

Hierarchy of values in case of practitioners of far eastern martial arts in Poland

Wojciech J. Cynarski (University of Rzeszów, Poland)
Artur Litwiniuk (Biała Podlaska branch, Poland)

Abstract:

Study aim: Indicating the most important values which influence the lives of the practitioners of far eastern martial arts and combat sports depending on the variety practiced. **Material/methods:** The diagnostic survey has been used including *Value Survey* by Rokeach

and 571 questionnaires have been collected from people practicing 20 varieties of martial arts and combat sports in the Podkarpacie region (south-eastern region of Poland). The results have been elaborated with the use of statistical analysis (the SPSS software) and interpreted in the light of the humanist theory of far eastern martial arts.

Results: The representatives of combat sports made other choices and evaluations of values than those who practices non-competitive martial arts. Contestants more often chose pleasure, social acceptance, independence and the ability to forgive while the adepts of the original ways of martial arts appreciated beauty, love and salvation more.

Conclusions: Axiological choices and the attitude towards spirituality in case of people practicing the art for art's sake, for technical skills and sport as well as those who search here for certain depth and higher values of the 'moral way' are different. The people of martial arts in Podkarpacie declare attachment to the *budō* ethos and religious (Christian) values.

Key words: martial arts, combat sports, moral attitudes, values

The aim of research, the material and the methods

The aim of the conducted empirical research, concerning the hierarchy of values by people practicing martial arts, was the statement of perceiving the most important values of their lives.

The research included the majority of groups practicing Far-Eastern martial arts and combat sports in the area of Podkarpackie province. It has been estimated that about 2450 people systematically practice here martial arts (together with kick-boxing), of which the youth at the age of 13-22 makes up the number of 1480 people. It is this age group where we managed to collect 650 questionnaires (over-representative test). **N = 571** of filled in questionnaires were accepted for elaboration (79 questionnaires were rejected). The respondents represent over 20 various types (styles, schools) of martial arts and disciplines of combat sports of Asiatic provenience. About a half of respondents were teenagers and the other half - adults. A quarter of the sample were women.

In case of open questions the percentiles have been calculated. Where it was possible and purposeful in the statistical evaluation the basic methods have been used such as checking the level of significance, test of χ^2 independence, the quota coefficient by C Pearson (for describing the connection between nominal variables), the standard β coefficient, F test and others.¹ The calculated model has been statistically significant on the level smaller than 0.05. These statistics have been calculated with exclusion of lacks and unanswered questions with the use of the SPSS software.

In the research the diagnostic survey has been used including lists of values by Milton Rokeach's *Value Survey* (18 categories in both groups of individual and social values) and the respondents were asked to scale them [2, 1].

Analysis of results

'National security' gains apparently the greatest appreciation in case of those who practice defensive techniques and in second place in case of practitioners of competitive

¹ While preparing the data bases and calculations we have been helped by the specialized institution which is the Institute of Economy of WSiIZ in Rzeszow [4].

martial arts (combat sports). Here the statistical significance χ^2 by Pearson occurs, $\alpha = 0.015$ (Table 1).

Table 1. Evaluation of the ‘national security’ value depending on the variety of FEMA practiced.

Crossing table					
% of What do you practice (kind, variety, method or style of combat)? - abbreviated					
		What do you practice (kind, variety, method or style of combat)? - abbreviated			Total
		non-competitive martial arts	competitive martial arts	defensive techniques	
National security	High evaluation	29.6%	32.7%	58.8%	34.1%
	Average evaluation	29.6%	33.4%	11.8%	31.7%
	Low evaluation	40.7%	33.9%	29.4%	34.3%
Total		100.0%	100.0%	100.0%	100.0%

Chi-square tests			
	Value	df	Asymptotic (bilateral) significance
Pearson's Chi-square	12.330(a)	4	0,015
Quotient of reliability	12.573	4	0,014
Test of linear relation	4.265	1	0,039
N Valid observations	537		

and 0.0% of cells (0) have expected number lower than 5. The minimum expected number is 10.76.

Symmetrical measures			
		Value	Approximate significance
Nominal by Nominal	Coefficient of contingency	0.150	0.015
N Valid observations		537	

a Without the zero hypothesis.
b The standard asymptotic error Has been used with the premise of zero hypothesis

*Source: own research

‘Mature love’ is most appreciated by the representatives of ‘non-competitive martial arts’, and the least - by practicing ‘defensive techniques’. The latter similarly to *combat* systems and kick-boxing reject the traditional etiquette and ethics of FEMA basing only on the technique of these martial arts. Their training is pragmatically directed towards learning efficient techniques and tactics of fight. Teaching ‘how to beat better’ is not probably very enriching in the moral-social sphere.

