

EDUCATION & PEDAGOGY OF SPORT

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Education in moral values of JUDO school students

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Abstract

Introduction. By linking human morality with cognitive development, Profesor Jigoro Kano was convinced that discovering knowledge and understanding it would shape the meaning of good and evil among young judokas, as well as their ability to distinguish what is good and what is bad [Kano 2005, Mifune 2004].

Problem and aim. The aim of the undertaken research was to assess the assimilation by students at the Kodokan Judo School of values, including: responsibility, righteousness, patience, lowliness, courage, and kindness, and also to check to what extent the application of the Kogi and Mondo methods increase the sensitivity of judo players to these values during training. The main problem of the research was the question: What is the evaluation of adopted and externalised values of judo competitors in primary school? **Methods of research.** I. Observation categorized. Six values of the judo school were subjected to research, four subcategories of which were selected and then operationalized. II. Survey using interviews. Respondents were asked five questions that concerned ways of understanding judo, through the prism of values that are internalised in them during their training.

Conclusion: The behavior of the tested students during Randori trainings should be assessed highly. The application of the Mondo and Kogi methods with reference to the values characterising the students of the Kodokan Judo School allows young practitioners of this martial art to understand the full concept of education proposed by Professor Jigoro Kano.

Introduction

Professor Jigoro Kano, creating *judo*, from the very beginning assumed that shaping the morals of the adepts of his school would be a particularly important area in their overall development. By linking human morality with cognitive development, Jigoro Kano was convinced that discovering knowledge and understanding would shape the meaning of good and evil among young judokas, as well as the ability to distinguish what is good and what is bad [Kano 2005, Mifune 2004]. Taking this into account, Jigoro Kano used not only methods such as *Kata* and *Randori*, but also the *Kogi* and *Mondo* methods, which were to be responsible for the development of knowledge, with particular emphasis on its understanding [Harrison 2014]. This fact allows to agree with the belief that the main goal of the Kodokan *judo* school was to shape the character of judokas, not athletes seeking sports championship [Stevens 2013, Ohsawa 2011].

Wojciech Cynarski presents a conviction as to the highly valuable application of martial arts in practice, describing this fact in a paper titled “*Moral values, and the people of the noble way of martial arts*”. In it, he for exam-

ple refers to papers written by such authors as [Kano 1932; Wolters 2005; Baka 2008]. In his article he also states that a problem of taking advantage of martial arts in education is related to the growing commercialization of martial arts and sports, as well as rejecting moral values in favor of physical strength and meeting sports needs [Cynarski 2013].

The context of using *judo* as a martial art in upbringing children living in open societies has been described in the “*The martial art of judo as educational contents for children living in an open society*” paper. It clearly indicates that basing on universal values and referring to Budo traditions, *judo* has a chance to introduce a new value into the upbringing of future generations in reference to the formation of the morality of the *judo* school students [Kozdras 2014].

A significantly important voice in the discussion concerning taking advantage of *judo* in the physical education of children has been taken by David Hortiguela, Carlos Gutierrez-Garcia, and Alejandra Hernandez-Garijo. They have conducted quasi-experimental research in the course of which they had proven that martial arts (*judo*, *capoeira*) significantly improve class atmosphere and determine proper approaches of stu-

dents towards unjustified violence, class atmosphere, and approaches adapted by students training team games [Hortiguela, Gutierrez-Garcia, Hernando-Garijo 2017].

Taking into consideration these theoretic presumptions I have made an attempt to research the manner of expressing and understanding the values of *judo*, assumed by Jigoro Kano in his educational philosophy, by the *judo* school students.

The aim of the undertaken research was to assess the internalization of the values of students of the *judo* school, such as: responsibility, righteousness, patience, lowliness, courage, kindness, and also to check to what extent the application of the *Kogi* and *Mondo methods* will increase the sensitivity of the *judo* players to these values during the *Randori* training.

