



University of Physical Education in Kraków, Poland

Studies in Sport Humanities

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From the Editor



Studies in Sport Humanities (previously *Studia Humanistyczne*) is a scientific journal that publishes original works on physical culture prepared from multidisciplinary approach (including the perspectives of history, pedagogy, sociology, philosophy, cultural anthropology, Olympics, physical education theory). The journal

is published by the University of Physical Education in Kraków.

The English name and gradual increase of the number of texts published in that language resulted with broadening circle of our Authors, reviewers and readers. It allowed us to believe that the undertaken direction of the development is pertinent. For that reason, starting from a current edition, we publish texts only in English what has become an obligatory version for Authors publishing in our periodic. We strongly believe, that such a solution will contribute to better popularisation of the Polish science achievements in the international environment, and it will encourage Authors from abroad to publish their articles in our journal.

The journal appears on the Ministry of Science and Higher Education scientific journals list B. It is also indexed in the Index Copernicus International database. Detailed guidance for preparing text, procedures for reviews, and other editorial requirements are located in the publishing regulations. The original version is the hardcopy version, while the electronic version can be found on the editorial board's website: www.sporthumanities.pl

Since 2016 the periodic will be published only in the electronic version (open access).

Editor-in-Chief

A handwritten signature in black ink, appearing to read 'Halina'.

Associate Professor Halina Zdebska-Biziewska, Ph.D.

Axiological aspects of movement activity

Halina Zdebska-Biziewska

University of Physical Education in Cracow

Summary

The physical culture (named commonly sport) constitutes a domain of many heterogeneous values. The health values play one of the most important role among them. They are especially exposed to all their spheres like physical education, recreation, professional sport, physiotherapy. The health values constitute the strongest argument in promotion of physical activity. Is it really sufficient reason for intensification of youth's self-activity or it should rather be more effective to reach ludic and hedonistic values as a better working tool for movement promotion? The aim of this paper is an answer to the question based on synthetic axiological analysis of movement activity. The author analysed chosen Polish publications in the field of philosophy and philosophy of sport confronted with opinions of students from the secondary school on attractiveness of physical education lessons. The axiological method has been used in this study. The basic research technique was the analysis of content.

Keywords: philosophy, physical culture, axiology, values, movement activity.

Introduction

The significance of movement for an individual was already noticed ages ago mainly in the health context and that opinion was presented first of all by doctors and hygienists. It was reflected in the Enlightenment maxim "*mens sana in corpore sano*" (a sound mind in a sound body).

An important breakthrough took place however at the turn of the XIX and XX century when industrial transformations caused a change of people's life quality. The men of that time noticed very quickly threats accompanying development of the society. There was necessary to have an unique antidote to regain psycho-physical capabilities of human organism, being significantly weakened as a result of inappropriate life style (too static) and unhealthy nutrition leading consequently to civilisation illnesses. Some opportunities, offered in this field by broadly understood physical culture and named at that time simply sport, were quickly found out. As the Polish philosopher J. Lipiec noticed "...That way it was invented, being still actual, a movement culture that manifested it's supporting role for basic existential values constituting at the same time an extraordinary stimulator for physical site of human existence" [Lipiec 1999, 181].

Not to yield to temptation for academic discussion over the term "physical culture", a comprehensive approach creates it's understanding in the broader sense exceeding the sphere of body exercises, as "a thematic part of the culture of a given spatiotemporally defined social system (nation or state), directed towards those

values that refer to a position of corporality of a man in all different aspects: essential, ethical, aesthetic, medical, fitness, etc" [Lipiec 1999, 181]. It is a part of culture being a subject of human physics. From the axiological point it is never neutral because each era and each society works out its own attitude towards physics of a human being and the totality of views on this matter is closed within culture characteristics for a definite epoch. In such formulation of the idea, the physical culture should be seen as a collection of values referring to all aspects of human physics (rivalry, health, fitness, social relations, hedonism, etc.).

Values – the term and classification

The axiological analysis of movement activity requires definition of basic terms. The axiology, as a general theory on values, aspires to determine what constitutes the essence, hierarchy and existence [Dziamski 2001]. In the colloquial language a value is something what is worth to solicit [Gołaszewska 1992]. It is something what is good in an object, necessary, beneficial for a subject, and what transfers from an object to a subject, causing adequate reactions in the axiological act. The essence of a value is thus to be 'worth of something' for a certain subject or object'¹.

¹ The term „value” was used in the economy and meant “a price”, then it sank into philosophy. By the end of the XIX century it became the philosophical term, introduced by Frideric Nietzsche being the advocate “revaluation of all values”.

Not going into complexity of typology as well as classification and hierarchy of values it should be taken under consideration that the physical culture constitutes a domain where many heterogeneous values exist.

Classification of these values, taking into account their quality, allows to prioritise them within the group of existential values as their execution decides about existence of human being, essential as their achievement decides about specific living of people in the world and ornamental carrying nice feelings [Lipiec 2001]. For this paper, the mentioned above classification has been chosen assuming that the physical culture constitutes the source and carrier of values:

- existential (health, fitness, praxeology)
- essential (social relationship, ethics, cognition, sacral, aesthetics)
- ornamental (having a character of a play, social interactions and an entertainment).

Apart from presented above classification, the analysis refers also to a division linked directly with the structure and hierarchy of axiology sphere containing:

- instrumental values – educational, non-educational (serving achievement of goals)
- autotelic values (a goal on its own) [Lipiec 2001].

Any deeper reference to each mentioned group of values would bring a risk of a superficial and incomplete analysis due to limited space of the paper. For that reason the subject of cogitation will be the health as a value but in the context of the question: can value of health still constitute a sufficient argument in order to undertake movement activity by children and teenagers? Perhaps, in the frame of educational activities, it should be exploited the rich offer of ornamental values having a character of play and sports (hedonistic) whose the source and carrier is the physical culture broadly understood.

Physical culture as a deposit of health values

The physical culture does not constitute a monolith, and its diversification steams from goals and tasks to be achieved during movement activities focused on human corporality. Although relationship with values of health seems to be obvious but some attentions requires a fact that respective spheres of physical culture (physical education, sport, recreation, physiotherapy) participate unequally to preservation of health and its promotion, treating them less or more instrumentally.

Health values are located here at the high level, similarly like in the human culture in general, belonging to so called higher values influencing the quality and life duration thus being connected with existential values.

Health is treated as one of primary values and the right to be healthy is one of the most important human privileges similarly to the right to live in peace, freedom, security, equality, free speech, job and a rest etc. The majority of normative systems based on humanitarian principles disapproves any signs of hindering achievement of that value.

Health values are strongly emphasized in the physical education, of which the exceptionality steams from a long lasting process serving not only satisfaction of immediate needs aimed at stimulation of physical development but it serves first of all a preparation for attentiveness to the body (movement activity) after termination of the educational process. Its realisation assumes a proper preparation for individual participation in the physical culture through all the life as a sign of care about own fitness and health. There is still actual reference to heritage of an intellectual elite from the era of the Polish Enlightenment, for which the care of a healthy and fit body was an extremely essential matter in building a foundation of national pedagogy. This intention was already present in the works of Grzegorz Piramowicz propagating 'education concerning a healthy body' and 'customs concerning body and health' as well as Jędrzej Śniadecki being recognized as an originator of the Polish view about physical education who attempted to transfer the than understanding of the culture ('cultivation of mind') to the meaning of the physical culture (as 'cultivation of a body'). In the XX century the continuators of that idea were, between others, H. Jordan, E. Piasecki, W. Osmolski, H. Gilewicz who preferred naturalistic thinking (the best effect on a physical education provide natural means – the sun, water, air, movement) what brought them nearer to, in a sense, the anticivilisation directive 'return to the nature' J.J. Rousseau [Krawczyk 1997].

The movement recreation has a close connection with the process initiated by physical education (latin *recreo* – create again, revitalise, refresh, strengthen). This term, although belongs to present days, was known considerably earlier [Krawczyk 1997]. It appeared in the work of the Renaissance writer and preacher Piotr Skarga titled 'The Lives of Saints' [1579] and in 'Laws of the Commission of National Education'[1783]. The term constitutes, in a sense of intellectual heritage and social dimension, a domain of modern times and it is linked with a free time category, although it doesn't mean inactivity but specific form of activity, so called active leisure. It is movement activity undertaken on free will satisfying a number of essential needs of a human being (i.e. need for movement, contact with nature, competition, being in the group, striving for self-fulfilment) and playing a number of fundamental functions (i.e. cathartic, healthfulness, social, spectacular, economic etc.).

It constitutes first of all promotion of the health value mainly due to its compensatory function. The most important is the movement and physical effort guarantying a biological efficiency of an organism, contributing at the same time to more effective physical and social functioning of individuals (along with a holistic concept of a human being vision as a biopsychosocial unit).

From the social point of view a movement recreation (named also 'sport for all') fulfils one of the most required functions of physical culture. The high social awareness and well developed recreation infrastructure brings tan-

gible benefits in the domain of health care thus influencing positively a human being existence, both at the unit and social levels. The physical culture values step in here very clearly into the circle of health values, vital and existential, being justification for a modern culture of movement, treated as one of the more effective means in the prophylaxis of health.

The strongest relationship between medicine and physical culture can be observed in the physiotherapy which mission is to conduct activities in order to bring back fitness lost as a result of civilisation diseases, car accidents, sport injuries etc. or development of substitute fitness skills there where the full fitness is impossible. A modern rehabilitation, named often in Poland physiotherapy, is a result of consensus between medicine and physical culture, being an answer to emerging deficit of health and fitness in the society. It represents a sign of responsibility and empathy of a state and society in favour of disabled persons.

Physiotherapy constitutes a sphere of the physical culture emphasising strongest the health values placing in the centre of consideration for recovery and health care. In the rehabilitation treatment process are applied means having their origins in the physical education. A patient is an active partner of physiotherapists and doctors undertaking efforts stimulating its initiative and mental reserves. As a result of many years' experiences the Polish rehabilitation school was established of which the essence is a courageous reach of medicine for measures being available within resources of physical culture.

Health values play an extraordinary role in the professional sport which is the most popular and spectacular expression of physical culture. Due to its primary goal, being an aspiration to get a championship, it requires particular psycho-physical predispositions but first of all the basic condition to exercise is freedom from disease or abnormality. Even a small dysfunction (injury) may annihilate many weeks of arduous training. Professional sport is a sphere of physical culture where health is treated most instrumental but being a foundation for further training activities.

In social perception the athletes are seen as the epitome of health, vitality and fitness through achievements unfeasible for ordinary people. Training and sport competitions constitute a peculiar exam when the human organism is exposed to in the frame of sport rivalry. Rational training, where means and methods are adapted to the level of athletes' development as well as their age and capacities, does not make any threat for health. Respect for that value is one of the classification criterion determining whether given movement activity is still a sport or is going towards gladiatorism. A subjective treatment of athletes guarantees respect for the health value and life of the competitor. Some danger brings an omnipresent commercialisation of sport, resulting with aspiration to maximalisation of results – even at the cost of health, for instance doping. However, sport has mechanisms allowing to protect athletes against pathologies

threatening health like legal and ethical norms. In that case, the most effective protection seems to be a reminder for all participants of sport situation, that as in the human culture as here health is the value worth of care and attention.

To sum up – in the axiological sphere of the physical culture it can be noticed a high position of instrumental values. It was reflected in the perception of sport starting from the ancient Greek tradition where fitness was treated as an instrument of education of brave citizens useful in the combat until the Enlightenment positivistic concept of physical culture where health, fitness and social virtues were put in front of sport games.

In the circle of instrumental values

Although instrumental attitude towards question on physical culture did not contest its autotelic character – especially in the case of sport – but it constituted its justification giving it the right to be present and popular in the post-industrial societies' culture.

