

BUDO & INNOAGON – historical complexity but similar missions

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Dictionary:

Budo (Budō) – originally a term denoting the “Way of the warrior”, it is now used as a collective appellation for modern martial arts of kendō, jūdō, kyūdō and so on. The primary objective of these “martial ways” is self-perfection (ningen- kesei) [70].

Introspective observation (introspection) – i.e. related to inner experience. Among others, contemporary physiotherapy (rehabilitation), extreme sports and sports of Asian origin open up the prospect of possible exploration using this method of observation. The penetration of meditation exercises, oriental relaxation and other forms of mental training into these areas, with a far-reaching standardisation of the methodology of their application, opens up a wide range of possibilities for extractive observation (external, sensory observations) ... the contemporary researcher of these phenomena has great ease in performing a double role - also as a researched object.

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Abstract:

Budo is a key social phenomenon in Japanese culture, whereas INNOAGON is an acronym for a new applied science – innovative agonology. Both names are components of the title of the journal *Archives of Budo: Journal of Innovative Agonology*, which will begin publication in 2024. The purpose of this article is to argue the relationship between the two phenomena – BUDO and INNOAGON – in fulfilling the social mission of science in circumstances where overcoming difficult situations justifies the use of the word ‘struggle’ or its synonyms.

The best interpretations of the BUDO phenomenon can be found in the publications of Japanese experts representing various scientific disciplines. INNOAGON is an applied science dedicated to promotion, prevention, and therapy related to all dimensions of health and the optimization of activities that increase the ability to survive (from micro to macro scales). The etymology of the second part of the name of this new science dates back to 1938 and is deeply rooted in Polish history and philosophy of science, although the term ‘agon’ is borrowed from Greek culture. In 1938, Tadeusz Kotarbiński used the name ‘agonology’ (from the Greek term ‘agon’, which means, among other things, ‘struggle’) as a synonym for his general theory of struggle.

It is not the ambition of INNOAGON experts to enter any area covered by formal therapy. On the contrary, INNOAGON is pure prevention based on the elementary principle of *primum non nocere*. This is why I believe that, together with complementary research methodology, it is an appropriate science to implement in the training of preventive medicine, specialists, who should as soon as possible replace the primarily counterproductive physical education paradigm in every type of school. This viewpoint does not refute the truth that, in many cases, the boundary between prevention and therapy is difficult to grasp. The reason for this conclusion is not only the formal criteria for qualifying people for therapy on the basis of a clinical diagnosis by a specialist.

Keywords: Iron Curtain, Jigoro Kano, praxeology, self-defense art, struggle, Tadeusz Kotarbiński

1. Invitation

Budo is a key social phenomenon in Japanese culture, whereas INNOAGON is an acronym for a new applied science – innovative agonology. Both names are components of the title of the journal *Archives of Budo: Journal of Innovative Agonology*, which will begin publication in 2024.

He or she thus has the opportunity to apply introspective observation in a certain sense competently and to make practical use of the results of research - i.e. better than those who are limited by the framework of extraspective observation [71 p. 45].

Creative syndrome of power – is an elementary innate cognitive-behavioural predisposition of a human being which is to a greater or lesser extent determined by a talent to a specific intellectual, motor or intellectual and motor activity which constitutes the basis for an individual to adapt to social environment, natural and artificial environment, building interpersonal relations in line with universal values and undertaking such activities in a conscious manner which will ensure possibly most comprehensive development of personality and all personal predispositions for the benefit of the common good [28].

Toxic syndrome of power – is a need experienced by an individual which is related to obtaining egoistic power over possibly greatest or specific number of people, objects and/or nature elements. In order to satisfy it, an individual is not able to refrain even from extreme destructive actions, treating ethical standards, rules of social coexistence and other people in an instrumental manner [28].

The best interpretations of the budo phenomenon can be found in the publications of Japanese experts representing various scientific disciplines. Although the second part of the acronym of this new science, 'agon', is borrowed from ancient Greek culture, it is closely associated with the creative efforts of four Polish scholars. The initial stage of this effort is marked by the dates 1938-2000. *Agon*, which in Greek also means 'struggle' [1], combined with logos, was used by Tadeusz Kotarbiński (1886-1981) as a synonym for the general theory of struggle [2]. Nowadays, *agonology*, as a conjunction also of the other four specific theories of struggle [3-6], is synonymous with science about struggle.