Methods

The study was conducted on a group, of 16 girls and 14 boys in the age range of 12-16 years - a total of 30 competitors of *judo*. The average training period in the group studied was 5.5 years. The research began in June 2018. Categorized observation was the first of the methods. Six values of the *judo* school were subjected to research, four subcategories of which were selected and then operationalized. A detailed description of the values can be found in table 1.

After the observation, I conducted a survey in an interview technique. Respondents were asked five questions that concerned the ways of understanding *judo*,

through the prism of values that were internalized in them during the trainings.

I carried out the same methods in September 2018. These studies were preceded by a sports camp during which I conducted lectures and workshops with students, devoted to the values of the *judo*.

Results

The research conducted using observations showed the following proportions of positive and negative behaviors during the *Randori* training. The first diagram shows the percentage distribution of positive and negative behavior with respect to the values studied, during the four *Randori* training sessions observed in June 2018.

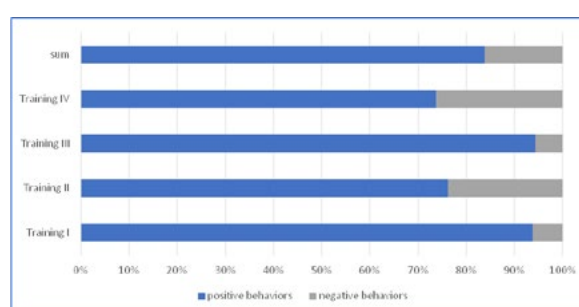


Diagram 1. Percentage distribution of positive and negative behaviors – during *Randori* training in relation to the values studied.

Source: author’s own research. Before using the *Mondo* and *Kogi* methods – June 2018.

Table 1. Six values of the *judo* school students with subcategories

Responsibility			
rationality	prudence	sense	caution
Righteousness			
blandness	scrupulousness	honesty	justice
Patience			
perseverance	sustainability	control	selfcontrol
Lowliness			
humility	moderation	selfcriticism	discretion
Courage			
bravery	heroism	prowess	fearlessness
Kindness			
helpful	mindful	polite	noble

Source: the author’s own elaboration; based on J. Kano (2005), *Mind over muscle*, **Kodansha International**, Tokio; R. Ruszniak, R. Zieniawa (2006), *Judo – pomost pomiedzy tradycja i wspolczesnoscia*, Wydawnictwo Akademii Wychowania Fizycznego i Sportu im. Jędrzeja Sniadeckiego, Gdansk [in Polish].

Table 2. Evaluation of the behavior of the values studied

Evaluation of behaviors			
Desirable behaviors		Undesirable behaviors	
Standard (Students adopt well-known behaviors)	Rare behaviors (Students exhibit above average attitude in certain situations)	Standard (Negative common student behavior)	Rare behaviors (Student behavior requiring a strong leadership response)

Source: author’s own research.

As shown in diagram 1, the ratio of positive to negative behaviors over one month is 86.48 percentage to 13.52 percentage in favor of positive behavior. A relatively low percentage of positive behaviors in the second and fourth training was caused by the conflict between the competitors present on that day. However, taking into account the average training time of the players (5.5 years), this result should be considered as good.

If we look at the results of the survey, despite the good results of the observation, we can see that the most often indicated value that the players refer to the results of practising judo is physical fitness. This shows that for the studied judo competitors, the main value of judo is the benefit of improving the body. All the answers obtained are shown in diagram 2.

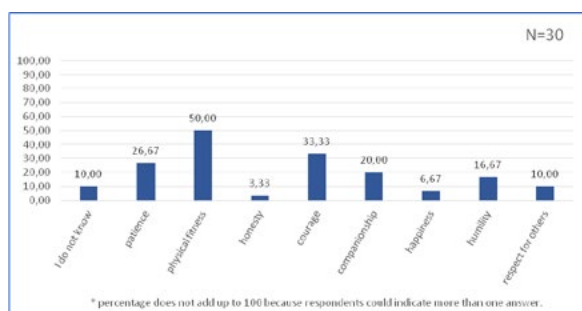


Diagram 2. Percentage of values reported by judo in the opinion of the students surveyed.

