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Long way to the *Czestochowa Declarations 2015: HMA against MMA*

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Abstract

The main questions raised in our paper regarding the following issue which is very embarrassing for global society: why there are so many people who tolerate numerous pathologies related to people fighting, including to neo-gladiators? why neo-gladiators' fights are considered equivalent with sport by media, in particular electronic ones, even though they clearly contradict the idea of "sport"? which side does the spectators of neo-gladiators' fights identify themselves with – a winner or defeated, or does it even matter as bloody show is the most important thing?

The aim of this review paper (partially falling into the category of *research highlights*) does not include full answers for the questions raised. On the contrary. We discuss a few premises, assumptions and hypothesis as well as several open questions. We believe that the issue is so important that, on one hand, it should be called into question in a broad perspective by scholars and various social entities and on the other hand it requires the necessary intensification of research and implementation into educational practice.

This brief overview of the papers published in the last 10 years mainly in *Archives of Budo*, the only one in the global space science, which is dedicated to the science of martial arts, highlight health and utilitarian potential of martial arts, combat sports and arts of self-defence. Thus, it is justified to conclude that this is a sufficient reason to spread Czestochowa Declaration „HMA against MMA” of 2015.

Key words: agonology • arts of self-defence • combat sports • *homo agonisticus* • neo-gladiators • science of martial arts

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INTRODUCTION

The main questions raised in our paper regarding the following issue which is very embarrassing for global society:

why there are so many people who tolerate numerous pathologies related to people fighting, including to neo-gladiators?

why neo-gladiators' fights are considered equivalent with sport by media, in particular electronic ones, even though they clearly contradict the idea of "sport"?

which side does the spectators of neo-gladiators' fights identify themselves with - a winner or defeated, or does it even matter as bloody show is the most important thing?

There are no simple answers to those questions. Agonist nature of a human may only partially explain these phenomena. The awareness itself that we are *homo agonisticus* [1] is not enough. The answers require not only an interdisciplinary approach but also sensitivity, courage and certain methodology. New detailed science, i.e. science of martial arts [2-4], is an ally. The most important factor linking specialists of martial arts from the entire world (of this unique knowledge) turned out to be the journal *Archives of Budo*, which emerged in the global science space in 2005 and has been awarded with a *5-year Impact Factor* dating from the starting year [4].

It is astonishing that science about struggle (*agonology*) is a deeply esoteric science [5-7]. Five complete, but different, theories of struggle, were published in Polish between 1938 and 2000 by four Polish scientists [8-12]. It would be naive to explain that it is the language which constitutes the fundamental barrier limiting the access to agonology in a global scale. In-depth analysis of such theories indicates the possibilities of using knowledge about fighting and many practical forms of a fight between two people in a humane way with benefit for positive enhancement of all dimensions of health (somatic, mental, social) and survival abilities. There are few but important empirical evidence confirming authenticity of this statement [13-15].

Perhaps, the cause of limited access to agonology in the Society of Knowledge is more prosaic. This knowledge is in strong opposition to the interests of the people and institutions for which bloody fighting are the basis for lucrative business.

The aim of this review paper (partially falling into the category of *research highlights*) does not include full

answers for the questions raised. On the contrary. We discuss a few – in our opinion significant – premises, assumptions and hypothesis as well as several open questions. We believe that the issue is so important that, on one hand, it should be called into question in a broad perspective by scholars and various social entities and on the other hand it requires the necessary intensification of research and implementation into educational practice.

Two special layers of homo agonisticus nature – destructive (toxic) and creative ones

There are enough historical facts as well as theoretical and empirical arguments to formulate the following hypothesis – agonistic nature of a human being is determined by two competitive layers: destructive (toxic) and creative. This means that one of the inherent features of *homo agonisticus* is a permanent internal struggle, i.e. a fight with oneself [6]. This relation was accurately formulated by Mahatma Gandhi in his maxim: "*Good and evil must exist side by side, a man should make a choice*". Professor Rudniański has quoted this maxim in his fundamental work entitled *A Compromise and a Struggle* [10]. The authors of the Saint Books (especially *The Old Testament* and the *Bhagavad Gita*), historians, philosophers, writers, and poets point out to the possibility of overcoming the toxic layers and activate the creative potential of agonistic human nature for thousands of years [6].

