

# Tadeusz Jasiński

---

## Values and needs realized through sports and martial arts = Wartości i potrzeby realizowane poprzez sporty i sztuki walki

---

Idō - Ruch dla Kultury : rocznik naukowy : [filozofia, nauka, tradycje wschodu, kultura, zdrowie, edukacja] 8, 96-103

---

2008

Artykuł został opracowany do udostępnienia w internecie przez Muzeum Historii Polski w ramach prac podejmowanych na rzecz zapewnienia otwartego, powszechnego i trwałego dostępu do polskiego dorobku naukowego i kulturalnego. Artykuł jest umieszczony w kolekcji cyfrowej [bazhum.muzhp.pl](http://bazhum.muzhp.pl), gromadzącej zawartość polskich czasopism humanistycznych i społecznych.

Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

Tadeusz Jasiński, psycholog, dr nauk o kulturze fizycznej, kierownik pracowni psychologii eksperymentalnej Zakładu Psychologii Wojskowego Instytutu Medycyny Lotniczej, jest nauczycielem akademickim w Szkole Wyższej im. Pawła Włodkowica w Płocku. Jego główne zainteresowania dotyczą zachowania człowieka w sytuacjach ekstremalnych i psychologii sportu.

TADEUSZ JASIŃSKI

<sup>1</sup> Wojskowy Instytut Medycyny Lotniczej / Polish Air Force Institute of Aviation Medicine in Warsaw,

<sup>2</sup> Szkoła Wyższa im. Pawła Włodkowica w Płocku / The Paweł Włodkowic High School in Płock (Poland)

e-mail: tjasiński@wiml.waw.pl

## Values and needs realized through sports and martial arts / Wartości i potrzeby realizowane poprzez sporty i sztuki walki

Submission: 15.10.2006, acceptance: 18.09.2007.

Key words: martial arts, combat sports, values, needs, Capoeira, Brazilian Jiu-Jitsu, Kalaki, Judo, Karate

**Objectives.** The study aimed at getting acquainted with the opinion of the individuals training various martial sports and arts on their subjective values and fulfilled needs resulting from the participation in such motor activities. **Participants and methods.** The study involved 60 athletes actively practicing various types of combat sports and martial arts, living in Płock and its surroundings. Age of study participants ranged from 7 years to 56 years (mean: 23.7 years). There were three groups of participants distinguished in dependence of the type of practiced martial art styles. The most numerous group included participants training Capoeira (29 individuals), the second – Brazilian Jiu-Jitsu (BJJ) Kalaki (16 individuals), the third group consisted of the representatives of other martial arts and combat sports, mainly training Judo and Karate as well as Kung Fu (Sanda), Kick Boxing, Krav Maga, and self-defense (15 individuals). The studied athletes differed in the time of training and experience. Duration of training was between 2 months and 38 years (mean: 4.5 years). The studied individuals represented both the beginners and their instructors. In this study, method of the diagnostic sounding with questionnaire technique (original method). **Results.** For the majority of studied individuals, martial arts and combat sports were valuable and desired, and the participation on such activities gave them “satisfaction of acquired skills” and “self-confidence”. One-third out of responders training Capoeira and BJJ Kalaki would like to become instructors of these martial arts in the future. In the group practicing Judo and Karate such a wish expressed two thirds of responders. For the majority of examined individuals martial arts and sports were important and they could not imagine living without them. **Conclusions.** Analysis of the collected data has showed that martial arts and sports are valuable and desirable for people training them and participation in such activities satisfied them and increased their self-confidence. Athletes specializing in Judo and Karate (for a longer time) significantly more often than the younger ones – training Capoeira and BJJ Kalaki – conditioned the success in sports on the difficulty of exercises during the training sessions. Responders training Capoeira more often than those training BJJ Kalaki “have had an impression that they were needless”. On the other hand, those training Judo and Karate considered themselves exceptional significantly more often than students of Capoeira and BJJ Kalaki.

### Introduction

In Ossowska's opinion [1983], philosophical tradition usually considered axiology (a branch of philosophy dealing with values) as the set of some guidelines how to distinguish “good” and “bad”, to form some hierarchy of values, to decide about their commensurability or incommensurability etc. Philosophy of the values was a set of certain recommendations – what is worth and what is not, e.g. recommendations formed by Epicurean and Stoic philosophers. Both psychologists and sociologists deal with the theory of values. The social psychologists and philosophers are practicing psychology of the values. Mostly the anthropologists practice the sociology of values.

