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The martial art of judo as educational contents for children who living in an open society

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Abstract:

The purpose of this article is to examine the role of judo as a highly valuable educational tool for children growing up in an open society. Literature analysis in the field of general pedagogy combined with expertise in the field of martial arts has shown possible benefits of practicing martial art of judo, based on a foundation of traditional Budo. The second part of this article presents results of surveys, based on the main research problem: What educational value does practicing martial arts of judo have on primary school students in Opole? In order to solve the main problem an interview questionnaire consisting of 14 questions was developed to answer four specific and detailed problems. Analysis of the literature in the field of martial arts judo, and the obtained statements of young respondents, which include motives of practicing judo, the most attractive part of the training in judo; described feelings towards the opponent during a fight described feelings towards the opponent during a fight, and the belief of these young students about the possibility of practicing judo in primary schools support the basis of the premises that martial arts of judo indeed has a high educational value and can help shape a progressive open society which is based on the foundation of universal values.

Theoretical frameworks

The introduction of the pedagogical idea of martial arts into the social discourse is dictated by at least three arguments. The first of them refers to the media image and proceeding commercialization of combat sports, often termed as mixed martial arts, which shows, most of all, an aspiration of gala organizers and competitors to gain material benefits. This image of martial arts causes many subjects connected with management and organization of the process of education and nurture of young people to shift their previous positive opinion on the educational advantages of martial arts towards unequivocal criticism. This situation should send a warning signal to all parties linking humanistic approach to martial arts, and those working to improve pedagogical actions in the field of human self-development, to preserve this positive image that has been functioning so far in the opinion of the society. Here, one can recall the words of Sabine Lebbihi, as quoted by Professor Wojciech Cynarski: “Physicians, psychologists, parents and teachers alike confirm that practicing of martial

arts and combat sports contributes to the internal equilibrium of all people: men, women and children of any age and any socio-professional category. Acquisition of self-trust, knowledge of one’s own body, and control of one’s own reactions enable the proper use of the energetic potential and causes the decrease (reduction) of aggressiveness...” [Cynarski 2006: 49].

Secondly, changes made by the international judo federation, striving to remain in the elite group of Olympic sports, urge one to remind the higher intentions of the judo creator himself, which, although connected with the Olympic idea, nevertheless oppose the ceaseless aspirations to satisfy the needs of modern audience, or pure competition in pursuit of sport results. Referring to the three levels of practicing judo, one should recall, after Jigoro Kano, that the first one of them is practicing of a martial art for defense against an attack, the second level is tending of mind and body, whereas the highest level, and, consequently, goal of judo, corresponding with the idea of a pluralist society, is self-improvement for the good of the society [Kano 2005: 94-95].

Finally, the third issue, which becomes the most important one from the viewpoint of the social interest, is the arising need to reconsider education to live in an open society which we have been trying to shape in the Polish reality for more than twenty years. This reflection is strictly connected with the image which can be observed after the changes in the Polish reality that occurred at the turn of the 1980s and 1990s. It is hard to imagine a situation in which, having broken away from one ideology, we begin to pursue another one. As a result of the experiences from the period of ideological orthodoxy, dominated by the Soviet pedagogy and the only right way of collective nurture, subordinate to the communist rule, a pursuit of a society open to all areas of human practice had become the only way of development. At that time, a basic pillar of building of the state became the question of education, which could contribute first to the shaping and then to joint existence of a stable and just state that could allow the functioning of subjects deeply divided by different rational yet irreconcilable doctrines.

Postmodernism, which is predominant today, and, therefore, a transition of pedagogical sciences to the phase of global interaction, has contributed to the belief that an attempt to create a superior theory with regard to the entire set of pedagogical areas of study seems to be absurd. On the other hand, the contemporary pedagogical practice, referring to the most important pedagogical theories and trends of today, although concentrating on the subjectivity of every individual, does not prepare a person for a life in which we know how to coexist with other people who are distinct and simultaneously different from ourselves. This leads to conflicts, misunderstandings, egoism, enmity, violence, as well as lack of sensitivity to social problems of individuals who create this society.

