

## COACHING

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### Motivation and Value Orientation of Combative Systems Trainers

Submission: 14.10.2010; acceptance: 26.03.2010

**Key words:** philosophy of sport, combatives, combat sports, martial arts, self-defence

#### Abstract

**Introduction.** The issue of motivation of trainees for sport activities is an important part of sports pedagogy and didactics. An important part of the research on reality of sports environment is nothing less than motivation to work of trainers. We were interested in motivation, value orientation and a view on life philosophy of martial arts teachers and combative sports trainers.

**Aim.** To assess motivation and value orientation of combative systems trainers. **Materials and methods.** For gaining qualitative data about motivation, value orientation and life philosophy of trainers of combative systems we used a modified version of a structured questionnaire according to Cynarski [2006]. At first the research tool was translated into Czech language, than it was adjusted for Czech environment and finally administered in various martial arts and combative sport clubs on the whole territory of the Czech Republic. The questionnaire consisted of 51 open, semi-open and close questions. The main group was comprised of total 87 respondents, 81 men and 6 women. The average age of the respondents was 37.6 years. The average trainers practice length was 13.2 years. **Results.** Respondents notified the motives that led to initiation of their trainers' and teachers' work. The most frequent motive (n = 35), surprisingly enough, was necessity to take the function over after their trainer or the need to become a trainer in a newly founded club. For some of these respondents it was a natural result of their sport career after the decrease of their performance. The second most frequent impulse was a desire to transmit their experience to future generations and to work with youth (n = 25). The third highest consensus answer could be characterised as satisfaction from trainer's work (n = 6). In the first place in the life values ladder reached the highest consensus family and care of it. The second most important value is represented by health of the respondents and of their families. Friendship possesses the third most important place in the lives of trainers and teachers. Respondents n = 87 did self-evaluation of their knowledge in philosophy of martial arts, combative sports and self-defence. On the five-grade scale (in descending order) they evaluated their knowledge as very good (n = 18), good (n = 30), sufficient (n = 27) and weak (n = 12). One of the respondents chose both the grade “weak” and the last grade “not interested in philosophy”. Total of 67.8 % (n = 59) trainers and teachers use combination of more or all of the possibilities (literature, own teachers, own experience) as a source of information of philosophy. As many as 17.2 % of respondents rely only on their own experience, 10.3 % draw information just from their teachers and the rest of 4.6% gain the information entirely from the literature. **Conclusions.** Among the highest life values of combative sports trainers and teachers belong the family, health and friendship. These values are reflected in their training activity as an effort of positive influence on youth and development of healthy sport collective. The majority of teachers and trainers are interested in philosophy of combative systems and actively search for information from different information sources. More than a half (55 %) of teachers evaluates their knowledge of combative systems philosophy as very good or good.

#### Introduction

The issue of motivation of trainers of sport activities is an important part of sport pedagogy and didactics. A section of the research on reality of sport environment is nothing less than motivation to work of trainers. The level of motivation determines

reaching of professional level of a teacher, which is a necessary condition for knowledge development and pupils' skills [Bartík, Adamčák 2009]. We were interested in motivation, value orientation and a view on life philosophy of martial arts teachers and combative sports trainers.

## Aim

To assess motivation and value orientation of combative systems trainers

## Materials and methods

For gaining qualitative data about motivation, value orientation and life philosophy of trainers of combative systems we used a modified version of a structured questionnaire according to Cynarski [2006]. At first the research tool was translated into Czech language, than it was adjusted for Czech environment and finally administered in various martial arts and combative sport clubs on the whole territory of the Czech Republic. The questionnaire consisted of 51 open, semi-open and close questions. The main group was comprised of total 87 respondents, 81 men and 6 women. The average age of the respondents was 37.6 years. The average trainers' practice length was 13.2 years.

## Results

Respondents notified the motives that led to initiation of their trainers' and teachers' work. The most frequent motive ( $n = 35$ ), surprisingly enough, was necessity to take the function over after their trainer or the need to become a trainer in a newly founded club. For some of these respondents it was a natural result of their sport career after the decrease of their performance. The second most frequent impulse was a desire to transmit their experience to future generations and to work with youth ( $n = 25$ ). The third highest consensus answer could be characterised as satisfaction from trainer's work ( $n = 6$ ).