Source: author’s own research. Before using the Mondo and Kogi methods – June 2018.

The value of courage, which Jigoro Kano indicates as one of those desirable among the values of the judo school student, obtained only 33.33 percentage of indications. Also only 26.67 percentage of respondents indicated the value of patience as the one that shapes them during the judo training.

An important issue in the conducted research was to describe how the judo principles are perceived by the respondents. Diagram 3 shows the results obtained in this regard.

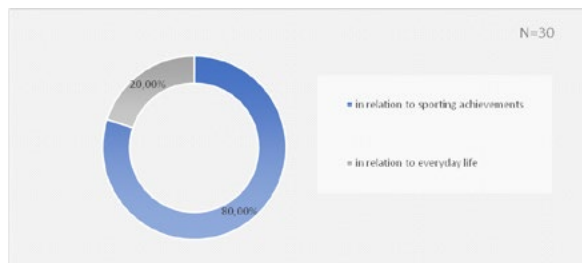


Diagram 3. Percentage indicator of the understanding of the judo rules by the students.

Source: author’s own research. Before using the Mondo and Kogi methods – June 2018.

As we can read from diagram 3, young judo practitioners see the principles of judo through the prism of sporting benefits. Only 20.00 percent of respondents indicated the use of the judo principles in everyday life.

After completing the tests in June, I conducted lectures and workshops in accordance

with the assumptions of the Mondo and Kogi method, during the sports camp in August. Both lectures and workshops referred to all six values characterizing the student of the judo school. During the workshops, students worked in small groups, and they were trying to find four features that were associated with a certain value. The second stage of the work was to describe specific situations that could indicate the existence of these values in themselves during the Randorii training. After each workshop session, a problem of the lecture followed, during which we discussed our propositions of features and situations in which they may become manifest. In the summary of our considerations, we presented the concept of Jigoro Kano based on the values of the student of the judo school described by him. Evaluation of lectures and workshops by participants is shown in diagram 4.

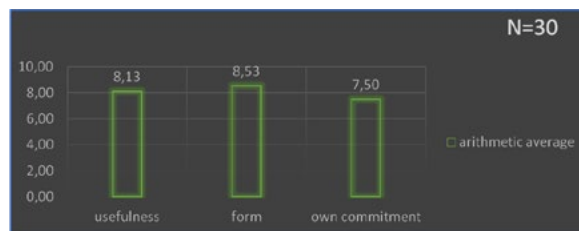


Diagram 4. Evaluation of lectures using the Mondo and Kogi methods, by students of the judo school.

Source: the author’s own research. After using the Mondo and Kogi methods – August 2018.

As shown in diagram 4, young judo practitioners taking part in workshops and lectures in which I applied the Mondo and Kogi methods, highly appreciated their usefulness, form, and also their own commitment. The average usability rating in the players’ evaluation was 8.13; the form of conducting the workshop was estimated at 8.53; while their own commitment at 7.50.

In September, I again carried out the research in the same group using the categorized observation, and also conducted a survey with participants of lectures and workshops.

Conducted studies using observations showed the following proportions of positive and negative behaviors during four Randorii trainings, in relation to the values tested in September 2018. Diagram 5 shows the percentage of the obtained research results.

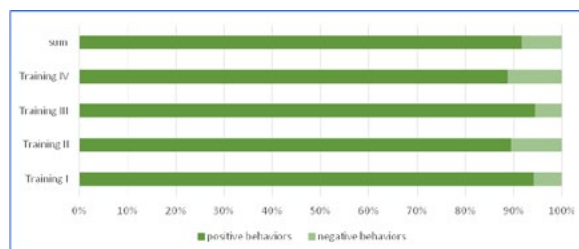


Diagram 5. Percentage distribution of positive and negative behaviors – during Randorii training in relation to the values studied. Source: the author’s own research. After using the Mondo and Kogi methods – September 2018.

