

# Aikido and Science: a challenging dialogue

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## Preface

The ongoing Covid-19 pandemic has fueled several debates on disparate topics, which are ongoing today. Sociology, political economy, finance, medicine, healthcare: these are some of the topics that are communicated daily by the media and that feed the discussion in society.

Within a wider social phenomenon, it is interesting to look at that small portion of society represented by Martial Arts practitioners active at various levels with their social channels and blogs, with particular (but not exclusive) attention to the practitioners of Aikido.

The purpose of this short discussion is to give an embryonic contribution to the reflection on the communication and consensus formation mechanisms that can be derived by observing the dynamics of the communication flows inherent in themes that are recurring in the Martial Arts environments and that the current emergency tends to simply make it more visible and more frequent. In other words, there is no interest here in the specific topic of discussion or the individual's position on that topic. It is considered useful to understand *how* people communicate in general - and therefore, in part, the subjects who repost the contents on their *homepages*, trying to isolate some peculiarities, wondering if they ultimately respond to an approach in line or not with respect to the grounding values and underlying the practice of martial discipline.

In particular, by browsing the web, historically analyzing what is published within the communities of practitioners, you can see the following thematic flows:

- Covid-19, with the related nesting of the main sub-themes:
  - Virus behavior and generic support for epidemiological and virological theories in which the perspective is that of some “self solution ” and consequent aversion of the opposite theory [\[1\]](#), which suggests the possibility of a future mass vaccination. On the subject of vaccination, the martial community has always been particularly sensitive and generally in polite dissent with the organizational guidelines of national healthcare services on the subject;
  - Search for the causes of the pandemic in technological factors deemed responsible (electromagnetic pollution) or in human factors (technological laboratories from which the virus would have been released);
  - Protection of privacy and individual rights against the prospect of the use of Big Data generated by the daily use of mobile devices connected to the network to track infections;
  - State subsidies as the foundation for a new society in which everyone is guaranteed a form of subsistence income regardless of the activity people are in (ie: universality of citizenship income)

- Environmentalism, reinvigorated by the evidence of lower emissions due to the *lockdown* and a partial reappropriation of the flora and fauna of urban spaces. This feeling has reinvigorated a form of constant opposition to the pervasiveness of technological installations in man-made environments (for example 5g repeaters). On the 5g deemed to be the trigger of Covid-19, the international news provides a kaleidoscope of local news of Luddite inspiration, with reported facts of demolition and sabotage of telephone systems[2].
- Approach to the dissemination of unofficial research areas in the various fields with an effort to integration and unification of the various theories.
- (less frequent and marginal) Dissemination of theories relating to alternative religions .

As we can see, most of the issues question the world of science closely. On closer inspection - and considering the organic formulation of human knowledge oriented towards the identification of an objective reality as *science* - the whole phenomenon can be said to be intimately connected with the formulation of the scientific method and the dissemination of the content of its discoveries within an interconnected, liquid world[3] which is somehow addicted to a generation of self-produced contents and therefore often way far from an effective dialogue, synthesis and verification process.

When facing the news and in particular *in front of science*, the community of Martial Arts practitioners in general and in particular of Aikido has attitudes that are not only comparable and in some way identical to those of the whole society (i.e. often the confrontation in the posts is inspired by assertiveness, contrast, prejudice with consequent drift in taking it personally with behaviors inspired by “pro” or “cons” factionalism) but often also ontologically diametrically opposed to that overcoming of the duality that was promoted by the founder of Aikido and indicated by him as a condition to fully understand it . As we will see later, in the perspective of communication, the deconstruction of a thought considered in some way “official” in any field, makes it slip into a dual, antagonistic position, effectively creating a sort of “enemy” if not to be eliminated , certainly to be contrasted and hopefully converted.

The current media campaigns, in support or denigration, in favor of this or that individual, often see as *supporter* also those who make, at least in the stated intentions, the study of the conflict a trajectory of investigation for life.

So, assuming that each practitioner is basically oriented towards giving value to his/her own (and others’) intellectual honesty and that he/she is animated by a spirit of research, it is advisable to first sit down in front of science, facing it in order to observe it.

Facing Science: Itsuo Tsuda’s perspective

Itsuo Tsuda (1914-1984) was a student of Morihei Ueshiba in the last 10 years of the founder of Aikido’s life. A multifaceted personality, he was a student and frequent visitor of Haruchika Noguchi from 1950 until the death of what was acknowledged in history as one of the most skilled therapists in Japan, which occurred in 1974.

Itsuo Tsuda studied and graduated at the Sorbonne, in Paris, from 1936 to 1940 and has been living permanently in France from 1970 until his death, dedicated to the dissemination of Aikido and *seitai* learned from Noguchi.

His very particular cultural background lies in being the result of the fusion of the traditional Japanese teaching method (learning the principles by living in contact with the teacher), the Japanese school system and that of one of the most prestigious western universities.

