

PEDAGOGICS

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The morality of practicing martial arts and combat sports

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Abstract

Background. It has been suggested that undertaking physical activity solely for recreational purposes without any form of competition, as opposed to the competitive practising of a particular sport discipline can differentiate the moral attitudes of the individuals [Bilski, Borawska 2013].

Problem and aim. The purpose of the study was to analyse the level of acceptance of particular ethical codes within practitioners of martial arts and combat sports athletes. Material & methods. The Ethics Questionnaire developed by Wojciszke and Baryla [2000] was used. There were 219 respondents.

Results. Among those practising martial arts, higher trust in *productivity ethics* was noted ($p = 0.04$), while combat sports athletes obtained higher averages in the case of *common good ethics* ($p = 0.04$) and *collectivism ethics* ($p = 0.03$). As compared with men, women presented higher acceptance of common good ethics, *autonomy ethics*, and *dignity ethics*. Neither the training experience nor the training rank differentiated the respondents' results.

Conclusions. The level of acceptance of the identified ethical codes is not constant, but is characterized by particular dynamics and variability during human life. Therefore, the research presented here should constitute a starting point for future studies. It would be advisable to perform longitudinal studies with the application of a cross-sectional and sequential analysis design. Their aim would be to determine changes in the level of acceptance of particular ethical codes over a given period; e.g., a two-year training cycle.

Introduction

According to the humanities and social sciences, as well as in the popular opinion, the ‘post-modern’ era, characterized by globalization, technological progress, information technology development, consumer lifestyle, and a huge influence of mass media and mass culture, results in deep and rapid changes in the ethical awareness and moral life of man [Komorowska-Pudlo 2014; Piwowarski 2013; Szmyd 2010, 2013]. Szyszko-Bohusz [2001] implies that the modern era, apart from the indisputable success in the field of scientific development and technical achievements, unfortunately involves disturbing and dangerous phenomena. He suggests three major crises as their primary source: an ethical, ecological, and pedagogical one. To address the risk of the growing dehumanization of the society, which essentially covers all areas of human

life, educators, psychologists, sociologists, and ethicists postulate popularizing research and undertaking broad preventive actions aimed at seeking efficient ways to fight against these shameful and mean phenomena and the negative effects of transformations taking place in the modern world [Komorowska-Pudlo 2014]. In the context of this brief outline of the contemporary civilization, the postulate of perceiving sport not only in the somatic and motor perspective, but also in its ethical dimension seems to be extremely up-to-date [Bilski, Borawska 2013]. Moreover, Basiaga-Pasternak [2005] indicates that the system of ethical and moral beliefs may be related to the tasks performed by man. And, undoubtedly, practising sport is a specific category of human activity. It is emphasized that the process of upbringing to sport, in sport, and through sport should be a constituent of shaping young people's morality [Cynarski 2014; Kozdras 2019; Szmyd

2010, 2013]. However, research results showing negative effects of engaging in physical activity on the processes of moral reasoning raise concerns [Bilski, Borawska 2013; Kavusannu 2007; Kavusannu, Roberts 2001]. According to Covrig [1996], sport is a risk factor in moral development and points out that the reality of sports competition, especially in contact disciplines, favours the arousal of negative interpersonal attitudes, limits opportunities to develop empathy, and inhibits the ability to adopt other people's perspective. This is because competition reveals that human success and satisfaction depend on the defeat and disappointment of others; moreover, it strengthens the propensity to cheat. Also, practising many sports disciplines, not only combat sports, teaches how to effectively destroy an opponent in order to win the competition [Cynarski 2000, 2006, 2014].

In this context, special attention is focused on martial arts and combat sports. With their tradition, philosophy, and moral principles, they provide opportunities to communicate noble ideas, values, and patterns of behaviour that are highly desirable and so much awaited not only in today's sport, but in life generally [Cynarski 2006, 2014; Dabrowski *et al.* 2002; Kozdras 2019; Szyszko-Bohusz 2001, 2013]. However, it should be noted that 'when stripped of their ethical framework and deprived of the pedagogical process, martial arts become dangerous techniques in the combat mode'¹ [Cynarski 2006: 100]. Hence, 'the emphasis on ethics and values seems necessary here, as without observing the categorical normative ethics, martial arts will cease to be ways of non-aggression and will become a brutal show and a mere primitive fight, probably for money or the delight of the media and a Colosseum audience' [Cynarski 2006: 320]. At the same time, one should emphasize that in combat sports, the aim of the training process is mainly to improve the competitor's motor skills and technical and tactical abilities, whereas the key aspect of martial arts training is social and moral development [Bilski, Borawska 2013; Cynarski 2006, 2009; Stepnik 2009]. It has been reported that a vast majority of judokas (judo practitioners) exhibit a pro-social, morally accepted, and valuable attitude [Dabrowski *et al.* 2002]. Not surprisingly, it is indicated that this martial art can help direct a socially maladjusted individual to the right path [Cynarski 2006; Dabrowski *et al.* 2002; Kozdras 2019]. A question therefore arises if individuals practising various styles of martial arts follow higher moral and ethical standards and exhibit greater faith in selected ethical codes as compared with combat sports athletes.