Obtained results of observations in September, turned out to be similar to those obtained in June. The ratio of positive behaviors to negative behaviors amounted to 91.66 percentage to 8.34 percentage in favor of positive behaviors.

How we can see at diagram 6, an important change in comparison to the June research turned out to be opinions of *judo* players, who began to see in *judo* practising values that can be used not only to improve physical fitness, but above all they can be useful in everyday life.

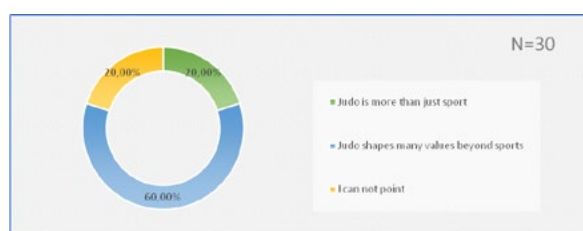


Diagram 6. The way students perceive *judo* after using the Mondo and Kogi methods.

Source: author's own research. After using the *Mondo* and *Kogi* methods – September 2018.

Diagram 6 indicates that 60.00 percentage of the competitors recognized after lectures and workshops on *judo* values that *judo* shapes many values beyond sports. 20.00 percentage of competitors indicated that *judo* is more than just sport.

Significantly important are also the results of research, in which the participants indicated the values over which they believe that they should work. Diagram 7 presents the results obtained in this purview.

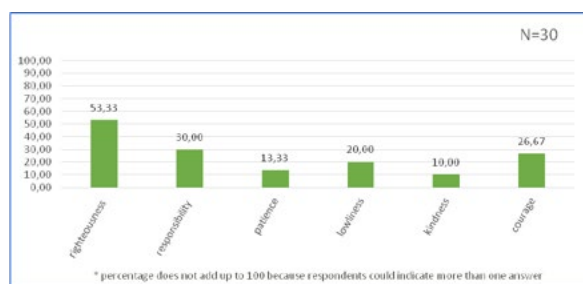


Diagram 7. Percentage of values the students of the *judo* school want to work on.

Source: the author's own research. After used methods *Mondo* and *Kogi* – September 2018.

As we read in Diagram 7, the most-indicated value over which *judo* players would like to work was righteousness, such answers were given by 53.33 percent of competitors. The second highest priority over which young judokas would like to work is responsibility, such answers were given by 30.00 percent of respondents.

Discussion

Before used the *Mondo* and *Kogi* methods – June 2018. The students tested mostly present desirable behaviors

during Randori trainings with reference to the qualities tested. The tested students pointed out that *judo* trainings convey qualities that are primarily associated to physical fitness and also shape courage. The vast majority of subjects understand the discussed principles of *judo* exclusively through the prism of achieving specific sports effects.

After using the *Mondo* and *Kogi* methods – September 2018. The students tested represented a similar high level of behavior during Randori trainings with reference to the values studied. They highly evaluated the usefulness, as well as the form of problem-based lectures and workshops devoted to the topic of the studied qualities. After applying the *Mondo* and *Kogi* methods, the vast majority of the students surveyed indicated that they perceive *judo* as something more than sport, as an activity where they can learn numerous qualities that they can use in relationships with others in everyday life. Posing problem questions, as well as seeking meanings of desirable values in *judo*, allowed the students for indicating the need to undertake work for not only better physical fitness, but above all moral values.

Conclusions

Taking into account the obtained test results, the behavior of the tested students during *Randori* trainings should be assessed highly. The application of the *Mondo* and *Kogi* methods with reference to the values characterizing the students of Kodokan Judo School allows young adepts of this martial art to understand the full concept of education proposed by Professor Jigoro Kano.

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