This uniqueness makes Itsuo Tsuda a communicator capable of popularizing the principles of the Eastern spirit to a Western audience, and vice versa, with a particular critical sense typical of Western analytics.

Author of several books, Tsuda wrote in 1983 "Face à la Science"[\[4\]](#). Here are some passages from his preface:

*In the last century (in the 19th century, ed.) Science was sovereign. This momentum does not stop; as we know, the gallop accelerates. Where will the ride stop? It is not known. Humanity has engaged in an irreversible process, you have a nice try to get out of it, you can't. It is true that today we cannot live by systematically rejecting all that is qualified as scientific in some way. My position is as follows: despite everything you can live without being slaves, prisoners or victims of science and, moreover, take advantage of its benefits. For this you just need to distance yourself a little and look things in the face. What I find is that man has never been the image of a machine perfectly conceived and with a well regulated operation. On the contrary, it is an animal with a very curious and paradoxical behavior. All sorts of grids are applied to form a judgment. The science is one. If you put these grids aside for a moment, you can better see what the human being really is. Not how he should be but how he is. Today we have on the palette a much more varied choice of colors than in other times. And as for the picture of life that we will paint, it is not science, nor the colors, that is decisive. It is rather the painter, each of us, who decides and executes. You decide on the basis of what you have, and above all what you are. And that's where the problem lies. You are likely to take zest for the content.*

In his popular work, Itsuo Tsuda has given much emphasis to the figure of the creator of the *seitai*, Noguchi Sensei and to the practice of the regenerating extrapyramidal movement, *katsugen undo*. Basically Tsuda often identifies generic science with the western approach to medicine, recognizing a great technical ability in medicine, above all on symptomatology but at the same time reproaching it for too much abstraction. In particular, he reproaches medical science for the reduction of the human being to a numerical/statistical phenomenon, thus losing sight of not only the perspective of the doctor as a subject who has known the person for many years, thus managing to understand his/her "functioning" but also and above all, the subject's ability to know himself and live fully his existence.

Tsuda reflects on the value crisis of the post-war and post-1968 Western culture, denouncing a widespread desensitization, a mass narcotization, where the responsibility of dealing with one's own existence, discovering its meaning and responsibility is delegated to pharmaceuticals and in general to technology.

Faced with the phenomenon of "life", Tsuda recognizes its power and mystery: it is an undeniable but difficult to communicate reality, however experienced by everyone. Strongly influenced by the French parapsychology which inspired authors such as Henri Bergson[\[5\]](#), especially in the face of the vitality of children, the phenomenon of childbirth and a series of physical self-adjustments of the human body, Tsuda basically identifies the disease as a necessary phase of life, useful for the human body to rebalance itself. He thoroughly disserted on the mysterious nature and necessity of colds and in general testifies his choice not to rely in any way on medicine organized by national

health systems, including the use of vaccines or antibiotics, while strongly emphasizing the need for everyone to make the choice they believe as the most appropriate for themselves, when facing a disease.

In the diffusion of Noguchi's work, Tsuda leads, although not classifying them, most of the pathologies to a psychosomatic cause, which the practice of the regenerating movement, restoring balance to the mind and body, would contribute to attenuate or eliminate. In some writings where more space is given to Noguchi's diagnostic methodology, emphasis is given to the classification of types of people based on their posture measured with a *stabilometer*. Paying attention to warn the reader that the types of people (and therefore pathologies) may vary evolving over time, Tsuda promotes a classification "for educational purposes", in fact forcing the description of the human being into one of the grids he rejects in the forewords.

## Integration and unification in Aikido

Itsuo Tsuda's perspective is important because it systematizes in a comprehensible way what Aikido, as it was experienced by the founder's direct students, may have contributed to creating in the relationship between practitioner and science. In particular between practitioner, nature, body and medicine.

About Morihei Ueshiba we know what he has left written and what has been said about him. As often happens referring to charismatic figures, it is not always easy to orient ourselves between aseptic historical documents and embroideries of enthusiasts followers of the discipline<sup>[6]</sup>.

What is certain is that in his sayings, as probably in the teachings of his internal students, a unification and integration intent shines through. Whatever the Founder of Aikido meant when he said "I am the Universe"<sup>[7]</sup>, he did not leave detailed instructions or opinions to his students about science, the scientific method, medicine or other issues that he probably did not consider worthy of attention. While, at the same time, there is no Aikido practitioner who has not heard this expression at least once, which has helped to shape the cultural environment of the communities of practice in these decades.

The integration perspective of Morihei Ueshiba was certainly evident in all fields, including the spiritual one. The aforementioned Itsuo Tsuda testifies that he once saw a picture of Jesus on the *kamiza* of Ueshiba, although he never asked him the reason or the point of view on the figure of Christ<sup>[8]</sup>.