There is no doubt that the problem and notion of morality is set at the crossroads of many scientific disciplines: for example, psychology, sociology, ethics, and cognitive science [Czerniawska 2014; Kozdras 2019; Mar-

ianski 2011; Tarczynski 2015]. Therefore, any reflection on the above issues demands a brief introduction and explanation of the basic conceptual assumptions. Moral psychology (especially the so-called cognitive-developmental approach) assumes that the essence of moral judgements is the evaluation of human actions with reference to their consequences: whether their effect is good or harm done to people [Kohlberg 1969]. Another extremely important approach to the system of ethical and moral beliefs is the concept developed by Shweder *et al.* [1994], who based his research on the analysis of cross-cultural data. The abovementioned authors believed that the moral domain content was culture-specific. He was convinced that what was subject to moral judgement in one culture did not have to be subject to moral judgement in other cultures. Shweder identified three ethical codes that constitute the so-called 'big three' of morality: the ethics of autonomy, the ethics of community, and the ethics of divinity. According to him, these codes remain the most important and universal, although they are developed to varying degrees in particular cultures. As emphasized by Wojciszke and Baryla [2000], Shweder proposed and empirically proved, on the basis of American-Hindu comparisons, a domain of morality containing cultural variability and indicating the 'modularity of moral judgements' [Wojciszke, Baryla 2000: 398]. This thesis assumes that individuals (and also societies) have not one but many ethical codes. Furthermore, it implies that 'describing the morality of a society involves finding its typical ethical codes and determining whether these codes explain the whole variance of moral judgements (excluding the variance of the error associated with the measurement of these judgements)' [Wojciszke, Baryla 2000: 398]. Wojciszke and Baryla [2000] developed an Ethics Questionnaire, isolating five codes that they believed were typical of the Polish society: *autonomy ethics*, *collectivism ethics*, *common good ethics*, *dignity ethics*, and *productivity ethics*. Each code is relatively independent of the others and built around a particular core value: 'the good of another individual' in the case of the autonomy ethics, 'the good of one's own group' in collectivism ethics, 'the good of the community as a whole' in common good ethics, 'living with dignity' in dignity ethics, and 'producing goods' in productivity ethics. The central value is fundamental for determining the 'virtues' and 'sins' in each of the codes, which are not applied simultaneously, but depending on which one has been activated at the given moment. According to Czerniawska, these ethical codes are 'an essential category of "moral" and "immoral" personality characteristics and can be considered as an indicator of ethical development' [2014: 40]. At the same time, it should be stressed that the distinction between morality and immorality of a deed based on the good or harm done to another human being has not turned out to be a consequence of action that exclusively determines its

¹ This and all other quotations throughout this study were translated into English by the author.

moral relevance or being subject to moral judgement. As already mentioned, a similar conclusion was also drawn by other authors [Shweder *et al.* 1994; Wojciszke, Baryla 2000]. Referring to descriptive ethics, Bilski and Borawska [2013] indicate that moral codes and their assessment depend on the philosophical system in which an individual operates. While intellectual development is essential, it remains insufficient for moral development; taking roles [Czyzowska 2003], where the social environment is decisive, is a factor positively stimulating ethical attitudes [Bilski, Borawska 2013; Czerniawska, Dolata 2005]. Therefore, it can be assumed that undertaking physical activity solely for recreational purposes, without any form of competition, and, on the other hand, competitive practising a particular sport discipline, should differentiate the moral attitudes of the individuals.

With the consideration of all the above issues and the interest in martial arts and combat sports as a subject of scientific research, this study aimed to answer the following questions:

1. Does the degree of acceptance of particular ethical codes vary between martial arts followers and combat sports athletes?
2. Do the factors of gender, training experience, and training rank determine the results of the studied variables?

Carrying out own considerations seemed well grounded for several reasons. Firstly, when undertaking the research, it was expected that the analyses would significantly broaden the scope of the existing knowledge on the subject, thus allowing to obtain important results, especially in the field of humanities; i.e., psychology, sociology, pedagogy, and ethics. Undoubtedly, the scarcity of publications on martial arts and combat sports became an inspiration.

Material and methods

The research was performed between March 2017 and November 2017 in sports clubs and sections of martial arts and combat sports in the Silesia Province in Poland (the cities of Jastrzebie-Zdroj, Wodzislaw Slaski, Zory, Rybnik, Pszczyna, Katowice, Raciborz, Gliwice, and Cieszyn). Nonprobability consecutive sampling was applied in the analyses. The respondents were of both genders and at least 15-years old; they had been training martial arts or combat sports for at least 1 year. All individuals submitted a written consent to voluntarily participate in the research. In the case of minors, the consent was obtained from the parents or legal guardians. In compliance with the identification criteria, training aims, and the training process profile suggested in literature [Cynarski 2004, 2006, 2009; Figueiredo 2009; Stepnik 2009], the analyses were carried out among competitors of combat sports disciplines, such as judo, wrestling,

fencing, taekwondo, and karate as well as apprentices of traditional styles of martial arts: Pszczynska Martial Art, capoeira, and aikido. Over 550 questionnaires were distributed, 243 were collected back. However, some questionnaires were not filled in completely, and these were excluded from consideration.