If the hypothesis is true, if Mahatma Gandhi and the authors of the Saint Books are right and if it is true that people pathologically predisposed to extreme destructive measures constitute a margin in the popular, then what are the reasons that this issue has still been ongoing for thousands of years. One of them certainly includes susceptibility of *homo agonisticus* for activating toxic layer on certain circumstances, even on a large scale. Totalitarian regimes would not be created. It would be difficult to recruit terrorists, create conflicts between social and ethnic groups and effectively merchandise aggression on unprecedented scale, etc. It is impossible to escape the conclusion that the algorithm "*aim – fire – forget*" widespread in computer games is a product of *homo agonisticus* with very high toxicity index. Computer players prone to activating this layer of their agonistic nature are likely to become ideal candidates for operators of modern destruction measures over long distances.

There is, however, another side of this phenomenon – the human right to a dignified, happy life and to protect these values. It is, therefore, counterproductive to ignore judicious defensive education and to base defence on multiplied aggression. This principle is

universal as it fills action from micro to macro scale. However, the consequences crossing the criteria of self-defence by an individual may be suffered only by the perpetrator of this act (although it is opposite in many cases). The nuclear retaliation may result in complete annihilation.

For thousands of years, people used to settle fights for death and life through direct struggle. Regardless whether they fought one against another or thousands against thousands, each person directly experienced emotions related to injuring and killing the opponents or subordinating them. Furthermore, the one who survived, either as a winner or defeated, gathered experiences which are difficult to unambiguously define and classify from contemporary perspective.

Three assumptions are, however, justified:

preferred martial arts, combat sports and arts for self-defence indicate indirectly that either destructive (toxic) or creative layer of real and potential fighters are activated in given culture;

legal gladiators' games based on severe fighting measures (strikes, etc.) stimulate destructive layer, while those based on mild and relatively mild measures (tying the opponent up, i.e. specific control over violence) stimulate the creative layer;

restrictions imposed by authorities on close-contact fights (leaving aside wars and military training) reflect the attempts to mitigate the pathology in a culture born out of repeated viewing of violent and bloody battles.

Respect for human dignity, physicality and following the rules which are to protect mental and somatic integrity of all participants in exercises and fights are a proof of educational and healthy values of martial arts and arts for self-defence

John Harasymowicz very aptly defined the essence of learning martial arts: "Struggle reveals different sides of human nature – fear, aggression, pride, vanity, skills, physical predispositions, knowledge and interdependence between those features. Learning of martial arts allows to conclude that fear of being defeated paralyses human ability for proper, intelligent action, that aggression obscures cognition and that vanity, lack of physical predispositions, knowledge, perseverance and skill are suicidal. Such learning develops the attitude of vigilant observer and skills to act in accordance with the laws of nature,

highlights own weaknesses and necessity to cooperate with the others to overcome them. Training develops human predisposition, allows for overcoming fear and anxiety which generate aggression towards other people. It is, in spite of appearances, a way to non-aggression" [16, p.10].

Harasymowicz does not classify martial arts either in terms of preferred fight measures or of cultural and geographical context. Prophylactic and therapeutic potential of martial arts is a universal property. Although there is enough evidence that health training of Buddhist monks is based on martial arts and that the phenomenon of *Japanese Budo* [17] is closely associated with the busido culture (physical and ethical education of Samurais) but it may also easily be argued that enlightened people were aware of the educational and therapeutic value of martial arts (advantages of chivalrous education) everywhere where the rational society emerged.

Nitobe Inazō (1862-1933), the author of *Bushido: The Soul of Japan* shows similarities of education through martial arts in European and Japanese cultures in different periods [18]. Nitobe Inazō (economist, author, teacher, diplomat and politician of Japanese epochs: Meiji, Taishō and the beginnings of Shōwa) published this book in 1900 at first in English and afterwards it was translated into Japanese. In the final recommendation, he outlines in bold the perspective of universal application of busido „(...) **school of martial prowess or civic honour** (...)” [18, p. 303].