In the first place in the life values ladder reaches the highest consensus family and care of it. The second most important value is represented by health of the respondents and of their families. Friendship possesses the third most important place in the lives of trainers and teachers. Respondents ( $n = 87$ ) did self-evaluation of their knowledge in philosophy of martial arts, combative sports and self-defence. On the five-grade scale (in descending order) they evaluated their knowledge as very good ( $n = 18$ ), good ( $n = 30$ ), sufficient ( $n = 27$ ) and weak ( $n = 12$ ). One of the respondents chose both the grade "weak" and the last grade "not interested in philosophy". Total of 67.8 % ( $n = 59$ ) trainers and teachers use combination of more or all of the possibilities (literature, own teachers, own experience) as a source of information of philosophy. As many

as 17.2% of respondents rely only on their own experience, 10.3% draw information just from their teachers and the rest of 4.6% gain the information entirely from the literature.

## Conclusions

Among the highest life values of combative sports trainers and teachers belong the family, health and friendship. These values are reflected in their training activity as an effort of positive influence on youth and development of healthy sport collective. The majority of teachers and trainers are interested in philosophy of combative systems and actively searching for information from different information sources. More than a half (55 %) of teachers evaluates their knowledge of combative systems philosophy as very good or good.

## Results

### Research group

Tab. 1. Characteristics of a research group

Characteristics	Value
Total number of respondents	87
Number of men	81
Number of women	6
Average age	37,6 years
The average trainers practice length	13.2 years

The main group was comprised of 87 respondents, 81 men and 6 women in total. The average age of the respondents was 37.6 years. The average trainers' practice length was 13.2 years. Due to the low presence of women in the research group we did not further investigate the differences between men and women. For expressing motivation and value orientation we consider evaluation of responses to a question "Why have you decided to become a trainer?" The most frequent motive ( $n = 35$ ), surprisingly enough, was necessity to take the function over after their trainer or the need to become a trainer in a newly founded club. Due to high prestige of a combat sports trainer there are very interesting responses such as: "Very often other qualified person does not want to do this job.", "These people practically did not exist in 1970s, so it was me who decided to go on.", "Because there was no other person who would be willing to do this activity regularly and with enthusiasm.", "If you want something to work further, you have to do something for it.", "Firstly I dropped in from time to time, than I became an assistant, afterwards the older trainers

