the fourth pillar of budo karate. It is all the more important that it balances the encroachment on the inviolability and integrity of a human body that occurs in combat sports. The point is to prevent psychologically immature, morally deficient (at times through no fault of their own) individuals from transferring behaviors acceptable in close combat and rivalry into areas where such would be inappropriate and impermissible. In this way, karate spirituality becomes not only a karate learner's noble armor, but also one of the important elements of the autonomous, broadly construed security system that the Way of Karate offers.

The three pillars of karate are strong when they are built successively and go through phases in their growth – from martial art, to sport, and finally to utilitarian, non-sportive elements.²⁹

The fourth pillar is different from the three others. It constitutes a factor of an individual's moral, or even spiritual maturation and growth. In proper forms and proportions, it should be introduced into all stages of the development of a future master of budo karate. Let us reiterate: the fourth pillar, which is an integral part of the socialization process that takes place when one follows the Way of Karate, regardless of the kind of training (martial art, sport, self-defense), safeguards a proper personality development in participants of karate classes and is internalized by them. In the concept of safety culture, which is the object of study, among others, of Cieślarczyk³⁰ and Rosa,³¹ this pillar is identical to the first – mental

²⁸ P. Socha (ed.), *Rozwój duchowy człowieka*, Wydawnictwo Uniwersytetu Jagiellońskiego, Kraków 2000.

²⁹ J. Piwowarski, *Etapy rozwoju mistrza*, *Magazyn Sztuk Walk „Samuraj”*, no. 3&4, 1997.

³⁰ M. Cieślarczyk., *Fenomen bezpieczeństwa i zjawisko kryzysów postrzegane w perspektywie kulturowej*, [in:] *Jedność i różnorodność*, Reklajtis E., Wiśniewski R., Zdanowski J. (ed.), ASPRA-JR, Warszawa 2010, p. 96.

³¹ R. Rosa, *Zarys polskiej filozofii bezpieczeństwa*, Akademia Podlaska, Siedlce 2009, p. 6.

– pillar of safety culture. Sport is this field of physical culture that is the basis for a high level of motor development of those who exercise. Technical mastery in any sports discipline is founded on all-purpose work-out. Unlike another form of sports: kickboxing, budo karate, or full contact karate, combines modern and traditional elements, which allows the trainees to deepen their mastery further, outside the limits of a sports career.

The need for self-improvement is among the most important needs of man, as Maslow³² stated and documented, and as budo masters like Funakoshi³³, Uyenish³⁴, Norris³⁵, Oyama³⁶ confirm.

Another need of modern man is the basic need for safety. As the definition implies, a need is something that is necessary, indispensable. Many modern psychologists claim that a need is a factor for dynamism in human behavior.³⁷ Needs agree with one's system of values, whose realization is felt as an inner imperative, after a fashion. Following in that direction, we should state, after Leszek Krzyżanowski, that: "there is no way... to undertake creating even an outline of axiological foundations for sciences regarding leading organizations, without first defining the central notion of these deliberations, that is value."³⁸

It turns out that this notion is highly interdisciplinary, psychological, social and cultural.³⁹ It can be defined in this manner: "a value is a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences the selection from available modes, means and ends of action."⁴⁰

³² A. Maslow, *Motywacja i osobowość*, Instytut Wydawniczy PAX, Warszawa 1990.

³³ See: G. Funakoshi, *Karate-dō: My Way of Life*, Kodansha International, Tokyo 1981.

³⁴ Master Uyenishi, *Textbook of Ju Jitsu: In Early 1900's Japan*, Rising Sun Productions, New York 2008.

³⁵ C. Norris, *Autobiografia. Na przekór wszystkiemu*, Polski Instytut Wydawniczy Erica, Warszawa 2006

³⁶ Ōyama Masutatsu, *The Kyokushin Way. Mas. Oyama's Karate Philosophy*, Tokyo 1979.

³⁷ J. Reykowski, *Motywacja, postawy prospołeczne a osobowość*, Warszawa 1986.

³⁸ L. Krzyżanowski, op. cit., p. 199.