‘Wealthy life’ as a value is most appreciated by the ‘competitive’ and the least - by the ‘non-competitive’. It has its reference to - on one hand - consumption life style and the agonist-hedonistic pattern of somatic culture and on the other hand - to the ascetic pattern of psychophysical culture [6,13].

‘Wisdom’ is evaluated quite low by future bodyguards, detectives or police officers. However, in case of other FEMA practitioners it gained average or medium notes. ‘Sense of achievement’ receives a little higher notes in case of ‘non-competitive’ than ‘competitive’. And in case of ‘defensive technicians’ it has the highest and the lowest grades. The latter most frequently evaluate highly ‘sense of self-dignity’.

‘Peace in the world’ is an especially precious value for ‘soldiers’ practicing defensive techniques. The smallest number of high notes it receives in case of ‘non-competitive’ representatives of FEMA. Here significance of correlation occurs. In turn ‘true friendship’ is most appreciated (although the majority of notes is ‘average’) by the ‘non-competitive’ and the least - by amateurs of the craftsmanship of ‘defensive techniques’.

The attitude towards ‘pleasure’ confirms earlier conclusions about more frequent hedonistic attitude towards life in case of combat sports contestants. The representatives of competitive varieties most appreciate this value - a statistically significant correlation occurs here (Table 2). On the other hand ‘inner balance’ is the main value for the majority of FEMA and it is indeed more highly evaluated by the representatives of non-competitive martial arts.

Table 2. Evaluation of the ‘pleasure’ value depending on the variety of FEMA practiced.

Crossing table					
% of What do you practice (kind, variety, method or style of combat)? - abbreviated					
		What do you practice (kind, variety, method or style of combat)? - abbreviated			Total
		non-competitive martial arts	competitive martial arts	defensive techniques	
Pleasure	High evaluation	16.7%	37.0%	29.4%	34.5%
	Average evaluation	50.0%	33.0%	26.5%	34.3%
	Low evaluation	33.3%	30.1%	44.1%	31.3%
Total		100.0%	100.0%	100.0%	100.0%

Chi-square tests			
	Value	df	Asymptotic (bilateral) significance
Pearson’ s Chi-square	12.838 (a)	4	0.012
Quotient of reliability	13.374	4	0.010
Test of linear relation	0.374	1	0.541
N Valid observations	537		
and 0.0% of cells (0) have expected number lower than 5. The minimum expected number is 10.64.			

Symetrical measures			
		Value	Approximate significance
Nominal by Nominal	Coefficient of contingence	0.153	0.012
N Valid observations			
a Without the zero hypothesis.			
b The standard asymptotic error Has been used with the premise of zero hypothesis			

*Source: own research

The supporters of equality are the most numerous among ‘interventional technicians’ but here the lowest notes are the most frequent. For the rest of the adepts of the ways of FEMA and contestants this idea is usually evaluated on the average (medium) level. Analogical choices concern the value of happiness but such aspirations are more often expressed by the ‘competitive’ warriors.

‘The world of beauty’ is definitely the most highly evaluated by the ‘non-competitive’ while the lowest - by ‘defensive technicians’. Perhaps the esthetic sensitivity was a reason for choosing given varieties of FEMA of sports in general. The choices concerning the value of ‘social acceptance’ seem to be the opposite: as many as 55.9% of the ones practicing ‘defensive techniques’ give high notes to this value while the ‘non-competitive’ evaluate it relatively low. In both cases there is a significant correlation.

‘Freedom’ is a value highly appreciated by the adepts of non-competitive ways of FEMA and to a lower degree by the ‘competitive’ practicing formulas with a significant agonistic aspect. We do not know exactly how the notion of freedom is understood by the respondents. In the questionnaire there is only the description: “personal independence, freedom of choice”.

The basic category of Christian soteriology is salvation and the survey has been conducted in the area where about 90% of inhabitants are Catholics. However on average only every third respondent gave 'salvation' as one of the most important values. In relation to this average this value was more highly evaluated (placing it higher in the hierarchy of accepted and declared values) by the artists of non-competitive arts - ways of non-aggression. The representatives of the bodyguard craftsmanship also this time presented a set of ambiguous notes. However, sports people of the competitive varieties most frequently evaluate 'salvation' quite low. Perhaps the paradigm of competition makes them concentrate on the fight for earthly goods to a greater degree? The value described as 'exciting life' gained the most high marks among the 'competitive' which corresponds with conclusions presented earlier.

Let us move on to the second series of values. 'Ambition' receive high marks from both 'technicians' and 'competitives'. After all it is a necessary condition (although not sufficient) for participating in sporting competition or also professional one. 'Defensive technicians' - potential workers of uniform services - also highly evaluated the value 'purity' (in the meaning of tidiness rather than moral purity).

Who most appreciated an intelligent and thoughtful person? "Non-competitives". The other groups of respondents usually evaluate 'intellectual' low. It may result from the generally low level of their knowledge about what they do (the ability to indicate the most estimated representatives of FEMA is rare) [4].