In Greece during Homer era (8 c. BC) and during times he describes, the following combat rules were applied: save anyone who humbles oneself and asks for mercy; respect the messenger; maintain truce; allow to bury the dead; refrain from boasting over a dead body [19,20]. Homer [21] provides excellent descriptions of fights conducted during Olympic games in honour of Patroclus, the leader of one of the Achaean tribes, killed at Troy (12 c. BC). Over one third was constituted by fights which nowadays may be qualified as combat sports (boxing, wrestling, fighting in armour, which would be analogous to fencing and *kendo*, although *kendo* has different cultural roots).

Descriptions of these fights reveal their educational and therapeutic nature for the fighters but also for spectators, mainly other warriors. The most prominent leaders, the bravest, most experienced and fairest ones, were the judges. During wrestling fight, Odysseus tripped Aias up with one sneaky strike which however astounded the crowd (it showed disapproval of this



Figure 1A. Light punch with right fist in fingers.



Figure 1B. Left hand diverge it at least few centimetres in the direction of the force.

act). When Achilles, eminent leader, saw Odysseus' struggle with Aias and understood that it would not be settled with fair methods and that it turns into tricky fight, he said: "Stop the fight and refrain from hardship that destroys power. You are both winners. The prize belongs to both of you" [21, p. 547].

When during fight in armour aimed to pierce competitor's armour and "draw blood drop", Diomedes tried to hit Aias in the neck with a spear, terrified spectators cried to stop the fight and award the prize to both fighters. The fight was stopped and Diomedes received first prize for the advantage he had over his competitor.

Homer described also effective and decent behaviours during tournament battles. During boxing fight, Epejos with his own hand hold Euryale, falling to the ground, after the strike. The principle of being "*effective and decent*" thus stems from the times prior to ancient Olympism. This is an important message that clever use of martial arts may stimulate constructive layer of agonistic nature of human being for the benefit of certain unit and the entire population.

There are two issues governing reasoning, which are related to education and health values of sport and not just a specific martial art of art of defence.

First of all, "*The Olympic motto „Citius, Altius, Fortius*" expressing the aspirations of the Olympic Movement" [22, p. 23] is flawed in the sense that it prefers the so-called energetic sports (athletics competitions, swimming, triathlon etc.) and is an incentive for illegal support of training to satisfy these aspirations. There are many examples justifying the hypothesis that failures in the Olympic movement and sport in general should only be seen in literal sense and not in a metaphoric one by many entities. It is difficult to count on success without respecting fundamental ethical norms in martial arts and games.

Secondly, boxing and each combat sport in which a knockout is an acceptable way of winning excludes both the health recommendations and statement that such provision contradicts respecting human (opponent) dignity. The statistics are clear. According to data from October 2011, since 1890 1,865 boxers have died during the fight [23].

Nevertheless everyone can perform a simple experiment that demonstrates the scale of health risks faced by the boxer, taekwondo athletes, etc. in comparison to neo-gladiators. Light punch with right fist in fingers (from the outer side) of vertically positioned left hand will diverge it at least few centimetres in the direction of the force – this discloses natural amortisation (Figure 1A and 1B). Repeating this activity with right hand resting on the table (supination) will cause pain during strike, because the laws of physics are objective (Figure 2). The third principle of dynamics is applicable here. While assessing the opponent's dignity and a sense of self-respect by the participants in such fight, we rely on imagination, sensitivity and sense of aesthetics of each reader.

What is the greatest attraction for the spectator of neo-gladiators games? Watching bloodied neo-gladiator lying in a cage who is effectively constrained by the opponent and is unable to either avoid or cushion the blows to the head? Admiration for the opponent covered with blood who delivers the strikes? Or perhaps both?