One cannot try to understand this individual perspective of Ueshiba without taking due account of his personal trajectory contextualized in the history of Japan<sup>[9]</sup>. Depositary of a martial training in a dissolved social context and after a short time definitively crashed by the World War II, Ueshiba like others had to find a place for his identity and finalization to his own competences. In finding a new perspective with the Aikido, Ueshiba was deeply and genuinely Japanese, finding in one hand a role for Japan as the nation called to enlighten the world spreading the new gospel of Aikido and in the other drawing new life for his inspirations from traditional Shinto roots.

The unificationist, universalist vision of a rediscovered cosmic harmony is part of a typical Shinto worldview<sup>[10]</sup>. The care of creation as a practice of compassion, the identification of the sacred in every reality is at the origin of the sensitivity towards environmental issues also among practitioners.

Better: it is a trait of Aikido practice that unites, by attracting them, pre-existing interests and sensitivities in large sections of society.

Therefore: the perspective of Aikido is that of a martial discipline *but also* of a practice that excludes the competition and the physical abuse of the opponent from its horizon.

It is that of a practice that can be exquisitely developed on the physical perspective *but also* on a spiritual perspective.

It is an expression of an oriental culture which, opening up to pluralism, speaks of the values inherent in Shintoism and Zen *but also* does not reject other ethical, spiritual or religious structures[\[11\]](#).

Intended exclusively as a system of personal defense in the strict sense, Aikido would target a specific user and would end up, as military history shows, being gradually forgotten and studied as an isolated historical phenomenon.

Intended as a cultural expression of syncretism proposed by Ōmoto Kyo, it would be used, as is done in the history of the religious phenomenon[\[12\]](#), to be a niche that disappears over time.

Instead, albeit with different numbers and certainly lower than other martial disciplines[\[13\]](#), the phenomenon of Aikido is not nil, just as the number of martial practitioners in society is not marginal.

This means that the components that determine the persistence of a practitioner within the discipline cannot be sought in a single particular area of motivation, but rather in a mix of pre-existing cultural and value expressions that find acceptance and expressive freedom in the physical place and relational practice environment.

We are therefore attracted to a path of which we perceive the element of uniqueness and difference simultaneously together with several elements of contact.

## Destructuring, inclusion and integration

The practice of a martial discipline in Italy is subject to the regulations relating to the sports association sector. Formally, net of conventional compliance with the rules, insurance and taxation fees, the self-governing bodies of Italian sport, within which martial disciplines are included, have a certain degree of freedom of organization, without prejudice to the EU references of the system qualification[\[14\]](#) for the teaching staff.

The world of Martial Arts has maintained a global setting of grading systems within practitioners, recognized through exams gradually of an increasingly public nature. FIJLKAM and so the Sports Promotion Bodies with which the Italian Federation has framework agreements, sets as a condition for access to training courses for qualifications the achievement of certain "dan" grades.

Outside of the teaching of the particular martial discipline, qualifications and grades do not have, in the current system, a value comparable to other courses and therefore despite being certified by diplomas, they are not expendable in civil society.

The community of practitioners is therefore, like all human communities, a physical and relational environment where relationships are marked by the sharing of an experience (the practice), of rules, roles and hierarchies, which respond to a didactic approach of Japanese origin and are based on a training course that responded to the ancient needs of preparation for war and preservation of knowledge, transmitted - in its finer acceptances - only to some, considered more worthy and talented.

In the community of practitioners, therefore, a first, fundamental deconstruction takes place. The individual spontaneously “divests” of his role and his eventual social prestige in order to “wear” new rules and new goals. Regardless of the discipline practiced, the individual is immediately stimulated to follow the rules of a group and, at the same time, to commit to a growth in the personal dimension<sup>[15]</sup>. The path on this subtle way has many relevance to the fundamentals of psychology and psychotherapy and not infrequently the practitioner is attracted by the need to investigate the paths of one’s own and others’ consciousness and of the self through the study of the discipline<sup>[16]</sup>.

On this basis of common understanding, the practice lays the foundations of a principle of inclusion, strengthened by the absence (in Aikido) of a sporting-competitive purpose, thus increasing the grip and attraction of various users.

In these terms, the community of practitioners may be intended a potential oasis for the individual<sup>[17]</sup>, a laboratory in which it is possible to build and test even an “alternative society” from that he/she lives in the remaining hours of the day. In which is even possible to sublimate one’s experience, share joys, mitigate failures by metabolizing them, rebuild one’s own identity anchored to perceived roles, acquired degrees, recognized qualifications. Obviously this is a process that can lead to opposite polarizations and dissociations, as well as to result in a greater awareness of identity in all areas of individual existence.

*Social inclusion and integration of principles* are two distinct terms, semiotically and functionally, yet it is easy to slip into their assimilation.

The acceptance in a group of a single person (and vice versa: *of the group by a single person*) is somehow different from the experience of unification.