'Loving' (tender and delicate) received the most high notes in the group of 'non-competitive' warriors' who seem to have more friendly attitude towards the world (preferring positive cooperation). The practitioners of 'defensive techniques' once more appeared to be an incoherent group in the axiology they subscribe to - extremes (highest and lowest marks) dominated here. However, the 'competitives' quite consequently evaluated 'loving' average or low. Here we have the correlation with asymptotic significance of $p = 0.007$.

The rational, consequent and 'logical' being was most appreciated by 'defensive technicians' for whom in their future actions probably cold calculation will be more characteristic than following the voice of the heart. People aiming at mastery in spiritual dimension of martial arts are probably more critical about the possibility of rational understanding and trusting only human mind. In classical martial arts great emphasis is put on developing intuition.

'Independent' (in the meaning 'not submitted to anyone, self-reliant) received the most high notes in case of as many as 67.6% of 'defensive technicians'. Do they dream about the job of a detective-individualist? Other actions of uniform services always require submitting superior officers and team cooperation. However, relatively rarely independence is perceived as a great value by non-competitive adepts of moral ways of martial arts. There is a significant correlation between choices (notes) and kinds of practiced FEMA.

The category 'imaginative' connected with creating is most highly evaluated by the supporters of the traditional attitude towards the ways of martial arts. The studying original forms of FEMA itself - the products of far cultures - requires but also develops imagination. Future bodyguards and bouncers most often highly evaluated 'responsibility'. It is a chance that they will not join any criminal groups. In case of 'non-competitives' this feature usually receives average notes.

Courage is most valued by 'competitives' but the most low marks this feature received from those who practice 'techniques of intervention' (?). Sports people - agonists also appreciate the feature of self-control most. Of course, the convention of fight requires balance, courage and self-restraint. But low marks for both these features in case of the future defendants of law and order are rather disturbing.

The 'cheerful' man gained most high notes from 'non-competitive' warriors and from 'defense technicians' and the most low notes - from 'bodyguards' and 'competitives'. A helpful man is most appreciated by 'competitives'. Such an attitude of openness to the needs of others is probably very useful with stresses of tournaments. In turn the attitude of respect and obedience is highly evaluated by 'non0competitives' and it receives especially low marks from 'defense technicians'. Are those features (or lack of them) are characteristic for the respondents themselves?

Honesty is greatly estimated in the Asian martial arts where the *fair play* principles are truly respected. 'Defense technicians' quite often evaluate 'honesty' high but also in this group there was the biggest number (44.1%) of low marks for this value.

Kind, friendly and polite is highly estimated by all FEMA warriors but much lower by future security and intervention specialists. Kindness and courtship result from Confucian principles, from the etiquette and ceremonial, rules of age and mutual respect. Without ethics and kindness, without respect towards tradition and ceremonial a martial art may accept degenerate forms similar to gladiatorship and common brawl (as it already happens in some cases).

Having talent and great skills is, of course, indispensable for being successful in sport or in other areas of competition, 'competitives' value the 'talented' category most and 'defense technicians' - the least. The feature 'forgiving is the most highly evaluated by the agonists. In turn as many as 50% of respondents who practice 'defensive

techniques' estimates this feature low. Here, a statistically significant correlation has been noticed ($p = 0.036 < 0.05$).

The analysis of evaluation of certain values will be repeated in reference to particular varieties of FEMA. Here such values as national and family security, wisdom, pleasure, inner balance, ambition, courage and kindness are especially worth paying attention to.

Martial arts developed from war arts in the climate of military cultures. Originally they served the cause of national security and especially in the countries of Far East they are connected with patriotic education up to these days. However, contemporarily in this part of Poland where the research has been conducted (Podkarpacie) 'national security' is most appreciated by the practitioners of 'defensive techniques' (-intervention and self-defense) and typical combat sports - kickboxing and *jūdō*. However it would be an exaggerated conclusion to claim that students of security schools and representatives of combat sports identify themselves with the nation more than the adepts of e.g. Chinese martial arts. Maybe here the level of fear of unspecified threat is more decisive? And this may be displayed in aggressive behavior [1].

In a way a similar category is 'family security'. The greatest care for their closest is expressed or at least evaluated the highest by the practitioners of *kobudō*, self-defense and *jujitsu*. It is in accordance with the FEMA principle - 'respect and protect every form of life'. In the warrior cultures protecting the family was the basic duty of a man.

The virtue of wisdom received high notes especially in case of representatives of traditional, even classical martial arts - Chinese *kung-fu*, Japanese *kobudō* and *jujitsu* (Table 3). These original martial arts bring wisdom of the East which is many centuries old, the knowledge of ancient sages, mystics and masters of the way of the warrior. They also include the treasury of the knowledge of old schools and preserve the principles of knightly codes of honor.