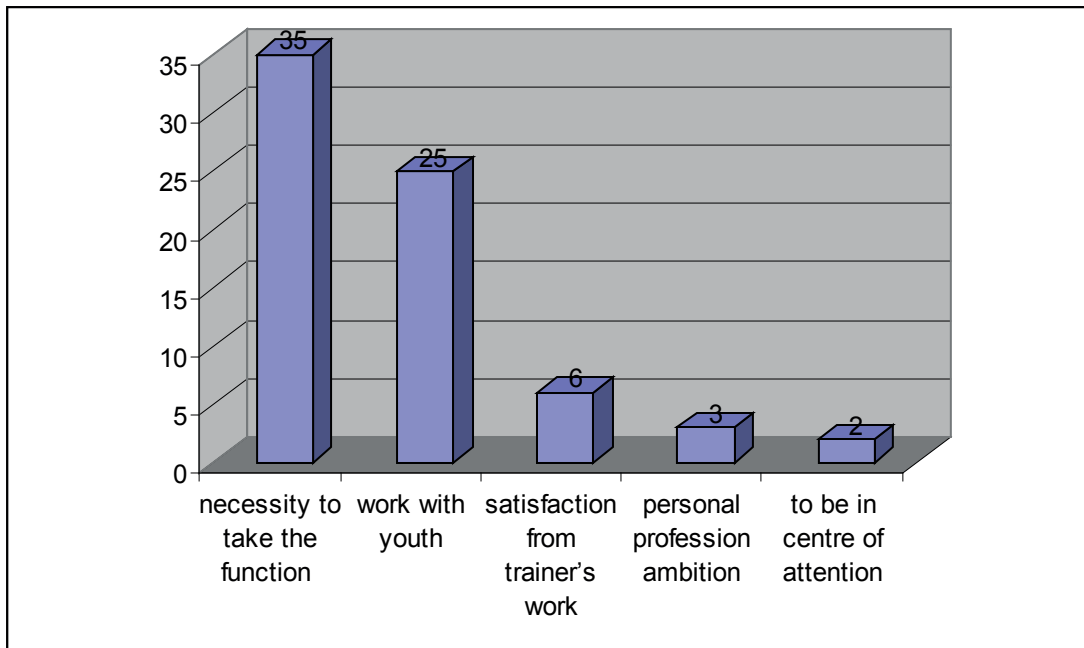


Fig. 1. Most frequent motives for onset of trainer's activity

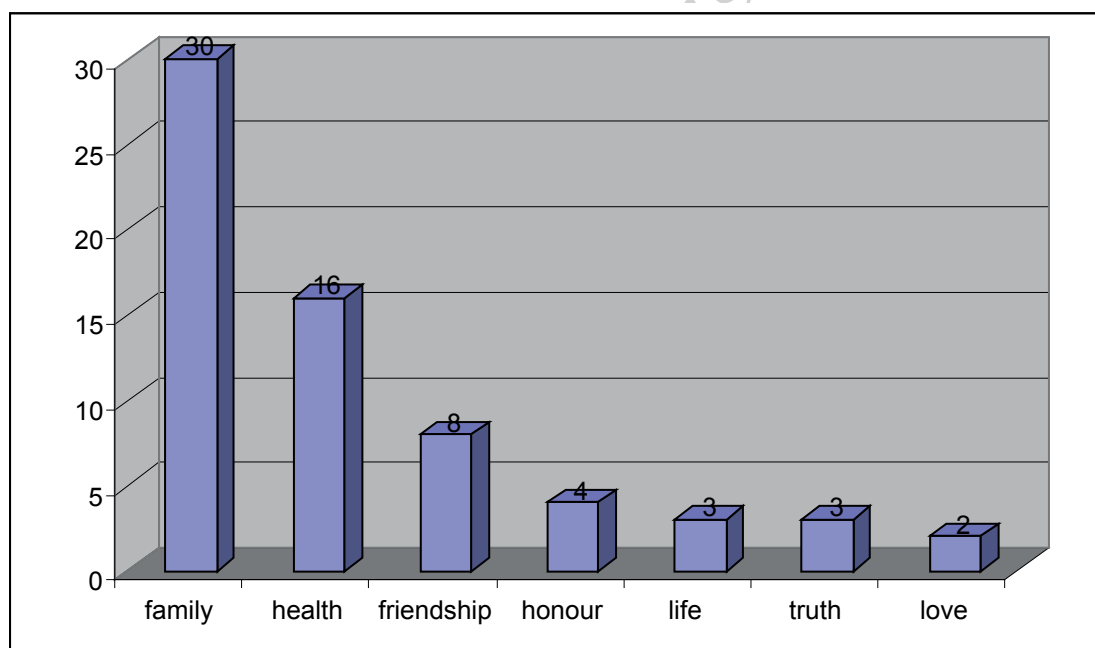


Fig. 2. Most frequent life values of teachers and trainers

started to leave and suddenly I stayed there alone.”, “It was against my will to become a trainer.”

For some of these respondents it was a natural result of their sport career after the decrease of their performance: “I decided to become a trainer since I felt that I am not so powerful in the ring anymore; however, on the other hand I felt to have enough experience to transmit them to somebody who could employ them properly”.

The second most frequent impulse was a desire to deliver their experience to future generations and

to work with youth (n = 25): “Because I like working with young people, I want to transmit something to them.”, “I would like to deliver my experience to the next generation”, “I like transmitting everything interesting”, “I would like to deliver my enthusiasm for this sport to other people”.