In other words, the training of the attitude to welcome the individual with his/her peculiarities within a group, the patient effort to make community available for him/her to learn the rules and respect the purposes are often proposed as a complementary aspect of a broader indistinct pluralism.

Thus, albeit with high intentions, some logical and ethical short circuits can be nourished over time: on the one hand, the setting up of a community with its rules and *absolute* hierarchies defined by grades and qualifications; on the other the whole system considered, for inclusion needs, *relative to* the values, behaviors and beliefs of each individual. In the middle, where inclusion is identified as a consequence of the integration of the principles, the creation of a *politically correct* prudentially equidistant from absolute positions.

Immersed in a relational, social and professional world in which the signs of the dualist approach are everywhere and persistent, the Martial Arts practitioner tries to be a researcher of a way to overcome conflict and duality in Dojo practice. However, as seen in the previous paragraphs - and

as will be clear in the next pages - he is not immune from the risk of replicating the same schemes without realizing it, within a framework of non-duality.

## The choice of sources and new dualities

At this point in the discussion, it is therefore better understood why, in the Martial Arts environment in general, there is a greater number of people actively involved or at least intrigued by what we can define as “alternative theories” compared to other social contexts, not infrequently even with a fascination sometimes manifest towards what belongs to the varied world of “conspiracy”[\[18\]](#), also intended as a systematization of available information “alternative” to the so-called “official truth”.

As mentioned in the introduction, it is not interesting to investigate individual discussions on specific topics. On the other hand, it is very interesting to reflect on the communicative figure of what we can define as the “sources” of education, which evidently determines the expressive form also of those who re-post the same themes on their channels.

In this perspective, the topics encountered in the flow of online communication[\[19\]](#) by Martial Arts practitioners and, as far as possible investigated by the author, over the years have been among the most varied: from the theories on the attack to the World Trade Center[\[20\]](#), upon landing of aliens on Earth[\[21\]](#), from the assassination of Kennedy[\[22\]](#) upon the landing of man on the Moon[\[23\]](#), from cancer therapies[\[24\]](#) to electromagnetic pollution[\[25\]](#), from chemtrails[\[26\]](#) to mobile phone antennas[\[27\]](#), by the Illuminati[\[28\]](#) to the Bilderberg Group[\[29\]](#), from alien genetic engineering[\[30\]](#) to the revision of sacred texts[\[31\]](#), to name the most relevant.

The recent pandemic then generated lively debates on medical-scientific issues.

The communicative methodology of the single communicator[\[32\]](#) generally identifies, in a clear and extensive way throughout the writing or throughout the whole conference, some antagonist, described as powerful and in opposition, totally committed in *preventing that truth may be out*.

It is interesting to note that the antagonist often does not respond to an institutional identification but is generally sketched with broad definitions: it ranges from *strong power* to *science*; from *finance* to *political agendas*; from *official (or governmental) versions* to *institutional medicine*.

Diametrically opposed to avoiding the gangrene of fixation towards an enemy, especially if created by a human mental projection, here there is a first, fundamental, demarcation with respect to the *non-dualistic* vision typical of Martial Arts and Aikido in particular. The rest of the discussion is based on assertiveness communication prejudice that somehow exists an obstacle between us and the attainment of truth, and that this obstacle is an enemy that we all perceive and but that in reality does not coincide specifically with someone who have a name and surname to relate to and deal with.

This is a known communication methodology<sup>[33]</sup>, which aims at anchoring the interest of the audience with respect to themes that have the semblance of specificity but which conceals widely diffused interests, without giving the possibility of a contradictory or a trial between the parties on common sources.

In other words: the alleged Illuminati conspiracy would concern very few people in itself and would therefore be a topic discussed by few fans and therefore destined to dissolve; however, *anyone who* is interested in his socio-economic well-being and is democratically entitled to express his position on the matter. The cancer treatments hopefully always concern other and elsewhere but potentially stir interest and attention of *all* towards their own health. In short: on the basis of an innate - and sometimes worried - curiosity, there is a kids' game to create a communication strategy based on the oppositions and on the alleged hidden truth in order to attract interest and consent from portions of the population that are anything but limited.

Thus, the "unconventional" or "alternative" theories have a treatment that is generally also unconventional and alternative to, as it were, standard scientific dissemination.

Again, it is not interesting here to discuss the freedom, so far guaranteed by the Constitutional rights, of everyone to drink from the source they want. Instead, it is a question of how in the unconventional theories there is often an error of methodological approach on which the authors probably (as far as their supporters are concerned: *certainly*) leverage to reinforce their opinions.

There is in fact a difference between a popularization work and a scientific essay. A ranking of value is not made here: the first is not necessarily less worthy than the second. However, the difference between a *research paper* and a popular / pedagogical work lies in the fact that the former is the fruit (also) of a phase of careful revision between technicians, professionals and researchers in the same area, while the latter is not. To publish the first you need the "green light" of a whole series of subjects who vivisect its content. For the second, it is sufficient to become an editor of a blog, a YouTube channel owner, a web radio broadcaster or offer yourself as a lecturer in circles sponsored by movements and associations.