The genius of Professor Jigoro Kano (1860-1938) made him create at the end of 19th c. a martial art which was modern but at the same time deeply rooted in the tradition of samurai combat fighting. In 1882, he officially established the institute of *Kodokan*, which still functions under the name of *Kodokan Judo Institute*. The ideals of judo include personality development, health improvement,



Figure 2. Light punch with right hand resting on the table.

respect for the dignity of every human being, effectiveness of actions but also respect for universal values. Forty years after founding the *Kodokan*, Kano decided to make public the most general ethical principles of judo: “maximum efficient use of energy” (*seriyoku-zenyo*) and “mutual prosperity for self and others” (*jita-kyoei*) [24]. Nowadays, there are numerous *departments of judo therapy* at Japanese universities. Promotion of healthy aspects of judo dominates in sport. Nevertheless, in the view of global society, judo is known as one of the Olympic disciplines among other combat sports (the first of the Far East origin).

Jigoro Kano started to restore traditional martial arts. Experts and promoters of other martial arts followed his steps in Japan (*karate, kendo*), in Korea (*taekwondo*) and in China (*kung-fu, wu shu*), etc. This trend fell on fertile ground in many countries after the dissolution of the Soviet Union. The turn of 20th and 21st c. also revived interests on the border of arts of self-defence and dance: Indian *kalaripayattu* [25, 26], Brazilian *capoeira* [27].

A separate issue is raised by establishment of the arts of self-defence in 20th c. which are not rooted in the traditional military training: *aikido* of Morihei Ueshiba (1883-1969) based on gentle and relatively gentle counteractive measures; *hapkido* of Yong Shul Choi (1904-1986), a combination of gentle, relative gentle and heavy counteractive measures; *krav-maga* of Imi Lichtenfeld (1910-1998), a combination of aggressive defence with offensive techniques.

Unfortunately, Olympic champions of judo and other combat sports, representatives of many restored and established martial arts engage in bloody fights in cages. This is no longer a sport. Thus, their presence in neo-gladiators group by no means negates the health and educational values of the majority of martial arts, combat sports and arts of self-defence.

Milestones

Apparently the oldest description in writing of hand-to-hand fighting comes Babylonian-Assyrian poem of Gilgamesh [28,29] from the third millennium BC [30]. According to the legend, Chinese martial arts originated during the semi-mythical Xia Dynasty more than 4,000 years ago [31]. However, the earliest references to Chinese martial arts are found in the 5th century BC (which mentions a hand-to-hand combat theory, one that integrates notions of “hard” and “soft” techniques).

According to Godlewski, it was in ancient Egypt where the skill of hand-to-hand fighting was considered as art. Traditionally, heir to the throne was raised with a group of boys born on the same day. Together with future pharaoh, they participated in military exercises, such as archery, weapon use and hand-to-hand fighting. The most valuable source is the painting of the burial chamber in Benni-Hassan dating back to the twelfth dynasty (1950-1900 BC) – it shows 400 pairs of wrestlers practicing [31]. This is a kind of first substantive collection of wrestling techniques. Painting from the Amonnos’ chamber (approx. 1550 BC) showing warriors fighting with sticks and hand-to-hand has also substantial cognitive value. This proves that martial arts were based on gentle and relatively gentle fighting measures most likely as a part of military training of that times. Similar scene is presented on the bas-relief in the temple of Ramses III in Medinet Habu (1180-1170 BC) [28].

Hand-to-hand fighting and fights with weapons performed by ancient Greek warriors (described by Homer [21]) may be considered as idealisation of the future ancient Olympism. First documented Olympic Games were held in 776 BC. Wrestling were included in the programme of 18th Olympic Games (688 BC). The winner had to knock the opponent down three times. The sources also recall second type of wrestling (fight in horizontal posture – *acrochirismos* [28]), in which surrender was signalled by raising a hand. Competition in *pentathlon* was conducted during 18th Olympic Games. The one who had defeated two opponents in two various disciplines and in wrestling could become the winner.

Fist fight was also included in the 23rd Olympic Games (688 BC). It eventually became the most bloody show during the event. *Pancratium* (derived from *pan* – total, omni and *krátos* – strength, power, authority) was very popular among the spectators. This was a combination of boxing and wrestling. This discipline was introduced to the programme of the

33rd ancient Olympic Games (648 BC). Defeated competitor signalled surrender by raising one hand (there were only three principles – no one could attack opponent’s eyes, genitals and bite them). According to the historical records, most of the fighting in *pancratium* ended with surrender and fatal accidents were extremely rare. More gentle form of Olympic *pancratium* was intended for young boys.