There is no doubt that health values should be an important argument in favour of movement promotion because health is still the primary value. We express it during occasional wishes (what do we wish? – in most cases just health) although on the other hand we do not pay enough attention to it (on the social scale) ignoring recommendations formulated by prophylactic on the healthy life style. Therefore it is worth of not forgetting the basic matter that movement is not only health but also the pleasure and it gives a chance for children and teenagers in order to make movement activity, especially those lacking talent for professional sport, the autotelic value, which gives satisfaction and stimulates for further development as a result of an active participation in different forms of activities out of official classes. It is not less important than a vision of a comprehensive psycho-physical development, a straight backbone as well as prevention civilisation illness in the adulthood. The majority of young people are healthy individuals therefore the perspective of potential deficit of health as a consequence of inappropriate life style, where there is no space for movement, may be is not convincing enough.

So, what can make them convinced? There is a varied and attractive offer that allows them to be open to discover new values and to assign new goals. The offer embraces a broad scope of opportunities enabling every one individually to find such a form of movement that not only makes possible self-realization, but it also makes people selves - contended. The enjoyment steaming from an effort may constitute a factor influencing frequency of undertaken activities as we like repeat what is attractive for us.

During preparation process for such an offer opinions of young people should be taken into account concerning preferred forms of activity. Children and teenagers undertake willingly such a discourse if an opportunity

is offered to them. Within the physical culture sciences in Poland there exists very rich literature about assessment of attractiveness of physical education lessons, being by assumption one of basic elements in preparation for spending time actively in the adult life.

These problems are undertaken also by young researchers for whose that issue is an subject of bachelor, master and doctors dissertations worked out in universities of physical education in Poland. In 2014 such studies were carried out among students of secondary school in Jasło (36 000 citizens, south-eastern Poland) [Mężyk 2014].

Here find below some results of their work:

- Physical education was not described as one of three favoured subjects (as priority were maths, Polish language and geography) although the majority of responders (56%) recognised that it is an important subject expressing their positive attitude towards it;
- 58% of girls think that lessons do not fulfil their requirement for movement;
- 33% of girls and 59% of boys stated that they always enjoy participation in lessons (respectively 12% and 3% do never not enjoy them);
- The responders listed out team games among their favoured disciplines, but they least like track and field events (girls) as well fitness and dancing (boys);
- Among reasons of aversion to certain disciplines, girls pointed out difficult elements of exercises (27%), intensity (23%), fear of making themselves ridiculous (20%). Boys indicated the difficulty of elements (24%), fear of making themselves foolish as well as boring lessons;
- Both girls (48%) and boys (75%) evaluated positively attractiveness of lessons although at least 29% of girls take part in the classes 'from time to time'. 88% of boys participate in lessons regularly. On the five grade scale the most students evaluated attractiveness of lessons by four points (39%) while one point choose 9% of interviewed;
- 34% of girls justify their participation in lessons mainly due to fact that it is an obligatory subject. For boys it is, first of all, an opportunity to be better fit. What is interesting, only 1% of all questioned responded that they exercise because they enjoy it;
- 32% of girls indicate that the main reason for their absence is lack of motivation;
- Young people would like to have lessons more diverted. Both girls and boys would like to exercise outside of the building on the fresh air and girls would like to have more exercises accompanied by music;
- Girls think that the teachers inadequately motivate them to exercise (sometimes or never – 39% and 36% respectively). If already, the teachers use the most often an argument about utility od exercises (24%) and encourage them that they believe in the capacity of a girls (17%) or motivate by shouting and threatening (11%). Only 9% declares that the teachers use an argument that the exercises are enjoyable;

- According to a general opinion of interviewed, lack of attention to students' engagement and boring movement forms make the students unwilling to exercise.

Described above findings result from quality research work embracing a relatively small group of people. For that reason they do not allow for any generalization and far reaching conclusions. They confirm however earlier formulated thesis that the health value does not constitute any argument for intensification of activities during physical education lessons. Probably it may also refer to other forms of participation in physical culture, especially professional sport where the primary goal is to achieve championship. Young soccer adepts do not go to the clubs in order to care about their health deliberately or to be an object of an attractive form of educational efforts what is offered by sport. They want simply to play like Lewandowski, Messi, Ronaldo and the other champions.

Summary

Building the axiological map of movement activities creates an opportunity for deeper analysis concerning the place and role of chosen values within the offer directed to its potential participants. The object of the particular attention should be children and teenagers because their attitude formed during the educational process influence their adult life.

A broadly understood physical culture is seen mainly as a reservoir of values constituting determinants of human being existence (health, fitness). Apart of opportunities to use it as a tool in the prevention and promotion of health it seems to be legitimate to reach the spectrum of values located in its frame, including also ludic and hedonistic values, because they have a close relationship with goals for whose the subject undertakes an activity (emotions, pleasure). Their attribute is constructive character because they contribute to creation and making perfect given processes typical for the human being existence and building of its ornamental environment. They are also a way to achieve existential fulfilment of which the subjective signal is feeling of happiness.

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Exergaming as a Didactic Tool in Physical Education

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Summary

The usefulness of videogames as didactic tools is a controversial subject, especially in physical education. The objective of this review is to contribute to the debate on the subject through the analysis of the potentialities and problems related to the use of the kind of videogames called exergames. The review focuses on the effects of exergames on educational domains, with particular consideration of physical and motivational components. Finally, examples of how to include exergames in physical education lessons will be presented.

Keywords: exergames; physical education; information and communication technology (ICT); game; play.

The use of video games in education

Playing video games has become a universal fact, a characteristic shared by most of the world cultures. For example, 99% of males and 94% of American females between 12 and 17 played games using computers, consoles, tablets or the Internet (83% considering the age range from 8 to 18 years). In Italy, even 90% of children have consoles, and the percentage is slightly lower in the case of adolescents, who prefer to use computers [Eurispes, 2012]. In addition, data on the spread of Information and Communication Technologies (ICT), although not entirely positive, shows that the situation is promising, with little data below the European average - [Vivanet, 2013]. Thus, it does not seem surprising that recently many operators are interested in using video games as potential improvement of teaching tools. In particular, an area that is rich both in perspectives and in contradictions is the use of video games in physical education teaching.

The first examples of the use of video games as a teaching tool are derived from US military equipment, where the game *Flight Simulator* (normally marketed for recreational purposes) was already used in the 1990s as part of the course for airline pilots. Therefore, the potential of using video games for learning spatial skills, the recognition of the cognitive pattern, the improvement of selective attention and problem-solving skills is now widely recognized [Sheff, 1994]. Nevertheless, there are many elements that prevent the world of education in general, and particularly physical education, from using video games in teaching. These elements are the result of a general and widespread distrust, mainly linked to obesity studies. Some literature reviews [Tremblay et al., 2011] show that the time spent on using video games

is associated with sedentary activities, and consequently, is closely correlated with obesity. Such a generalization, however, is misleading, because it does not take into account the diversity of types of video games. From the point of view of terminology, it tends to include in a single category all games that use electronic interfaces (computer, tablet, mobile, console) under the generic name *electronic games* or *interactive games* [Papastergiou, 2009]. This generalization tends to hide the differences between various types of video games. With the emergence of new ways to play, certain categories can indeed be recognized, such as *casual games*, which includes video games involving a casual strategic component, or *simulation video game*, which contains the video games that mimic some aspects of real life.

Another category emerged in recent years, particularly since the advent of the Nintendo Wii: ones called exergames [Mears & Hansen, 2009]. This category, also defined as *active games*, *interactive games* or *active video games*, refers to those video games that use exercise and physical activity as the input for the game. In particular, the efforts must involve movements of the whole body to participate in virtual sports competitions, group fitness and other interactive physical activities [Sall & Grinter, 2007]. The first exergames were born in the eighties, with the introduction of games controlled through different physical media like the classic gamepad (for example, a platform that simulates skateboarding movements). But it was at the time of release of *Dance dance revolution* in the nineties that we witnessed the explosion of exergames, culminating with the advent of Nintendo Wii, the first mass console to use the principles of exergames.

Thus, exergames have particular characteristics which make them very different from most other video games. These differences are highlighted in the first

place by some obesity studies, which identified exergames as possible tools in the fight against physical inactivity, unlike other types of video games, still counted among the causes of sedentary behavior [Goldfield, Cameron & Chaput, 2014; Guy, Ratzki-Leewing & Guadry-Skridhar, 2011; Lu, Kharrazi Gharghabi & Thompson, 2013]. These studies show conflicting results, but all the games are definitely characterized by an increase in energy consumption above the threshold of sedentary activities. Also, issues related to learning should not be confused with those related to health. In schools fighting obesity is an important but indirect goal: time devoted to physical education is clearly insufficient to be able to have a direct influence on obesity. Through school, however, it is possible to promote behaviors that favor the maintenance of fitness, including the proper Body Mass Index (BMI), such as the desire to play sports, the awareness of the importance of movement, or the mastery of motor skills and coordination. These aspects can be conveyed through school teaching, and may benefit from alternative instruments such as video games in general, and exergames in particular. The risk of excluding a priori a possible useful tool for teaching is very high, given the general and widespread resistance to using these tools in teaching. For this reason, after summarizing the characteristics of exergames, the paper highlights their positive and negative effects on learning, analyzing possible uses of such tools in physical education classes.

Characteristics of exergames

To understand the cause of the massive spread of exergames, you need to analyze their structure.

Like all games, exergames are based on a number of challenges related to a cause-and-effect relationship in a simulated environment, which – if cleverly structured – allow the player to enter a state of flow in which there is much motivation and involvement.

These factors are very high and the player is fully in the game. The successive challenges must be cleverly structured in order to obtain the correct mediation with the skills necessary to overcome them. Fundamental factors to achieve a good balance between the level of difficulty and the necessary skills are the presence of clear goals and immediate feedback, giving the sense of controllability related to success and playability. In addition to these factors, exergames must take into account mediation between the necessary intensity and fitness level required to accomplish the goal of the game. Both components (defined attraction and effectiveness), if well balanced, contribute to the state of flow necessary for total involvement in the game [Kiili, Perttula & Tuomi 2010] (Fig.1).

Depending on the playing characteristics of exergames, some subcategories have been identified, based on the type of movements that are mostly used (Fig.2).

In exergames the player can be considered as a “producer of on screen content” [Staiano & Calvert, 2011, p. 93], or a person who controls the movements on the screen by their body movements, recognized and coded by the software in different ways. Exergames are then able to interpret the movements of the player’s body as a pulse associated with specific elements of the game, transforming the movements in three-dimensional space on a two-dimensional screen. Because of the distance between the player and the character on the screen, players require high visual-spatial skills, good eye-hand and eye-foot coordination, and a low response time in the

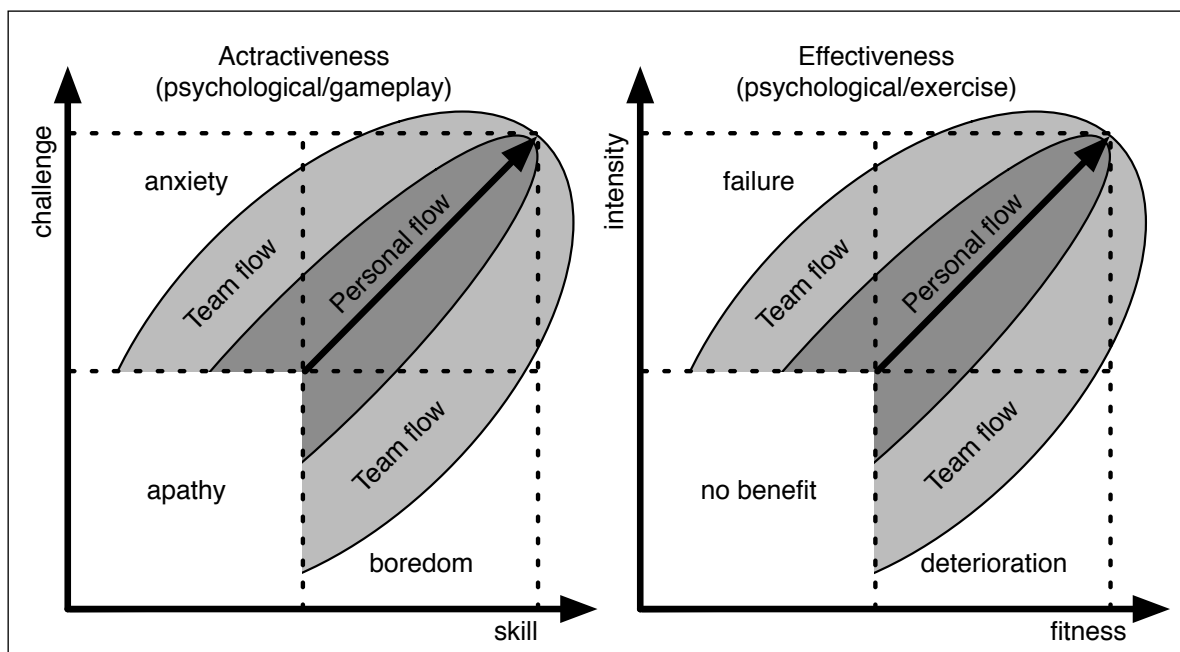


Fig. 1. Dual flow model (Kiili et.al, 2010, p.56)