Furthermore, on the intellectual honesty of several authors to preface their credentials as experts, if not academics, to validate the *scientific nature* and therefore the irrefutability of their claims, we leave the reader to formulate an idea. Here it is rather interesting to note how, even in this case, a curious duality is established. The intent to deconstruct the credibility of the "enemy" passes from assertiveness, furthermore confirmed by credibility certified by scientific institutions that have recognized a degree, a doctorate, a professorship to the same person who denies, in fact, the value because symbol of that "official culture" to which a more or less frontal attack is launched.

It's unclear why, regardless of the matter, these sources are plenty of quotes and references, often difficult if not impossible to verify, with the undoubted effect to impress the audience and make credible the author, especially if it is an audience not accustomed to scientific publications.

In fact, the substantial difference between a scientific communication proper and a popularization, as defined before, with "educational / pedagogical" purposes, lies in the fact that scientific communication is clear in the premise that certain technical and educational requirements are essential and therefore it is possible only go deeper if you are an expert technician in that sector. Which does not mean not to stimulate curiosity and questions, but to delimit the areas of the discussion.

A dissemination in which everyone is led to think - *also* in the name of the incorrect inclusion / integration equivalence described in the previous chapter - that can express his or her thoughts on the matter, especially if the existence of a discredited opponent is postulated thanks to the presumed authoritativeness of the free thinker speaking, tickles more curiosities. It costs less effort, generates greater rewards and is, in some ways, in line with the creation of a “second identity” in which the individual, together with the practice, can finally act free from the constraints given, for example, by a school system which sets a boundary between who has a professional qualification and who does not. By whom, in a system “can” or “cannot” go in the substance of a matter. Certainly, on this point, a progressive and generalized flattening of the school system has contributed to sharpening the comparison between “graduates” and “non-graduates”, where sometimes the scarce technical skills of the former conflict with the professionalism acquired on the field by the latter. A general disadvantage is therefore a general discredit towards the categories involved and the training path itself.

This is also the ambivalence of *user generated content*, or of the factual possibility at almost zero cost, for anyone with an Internet connection, to act as a sounding board for other people’s ideas or to contribute to increasing the volume of production of content, without necessarily going through a confrontation with anyone.

Still in the perspective of building a new identity, the social legitimacy of these sources undoubtedly enjoys the historical period in which a new generation of politicians has their cultural roots in the humus of alternative theories, destructured education, the contentiousness of the political life [\[34\]](#).

It is therefore easy for those who feed these sources and for those who drink from them, to identify themselves in a portion of a non-majority but not invisible society, often united by victimistic definitions of themselves as marginalized but intimately convinced of the absolute reasonableness and goodness of the methodology of communication to which the contents of the message they support and repost are addressed.

And this too is a markedly dualistic vision. That modifies the semantics of necessary and human curiosity as a fundamental element not of research but of the answer that research provides. Which also generates an understandable dynamic typical of any social group: the assimilation of values and the reduction of differences among the members of the group, with the benefits (greater cohesion, greater elasticity in the acceptance of pluralism) and risks (in the long term, the marginalization of those who are not approved, a certain type of induced straight fanaticism, a subtle mutual manipulation).

## Facing communication: what kind of attitudes?

It has been said that one of the characteristics of the Martial Arts practitioner is being stimulated by curiosity and research, in particular for a greater knowledge of one’s own being. For these reasons this paper has tried to outline, making them emerge, some communication schemes on topics considered scientific or research as they are often treated within the martial communities (in which there is no lack of representatives of the world of research and subjects who express positions similar to standard scientific communication) . The intent is to provide a starting point for reflection on the mechanisms underlying the functioning of both communication and research.

Starting from the evidence that no human being is allowed to start his own trajectory in existence without assumptions not chosen by him, it must be admitted that for anyone - and therefore also for the martial practitioner - awareness of ourselves and the world around us it is an (hopefully) incremental but not totally free process. A myriad of environmental, cyclical, psychological, character, cultural, somatic, hereditary, economic, historical factors has conditioned our starting point and models, directly and indirectly, but continuously, our "originality".

The most rebellious and, in fact, *original* spirit begins to approach itself and the world starting from the contents proposed by the environment in which it is born, grows and develops.

Historically, the history of philosophical thought shows that in the face of this rather obvious starting consideration, the human being has acted and continues to act in different ways.

By experiencing the limit, disparate trajectories have been realized. Where the search for a wider knowledge (or *different* from that initially proposed) and for a wider freedom has led to conflicts with rules and regulations, an anarchic and self-referential tendency has developed.