Knowledge of budo (especially as interpreted by non-Japanese scholars) and agonology is available through the boon of the Internet. Cognitively intriguing questions, however, are: why have Japanese experts not taken advantage of the nineteen-year old *Archives of Budo* to promote budo philosophy and practice much more widely in the global space of sciences? Why is it important to combine budo and agonology in the title of a journal with a tradition of almost twenty years?

Reasoning to answer the question 'why' falls into the category of 'explanation' [7]. Both questions meet the methodological criteria of a scientific question: they are properly posed; they are essentially resolvable by intersubjective methods; they concern a sufficiently important domain of reality; they are new questions, i.e. questions to which there is no sufficiently justified answer [8]. Explanation is not justificatory reasoning. Thus, even more so, question one is a scientific question that remains exclusively within the competence of Japanese experts. Both questions are multi-faceted, so deductive reasoning is intertwined with reductive reasoning.

In a sense, the tidy answer to the question of why it is important to combine the names budo and agonology in the title of a journal with a tradition of almost twenty years must relate to the formal aspect of the continuation of the evaluation procedure by Clarivate. The journal retains the same eISSN 1643 - 8698, i.e. the formal criteria for continuation are met. But it is not this formal criterion that has determined that the first term in the journal's current name is unchanged. Cognitively, it is most fascinating to justify the presence of these two culturally distant names abstracting from these evaluative aspects. All the more so because *Archives of Budo* was neither born out of the idea of promoting this important component of Japanese culture by an independent entity from a European country with a convoluted history, nor is it such a forum.

Connections of a philosophical, scientific nature and relating to universal values to the period of social transformation following the collapse of the Soviet Union are important. But above all, the proximity to phenomena that are difficult to put in a single word and that fulfil the intergenerational yearning for freedom of my compatriots, with whom I spent 44 years behind the Iron Curtain (Russian troops – the heirs to the Red Army – left Poland after the Second World War on 17 September 1993).

The purpose of this article is to argue the relationship between the two phenomena – BUDO and INNOAGON – in fulfilling the social mission of science in circumstances where overcoming difficult situations justifies the use of the word 'struggle' or its synonyms.

2. Methods

I consider narrative review to be the optimal form of editing justifications, but with a great deal of freedom to interpret the term ‘source of knowledge’ and the final structure of the work. My roles intersect at various levels and it is extremely difficult, if not impossible in places, to maintain the objectivity of an outside observer.

The dominant method is that of participant observation, paradoxically, with a preponderance of introspection (introspective observation – see glossary). I am both and creator of the journal *Archives of Budo* and two detailed theories of struggle and innovative agonology in its current methodological arrangement. Could any outsider more plausibly interpret the motives I used to bring these creations of the mind into being – rhetorical question. However, I am not the only author of works that qualify for either *science of martial arts* or INNOAGON.

The term *budo* censored in Poland in 1978 beyond Iron Curtain

Jan Krzysztof Harasymowicz, in 1978, then a political science graduate of the University of Warsaw, PhD student of the Institute of Philosophy and Sociology of the Polish Academy of Sciences in Warsaw, judo athlete and coach, submitted a manuscript entitled *Budo philosophy* to the editors of the journal ‘Argumenty’. After the intervention of the communist censor and several consultations with him, the article was published under the title *Karate philosophy* [9] (Figure 1).



Figure 1. Extracts from the first beyond Iron Curtain text on *budo* under the camouflaged title *Karate philosophy* [9].

In order to gain the approval of the censor, Jan included a passage explaining the essence of *budo* philosophy and Marxism. This explanation has not lost its relevance: *One can see* – Harasymowicz argues – *similarities between “budo” philosophy and Marxist thought. In both concepts, practical goals are brought to the fore: the good of man and his better tomorrow (the idea is to change the world – Marx). Both concepts are monistic and recognise the primordiarity of the practice of life over theoretical approaches. They give priority to practical efforts to change life for the better over purely theoretical efforts. They accept the principle of causality and the eternity of the “infinite circle of reality”. At the same time, they affirm that man has a certain autonomy, freedom of choice and the possibility to change his life. They state that this change can only come about through one's own activity and cooperation with others. Efforts to change one's life should be based on human experience and knowledge of the laws of reality. The ethics of “budo”, is also close to the Marxist ethics of struggle and*

the independent ethics of T. Kotarbinski. It recognises the necessity of using force in self-defence, fighting for justice and helping the weak. At the same time, it forbids inflicting more blows than are necessary to overpower a violent opponent [9, p. 11].