Paintings from the sixth century BC discovered in Tarquinia prove that Etruscans had passed on extremely bloody show to Rome – fights with wild animals supervised by specialists called *bestiarii* [32]. These were not gladiators.

At the time when European civilisation gradually degraded martial arts and hand-to-hand fighting in frame of ancient Olympic Games, in India there was a martial art established which actually shares properties of arts of self-defence and dance [25, 26]. Sabellian paintings (4th century BC) present gladiators’ fights. Bas-reliefs which showed gladiator’s struggles appeared on the burial urns from Etruria in the third century BC. It is not certain whether Romans took over the concept of “gladiator” from the Etruscans. Until the first century BC, Romans believed that the terms “gladiator” and “Sabellians” are synonymous. Long before the Colosseum, the largest amphitheatres (Gladiator centres) were located in Campania – in Capua and a smaller town of Puteola [32].

In 200 AD, Emperor Septimius Severus prohibited the fights of female gladiators. Emperor Constantine the Great issued an edict abolishing the gladiatorial games (326 AD), while Constantius (357 AD) enacted edict forbidding, under pain of penalty, soldiers and officials in Rome to participate in gladiatorial shows. In turn, Emperor Honorius abolished the existence of gladiators’ schools in Rome (399 AD). However, gladiators’ games were finally banned in 681. This precedence was not stopped by heroic deed of Telemachus (holy Almachius), a monk from Asia Minor, who in 404 threw himself into the arena to separate the fighting gladiators and was torn to pieces by an angry mob [32].

Previously, the Olympic Games were abolished by emperor Theodosius the Great (393 AD). The reason was their pagan character and lots of violations of competition rules and principles – including a cease-fire or participation of only Greeks in the competition [33, p. 430].

According to Japanese legend, *sumo* fights (type of Japanese wrestling and in fact combination of ritual

and sports elements [34]) were performed (mainly at the courts of feudal lords) at the turn of old and new era. They were however more brutal and often ended with death of one of competitors. First historically proven *sumo* fight took place in 642 AD at the court of Empress Kōgyoku (642-645) [Wikipedia]. In 734, *sumo* became part of the court tournament and from 824 court competitions were held since 16th day of the month. In 1185, *sumo* was trained at military training in Japan [35]. Some sources report that the first Japanese *sumo* championships were held in 1630.

The end of 16th century resulted in the decline of popularity of *sumo*. Spectacular *sumo* (*kenjin-sumo*), but also illegal street fights, were established. Edict issued in Edo (1648 AD) prohibited *sumo* street fights, *sumo* fights of women in the light entertainment houses and women’s fights with the blind. After a show of samurai Ikazuki Gondaiyu, ban of street fights was revoked but approval of the authorities, a kind of “licence”, was required each time [35]. Popularity of street fights in Japan has a long tradition. Pursuant to Article 13 of *Goseibai-shikimoku* (1232 AD), the samurai could be banished or his goods could be confiscated for public beating of any person [36].

In Europe, the first handbooks (with drawings) for wrestling and fencing emerge at the end of 14th century. The oldest ones include: *The Code of Johann Lichtenauer* (1389) and *the Code of Thalhoffer*. *The Code of Wallerstein* is published in the 15th century [28, 37]. Mister Lion (Lewen-Luwen) recommends “fencing wrestling” [31,37,38]. In his work *Messerfechten* (fencing with knives), Leckchner encourages the pooling of skills of knife fighting with wrestling. Meister Ott (Master Otto), also known as a master of Austrian wrestling, developed the wrestling manual [37].

As a healthy exercises and optimal means of physical education, wrestling is recommended by: Geronimo Cardano (1501-1576), a mathematician and physician of the Italian Renaissance; Łukasz Ogończyk Górnicki (1527-1603), humanist of the Polish Renaissance, poet, political commentator, secretary and chancellor of Sigismund August of Poland; Girolano Mercuriale (1530-1606), Italian physician; Michel Eyquem de Montaigne (1533-1592), moralist and humourist of French Renaissance.