The third highest consensus answer could be characterised as satisfaction from trainer's work (n = 6): “This work does not fulfil me”, “I like it”, “I would like to transmit my experience further”, “it is a certain form of pleasure”. The last repeated response

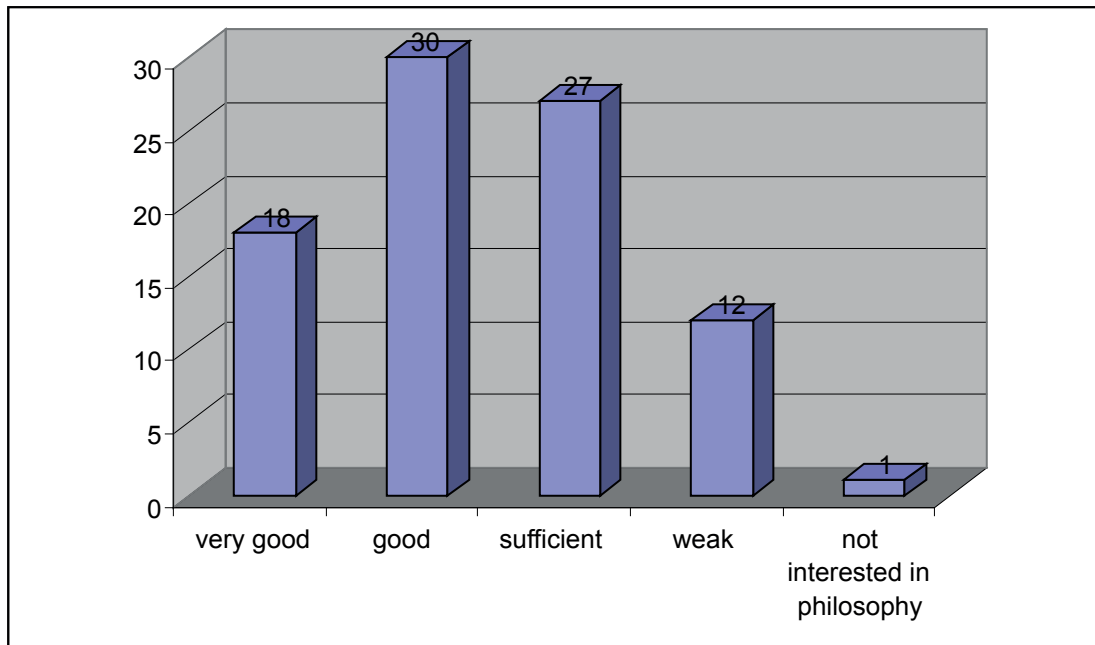


Fig. 3. Knowledge of teachers and trainers of combative systems about philosophy of combatives

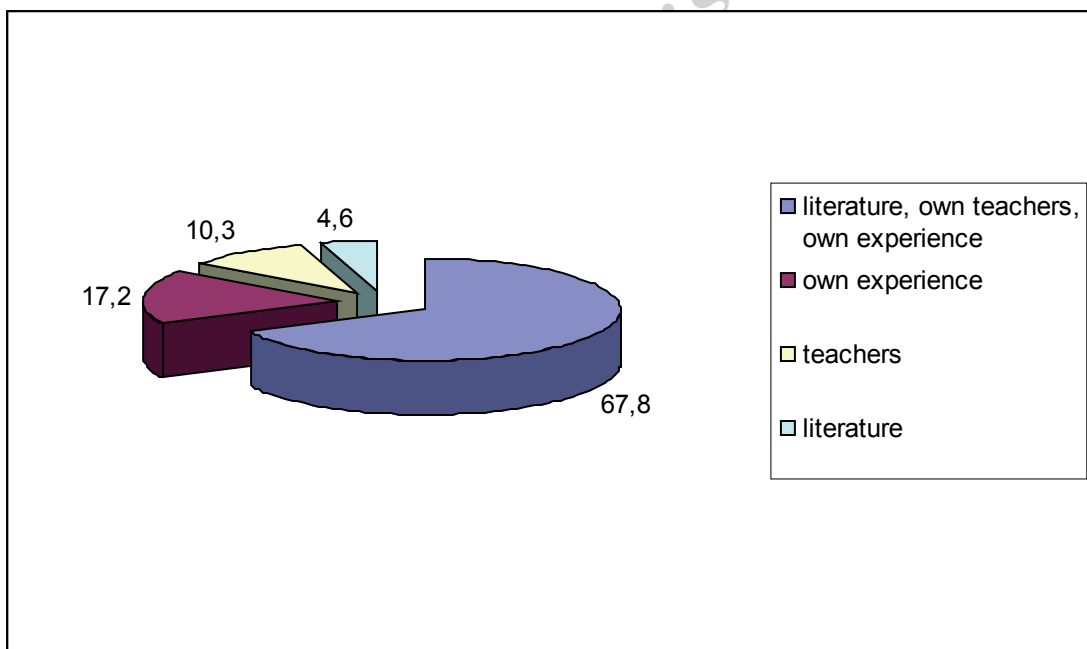


Fig. 4. Percentual division of employed information sources of philosophy of combatives

(n=2) was a motif of necessity to be a centre of attention: “I like to teach somebody something and I enjoy being a centre of attention”.