Types of exergames	Description
Rhythmic Step Sequences Games (eg. Dance Dance Revolution)	These games utilise a dance pad that requires the player to move his or her feet to a set pattern that matches the general rhythm of a song. Players stand on the dance pad and follow a sequence of scrolling arrows stepping in the direction (up, back, right, left...) as indicated.
Virtual Bicycle Ergometers (eg. Cateye Game Bikers)	These games utilise cycling ergometers as game controllers which resemble traditional exercise cycles. These controllers allow players to control on-screen actions, including steering, speed, turns, firing mechanisms and other game components. An upper body ergometer controller is also available as an option for most games.
Balance Board Simulation Game (eg. XrBoards)	These games use some type of balance board as a controller which the user stands upon as they play the game. Most games simulate various outdoor recreational activities such as snowboarding, skiing, skateboarding or other games requiring static or dynamic balance.
Sport Simulation Games (eg. Xavix, Wii)	These games simulate individual and team sports with common games consisting of racquet sports, bowling, boxing, baseball and others. For these games, the controllers serve as implements that simulate a bat, racquet or paddle during game play.
Interactive Fitness Games	Description
Martial Arts Simulators (eg. 3 Kick Interactive)	These games are designed with multiple towers that can be punched, kicked or tapped with hands and/or feet. A light and audible tone indicates which portion of the tower is to be contacted which goes off when the player correctly strikes the target. The game assigns a score based upon speed of contact and more points are allocated the faster reaction time.
Sport Wall	Sport walls contain embedded lights that illuminate randomly. When a light comes on, the player contacts the light with a bare hand, glove, striking implement or thrown ball in order to score points.
Hopsports	Hopsports is a system that is used in a class or group environment that allows participants to follow an on screen instructor leading an activity. The on-screen instructor is often a known professional athlete or celebrity. All activities are designed as part of a lesson plan in order to develop a particular skill of fitness component.

Fig. 2. Categories and typologies of exergames (Mears and Hansen, 2009, p.28)

situation of often complex stimuli and multiple response alternatives. In addition, the possibility of playing in multiplayer mode, involving cooperation or competition, ensures real as well as virtual interaction [Staiano & Calvert, 2011].

Even these initial considerations show some important features of exergames, which appear to influence the three learning domains (cognitive, affective and psychomotor) highlighted by Bloom [1956]. For this reason, you need to learn more about the possible benefits of learning domains associated with the use of exergames before you tackle their effectiveness in physical education classes.

Effects of exergames on learning domains

From the point of view of the motor, caloric expenditure and a heart rate comparable to light and moderate activity (walking at 4.5 km/h) have been detected among the most obvious effects on adolescent subjects. Such expenditure is double that of traditional video games. Benefits to general fitness and weight loss have been highlighted in the case of regular players [Unnithan, Houser & Fernhall, 2006]. Even coordinative positive effects were observed in connection with the use of exergames [Fery & Ponserrre, 2001], which highlighted the transferability between virtual environment and reality.

These specific effects of exergames are complemented by improvements in eye-hand coordination, dexterity, and fine motor skills compared with the use of traditional video games [Drew & Waters, 1986].

From the cognitive point of view, the presented research shows that the use of exergames improves school performance thanks to high portability of acquired skills. Specifically, the most stimulated cognitive aspects are spatial awareness, attention, understanding of cause-and-effect relationships and space constraints, the ability to respond to visual stimuli and the creation of cognitive maps of body movements used [Höysniemi, 2006]. Exergames have also proven to be a valuable tool for the improvement of executive functions in elementary school children [Best, 2012]. Finally, using exergames can add cognitive benefits from the use of video games to those resulting from physical activity, thus creating a synergistic effect that makes exergames a valuable learning tool [Staiano & Calvert, 2011].

As for the social aspects, it has been shown how the use of exergames in group settings is linked to a decreased risk of social isolation and loneliness and to an increase of friendship networks, both face-to-face and online (blogs, social networks, etc.) [Mueller, Agamanolis & Picard, 2003]. Self-efficacy and self-esteem, as well as mood enhancement, are other aspects that seem to result from exergaming [Staiano & Calvert, 2011]. Compared to traditional video games, exergames allow greater interactivity between players, allowing a live

multiplayer game in a context very similar to the reality. In addition, evidence shows how exergames can positively influence the evaluation of motor activities [Goldfield, Kalakanis, Ernst & Epstein, 2000].

Although studies on exergames are still few and often conflicting, increased motivation linked to the games' use in the learning function is a common finding. An increase in motivation, participation and commitment of the students are found in all the analyzed studies [Papastergiou, 2009; Paw et al., 2008; Sun, 2012]. In the specific case of physical education, raising motivation to motor activity during school lessons is important, because it results in persistence in motor practice in the future.

Exergames and motivation

Motivation comes personal objectives make you want to achieve or avoid something. Motivation can be defined as a set of emotional and cognitive values that produce the activation and direction of behavior towards a certain goal [De Beni & Moe, 2000]. In other words, it is the first cause of individuals' actions.

Motivation is usually divided into intrinsic and extrinsic. Intrinsic motivation is an innate tendency to explore and master one's world, and leads to behaviors that are rewards in themselves. In contrast, extrinsic motivation refers to activities that the individual performs because of values outside the activity itself (to gain advantages, to avoid unpleasant consequences, to get awards, or to conform to behavior patterns) [Deci & Ryan, 2000]. Exergames, which first of all are just games, retain the characteristic of activity for its own sake and achieving fulfillment and gratification from playing together [Caillois, 1961; Prensky, 2002]. The advantage of this feature can help users of the educational field to stimulate intrinsic motivation for learning, which is often difficult to obtain. For example, activities for the development of conditional capacities, which students often find unattractive, may include the motivational component of video games. Kiili and colleagues [2010] have used a few specific movements for the development of strength of the lower limbs (jumps and squats) as input to control movement of the characters in two games created ad-hoc, resulting in substantial improvement in the basis for motor practice. Another similar experience is related to the use of video games based on typical rhythmic movements of dancing (such as *Dance Dance Revolution* mentioned before and the more recent *Just dance*). In particular, with the use of *Just dance*, in which players have to reproduce the movements of the dancers on the screen, you can focus on the success of students in the task, reducing feelings of shame and reluctance that may be encountered in the activity of dance.

Another key point that characterizes motivation is the perception of competence [Harter, 1982], which develops through the interpretation of episodes of success

and failure, the type of social support and the outcome of attempts to master a certain skill (either motor or cognitive). In school education, Harter stressed, taking the approach of Dewey [1938], the importance of the concept of optimal challenge, according to which a task is to be a stimulating activity, more difficult than the tasks normally tackled, but not too problematic, since it could demotivate the attempt to master the fear of failure. As pointed out previously, the concept of optimal challenge is one of the fundamental aspects in the construction of video games of success, in particular exergames, which must be challengers both from the point of view of the game itself and from the point of view of physical requests associated. The concept of optimal challenge is thus one of the elements that allow exergames to be valuable tools for enhancing learning motivation.

The voluntary nature of actions, as understood in the self-determination theory [Deci & Ryan, 2000], is central to the development of lasting intrinsic motivation. Also in this case it is evident how the attractiveness of exergames is an aspect that can be used to create the sense of voluntariness, typical of intrinsic motivation. Attraction also helps ensure a good level of physical effort (effectiveness), which – as previously noted – is another key aspect of exergames that goes hand in hand with attraction.

Finally, another aspect that characterizes the influence of exergames on learning motivation is the perception of control over the results of the action. This concept was introduced by attributive theories [Weiner, 1986]. These theories are based on the assumption that people attribute a cause-and-effect relationship to events that concern them (both internal and external). These cause-and-effect relationships may involve different motivational approaches, depending on how they are formulated. In particular, such relationships are formed with consideration of the following parameters:

- locus of control, or the internal (skill, effort, mood) or external (luck, task difficulty) nature of causes;
- causes of stability over time and in different situations;
- controllability, which divides the causes into those more (effort) or less (luck and to some extent the ability) controllable by the subject.

A series of uncontrollable, unstable and external (luck) causes leads to the sense of helplessness with respect to failure and to a drain of responsibility, which in turn lowers the levels of motivation move towards extrinsic motivation. Also in this case it is possible to highlight how the characteristics of exergames can direct the perception of causes of failure to internal, controllable and stable conditions: a good exergame should in fact reduce coincidence, providing a controlled and stable game space, which allows the use of experience and leading players in learning. In addition, the opportunity to freely change the difficulty of the task inevitably makes video games so individualized that it is difficult to put them into practice in teaching.

In the light of what has been shown by literature, the fact that many educational operators display interest in

using exergames as a tool for teaching is not surprising. In particular, the use of exergames during physical education courses is certainly a rich perspective of attractiveness, so much so that special exergames are created for education. Below we analyze possible consequences of using them, highlighting both the potential and the related risks.

Exergames as a tool in physical education courses

According to some authors, physical education courses are a promising place for the use of exergames in education [Yang, Smith & Graham, 2008]. In the US, computers and consoles are already present in the school context, used both during curricular activities and during times of free or unstructured activities (for example during a lunch break). 34% of American teens say they use video games for an assignment at school [Lenhart, 2008], and some exergames were introduced in the physical education curriculum. For example, the state of Michigan (Michigan Department of Education, 2003) introduced the *Dance Dance Revolution* game into the curriculum as an example of activities in the category *rhythmic activities*. However, it is important to remember that exergames can represent only one component of a physical education program. While the positive impact on cognitive and social backgrounds and levels of fitness is obvious [Lamboglia et al., 2013; Staiano & Calvert, 2011], on the other hand, the little empirical research available, although promising, does not guarantee a long-term effect for a certainty [LeBlanc et al., 2013]. Exergames, like any other type of technology, should be considered additional tools, not a replacement for the current practice.

Some studies have attempted to test the effectiveness of exergames at different school levels. The results, though preliminary, are very encouraging and offer numerous deep stimuli. First, the efficacy of both exergames created ad hoc and some commonly marketed games was demonstrated. The benefits of the games created specifically for educational purposes are evidently linked to the objectives of the game itself, which can be manipulated as needed, maintaining the positive aspects associated with video games. For example, Kiili et al. [2010] have used the smartphone as a common interface with the computer. They have created a software capable of receiving the signal of the accelerometers in smartphones included as input to activate the characters in the game. The same authors even performed experiments with games that could read the heart rate signal from a heart rate monitor. The creation of educational purpose games by individual teachers specifically allows the use of existing instruments and modifying them as needed, but requires knowledge of programming languages and game design, which is almost never available in the school context. One solution is to use games shared on the Internet, which are often free to download and can be used nor-

mally through readily available interfaces (smartphones and tablets) or at a relatively low cost (heart rate monitor). The poor profitability obtainable by specific exergames for learning means that the quality of these is significantly lower (in terms of attractiveness and complexity) compared to normally used exergames. Sun [2012] has used many of the most famous market exergames to verify their effectiveness in a physical education course in primary school. Although during the use of exergames the level of energy expenditure desired in normal physical education classes (classified as moderate to vigorous) was not obtained, the author showed an increase in students' participation and interest.