³⁹ See: M. Misztal, *Problematyka wartości w socjologii*, PWN, Warszawa 1980, ISBN 83-01018-03-8.

⁴⁰ C. Kluckhohn, *Values and Value – Orientations in the Theory of Action. An Exploration in Definition and Classification*, [in:] *Toward a General Theory of Action*, T. Parsons,

Krzyżanowski sums up his deliberations on the concept of value, while the authors of this paper supplement them with following remarks:

1. A value is directly connected to the act of valuation, or forming judgments.
2. Moral judgment leads to the discrimination between right and wrong. This judgment may be expressed explicitly, or simply in thought.
3. Subjects who form judgments are either individuals or collectives of people, of different sizes and various common traits, for instance families, local or larger communities, and teams of professionals.
4. Both concepts and actual elements of reality are subject to judgment: from ideas, relationships, certain states and events, to particular traits of people and objects. What distinguishes a good warrior is: extraordinary attentiveness and integrity, the lack of which turns a warrior into a villain.
5. Ethical culture. Hence one might say that a value is the product of a judgment of an object by a subject who judges, or estimates it, if you will. In a way, a warrior's subjectivity can be "measured" by the level of his/her ethical culture, which is an element of safety culture.
6. Hierarchy of values. We should note that the notion of value is strictly about positive judgment, unlike the cases of estimating where the estimate can be negative, neutral or positive. So the notion is connected to defining the hierarchy of needs, to preferring something over available alternatives; from an ethical standpoint, integrity is likely to be the highest value that corresponds with the entire system of values of a self-respecting warrior.

7. It should also be underlined that the judgment that leads to defining a value may be individual or collective. Creating values is connected to rational and emotional intelligence, where the emotional factor should be active in the inner, emotional pursuit of improving one's worth through adhering to a moral imperative even in dire situations. Kant called this internal imperative the categorical imperative.

Krzyżanowski's considerations are concluded by the following thesis: "Values that a subject strives to realize, directly or through attitudes and motives influence behavior, including human behavior, and constitute the criteria in the selection of goals, both individual and internalized, collective, common goals."⁴¹

The world of karate and its Way is a world of values. Through constant training, supported by its fourth, mental pillar, we bear testimony to values inherent in practicing martial arts: "Martial art (Far-Eastern martial art) is an area of culture connected to combat systems defined by precise codification that usually stems from Far-Eastern inspirations, which relates to techniques, methods, traditions and custom, rooted in philosophical and religious premises, and at the same time – utilitarian."⁴²

As we have mentioned before, there are two main types of threat directed at any subject: from within and from without. In the latter case, eradicating threats, and thus realizing the need for safety, falls into the range of operation of organs of state and protection forces, without detracting from the individual's important, active role. With the former type of threat, most factors determining security depend on a specific person, however, external institutions may support said individual's actions.⁴³ In the latter, external type of threat, held at bay by teams and protection sys-

⁴¹ L. Krzyżanowski, *op. cit.*, p. 206.

⁴² J. Piwowarski, W. Czajkowski, *Administrowanie jakością życia człowieka poprzez system Modern Bushidō*, „IDO – Ruch dla kultury”, Rzeszów 2010, p. 19.

⁴³ T. Ambroży, *Trening holistyczny. Wpływ aktywności fizycznej na realizację potrzeby bezpieczeństwa osobistego i społecznego*, Wyd. European Association for Security, Kraków 2005.

tems, we should consider both the activity of the person being protected, and that of the members of the aforementioned disposable groups.⁴⁴

It bears repeating that the increased level of fitness resulting from a budo karate training may effectively decrease the feeling of threat. To a point, it is substantiated by Bandura's psychological theory of efficacy,⁴⁵ where, like it is in karate (albeit in a broader range) two planes: physical and mental, intertwine. Efficacy that is one of the paragons of Karate-do, ideally increasing with each step of progress (as Bandura's theory describes) and sports experience of a martial arts learner, is one of the components of human needs that are fulfilled by versions of budo. It is at the root of self-esteem and the autonomous security system of a karate student, as well as the so-called looking glass self⁴⁶ that is connected to the level of prestige in one's own environment. Moreover, many people consider health to be the foundation of a secure life, and a well-planned, long-term and properly exercised training in karate can contribute to safeguarding health.⁴⁷