Not claiming to be supreme or the only right way of pedagogical activities, the theory of education through martial arts takes the floor in this issue. Professor Wojciech Cynarski, performing a wide interdisciplinary analysis, states that education through martial arts, or the “way of stopping of violence”, allows to: “reduce aggressiveness, develop patience, persistence and willpower, loyalty, friendliness, respect for the nature, a sense of honour, courage and bravery. He indicates an increase in self-discipline and self-control, respect for another human, self-respect (...) improvement of interpersonal communication, gaining of a distance to many problems of human existence, a possibility to achieve full self-integration, a state of harmony with nature and the society” [Cynarski 2006: 46]. And this is the knowledge which becomes

a basis to take the floor in the context of building of a pluralist society on the basis of Far Eastern martial arts which can and should be used in the realities of the Polish tradition and culture.

Today, despite the awareness of the need to build a properly understood pluralism, a perspective of an open society seems to be a utopia, especially when one looks at the contemporary social discourses, or objectively evaluates the condition of the Polish education after more than twenty years since the breakthrough which had been a successful break-up with the fundamentalism imposed by the East. Today, the image of reality and, above all, the lack of understanding of the idea of pluralism by the young generation, lead to a critical evaluation of a ‘pseudo’-open society. It seems that an apt diagnosis of the existing situation was made by Bishop Stanisław Wielgus, as referenced by Bogusław Śliwerski in his publication: “General corruption, wanton selfishness of the wild capitalism, common dishonesty in business, weakness of the law with unpunished crime, the crimes of the so-called abortion, euthanasia, weakness of the law with unpunished crime, mankind threatened by terrorism and weapons of mass destruction, fraud and embezzlement on a cosmic scale – they are all results of destruction of the moral fundament of contemporary democratic societies” [Śliwerski 2009: 52]. A lack of a conscious and purposeful influence of educators on their pupils on the basis of universal values had led to a situation in which ‘pseudo’-pluralism has become a threat for the society because, among others, it propagates relativism and nihilism, which, in turn, translates into egoism and conformism of individuals, thus creating a society which is at best a commonplace.

The very idea of an open society has always been completely different from the current state; after all, it includes a belief that members of an open society should be individuals with critical reasoning, as well as a those with strong believe in freedom and social solidarity values. Another important thing is an aspiration for a situation when the social status of a subject is not determined by reasons other than those resulting from this subject’s personal involvement and effort put into social roles assumed by the subject [Śliwerski 2009: 46]. This fact, in view of the previously discussed critical evaluation of the functioning of the Polish society, urges us to identify the main cause of this state of affairs as an influence which, to put it very simply, should be referred to as pseudo-education.

Wishing to aspire for proper understanding and, what is most important, proper use of the positive values resulting from the functioning of an open society, one should reconsider the education

of the young generation; education understood as: "a complex process of both external influences and internal personality changes intended to prepare an individual to live" [Śliwerski 2012: 146]. Keeping in mind the building of an open society, the aforementioned preparation should be oriented to live in a society in which every subject would be able to find its own place and role among those who go the same way; but would also be able to overcome the reluctance of those who think and act otherwise, not destroying them at the same time [Błajet 2008: 11]. Such action gives hope for cognition of pluralism understood as: "an objectively existing, unchangeable fundament which was the divine and natural law as well as an adamant conviction of the objective, absolute character of truth and good" [Wielgus 2004]; since the assumption of an objective existence of the values of truth and good directs a human to understanding of the need for coexistence of differences between individual subjects.

One should assume that modern education should be based on the structure, already described in the pedagogical literature, of combination of a system of ethical norms, as well as principles of education taking into consideration the specificity of maturation, socialization, civilization, individualization, as well as spiritualization of a subject. An aspiration to shape the system of ethical norms should be realized through cognition (intellect), internalization (feelings), and action (will), which will enable the disciples to acquire knowledge on the good, accept the good and utilize it in practice, thus developing their moral personality [Śliwerski 2012: 138-139].

The Budo pedagogy, as mentioned above, fits into the conditions described by the general pedagogy, indicating the possible optimal form of pedagogical influence on the shaping of a subject to live in an open society; within it, one can distinguish goals and means, including basic and final goals, encompassing physical development, character shaping, aspiration for comprehensive education with regard to combat, learning of principles and traditions of individual martial art systems, as well as psychological preparation and development of the mastery of the "internal power" and psychophysical equilibrium [Cynarski 2006: 46]. Another pedagogical value in Budo is the fact of significant interaction between an educator and a student, contributing to building of authorities, attitudes of self-discipline, as well as internalization of positive models [Cynarski 2003: 28]. The contemporary practice of martial arts is connected with assumption of the obligation to care about one's own development, as well as of sense of responsibility for the entire surrounding reality of

each subject. Therefore, one should agree with the view that the contemporary Budo is understood more as an art and a way of life rather than a way of martial arts [Cynarski 2006: 61]. Therefore, if one manages to introduce the described assumptions of Far Eastern martial arts into the educational system of young men, while adapting them to Polish culture and tradition. This will eventually allow them to undertake effective education on how to live in an open society.