Where a certain apathy tendency has prevailed, the yearning for research has dropped either because it is believed that the search for truth does not lead to any result (skepticism) or because it is believed to be a useless and energy consumption activity (indifference).

Faced with the limit - own and/or the social structure's in which we live - and the perception of the existence of truth and the consequent practical implications for one's existence and for one's ethical and moral system at all levels, another typical trajectory of human thought is that of *doubt*, which contrasts with its opposite, *fideism*.

Doubt is a very thin double-edged sword, because if on the one hand it is obvious to be in doubt, as a sign of the achievement of the cognitive limit and of the growth that its overcoming or its reasoned acceptance, on the other hand it is not equally reasonable to systematize doubt for the hobby of question everything.

Let's go into more detail on this point. On any topic, scientific or otherwise, there is a boundless documentary production. Each of us, at least as an unaware user, daily uses technologies, methodologies, structures and systems whose existence derives from very long and complex paths of technical and scientific knowledge. The same can be said about the language we use, which has a width and a semantics that derives from afar, and of which we are not always aware or skilled craftsmen.

If the attitude to question everything, even assuming that this attitude was sincere and honest in intentions, was totally coherent, we could not use a personal computer without being experts in electronics, information technology and telecommunications; we would be wary of staying calm inside the buildings where we live; we should be a material science expert before putting on a suit and, for example, being a skilled mechanical engineer before getting behind the wheel.

In the same way, one must ask oneself whether being in search - an attitude that is in itself neutral and ontologically shared with every human being - means systematically cultivating doubt.

In the cultural era marked by the widespread opinion that truth is unattainable and that they can to limit exist "half-truths", partial, asymmetric and transitional<sup>[35]</sup>, it is necessary to ask whether the cultivation of doubt does not become the main activity of research, with the twofold result of losing

sight of that research without objective cannot be properly defined research and of creating a sort of *bulimia* of notions.

It is worthwhile, for those who study the conflict on the *tatami*, to ask themselves whether such approaches do not conceal a reaction to personal conflict with their own limits or with the concept of truth. It is also worth asking whether, having eliminated the possibility of reaching the truth from one's own horizon, the goal of research does not gradually and more or less unknowingly slip into the gratification of one's ego, in the creation of divisions, in the manipulation on oneself and on others, in the creation of oppositions, as seen for example in the previous chapter.

Experience therefore informs us that no one doubts realities given for acquired or deemed unimportant: this is the reason why we avoid enrolling in Architecture to sleep peacefully in our apartment, certain of its structural strength.

If this is so - and it seems to be so - then the Martial Arts practitioner can ask himself, in the face of communication, where the shadows projected by the possible habituation to doubt come from.

Fashion? Unconscious habit? Attempt to hide a truth under a stratification of *if, but, perhaps*? Sneaky self-manipulation of one's ego which in doing so does not allow respite for reflection?

Another open question, in the face of communication and research, derives again from a certain syncretistic and unifying approach typical of the cultural fabric from which Martial Arts originate.

The thirst for knowledge and the attitude necessary for confrontation, especially with other cultures, lead to a daily dialogue between very different cultural and value systems.

The Martial Arts practitioner knows that the confrontation, on a physical, emotional and relational level, takes place mediated by the expressive technical language on the *tatami*. Practice defines the boundaries within which the relationship is nourished, offering different dialects according to styles and disciplines.

Any practitioner knows how difficult it is to "stay in the mandate" of technical expression and experiences unconscious discrepancies between the proposal given by the teacher and his or her execution.

So if part of the work, in the Dojo, is the consolidation of a technical language that creates a clear and solid grammar making the practitioner express freely in a *second, forthcoming moment*, why in the field of communication and personal education and growth, so much emphasis is placed on deconstructing the proposal of a communication and scientific content in favor of numerous other proposals?

Perhaps because, exactly as happens for the techniques at the Dojo, the embarrassment of not having made them your own and not "understanding" them in the etymological sense, is so strong as to consider them unreachable and therefore you choose to veer towards more welcoming shores?

Is the eclectic interest in any expression of the human being guided by the search for truth? From interest in personal elevation? From the sincere belief that nothing of what is human is alien to ourselves?[\[36\]](#) From the need to justify directly and indirectly that everything has the same value in

an apathy mood and opportunist perspective that from an ethical point of view, nothing changes and nothing decides ?

## In conclusion

Science, like any expression of the human being, is divisive if it is not communicated and understood.

At the conclusion of this essay, it is believed necessary to remember that the highest expression of the Martial Arts expert is *service*.

There is no samurai in the sense of courageous servants of a lord and his fiefdom: those times are definitely gone and with them the paroxysmal need for the study of the arts of war.

We are courageous servants, of ourselves, of our community and of humanity, in the perspective envisioned by Morihei Ueshiba, as lovers of harmony, of the ability to put together and link together the purest results of our research.