Three methods of lesson organization can be applied to ensure profitable use of exergames in a physical education lesson: game structured, semi-structured, and free play [Mears & Hansen, 2009]. Using structured lessons, students rotate to do various activities, divided by defined time periods. In this case it is possible to alternate classic activities with exergames, thus using different modes of movement expression and raising motivation for the performance of traditional outlets thanks to the attraction inherent to video games. The second method, semi-structured activities, involves designing free participation stations where students can choose from various activities and do them in the order they want. Through different modes (mandatory stations, time limits, lesson objectives) you can change the level of autonomy of choice. The third mode, free play, gives students total freedom of choice.

Analyzing the three proposed methods, and making a parallel with the teaching strategies proposed by Rink [2002], it is clear that exergames can be used both in directive (the previously proposed game structured strategy is basically what Rink defines as station teaching) and non-directive strategies. Directive strategies are naturally characterized by the prevalence of self-oriented behaviors, i.e. ones based on normative comparison, leading to general lowering of motivation in performing the assigned task [Bortoli, Bertollo & Robazza, 2005]. From this point of view, directive strategies can contribute to the motivating aspect of exergames, highlighted above. At the same time, exergames can become a valuable tool to limit the chaotic situations that arise with the use of strategies focused on the autonomy of the student, such as cognitive strategies and self-instructional strategies [Rink, 2002].

Conclusions

The conscious, targeted and organized use of exergames during physical education classes can be an innovative component for the curriculum. The analysis of studies on the subject suggests a general positive outcome of the use of exergames in teaching, even though the research is still scarce and not representative enough to choose this learning tool without reservations. The unique and clearly shared positive effect of exergames is the motiva-

tional component. Combining the old world appeal of video games with the motor component, exergames can become a useful tool for building a long-lasting active lifestyle and, emphasizing and stimulating entertainment component inherent in motor activities.

To keep the players' interest keen, exergames must involve concentration, challenging objectives, development of skills, deep diving, and opportunities for social interaction. They should include clear objectives and appropriate feedback. Interactivity, changes in behavior and first-person control are the characteristics that make them a useful game for the improvement of motor behaviors [Baranowski, Buday, Thompson & Baranowski, 2008].

Finally, it is essential to remember that the use of video games is also associated to an increase in sedentary activities, which exergames are only partly able to overcome, raising the levels of motor activity to below those achieved by normal physical activity. Then, exergames should be placed in the educational program and teaching after adequate consideration, in order not to induce pupils to think that a virtual game can replace traditional motor practice.

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The role of dance and ballet in education

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Summary

The article addresses the issue of the role of dance in education with particular emphasis on ballet. Dancing had a significant impact on people's lives since the dawn of history. Over time, the role of dance as changed, its social and educational significance, which was discussed in the first part of the article. At the present time, dance also plays an important socio - educational function. The article presents the results of research on the role of contemporary dance carried out through scaling survey, interview and document analysis methods among students of ballet, choreographers, teachers and ballet school principals, ballet soloists. The subject of the research was dance as an art, which aims to realize the value of education, and the main aim of the research was to understand the value of education realized while dancing and getting to know the factors that help or disturb in internalizing these values. In this study, first of all, the values that are associated with practicing dance and educational effects of its practice were discovered. Research shows that dance has an impact on the development and implementation of educational values and its practice has a significant impact on the effects of education in the cognitive, socio - moral, aesthetic, health fields and is associated with the development of creative processes. The effects of practicing dance are closely related to the educational values that it brings, and they can be both positive (mostly) and negative.

Keywords: dance, ballet, education, educational values

1. The educational role of dance and ballet throughout history

Dance, since the dawn of history has been accompanying men. The first mention of it appeared as early as on the rock drawings from the Stone Age. In the period of primitive community, it was associated with everyday life, work and religion. It fulfilled an important function in the life of tribes. They danced during all important community events. According to Turska (1983), the main function of primary dances was uniting tribal communities. The primary population was afraid of unexplained natural phenomena. Such a community lived in constant tension. Dance plays an important role here – it was a form of release from stress. It also served to stimulate solidarity (Turska, 1983). All members of the family took part in the ceremonies, which were often accompanied by dancing, singing, cheers and sounds of simple musical instruments. Even at this level of development of the art of dance, you can talk about the educational significance of dance, especially when taking into account its impact on the social lives of the members of the tribe.

Over time, along with the social development of men, the role and the content, as well as the form of dance changed. Changing the social system from a lineage – tribal to a class state system has transformed the social function of dance. It became the property of the ruling

class and priests. His role changed fundamentally. Not everyone had access to it. Its main function was to create awe and fear among the subordinates. Turska gives (1983) that the elements of dance education were heavily accented in ancient China. A large part of the Chinese philosophy was dedicated to the function and meaning of dance. Confucius said that it was dance that had the power to impact on the consciousness and behavior of man. It corresponds to emotional and spiritual life, and together with music awakens a sense of harmony, law and order. Here, dance was a tool of power. The one who possessed the secrets of the art of dance was someone the people considered a ruler (these secrets included ritual dance associated with the cult of ancestors). The purpose of the dance was to maintain law and order in society, strengthen the power of the rulers.

Dance in ancient Greece had an enormous educational meaning. Much place was devoted to this particular field of art by the Greek thinkers; inter alia Socrates, who emphasized the grace and beauty that this form of art had. Here, dance was meant to form the human character through a sense of beauty and harmony. Wysocka (1970) says that the Greeks, considering the important role of dance, established principles of its aesthetics, making a basis under the whole aesthetics of the art in its further development. Dancing in ancient Greece penetrated into all areas of life and played all sorts of social functions. It was characterized by the richness and variety of forms. It was connected with

the religious cult, appeared in tragedies, comedies and Greek dramas. It permeated the everyday life. It was related with gymnastics and had political significance. It was in dance that the ancient Greeks looked for the power of the army. It was supposed to serve in development of military skills, physical youth, development of the body flexibility, endurance, strengthening the muscles. Moreover, dance was not only a show of strength and agility here, but it was also supposed to show the beauty of the human body. With the use of dance, they ennobled family celebrations. Dance served as a social bond function here as well. It also fulfilled important roles in social institutions. In ancient Greece, dance was approached as something that not only entertains but also educates the spirit through familiarization with a view of beauty and harmony. An aesthetic function of dance emerged. Dancing was supposed to ennoble man. (Turska, 1983).

In the Middle Ages, dance was the domain of the Church on the one hand and on the other, it had started to become more and more secular. Knightly dances, which were very popular at that time, were based on ideals such as love, heroism, joy of life and fondness of beauty. With the use of dance, music and singing, stories of heroes were told, celebrating heroic deeds. Dance played an important role in patriotic and moral education. It also played educational functions. Along came dances of various guilds, which by means of certain symbols and props presented various professions. During this period, a lot of attention started to be paid to the benefits that should characterize a dancer and efforts had been made to determine what social norms were valid during a dance. (Turska, 1983; Wysocka, 1970).

Over time, dance entered the royal court which contributed to the birth of ballet. Baroque is commonly regarded to be the period of the birth of ballet, and for its cradle – Italy, which is the place where the first dance shows called “balletto” appeared. Dance art became a kind of luxury that could and should be afforded by a person counting in the country (Wysocka, 1970). Dance intermedia were exhibited on the royal households, in which the dancing characters played black and white characters, and which normally ended in punish the bad ones. Thus, a very important element of moral education appeared.

The Renaissance period is a time of professional dance teachers and choreographers who have contributed to the enrichment of the forms of this art (Wysocka, 1970). The development of techniques and forms of dance and approach to it is affected by the ideas of humanism, in which one looks at the depths of the human soul, the aesthetic and spiritual experiences of man, it surrounds the human body with a cult (Turska, 1983). The sixteenth century was connected with ballet going beyond the borders of Italy. The French Queen Catherine de Medici often organized grand ballets to move children away from the affairs of the state, over which she had power. She found that there was a possibility of

political influence in dance. She arranged ballet shows telling stories of the most important political events (e.g.: The Ballet for Polish Ambassadors issued in the honor of the Polish deputies in year 1573). (Turska, 1983; Wysocka, 1970) The next period in the history of dance helped to expand the external form of the ballet spectacle, raising dance technique, and dance itself gained popularity among the broad masses of the population. Dance held a very important educational role at the time. In France, under the ruling of Louis XIII, it was sought to give ballets an educational and political function. As Turska writes: “The minister himself of Louis XIII wrote texts for ballets like “ballet a entrees”, whose task was to stimulate the spirit of patriotism and morality in the nation.” (Turska 1983, pp. 104). The content of the ballets was often taken from politics and talked about the important state events, it a role of shaping some attitudes and beliefs in the audience. King Louis XIII saw educational functions in dance, he thought that “[...] The art of ballet should not be entertainment, but serve for the moral education of people, and above all inspire respect for the power of the state personified in the majesty of the king.” (Turska 1983 p. 104). In addition, at that time dance also had moral functions – it had a great impact on the behavior of the courtiers, their etiquette.

In the period of classicism, dance was a sensation and a big event. Attention was drawn to the associations of dance and ballet with everyday life. Dancing was designed to reflect the states of the human soul and the librettos had morals playing a very important educational role. Ballet had not only provided role models but also released the viewer from negative feelings and awakened the desired passions.

In later times, ballet was often used as a political tool. It served, *inter alia*, as propaganda during the French Revolution, where its aim was to develop patriotic feelings and where it talked about important political events. Dancing was supposed to serve to educate men to be a good citizen of the state. It was supposed to develop aesthetic, spiritual, moral values and the idealized figures of heroes played the function of a virtue role model. And how is it today?

2. Research and methodological assumptions

The function of dance changed over time. Thus, educational research in the present era was undertaken on the educational values associated with practicing ballet.

Education refers both to the moral as well as existential, health and intellectual sphere of a man's life. It is associated with both intentional impact on students, as well as helping in their development. Educational values can be understood as elements of the educational process, which describe the objectives and procedures in moral, aesthetic, intellectual and health interactions. The study sought to answer the question of which of

these values and to what extent are associated with the practice of dance, mainly ballet.

The researched subject was dance (ballet) as an art whose practice is associated with the implementation of educational values. The aim was to learn the value of education, actualized and taught by scholars during dance in classical ballet and to understand the factors that may help or harm the internalization of values. An additional objective was to know the reasons for starting and continuing dance, learning the understanding of ballet by professional dancers and students of ballet schools, to investigate the effect of participation in dance classes on the cognitive processes, relationships with other people, getting to know the degree of influence.

The main research problem was posed in the form of a question: What are the educational values associated with practicing ballet? Details problems were closely related to it, contained in a question about the reasons for practicing ballet, the meaning given to practicing ballet, cognitive values, socio – moral values, creative values, health values and other posed by practicing ballet and the educational effects of practicing ballet in the following areas: cognitive, socio – moral, aesthetic, associated with the development of creative processes, health. The variables were: ballet, values, educational values, educational values of ballet. The indicators were: the elements of the information contained in the statements of: students of ballet schools, graduates of ballet schools, ballet dancers, ballet teachers, ballet school principals, choreographer; pieces of information, whose carriers are material objects; elements of information contained on the websites of ballet schools; numerical indicators as a result of scaling.