Owing to the above mentioned inclusion criteria and conditions, and lack of complete documentation, results obtained from 219 respondents underwent final analysis. Out of the participants, 113 (51.60%) practised martial arts, and 106 (48.40%) were combat sports athletes. Women ($n = 101$) constituted 46.12% of the study group. Their mean age equalled 23.61 years ($SD = 4.83$). Men ($n = 118$) constituted 53.88% of the study group with a mean age of 24.31 years ($SD = 5.91$). Among those practising martial arts, 50.44% ($n = 57$) were women and 49.56% ($n = 56$) were men. In turn, among those practising combat sports, the majority of the respondents (58.49%) were men ($n = 62$) with the remaining 41.51% ($n = 44$) being women. The mean age of martial arts practitioners was 24.83 years ($SD = 5.81$): 24.02 years ($SD = 4.91$) in women and 25.66 years ($SD = 6.55$) in men. The average age of combat sports athletes equalled 23.08 years ($SD = 4.88$): 23.09 years ($SD = 4.72$) in women and 23.08 years ($SD = 5.02$) in men. In the analyses, the respondents were divided into 2 groups in terms of training experience: those who had been training for less and for more than 5 years. It turned out that 107 people, including 50 combat sports athletes, had been training for less than 5 years, and 112 respondents, including 56 practising martial arts, had been training for more than 5 years. The study also involved analyses depending on the participants' training rank. It was assumed that a high rank meant having at least 3 *kyu* (3 *kup* for taekwondo practitioners) and a white and orange colour for capoeira athletes. In the case of martial arts styles whose representatives took part in the research, this rank is achieved, on average, by individuals after 2.5–3.5 years of regular training. The trainees have high technical skills; they are involved by instructors in conducting parts of the classes, e.g. warm-ups, stretching, etc., and also act as assistants. For combat sports such as fencing and wrestling, the rank of a player was determined by the coach prior to the respondent's completing the questionnaire. The coaches were acquainted with the criteria applied in sporting level assessment, i.e. scores of the official ranking list and the sporting classes awarded for strictly defined achievements. In the statistical analyses, 'high rank' referred to respondents who obtained very good (medal zone) or good (places 4–15) sports results in their age categories and achieved a regular increase in their sporting level. These competitors are already included in a specialized training phase. With these criteria, eventually 94 subjects, including 43 combat sports athletes, had a low rank, and 125 individuals, including 62 martial artists, had a high rank.

The diagnostic poll method with the questionnaire technique served to fulfil the assumed aims. A standardized research tool was applied: the Ethics Questionnaire by Wojciszke and Baryła [2000] contains 110 descriptions of human behaviour and deeds named to compare the degree of the respondents' acceptance (i.e., faith and trust) in each of the five ethical codes (i.e., *Common Good Ethics*, 22 items; *Autonomy Ethics*, 21 items; *Collectivism Ethics*, 20 items; *Dignity Ethics*, 22 items; and *Productivity Ethics*, 22 items). The first three items in the questionnaire are of a buffer character and do not constitute part of any of the selected variables. For each human activity described in the tool, the subjects evaluate their own attitude towards the behaviour using the following 7-point Likert scale: -3: highly inappropriate, -2: inappropriate, -1: somewhat inappropriate, 0: neither appropriate nor inappropriate, 1: somewhat appropriate, 2: appropriate, 3: highly appropriate. We obtained satisfactory indicators of the questionnaire reliability with the Cronbach's α ranging from 0.75 for Productivity Ethics to 0.83 for Common Good Ethics. The tool also included information for the participants describing the aim and subject of the research as well as a list of demographic questions, which allowed to obtain data on the respondents' age, gender, as well as training experience and rank.

The basic analysis of the data employed descriptive statistics was used for the whole sample and separately for the following groups: martial arts practitioners, combat sports athletes, women, men, respondents training less than 5 years and more than 5 years, as well as for people with low rank and also subjects with high rank. The mean (M), standard deviation (SD), coefficient of variation (V), and skewness (As) were calculated. Kurtosis (Ku) was used to measure concentration in the study. The distribution was tested for normality with the Shapiro-Wilk W test. Levene's test was used to assess the equality of variances. The nature of the variable dis-

tributions, Levene's test results, and the sample size ($n = 219$) allowed the use of parametric tests to verify the significance of differences between the tested variables (significance tests for differences in independent samples). The significance level was assumed at $p < 0.05$. Whenever statistically significant differences between the examined variables were revealed, the effect size (ES) was calculated (Cohen's d). It was assumed small for values ranging 0.2–0.49, moderate for values ranging 0.5–0.79, and large for $ES > 0.79$ [Rodriguez 2007]. The analyses were performed by using Microsoft Office Excel 2010 and StatSoft Statistica v. 12. The results and batch data are presented in Tables 1-5.

Results

The study revealed cases of asymmetric (skewed) distributions. However, all variables fell within the range of $<-1, 1>$, both for the whole sample and irrespective of the type of physical activity undertaken by the respondent, their gender, training experience, and training rank. Thus, it was assumed that the distribution of the studied variable was moderately asymmetric. Kurtosis (Ku) for all variables in each group fell within the $<-2, 2>$ range, indicating that the concentration around the mean value was satisfactory. Table 1 shows the coefficient of variation values for the degree of acceptance of particular ethical codes.

The above data imply that for the whole sample and regardless of the type of physical activity, gender, experience, and training rank, the smallest dispersion of results was found for the autonomy ethics.

To answer the question whether the degree of acceptance of particular ethical codes depended on the training of martial arts or combat sports, a significance test for differences in independent samples was applied (Table 2).

Table 1. Coefficient of variation for acceptance of respondents' particular ethical codes depending on martial arts or combat sports training, gender, training experience, and training rank

Studied variable	Coefficient of variation								
	Whole sample	Martial arts	Combat sports	W	M	Less than 5 years of experience	More than 5 years of experience	High rank	Low rank
Common good ethics	-1.34	18.58	17.23	17.26	18.49	18.47	17.69	18.50	17.52
Autonomy ethics	-0.93	15.26	15.11	15.06	14.96	15.54	14.83	15.07	15.26
Collectivism ethics	-1.15	<u>21.23</u>	<u>20.57</u>	<u>21.83</u>	20.51	<u>22.30</u>	19.96	20.16	<u>22.24</u>
Dignity ethics	-1.26	18.55	19.03	16.68	20.12	18.34	19.06	18.64	18.74
Productivity ethics	-1.18	20.51	19.82	20.20	<u>20.59</u>	19.50	<u>21.21</u>	<u>20.29</u>	20.21

In each column of the table, the highest value of the coefficient of variation is underlined and the lowest is typed in bold; W – women, M – men; High rank – respondent have at least 3 *kyu* (3 *kup* for taekwondo practitioners) or a white and orange colour for capoeira athletes (see section *Material and methods*). Low rank – respondent have below 3 *kyu* (3 *kup* for taekwondo practitioners) or a white and orange colour for capoeira athletes see section *Material and methods*).