Table 3. Evaluation of the 'pleasure' value depending on the variety of FEMA practiced.

		Wisdom						Total	
		High		Average		Low e		Ob.	% of m.
		Ob.	% of m.	Ob.	% of m.	Ob.	% of m.		
What do you practice? – abbreviated	Karate	85	33.7%	82	32.5%	85	33.7%	252	100.0%
	Judo	39	28.1%	41	29.5%	59	42.4%	139	100.0%
	Jujutsu	29	36.7%	23	29.1%	27	34.2%	79	100.0%
	Kick-boxing	12	26.1%	16	34.8%	18	39.1%	46	100.0%
	Aikido	8	21.6%	18	48.6%	11	29.7%	37	100.0%
	Lack of data	6	22.2%	13	48.1%	8	29.6%	27	100.0%
	Kung-fu	12	60.0%	2	10.0%	6	30.0%	20	100.0%
	Self-defense	3	20.0%	5	33.3%	7	46.7%	15	100.0%
	Others	3	30.0%	6	60.0%	1	10.0%	10	100.0%
	Kobudo	2	40.0%			3	60.0%	5	100.0%
	Interventional techniques			1	33.3%	2	66.7%	3	100.0%
	Taekwondo			2	100.0%			2	100.0%
	Bojutsu	1	100.0%					1	100.0%
Total		185	35.0%	188	36.6%	198	39.8%	571	111.4%

*Source: own research

The value of pleasure is evaluated high especially by the representatives of starting varieties of karate, the contestants of *jūdō* and people practicing self-defense. It would confirm the theses concerning groups preferring the hedonistic-consumption style as it has been presented above.

‘Inner balance’ and the state of inner harmony is most estimated by the representatives of original, classical martial arts such as *kobudō* (including *kenjutsu* and *bōjutsu*), *kung-fu* and *jūjutsu*. It results from the principles of Taoism and zen and it is not unusual for other religious or philosophical traditions (e.g. old Greek or Christian ones). This value is underestimated by the self-defense trainees. Perhaps they do not know that without peace of mind it is extremely difficult to win in a real fight. Similarly high notes for ‘the world of beauty’ value - the beauty of nature and art as well as ‘responsibility’ - significantly distinguish *kobudō*, *kung-fu* and *jūjutsu*.

Ambition is definitely most valued by the contestants of *jūdō* (up to 50.4% of high marks), however, relatively low by the representatives of the original martial arts. What is necessary in sport, sometimes is even an obstacle in martial arts. Too ambitious student, craving for quick progress, not always makes it. As old masters used to say in haste a man learns very slowly. On the way of FEMA mastery humility, patience and persistence are more important. Traditionally in studies on martial arts wisdom is highly valued. High notes for the value ‘intellectual’ were most frequently formulated by the practitioners of *kobudō* (60%), *jūjutsu* (40.5%), *aikidō* (35.1%) and *kung-fu* (35%).

Another traditional virtue of the FEMA people is self-restrain, even-temper. This value was most estimated by the practitioners of *bōjutsu* (100%), *kobudō* (60%), *taekwondo* (50%), *kung-fu* (45%) and *jūjutsu* (40.5%). Being helpful to others, a universal virtue being evidence for the level of humanity was most highly evaluated by the practitioners of *bōjutsu* (100%), *kobudō* (80%), *kung-fu* (50%) and *jūjutsu* (48.1%). Another universal moral principle - of honesty - received high notes especially from the environment **the ways of martial arts**: *bōjutsu* (100%), *kung-fu* (60%), *jūjutsu* (53.2%). For the sake of comparison in the kick-boxing group there were 28.3% of high notes for this value.

Typical for FEMA norm of kindness and politeness received high notes from representatives of most martial arts: *bōjutsu*, *kung-fu*, *taekwondo*, *karate* and *jūjutsu*. It was evaluated a little lower in the *aikidō*, self-defense and typical combat sports representatives. Thus, it may be concluded that people practicing martial arts, combat sports and ‘defensive techniques’ often have a little different systems of values or at least they put emphasis to different values and, in consequence, their hierarchy can be different.

Let us analyze now whether the practiced style of karate - with contact, contactless convention or rejecting sporting convention - influence the choices of values and their hierarchy. How e.g. karate practitioners of various styles refer to the value of national security? Results indicate that the practitioners of *zendō karate* appreciate his value more than the representatives of combat sports (*jūdō*, *kick-boxing*) and in particular more than those who do competitive styles of karate. Humanist-oriented *zendō karate* apparently influences particularly high notes for the value of ‘family security’ (62.5%). However, e.g. such a feature and value as ‘inner balance’ does not have (considering the number of high and low notes) any connection with the style of karate practiced by the respondents. Also ‘sense of dignity’ which may result from the Christian personal norm or knightly ethos of FEMA is not diversified in the range of marks by the style of karate practiced.