The differences in approaches concern the historiosophy and the postulated directions of human engagement. Marxism focused on the elimination of social barriers to human development, while “budo” was primarily concerned with the development, transformation and creation of an individual capable of fighting for a better world. These approaches are not mutually exclusive, but complementary and mutually enriching. They are united by an open-minded attitude, capable of benefiting from the achievements of other cultures, continuous learning and progress in order to humanise oneself and society [9, p. 11].

In Eastern symbolism, an octagon often appears, symbolising a mirror. This ideogram was also adopted in “budo” in order to define the ideal of budoka, who, wishing to perfect himself in self-knowledge and understanding of the world, should – like a mirror – reveal all forms of reality, be honest, objective towards himself and others. In order to rise to this level, one must constantly fight one's own egoism, laziness, superstitions, passions and other negative qualities which, like dust on a mirror, prevent objective observation of the world and self-knowledge. The lack of self-knowledge, clarity of thought and self-discipline hinders individual and social human development and is the cause of conflict and spiritual anguish. Without clarity of vision and moral rectitude, it is also impossible to achieve true mastery in karate or other “budo” arts (...) Fighting and criticising others has nothing to do with “budo” and the wise attitude of true masters, full of kindness, serenity, humility and at the same time inner power, skill and knowledge. A true master remains humble, open-minded and capable of further development even after reaching the pinnacle of fame and success in life [9, p. 11].

However, the above three quotations conclude the article. Harasymowicz also intelligently moved the earlier paragraphs about budo just after he had begun a balanced critique of public perception of a phenomenon whose popularity Poles would only begin to face from 22 June 1982 – the date of the Polish premiere of *Enter the Dragon* with Bruce Lee. This was the first year of Martial Law in Poland.

So he explains at the outset: *The scope of the term “karate” and related Eastern arts is mostly limited to hand-to-hand combat skills, knowledge of the vital points of the human body, a set of grips and strikes that can crush bricks and break boards. Such a poor and at the same time damaging image is also represented by most karate textbooks, as well as by our domestic press and television information. They limit themselves to stating that karate is also about the development of the spirit. Sometimes, karate students are even told to “look up to the true wisdom”, but no one explains what wisdom is meant and what philosophy is supposed to guide the development of the spirit. If we also take into account the historical animosity between representatives of various karate schools, the “spirit” fades away completely, and the mention of “looking up” is associated with a reference to primitive forms of religiousness, also criticised by the Catholic Church, and may be regarded as a naive attempt to prove one's competence not only in the sphere of “beating”, but also of “spirit. [9, p. 10].*

Harasymowicz, after a few more short paragraphs, takes the reader to an intellectual reflection which – as it turned out – enchanted even the ideological censor: *The old masters of the East say that true karate, judo, aikido, etc. cannot be seen, because it is above all a certain attitude and mind-set. And indeed – the most interesting things can*

be found in the philosophical-psychological concepts associated with the Eastern schools of combat. They have given a new spiritual dimension to the practice of self-defence training. The original spirit of the "budo" (martial) arts derives from several theoretical sources: Buddhism – especially its zen variety – Taoism and Confucianism. It is impossible here to analyse in detail the influence of these great Eastern doctrines on the philosophy of "budo". In the most general terms, however, it can be said that from India and Buddhism were taken the techniques and ideal of self-discovery struggle, meditation and the conviction that the one who overcomes himself – his egoistic, routinised and emotional nature – will achieve more than the one who overcomes even a thousand opponents; Taoism enriched this ideal with a supernaturalistic, dialectical philosophy and an attitude of a "middle way" between extremes and a model for living in harmony with nature; Confucianism provided ethical models for a modest attitude, full of respect for tradition, teachers and elders, and kindness to peers and younger people.

