Session 2

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Competences of combat sports and martial arts educators in light of the holistic fair self-defence model of training

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Introduction
In a socially adequate educational model of defensive combat training it is necessary not only to develop the utilitarian competences, but also the axiological-ethical aspect of the pupil’s personality in order to prevent the aggression between humans and to combat the undesirable models of behavior which are based on the use of aggression [Kalina 1997; Harasymowicz 2003]. The training of a combat sport or martial art that fulfils both, the utilitarian and the axiological-ethical criteria of the defense education was called training (teaching) of fair self-defence [Harasymowicz 2003]. This name in a synthetic form defines the model of training in accordance with the law, the knight’s ethos, the opinion of the most eminent creators of combat sports and martial arts of budo and with the tradition of the Olympic sport.

Purpose of research
Determination of the principal elements and criteria of the optimal, holistic model of defensive education.
Verification of the degree of coincidence of the contents and forms of instructing self-defense preferred by the modern combat sports and martial arts educators with the model criteria.

Methods of research
1. Monographic method and research of chronicles and creating opinion documents.
2. Diagnostic sounding in form of a questionnaire (own elaboration) and interview.
3. Method of creation and use of a model. This model is the essential base of the elaboration of the questionnaire addressed to the combat sports and martial arts educators, and then it was also used to elaborate the basic classification criteria and evaluation of the obtained answers.

Criteria of identification of the researched empirical variables

Based on the structure, the principal components of the elaborated model (Fig. 1.) and also the basic elements of the systemic perception of sport training accepted in the modern sport theory [Sozański 1993], the criteria of identification of six competency levels have been established in the field of realization of the training of fair self-defence. These criteria have been used as an evaluation and classification tool for the questionnaire answers. The individuals assigned to the next, higher competency level in the fair self-defence training area fulfill the lower levels’ criteria (the criterion of identification is determined by the respondents’ declarations).
I competence level: educators who teach sport and self-defence techniques at the same time.
II competence level: educators who prefer sport combat training completed by teaching self-defence and by simulated fights.
III competence level: educators who recommend to keep training self-defence almost for all the life, or definitely for the whole life.
IV competence level: educators who know enough well their sport’s or martial art’s philosophy and ethic.
V competence level: educators who talk with their pupils about the general philosophy of life.
VI competence level: educators who systematically teach relaxation during the training.
Investigated people
The research included 135 combat sports and martial arts educators representing 19 countries of different continents.

Research results
The I competence level is fulfilled by 59% (n=79) of the educators
The II and III competence levels are fulfilled by 20% (n=27) of the educators
The IV level is fulfilled by 16% (n=22) of the educators
The V level is fulfilled by 13% (n=17) of the educators
The VI competence level is fulfilled only by 8% (n=11) of the educators

Conclusions
The training carried out in combat sports and martial arts in general doesn’t fulfill the requirements of comprehensive man’s preparation in the field of fair self-defence and is done without sufficient theoretical, philosophical and methodical knowledge of the bases of arts of counteraction and prevention of aggression.
It is possible to assume, that the education of teachers of combat sports and martial arts in a too small degree takes into consideration the human preparation to widely comprehended self-defense, as well as problems of philosophical, ethical and methodical bases of training.

Fig. 1. Main elements and criteria that distinguish the Far East combat sports and martial arts as systems of physical and moral education (model that generalizes the concepts of the creators of these systems)

References
**Characteristic of single combats’ aggression and aggressivity and their correction based on pedagogical control**

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Introduction

Single combats’ training should by all means be combined with their education, taking into consideration the psychological features of these kinds of sport, connected with direct physical influence on an opponent, with the necessity to express activity and normal aggressivity, the possibility of an opponent’s injury, with relevant reactions of fury. Besides, the training of the single combat holds does not exclude the temptation of realizing them in everyday life. At the same time, there are variants when an excessive inner aggression was transformed in a valuable to community way. In this way, for example, it is possible to consider the mechanism of sublimation [Freud 1989, 1993; Fromm, 1994; Frankenhoizer 1972; Hekhgausen 1997; etc.). Sport training is one of the ways to achieve that. Various researches showed that single combats are less aggressive in comparison to sportsmen of different kinds of sports. The same trend is clear in comparison with non-sportsmen [Supiński 1991; Kalina 1993; Ashkinazi, Marishuk, Shestak 2004].