It is therefore, since we are Martial Arts practitioners, to lay the foundations for acts of courage.

The first act is to admit to having limits that make us not understanding everything.

The second act is to contribute to a new humanism, helping to speed up the current context by bringing man and his destiny back to the center of interest of speculative and cultural activities, cultivating respectful listening (of himself, of the other , of the purpose inherent in communication, of its hidden nature).

The third act is to cultivate reasonableness, promoting its organic development, training to recognize how the formulation of a scientific research is structured - for example - to recognize with an educated conscience and intelligence, what we are listening or reading.

The scientific method has, in its highest expressions, sought a formulation of theories, empirical verifications and communication based on formal rigor and a series of cross-checks to arrive at the identification of objective and shareable "truth".

Is it possible to combine this perspective with a perspective of *inclusion* and *integration of principles*, without falling into the most driven relativism which denies absolute truths and therefore wanders in search of other truths, in fact, presented as absolute?

Help can come from cultural anthropology [\[37\]](#), as a methodology for recognizing the formation of scientific, parascientific and metascientific thought in the history of human thought and addressing the truth from the point of view not of its finalization, but of its founding value for each human being.

We do need, it is good to repeat it, to put man at the center and to question himself on the relationship that man has with the truth , without being afraid of the answers that can derive and that can return a portrait of us different from our perception.

In this way it is possible to carry out the last two acts of courage: the education of trust and coherent action.

Reasonableness spotlights and is supported by trust. An existence based only on reasonableness is destined to hysterically collapse in the frustration of not being able to cover the whole human knowledge. Trust, albeit trained, by itself, makes the individual slide into the passive uncritical repetition of what he learns.

It is these two wings that constantly can and must sustain the flight of the individual in existence and inspire their ethical trajectories for a life not only lived on a theoretical level but fully embodied, as, moreover, the disciplines we share contribute to structuring.

With the hope that this contribution will be an additional tile to form a complex mosaic but in which mutual understanding, truth, justice and peace can illuminate the trajectories of everyone.

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[1] Think of the media clash between doctors, virologists and researchers reported by the various newspapers and the real campaigns in support of their theses with consequent denigration of the part considered adverse. See for example the article of the Corriere della Sera [https://www.corriere.it/cronache/20\\_aprile\\_21/coronavirus-scontro-virologi-tarro-burioni-ero-candidato-nobel-allora-io-sono-miss-italia-b9355dda-840e-11EA-ba93-4507318dbf14.shtml](https://www.corriere.it/cronache/20_aprile_21/coronavirus-scontro-virologi-tarro-burioni-ero-candidato-nobel-allora-io-sono-miss-italia-b9355dda-840e-11EA-ba93-4507318dbf14.shtml)

[2] See the Corriere della Sera article [https://www.corriere.it/tecnologia/20\\_aprile\\_07/coronavirus-5g-are-correlati-teoria-complotto-che-ha-fatto-incendiare-antenne-inghlanda-030d0aaa-7845-11ea-98b9-85d4a42f03ea.shtml](https://www.corriere.it/tecnologia/20_aprile_07/coronavirus-5g-are-correlati-teoria-complotto-che-ha-fatto-incendiare-antenne-inghlanda-030d0aaa-7845-11ea-98b9-85d4a42f03ea.shtml)

[3] See “Modern liquidity” by Zygmunt Bauman.

[4] “Di fronte alla scienza (*Face à la Science*)”, by Itsuo Tsuda, Luni Editore

[5] Henri Bergson, in his essay “L’*evolution créatrice*” of 1907, disserted on the “vital impulse”, (*élan vital*) intended as an evolutionary force that continues in the development of a being, giving shape to its realization trajectory. In full positivism, these theories have led other authors to identify the nature of this force in the *magnetism* or electromagnetism inherent in the human body. Although these perspectives have long been recognized as outdated theories, it is not uncommon, after more than a hundred years, to come across “martial” environments in which they return to peep. Here it is interesting to note how the Parisian cultural environment in which Tsuda lived, offered him the possibility of the cultural convergence of French parapsychology with the generative force of *ki*, with which, for obvious reasons, he was familiar from birth. From this convergence was born his idea of the *School of breath* in which sensitivity to *ki* is the cardinal and founding element of the practice of normalizing the body (*seitai*).

[6] Just think of the biographies of Morihei Ueshiba edited by John Stevens, in which one obviously opts for a thaumaturgical reconstruction of the life of the founder.

[7] “Aikido Kaiso Ueshiba Morihei-den”, Kanemoto Sunadomari, edited by K. Ueshiba pag. 22. Think also of the quote “When you bow deeply to the universe, it returns your bow; when you pronounce the name of God, it echoes within you “, in” The art of peace “, by Morihei Ueshiba edited by John Stevens.

[8] In "Il dialogo del silenzio", Itsuo Tsuda, Luni Editrice.