In the European everyday life, the modern Budo, encompassing *judo*, *aikido*, *karate*, *kendo*, *iaido*, *jodo*, *kyudo*, etc., keeping in mind that the Budo under discussion is a product of older schools and systems, known in Japan as *bujutsu* or *koryu bujutsu* [Mol 2003: 1], currently faces the struggle for the status of universal influence, allowing to shape individuals in the society to be leaders in various fields of life, simultaneously becoming guardians of universal values. This means that individual martial art systems should firmly propagate the way of stopping of violence through influence on the youngest ones. This is connected with a strict cooperation between educational establishments, as well as other non-government organizations aiding the educational process, in order to show that martial arts are "forms of psycho-physical activity connected with a specific tradition of hand-to-hand fighting or training with weapons, oriented to personal development, combining the methods of education and improvement in the spiritual development" [Cynarski 2006: 80].

The case is similar with the title martial art of judo. To people occupied with the culture and tradition of Far Eastern martial arts, it is clear that it was the study of martial arts which allowed Jigoro Kano to create judo regarded as a system which turned out over time to be a method of physical, intellectual, moral and social education, or a way of life for people of various cultures and traditions from all around the world [Kano 2005: 76]. The peculiar curiosity of Jigoro Kano, embracing various martial arts and combat sports, both Eastern and Western, was discussed in a book by Mark Law who indicated that thanks to his persistence in the study of subsequent materials, Professor Jigoro Kano managed to create the Kodokan Judo, basing on the most effective techniques developed by various schools of martial arts and sports that became the subject of his study and analyses [Law 2007: 31]. With such a rich knowledge, Professor Jigoro Kano had noticed that in order to achieve the supreme goal in judo, it is necessary to use such training method which could put every trainee in real conditions of combat. This was intended to lead to individual levels of the practice of judo: self-defense,

physical education, effective use of the mind and body, in order to eventually lead an individual to a conviction of the necessity of self-improvement for the sake of the common (social) good and benefit [Montewerde 2009: 44-45].

Unfortunately, today, not only in Poland, judo struggles with the weaknesses and imperfections of human nature. The specialist literature from the field of martial arts unequivocally says that the sport of judo departs from the way of Budo towards a strength-oriented, aggressive combat sport [Cynarski 2006: 49]. It is hard not to agree with such a statement in view of increasingly frequent events such as a coach, after a losing a fight, throws profanity in a raised voice at his trainee and showing his discontent with the defeat. The attitudes of practitioners leave much to be desired, too; striving to achieve a result; they only concentrate on the physical dimension of judo, which contributes to abandonment of universal values in favour of hedonism, conformism, as well as moral relativism. However, these are practices characterizing both coaches and trainees, objectifying judo to satisfy their needs of appreciation, sense of strength and power.

Therefore, if judo is to be used in education of the young generation to build an open society, it should, first of all, go back to its roots, the Budo philosophy. It is also important to consider the essential principle of judo, as quoted by George Ohsawa after Professor Jigoro Kano, in the education of the young generation. It concerns the most effective use of the physical and spiritual energy which can be achieved in every subject, through development of: healthy lifestyle, fairness, sense of responsibility for the social well-being, courage, industriousness, and willpower in lifelong self-improvement [Ohsawa 2011: 52-53].

Simultaneously, as a combat sport, judo should uphold the idea of Olympism – a value which, in the opinion of Piotr Błajet, “in its assumptions, seems to oppose the civilization-related distortions and dehumanization of sport, promoting (...) the educational and social advantages contained in this idea” [Błajet 2012: 31].

Here, one should recall the fact that judo, as created by Professor Jigoro Kano, was intended to reflect, on the one hand, the cultivation of the Budo tradition, and, on the other hand, the modernity opening to new social, political and cultural trends. This gives judo a status of a martial art and combat sport through which one can shape the society in the spirit of fundamental moral principles as a result of the universal triad of values, and simultaneously, discover in it what has not been discovered before, in the name of progress and development of humanity.