The study used a survey method with scaling, which was conducted with the students of ballet schools and members of ballets. The tool used was a questionnaire. Open-ended, semi-open and closed questions were used in it. The respondents sometimes had the opportunity to select more than one answer. The study also used a free interview in order to deepen the information obtained during the survey. It was carried out with soloists and ballet teachers, as well as ballet school principals, a choreographer. The study used the method of document analysis, which was used on, among others, for teaching plans of selected schools ballet, chronicles of activities of schools and ballet companies, websites of ballet schools, folders of ballet schools.

The study was conducted in purposely chosen ballet schools in Krakow and Katowice, as well as among groups of ballet dancers (by theaters) in 2006 and supplemented, and then it was completed and deepened in 2016. The study involved 6 teachers of classical dance, 12 dancers of classical dance, 72 students of ballet schools and members of ballets, 7 graduates of ballet schools, 2 principals of ballet schools, a world-renowned ballet choreographer. The study collected 72 questionnaire surveys, 28 interview notes and notes from the analysis of the documents. The collected data was considered sufficient to give answers to the research questions.

3. Presentation of test results

The analysis of **research results** shows that there are different reasons for joining schools / ballet and different **motives to continue learning to dance**. These motives can be divided into external and internal ones. In the set of external motives, the frequently appearing answer was that the subjects began to dance at the persuasion of parents (69% of respondents). Other important categories of external motives were dancing due to siblings' persuasion, persuasion of colleagues, friends. The external reasons to join ballet school were in total indicated by 75% of respondents. The internal motives vary. 25% of respondents pointed at them. Respondents say that they joined the ballet school, among others, because they liked dance (they think it is the Beauty of ballet that persuaded them to do it), they wanted to look like someone you saw in theater or television, through dance they wanted to overcome their weaknesses, fill their free time.

Analyzing the material obtained during the interviews, one can determine what persuaded ballet dancers and teachers to do it. Regardless of whether the decision to join the ballet school was influenced by the students themselves or the decision of someone else, the decision to later interruption or discontinuation of learning of dance is taken by themselves. From the analysis of the test results, it was concluded that many people who began to dance through their parents remain in ballet schools and continue to learn ballet. What motivates them in a large part is the desire to obtain a degree and thereby make dance their future profession (69%) and / or they do it because as they state they: love dance (50%), like to perform on stage and want to perfect their dance workshop. 8% of the respondents reported that their motive for the continuation of dance is the amount of time and sacrifices they have put into studying ballet. Others point attention to the positive atmosphere in the team (7%) and the possibility of making friends. The reason for the continuation of learning ballet is also visible progress, the effects of the input work (6%), or continuous desire to work on themselves and their improvement, the desire for self-realization.

What is closely related to practicing ballet is the importance that is given to it. Ballet is most commonly perceived as: passion (57% of respondents) and / or pleasure (28%), but also fun or a hobby, the meaning of life, lifestyle, escape from reality and the problems of everyday life. Ballet according to the respondents gives you the opportunity to know yourself, it is also seen as an art indissociably linked to Beauty. Some respondents see ballet as a sport or a base for other dance techniques, as well as a way for boredom, as a way of shaping the figure. Respondents also claimed that the practice of dance is associated with learning about themselves and a way of expressing themselves.

Mainly connected with the practice of dance are educational values to which we can include cognitive, health, aesthetic, socio – moral values, and ones associated with the creative processes.

The fact that ballet has an impact on cognitive development and its practice is associated with the accomplishment of **cognitive values** is proved by responses to the survey questions, data from the analysis of documents and data from the analysis of expressions of people who were interviewed. According to surveys, in 92% ballet has a positive effect on the development of cognitive values. The average level of this impact according to the respondents on a scale of 1 (very low) to 5 (very high) is 4.47. Practicing ballet is associated with the development of cognitive values and according to the respondents, it positively affects: intelligence (17%), the scope of knowledge (17%), memory (17%), the ability to concentrate (10%), perceiving (10%), perception (7%), the efficiency of mental work (5%), speed of thinking (5%) and others. In addition, ballet is also linked to the value of Truth. The person with whom an interview was carried out stated that ballet is different from acting because “in ballet we play ourselves, our emotions, we don’t pretend anything. What we present is the truth about ourselves. „Another of the surveyed teachers of classical dance, in turn, said that “the ballet cannot lie because it transfers, above all, feelings and only then subsequently content. It is difficult to pretend feelings and lie with that message. „She pointed to the authenticity and truth in ballet.

In school documents, there are also mentions regarding cognitive values associated with practicing ballet. In addition, some of the described performances, which refer to the present, are intended to make people aware of the situation of the contemporary world, culture, human problems. Preparing them, emphasis is put on historical and anthropological knowledge, knowledge of contemporary culture. Thus, ballet includes cognitive values together with the most important one which is the Truth.

Connected with practicing ballet are **social – moral values**. According to 75% of the respondents, practicing ballet affects relationships. 89% of them say that the impact is positive and its average level in a scale of 1 (very low) to 5 (very high) is 4.03. Those surveyed believe that practicing ballet has a positive effect on relationships in the field of features such as: attractiveness (35%), ability to work in a group (25%), empathy (18%), friendship (17%), respect for others (13%), level of personal culture (13%), as well as patience, companionship, emotional maturity, assertiveness, kindness, humility, good interpersonal communication, openness to people, self-control, acceptance of social norms, resistance to criticism, respect for work, acceptance of others and overcoming shyness. Most of the respondents consider the attractiveness given to them by practicing dance in the eyes of others for the value associated with ballet and having an impact on interpersonal relationships. In the annals of ballet schools, trips to camps are described, which are meant to refine their technical workshop and preparation for the plays and ballet performances. There, you can also read the descriptions of situations that occur during rehearsals and that indicate the involvement and friendship of the dancing team

members, ballet classes and responsibility of each person for the final result that is the spectacle.

The respondents also draw attention to the socio-moral anti-values connected with practicing ballet. 11% of respondents said that practicing ballet is associated with a negative impact on relationships. The estimated level of impact on a scale from 1 (very low) to 5 (very high) is 3.6. Some people noted the envy appearing among the participants of ballet, significant restrictions for contacts with people outside the ballet group and ballet closeness of certain groups of persons from the outside.

Therefore, participation in ballet classes includes both socio-moral values and anti-values. The vast majority of respondents indicated a positive impact of classical dance on the relationships and mentions positive socio - moral educational values.

Dance as an art form is associated primarily with the **aesthetic values**. What is related with its practicing is the highest aesthetic value, which is Beauty. This value is indicated by 68% of respondents. A smaller percentage points to being nice, graceful (10%), charming (8%) and others. Ballet is also connected with harmony (10%) and order (5%), tenderness (10%), clarity (5%). None of the studied respondents mentioned aesthetic anti-values associated with practicing ballet. During the interview, one respondent said: “Ballet is beautiful. Each performance is an aesthetic experience for me. “All participants in the interviews considered a value associated with practicing ballet to be recognized as Beauty. One of the teachers of dance said it is precisely because of the value of Beauty that the technique, form of ballet was developed. This is what guided the development of the whole ballet for centuries. She answers, that “ballet without Beauty would not exist. Without Beauty it would only be a craft and lose its immense power to influence. Beauty is a fundamental value of ballet, which determines it, as he says, “to be or not to be”, that is its essence, a way of being, existence. It is a leading value of classical dance. “The statements of the respondents also show that ballet inspires awe, admiration and evokes an aesthetic experience, in the annals analyzed 80% of included materials are related to aesthetic values. The descriptions of performances often begin with the words “excellent”, “beautiful”, “wonderful”. There are statements like delicacy, grace, purity, harmony, charm.

Aesthetic values play a key role in art. Ballet is an art. Thus, aesthetic values are fundamental here and have a huge impact on both observers of the ballet and its performers.

Creative values are also another very important element in art. According to 80% of the respondents, participation in ballet classes influences the level of creativity of the participants. This influence can be both positive and negative. The vast majority of the respondents, as many as 98% say that participation in ballet classes positively affects the level of creativity. The estimates level of impact on a scale from 1 (very low) to 5 (very high) is 3.89. Practicing ballet is associated with creative

values and influences creativity through the development of imagination (27%), development of creativity (10%) and the development of skills of creating unconventional solutions and has an effect on the multitude of ideas. The importance of creativity in practicing ballet is evidenced by the fact that, according to 17% of the respondents in their ballet schools the emphasis is primarily put on the development of individual approaches to dance, on developing their unique style of dance, which is closely connected with a creative approach to ballet. 25% of students of ballet schools indicate that while preparing the dance roles, they attach great importance, first of all, to mark their uniqueness and individuality in it.

Also connected with practicing ballet are factors interfering in the creative processes. One of the several listed includes the competition. According to 47% of the respondents, there is ballet competition in the classrooms, but the average grade of the level of competition on a scale of 1 (very poor) to 5 (very strong), is 2.79. Respondents point out that they most frequently compete with each other for the leader's role in the ballet group (43%), followed by the dance roles (39%) and the teacher's attention (18%).

Another group of educational values associated with practicing ballet are **health values**. According to most respondents (92%) practicing ballet has an impact on health. They assess the impact as positive (78%) or as negative. Ballet affects both mental and physical health. Positive values regarding physical health are inter alia: endurance (52%), physical fitness (42%), resistance to disease (35%), correct attitude (33%), right figure (33%), physical endurance (5%). Negative factors associated with practicing ballet are classified by the respondents as: injuries (7%), pain (5%), joint overloading (5%), bone deformities of the feet (3%), fatigue (3%). A positive impact of ballet on mental health is the effect of increasing resistance to stress (22%) and mental strength (22%). However, ballet is also related to anti-health values from the point of view of mental health. Respondents highlighted inter alia: depressed mood (5%), mental overload (3%) and stress (3%).

The respondents mention such **educational effects of practicing ballet in cognitive terms** as: the impact of participation in ballet classes on: the general development of the mind (5%), speed and ease of acquiring knowledge (10%), increase of the level of ambition associated with learning (5%), broadening the scope of knowledge (5%), increasing work efficiency (5%), increase in speed of thinking (3%), the development and expansion of the range of interest (3%). A graduate of a school of ballet in an interview said that ballet develops, inspires and stimulates, increases the desire to learn and explore new and unknown things. According to the respondents in the **socio - moral field**, ballet contributes to: a mature perception of the world, learning responsibility, overcoming their weaknesses. In addition it develops diligence, teaches openness in interpersonal relations, progresses teamwork and bold talk about

feelings, controlling emotions, a sympathetic approach to the other person, a right self-presentation. According to the respondent, dance also adds self-confidence and develops assertiveness, contributes to the improvement of interpersonal relationships, provides cultural heritage and thus teaches the values associated with it. Under the influence of practicing ballet, the level of personal culture rises. One of the interviewees said that ballet in her case gave her strength to fight with her "dark sides" and also helped her realize what else she should work on. Above all, however, it taught her to work in a group and with the group. In addition, it influenced the development of her independence.

Respondents, when completing the survey also pointed out the negative effects of practicing ballet in socio - moral terms. They indicated that ballet is an elite art, to which only a few have access (3%), which in their opinion is the reason for isolation of the people professionally dancing from the rest of society. The result of practicing ballet is a restrictive social life (3%). One person wrote that: "Attending classes at a ballet school prevents me from going out to a party with my friends from school. Because of this practically I do not know them."

In **aesthetic terms**, the respondents say that ballet sensitizes to art (20%), to Beauty (17%). A graduate of a ballet school in the course of the interview said that ballet mainly produces aesthetic experience (this was also remarked by (7%) of those surveyed using a questionnaire), it expresses more than words, contains a whole range of feelings, evokes admiration and thus affects the aesthetic development and "human spiritualization".

Practicing ballet is associated with the **development of creative processes**. The respondents in the questionnaire surveys wrote the ballet influences the development of imagination and bonding sometimes quite distant facts into a whole, learning to look at the surrounding reality from different perspectives, influences the development of artistic skills, helps to discover your creative potential, provides new experiences that can contribute to the development of creative processes. However, effects of practicing ballet considering the creativity aspect can be negative. This is due to the emotional costs of creation and the strictly defined form of ballet. According to one of the subjects, it may cause a schematic of action, which does not foster creativity and indeed effectively inhibits it. Research shows that ballet is sometimes linked to rivalry, which may result in the inhibition of the occurrence of creative process and schematic operation or interruption of existing creative processes.