Table 4. Evaluation of the ‘wisdom’ value depending on the variety of FEMA practiced.

		Wisdom			Total
		High evaluation	Average evaluation	Low evaluation	% of multiple in a line
		% of multiple in a line	% of multiple in a line	% of multiple in a line	
What do you practice?	Judo	28.1%	29,5%	42,4%	100.0%
	Karate Kyokushin	37.0%	32,6%	30,4%	100.0%
	Jujutsu	35.5%	30,3%	34,2%	100.0%
	Traditional Karate	35.8%	32.8%	31.3%	100.0%
	Kick-boxing	26.1%	34.8%	39.1%	100.0%
	Aikido	21.6%	48.6%	29.7%	100.0%
	Karate	22.2%	25.9%	51.9%	100.0%

	Lack of data	22.2%	48.1%	29.6%	100.0%
	Self-defense	20.0%	33.3%	46.7%	100.0%
	Others	30.0%	60.0%	10.0%	100.0%
	Kung-fu Chowgar	40.0%	20.0%	40.0%	100.0%
	Karate Zendo	37.5%	25.0%	37.5%	100.0%
	Karate Oyama		75.0%	25.0%	100.0%
	Kung-fu	71.4%		28.6%	100.0%
	Karate shotokan	25.0%		75.0%	100.0%
	Katori Shintoryu	50.0%		50.0%	100.0%
	Interventional techniques		33.3%	66.7%	100.0%
	Aikijujutsu	66.7%		33.3%	100.0%
	Taekwondo		100.0%		100.0%
	Kung-fu Chan Shaolin, Dju-su	100.0%			100.0%
	Bojutsu	100.0%			100.0%
	Kobudo			100.0%	100.0%
	Kung-fu Vo-quyen	100.0%			100.0%
Total		35.0%	36.6%	39.8%	111.4%

Source: own research

The choice and high notes for ‘wisdom’ are displayed similarly in *zendō karate* and *kyokushin*, a little lower in ‘traditional’ karate and *shōtōkan*, and definitely low in full-contact *oyama karate* (Table 4). Wisdom is mostly valued in the environment of original FEMA (*kung-fu*, *aikijūjutsu*).

The ‘sense of achievement’ and the will to bring permanent contribution are most appreciated by supporters of *karatedō*, but to even a higher degree by the *kobudō* and *kung-fu* schools and to a smaller degree by the representatives of sporting varieties of karate. Nota bene master Gichin Funakoshi was always against starting competition in karate.

Those ‘karate’ practitioners who do not specify their style (or they do not know what they practice) seem to be more interested in peace in the world and in the second place there are the representatives of *shōtōkan*. Peace is highly valued by self defense, *jūjutsu* and *kick-boxing* practitioners and to a small degree this value is honored by the *aikidō* adepts - contrary to the ideology of master Morihei Ueshiba.

Sensitivity to the beauty of the world may be more often stated (on the basis of high notes for this value) in case of representatives of contactless karate (*shōtōkan*, ‘traditional’, *zendō karate*) than in case of contestants of contact styles (*kyokushin*, *oyama karate*). The most frequently high notes for this value appear in case of *kung-fu* practitioners (Chinese-Vietnamese *vo-quyen* and Chinese-Mongolian *chan shaolin*, *dju-su*) and old Japanese *kobudō*.

Intellectuals are most respected by the karate practitioners of Idōkan Polska (*zendō karate*) as well as *shōtōkan* stylists. The representatives of ‘traditional’ *kyokushin* and *oyama* (especially low) karate value intellect less. Also generally higher notes for this value were given by *jūjutsu* than *jūdō* people and by *karatecs* (but identifying themselves with a specific style) than by *kick-boxers* (Table 5).

Table 5 Evaluation of the ‘intellectual’ value depending on the variety of FEMA practiced.

Variety of martial art or combat sport	Intellectual			Total
	High evaluation	Average evaluation	Low evaluation	% of multiple in a line
	% of multiple in a line	% of multiple in a line	% of multiple in a line	