Aim of researches conducting was to study and detail the features of aggression and demonstration of aggressivity in sports, to prove and to test the methods of aggressivity transformation and correction while training single combats.

Methods: study and analysis of special literature, observation, interviewing, questionnaire survey (Bass-Darky, Assinger); pedagogical experiment, methods of mathematic and statistic processing. 400 people were involved in the research.

Results and discussion: Questionnaires Bass - Darky and Assinger were used to compare sportsmen - teenagers aggressivity with the training period of single combat: from several month to several years (tables 1, 2).

**Table 1. Showings of aggressivity of single combats of different qualifications according to Bass-Darky (boxing, kickboxing, universal fight)**

<table>
<thead>
<tr>
<th>Contingent</th>
<th>Varieties of aggression</th>
<th>Average performance</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>physical</td>
<td>indirect</td>
</tr>
<tr>
<td>Freshmen, 3 degree (29 persons)</td>
<td>7,92±0,27</td>
<td>4,12±0,44</td>
</tr>
<tr>
<td>1,2 degrees (51 persons)</td>
<td>7,13±0,22</td>
<td>4,72±0,28</td>
</tr>
<tr>
<td>Candidate master (24 persons)</td>
<td>6,33±0,23</td>
<td>3,51±0,27</td>
</tr>
<tr>
<td>master, master of world degree (14 persons)</td>
<td>6,10±0,25</td>
<td>3,21±0,21</td>
</tr>
</tbody>
</table>

It appeared that the single combats’ general aggression goes continuously down with the period of training and taking part in competitions. The periods for research were 3 months, 6 months, 9 months, 12 months, over a year, several years. The Assinger method helped to show, that the aggression went down during this periods.
Table 2. Showing of aggression according to Assinger method in the groups, distinguished by the terms of training (boxers – 23 persons, kickboxers – 25 persons, with the period of regular training of 2-4 years, age 13-15)

<table>
<thead>
<tr>
<th>Period</th>
<th>3 months</th>
<th>6 months</th>
<th>9 months</th>
<th>12 months</th>
<th>Over a year</th>
<th>Several years</th>
</tr>
</thead>
<tbody>
<tr>
<td>Showings</td>
<td>40,1±0,8</td>
<td>39,7±0,75</td>
<td>38,5±0,55</td>
<td>38,1±0,51</td>
<td>37,5±0,42</td>
<td>36,4±0,25</td>
</tr>
</tbody>
</table>

Matters of researches confirm that the single combat training may help to lower the aggressivity when the pedagogical and psychological conduction is applied.

On the basis of the research we have developed the content and methodologies of psychological and pedagogical influence by the means of sport single combat, performed with the aim to correct and control person’s aggressivity. The basis of the educational training method of single combats was the unity of methods of development, learning and education.

We have selected the most important methods and means of education, moral education. Additionally the following variety of aggressivity control methods were included [according to Ueinberg, Gould 2001]: a) well-timed “extraction” of a sportsmen from situation when first showings of aggression occur; b) to teach the aggressive sportsmen to control the emotions c) to teach the normal behaviour rules to a sportsmen in controlled situations; r) modification of inappropriate aggressive actions

Practical part of the research (the process of physical training) was made by: 1) deviding the groups of trainees into subgroups according to the criteria of physical condition, sport qualification, aggressivity showings, 2) the content of the research is subordinate to the principals of sports training; 3) training should be different in complication, specializing, aiming [Godic 1988]; 4) taking into consideration the individual features of trainees.