The impact of ballet on the health of the people involved in the study is associated with an appropriate muscle development (5%), with resistance to (5%), with active rest (2%). In addition, practicing ballet is associated with well-being (3%), with the development of an optimistic approach to life (5%), with a feeling of fulfillment (20%) and joy (25%), which affects the development of a mental and psychological condition of individuals. One of the teachers of dance said that in her opin-

ion ballet influences delay in the aging process of the whole body, though, if it is not run by an appropriately selected ballet teacher, it can contribute to faster aging of the dancers' joints. Negative effects of practicing ballet in the field of health, according to the respondents are problems of congestion of the spine (5%), degeneration of joints (2%) and psychological burden (2%), depression (2%) and anorexia and bulimia (2%).

Generally speaking, it was found that the effects of practicing ballet are closely related to the educational values that it brings. They can be both positive and negative, but the positive one significantly outweighs in comparison to the negative values.

Summarizing the results of the research, it can be said that dance and especially ballet meets a large educational role among the people practicing it. Moreover, it also has an impact on the viewers, recipient of the ballet artwork. The results of studies describing the educational impact of ballet on the audience of ballet will be presented in a separate article.

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Motives of participation in extreme endurance semi-military run „Selection”

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Summary

Background. Growing popularity of alternative, extreme, high-risk sports bring about the question about the predominating types of participants' motivation. Research results in various forms of extreme sports suggest internal and external motivation, with not fully explained balance between these types of motives. *Problem and aim.* The aim of the research was to describe and analyse types of motivation for participating in extreme semi-military outdoor named "Selection". *Methods.* Participants of several editions of „Selection” game were investigated (64 respondents: 58 males and 6 females). Written self-completed interview with standardised questionnaire (20 questions) was applied. In-depth interview with the main organiser of the game was also carried out. Respondents came from different locations in Poland. They were aged 18-45 (mean age 25). 67% declared higher education and almost half of the group were residents of cities over 100 000 inhabitants (48%). *Results.* 97% of respondents practiced sport. Most of them (74%) declared that one of sport disciplines there were involved with was a combat sports and, 87% practiced extreme sports such as parachuting, mountain climbing or diving. Intrinsic motives for participating in "Selection" extreme outdoor game were predominant. The most important were challenging oneself, testing physical limits, "adrenaline rush", sense of achievement after completing the task and belonging to the elite group. The game was broadcasted on public and commercial television channels (TVP 2, TV 4, TVN Turbo), but this was not an important motivation factor for participants. Military character of the game was important for respondents. Almost 60% of them had plans of joining military of police force in coming future. *Conclusions.* „Selection extreme outdoor game participants were internally motivated and represented „adventure seeker” types of sport participants. They seek strong emotions and like to challenge themselves. Research results comply with other research in the field of extreme sports motivation.

Keywords: extreme sports, outdoor games, motivation, military training, sport participation

Introduction

Sport participation patterns are subjected to constant and intensive changes in postmodern societies. We observe the emergence of new and much diversified forms of sports or sport-like activities which are very often far from the mainstream of traditional sports. Olympic sports are accompanied by so called alternative sports which originate in postmodern individualisation of lifestyles, high perceived freedom and ability (and will) to make constant shifts in using products, services and in behaviour [Jarvie 2006: 268, Rinehart 2002]. Attractive character of alternative sport activities is sometimes explained by their capacity of offering participants escape from mundane life and achieve new or "extraordinary". They are also assumed to allow temporal change of behaviour, breaking the scheme and leaving social roles defined for specific social classes or professional groups. The example of the latter is provided by Fletcher [2008] for the professional-managerial class (PMC) eager to leave the boredom of stable consumer society [Elias and Dunning, 1986; Ridgeway, 1979; Vester, 1987].

Beal [1995], focusing his analyses on skateboard subculture states, that alternative sports attract practitioners because of high participant control of the sport and no external, institutional control, a desire to individualise the sport by standing apart from corporate sponsorship and devaluing of competition. Among many new forms of sport-like alternative activities one finds more and more popular high-difficulty cross-country, long distance runs over rough terrain and additional, especially designed obstacles. Cross-country runs and outdoor games of different types seem to be more and more attractive for novelty and sensations seeking individuals. Some of these events have highly commercial character. They are advertised and promoted in new Internet media. Their participants are often regular amateur runners who look for a change in their plans of training and starts. But extreme outdoor runs and games include also events with a much longer history and no commercial goals. These are events rooted in the military tradition of physical and mental training and testing, but applied also for non-military or police personnel. Polish examples of such events may be „Commando knife run”,

„Convict run”, „Navy commando run”, or extreme outdoor game „Selection”, on which we are going to focus on in this paper. The latter, due to the Polish public television broadcast, reached probably the highest group of audience, recognition and popularity. One of the authors of this paper, namely Andrzej Modzelewski, was himself twice a participant of „Selection” game. At the first time he did not reach the final group and failed. At the second attempt he became one of the winning finalists of 16th edition of the game. In this paper we describe and analyse movies for participation in this highly physically and psychologically demanding extreme outdoor game and features of their participants.

Analyses of motives of human behaviour belong are carried out in many scientific disciplines. Most often they are scrutinised by psychology, social psychology and sociology. Each of these disciplines has different approach to motives of human behaviour, depending on their exact subject of investigation, theories and research methods applied. In case of sociology, discussion on movies of behaviour is usually related to social actions, i.e. purposive activity of individuals or groups within certain social and cultural framework. Aim of activity and – following Sztompka [2002:57] rationality of such actions are of key importance. Rational decisions proceeding actions include balancing potential gains and losses. We distinguish different types of rationality: subjective, autotelic (which might be somehow “irrational”) and instrumental. Yet, regardless to the actual type of rationality, “we start acting in order to realize our ideas, aspirations, cause certain effect” [Sztompka 2002:59]. The issue of movies of human action, its meaning and rationality is present in the works of Max Weber, whose views were strongly macro sociological. The action frame of reference is also associated with Talcott Parsons, whose theory starts with systematic analysis of action, with social actor may take socially limited actions. According to Parsons, social action is always purposive, has subjective meaning and more or less defined motivation. In this paper we do not aim to proceed with theoretical debate on different concepts of motivation, and accepting sociological perspective on human action motives and rationality of social action we also include psychological explanations of motivation, which are strongly represented in the literature on extreme or risk sports.

According to Czajkowski [1989:20], motivation may be defined as „set of motives, i.e. various factors, which bring attention to and direct our thoughts and stimulate to certain activity. Such activity is aimed to satisfy our diverse and often not fully defined needs. These needs may be inborn or learnt, and have physiological or social and psychological nature”. More precise from the point of view of psychology definition of motives is provided by Reykowski [1992:56], who defined this term as „[...] specific psychological capacity of formulate project of a certain situation, which directs activity and impacts energy expense that individual person uses to obtain established goal. In other words, motivation determines executing actions, i.e. goal-orient-

ed behaviour”. Reykowski [1992] assumes that motivational processes are rooted on values and evaluating. It means that all that humans meet during their life is subjected to assessment which results in creating individual attitudes and motivations. In this way individual seeks what was evaluated as positive and avoids these elements of life labelled as negative. Assessment processes to some degree determine shaping human personality and are important links between personality and action, closely related to motivation. It is the specific theoretical construct concerning psychological process starting and steering human behaviour. Motivation processes may have internal or external sources. They are of internal nature, when individuals start acting because of autotelic values and external, if action is determine externally by awards or punishments [Czajkowski 1989:20]. In case of leisure-time physical activity and amateur sport, we mainly deal with intrinsic and voluntary motivation. Such leisure-time actions are still usually determined by the three key factors such as: 1) emergence of the need, willingness or other internal initiating factor, 2) the activity of the task must be available for an individual, 3) the activity must have certain value or bring benefits. Czajkowski [1989], in his book „Motivation in sport”, presents „new theory of motivation” by G. C. Roberts. It is based on subjective perception of achieving goal. According to this theory, athletes usually continue sport engagement because of three main groups of goals: showing own skills and competences, self-development and gaining social recognition [1989: 24]. In most cases athletes present mixed motivation with emphasis on sport result. Lamont and Kennelly [2012] based on self-determination theory and flow theory, carried out interviews with a group of triathlon athletes in order to analyse motives of amateur competitors to practice such physically and mentally demanding sport discipline. Their research results were compared with other similar research in endurance sports. Lamont and Kennelly [2012] focused on two major groups of motives: intrinsic and external. Among internal motivations they have mentioned the group of competences (challenging oneself, progressing in challenge, testing physical limits, sense of achievement) and enjoyment (adding meaning to life, fulfilling aspirations, sensor pleasure, masochism). External group of motives included seven subgroups such as well-being (healthy aging, discarding unhealthy habits etc.), ego involvement (competition, leverage personal strength), external rewards (opportunities to travel, equipment ownership etc.), sociability (including peer pressure), self-transformation (substitution, lifestyle enhancement), enduring commitment and consolidation [Lamont and Kennelly 2012: 244]. The investigated triathletes were motivated to participate in triathlon partly for intrinsic reasons, though extrinsic motives were also extensively prevalent. An important contribution of this research is the prevalence of extrinsic motivations which appeared to drive ongoing participation among triathletes, contrary to previous research postulating sport participation in endurance sports is

primarily intrinsically motivated. The question about the predominating type of motivation in extreme sports from the perspective of self-determination theory was also stated in the research of Schüler, Wegner and Knechtle [2014] in the context of extreme endurance sports and the importance of the level of intrinsic motivation for undertaking extreme efforts. More useful, with regards to the aim of our research, seems to be the work of Allman and colleagues [2009] on analysis of undertaking extreme, high-risk activity such as BASE jumping. Their research shows that key motives for practicing BASE were learning new and unique skills, pride from performing extremely difficult task, “adrenaline rush”, capacity of overcoming fear and belonging to the elite group [Allman et al. 2009: 241]. These results comply with results of earlier research of Brymer and Oades [2009], Lupton and Tulloch [2002], in which extreme athletes were internally motivated and expected positive personal transformations, self-excellence and quality of life improvement. It is also worth to mention here Polish review paper of Krokosz and Lipowski [2014] on psychological determinants of extreme sports. Krokosz and Lipowski [2014: 32] formulated two essential conclusions: 1. „Regardless rich theoretical and empirical tradition of research, especially on the need of stimulation, further in-depth investigation of determinants and motives of practicing extreme sports is still an interesting field of research. 2. It is recommended to design cohesive model including issues presented in the review, and undertaking interdisciplinary research related to neuroscience, behavioral genetics and psychophysiology”. Krokosz and Lipowski [2014] suggest that in a situation of recent development and popularity of extreme sports and much research in this field, we are still far from unambiguous statements explaining reasons of undertaking high-risk and extreme sports.

Extreme sports and outdoor games – characteristics and defining key terms

„Selection” semi-military game is labelled as extreme outdoor game. The extreme character of the game derives from the fact that it usually takes 6 to 7 days of outdoor expedition in harsh natural conditions with limited amount of sleep and food, and extreme demanding physical and psychological tests aimed at acute fatigue of participations. Game tasks may include building covers, shooting, crossing swamp terrain, tunnels or climbing and is usually organised on the military training area. It is usually organised and supervised by the team of app. 30 crew members, medical rescue team, psychologists, mountain rescue specialists, professional divers etc. (more information [in Polish] on: <http://combat56.pl/extremum/selekcja>). The programme has started in 1998 and continues every year. “Selection” game resembles also events called adventure racing, when participants execute comprehensive physical tests. Frequent “Selection” elements are crossing rivers, lakes

or sea swimming, balance tests, high altitude jumps to the water etc. Similar in type and were recognised Polish events of this type are also „Ekstremalny Rajd Przygodowy Kaszubski Kaper” [Extreme Adventure Race Kaszubski Kaper] and „Ekstremalny Rajd na Orientację Harpagan-48” [Extreme Orienteering Race Harpagan-48]. “Selection” game is yet the only outdoor game using selection methods applied for special forces such as British SAS (Special Air Service), American Navy Seals, and Polish special forces – JW GROM, JWK or JW Formoza (Navy Seals).