However, Church was opposed to wrestling. It issued orders, edicts and bulls in 1588, 1611 and 1655 which contain directives prohibiting participation of plebeian adolescents in wrestling fights

[37]. Church was also an adversary of the fights, similar to enlightened Europeans and the people of Pennsylvania in the United States. Tournament fights with blunt weapon and often with blade weapons were popular in medieval Europe. At the beginning of 17th century, it is estimated that approx. 30,000 persons lost their life in fights in France, that is more than in any war of the times. The quick-tempered ones could not be stopped by church curses, infamies, banishments or even death penalty for killing the opponent. In 19th century, duels with pistols (which can no longer be classified as hand-to-hand fighting) became popular which resulted in higher mortality [39].

The year 1719 may be considered as symbolic rebirth of boxing. James Figg (1684-1734) opened than *English School of Arms and Art of Self-Defence Academy* in London, proclaimed himself master of boxing and until 1730 he fought against candidates (he lost one of them and this was the only one in 250 that he had lost). In 1726, Catherine I introduces rules to fist fights common in Russian towns. First world championships for professionals were held in 1816 in St. Luis, USA. Boxing has been present in the programme of modern Olympic Games already from 1904 (Saint Louis). However, it was not included in the Olympic Games held in 1912 in Stockholm, because boxing was prohibited in Sweden.

Momentous initiation of the revival of martial arts by professor Jigoro Kano in healthy and educational dimensions as well as positive followers were described in the previous chapter.

The fights of the Olympic Champion in boxing (1960) Muhammad Ali (born Cassius Marcellus Clay Jr.) with the legendary master of Japanese martial arts, Antonio Inoki [40] may be considered as symbolic moment initiating compilation of the fights between representatives of various martial arts and combat sports (fight took place in Tokyo on June 26th, 1976).

The word “compilation” is to clearly distance the message from semantic and actual abuse of the term martial arts combined in expression *mix martial arts*. Judo Olympic Champion, Siergiej Novikov (1976), developed the concept which meets both educational and healthy criteria, that is a *unifight* which is an authentic compilation of various combat sports and martial arts. In 2000, he registered the *International Unifight Federation* in Paris. While describing *Unifight* (Universal Fight), Wikipedia mentions *Parenthood – Modern martial art*. Sport competition in *unifight* consists in:

a) overcoming special obstacle course, which also includes shooting pneumatic or laser gun and throwing to the target (adults - a special sport knife, children - tennis ball);

b) hand-to-hand on the ring (or mat) which may be performed in several ways:

during *light* formula, only overthrows and throws are permitted,

semi-light formula allows also throws, locks and chokehold,

during *classic* formula, struggle is performed in special gloves and with protectors on their heads; in addition to throws, overthrows, locks and chokeholds, strikes with hands and legs can be used only in vertical posture (children formula does not allow strikes);

Winter Universal Fight – obstacle course was replaced with in cross-country skiing (at a distance of 2 x 200 meters) combined with shooting to the goal and fighting in the ring – fight on the snow limited to throws and overthrows [41].

According to Wikipedia, the first documented use of the name *mixed martial arts* was in a review of Ultimate Fighting Championship (UFC 1) by television critic Howard Rosenberg, in 1993. Proponents of MMA list ancient *pancratium* as its ancient archetype. Thus, they prove that they consciously distance themselves from humanistic and healthy values of martial arts. It is, therefore, difficult to count on the fact that most of them ever take the trouble to explore the meaning of the rules formulated by Jigoro Kano, which nowadays may be combined with every responsible practice of martial arts: “mutual prosperity for self and others” (*jita-kyoei*).

Figure 1 illustrates this combination of facts with key importance for the purpose of this paper in a synthetic way.