The last 16 respondents presented totally different motives that led them to starting their trainer’s activity. The scale of their responses is very broad, ranging from more or less altruistic ones (“a good collective in the club”, “a possible way of self-development”, “prevention of criminality”) to rather selfish answers (“to be a centre of attention”, “the only thing I can do”, “something must stay here after I pass away”, “my own laziness”).

The question “What do you consider the most important values in your life?” was answered in a broad range. Figure 2 illustrates the most frequent life values that the respondents put in the first place.

In the first place in the life values ladder reached the highest consensus the family and care of it (n = 29). The second most important value is represented by health of the respondents and of their families (n = 14). Friendship possesses the third most important place in the lives of trainers and teachers (n = 8).

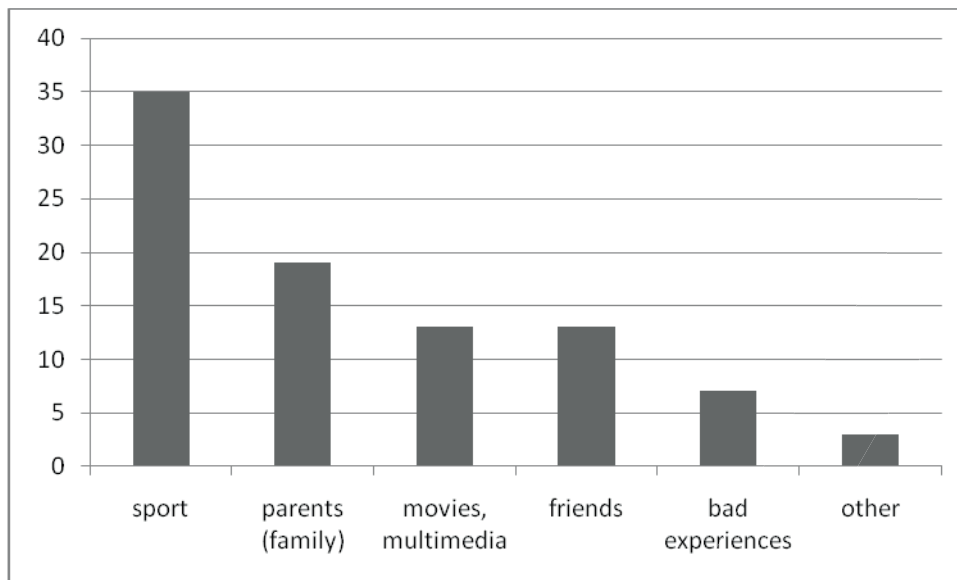


Fig. 5. Dominant motif for onset of training

The last 22 respondents either did not answer or stated unique values as e.g. belief in God, Ten Commandments, no maltreatment, propriety, patriotism, freedom etc.

Respondents (n = 87) did self-evaluation of their knowledge of philosophy of martial arts, combative sports and self-defence. On the five-grade scale (in descending order) they evaluated their knowledge as very good (n = 18), good (n = 30), sufficient (n = 27) and weak (n = 12). One of the respondents chose both the grade “weak” and the last grade “not interested in philosophy”.

Total of 67.8 % (n = 59) trainers and teachers use a combination of more or all of the possibilities (literature, own teachers, own experience) as a source of information about philosophy. As many as 17.2% of respondents rely only on their own experience, 10.3 % draw information just from their teachers and the rest of 4.6% gain the information entirely from the literature.

The respondents were stating various motives for onset of training of combat sports, martial arts or self-defence. Some of the teachers and trainers mentioned even more motives. In the graph in Figure 4 there are illustrated the dominating motives. 35 respondents started to practise combatives due to their interest in movement and treat combatives as any other sport activity. A significant feature is also a proportion of parents choosing motor activity for children. 19 respondents proclaimed their parents as a dominant motif for practising combatives, mainly the father, rarely also other relatives as e.g. a sibling, aunt, or own daughter.