In psychology: “the value is a feature of an object (thing, man) in relation to a subject, its needs, aspirations, and interest; in this sense the value has subjective character; simultaneously,

the value is marked by the subject's objective properties and socio-historical conditions of the contact with him. Values are part of the philosophy of life of the human being and important element that guides behavior" [Szewczuk 1979, p. 319].

A need is most frequently understood as the lack of something indispensable for life; in other words, it means the lack of something being important for the life of an individual, i.e. the lack of the said value decreasing level of life, complicating the activity.

Szewczuk [1985] the following division considers the most justified from the biological and social points of view:

- biological needs (natural, material) are based on the inherited neurophysiological mechanisms in the form of the conditioned reflexes. For instance a need of food is conditioned by both external and internal nutrition stimuli – they do not tend to progress;
- social needs (higher, spiritual) develop in man during his activity and are conditioned by the life in a society and use of the collective work products. Social needs tend to the constant progressive development, parallel to their fulfillment. If they are not fulfilled, they are being reduced or even vanish (p. 217).

Kocowski [1982], following an analysis of several definitions and concepts defines the need as: "certain condition of the defined goal of the human being (p. 69). In other words, values lay out the direction of the human activity. Ossowski [2000] thinks that, if the values guide our behavior, it is not surprising that they undergo social control, and the society tries to force a belief of the objective character of the values, at least those being considered important and significant, and about their independence of their real attractiveness (p. 73). In such an understanding, martial arts and sports are specific values and fulfill specific needs of the individuals who practice them [Tokarski 1981, 1998; Sterkowicz 1998].

Combat sports and martial arts started as military-utilitarian disciplines, being able to secure appropriate fighting readiness of the army reserve. Currently, they play several roles: all-developmental increasing physical fitness, formation and development of motor abilities, cognitive in the psychological sense, and educational [Milkowski 1987; Wysocki 1990; Skut 1992].

Harasymowicz [2003, p. 25], analyzing views of the sports theorists, concerning socially desirable model of human being training, thinks that training of combat sports and martial arts should – besides teaching effective self-defense – comply with at least three criteria:

- be directed toward strengthening the body and education for health, being threatened by the lack of the physical activity in the contemporary civilization [Sozański 1994; Sozański, Śledziwski 1995; Krawczyk 1997];
- provide the students the development of physical fitness, being an important component of the dynamic and harmonic personality [Krawczyk 1977; Kosiewicz 2000];
- to expand intellectual and psychic progress in order to prepare the athletes to both autonomic and creative social life and optimal actions in the difficult situations [Kalina 1997, 2000].

Therefore, training of the combat sports and martial arts, besides utilitarian function, play a very important psychological role in the process of education of the particular group of subjects [Terelek, Truszczyński 1997; Shillingford 2000; Kalina, Jagiełło 2000].

It seems interesting to know the values and needs fulfilled through the training of various martial arts and combat sports as well as self-evaluation of people related to this form of the motor fitness.

### Objectives of the study

An acquaintance with the opinion of individuals training various combat sports and martial arts about their subjective values and fulfilled needs by the practice of such motor activities. An aim of the study, defined in such a way, attempted to find answers to the following questions:

1. What reasons guide the choice of martial arts styles and combat sports as a dominating style of the motor activity?

2. Is the training of combat sports considered as a certain value and something desired?
3. What needs such a training fulfills and does such an activity improve interpersonal relations and self-evaluation?

### Characteristics of the participants

The study involved 60 individuals training various combat sports and martial arts, Płock and its surroundings inhabitants. Participant's age ranged from 7 years to 56 years [mean: 23.7 years; SD  $\pm$  10.745]. Three groups have been distinguished out of the study participants, depending on the type of practiced martial art or combat sports. The most numerous consisted of the individuals training Capoeira (29 subjects), the second – Brazilian Jiu-Jitsu [BJJ] Kalaki (16 subjects), and the third – other martial arts and combat sports, mainly Judo and Karate as well as Kung Fu (Sanda), Kick Boxing, Krav Maga, and self-defense (15 subjects). There have been different duration of training and level of experience. Duration of the training ranged from 2 months to 38 years (mean: 4.535 years, SD  $\pm$  7.206). There have been both beginners and their instructors.