There are many different definitions of extreme sports. Most often they are identified as physical activities of higher comparing to mainstream sport disciplines risk of injury or death and those disciplines which are alternatives to traditional, Olympic sports. They may be therefore defined as sport disciplines which „include the element of high risk, e.g. (bungee jumping), some types of roller skating or mountain or downhill biking, diving, white water kayak or dinghy events” (www.encyklopedia.pwn.pl, access: 03.06.15). Matuszyk [2002: 229], considers extreme sports as those, „in which essential element of sport competition is individual action aimed at balancing and overcoming extreme situation within which the competition takes place”. In case of such definition of extreme sports it is always a question about how and when individual perceives activity as subjectively extreme. The same activity may be extreme and non-extreme routine for different people. Kalina, Chodała and Tomczak [2003] presented their classification of extreme sports and separated their narrow and broad meaning. Narrowly defined extreme sports are according to these authors all types of activities, including Olympic and professional sport, where participation may result in injury or death. In broad sense, as extreme they understand sports [Kalina and colleagues 2003: 8], which require very specific physical or mental capacities. Another, more complete definition is provided by Muszkieta and Gembia [2004: 478]: „Extreme sports are sport disciplines which require exceptional skills, courage and capacity of acting in high-risk, potentially lethal situation. Extreme sports participation require overcoming harsh external conditions, individual psychological limits and controlling high emotions. Practicing extreme sports is driven by the need of overcoming hindrances, experiencing new and strong emotions, complete physical and psychological engagement in searching something extraordinary”. The latter is the most useful approach do extreme sports, we use for our research on extreme outdoor games.

Aim and research questions

The aim of the research was to describe and analyse types of motivation for participating in extreme semi-military outdoor “Selection” game. The aim of the research was also depicting participations profile, their sport (includ-

ing extreme sports) experiences and preferences, as well as the importance of the military character of the game for participation decision-taking and possible plans of military of police force employment. The following research questions were stated:

1. What are respondents' motives of participation in "Selection" extreme outdoor game and what type of motivation (internal or external) dominated?
2. What are sport experiences of investigated participants of „Selection” extreme game?
3. Are „Selection” game participants involved also in other extreme or high-risk sports?
4. What are expected benefits of participating in „Selection” extreme outdoor game?

Research sample and methods

Research involved two research methods. First one was standardized self-competed written interview with "Selection" game participants, who either completed the game or completed its primary stages. Interviews were carried out in May and June 2015. After prior personal contact and instruction, questionnaires were filled in on-line. The questionnaire included 20 questions (closed and open ended) and personal characteristics items. Most of questionnaire items concerned motives and motivations, but other issues, such as sport experiences and preferences were also included. Pilot research was carried out for questionnaire testing and subsequent changes were introduced prior to the main part of research. Second research method was in-depth interview with „Selection” game organiser, former army major, Mr Arkadiusz Kups. This interview was carried out on June 16, 2015 in in Warsaw, Poland.

Sixty four respondent took part in the research. The sample included 64 respondents: 58 males and 6 females. It was a purposive sample design based on the criterion of passing pre-selection programme and participating in the final "Selection" game. Respondents were aged 16-45, with mean age of 25. Over half of the sample were respondents aged 16 to 25 and 48% were aged 26-35. Over three quarters of respondents declared having higher education and one third completed secondary school education. Over half of our respondents were residents of cities with 100 000 or more inhabitants. Forty eight out of investigated 58 were professionally active at the moment of research.

Research results

Sport experiences and participation of investigated group

Almost all (97%) of investigated „Selection” game participants were active in sports in the past 63% were recreational practitioners and 34% were competitive athletes. Over one third of respondents practiced combat sports. This was the most popular type of sport activity, followed by swimming (18%), soccer and track and field (13,5% each). Over half of respondents (64%) are still active in sports, i.e. takes part in regular training sessions and competitions.

Over 80% of respondents had some experiences of practicing extreme sports in the past. Seventeen percent of respondents did not practice extreme activities other than "Selection" game. Taking into account low general participation rates in extreme sports, interview results might be surprising. Majority, 44 respondents (29%) de-

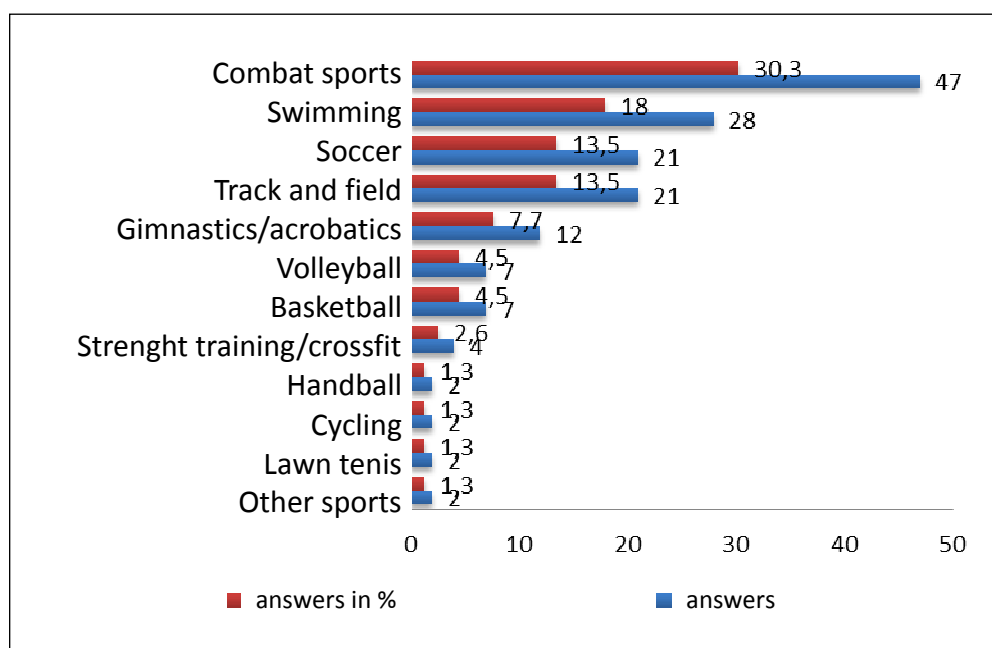


Figure 1. Declared sport disciplines practised by respondents (multiply answer was allowed).

clared practicing combat sports, which was followed by mountain climbing, diving and parachuting. All disciplines mentioned are perceived as high-risk activities and three last additionally require both financial resources and high technical, physical and mental competences.

Sources of information about the „Selection“ extreme game and motives of participation in the game

For majority of our respondents the main source of information on “Selection” game was television. The game has been broadcasted on Polish television for over 10 years and there is no doubt, that this fact increased popularity of “Selection” game. For 48 (n=64) television broadcast itself was not motivating to take part in the event, but for 22 respondents this was an important factor of participation. For 12,5% of the sample the main source of information was Internet. Every fifth of our respondents received first information on the game from his or her friends. Forty respondents had friends who also took part in previous editions of “Selection” game. Maj. Kups, organiser of the event comments on this issue: „Very often >>Selection<< attracts groups of friends. It is very often that those who participated, come back with new colleagues”. “Selection” game participants are quite often members of similar organisations or associations. Almost 23% of investigated group were members of paramilitary (mainly “Strzelec”) or scouting organisation.

Knowing perceived impact of television and social agents on decisions of participation in „Selection” game, we have analysed individual, personal motives of participation. In order to obtain more objective views on these motives, we have also included into the analysis long term observation results of „Selection” organiser, Maj.

Kups. We also wanted to know whether expected benefits of participating in the game, correlated somehow with declared motives of participation. Organiser of the game, comments on this in the following way: “I think that key benefits of participating in >>Selection<< game concern internal changes; maybe not the personal transition, but possibility of observing yourself like in the mirror, testing yourself in completely new situation. Additionally, >>Selection<< very much resembles real military special forces selection. If you succeed, you are full of optimism and reinforced mentally”. This comment corresponds with opinions of our respondents. Personal satisfaction (58 answers), increased self-esteem (38) and opportunity for personal development (18) were declared by investigated group as major game participation expected benefits. Other expectations included meeting new people (32 answers) and high prestige (32) resulting from completing the game. The latter was also noted by Maj. Kups, who had also considered prestige as element attracting participants. Less frequently mentioned expected benefits of participation were military character of the game (18), bigger chances of future employment (11) and the chance of participating in TV broadcasted event (2).

Testing personal limits was the major motive of participation of investigated group in the game (61,5% of all answers). It was followed by “the adrenaline rush”, prestige, learning new skills and future plans of joining the army or special forces. Completing „Selection” game was expected to facilitate the recruitment process. It was interesting to see that some respondents knew already in which specific unit of the army or police forces they intend to joint. We may see that both, expected benefits of completing the game and declared motives of participation were mainly of internal nature.

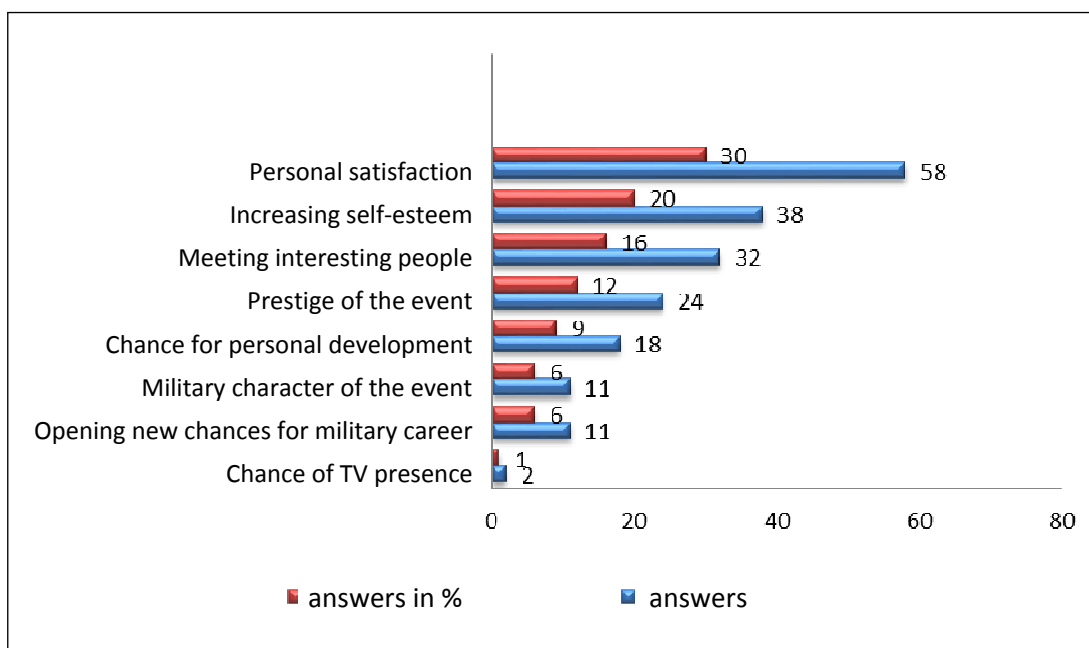


Figure 2. Respondents views on benefits of completing „Selection” extreme outdoor game (3 answers were allowed).