Therefore, an attempt to treat judo separately as a martial art and a combat sport contradicts the assumptions of the creator of Kodokan Judo which, due to its utilitarian, educational, and sport values, has spread all over the world, becoming an Olympic sport [Ruszniak, Zieniawa 2006: 17, 36].

Such thesis is also supported by the fact that judo is based on three philosophical fundamentals, described by Professor Jigoro Kano as: the method of physical development, enabling the shaping of general fitness, which results in improvement of health of practitioners; a martial art in which every participant could take up fair competition in order to test his abilities of the studied technique; and a form of ethical and moral development, influencing such personality traits as: intelligence, moderation, righteousness, honesty, patience, politeness, modesty, reliability, courage, as well as kindness towards others, which should characterize every disciple of a judo school [Ruszniak, Zieniawa 2006: 46]. These three fundamentals unanimously show judo as a martial art in which disciples concentrate on combat assuming a form of positive cooperation in which both opposing parties gain benefits. Here, one should also stress that the idea of combat between two subjects, as a symbol, becomes a deeper idea of the judo philosophy in the life of everyone who consciously decides to follow the “Gentle Way” in his life. In John Stevens work dedicated to Professor Jigoro Kano, points out that one of Kano’s basic teachings was the conviction that whatever occurs, no matter how much hardship we experience, we cannot let it overcome us. In such situations, it is important to be able to refer to the principles of judo, which should help us overcome the crisis and simultaneously make it a unique opportunity for self-improvement [Stevens 2013: 191].

Thus, in judo, the fight between two partners should be one of the most important part and also the most attractive forms of exercise or training, especially for young people. The idea of positive cooperation, inscribed in the assumptions of the agonistic education concept, not only refers to recognition of one’s own weaknesses in comparison with the opponent but also shows that in combat, everyone treats his opponent not as an enemy but as an open member of society, full of initiative and bringing a potential of values, abandoning pride or arrogance [Stevens 2013: 46].

Elaborating on the thought on the educational value of judo, it is worth adding that in line of the philosophy he had developed, Professor Jigoro Kano formulated five principles of judo, determining the attitudes a disciple of this martial art was to assume, not only at the dojo but outside as well, contributing

to self-development, as well as to implementation of goals resulting from social expectations. These attitudes were presented by Professor Jigoro Kano as maxims mentioning what every judo-representing subject should do: "Carefully observe oneself, others and the environment; take the initiative in the implemented actions; consider all aspects of a problem before making a decision; know when to finish; preserve equilibrium between extreme behaviour (excitement and crisis, overwork and laziness, recklessness and cowardice)" [Stevens 2013: 47].

Taking into consideration the set of theories concerning judo, as quoted above, it is worth making an attempt to situate it against the background of the existing achievements of pedagogy, as a proposal to influence the young generation which has a chance to fulfill the expectations of the modern society. Therefore, referencing the definition of education understood as "the entirety of influences helping to shape (change, develop) the life abilities of a human" [Rubacha 2009: 25], whereas the abilities of a human should be understood here as a set of many areas of human's functioning: intellectual, emotional, interpersonal, motivational, physical [Rubacha 2009: 25], one should notice how, in substance, judo is strictly connected with the understanding of education in the contemporary school. This, in turn, will allow advancing the thesis that the modern school, especially primary school, if it is able to organize infrastructural conditions, and if its environment includes judo instructors or coaches, should take efforts to introduce judo into the curricula of all classes, as a basic form of widely understood education of children.

This is also connected with the idea of an extraverted school, or a postmodernist school, characterized by Bogusław Śliwerski as a school with active educational activity of a headmaster, readiness to take a responsible risk of innovation; openness to various initiatives of the surrounding and environment of people who are willing and ready for cooperation [Śliwerski 2008: 49]. Here, it is also worth quoting a thesis in which Bogusław Śliwerski points out that "assumption of a postmodernist perspective in reforming of education means opening of the government and society to the articulations of individual and group subject positions, which would be entitled to create or cultivate differences, as significant elements of the educational environment, and consequently, to create separate pedagogies, addressed to individual areas of social differentiation" [Śliwerski 2008: 49].

