Grzegorz Kozdras
Institute of Pedagogical Sciences, of Opole University, Opole (Poland)
e-mail: gkozdras@uni.opole.pl

Education in moral values of JUDO school students

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Abstract

Introduction. By linking human morality with cognitive development, Professor 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. 1. 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 example 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-
students 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.


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

<table>
<thead>
<tr>
<th>Responsibility</th>
<th>rationality</th>
<th>prudence</th>
<th>sense</th>
<th>caution</th>
</tr>
</thead>
<tbody>
<tr>
<td>Righteousness</td>
<td>blandness</td>
<td>scrupulousness</td>
<td>honesty</td>
<td>justice</td>
</tr>
<tr>
<td>Patience</td>
<td>perseverance</td>
<td>sustainability</td>
<td>control</td>
<td>self-control</td>
</tr>
<tr>
<td>Lowliness</td>
<td>humility</td>
<td>moderation</td>
<td>selfcriticism</td>
<td>discretion</td>
</tr>
<tr>
<td>Courage</td>
<td>bravery</td>
<td>heroism</td>
<td>prowess</td>
<td>fearlessness</td>
</tr>
<tr>
<td>Kindness</td>
<td>helpful</td>
<td>mindful</td>
<td>polite</td>
<td>noble</td>
</tr>
</tbody>
</table>


Table 2. Evaluation of the behavior of the values studied

<table>
<thead>
<tr>
<th>Evaluation of behaviors</th>
<th>Desirable behaviors</th>
<th>Undesirable behaviors</th>
</tr>
</thead>
<tbody>
<tr>
<td>Standard (Students adopt well-known behaviors)</td>
<td>Rare behaviors (Students exhibit above average attitude in certain situations)</td>
<td>Standard (Negative common student behavior)</td>
</tr>
</tbody>
</table>

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 practicing 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.


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.


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 Randori 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.


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 Randori trainings, in relation to the values tested in September 2018. Diagram 5 shows the percentage of the obtained research results.

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.

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.

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.

References