It is evident from the responses that a big role is in childhood played by multimedia: “When I was nine years old I saw a Chinese film Betrayal and

Revenge, where I saw Kung-Fu for the first time. I was enthused about what things I would also like to manage that the boy of my age was doing, thus I decided to start training.” “...Motivation of film, where I identified with the boy of my age. If he could do this, why could not I?”

In the same number of responses (13) they mentioned the influence of their friends as fundamental. In 7 cases they decided for training after bad experience: „After entering the high school I was beaten up by older class-mates several times, thus I enrolled at the ASVS Dukla Box club. I was hit by everybody there but I did not mind because I chose it voluntarily. After a few weeks my problems at school were solved; however, I stayed with combative sports henceforth.” it happened so that I was offended by an older person and I was not able to protect myself; “In the first form of my apprenticeship I encountered chicanery”.

Except for one respondent all others stated identically that training of combative sports and martial arts changed their life (Fig. 5). 34 trainers and teachers proclaimed that their overall view of life was changed and their life philosophy altered: “To say that simply, I followed what I was destined for and I felt it to be my way.” “They have changed my whole life.”

“Personal values, access to people, family, in fact everything.” Other respondents (n=26) stated changes in psychological field, mainly referring to self-control, self-discipline, self-consciousness: “My self-consciousness grew up, I became more single-minded a stern”, “not to be afraid and believe in myself”, “will, self-control, ambition”, “One is sturdier, is not rash, is matured, more level-headed.” 13 responses were connected with social

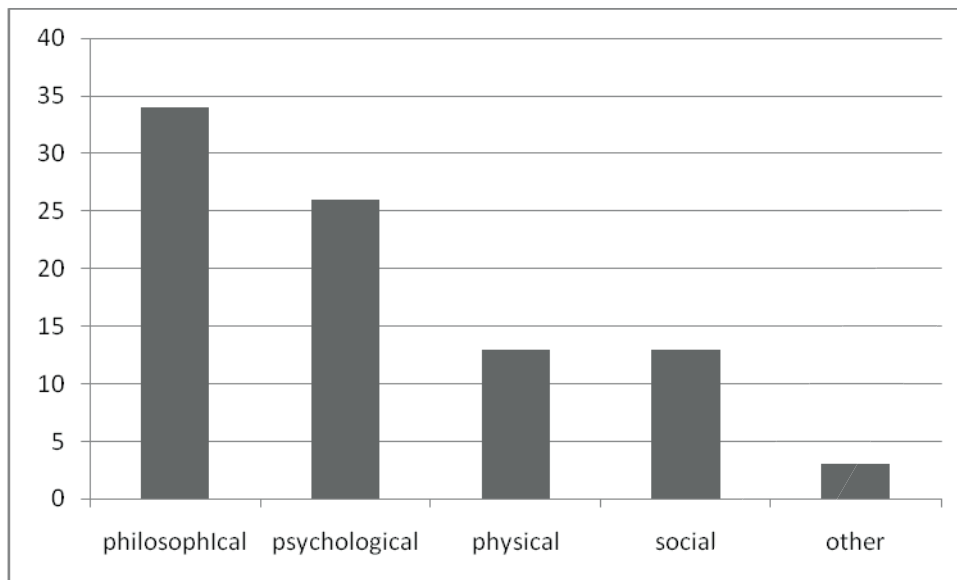


Fig. 6. Fields in which the respondents were influenced by training

relationships and access to people. Some of the statements were referring to practising combatives, to the way of solving conflicts among people or to way of dealing with people: “Concerning my psychical state I also felt better well-being and a certain outlook in critical situations that I worked out thanks to systematic training”, “Positive access to conflict solving, self-control and discipline”.

Other 13 responses were recorded to have description of physical changes, mainly increase of form: “Regarding my physical state I became stronger, more motile and skilful.”