Table 2. Comparison of the degree of acceptance of respondents' particular ethical codes between martial arts and combat sports athletes

Studied variable	Martial arts		Combat sports		<i>t</i>	<i>df</i>	<i>p</i> value	Effect size
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>				
Common good ethics	2.16	0.40	2.27	0.39	2.11	217	0.04	0.28
Autonomy ethics	2.44	0.37	2.45	0.37	0.17	217	0.87	
Collectivism ethics	1.83	0.39	1.95	0.40	2.21	217	0.03	0.30
Dignity ethics	2.00	0.37	1.99	0.38	-0.36	217	0.72	
Productivity ethics	1.86	0.38	1.76	0.35	-2.09	217	0.04	-0.27

Table 3. Comparison of the degree of acceptance of respondents' particular ethical codes between women and men

Studied variable	Women		Men		<i>t</i>	<i>df</i>	<i>p</i> value	Effect size
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>				
Common good ethics	2.27	0.39	2.16	0.40	2.12	217	0.04	-0.28
Autonomy ethics	2.50	0.38	2.39	0.36	2.29	217	0.02	-0.30
Collectivism ethics	1.87	0.41	1.90	0.39	-0.62	217	0.54	
Dignity ethics	2.06	0.34	1.94	0.39	2.55	217	0.01	-0.33
Productivity Ethics	1.81	0.37	1.81	0.37	0.16	217	0.87	

Table 4. The degree of acceptance of particular ethical codes depending on respondents' training experience

Studied variable	More than 5 years of experience		Less than 5 years of experience		<i>t</i>	<i>df</i>	<i>p</i> value
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>			
	Common good ethics	2.23	0.39	2.19			
Autonomy ethics	2.43	0.36	2.45	0.38	-0.42	217	0.68
Collectivism ethics	1.89	0.38	1.89	0.42	0.03	217	0.97
Dignity ethics	1.96	0.37	2.03	0.37	-1.42	217	0.16
Productivity ethics	1.79	0.38	1.83	0.36	-0.86	217	0.39

Table 5. The degree of acceptance of particular ethical codes depending on respondents' training rank

Studied variable	High rank		Low rank		<i>t</i>	<i>df</i>	<i>p</i> value
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>			
Common good ethics	2.21	0.41	2.20	0.39	-0.18	217	0.86
Autonomy ethics	2.42	0.36	2.47	0.38	1.08	217	0.28
Collectivism ethics	1.87	0.38	1.91	0.43	0.83	217	0.41
Dignity ethics	1.96	0.37	2.04	0.38	1.52	217	0.13
Productivity ethics	1.77	0.36	1.86	0.38	1.77	217	0.08

High rank – respondent have at least 3 *kyu* (3 *kup* for taekwondo practitioners) or a white and orange colour for capoeira athletes (see section *Material and methods*). Low rank – respondent have below 3 *kyu* (3 *kup* for taekwondo practitioners) or a white and orange colour for capoeira athletes see section *Material and methods*).

It turned out that statistically significant differences in the confidence in particular ethical codes among the combat sports and martial arts athletes were observed for common good ethics ($p = 0.04$), collectivism ethics ($p = 0.03$), and productivity ethics ($p = 0.04$). Only for the last of the listed variables did martial arts trainees obtain higher results. Nonetheless, in each case, the effect size was small and equalled 0.28 for common good ethics, 0.30 for collectivism ethics, and -0.27 for productivity ethics.

Subsequently, we analysed whether gender statistically significantly differentiated the respondents' confidence in the identified ethical codes (Table 3).

The collected data showed that women obtained a statistically significantly higher result in common good ethics ($p = 0.04$), autonomy ethics ($p = 0.02$), and dignity ethics ($p = 0.01$). Nevertheless, in each case, the effect size was small: -0.28 for common good ethics, -0.30 for autonomy ethics, and -0.33 for dignity ethics.

In addition, we applied significance tests for differences in the independent samples depending on the respondents' training experience and training rank (Tables 4 and 5).

The analyses revealed that neither the training experience nor the training rank differentiated the respondents' results with regard to the confidence in the identified ethical codes.

Discussion

Szmyd [2010], referring to multiple cognitive data and scientific reports but also to everyday experiences and observations, indicates that today's morality of our civilizational and cultural sphere is neither a slight and 'harmless disorder or weakening of morality nor a total and structural crisis of this phenomenon in the contemporary world or its catastrophic and irreversible collapse' [Szmyd 2010: 12]. In his opinion, it is rather 'a crisis in morality and a crisis in ethics worth the utmost attention and serious care' [Ibid.: 13]. At the same time, he points out that 'traditional ethical systems are becoming increasingly dysfunctional, as well as socially and practically ineffective' [Ibid.] and that 'the modern creative ethical awareness and imagination are increasingly lagging behind the pace of civilizational, social, technical, and cultural changes' [Ibid.]. This lag is quite often accompanied by 'a clear weakening of moral sensitivity and emotionality, a specific dullness or numbness of human conscience and moral agitations' [Ibid.]. According to the author, 'the moral progress does not keep up with the civilization progress, with all the unfavourable consequences' [Ibid.].