CONCLUSION

Unfortunately, media perpetuated the caricature and pathology of martial arts. The knowledge that within 20 years (1990-2010) a fall rose high in a global scale in the rankings comprising causes of years lived with disability as well as years lost to premature death, does not reach ordinary citizen. Among 25 causes of those negative phenomena the fall is ranked tenth [42]. Safe fall exercises are the basic training element in many martial arts, combat sports,

Table 1. Milestones of martial arts, combat sports, arts of self-defence (shaded fields), gladiator games and restrictions on the principles of hand-to-hand or their legality – schematic layout of the main facts.

Basic on soft or/and relatively soft means	Date	Basic on acute means
	Alternative: date [basic on soft and acute means] V {restrictions} V important information	
	second half 3000 BC [hand-to-hand fighting in Babilon]	
	c. 2000 BC [kung fu in China]	
wrestling in Egypt	1950-1170 BC	
fight on sticks in Egypt	1550-1170 BC	
	12 th – 7 th century BC [in Greece occasional Warriors games – see Homer <i>Iliad</i>]	
wrestling since 18 ancient Olympic Games	708 BC	
	688 BC	fist fight (boxing) since 23 ancient Olympic Games
	648 BC [pankratium (compilation wrestling and boxing) since 33 ancient Olympic Games]	
	6 th century BC	Etruscans had passed on extremely bloody show to Rome – fights with wild animals
	4 th century BC	gladiatorial fighting Samnites
	3 th century BC	gladiatorial fighting in Rome
kalaripayatt in India (border of arts of self-defence and dance)	c. 3 rd century BC	
	200 AD	{Emperor Septimius Severus prohibited the fights of female gladiators}
	326 AD	{Emperor Constantine the Great issued an edict abolishing the gladiatorial games}
	357 AD	{Constantius enacted edict forbidding, under pain of penalty, soldiers and officials in Rome to participate in gladiatorial shows}
	393 AD {Olympic Games were abolished by emperor Theodosius the Great}	
	681 AD	gladiators' games finally banned
	642 AD [first historically proven <i>sumo</i> fight in Japan]	
	1185 AD [<i>sumo</i> was trained at military training in Japan]	
	AD [pursuant to Article 13 of <i>Goseibai-shikimoku</i> the samurai could be banished or his goods could be confiscated for public beating of any person]	
	Medieval Europe [tournament fights with blunt weapon and often with blade weapons were popular]	
	14 th century in Europe, the first handbooks (with drawings) for wrestling and fencing	
as a healthy exercises and optimal means of physical education, wrestling is recommended by poets, physicians, humanists, moralists etc.	second half 16 th century AD	
orders, edicts and bulls which contain directives prohibiting participation of plebeian adolescents in wrestling fights	1588, 1611, 1655 AD	
	1630 AD [the first Japanese <i>sumo</i> championships]	
	1648 AD {Edict issued in Edo prohibited <i>sumo</i> street fights, <i>sumo</i> fights of women in the light entertainment houses and women's fights with the blind}	
	1684 AD [after a show of samurai Ikazuki Gondaiyu, ban of street fights was revoked but approval of the authorities, a kind of "licence", was required each time]	

cd. Table 1. Milestones of martial arts, combat sports, arts of self-defence (shaded fields), gladiator games and restrictions on the principles of hand-to-hand or their legality – schematic layout of the main facts.

Basic on soft or/and relatively soft means	Date	Basic on acute means
	1719 AD [symbolic rebirth of boxing] James Figg opened than <i>English School of Arms and Art of Self-Defence Academy</i> in London]	
	1726 AD	{Catherine I introduces rules to fight fights common in Russian towns}
	1816 AD [first world boxing championships for professionals in St. Luis, USA]	
	1904 AD [boxing has been present in the programme of modern Olympic Games in Saint Louis, USA]	
	1912 AD { boxing was not included in the Olympic Games held in Stockholm, because boxing was prohibited in Sweden}	
capoeirain in Brazil (border of arts of self-defence and dance)	18 th century AD (first descriptions [27])	
Professor Jigoro Kano create judo and officially established the institute of <i>Kodokan</i> , which still functions under the name of <i>Kodokan Judo Institute</i>	1882 AD	
	20 th century AD restore traditional martial arts	
aikido of Morihei Ueshiba (1883-1969)		
	hapkido of Yong Shul Choi (1904-1986)	
		krav-maga of Imi Lichtenfeld (1910-1998)
	26 Jun 1976 the fights of the Olympic champion in boxing (1960) Muhammad Ali vs. legendary master of Japanese martial arts , Antonio Inoki	
	1993 AD	the first documented use of the name mixed martial arts was in a review of Ultimate Fighting Championship by television critic Howard Rosenber NEO-GLADIATORSHIP
	2000 AD [Siergiej Novikov, judo Olympic Champion (1976), registered the <i>International Unifight Federation</i> in Paris] He developed the concept which meets both educational and healthy criteria, that is a unifight which is an authentic compilation of various combat sports and martial arts	