Contrary to appearances, in traditional karate, victory over others is not the goal. Exercise in the art of self-defence is merely a means, complementary to meditation, for the psycho-physical transformation of the personality, achieving a state of calmness of mind and creating a strong, harmonious individuality, capable of self-control, coexistence with others and resilient, rational action – and thus creating a better world. The term "budo", which is used to describe Eastern martial arts, has a special meaning. The word "bu" was used in the work "Setsumonkiji" as early as around 120 AD to denote the cessation of violence, the withholding of the sword, the preservation of what is right and just. "Do" (Chinese "tao"), on the other hand, means in Japan the way of conduct, of life and the laws of nature in the broadest sense. In its original sense, "budo" is thus the way that abolishes violence, returns to man, creates peace, understanding and life in harmony with nature. It is not, however, a path of passive contemplation, resignation to oneself, submission to fate and the violence of others. Abstaining from rape does not eliminate the spirit of the struggle for justice and applies only to those who are non-violent. It means not violating the legitimate rights of others. The "budo" philosophy reconciles the Buddhist belief that 'the kingdom of heaven is in the heart of man' with an active attitude, creating progress and prosperity and a new man (...). "Budo", recognising man as a manifestation of the "infinite circle of reality", states that man will achieve peace and live a meaningful life if he expresses his own potentiality of wisdom, strength, kindness and courage. Morality and a meaningful life must be created by man on the basis of the nature of things, which are in constant mutual interaction and coexistence. Therefore, man, in his efforts and judgements, should not fall into extremes, an attitude of total negation and forget that the positive and negative, reason and love, benevolence and strength, spirit and matter, egoism and altruism, life and death are actually interdependencies and not mutually exclusive opposites. [9, p. 10-11].

Why then did Harasymowicz have such extensive knowledge?

The answer to this key question brings us closer to understanding the rationale for the existence of the terms *budo* and *agonology* side by side in the title of the journal that publishes this text. The pedigree of the philosophy and movement expression of *budo* has a strict geographical location. *Agonology* is a science, and by definition a science is beyond the formal boundaries of countries, continents, political divisions and whatever else. May science remain so forever. Only the biographies of scholars

provide evidence of personal migrations, some of which are linked to changes in citizenship

The phrase 'budo philosophy and movement expression' used above refers to the title of the monograph by Stanisław Tokarski *Martial arts. Movement forms of expression of Eastern philosophy* (Polish: Sztuki walki. Ruchowe formy ekspresji filozofii Wschodu [10]), published 11 years after the appearance of JK Harasymowicz's article. A year earlier, Tokarski, together with Waldemar Sikorski (1937-2023), published the monograph *Budo. Japanese Martial Arts* (Budo. Japońskie sztuki walki [11]). The term *budo* was no longer censored in Poland.

The sources of Jan Harasymowicz's motor perfectionism and his unique knowledge of budo

The In those years judo was very popular in Poland and the most prominent symbol on a global scale was Antoni Zajkowski's first Olympic medal (silver) won in Munich, Germany 1972 – although judo at the Tokyo 1964 Olympic Games was a demonstration discipline, it was not until Munich that it made its official debut as an Olympic discipline. Waldemar Sikorski and Hiromii Tomita were co-creators of this Olympic success [12]. Jan had the good fortune, already as a political science student at the University of Warsaw (after all, a philosophy major was unavailable) and a judo competitor of the academic club, to have direct contact with Tomita, then Sikorski's assistant coach of the national judo team. Jan learned karate from an employee of the Japanese embassy in Poland (in Warsaw), a holder of a black belt with a high dan rank.

It was the Warsaw environment and the fascination with Japanese hand-to-hand fighting It was the Warsaw environment and the fascination with Japanese hand-to-hand fighting systems that constituted a compilation of circumstances conducive to the implementation of budo ideals on Polish soil. Even before the Olympic success of Antoni Zajkowski, Stanisław Tokarski had won the gold medal of the European Academic Judo Championships (1964, Delft, the Netherlands). However, fleeting sporting success does not compensate for extensive intellectual competence. Stanisław Tokarski, a graduate in Applied Linguistics at the University of Warsaw (1964-1968), MA in Oriental Studies (1965), MA in Philosophy (1972), PhD student of the Institute of Philosophy and Sociology at the University of Warsaw (1972-1975) defended his doctorate in 1978. His later scientific advances came at a time when the term 'budo' was no longer censored in Poland – habilitation at the Institute of Philosophy and Sociology of the Polish Academy of Sciences in Warsaw (1993), title of professor (2001).