It is therefore not surprising that as a result of such a direction of transformations in the contemporary world, it is postulated that research and its conclusions should be popularized in order to make the public aware of the existing threats and, at the same time, of the benefits associated with the preference for traditional ethical and moral values and standards [Cynarski 2006, 2014; Kozdras 2019; Szyszko-Bohusz 2013]. It is beyond any doubt that physical activity, as a realm of human activity closely related to competition, overcoming one's weaknesses, and the necessity to endure failures, is an area referring also to morality. The results of research showing the effects of engaging in physical activity on the processes of moral reasoning are also of concern [Kavusannu 2007; Kavusannu, Roberts 2001]. Bilski and Borawska [2013] point out that the correlation between sport and moral training become particularly important given the increasing sport commercialization, which pushes aside non-regulatory moral attitudes and promotes the pursuit of success at all costs. The abovementioned authors analysed the structures of the motivation for achievements in young athletes and its relationships with the level of moral competence. They discussed the assumptions of the traditional psychology of morality, the so-called cognitive-developmental approach [Kohlberg 1969]. Bilski and Borawska [2013] indicated that athletes with a higher level of moral competence were characterized by a pursuit of success, but had difficulty in focusing on achieving sports success at all costs. According to them, the sports community does not encourage moral development, and even promotes its retention at Kohlberg's second or third stage [Ibid.].

Piowowski [2013] suggests that in the present situation of a crisis of values in the western world, coinciding

with a crisis of collective relationships, Japanese models may constitute a valuable reference point. Szyszko-Bohusz [2001] also points out that in these types of physical activity, the main objective of training is not only to achieve a mastery of physical fitness, but primarily to obtain spiritual development and to raise one's ethical level. Jeremicz [2007] indicates that the idea of karate training is to transfer the noble values and principles outside the exercise site as well. He notes that martial arts and combat sports represent an ethical and moral system that goes beyond the narrow framework of interpersonal fighting and inspires its practitioners to achieve noble and glorious goals [Ibid.]. All these issues have become a stimulus to own considerations and analyses.

As ethical codes turn into 'an essential category of "moral" and "immoral" personality characteristics and can be considered as an indicator of ethical development' [Czerniawska 2014: 40], the presented research employed the tool of the Ethics Questionnaire developed by Wojciszke and Baryla [2000]. Unquestionably, empirical research by many authors indicates significantly different approaches to training between martial arts and combat sports. In the former, a perfectionist and self-fulfilling approach prevails, and sporting rivalry is often completely discarded [Cynarski 2004, 2006, 2009; Figueiredo 2009; Stepnik 2009]. Therefore, the aim of the undertaken considerations was to analyse the degree of acceptance of particular ethical codes among individuals practising martial arts and combat sports, while taking into account the type of their physical activity. It was also considered reasonable to elaborate the results by the respondents' gender, training experience, and training rank.

It was established that in the case of the whole sample, in the group of combat sports athletes and regardless of gender and the training experience and rank, productivity ethics was the least accepted by the respondents. Only those practising martial arts declared the lowest trust in collectivism ethics. With the consideration of the type of the undertaken physical activity, gender, and the training experience and rank, it was observed that the respondents achieved the highest mean in the case of autonomy ethics. Thus, it turned out that the participants most appreciated the ethical code whose central value is related to the well-being of another individual and whose cardinal virtues include loyalty, respect for the good, freedom, and individual rights, and helping others. The main sins of autonomy ethics involve doing harm to others, violating (physically, mentally, and morally) the rights of the individual, and disloyalty to individuals. In accordance with Wojciszke and Baryla [2000], the obtained results can be explained by the fact that the abovementioned ethical code probably represents the most popular understanding of morality, not only in the common, but also in the scientific consciousness. Simultaneously, they emphasize that the

autonomy ethics and collectivism ethics seem to be the ethical codes most frequently occurring in various cultures. They also assert that the ability to develop these codes is a human-specific quality, created by evolution in a way similar to the language development ability. Just as all cultures develop a language, every culture develops a version of autonomy ethics and a version of collectivism ethics. The reason is that the protection of the good of an individual and the good of the primary community was a universal problem (pressure of evolution) that the human species had to solve in order to survive. Thus, the results of the current research are in line with the above views.

The performed analyses also revealed statistically significant differences in the confidence in particular ethical codes depending on the type of physical activity. In comparison with combat sports representatives, martial arts practitioners scored higher in the case of productivity ethics ($p = 0.04$; $ES = -0.27$). Wojciszke and Baryla [2000] indicate that the discussed ethical code is a generalization of the classic notion of the Protestant work ethic. However, it is also followed by societies that have nothing in common with Protestantism, such as the Far East countries. This ethic is in fact a system of beliefs based on the production of goods as a central value, with the cardinal virtues of utility, efficiency, diligence, austerity, deferring gratification and the major sins of inefficiency, laziness, wastefulness (of goods and time), excessive consumption, or failure. So, the results of the current research allow the conclusion that people training combat sports, because of their participation in competition, are to some extent accustomed to suffering defeats and failures, which are an integral part of rivalry. It can also be stated that martial arts, more than the commercialized combat sports, relate to the principles and philosophies promoting, among others, the noble values [Cynarski 2006] included in the abovementioned ethical code. Thus, if one takes into account the discussed aspects, the results of the presented research are not surprising.