[9] Among the various studies, the work of J. Amis "The Japanese new religion Oomoto: reconciliation of nativist and internationalists trend", Montreal University Press, is noteworthy.

[10] "Shinto, Nature and Ideology in Contemporary Japan: Making Sacred Forests" by Aike P. Rots, Bloomsbury Publishing .

[11] "The Art of Peace is religion which is not a religion; it perfection and completes all religions ", in "The Art of Peace ", *op. cit.*

[12] On the evolution and dynamics of the birth of a new religious movement, it is interesting to refer to " The discovery of God. The origin of the great religions and the evolution of faith ", by Rodney Stark..

[13] As reported by the *Aikicensimento* initiative of 2015, by Marco Rubatto and Fabio Ramazzin.

[14] See in this regard: <http://www.scuoladello sport.coni.it/images/documenti/SNAQ.pdf>

[15] See "Martial Arts and psychological health" in the British Journal of Medical Psychology by Julian R. Fuller, 1988 .

[16] Michael Parsons in "Psychoanalysis as Vocation and Martial Art". International Review of Psycho-Analysis, Vol. 11, pp. 453-462, 1984 .

[17] See "Martial Arts as Embodied Knowledge: Asian Traditions in a Transnational World " by DS Farrer, John Whalen-Bridge 2011 , State University of New York Press .

[18] A discussion of the phenomenon of conspiracy from a sociological point of view, edited by Massimo Introvigne is hosted at the link <https://alleanzacattolica.org/le-teorie-del-complotto/>

[19] In the writer's experience, online communication appears as an updated version of what was already circulating in the 90s while attending Martial Arts courses. At the time, of course, there was no discussion in the 5g locker room, but there are memories of arguments about the assassination of Kennedy, the Moon landing and the aliens. The phenomenon is therefore not recent.

[20] In this regard, see the study by Massimo Introvigne at the link [https://www.cesnur.org/2007/mi\\_02.htm](https://www.cesnur.org/2007/mi_02.htm)

[21] For impact and extension, see "The Biggest Secret: The Book That Will Change the World" Macro, 1998 , by David Icke

[22] The reference for the theses on the assassination of John Fitzgerald Kennedy is the work of Mark Lane "Rush to judgment", Thunders Mouth

[23] The reference on this line is the volume "We never went on the Moon. A 30 billion dollar scam "by Bill Kaysing .

[24] See Kevin Trudeau, author of the book "Natural Cures 'They' Don't Want You to Know About " by Kevin Trudeau, Alliance Publishing Group, Incorporated, 2004

[25] See the theories of Thomas Cowan (at the link <https://www.youtube.com/watch?v=AoozfTtsBds>) which reposts Rudolf Steiner's theories on electromagnetism, applying them to epidemiology

[26] The reference is the volume by A.Marciano and R.Marcianò "Chemtrails: the hidden truth. The Trials ", Draco Edizioni, 2009

[27] An interesting summary is provided by Jamie Davis at the link <https://telecoms.com/503845/5g-conspiracy-theories-what-they-are-why-they-are-wrong-and-what-can-be-done/>

[28] David Icke, *op. cit.*

[29] *Ibid.*

[30] *Ibid.*

[31] The reference work is "The book that will forever change our ideas about the Bible" by Mauro Biglino, Uno Editore. On Biglino's popular work, see the monograph dedicated to him by Stefano Bigliardi and available on [www.cesnur.org](http://www.cesnur.org).

[32] For instance, "The book The book that will forever change our ideas about the Bible", by Mauro Biglino, or some podcast by Corrado Malanga available on his blog.

[33] See as introduction to the communication "Not just communicating. Theory and practice of assertive behavior", Anchisi, Gambotto, Dessy Libreria Cortina, 1995.

[34] On the topic of "chemtrails" only, for example, the following parliamentary questions have been put forward: [Question 4-05922 of 2 April 2003](#); [Question 3-02792 of 27 October 2003](#); [Question 4-12711 of 3 February 2005](#); [Question 4/00053 of 13 June 2006](#) [Question 4/02585 of 8 August 2007](#); [5-02128 of 18 November 2009](#) [Question 4/00367 of 16 June 2008](#); [Question 4-05994 of 20 December 2007](#); [Question 4/00280 of 5 June 2008](#), [4/01193 of 1 October 2008](#), [4-01193 of 28 January 2009](#); [Question 4-01044 of 17 September 2008](#); [Question 4-02216 of 5 November 2009](#); [Question 4-10970 of 22 February 2011](#)

[35] "End of Modernity", by Gianni Vattimo.

[36] "Homo sum, humani nihil a me alienum puto", Terenzio, Ἐαυτὸν τιμωρούμενος (Heauton Timoroumenos)

[37] See "Essential features of the History of Cultural Anthropology", edited by Anna Paltrinieri Casella, ISU Catholic University of Milan pag. 47 and following