References


On Aggression and Martial Arts

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Abstract

For an unknown person, martial arts are aggressive. Somebody seems to injure somebody. But when you read the books of old masters of budo, you will find the budo is not aggressive. This seems to be contradictory.

There are two questions:
How does budo ethics think about aggression?
and (2) Has budo an (positive, negative) effect on the aggression level of those who make martial arts?
So some ideas and hints of the old masters are presented as well as newer psychological studies (authors: Bitzer, Grabert, Katz, Wolters).
Spheres of fight in martial arts

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Introduction

The problem of martial arts has been discussed by the researchers in martial arts and combat sports in many ways. Among others Kernspecht [1988] and Kalina [2000] deal with the issue of a duel – a direct confrontation of two subjects – from the perspective of the theory of sport. Kalina approaches this problem in praxeological categories as a problem of negative confrontation. Kernspecht [2004] distinguishes the following spheres: motion, emotional and intellectual one of doing kung-fu. In turn Tokitsu [1995] analyzes the problem of a training ‘free fight’ where negative emotions, fear and pain occur. He indicated the existential sense of fight and the phenomenon of showing the true nature of the fighters.

Is that the only fight undertaken by the adept of martial arts? What is the deeper sense of martial arts and their other dimensions? The authors shall attempt to answer these questions from the perspective of the humanist theory of martial arts and anthropology of martial arts.

Object and approach

On the ground of holistic anthropology of martial arts the authors analyze the spheres of fight – from the physical dimension of a duel to transcendent and moral dimensions placed in the fighter’s conscience. The aim of the work is an attempt to explain the phenomenon of martial arts. The humanist theory of martial arts and anthropology of martial arts [Binhack 1998; Cynarski 2000, 2004] give holistic perspective for this multidimensional study.

Methods

The qualitative methods of empirical social studies have been used – the expert’s judgement (meijin L. Sieber 10 dan and opinions given by other specialists in martial arts and combat sports), long-term participating observation of the authors and heuristics from the humanist perspective of the theory of martial arts.

Results

Martial arts exceed the spaces between tradition and innovation, self-defense and sport, fight and self-realization, aggression and humanitarism. The ideas of aikidō or idō refer to freedom, brotherhood and peace. In contemporary aikijutsu of the takeda-ryū school (the methods of fight originate from early Middle Ages) it is less about military education more about health and positive personal development. The ideal is: vigilant spirit, fit body, tolerant thinking and kind conduct.

‘The way of budō’ requires knowledge of a possibly complete system – a set of methods of martial arts and traditions of Japanese ryū (schools). A karate master, for example, is not a budō master if He does not know many other jūhō (soft) and gōhō (hard) methods, techniques

¹ Project 1. Interdisciplinary, multiaspectual research of martial arts fenomenon (Idokan Poland Ass.): 1.1. Theoretical & methodological study of Asian martial arts.
of weapon and classical forms, energy exercises and massage, the rules of martial arts medicine, mental training; if he does not possess knowledge on cultural tradition and philosophy of martial arts. The normative of versatility which also concerns versatile development beyond the martial arts brings the practitioner of ‘the way of a warrior’ to the ideal of *homo universalis*. This practice – as a cognitive process of experiencing and realizing values – completes knowledge influencing the following spheres: intellectual, emotional one, the will, developing the sense of intuitional perception of reality. In its ‘western’ adaptation (in the form relatively humanized and simplified) as well as in the original version (in the transmission of few-hundred-year-old schools) the ideology of martial arts confirms the connections between military roots and contemporary humanistically-oriented physical culture [Cynarski 2004; Cynarski, Sieber, Litwiniuk 2005].