The analyses also revealed that in the case of the common good ethics and the collectivism ethics, a statistically significantly higher mean value was obtained by combat sports athletes than by martial arts practitioners. Wojciszke and Baryla [2000] stress that with regard to the first variable, the beneficiary is neither the individual nor their own group, but the human community in general, even if the subject – a particular person or a group – does not gain anything directly or even loses something. The authors also point out that faith in the common good ethics denotes perceiving the violation of any standards that undermine the good of the community as a whole as a sinful and wicked act. Cynarski [2000] stresses that the aim of martial arts training should be to achieve both inner harmony and harmony with nature (the surrounding universe), as well as with the society.

The author also emphasizes that the ethics of martial arts must relate to the general social ethics, and the classes should not miss references to pro-social behaviours, proclaimed, among others, by the 14th Dalai Lama [Cynarski 2000, 2004, 2006]. In the humanist perspective, martial arts focus primarily on the social and ethical development of the trainees [Cynarski 2004]. Taking this into account, the results of the current research are quite astonishing. It could seem that sensitivity to any injustice and harm inflicted not only to an individual but to all mankind should characterize martial arts practitioners to a greater extent than combat sports players.

In turn, Bilski and Borawska [2013] indicate that the intention in a competitive athlete training is not to shape their empathy, to focus on relationships, or to make them sensitive to the fate of humanity, but to teach a 'commercial' approach to others. Thus, the results of the current research are in conflict with the above views and assumptions. However, the motto of master Kanō Jigoro (the founder of Judo, arguably the first modern martial art) is worth referring to: 'Mutual benefit for everyone in society' [Cynarski 2000: 59], which clearly indicates pro-social actions. In the context of the obtained results, one can therefore suggest that the noble ideas he taught are not only passed on to the trainees, but also internalized among them. Indeed, studies have confirmed that the majority of judokas are marked by a pro-social, valuable, morally accepted attitude [Dabrowski *et al.* 2002]. In that study, the authors argue that with the help of this martial art, a socially maladjusted individual can be guided to the right path. According to Szyszko-Bohusz, only 'the level of consciousness that allows understanding the unity of humankind and the coresponsibility of every human being for the future of our Heavenly Planet enables the proper practice of Eastern martial arts in accordance with the deep idea, respect for the opponent, an attitude worthy of a true master of Eastern martial arts' [2001: 9]. As implied by Wojciszke and Baryla [2000], the proliferation and growing acceptance of the common good ethics will be a new phenomenon in human history, brought about by the emergence of many social organizations, especially those with an international scope. They also note that in the contemporary world, globalization is present in nearly every area of life, and human activities resulting in the advent of new technologies exert an increasing impact on the history of the universe and all mankind (e.g., the Internet and nuclear weaponry). Earlier, disasters or wars were mostly local phenomena.

In the current study, the statistically significantly higher mean value in the case of common good ethics and collectivism ethics obtained by combat sports athletes as compared with martial arts practitioners can be explained by referring to the research carried out by Wojciszke and Baryla [2000]. They stress that the acceptance of the latter ethical code is associated with a tendency to

both blame the president and to refuse to take responsibility for the well-being of one's family and the country. Moreover, faith in collectivism ethics leads to perceiving one's own life as clearly happier in the past than at present (the phenomenon of a lost paradise) and hinders the current satisfaction of living. It seems that sports competition, which often causes excessive stress and fear of failure, results in experiencing lack of happiness among those training combat sports more often than in martial arts practitioners. Furthermore, Wojciszke and Baryla [2000] indicate that the degree of acceptance of common good ethics exhibits the most numerous and relatively strongest relationships with satisfaction indicators. For this variable, individuals practising combat sports also achieved a statistically significantly higher mean than those practising martial arts. The authors of the Ethics Questionnaire indicate that faith in this ethical code strongly inhibits the tendency to take responsibility for the good of one's family and encourages ascribing this responsibility to the president [Wojciszke, Baryla 2000]. In addition, they stress that the greater the acceptance of common good ethics among the respondents, the more their answers revealed a negative perception of both their own situation and the situation of their country. Wojciszke and Baryla [2000] maintain that a strong attachment to universalistic norms is associated with lowered life satisfaction, reduced optimism, a tendency to perceive the future as potentially better than the present, less satisfaction with the situation of one's country, and an enhanced effect of a lost paradise.

As already mentioned in this paper, the presented research revealed that, compared with martial arts athletes, the representatives of combat sports obtained a statistically significantly higher mean value also for collectivism ethics. In the light of the theoretical assumptions of this ethical code, these results indicate that competitive athletes pay more attention to values such as respect for the good, interests, and rights of the group to which they belong or with which they identify themselves, maintaining the integrity of the team, loyalty to the team, and conformism. What they consider reprehensible, in turn, is acting to the disadvantage of the group, disloyalty to its members, breaking up the group integrity, and nonconformism [Wojciszke, Baryla 2000]. The results of the present research are not surprising. Undoubtedly, compared with people engaged in martial arts on a recreational basis, combat sports practitioners spend much more time with their fellow athletes and coaches. Athletes participate in numerous training camps, groupings, competitions, and tournaments, which results in less time spent with family and friends than with people associated with the club or section. Importantly, Wojciszke and Baryla [2000] showed that the faith in collectivism ethics was associated with a tendency both to blame the president and to refuse responsibility not only for the good of one's family but

also for the status of the country. In the context of the results obtained for the productivity ethics and common good ethics, the outcomes for collectivism ethics are even more convincing and less surprising. Furthermore, it was observed that the acceptance of collectivism ethics was strongly correlated perceiving one's own life as clearly happier in the past than at present (the phenomenon of a lost paradise). Individuals showing strong faith in collectivism ethics are therefore unable to experience satisfaction with their present life situation.