A similar view to the matter of a modern school is presented by Mirosław Szymański, who points out that thanks to a large degree of autonomy, the school

can actively participate in shaping of a life path for young people, showing them socially desirable goals, values and attitudes, preparing them simultaneously to various social and professional roles. He also remarks that the effectiveness of such influence of a school depends on its ability to use the socializing function which should present life patterns and models to children and young people, and provide them with an educational offer which would be modern and attractive to the schoolchildren themselves, but will also allow them to pursue self-development in the areas of life which are interesting to them [Muchacka, Szymański 2008: 16]. However, what is most important in the context of building of an open society is a belief of Mirosław Szymański that "such offer should take into consideration the reality of a rapid change occurring in the modern world, as well as effects of globalization processes and European integration, effects of the increasingly quicker scientific and technical progress, and in our Polish conditions, the reality of consequences of the political transformation as well" [Muchacka, Szymański 2008: 16].

If one can assume that the vision of an extraverted school becomes the direction of development of the Polish education, this solves a problem connected with the organizational issue of implementation of a judo-based education programme in primary schools. The problem which remains and must be decided upon is the development of a special programme based on the assumptions of the martial art of judo, taking into account the needs and expectations of the entire teaching staff, as well as the specific character of functioning of a primary school, with special emphasis on the division into early school education and the classes IV to VI.

Methods

In order to examine the opinion of primary school students in Opole on the benefits of the practice of judo, surveys were conducted using a proprietary questionnaire interview consisting of 14 questions.

The main research problem is based on the question: What educational value does practicing martial arts of judo have on primary school students in Opole?

Referring to the main research problem the carried out study identified four specific issues:

- I. Which part of the training is the most attractive for students of primary schools in Opole?
- II. How do Opole primary school students perceive judo fights with their opponent counterparts?

III. What are the motives of Opole primary school students in choosing judo as after-school activity?

IV. What is the opinion of Opole primary school students about the possibility of practicing judo for children at primary school level?

The study was conducted using 40 primary school students in Opole that were at the same time practicing judo for a minimum of one year. Respondents represent two judo clubs in Opole i.e. Judo Club AZS Opole, Student Sports Club Okay Opole, and 7 primary schools from Opole. The study subjects were 34 boys and 6 girls, ranging in age from 9 to 12 years. The largest group consisted of students of Class IV - 14 respondents, moreover, participated in the study: 12 students of Class III, Class V - 6 students and 8 students from Class VI. Among the respondents there were 19 students with 3 to 4 years apprenticeship judo training, 11 students with 5 to 6 years training and 10 student with 1 to 2 years training experience.

Results

In one question, the young judo disciples were asked to answer the question: *Which part of a judo training is the most attractive to you?*

The most frequent answer chosen by the practitioners/primary school students was that the part of training which is most attractive to them is combat (57,5%). One should also indicate that when answering the next question: *Do you feel enmity towards your opponent during combat?* all respondents have given a negative answer. Supplementing their statements, judo disciples, asked how they feel towards their opponent during combat, would give such answers as: *I am gentle to him in order not to offend him, I respect him; I do not disregard him, I try to win, but in a fair way; I feel a sport fury, a positive one, without enmity; I behave normally, with respect; this is a pleasant feeling, as during a game in which I do no harm to the opponent; I feel a wish to achieve victory, testing my technical skills on the opponent; I feel respect, manifested by the desire to win; I treat my opponent with respect because it is thanks to him that I can take up the fight and test my abilities.*

Such answers evidence that a physical form of competition allows young people to develop not only the will to fight but also a conviction that one can win even if one suffers a defeat. In view of such answers, one can advance a thesis that the educational influence of judo not only fits in with the idea of the concept of holistic pedagogy but also, referring to the assumptions of the concept of

agonistic education, allows a subject to find himself in the present world in which taking up a fight (of a positive cooperation character) becomes an ability conditioning success in various areas of human practice.

An important issue of research has become an opportunity to learn the opinion of primary school students in Opole, who have at least one year experience in practicing the martial arts of judo regarding their motives and circumstances of starting judo training.