Women constituted a vast majority in the particular groups (6.25% – 37.93%). The largest group of women trained Capoeira. It has been found that the individuals actually practicing popular martial arts lived in the large cities (96% Capoeira and 100% BJJ Kalaki). Athletes practicing Judo and Karate lived equally in the small and large cities (46.67%). Two out of all analyzed athletes lived in the villages. Level of parental education proved the most diversified in the group practicing Judo and Karate; 20% of both fathers and mothers have had primary education, while parents of those practicing Capoeira have had secondary schools degree (68.97%) and university degree (27.59%), and in the group of BJJ Kalaki – 62.50% of fathers have had secondary school degree and 37.50% – university degree, while the mothers (43.57%) – primary school degree.

### Results

Reasons of participating in martial arts and combat sports trainings, assessment of taught skills, and values related to these forms of physical activity proved diversified, due to the preferred styles of martial arts. The majority of respondents have learnt about possibility to train Capoeira, Judo, and Karate from both male and female friends (58.62% and 53.33%, respectively), whereas about BJJ Kalaki – from friends and advertisements (37.50% each). Only some respondent have learnt about such a possibility from their teachers (about 12%).

Vast majority of respondents decided about participation in the martial arts and combat sports trainings themselves (between 87.50% and 99.33%). The direct cause of the said style of the martial art and combat sports have been curiosity, especially in case of Capoeira and BJJ Kalaki (79.31% and 56.25%, respectively). In case of Judo and Karate, responders wanted to learn something more besides the fact that they could fight (40% of answers in favor of each style). In the distinguished groups only some responders have chosen the said combat sports or martial art style because they liked to fight or wanted to learn how to fight (between 6% and 13.5%, respectively).

Scores of the respondents' skills have been extreme: from "I know little" and "it is hard to say" (totally 90%) in the group of Capoeira and BJJ Kalaki to "I know a lot" and "I know nearly all" (60%) in the Judo and Karate group.

The majority of respondents used the learnt skills during the competitions (group I: 68.97%; group II: 81.25%; group III: 46.67%). Individual respondents used these skills for fights in and outside the school as well in the disco clubs. It is worth stressing that part of respondents did not answer this question (10.34% to 40% of all respondents).

An analysis of the answers concerning self-development of the skills at home enabled to learn that respondents practicing Capoeira and BJJ Kalaki sometimes (55.17%) or never (62.5%) trained outside their sport clubs. The majority of respondents training Judo and Karate did it also at home (every day or every second day – approximately 60% of respondents).

Combat sports and martial arts have been an important value and something desired for the vast majority of respondents. It manifested in the answers that practice of such activities is “a satisfaction of learnt skills” and “self-confidence” (from 80% to 100% of answers, respectively).

In the group of Capoeira and BJJ Kalaki, 1/3 of responders would like to become the instructors of these martial arts in the future. In the group of Judo and Karate such a wish expressed nearly 60% of responders.

### **Respondents' scoring of the combat sports and martial arts clubs and coaches**

The answers to questions concerning an assessment of responders' clubs in which they have trained martial arts proved relatively little diversified. It was found that “arguments among athletes” have happened very rarely in the assessed clubs (62.07% to 93.75% positive answers). These clubs have had good and very good opinion (nearly 100% of positive answers).

Markedly greater polarization of the answers has been observed in case of coaches and training scoring. Individuals training Capoeira, Judo, and Karate have been convinced that they have “rarely” been prized, if they trained hard (58%, 62%, and 40%, respectively), whereas those training BJJ Kalaki have had an opposite view. In this case 50% of them have chosen an answer “very often”, meaning that: “if the athlete trains hard, he is adequately prized”. However, certain inconsistency in the answers has been noted as 81.25% of athletes practicing BJJ Kalaki have been convinced that: “coaches unjustly treated the athletes”. Moreover, all responders of this group avoided the question: “Do the athletes and coaches understand each other?”. Nevertheless, nearly 70% out of responders of this group have admitted that: “relationships in the club have been based on the mutual trust”. In the two remaining groups, i.e. training Capoeira, Judo, and Karate, answers to the questions concerning unjust treatment of the athletes and mutual understanding between coaches and athletes have been contrary (about 90%). In case of the question related to the mutual trust, over 80% of responders training Capoeira has chosen the answer “often and very often” whereas 46.67% of the group of Judo and Karate answered “very often”, and 53.33% – “rarely”. It should be stressed that independently of the practiced form of martial art and combat sports all athletes helped each other during training (answers “frequently” and “very frequently” were declared by 96% – 100% of responders).