What do you practice?	Judo	29.5%	30.2%	40.3%	100.0%
	Karate Kyokushin	32.6%	36.2%	31.2%	100.0%
	Jujutsu	40.8%	15.8%	43.4%	100.0%
	Traditional Karate	32.8%	34.3%	32.8%	100.0%
	Kick-boxing	26.1%	45.7%	28.3%	100.0%
	Aikido	35.1%	43.2%	21.6%	100.0%
	Karate	18.5%	37.0%	44.4%	100.0%
	Lack of data	48.1%	33.3%	18.5%	100.0%
	Self-defense	26.7%	13.3%	60.0%	100.0%
	Others	20.0%	60.0%	20.0%	100.0%
	Kung-fu Chowgar	50.0%	20.0%	30.0%	100.0%
	Karate Zendo	50.0%	12.5%	37.5%	100.0%
	Karate Oyama	12.5%	87.5%		100.0%
	Kung-fu	28.6%	14.3%	57.1%	100.0%
	Karate Shotokan	50.0%		50.0%	100.0%
	Katori Shintoryu	50.0%	25.0%	25.0%	100.0%
	Interventional techniques	33.3%	33.3%	33.3%	100.0%
	Aikijujutsu	33.3%	33.3%	33.3%	100.0%
	Taekwondo		50.0%	50.0%	100.0%
	Kung-fu Chan Shaolin, Dju-su		50.0%	50.0%	100.0%
Bojutsu			100.0%	100.0%	
Kobudo	100.0%			100.0%	
Kung-fu Voquyen		100.0%		100.0%	
Total	36.3%	36.4%	38.7%	111.4%	

Source: own research

From the social point of view in case of people practicing combat techniques imagination is a value definitely desired which applies to both a contestant on a mat and a man (maybe even to a higher degree) using the FEMA techniques for the purpose of self-defense. Among the karate practitioners the highest notes to a person 'with imagination' were given by *shōtōkan* (75%), *taekwondo*, sporting 'traditional' variety, next *zendō karate* people. The world needs wise and brave people. Which FEMA value is most valued? Among the karate practitioners this value (and moral norm) received the most high marks from *zendō (idōkan) karate* practitioners and also in case of those who practice the oriented to hard fight style of *kyokushin*.

How do lovers of particular styles of karate evaluate the value of politeness? It is a virtue appreciated most by the styles or schools referring to the tradition of FEMA. And this time as well the representatives of contact styles evaluated this value lower than the contactless ones and the lowest - *oyama karate* practitioners (12.5%). It is a relatively new style of 'modern' karate which was distinguished from the *kyokushin* style because of master Shigeru Oyama.

How is salvation, the main value of Christian faith placed in the hierarchy (in relation to other values) depending on the variety of FEMA practiced? Which martial arts are closer to 'Christian values' in their ethos? From the research conducted it results that the closest to the tradition and the ethos of 'the way of a warrior' are non-competitive: *kung-fu*, *aikijūjutsu*, *bōjutsu* and *zendō karate*, concentrating practitioners who usually value 'salvation' high. Also martial arts in which there is competition but without (*jūjutsu*, 'traditional' karate) are more often represented by people believing

in spirituals life (salvation of the soul) than it is in case of the representatives of professional *jūdō* and ‘contact’ styles of karate.

Further analysis of the results of the research we shall limit to respondents’ evaluations of the following values; family security, courage, inner balance and wisdom. Family security seems to be the basic, even archetypical motive for practicing martial arts and combat sports. Courage is a basic value and a starting point for the knightly ethos based on honor and a feature undoubtedly developed on the way of FEMA. On the Rokeach’s scale it is connected with faithfulness to the truth - “courageous (defending their beliefs)”. Wisdom is a value and virtue estimated in the Far East even more than knowledge. The ways of martial arts are supposed to teach the art of life, acting for the good of society and active counteracting against the evil. The authentic master of martial arts can be recognized not by the skills of kicking and wielding the sword but by harmonized personality, cheerful temper, great knowledge and moral conduct. Here we are talking about the very difficult to perceive spiritual dimension of mastery in *budō*. A certain indicator for understanding this deeper sense of FEMA is the perception and evaluation of the value of inner balance made by the respondents.

‘Family security’ is evaluated the highest by those who practice the first year, then the evaluation of this value drops a little to return to high notes again in case of practicing for over five years. In turn ‘wisdom’ receives high marks from adepts practicing for up to 5 years and in case of older warriors the marks are a little lower. In case of the value ‘courageous’ the increase is definitely constant, however, statistically significant correlation of both parameters has not been noticed.

The evaluation of ‘inner balance’ increases almost in a linear way (percentiles) in relation to the period of practice. However, significant correlation has not been observed. A similar tendency may be observed in relation to the value ‘self-restrained’ - 31.4%, 33.7% and 36.1% of high notes in subsequent groups according to the period of training; ‘open-minded’ - 27%, 37%, 41.7%; ‘helpful’ - 34.9%, 35.4%, 45.8%; ‘polite’ - 34.3%, 38.1%, 40.3%; ‘talented’ (which also concerns having skills) - 32.7%, 33.7%, 40.3%; or last but not least ‘honest’ - 30.5%, 37%, 41.7%. One may risk here a conclusion that not only appreciation of the practitioners increases for particular universal values increases but doing (long-term training) FEMA perfects practitioners in the moral sense. In case of those who practice for more than 5 years there is an apparent increase in evaluating the value ‘salvation’ which may indicate the development of their spiritual maturity, deepening religious life or greater interest in final truths.