As the diagram 2 shows, among 40 students/judo practitioners representing primary schools in Opole, a vast majority have indicated suggestion by their parents as the main motive to undertake judo trainings. This is a clear indication that a predominant role in convincing children that it is right to begin the practice of judo is played by their parents. Therefore, one should advance a thesis that, along with a proposal to the school's teaching staff, parents, as well, should be firmly made aware of the advantages and benefits from practicing of martial arts, in particular of judo. Presentation of judo not through the lens of a television broadcast, which, if ever occurs, usually leaves much to be desired, but through a dialogue between parents and coaches or instructors with appropriate expertise, in order to show the value of judo as well as pedagogical advantages of this activity, will allow the parents to undertake efforts to promote martial arts among their children. This is particularly important at the stage of primary school, when children have not developed interests and tastes yet. It is worth pointing out that at the first stage of education, judo is the sport which, in the light of the combat sports theory, is the most desired [Kalina 2000: 99]. Therefore, if all subjects responsible for the education of a young man realize the essentially invaluable educational value of judo, it should become as obvious as compulsory education of children, or a conviction that it is obligatory during education, for the good of a child, to learn such areas as mathematics or the native language.

Another important research issue was also to know the opinion of young students on the possibility of introducing martial arts of judo training as a school program and their possible positive or negative impact assessments that the addition of judo training can have on the school workload, by answering the question: *In your opinion, could judo lessons take place as additional classes in the hours preceding or closing the daily set of school lessons?* Of 40 students/practitioners, all have answered unanimously: *yes*, adding that such classes could take place and it would not affect negatively their preparation for school. A valuable

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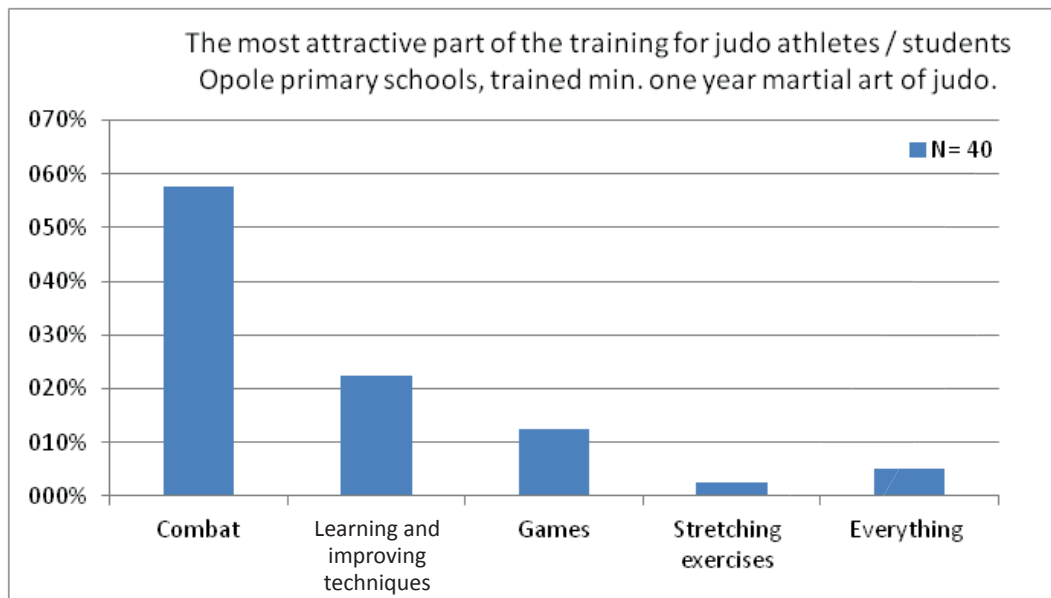


Diagram 1.

Source: own study – August 2012.