The answers enabled also to acquaint with responders self-estimation and their interpersonal relations. It has been found that about 100% of responders thought that other athletes in the club like them. Similar percentage has been seen in the analysis of answers to the question: “Does coach like you?” and “Are you satisfied that you train in this particular club?”. Athletes could suggest some innovations in the training, appreciated by the coaches, and did not feel ignored (79% – 94% of answers). Only minority of athletes felt isolated during the training (Capoeira: 10.34%; Judo and Karate: 6.6%, i.e. one athlete).

Answers to the question: “What decides on the success in the martial arts?” have been slightly different. Their polarization has been associated with responders' experience. It has been found that majority of younger athletes, practicing Capoeira BJJ Kalaki, had chosen answers like, “it depends to some degree” (58.62% and 50%, respectively) and “it decidedly depends on” (10.34% and 37.50%, respectively). Moreover, answers that success in the martial arts “is independent or to low degree dependent” of athletes' talent have been found in this group (about 30% in group I, and 12.5% in group II). Athletes practicing Judo and Karate (more experienced) have also been divided in their opinion. The majority of them has been convinced that success in the combat sports depend on the individual predispositions and talent (66.67%). Remaining responders, i.e. 33.33%, thought that the success is completely independent of predispositions to the combat sports.

The vast majority of responders has been sure that the success is greatly dependent on diligence and persistent training (89.66% – 93.75%). For the majority of responders, success is independent or dependent in low degree on “the luck and coincidence” (60% – 93% of answers). However, about 1/3 of responders practicing BJJ Kalaki as well as Judo and Karate answered that the success in the combat sports depends “in some or high degree” on the luck and coincidence.

This success is also being independent on the fact, whether coaches like their athletes or not (group I; about 79%; group II: 100%, and group III: 66.67% of answers, respectively). It should be stressed that answers to this question have been scored the highest among all analyzed.

Success depends mostly on the difficulty of tasks that an athlete performs (86.67% of more experienced responders training Judo and Karate and over 60% athletes of the remaining groups). However, over 1/3 of athletes training Capoeira and BJJ Kalaki has had a reverse opinion.

Relatively large group of responders has been convinced that martial arts and combat sports are important to them but they are able to imagine their life without it. Such answers have been obtained in the group of Capoeira (86.21%), BJJ Kalaki (43.75%), and Judo and Karate (60%). For 37.5% of responders training BJJ Kalaki, combat sports seemed to be the most important in their lives. In the remaining groups, such extreme answers usually did not exceed 15%.

Questions about self-perception did not pose any problems. It has been found that responders "have generally been satisfied". In this case the answers "relatively true" and "absolutely true" have been chosen by about 90% of responders of each distinguished group. Only infrequent answers proved that the athletes "dreamed to be completely other person" or "sometimes had an impression of being useless" (from 6% to about 20% of answers).

Answers to the question: "I think, I am over average" on scale: "completely wrong" to "absolutely right", have been diversified, depending on the experience in martial arts and combat sports. Athletes of Capoeira group 27.59% of athletes perceived themselves as over average persons, whereas in the group of BJJ Kalaki 2 athletes have chosen such an answer.

#### **Comparison of answers differences significance, depending on the type of trained martial arts and combat sports**

Statistical analysis of respondents' answers distribution has shown significant differences concerning some questions.

First of all, significant differences have been shown among athletes training Capoeira and remaining groups (group I/group II:  $p = 0.045$  and group I/group III:  $p = 0.033$ ) in answers indicating that the main reason to choose the training has been curiosity.

Answers concerning interpersonal relations have been relatively not diversified. Athletes practicing Capoeira proved more critical than those training BJJ Kalaki. Difference in the answers distribution has been significant at  $p = 0.024$ .

Significant differences in the answers distribution have been seen in case of the questions related to the relationship between coaches and athletes and atmosphere in the club. Statistically significant differences have been found in answers of athletes of all distinguished groups ( $p < 0.05$ ). Similarly to questions relating interpersonal relations, athletes training BJJ Kalaki have been most critical.