Jan and Stanisław worked together in the judo section of the University of Warsaw. Judo practice was not only an intensive training of body and character. In those days, it was a lot of opportunity for numerous intellectual relationships. Jan befriended a high-ranking employee of the National Library in Warsaw, who used his position to supplement the Library's collection with unique budo publications, including in Japanese. Judo was also trained by Japanese Studies students, so Jan not only possessed this knowledge, but effectively shared it with the public – then behind the Iron Curtain.

Scientific implications of the publication of 'Filozofia karate' ('Karate Philosophy')

Harasymowicz elaborated on this in his 1979 thesis [13] completing his judo coaching studies at the Academy of Physical Education in Wrocław. These two Jan's theses inspired Józef Dziąsko and Zbigniew Naglak, authors of 'Teoria sportowych gier zespołowych' ('Theory of Sports Team Games' [14]), so much so that the second chapter of their monograph is basically a quotation of 'Karate Philosophy'. Naglak, in a later author's monograph, when he refers to Harasymowicz's key message derived from budo philosophy that '(...) the traits of human nature – fear, aggression, pride, vanity, physical dispositions, motor aptitude, intelligence and knowledge (...) etc. – are revealed in combat.' [15 p. 33-34], quotes these important words already 'second-hand' – he omits Harasymowicz's priority.

Friendship through judo

The events described above after 1978 are preceded by a peculiar relationship between myself and Jan Krzysztof Harasymowicz. In July 1977, the first Military School Judo Championships took place in Poland. At that time there were two academies: a medical academy and a technical academy, the Naval Academy with academic status and 11 officer schools at the engineering level. Judo athletes from 13 national teams competed in the championships. However, in this number from two warrant officers schools.

The judo athletes of the Military University of Technology in Warsaw, coached by Jan, took second place with a score of 41 points. The winners were the judokas of the Higher Officer School of Engineering Forces in Wrocław (50 points), whom I coached. This is neither to emphasise the sporting distance (measured by the difference in points) between the first and second teams, nor to highlight that the second and third teams were separated by 2 points and the third and fourth by 1 point. Deprecating the defeated in sport is the domain of modern media messages, but not of those who understand that BUDO (see glossary) and INNOAGON are just different names for the same phenomenon – self-realisation through fighting without hurting anyone.

Jan then uttered the significant words 'philosophy is not enough' and in the autumn began studying judo coaching in Wrocław. To this day, we still cooperate and try to share the best knowledge about fighting from a multidimensional perspective of health enhancement and survival. A reliable medium for transmitting this knowledge is the pages of *Archives of Budo*.

Years later, it turned out that the paths of Stanisław Tokarski, Jan Harasymowicz and myself were joined (in some dreamlike fashion, after all the dates do not coincide) by the Institute of Philosophy and Sociology of the Polish Academy of Sciences in Warsaw. Moreover, the Polish universities where we worked together, and to this day the Editorial Board *Archives of Budo*.

The beginning of my budo adventure has a strong connection to studying 'judo in mind'

I was born in a town bordering what was then Czechoslovakia, on the picturesque Poprad River, whose springs originate in the Slovakian part of the Tatra Mountains. Ever since I was a child, I have listened to my father's recollections and those of his friends from the 1939-1944 German occupation. He was not in the forest where the local partisan group The Home Army (Polish: Armia Krajowa, abbreviated AK) was

stationed, and no monograph dedicated to those times mentions either his pseudonym ('Chestnut') or his surname. He was a soldier of the AK intelligence service, and knowledge of such a past did not guarantee safety this time under Soviet occupation. As a child I had a sense of discomfort, after all, I did not understand how one could fight the occupying forces without a weapon in hand. This strengthened my fascination with the struggle all the more.