One may distinguish the following categories of fight – its spheres: physical (perception, pain stimuli, movement and techniques of fight), emotional, referring to the will, intellectual, ethical, symbolic and not connected directly with psychophysical practice – the spiritual sphere (of individual moral choices on the way of life). Moreover, the following dimensions of practicing fight have been distinguished, health (exemplified by qigong); ritual (e.g. *sumō*); utilitarian (for the purpose of self-defense or real fight); sport (for rivalry of recreation); self-realizational (for personal transgression and inner spiritual development); symbolic (for cultural values, respect for tradition etc.).

Fight requires the sense of distance, timing, rhythm, consequence or flexibility in realizing tactics. In free fight the adept of a given martial art has a possibility to test himself as far as his technical and tactical skills, motor and endurance-efficiency preparation, his own psychological resistance and the ability to recognize the states of opponent’s psychic (emotions, ways of reacting, intentions) are concerned [Bryszewski 1983]. The fighter usually tries to hide his true intentions, tries to deceive the opponent. An artist of martial arts must control aggression, negative emotions, accept pain. Tokitsu recommends practicing free fight in a contact way but the debutants should do it with protectors. He thinks that only in this way they will practice correct habits of effective counteracting the blows of the attacker. „Those who seek efficiency in a specific form in fight, practice free fight“ [Tokitsu 1995].

Also fight serves here transgression in particular – reaching higher levels of psychophysical and moral development [Cynarski 2004]. A warrior of the way perfects himself and develops with help of co-practitioners overcoming own weaknesses and lacks in abilities together. It is done in the atmosphere of mutual respect and without orientation towards rivalry – it is not about beating an opponent but overcoming weakness or aggression itself [Binhack 1998].

The dimension of transcendence refers to going beyond the physical spheres of fight. This approach is in accordance with the paradigm of holistic approaches and harmonizes with the moral philosophy of Christian personalism [Cynarski, Litwiniuk 2005].

Recapitulating, a wide *spectrum* of issues have been presented being classified in adequate categories. Fight is practiced in physical time and space in technical conventional arrangements or limited by rules in various formulas of ‘free fight’. In the sphere of the practitioner’s mind it may concern his imagination (mental training) or moral choices made.
The axiological connection between the transcendent aspect of the way of martial arts with the ethical way of Christian personalism has been noted.

References

If Master Jigoro Kano came back to life today, he would be greatly confused. Looking for old Kodokan he would be shown the modern, concrete building instead of remembered at the very beginning half ruined dojo in the Buddhist temple at the outskirts of the city. Instead of several tattered mats he would find thousand of tatami in every country of our new world. Where is old fashioned wise teacher surrounded by a small group of devoted pupils seeking the truth of self - realisation and self - defence in movement? They have gone to memorial books? Is there anything untouched, unchanged in constant transformation? The optimists answer that the universal message of judo consists in the combination of philosophical ideals with the context of specific physical culture. The basically impact of judo founder is claimed to have remained unchanged. While the sport aspects of judo undergo continuous change, the fundamental message of Budo philosophy remains the same, with its widely recognised pedagogical implications.

Judo remains the very effective system of education by sport born in the context of the dialogue of culture and in such surrounding growing. The critics of this statement ask for the new debate: how to preserve educational values in changing conditionings of modern sport? How to be successful in highly competitive sport preserving educational and philosophical stand unchanged?
Educational values of judo

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Background and study aim
In the field of Japanese culture, judo is a micro system of socialization that enables physical and psychical human development. It also helps in coping with difficult situations and problems in life. Polish judo theoretics state that in Poland judo is treated the same way. We have decided to verify this opinion using empirical research probe.

Material and methods
We have done our research on the Polish Junior Judo Team during a Classifying Tournament. We have researched on 25 best junior athletes in this age category. The method that we used was the method of diagnostic probe and the techniques such as interview, inquiry and observation.

Results and conclusions
Analysis of the research material indicates that judo has a great socialization value. Research also proves that judo training process has also peculiar educational values. These values can be a full - fledged educational process, especially when the new educational conceptions are mentioned which postulate creating young athletes optimal conditions towards self-fulfillment.
Educational aspects of sports and martial arts with emphasis on taekwon-do.