Athletes training Capoeira differed significantly from those training BJJ Kalaki in their answers to the question: "Are interpersonal relations in the club based on the mutual trust?" ( $p = 0.027$ ).

Comparison of answers to the question: "do all athletes attempt to train on the highest level?" has shown that athletes practicing Capoeira, Judo and Karate better evaluated their commitment to training than those of BJJ Kalaki group ( $p = 0.026$  and  $p = 0.029$ , respectively).

Lower but still significant differences has been found between group I and group II in case of the question: "Do athletes help themselves in the club?". Athletes training BJJ Kalaki more frequently answered affirmatively ( $p = 0.046$ ).

Assessment of significance of respondents' answers to the question: "What determines sports success?" has shown significant differences between both younger (training Capoeira and BJJ Kalaki) and older athletes, representing Judo and Karate groups. Athletes training longer time (Judo and Karate) sports success subjected to the talent, comparing with the younger athletes (Capoeira group). Difference has been significant at  $p = 0.005$ . Moreover, athletes of the lower experience significantly more often than more experienced athletes subjected success in the combat sports to the luck and accident, and the fact that coaches liked them (group I/group II:

$t = -2.732$ ,  $p = 0.009$  and group I/group III:  $t = -3.841$ ,  $p = 0.004$ , respectively). Differences statistically significant have been found in the responders' answers suggesting that the success depended of the difficulty of the training. It has been seen that athletes of group III (Judo and Karate) more frequently subjected the success to the difficulty of exercises practiced during the training (group I/group III:  $t = 2.260$ ,  $p = 0.029$  and group II/group III:  $t = -2.160$ ,  $p = 0.039$ ).

Last comparisons have been related to athletes' self-evaluation, depending on the style of trained martial arts and combat sports. In case of the answers "not true" and "absolutely true" statistically significant differences have been seen. Athletes training Capoeira more frequently than those training BJJ Kalaki "had an impression that they are useless" ( $t = 2.025$ ,  $p = 0.09$ ). Athletes training Judo and Karate more frequently considered themselves over average in comparison with those training Capoeira and BJJ Kalaki.

## Discussion

For years, martial arts and combat sports have a great vogue among children and adolescents as well as adults. They enable to fulfill several needs, increase physical fitness, and increase feeling of safety and self-confidence. Therefore, martial arts and combat sports are a specific value also in psychological sense.

In the central part of Poland, very popular are not only traditional combat sports like Judo and Karate as well as various styles of Jiu-jitsu but also Capoeira and Brazilian Jiu-jitsu combined with Kalaki.

According to Nestor Capoeira [2005], there are several theories aimed at unmistakable localization of Capoeira roots – in Africa or Brazil. The most probable is the version that in the slave-trade (slavery) era there were representatives of various nations and cultures. A new form of the cultural expression was developing for centuries: dance, combat, game, combination of boxing, Tai Chi, samba, South American music and Swat (African game). Therefore, the authors of aforementioned publication think that Capoeira is a composition of dancing, combat, and music elements characteristic for several cultures in different parts of Africa and the world. All these elements were combined in Brazil. Salvador (capitol of Brachia state) is considered Caper's place of birth.

"Combat Kalaki" is a contemporary martial art with root reaching Philippine Islands. Szymankiewicz [1992] is convinced that Negritos – aboriginal population of Philippines, practicing it for centuries, discovered this martial art. Efficacy of this martial art was seen and prized during colonization of Philippines by the Spaniards as Filipinos did not allow to conquest the whole country. Introduction of other styles into stickfighting produced "Kalaki arcanis", characterized by not only the use of sticks but also various side arms. The author of the aforementioned publication argues that contemporary Combat Kalaki offers several values resulting from it is practicing and is an excellent mean strengthening both spiritually and physically. Everyone may practice Kalaki – men and women – and enrich it with own elements. Kalaki is a combat sports using maximum of the human body capabilities to fight an opponent.

Judo and Karate their popularity owe to the cyclic international competitions. Tokarski [1998] is convinced that such competitions "equal technical level and degree of physical fitness of well-trained athletes while Europe and World Championships as well as Olympic games gather only champions, athletes resisting hardships of the competition, used to win" (page 157). An important role in Judo, Karate or Taekwondo expansion played so-called action movies, showing some styles of these combat sports.

This study aimed at getting acquaintance with the opinion of athletes training combat sports and martial arts on the subjective values and needs satisfied by the participation in such training.