⁴⁴ A disposable group is a particular team of people, structured by the state and hierarchical so smaller groups form bigger ones. Disposable groups submit entirely to the disposer. Moreover, they are characterized by the fact that the work they perform is defined as "service" rather than "job". Compared to other teams of professionals, they exhibit an increased readiness for immediate action, even in very difficult circumstances. Their special tasks are followed by special prerogatives. "Disposable groups are organizations... of a hierarchical structure. They constitute a social environment with its own stratification. They are a set of norms and traditions. They are groups meant to resolve particular situations. Most notable traits of the members include: availability, submission to the orders of the superiors, high resistance to stress, certain predisposition to deal with stress. Disposable groups operate on the basis of law and within its limits. Their inner organization is also regulated by sets of rules and ethical codes." See: J. Skurej, *Integracja i dezintegracja społecznej struktury w wojsku w kontekście socjologicznym*, [in:] *Rekrutacja do grup dyspozycyjnych – socjologiczna analiza problemu*, J. Maciejewski, M. Liberacki (ed.), Wydawnictwo Uniwersytetu Wrocławskiego, Wrocław 2011, p. 383; see also: I. Kurasz, *Grupy dyspozycyjne w strukturze społecznej. Próba analizy socjologicznej*, [in:] *Acta Universitas Wratislaviensis No 3079 Socjologia XLN*, Wrocław 2008, p. 135 ff; J. Maciejewski, *Grupy dyspozycyjne. Analiza socjologiczna*, Wydawnictwo Uniwersytetu Wrocławskiego, Wrocław 2012.

⁴⁵ L. A. Pervin, *Psychologia osobowości*, Gdańskie Wydawnictwo Psychologiczne, Gdańsk 2002.

⁴⁶ See: E. Aronson, T. D. Wilson, R. M. Akert, *Psychologia społeczna. Serce i umysł*, Zysk i S-ka Wydawnictwo, Poznań 1997. [*Social Psychology* (7th ed.), Upper Saddle River, NJ: Prentice Hall.]

⁴⁷ T. Ambroży, *Trening holistyczny – metodą kompleksowej uprawy ciała*, Wyd. European

By treating budo karate as a way of holistically protecting one's existence from dangers of the outer world, we attempt to take our lives into our own hands and realize the timeless, universal values in their utilitarian dimension. For we obtain the full value of safety when we also experience liberty, as only the coexistence of a high level of the two parameters constitutes high quality of life.

A joint effort of preparing a remarkably solid protective coat to match our times was undertaken in the mid 20th century by such predecessors of all style karate as Bill Wallace "Superfoot", Benny "The Jet" Urquidez,⁴⁸ Dan Anderson⁴⁹ or Chuck Norris, who was the world champion in all style karate for six long years! (1967–1973)⁵⁰

In time, multiple dojos dealing in karate and derivative martial arts have morphed into two kinds of organizations, from the point of view of the spectral Way of self-fulfillment, Karate-do. Some of them, becoming excessively, as the authors believe, fascinated by modernity (whose dominant position in human existence sadly implies numerous ahumanistic aspects), have forsaken the tradition of karate. This is true about a significant number of kickboxing clubs. More often than not it has given rise to a sort of anomie among the students of karate and kickboxing. Karate schools and clubs that have modernized their training methods while maintaining strong traditional and timeless values of budo, continue to build their safety culture and skillfully interlace tradition with modernity. This favors the holistic growth of the individual, of the dojo community and of the local community, within which the dojo operates.

Association for Security, Kraków 2004.

⁴⁸ World Champion Benny „The Jet” Urquidez, *Training and fighting skills*, Unique Publications, Inc., Hollywood, California 1980.

⁴⁹ D. Anderson, *American free style Karate: Full contact sparing*, Unique Publications, Inc., 1982.

⁵⁰ C. Norris, op. cit.

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