arts of self-defiance. There are empirically verified programmes to diagnose susceptibility to injuries during the fall [43-48] and prevention of body injuries based on safe falling exercises [14,15,49], especially people belonging to high risk groups of balance loss and fall or collision with vertical obstacle – the blind and people with eye diseases [49,50], people after limb amputation [50,51], elderlies [49,52,53], patients with mental impairments [54], etc.

Perhaps, a relatively large number of people can associate the effects of training combat sports and martial arts as a preparation for self-defence. But the majority of them agree with the opinion that self-defence based on gentle measures to deal with aggression [55,56] is ultimately more effective than responding to aggression with multiplied aggression (MMA model). Therapeutic and preventive

effect of the first model has been proven. As a result, aggression and sense of fear are reduced and indicators related to life quality increase [13-15]. Leaving aside *neo-gladiatorship* model and understandable effectiveness of preparing soldiers, policemen, anti-terrorists, body guards and prevention workers to fight in close contact [57-62], there are many empirical proofs that aggression and aggressiveness in sport and training of intervention forces are counterproductive in terms of both expected effectiveness and health effects [14,63-67].

Interdisciplinary research under the new sub-discipline – science of martial arts [4] – provides a lot of empirical arguments related to diagnosing of functional capacity of combat sports athletes [68-71], their structure and composition of the body [72-75],

coordination [76-78] etc. which is closely linked with prevention of somatic health. Thus, during 10-year edition *Archives of Budo* provides reliable review of the health effects on people practicing different combat sports and martial arts around the world.

It is difficult to find direct evidence that there is a relationship between the level of physical health and social health and martial arts, combat sports, arts of self-defence preferred in given society. These preferences should be treated in comprehensive manner and not just based on indicators of crime, robberies, suicides [79], etc. It is necessary to analyse educational systems, entertainment offer provided in the media, to assess similarity of interpersonal behaviours and models imposed by the heroes (positive and negative) of the virtual world of media, everyday reports about events full of emotions and brutality (violence and aggression are attractive commodity for the media), behaviours of celebrities and sports stars in conflict situations and, unfortunately, the settlement patterns of hand-to-hand fighting by neo-gladiators.

There are, however, positive signs of social interest in humanistic and healthy values of martial arts which

gives hope for effective development in the future as a *martial arts bibliotherapy*. Scientific work of Alexander Dolin *Kempo – die Kunst des Kampfes* [80] became a bestseller in Germany. Works of Carl De Créé dedicated to unknown or little-known aspects of judo, published in the *Archives of Budo* in three cycles (in 2009 and 2011 co-author Jones LC) [81-89] support the phenomenon of Dolin's publications. The phenomenon of *budo* as an effective system of education system in all types of schools in Japan and a very popular form of recreation is another matter [17]. This perspective is supplemented by perpetuated tradition of cyclical *World Scientific Congress of Combat Sports and Martial Arts* and available knowledge gathered in the subsequent proceedings [90-92].

This brief overview of the papers published in the last 10 years mainly in *Archives of Budo*, the only one in the global space science, which is dedicated to the science of martial arts, highlight health and utilitarian potential of martial arts, combat sports and arts of self-defence. Thus, it is justified to conclude that this is a sufficient reason to spread Częstochowa Declaration „*HMA against MMA*” of 2015.

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