An analysis of the obtained data has shown that responders most frequently learnt about possibility to train Capoeira, Judo and Karate for friends and acquaintances. Sometimes the source of information has been ads, like in case of BJJ Kalaki. The choice of martial art and combat sports styles has usually been athlete's own decision. A direct reason of the said style choice has been

curiosity and will to learn more. In all distinguished groups, only single responders have chosen the said style of the martial art because they liked to fight or wanted to learn, how to fight.

Responders' self-assessment of their skills ranged from the extreme "I know little" and "hard to say" in case of Capoeira and BJJ Kalaki to "I know a lot" and "I know quite a lot" in case of Judo and Karate.

The majority of responders used the skills learnt during the training for sports competitions. Only single responders used their skills to fight at school, outside it or in discotheques.

Own mastering of the skills has been the problem for athletes training Capoeira and BJJ Kalaki. They infrequently trained at home or did not train at all, whereas athletes practicing Judo and Karate usually train at home (every day or every second day).

Majority of responders highly prized martial arts and combat sports and training has given "satisfaction of learnt skills" and increase "self-confidence".

1/3 out of athletes training Capoeira and BJJ Kalaki wants to be instructors of these martial arts in the future. Such declarations announced nearly 2/3 of responders training Judo and Karate.

"Arguments between athletes" have been very rare in these clubs in which training of selected martial arts and combat sports took place. These clubs have frequently and very frequently had a good opinion. However, certain inconsequence has been noted in the group of athletes training BJJ Kalaki in case of the question: "Is there understanding between an athlete and instructor?" Nearly 3/4 of responders answered that "instructors treated the athletes unjustly". Similar percentage shared the opinion that "interpersonal relations in the club are based on the mutual thrust". In two remaining groups, i.e. training Capoeira, Judo, and Karate, obtained answers to the questions concerning interpersonal relations and thrust between the athletes and instructors have been opposite and usually positive. Nearly all responders have been convinced that both colleagues and instructors like them. The instructors have usually appreciated suggested innovations, and athletes have not feeling that they are neglected.

The majority of younger athletes training Capoeira and BJJ thought that success in sports depends to a certain or high degree on the talent. However, about 1/4 of responders suggested that the success "does not depend or depend to the low degree" on talent to the combat sports and martial arts. The majority of more experienced athletes thought than the success in the combat sports depend on certain predispositions and talent.

It is worth stressing, that the vast majority of responders shared the opinion that success in sports depends to a high degree on diligent and tenacious training. Answers to this questions achieved the highest rank out of all questions. Moreover, success in the opinion of athletes training Judo and Karate (more experienced) depends mainly on the difficulty of tasks. Over 1/3 of training Capoeira and BJJ Kalaki had opposite opinion.

Combat sports and martial arts have been important for the majority of responders. However, the athletes could imagine their life without them. Extreme answers, like: "combat sports seem to be the most important issue in my life" have been given by the younger athletes, and usually did not exceed several percent.

The majority of responders "have been satisfied of themselves". Only single answers indicated that the athletes "dreamed to be quite different person" or "sometimes had an impression of being useless".

A bit distressing is the fact that over 3/4 of the more experienced athletes – training Judo and Karate – perceived themselves as over average. Such an answer gave about 1/4 of the athletes practicing Capoeira, and only two athletes training BJJ Kalaki.

## Conclusions

An analysis of the obtained data enabled (with prudence due to the small number of the studied group; 60 individuals to draw the following conclusions:

1. Combat sports and martial arts are of importance and desired by the athletes training them and participation in such a training gave them satisfaction and increased self-confidence.



2. Athletes specializing in Judo and Karate (more experienced) significantly more frequently subjected their success on the difficulty of trained exercises in comparison with the younger athletes, training Capoeira and BJJ Kalaki.
3. Athletes training Capoeira more often had an impression of “being useless” than those training BJJ Kalaki. Athletes training Judo and Karate significantly more often perceived themselves as over average persons in comparison with athletes practicing Capoeira and BJJ Kalaki.