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Preface

Problems of education with its many faces - physical, health, social, religious, etc., still appear to be extremely relevant, and for this reason both individuals and institutions (family, school, church) must not cease to seek for ways to properly raise the youth of today and future. The existing evidence shows that education of a human is intrinsic to oriental martial arts, which alongside combat sports lay solid grounds for successful moulding trainees into educated and self-conscious individuals.

The goal of the paper – to highlight educational influences of oriental martial arts

Motivation behind martial arts differs from one culture to another: - a type of defensive combat, a kind of recreation and treatment activity, or a sporting event. Each of these activities creates favourable conditions for teaching codes of behaviour and developing character. It is notable that educational, health, comprehensive and defensive aspects are integrated parts of the training process.

The main goal of the present paper is to lay stress on the prevailing aspect of martial arts mainly by examining taekwon-do – the Korean art of self-defence and the educational role it plays. Taekwon-do is an ingenious educational system that emerges as a comprehensive psychophysical process of human evolution. It is a peculiar educational system incorporating essential rules of the art: etiquette of a knight, loyalty, endurance, challenging self-balance, and valour. This set of values is, too, found in the studies by others that have embarked on a taekwon-do scrutiny campaign, for example: Bujak, Litwiniuk who rank those qualities as fundamental and synthesizing the culture of life and civility. These qualities, so congruous with nowadays, influence processes of developing body, mind and quality of life we live. Today emphasis on humanization and educational role of sports are great, and that creates an opportunity for taekwon-do with its cardinal rules to promote multifarious development of character and fitness.

Methodology

The paper is largely based on on the analysis of specialist literature. Also, an invaluable contribution has come from long-standing observations made by the author while at university and a professional teacher. The author is a holder of I dan in ITF taekwon-do.

Martial arts today are frequently a choice of young people who faced with numerous civilization perils urgently need vivid examples and role models. An instructor is responsible for promoting ethical values and noble goals and at the same time preventing aggression. He assumes a function of a teacher who by his life and actions sets an example and encourages a trainee to make an effort to ‘develop themselves’. Sadly, effective teachers are rare today. School resources and pupils’ reluctant attitudes towards physical activeness pose a concern, too. Martial arts present a credible alternative. They are becoming more and more popular and require minimal resources. Moreover, they promote axiology and health values. Oriental
martial arts have been introduced to schools for a few years now. One of the schools that decided to experiment with taekwon-do programme is Gimanzjum No. 7 in Zamość. It was based on ‘Original taekwon-do project for lower secondary school’ by the author of the present paper. The project won approval of both the Teaching Staff, and PE and taekwon-do specialists, with doctor Zbigniew Bujak and doctor habilitated Władysław Pańczyk, who agreed that it added immensely to the existing educational offer of the school.

Results and debate

Analysis of specialist literature and author’s own observations justify the claim that oriental martial arts (including taekwon-do) need to be widely promoted in a society, undoubtedly for their health and utilitarian qualities, but more importantly for a number of axiological values that are inherent in martial arts.

Conclusion

The man of the 21st century is exposed to a multitude of perils and it is the humanistic dimension of oriental martial arts that definitely help people stand up firm against the dangers. They strongly develop ethical respect for other people, which inspires prosocial attitudes. Today taekwon-do assumes yet another function – a guide for confused, insecure and lacking confidence individuals.
Karatedo as a school sport in Germany

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Abstract

Initial conditions for school karate in Germany

In the year 2000, the ministers of education in Germany again reaffirmed a resolution that has been valid since 1943, which specifies that all ".. types of sport involving dangerous striking techniques are banned- in all state schools in Germany. Besides taekwondo, kickboxing, etc., karate was also classified as one of these sports. However, these premises changed in 2001, after the sound-karate concept developed for school sport by the Italian karate federation had been adapted for the German school system. The elements taught in the sound-karate system no longer infringed these restrictions and so the ban was no longer applicable. Even so, teaching in the traditional karate do is still subject to severe restrictions.