We also asked the respondents if rules of combative sports or philosophy of martial arts are useful only in practising and competition or if there is also possibility to transfer them into everyday life. A lot of responses were controversial with each other. We noticed three groups of responses in which we give some examples of responses:

1. Rules and philosophy are directly transferable  
“They obtain always and everywhere. “Martial arts and combative sport are based on honesty and respect and also in defence against the strong. They are the properties taken from the common life. And this also obtains vice versa. If I practise martial arts or combative sports, I also honour their philosophy and transfer it to the normal life.”
2. Rules and philosophy are not directly transferable  
“In everyday life the philosophy obtains but the rules very do not. In a competition it is vice versa, the aim to win is subordinated to philosophy.” “I personally took the philosophy of martial art (the “peaceful” conception) into my life. It is not so clear regarding the rules.”
3. Rules and philosophy are directly not transferable

“Just tatami is true. The reality is very often different.”, “It would be good if they obtained also in everyday life; the combat teaches boys to follow certain rules but it is much more difficult in the life.”, “Rules of combative sports are not true in everyday life, although they should be. The street is governed by something else.”

Similarly as trainers and teachers also respondents mark trends of changes of conditions for combatives practising. We can see from their responses that after 1989 and the change of political climate in the Czech Republic there is almost unlimited possibility of choosing of combative activities: “There is bigger choice of various systems of fight and people look at martial arts differently.”, “I think that there is a lot of opportunities in the Czech Republic nowadays and everybody can find in their area the best one”. On the other hand, mainly trainers of combative sports with a long tradition as wrestling or box state that current conditions are worse. Mainly in terms of support by the state: “Since I started with judo the conditions for training were not changing significantly. We still train at the same places just on new tatami and in kimonos of higher quality. Town does not help our club or other combative clubs much. Still there are sports like football, hockey, volleyball or other that have priority regarding the financial support.”

In combative sports and martial arts a big role is played by social contact. Respondents agree that it is the first trainer, the first teacher who has a big influence on future activity. He later becomes a friend. The vertical relationship teacher – pupil is changed into horizontal, equivalent, friendly. 41 respondents state that they already do not have any teacher or trainer nowadays. We did not

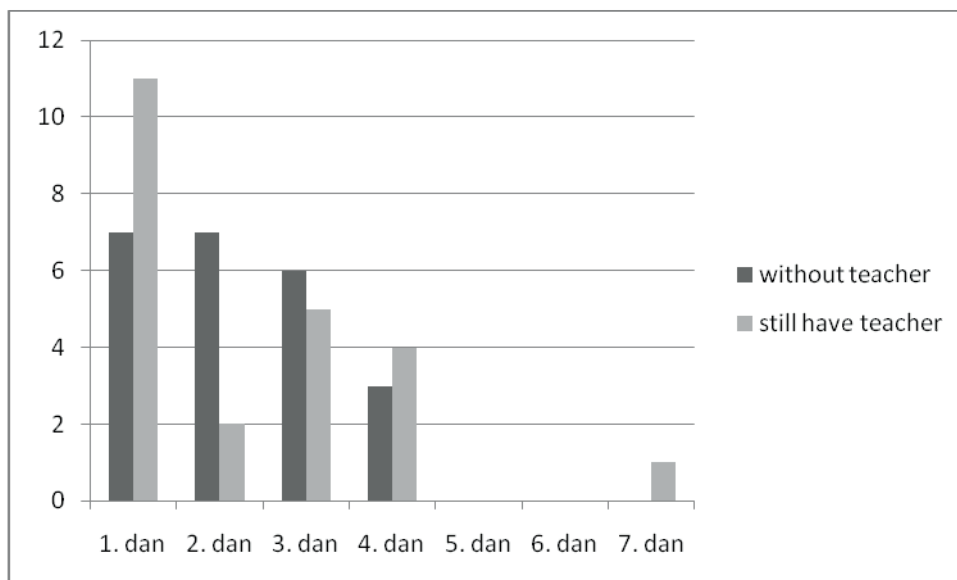


Fig. 7. Teachers of Japanese martial arts that currently have their teacher or already do not have any

find out any dependence on a type of combative system. However, it is interesting from the view of martial arts that the respondents who do not learn themselves already did not reach high grades as illustrated in Figure 7.

## Conclusion

Among the highest life values of combative sports trainers and teachers belong the family, health and friendship. These values are reflected in their training activity as an effort of positive influence on youth and development of healthy sport collective. The majority of teachers and trainers are interested in philosophy of combative systems and actively search for information from different information sources. More than a half (55 %) of teachers evaluates their knowledge of combative systems philosophy as very good or good. The biggest influence of exercising and training of combative sports is attributed by majority of teachers and trainers to philosophical and psychological field more than to physical or social field. Combatives changed their complex view on life and value orientation.