As a thirteen-year-old, I learned ju-jitsu, together with my cousin, from van Hassendonc's booklets [16]. For that, I started exploring 'judo in mind' – praxeology – very early on. It was in my second or third year of high school (at the age of 16 or 17) that I first became generally acquainted with Tadeusza Kotarbiński's (1886-1981) *A Treatise on Good Work* (third edition, 1965, i.e. 'the science of good work' or 'the theory of effective action', but the link is to the first edition [17]). With astonishment I asked my uncle: 'why don't they teach us this at school'. I tried to explore agonology in quite some detail – this is the 13th chapter of *Treatise*, however, entitled *Technique of struggle*. Kotarbiński created and published a year before the outbreak of World War II 1938 precisely 'agonology' – it is synonymous of the general theory of struggle [2].

In the same year, 1938, judo founder Jigoro Kano (1860-1938) died, but he managed to articulate the message that the most important thing, however, is judo in mind.

The paradox of successfully stimulating the imagination of scholars and public affairs coordinators with motor rather than intellectual arguments

I think back to the early 1970s of the previous century and the activity promoting the humanist dimension of Harasymowicz's and my hand-to-hand fighting (combat) practice in two different environments, when we had no idea of each other's existence yet.

Jan attended a week-long seminar for philosophers in the charming town of Kazimierz on the Vistula River, hosted by a professor from a prestigious American university. The whole thing was chaired by Jarosław Rudniański (1921-2008) – a pupil and co-worker of Tadeusz Kotarbiński, a prisoner of the Soviet gulag, a participant in the Battle of Monte Casino on the side of the Allies, a dozen years later the supervisor of my scientific internship in the Institute of Philosophy and Sociology of the Polish Academy of Sciences in Warsaw. When the discussion turned to the practice of hand-to-hand combat based on Oriental philosophical and motor patterns, critical opinions were voiced by many participants as to the validity of such a combination. Jan organised a demonstration on the sandy beach of the Vistula River with students whom he taught judo, karate and oriental self-defence. There was no shortage of disbelievers, not only among the younger part of the seminarians. After several confrontations of unbelievers with Jan, it became apparent that, without hurting his opponents, he was able to successfully thwart physical attacks on his still slim stature. To such an extent did he stimulate the imagination of this unique audience that this professor from the USA, during his guest lecture at Warsaw University, referred to the seminar events in Kazimierz on the Vistula River.

I only learnt judo under a professional trainer at a university club in Wrocław, but I studied 'military craft' at another university. Beginning in 1972, the main audience for my hand-to-hand fighting demonstrations (performed primarily by judo athletes, military cadets) were military commanders up to and including the highest levels, including the armies of the then Warsaw Pact. As chief consultant for hand-to-hand

fighting in Polish Armed Forces, I have had a hand in developing tests for military use (1974 [18] and 1985 [19]) of hardly overestimable preventive significance. In each, randomly selected test, the first motor task (exercises) is a kind of pre-test – one of safe fall based on judo techniques [18]. A failing grade on this task ended the examination. In the special hand-to-hand fighting programme for reconnaissance troops, airborne troops, coastal defence and part of military cadets, it is already a safe fall techniques complex [19] – the prototype of the later ‘test for safe fall’ [20].

Central point of reasoning

Just over forty years earlier, Jigoro Kano presented *The Contribution of Judo to Education* at the University of Southern California on the occasion of the 10th Olympiad, Los Angeles 1932 [21]. He was a professor, but sources show that he entrusted the promotion of judo on various continents primarily to struggles – proficient in demonstrating the techniques of judo in its health dimension (*kata*), as safe hand-to-hand fighting (*randori*) and relatively gentle self-defence (*goshin jutsu no kata*). Today, in the public perception, judo is associated with one of the Olympic combat sports, but not with science. This is a great pity, because it is not only Jigoro Kano's intellectual legacy that provides the rationale for stating that he is an outstanding precursor of praxeology and in a sense also the preventive medicine of the future. He not only formulated the purely praxeological principle of *seryioku-zenyo* ('maximum efficient use of energy'), but also developed a system of methods and means of physical action that converge with this most general principle of effective goal attainment.