## REFERENCES

1. Harasymowicz J. (2003), *Godziwa samoobrona: etyczno-pragmatyczny model efektywnego przeciwdziałania agresji* [w:] A. Rakowski, A. Chodała, R.M. Kalina [red.], *Sporty ekstremalne w przygotowaniu żołnierzy i formacji antyterrorystycznych*, PTNKF, t. 6, s. 19–26.
2. Kalina R.M. (1997), *Sporty walki i trening samoobrony w edukacji obronnej młodzieży*, PTNKF, Warszawa.
3. Kalina R.M. (2000), *Teoria sportów walki*, COS, Warszawa.
4. Kalina R.M., Jagiełło W. [red.] (2000), *Wychowawcze i utylitarne aspekty sportów walki*, AWF, Warszawa.
5. Kocowski T., (1982), *Potrzeby człowieka. Koncepcja systemowa*, PWN, Wrocław.
6. Kosiewicz J. (2000), *Kultura fizyczna i sport w perspektywie filozofii*, AWF, Warszawa.
7. Krawczyk Z. [red.] (1997), *Kultura fizyczna, sport*, Instytut KF, Warszawa.
8. Miłkowski J. (1987), *Sztuki i sporty walki Dalekiego Wschodu*, WSiT, Warszawa.
9. Nestor Capoeira (2005), *Capoeira – sztuka walki, muzyka, taniec, życie*, PURANA, Wrocław.
10. Ossowska M. (1983), *O człowieku, moralności i nauce – miscellanea*, PWN, Warszawa.
11. Ossowski S. (2000), *Z zagadnień psychologii społecznej*, PWN, Warszawa.
12. Shillingford R. (2000), *The Elite Forces: Handbook of Unarmed Combat*, Amber Books Ltd., London.
13. Skut B. (1992), *Samoobrona*, Fundacja Fotografia dla Przyszłości, Warszawa.
14. Sozański H. (1994), *Sport dzieci i młodzieży*, Wademekum Trenera, RCMSKFiS, Warszawa.
15. Sozański H., Śledziwski D. [red.] (1995), *Obciążenia treningowe. Dokumentowanie i opracowanie danych*, COS RCMSKFiS, Warszawa.
16. Sterkowicz S. (1998), *Ju-jitsu – wybrane aspekty sztuki walki obronnej*, Studia i Monografie AWF Kraków, t. 2, s. 1–243.
17. Szewczuk W. [red.] (1985), *Słownik psychologiczny*, WP, Warszawa.
18. Szymankiewicz J. (1992), *Sztuki walki Malezji, Indonezji, Filipin, Birmy i Tajlandii*, Oficyna Wyd. Sawa, Warszawa, s. 57–83.
19. Terelak F.J., Truszczyński O. (1997), *Problemy psychologiczne funkcjonowania żołnierzy w misjach pokojowych ONZ, „Wojsko i Wychowanie”*, t. 5, s. 58–61.
20. Tokarski S. (1981), *Samorealizacja w walce: kalaripajat i kung-fu*, „Studium o Wychowaniu”, t. 4, s. 30–37.
21. Tokarski S. (1998), *Budo jako droga psychofizycznej integracji – aspekt międzykulturowy i międzypokoleniowy* [w:] K. Klukowski, R.M. Kalina, J. Supiński [red.], *Metody treningu psychofizycznego w formacjach obronnych*, PTNKF SKFW, Warszawa, t. 4, s. 157–165.
22. Wysocki J. (1990), *Aikido bez tajemnic*, Pomorze, Bydgoszcz.

**Słowa kluczowe:** sztuki walki, sporty walki, wartości, potrzeby, capoeira, brazylijskie jiu-jitsu, kalaki, judo, karate

## STRESZCZENIE

W artykule przedstawiono opinie 60 osób trenujących różne sporty i sztuki walki dotyczące ich subiektywnych wartości i zaspokajanych potrzeb poprzez tę formę aktywności. W opinii respondentów sporty i sztuki walki stanowiły dla nich dużą wartość i coś pożądanego. Uczestniczenie w tego typu zajęciach sprawiało im satysfakcję oraz dawało poczucie pewności siebie. Osoby specjalizujące się w *judo* i *karate* (z dłuższym stażem) uzależniały sukces sportowy od trudności wykonywanych ćwiczeń na treningach. Ponadto uważały siebie za ponadprzeciętne znamię nie częściej niż trenujący *capoeirę*, *brazylijskie jiu-jitsu* lub *kalaki*. Adepti *capoeiry* przeciwnie od praktykujących *brazylijskie jiu-jitsu* i *kalaki* mieli wrażenie, że byli kimś zbytecznym.