## References

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z úpolových športov. Zborník recenzovaných a odborných prác z problematiky úpolov, vydaný z grantovej úlohy KEGA 3/6017/08, Univerzita Mateja Bela, Banská Bystrica. ISBN 978-80-8083-831-7

## Motivácia i hierarchia wartości trenerów systemów walki

Słowa kluczowe: filozofia sportu, systemy walki, sporty walki, sztuki walki, samoobrona

### Abstrakt

**Wstęp.** Problem motywacji trenujących sport jest ważną częścią pedagogiki i dydaktyki. Ważna część badania dotyczącego sytuacji rzeczywistej środowiska sportowego nie jest niczym innym niż badaniem motywacji do pracy trenerów. Autorów tekstu interesuje motywacja, hierarchia wartości i pogląd na filozofię życia nauczycieli sztuk walki i trenerów sportów walki.

**Cel.** Ocena motywacji i orientacji wartości trenerów sportów walki.

**Materiały i metody.** W celu otrzymania danych jakościowych dotyczących motywacji, hierarchii wartości oraz filozofii życiowej trenerów systemów walki autorzy użyli zmodyfikowanej wersji kwestionariusza strukturalnego według Cynarskiego [2006]. Na początku kwestionariusz został przetłumaczony na czeski, potem dostosowany do warunków lokalnych, a następnie zarządzony w klubach, gdzie trenuje się sztuki walki oraz sporty walki na całym terytorium Republiki Czeskiej. Kwestionariusz składał się z 51 otwartych, półotwartych i zamkniętych pytań. Główna grupa 87 respondentów składała się z 81 mężczyzn oraz 6 kobiet. Przeciętny wiek wynosił 37,6 lat. Przeciętna długość praktyki trenerskiej wyniosła 13,2 lat.

**Rezultaty.** Respondenci podawali motywy, które prowadziły

do podjęcia przez nich pracy trenera lub nauczyciela. Ciekawy jest fakt, że najczęstszym motywem (n=35) była konieczność podjęcia funkcji po poprzednim trenerze, albo konieczność przyjęcia stanowiska w nowo-założonym klubie. Dla niektórych respondentów był to naturalny rezultat ich końca kariery zawodowej, który nastąpił po spadku formy. Drugim najczęstszym powodem była chęć przekazania swojego doświadczenia i pracy z młodzieżą (n=25). Trzecia najwyżej notowana zgodna odpowiedź może być określona jako satysfakcja z pracy trenera (n=6). Na pierwszym miejscu hierarchii wartości znalazła się rodzina i opieka nad nią. Druga w kolejności wartość reprezentowana była przez zdrowie respondentów i ich rodzin. Na trzecim miejscu znalazła się przyjaźń. Respondenci (n=87) dokonali także samooceny własnej wiedzy w dziedzinie filozofii sztuk walki, sportów walki i samoobrony. Na 5-stopniowej skali (w porządku

malejącym) ocenili swoją wiedzę jako bardzo dobrą (n=18), dobrą (n=30), wystarczającą (n=27) i słabą (n=12). Jeden z respondentów wybrał zarówno ocenę „słabo“, jak i ostatnią ocenę „niezainteresowany“ filozofią. W sumie 67,8% (n=59) trenerów i nauczycieli skorzystało z kombinacji więcej niż jednej lub wszystkich możliwości (literatura, nauczyciele, własna doświadczenie) jako źródło informacji o filozofii.

**Konkluzja.** Wśród najważniejszych wartości życiowych trenerów i nauczycieli znajduje się rodzina, zdrowie i przyjaźń. Wartości te odbijają się w ich pracy trenerskiej jako rezultat pozytywnego wpływu na młodzież i ogólny rozwój sportowy. Większość nauczycieli i trenerów interesuje się filozofią systemów walki i aktywnie poszukuje informacji z różnych źródeł. Ponad połowa (55%) nauczycieli ocenia swoją wiedzę z filozofii systemów walki jako dobrą lub bardzo dobrą.