The sound-karate concept for school sport contents and aims

The sound karate concept (copyright: Aschierei, Italy) differs considerably from the traditional karate-do on a number of essential points, both in terms of its content and its aims. The essential aims of school sound-karate teaching. The contents are particularly suitable for school sport due to the relevance for training movement. The focus is on the general training of sport basics - with the emphasis on motor activity - for children and adolescents between 6 and 18 years of age. The contents are particularly suitable for school sport due to their effectiveness for social education. Karate is ideally suited to schools in terms of violence prevention and therapy. The specialisation (karate) is merely a means to achieve the aims, and never the aim itself.

Qualifications

Persons who want to teach karatedo at school must have the following qualifications: School teachers must have a license to teach sound karate. Persons, who are not school teachers must have an general teaching license from the German Karate Federation in addition.

Results

The main result was achieved on a political level. It was possible to convince the responsible officers school ministeris in all federal states in Germany of the particular quality of this offer for sports teaching in schools. This approval now applies to almost all the federal states in Germany, because there has been an explicit call for the general increase in the attractiveness of school sport teaching thanks to sound karate.
In the past decades there has been a turnaround towards Oriental culture which seems to fulfill the emptiness of the western man’s desire for strength, harmony and dignity – the major values in human life. Karate art, like no other discipline, appears to connect physical with spiritual development, and although it is already acknowledged as a sport, still it is something more than a mere competition between opponents.

Children and teenagers who want to spend free time actively, and also search for their own life path, come to karate clubs where their youthful motivation is verified by training and obliging rules. Such a natural selection for people is a first signal of their good choice and a consolidation of their ideals, views on the essence of training, its values and numerous advantages.

The aim of this work is to define children and youth’s motives to begin karate training in clubs.

Research questions
What are the basic reasons to take up karate training?
Which parts of a training are the most interesting for participants?
What are the martial arts adepts feelings after the classes?
What is the fundamental aim of the exercises?

Material and methods

The research was conducted in karate kyokushinkai clubs in Opole, Brzeg and Lewin Brzeski. It comprised 91 people including 21 girls. As a research method a diagnostic sounding, a survey technique was implied.

Results analysis

On the basis of the received data, it can be stated that children and teenagers prefer the skill of hand-to-hand fighting. 30 % of girls and boys strain to imitate the great masters of martial arts, this idea is for them the most essential motive to begin trainings. Moreover, respondents paid attention to development of muscular strength, physical fitness and desire to self-improvement.

The attractiveness of karate training enables to combine physical and psychical development, respondents expressed an opinion on the favorite part of a training. It can be noticed that 35% of boys decidedly favor holistic and strength exercises and girls are inclined to kata exercises (33%) and self-defense (31%). Boys more often than girls opt for on-target exercises which expand their strike strength and they more willingly decide on a sports fight.

Conclusions
The skill of hand-to-hand fight as well as self-defense is a major motive to begin trainings.
Among various training forms boys decide on holistic and strength exercises and girls prefer sets of technique exercises, namely kata and self-defense. The after training feelings are described as a higher level of security and self-confidence. The fundamental objective of a training is to gain motive skills useful in fight and to accomplish a master degree.
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Abstract

Budo seems to be a mysterious thing for many people who are not involved in the discussion. Many martial arts, even not from Japan, are often summarized under this word, which is not correct. It is obvious that budo and its background should be explained to the public. But even people who make a martial art often do not know the basic ideas of budo.

One of the best ways to communicate contents is to publish a homepage. A book is an adequate way also, but it does not live and cannot be changed and improved. The website is based on a databank system (mySQL) and can be changed very quickly. The poster gives an overview about contents and function.