‘Salvation’ is appreciated most in connection with choices of inner motivation. With instrumental motivation it usually receives low marks. So people practicing FEMA for certain external reasons, for their usefulness and benefits, probably treat religion in a similar way. Practitioners with deeper motivation place the matters of faith and absolute values higher in their hierarchy of values.

‘Wisdom’ (at least its high notes as a desired value) goes along with choices of such motivation as ‘philosophy, self-perfection’ (43.1%), ‘the martial way and art’ (41.3%). One may think that those who practice for sport, health or only for utilitarian values of FEMA do not seek wisdom. Deeper vales of FEMA are perceived and looked for by people studying the way of martial arts for its self-realizational values and noticing here an important philosophical aspect.

‘Inner balance’ also appeared to be highly estimated by people who train FEMA for philosophy and self-realization. It seems that deeper motivated adepts or those who have better knowledge about the contents of philosophy of Far East quite accurately perceive the sense of the way of martial arts. The lowest marks for the value of ‘inner balance’ accompany childish or hedonistic approach motivated by the will ‘to let off steam’.

‘Courageous’ is a feature desired by both the youth and adults, often chosen by people motivated by the need ‘to let off steam’, the need for competition and fight and by those who train for ‘the way of martial arts’. Martial arts masters from Far East do not value courage without politeness and kindness. And who among the respondents highly evaluates this feature? Above all the adepts of the moral way of FEMA treating this way as a ‘way of life’ and willing ‘to develop the attitude of humility, respect and responsibility’.

Generally speaking people oriented to autotellic values of FEMA more often choose and evaluate higher features with essential moral-social significance than practitioners oriented instrumentally.

Table 6 presents the results of statistical analysis the first of the sets of values scaled by the respondents - FEMA practitioners. The highest marks received the following: family security, wisdom and true friendship. In the second group of values the following are dominant: ambitious, honest, loving and responsible (Table 7).

Table 6. Scale of evaluations - absolute and social values (ranges) of FEMA

	Mediana	Average	Standard variation	Minimum	Maximum
National security	8.00	8.34	4.83	1.00	18.00

Family security	3.00	4.33	3.77	1.00	18.00
Mature love	7.00	7.93	4.65	1.00	18.00
Wealthy life	11.00	10.54	4.64	1.00	18.00
Wisdom	6.00	6.42	3.84	1.00	18.00
Sense of achievement	11.00	10.69	4.22	1.00	18.00
Sense of self-dignity	8.00	8.01	3.82	1.00	18.00
Peace in the world	8.00	8.23	4.61	1.00	18.00
True friendship	7.00	7.85	3.76	1.00	18.00
Pleasure	11.00	11.15	4.07	1.00	18.00
Inner balance	8.00	8.15	3.79	1.00	18.00
Equality	9.00	9.08	3.79	1.00	18.00
Happiness	9.00	8.81	4.24	1.00	18.00
World of beauty	14.00	13.16	3.77	1.00	18.00
Social acceptance	15.00	13.77	3.68	1.00	18.00
Freedom	9.00	9.32	4.60	1.00	18.00
Salvation	13.00	11.17	5.52	1.00	18.00
Exciting life	14.00	12.82	4.40	1.00	18.00

Source: own research

Table 7. Scale of evaluations - instrumental and individual values (ranges) of FEMA

	Mediana	Average	Standard variation	Minimum	Maximum
Ambitious	6.00	6.67	4.40	1.00	18.00
Pure	10.00	9.74	4.83	1.00	18.00
Intellectual	10.00	9.56	4.70	1.00	18.00
Loving	6.00	7.33	4.76	1.00	18.00
Logical	10.00	9.65	4.26	1.00	18.00
Independent	11.00	10.20	4.85	1.00	18.00
Imaginative	12.00	11.23	4.20	1.00	18.00
Responsible	7.00	7.37	4.34	1.00	18.00
Courageous	8.00	8.33	4.52	1.00	18.00
Self-restraint	9.00	8.99	4.28	1.00	18.00
Open-minded	12.00	11.05	4.65	1.00	18.00
Cheerful	10.00	10.02	4.28	1.00	18.00
Helpful	8.00	8.72	4.25	1.00	18.00
Obedient	14.00	13.10	4.46	1.00	18.00
Honest	7.00	7.18	4.46	1.00	18.00
Polite	10.00	10.07	4.02	1.00	18.00
Talented	12.00	11.31	4.39	1.00	18.00
Forgiving	10.00	9.94	4.42	1.00	18.00

Source: own research

Table 8. 1st group of values (value of) - evaluations of FEMA practitioners

	Mediana	Average	Standard variation	Minimum	Maximum
National security	-0.21	-0.21	0.91	-1.91	1.91
Family security	-0.98	-1.09	0.77	-1.91	1.91