Praxeology, in Kotarbinski's terms, is purely a theory, or more precisely – it is a methodology for the effective achievement of the goals of all mental and physical work. Some prominent methodologists of sciences repeat after Kotarbiński that 'the methodology of sciences is a particular case of general methodology, and therefore praxeology. And as such it is a field of possible applications of its generalizations' [8, p. 122]. Moreover, although Kotarbiński was one generation younger than Kano, at that time knowledge of judo had not reached Poland, or even if it had, it was fragmentary and mainly as a motor curiosity.

I stress once again that Kotarbiński integrated *agonology* into this general methodology although he had published general theory of struggle (*agonology*) 17 years earlier, before the first edition of *A Treatise...* [17]. Meanwhile, *agonology* is an excellent start to ‘judo in mind’. This does not at all mean that this level of judo education should begin when the adept has reached the apogee of his or her motor abilities. On the contrary, responsible and open-minded parents, teachers and education coordinators at all levels stand to benefit from this potential combining BUDO (which includes judo as a forgotten science) and INNOAGON (a new applied science that draws key concepts from an also forgotten science – praxeology).

The epidemiology of fatal incidents and body injuries during training and judo competitions leaves no illusions about the fatal consequences of promoting judo through sport, particularly combat sport [22-24].

Common perception, however, misses a detail highlighted by the author of a biography of Jigoro Kano. In ‘Timeline of Kanō Jigorō’s Career and he Kōdōkan’s Development’, he lists among the three 1891 events: *He arrives back in Yokohama on January 16. On the way back to Japan, he was challenged to a match onboard the ship by a Russian wrestler who was reputedly the best in Europe. Kanō successfully throws the huge man.*

The story is famous not because Kanō was able to throw him, but for the manner in which he protected the challenger from getting hurt in the fall [25 p. 177].

In this respect, INNOAGON is a symbolic step further. Already in 'Combat sports propaedeutics – basics of judo' [20], and then in 'Honourable self-defence' [26] the authors emphasise the methodology of belaying the falling body in various circumstances, not only during hand-to-hand combat exercises. It is also a key element of the methodology of two safe fall courses (the first, people with visual impairment; the second, people with limb amputations) in the physiotherapy degree programme, which has been running since 2010 at the University of Applied Sciences in Nowy Targ, Nowy Targ, Poland [27].

Against all appearances, recalling the 1891 January 16 event makes sense. If AI (Artificial Intelligence) is not transformed into a sophisticated tool of censorship or another product of camouflaged violence and power, then to an intelligent human being seeking answers to the most important existential questions this knowledge will arrive sooner or later. One will have to consistently ask AI to counter-argue that the mutual massacre of people in cages to the delight of others is a pathology that deforms martial arts as an essential means of BUDO movement expression. But it is also 'a kind of mirror of selection' into those dominated by the toxic power syndrome, those drawing power from the creative power syndrome [28] and those easily manipulated.

The alternative is an 'AI awakening'. And if so, at least four conclusions make sense, the ignoring of which by AI would be evidence that it is nevertheless a tool for manipulating humans on a global scale: 1) we haven't changed mentally for thousands of years, and the empirical evidence is easily identifiable indicators of the viewership of these dehumanising spectacles (they are also the simplest indicators of social health); 2) the Internet ultimately overturned the effectiveness of Emperor Constantine the Great's edict of 326 banning gladiatorial games (it took over 350 years to enforce this law anyway [29]); 3) further over-investment, on the one hand in technology of destruction on a massive scale, on the other in education for violence and aggression in all possible forms is a harbinger of the inevitable annihilation of human civilisation; 4) the attempt to counterbalance the negative effects of this pathology by radically redirecting resources on a global scale towards positive education is basically a misguided recommendation. The arsenals of nuclear and biological weapons are sufficient to annihilate life on the Planet, and the inefficiency of social control systems is all too obvious.

Among the benchmarks of positive education, one of the operational objectives of combat sports propaedeutics, formulated in 2003, is surprising in two ways for its perspicacity. Firstly, although the philosophical and motor foundations of judo were the source of the rationale and assumptions for the authors, neither Jigoro Kano nor the continuators articulated it so explicitly. Secondly, this goal exposes the extent of the pathology of neo gladiatorialism (MMA and other forms of humiliating one another by massacring each other), the expansion of which at the beginning of this century was not yet so obvious. At the same time, this objective reveals the important role of intuition at the interface between science and practice: learning respect the body of one's own and of other people, as well as soft method of immobilisation of opponent's body [20, p. 10].