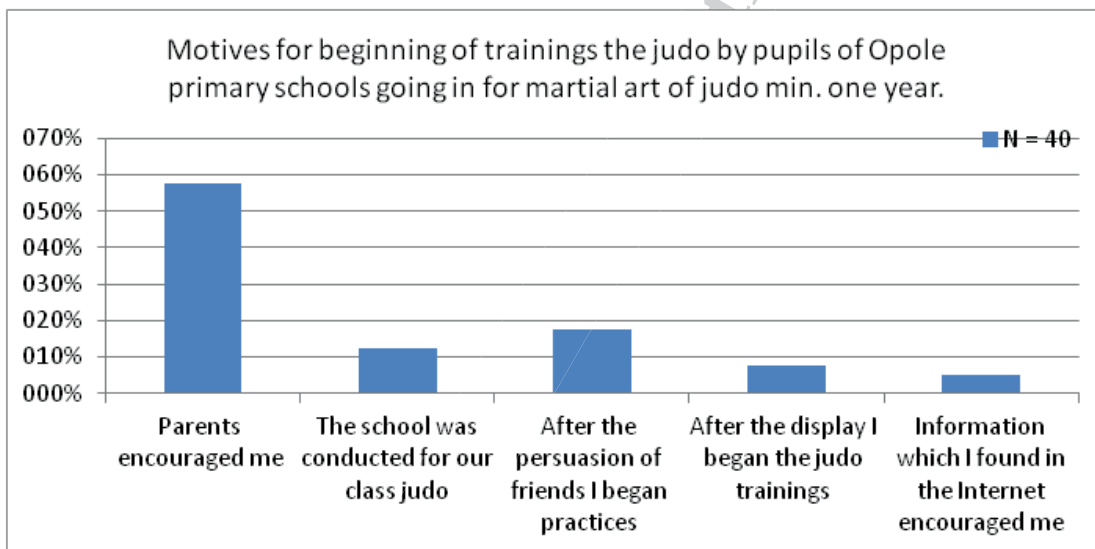


Diagram 2.

Source: own study – August 2012.

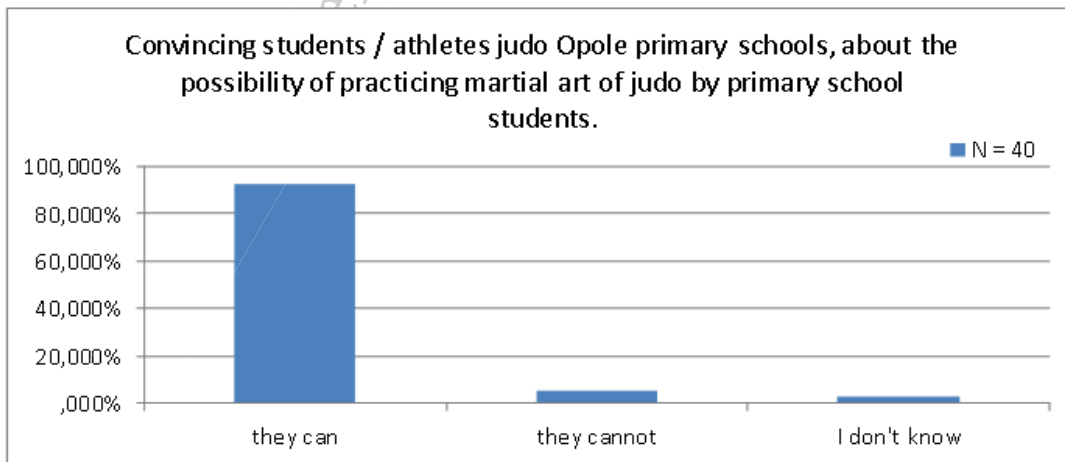


Diagram 3.

Source: own study – August 2012.

piece of information resulting from the answers of the students/practitioners from primary schools in Opole was their reference to the question: *Do you think that every primary school student could train judo for his/her own health and active relax?*

The indications of the diagram 3 show that in opinion of a vast majority (92,5%) of the surveyed students/practitioners from primary schools in Opole, judo is a form of activity available to all children at this stage of education. The children justified their positive opinions with such statements as: *Judo is for everyone without limits, all you need is a bit of willingness; if everyone trained judo, they would feel well; judo allows you to learn even if you don't believe in your strength; judo gives much fun, even if you're not great at it; even if someone is small, he could train and defeat a bigger person; it allows everyone to improve his fitness.* In case of negative answers (5%), two children have answered that: *Not everyone can train judo because some people are so lazy, i.e. they would not learn this discipline even if they were taught; no, because e.g. mentally disabled children would not understand it.*

Conclusion

The statements above show that implementation and acceptance of the assumptions of judo among primary school students is very large. Therefore, it also becomes very probable that introduction of judo into the curricula of primary schools may contribute to effective education of young people, manifesting in their sense of responsibility for the society, as well as with its humanization. A valuable issue from a viewpoint of a young man is that judo, at this stage of education, allows one to achieve successes in various areas of life, where a child can utilize the judo philosophy of combat both in activities undertaken at school and when solving various everyday problems. This contributes directly to education of leaders who become guardians of the values of truth and good, which are desperately needed in this modern world. Another important aspect is that values resulting from practicing judo can be perceived not only in the context of achievement of own benefits and sense of life self-fulfillment but, above all, in the sense of responsibility for what may await the future generations. This is also explained by Brian N. Watson, who points out that the principle of “*jitakyoei*” refers to the need to shape the sense of social responsibility in every subject, in particular – so the benefits from a given person practicing judo could positively influence the entire society through the person's attitudes and his or her involvement in

the matters of the surrounding community [Watson 2009: 107].