If one takes into account that today's sports competition is associated with intensive training, following stringent diets, significant restrictions in private life, excessive stress, and often fear of failure and even depression, it is not surprising that combat sports athletes experience a lack of joy in undertaking physical activity and in life in general more often than those who practise martial arts. It is also not astonishing that the unfavourable effects of the enormous emotional burden and the potential preventive measures are a subject of extensive discussion and investigation [Mellalieu *et al.* 2003].

Moreover, it is noteworthy that Wojciszke and Baryla [2000] revealed relationships between the degree of acceptance of particular ethical codes and the qualities valued at work. They noticed that productivity ethics was the only one that positively correlated with profession sensibility. In turn, preferring easy jobs is associated with an increased faith in the collectivism ethics and, at the same time, a lower approval of common good ethics and autonomy ethics. Wojciszke and Baryla [2000] observed that autonomy ethics proved to be the only code correlated with a pursuit of a job providing pleasure and safety. In the light of these results, one can conclude that people practising martial arts choose work that they perceive as sensible. In the case of combat sports athletes, the outcomes are inconclusive: on the one hand, they look for an easy job (high acceptance of the collectivism ethics), but on the other, they achieved a higher mean rating than martial arts practitioners with respect to the common good ethics.

It is also worth noting the results of the current study's analysis of dignity ethics, despite the fact that the type of undertaken physical activity did not statistically significantly differentiate the respondents' results. Given the pessimistic accounts of other authors pointing at a 'moral crisis' [Komorowska-Pudlo 2014; Piwowarski 2013; Szyszko-Bohusz 2001] and a progressive commercialization of sport, which not only pushes aside the formation of moral attitudes and conveying noble ideas and behavioural patterns, but also promotes the pursuit of success at all costs [Bilski, Borawska 2013; Cynarski 2006], the present study's findings are very optimistic. The respondents declared considerable faith in the abovementioned ethical code, which indicates that values such as spirituality, honour, and contempt for material goods are a virtue for them [Wojciszke, Baryla

2000]. According to Cynarski [2000, 2006], in the era of consumer lifestyle and sport commercialization, the ethos, philosophy, and principles of far-eastern martial arts fade away because some coaches focus exclusively on achieving results and ignore or disregard spiritual aspects. He also emphasizes that the orientation towards moral and ethical values should constitute one of the fundamental concepts and philosophical assumptions behind these types of physical activity [Cynarski 2000, 2006]. Cynarski [2006] notes that religious motivation, which was crucial for ancient warriors, should also play a key role in the motivation processes of contemporary hand-to-hand combat trainees. He points out that the issues of spirituality and morality must be connected with the training process in humanist and holistic terms [Cynarski 2006]. Cynarski [2000] also emphasizes that the Buddhist ethic is close to the Christian one and that the personal excellence and self-improvement demanded by Zen are related to the pursuit of spiritual perfection. At the same time, the ethics of martial arts, especially of the contemporary, transformed, and human-oriented budō (Japanese: martial arts or martial “way”), does not conflict with Christian teachings; on the contrary, in terms of ethics, these two are related [Cynarski 2000]. With this in mind, one should consider the own research results optimistic.

One of the aspects of this study was to seek an answer to the question of whether gender was a factor determining the acceptance of particular ethical codes. The analyses revealed that women achieved a statistically significantly higher mean in the case of common good ethics, autonomy ethics, and dignity ethics. According to Wojciszke and Baryla [2000: 9], this indicates women’s ‘stronger socialization’ and greater empathy and sensitivity as compared with men. This thesis was confirmed by observations that women felt their emotional states more intensely than men [Schimmack, Diener 1997]. In addition, females have been shown to have a greater tendency to control their moods [Kostorz, Skorupinska 2017; Wojciszke 2003]. Women turned out to be more focused on their own mood, both negative and positive. According to Wojciszke [2003], the greater tendency of females to exacerbate their bad mood is known as a tendency to ruminate, responsible for their greater vulnerability to depression. At the same time, referring to the previously quoted research by Wojciszke and Baryla [2000], one should note that faith in common good ethics strongly inhibits the tendency to take responsibility for the good of one’s family and encourages ascribing the responsibility to a person in power in the country. Thus, the results of the current research suggest that even contemporary females perceive males rather stereotypically; i.e. as the head of the family and primarily obliged to provide relatives with material wealth. In addition, Wojciszke and Baryla [2000] observed that the more confident the respondents were in this ethical

code, the more their answers revealed a negative perception of both their own situation and the situation of their country. They indicate that women are characterized by a strong attachment to universalistic standards, reduced satisfaction with life, decreased optimism, and a tendency to perceive the future as potentially better than the present. In addition, again referring to the study by Wojciszke and Baryla [2000], one may suggest that female respondents look for a job that provides pleasure and security, but is not necessarily easy.

In turn, given that a higher level of acceptance with regard to dignity ethics was observed in women than in men, it can be concluded that women ascribe more value to the philosophy, principles, and traditions of martial arts, which results in a stronger internalization of the ideas and assumptions of the martial arts style or combat sports discipline they train. Moreover, it appears that for most men practising martial arts and combat sports, a main motivating factor is the desire to master purely technical skills, learn self-defence, improve physical fitness, achieve a high sporting level, win a medal, or a championship degree. In addition, the analyses revealed that neither the training experience nor the training rank differentiated the respondents’ results with respect to the level of acceptance of particular ethical codes.