So it promises to be an interesting intellectual experiment within the reach of anyone with access to AI, and one that can be repeated again and again. How will AI comment on these two phenomena: the pathology of legalised neo gladiatorialism versus the

profoundly humanistic, health and utilitarian offerings of INNOAGON (so aptly focused on this one goal) but still ignored, especially by prevention coordinators?

INNOAGON versus a triad of the most effective of motor killers

Mankind has not solved the problem of rationally countering the most effective killers during daily physical activity for thousands of years: unintentional falls, collisions with vertical obstacles and objects in motion, individuals and groups committing physical aggression in close contact.

The epidemiology of falls is most thoroughly documented and is a major public health problem. Approximately 684 000 fatal falls occur each year, making it the second leading cause of unintentional injury death. Additionally, approximately 37.3 million not fatal falls but are serious enough to require medical attention are registered [30].

It took more than half a century for the experts of the 'Polish School of Safe Falling' to solve the issue of diagnosing and effectively reducing the susceptibility the body injuries during the fall (the highest form being safe fall motor competences) [31]. The publication of the *Theory of safe fall* by Ewarist Jaskólski and Zbigniew Nowacki in 1972 may be taken as the symbolic date of the beginning of this unique, multi-generational research project in a cognitive sense [32]. Unfortunately, the revealed barriers of inability to implement solutions of elementary importance for public health and personal safety, from the state level to the macro scale [33-35], only reinforce the pessimistic implications of the conclusions formulated above.

We have proven beyond doubt that Nature has not failed, but education and coordination of prevention are disappointing. Among two-year-old children knocked off balance in friendly, safe laboratory conditions, more than 40% successfully protect distal body parts (hands, head) during an unexpected fall. Motor errors during collisions with soft ground made by the remaining two-year-olds do not individually exceed 36% of such events. Meanwhile, already among three-year-old children and older, with representative samples from the population, at least one makes errors during each fall [36, 37]. Thus, preventive interventions initiated before a child reaches school age can dramatically transform the health, economic and quality-of-life-related consequences of unintentional falls – up to the macro scale.

INNOAGON Library

In a historical sense, the beginning of the science discussed here should be linked to the agonology published by Kotarbiński in 1938 [2]. The actual origins of the rationale, however, go deep into the past, towards ancient philosophical concepts and religions in connection with the practice of meditation, body exercise and hand-to-hand fighting.

Based on criteria of methodological consistency, the most general justification leads to the hypothesis of the supreme criteria of the value of global civilization: the survival of humans and nature in a non-degenerate form and responsibility for future generations [38].

This hypothesis is profoundly competitive with pessimistic conclusions about the future of global civilisation, if there is not 'the turning point' in the sense Fritjof Capra wrote about [39]. Since the essence of science is truth but not the propaganda of hope, and since Capra's warnings the situation of civilisation is only deteriorating and yet we persist, even though the probability of implementing even part of

INNOAGON's offerings is not high, the fulfilment of the social mission of science dictates a determination to make knowledge of this new applied science available.

There are papers available in the global scientific space reporting that INNOAGON (innovative agonology) is an applied science dedicated to promotion, prevention, and therapy related to all dimensions of health and the optimization of activities that increase the ability to survive (from micro to macro scales) [40, 41]. The scattered knowledge of INNOAGON's specific methods and tools (which remain in partial similarity relations with BUDO), spread over many publications, does not diminish its cognitive and application values. Especially based on empirically verified evidence [42-67].

Conclusions

It is not the ambition of INNOAGON experts to enter any area covered by formal therapy. On the contrary, INNOAGON is pure prevention based on the elementary principle of *primum non nocere*. This is why I believe that, together with complementary research methodology [68], it is an appropriate science to implement in the training of preventive medicine, specialists, who should as soon as possible replace the primarily counterproductive physical education paradigm in every type of school [69]. This viewpoint does not refute the truth that, in many cases, the boundary between prevention and therapy is difficult to grasp. The reason for this conclusion is not only the formal criteria for qualifying people for therapy on the basis of a clinical diagnosis by a specialist.

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