By answering the research main problem, the study found a high educational value from practicing the martial arts of judo by primary school children in Opole. Although (57%) of respondents were practising judo at the request of their parents, most of students (57%) pointed the positive qualities of engaging in judo fights which allow them to test their skills while maintaining respect and positive feelings toward their rivals. However, they considerate it to be the most attractive and enjoyable part of the training. This findings simultaneously have confirmed the traditional philosophy of judo, where the fight between two opponents plays an important role in shaping the overall aspects of personality. The study also showed that the majority of children (92.5%) believed in the universality of martial arts of judo and the positive effect it have on their physical as well as their mental health.

Finally the carried out research have found that practicing the martial arts of judo might possibly have a positive educational value on primary school students. However, this finding can be further intensified by appropriate experimental studies taking into account traditional form of martial arts judo as well as cultural background and education in Polish schools.

To sum up, it is worth quoting the beliefs of the creator of judo himself, Professor Jigoro Kano, who used to emphasize that the most important thing is not how strong you are; it is not what knowledge you have, either; it is also not important what sport results you achieve; if you do not leave anything to the next generations when you die. The way of judo leads to the excellence of a human in the dimension of mind, spirit and body, however, if we keep it to ourselves, not giving anything to the society, our excellence will be worth as much as the treasure from the proverb: “Unused treasure is a wasted treasure” [Kano 2005: 95].

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Sztuka walki judo jako forma edukacji dla dzieci żyjących w społeczeństwach otwartych

Słowa kluczowe: pedagogika, sztuki walki, judo, wychowanie dzieci, pluralizm, wychowanie agonistyczne

Streszczenie

Włączenie w dyskurs społeczny pedagogicznej idei sztuk walki, podyktowany jest potrzebą ponownego zastanowienia się nad wychowaniem do życia w społeczeństwie otwartym, które od ponad dwudziestu lat próbujemy w polskiej rzeczywistości kształtować. Mając na uwadze budowę społeczeństwa otwartego, przysposobienie do życia powinno być ukierunkowane na życie w społeczeństwie, w którym każdy podmiot będzie potrafił odnaleźć swoje miejsce i rolę wśród tych, którzy podążają w tę samą stronę; ale również będzie potrafił pokonywać opory tych, którzy myślą i działają inaczej, nie niszcząc ich zarazem. Ważne staje się zatem odwoływanie się do tych sztuk walki, które wykorzystując tradycję Budo, uczą jak walczyć, by nasze zmagania z drugim podmiotem przynosiły obopólne korzyści. Celem tego artykułu jest ukazanie sztuki walki judo jako wysoce wartościowej propozycji edukacyjnej dla dzieci wychowujących się w realiach społeczeństwa otwartego. Dokonując analizy literatury w zakresie pedagogiki ogólnej, oraz specjalistycznej w zakresie sztuk walki, ukazano możliwe korzyści wynikające z uprawiania sztuki walki judo opartej na fundamencie tradycji Budo. W drugiej części artykułu przedstawiono wyniki badań sondażowych, których głównym problemem badawczym określono pytanie o to: Jaką wartość edukacyjną, stanowi dla uczniów opolskich szkół podstawowych fakt uprawiania sztuki walki judo? W celu rozwiązania problemu głównego opracowano cztery problemy szczegółowe, na które odpowiedzi poszukiwano stosując autorski kwestionariusz wywiadu składający się z 14 pytań. Analiza literatury w zakresie sztuki walki judo, oraz uzyskane wypowiedzi młodych respondentów obejmujące: motywy podjęcia się uprawiania judo; najbardziej atrakcyjną część treningu judo; opisywane odczucia wobec swojego rywala w trakcie walki; a także przekonanie o możliwości uprawiania judo przez innych dają przesłanki do tego by uważać, iż sztuka walki judo istotnie ma wysokie walory edukacyjne i może kształtować społeczeństwo otwarte, oparte na fundamencie wartości uniwersalnych.