In conclusion, it is worth noting that moral behaviours are shaped not only during contests, sports training, or recreational activities, but also during any contact with the coach, instructor, and colleagues. Researchers emphasize that ‘an athlete always fights not only for themselves, but also for the team, the club they represent, their city, or their country. Being a representative is an honour, but also a burden that escalates pressure, reinforces determination, and encourages to put all eggs in one basket, sometimes probably at the expense of morality’ [Bilski, Borawska 2013: 68]. It should also be stressed that with practising martial arts or combat sports, neglecting ethical issues is an unforgivable mistake and may lead to abuse and the exploitation of acquired skills in disgraceful and criminal acts [Cynarski 2000, 2006; Szyszko-Bohusz 2001]. Coaches should therefore shape the practitioners’ empathy and sensitivity, communicating that the main idea of training is ‘to create a personality that is fully developed, responsible, capable of making sacrifices, and equipped to fight against evil, oppression, and injustice’ [Szyszko-Bohusz 2001: 9].

Conclusions

Undoubtedly, it should be emphasized that the literature provides no scientific reports that would allow a full comparison of the obtained results with other authors’ outcomes within the field of the discussed types of physical activity. So far, the Ethics Questionnaire by Wojciszke and Baryla [2000] has not been applied in studies on

martial arts and combat sports, excluding, of course, the present author's publication co-authored by Gniezinska and Starzak [2016]. Therefore, the presented research should be considered innovative. The study allowed to draw the following final conclusions:

1. Among those practising martial arts, higher trust in productivity ethics was noted; in combat sports athletes, higher values referred to the common good ethics and the collectivism ethics.
2. As compared with men, women presented a higher acceptance of common good ethics, autonomy ethics, and dignity ethics.
3. Neither the training experience nor the training rank differentiated the respondents' results regarding the particular ethical codes.

At the same time, it should be pointed out that morality, treated as a social fact, mainly includes attitudes and behaviours towards other people. These attitudes and behaviours vary depending on gender, age, and education, but most importantly on the environment in which an individual operates; e.g. family, professional group, ethnicity, religion, social class, and nation [Bilski, Borawska 2013; Czerniawska, Dolata 2005; Czyzowska 2003; Marianski 1990]. According to Szmyd [2010], the ethical concepts and theories of a given period reflect, to some extent, the moral reality of that age and respond to specific manifestations of the collective and individual moral life of the time. Consequently, environmental and situational factors play an extremely important role in the choice of a specific behaviour in line with the accepted ethical criteria and own hierarchy of values. Marianski [1991] argues that there is a continuous process of a social reinterpretation of moral standards and concepts in Polish society. Given these aspects, the level of acceptance of the identified ethical codes is therefore not constant, but is characterized by a dynamics and variability during human life. The consciousness of these phenomena makes one thus approach any results obtained in a given moment with considerable caution. The results cannot be perceived as final conclusions. Also, because of the sample size, the research presented here should constitute, among others, a starting point for further considerations.

Among the possible areas of expanding this research project, performing longitudinal studies with the application of a cross-sectional and sequential analysis design seems justified. Their aim would be to determine changes in the level of acceptance of particular ethical codes over a given period; e.g., during a two-year training cycle. Moreover, as the presented research involved only sports clubs and sections of martial arts and combat sports located in the Silesia Province in Poland, it would be advisable to perform parallel analyses in other areas inside and outside of Poland. It seems that taking into account the respondents' education and place of residence (as divided into the city and the country) would contribute to a more

expanded analysis. In this way, the exploration of the subject and the study conclusions could become more comprehensive and valuable.

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Moralność uprawiania sztuk walki i sportów walki

Słowa kluczowe: sztuki walki, sporty walki, moralność, kody etyczne

Streszczenie

Wprowadzenie. Wskazuje się, że podejmowanie aktywności fizycznej wyłącznie w celach rekreacyjnych, bez udziału w jakiegokolwiek formie rywalizacji a wyczynowe uprawianie konkretnej dyscypliny sportu, może różnicować postawy moralne ćwiczących [Bilski, Borawska 2013].

Problem i cel badań. Celem badań była analiza stopnia akceptacji poszczególnych kodów etycznych osób ćwiczących sztuki i sporty walki.

Materiał i metody. Było 210 respondentów. Wykorzystano Kwestionariusz Etyk autorstwa Wojciszkego i Baryły [2000].

Wyniki. Wśród osób uprawiających sztuki walki odnotowano większe zaufanie do etyki produktywności ($p = 0.04$), natomiast zawodnicy sportów walki uzyskali wyższą średnią w przypadku etyki dobra powszechnego ($p = 0.04$) i etyki kolektywizmu ($p = 0.03$). W porównaniu z mężczyznami kobiety prezentowały wyższą akceptacją w etykę dobra powszechnego, autonomii i godności. Ani staż treningowy, ani stopień szkoleniowy nie różnicowały wyników respondentów.

Wnioski. Stopień akceptacji poszczególnych kodów etycznych nie jest stały, ale charakteryzuje go pewna dynamika i zmienność w trakcie życia człowieka. Dlatego też przedstawione tu badania powinny stanowić punkt wyjścia do dalszych rozważań. Wskazane byłoby przeprowadzenie longitudinalnych badań z zastosowaniem przekrojowo-sekwencyjnego schematu analiz. Ich celem byłaby próba określenia zmian zachodzących w stopniu ufności w poszczególne kody etyczne np. dwurocznego cyklu treningowego.