Mature love	-0.26	-0.36	0.87	-1.91	1.91
Wealthy life	0.18	0.21	0.87	-1.91	1.91
Wisdom	-0.53	-0.51	0.71	-1.91	1.91
Sense of achievement	0.19	0.21	0.76	-1.91	1.91
Sense of self-dignity	-0.24	-0.21	0.69	-1.91	1.91
Peace in the world	-0.22	-0.21	0.86	-1.91	1.91
True friendship	-0.25	-0.36	0.64	-1.91	1.91
Pleasure	0.28	0.21	0.72	-1.91	1.91
Inner balance	-0.22	-0.21	0.68	-1.91	1.91
Equality	-0.06	-0.07	0.66	-1.91	1.91
Happiness	-0.14	-0.07	0.76	-1.91	1.91
World of beauty	0.63	0.67	0.70	-1.91	1.91
Social acceptance	0.75	0.86	0.70	-1.91	1.91
Freedom	-0.03	-0.07	0.83	-1.91	1.91
Salvation	0.26	0.51	1.10	-1.91	1.91
Exciting life	0.60	0.67	0.84	-1.91	1.91

Source: own research

Table 9. 2nd group of values (value of) - evaluations of FEMA practitioners

	Mediana	Average	Standard variation	Minimum	Maximum
Ambitious	-0.51	-0.51	0.85	-1.91	1.91
Pure	0.04	0.07	0.91	-1.91	1.91
Intellectual	0.00	0.07	0.87	-1.91	1.91
Loving	-0.38	-0.51	0.89	-1.91	1.91
Logical	0.02	0.07	0.75	-1.91	1.91
Independent	0.12	0.21	0.91	-1.91	1.91
Imaginative	0.29	0.36	0.75	-1.91	1.91
Responsible	-0.38	-0.36	0.80	-1.91	1.91
Courageous	-0.21	-0.21	0.84	-1.91	1.91
Self-restraint	-0.08	-0.07	0.77	-1.91	1.91
Open-minded	0.26	0.36	0.86	-1.91	1.91
Cheerful	0.09	0.07	0.76	-1.91	1.91
Helpful	-0.12	-0.21	0.76	-1.91	1.91
Obedient	0.68	0.67	0.87	-1.91	1.91
Honest	-0.43	-0.36	0.87	-1.91	1.91
Polite	0.10	0.07	0.70	-1.91	1.91
Talented	0.31	0.36	0.82	-1.91	1.91
Forgiving	0.08	0.07	0.81	-1.91	1.91

Source: own research

Tables 8 and 9 show that for the statistical FEMA practitioner (we take into account average results) ‘family security’ and ‘honesty’ are of great significance and ‘the world of beauty’, ‘exciting life’ and ‘obedience’ are of very little significance. Generally speaking the higher average is the lower the value is evaluated and the lower the average is the higher the value is evaluated.

Discussion and conclusions

We interpret the results from the perspective of the theory of far eastern martial arts [3] taking into consideration the output of researchers studying the problems of

values and psychology, sociology and theory of sport (combat sports) [11,6,7,9,8,14,5]. The evaluations of above-mentioned scientists of the issue of values brought by competitive sport are ambiguous. 'The moral ways' of self-realizational martial arts are appreciated more [12,13,10].

The most popular in the Podkarpacie province are originating from ancient martial arts confronting contact and forceful combat sports - karate (contact varieties) and *jūdō*. Thus, the ascetic pattern has not been statistically confirmed in the researched population. However, on the other hand is not very popular among the FEMA practitioners. The most common motive for doing FEMA, popular especially among the beginners, is learning self-defense.

The youth who do *jūdō* (a combat sport) professionally in their choices of values most often values pleasure, social acceptance, independence and the ability to forgive than it happens in case of non-competitive ways of martial arts. The latter appreciate beauty and love ('loving') more. The fans of less forceful more perfectionist FEMA treat doing the art less instrumentally searching for personal perfection on their 'way of the warrior', appreciating especially family security, wisdom, inner harmony, honesty and politeness.

Different are axiological references and attitude to spirituality of people practicing for the fight itself and technical skills and those who seek for certain depth and higher values (realization of needs of a higher rank). The most often respondents who train non-competitive martial arts highly value salvation (40.4%). It is similar in case of *jujitsu* trainees (it is more a martial art than a combat sport - only the few take part in rivalry). Thus, in the reality of the studied region of Poland for the practitioners of the original martial arts spirituality of the psychophysical practice of these FEMA is not connected with Buddhism or Taoism but with Christianity. The representatives of combat sports are more neutral in this respect.

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* Author's address: Prof. UR, dr habil. Wojciech J. Cynarski, Department of Humanistic Sciences, Faculty of Physical Education, University of Rzeszów, Piłsudskiego 30, 35-959 Rzeszów, Poland. sp_walki@univ.rzeszow.pl