Respondents' views on the importance of military character of „Selection” extreme game – „instrumental rationality”

The „Selection” extreme outdoor game is popularly perceived as non-official testing for professional special forces military service. We have included this instrumental motive of participation into our analysis. The organiser of the game, Maj. Kups comments on this item: „Does the military character of the game attract participation? Yes and no. For many people it is very difficult to instantly turn into real military mode. Some potential participants, our target, are simply discouraged by >> too much army << in the game”. Those who accept military character of the game, join in and some of them (60% of our respondents) are seeking opportunities of increasing their chances of professional career in the army. It was very close to the rough estimation of Maj. Kups, who mentioned app. 65% of participants to be interested in professional army of police career. For this group, the external motivation and instrumental rationality of action accompanies previously mentioned internal motives. Within the 60% group of these respondents, who intended to start military, police or other “uniformed formation”, 27% were inclined to join the army, 13% the police, 8% fire brigade units and 3% - border control or other public security agencies.

„Prestige and pride” as motives for participation in „Selection” extreme outdoor game

Constant changes of game items, element of surprise, mysteriousness and legendary extreme difficulty of „Selection” game may discourage from participation in the game. But high difficulty level, high-challenge, social recognition and pride from completing the game may be also strong motivations for participation. Respondents were asked whether they perceive „Selection” game participation as a source of pride and if this had some impact on their personal life. For over 90% of our respondents, completing the “Selection” game was certainly a source of pride and 60% declared that it had an impact on their personal life. The organiser, Maj. Kups comments: „I think that prestige of the game and nobility it provides plus the halo effect are important motives for participation. And we try to reinforce this way of thinking. We tell them they are exceptional and they start to feel this way”.

Summary and discussion

Key motives of participating in the “Selection” extreme outdoor game were of intrinsic nature and they were similar to motives presented by Lamont and Kennelly [2012]. For majority of our respondents, the most important reasons for taking part in „Selection” game were of internal character and included challenging oneself, testing physical limits and personal satisfaction from exceptional

achievement. Over 90 percent of our respondents pointed to satisfaction and a great chance of testing personal limits. Starting the research we have assumed that our respondents will have past experience of participating in extreme activities similar to “Selection” game. This assumption was not confirmed. Majority of investigated group (app. 90%) did not participate in the past in other extreme outdoor games or runs, although most of our respondents declared that such an experience would certainly increase their chances of success in “Selection” extreme outdoor game and that they are still willing to participate in such an event in a future. Most of our respondents were practicing sports. In case of 74%, one of sport disciplines they have practiced in the past or participate in at the moment of research was combat sport. Our results suggest that military-type extreme outdoor games attract individuals whose psychological profile makes them also fit for combat sports. High popularity of combat sports in this group may be also related to their military interests and, in case of 58%, plans of starting career in the army or police. Even if most of our respondents did not take part in extreme outdoor games in the past, they did practice some forms of extreme or high-risk physical activity. It concerned 83% of respondents. Besides combat sports (sometimes included and sometimes excluded from the group of extreme sports), number of respondents practiced mountain climbing, diving and parachuting. It may mean that extreme outdoor games such as “Selection” attract people who are prone to engage in high-risk physical activities, which are additionally supported by high position of “adrenaline rush” (56%) as their motive of “Selection” participation. Analysis of correlations show, that these were the same persons who declared practicing combat sports and took part in other extreme activities, such as parachuting.

Winiarski [1991] distinguished seven types of „recreationists” of different types of motivation for participating in physical recreation or leisure-time sports. Assuming that “Selection” extreme outdoor game belongs to extreme forms of physical recreation, our respondents may be allotted to Winiarski’s [1991] type of “adventure seekers”. This type of practitioners attracts individuals who need strong emotional stimuli, like to challenge themselves competing with nature or other competitors. These features and motives of extreme sports participation are also mentioned by Cynarski [2008: 88], Gibson [1996] and Vester [1987]. Taking into account that for most of our respondents, key motives of participation in „Selection” game were „challenging own capacity” and the need for „adrenaline rush”, we may include our respondent into this very type of „adventure seekers” of predominating internal motivation similar to motivation of amateur triathlons scrutinized by Lamont and Kennelly [2012]. Our results comply also with the research of Allman and colleagues [2009] on BASE jumpers. Obtaining new and unique skills and experiences, pride from exceptional achievement and belonging to the elite group were also important motives of our “Selection” extreme outdoor game participants.

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Do students really need Olympic education at school?

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Summary

The study examines the effectiveness of the impact of the Olympic education programme on declared prosocial behaviours of junior secondary school students as well as on the level of their knowledge about the Olympism. An empirical study was undertaken to assess the effectiveness. It was conducted among 138 adolescents (13-14 years old, where 62.3% were boys) attending junior secondary schools in the city of Poznan. There were three research groups: the experimental one involved in sport (n = 42), the control one involved in sport (n = 46), and the control group not-involved in sport (n = 50). The experiment was designed using the programme of the Olympic education. There were two survey instruments composed of previously validated measures.

There was a statistically significant improvement in all studied variables (judgment, reasoning, intentions) of prosocial behaviours of the pupils involved in the Olympic education programme. There was also a statistically significant improvement in the level of knowledge about the Olympism among pupils involved in the Olympic education programme.

The study provides evidence of the effectiveness of the Olympic education and its impact on the development of prosocial behaviours and on the level of knowledge about the Olympism among adolescents.

Keywords: Olympic education, prosocial behaviours, physical education, adolescence

Introduction

Shaping the appropriate behaviour and the hierarchy of values should be of a key importance for public sense of community life. There are various factors shaping youth's behaviour such as: socio-economic conditions, different family models, interactions within peer groups or the changing structure of the school. One of the most effective means of educating the youth is sport and physical education. Szwedzki (2013) notes that education through sport is one of the nicest and easiest methods for developing the positive aspects of personality. While Shields and Bredemeier (1995) consider physical education as the most fertile ground for children's socio-moral and character development when compared to other physical activities and competitive sports.

In the literature we can find researchers who treat the Olympic movement based on the Olympism philosophy as a form of education, and sport as an activity that allows children and adolescents to socialise and acquire social rules and values (Binder, 2005; Bronikowski, 2006; Parry, 1994; Weiss, Smith and Stuntz, 2010; Naul, 2008). Current educational achievements in promoting Olympic education suggest an important and effective role of school in that process (Gibbons, Ebbecke and Weiss, 1995; Shields and Bredemeier, 1995; Grammatikopoulos, Tsigilis, Koustelios and Theodorakis, 2005; Sukys and Majauskiene, 2014).

Realising the complexity of the research process in the implementation of pedagogical experiment attempted at gathering the knowledge about the possible use of sport and the Olympism in the system of education and upbringing for multilateral development of the students. The current state of knowledge about this subject is significant but insufficient. Some studies give rather a diagnosis than an explanation and pathway, which is important, because the diagnosis of the state of consciousness of youth (Bronikowski, 2000; Nowocień, 2001) may become a starting point for the preparation of the Olympic education programmes for specific educational microsystems, but does not say what and how it works. Research often focus on the attitudes of students exclusively (Sukys and Majauskiene, 2013, 2014), or on the other hand – on their knowledge (Majauskiene, Sukys and Lisinskiene, 2011), but the most complete picture of the existing state of the issue might be given when a study includes these two aspects together. Moreover, what has been implemented and tested by a particular programme 20 years ago, does not necessarily function well and does not fulfil the same role today. Therefore, there is a need of verification (comparative analysis) of existing, somewhat older programmes in today's socio-educational reality.

This study is the first attempt to evaluate the effectiveness of the Olympic education programme proposed by Bronikowski and Bronikowska (2010). The

scheme proposed by the scholars mentioned above is based on the pedagogical experiment conducted in the 90s. When comparing the results obtained 15 years ago with the ones we collected recently, we also took into account the socio-economic transformations that have had a great impact on the development of young people. The evaluation of programme's implementation is a significant part of the evaluation of the education. It helps educators to discover the uncertain aspects of the programme and might point out elements that are decisive for the programme's success. This paper is primarily addressed to physical education teachers, coaches and sports animators – local trainers who intent to encourage new opportunities of working with adolescents.

Existing publications on the Olympic education often have a theoretical dimension. Moreover, the efforts towards promoting the Olympic education often have an occasional character. Studies of an experimental nature (Bronikowski 2000; Nowocień 2001) brought some interesting conclusions and observations, but were lost in the abundance of other topics undertaken within the field of physical education. Therefore, there is a need to continue the research on the Olympic education and to revise and improve existing programmes, according to current needs and the reality of education. Such activities may contribute to increase public awareness about the positive changes of the prosocial behaviours of young people.

Based on the literature reviewed above, the goal of the present study was to examine the effectiveness of the impact of the Olympic education programme on declared prosocial behaviours of junior secondary school students. In addition, the level of knowledge about the Olympism among these students was also investigated.

Research hypothesis:

H1: A well designed programme of the Olympic education brings statistically significant positive changes in the assessment, motives and intentions of prosocial behaviours among junior secondary school students.

H2: The Olympic education programme caused statistically significant changes in the level of knowledge about the Olympism among junior secondary school students.

Materials and method

Research methodology

We dealt with students involved in sport and students not involved in sport. The experimental group of students involved in sport (ES) had extra classes of the Olympic education, whereas the control group of students involved in sport (CS), and the control group of students not involved in sport (CN) followed the standard physical education programme, designed for the mainstream schools.

In the case discussed in this paper we dealt with the single-factor experiment model (control, measure and manipulation with one major independent variable). We decided to use the method of one variable difference in this experiment: one case with changes in the process of moral maturing and another case in which those differences do not occur or do occur but less dynamically. The cases are of the same circumstances except for the introduced programme of the Olympic education, delivered only in the experimental group.

Participants

There were 138 students examined, aged 13-14, from junior secondary schools in Poznań. The experiment was attended by 88 students involved in sport, and 50 students not involved in sport. The experimental group involved in sport was composed of 42 students. The first control group consisted of 46 students involved in sport and the second control group of students not involved in sport consisted of 50 students. Participants were selected in a random way. We selected a number of schools involved in sport and selected at random a school not involved in sport, from which we randomly selected a number of students from first grade classes. As suggested by Łobocki (2011) the group with the lowest result was chosen as an experimental group. Detailed data are presented in Table 1.

The study protocol was approved by the Local Bioethics Committee of the Poznań University of Medical Sciences (decision no. 973/11), by the school administrators and by the parents. To encourage honest responses, the students were informed that their answers would remain anonymous and confidential. The survey was completed in a classroom with a researcher. The survey was carried out in the same way in each school.

Table 1. Number of participants (boys and girls) from three examined groups

	ES n (%)	CS n (%)	CN n (%)	TOTAL N (%)
Girls	19 (15.24)	14(30-43)	19 (38.00)	52 (37.68)
Boys	23 (54.76)	32 (69.57)	31 (62.00)	86 (62.32)
TOTAL	42 (100)	46 (100)	50 (100)	138 (100)

Note. ES – experimental group involved in sport, CS – control group involved in sport, CN – control group of students not involved in sport

“My Physical Education Class” (Gibbons, 1995), a questionnaire based on the Horrocks’s (1980) Pro-social Play Behaviour Inventory (HPPBI), was used to measure the declared prosocial behaviours of students. The questionnaire “What do I know about the Olympism?” (Telama, Naul, Nupponen, Rychtecky, Vuolle, 2002) was used to assess the level of students’ knowledge about the Olympism. The scale of the questionnaires previously has been validated in the studies on the Polish school population (Bronikowski, 1999; Umiastowska, 1999).

Description of the pedagogical experiment

The experiment was carried out in the school year 2011/2012. Students attended the Olympic education programme for one extra hour (theoretical lesson) per week (45 min). After excluding days off due to holidays and school agendas the experiment consisted of 30 weeks in the experimental sports group (ES). The classes were based on a specially selected original guidebook titled “The Olympic education programme for junior secondary schools – Guide for teachers” by Michał and Małgorzata Bronikowski (2010). The Olympic education programme involves the following issues: ancient and modern Olympic Games, Fair Play Codes, ethics, the Olympic Movement, Baron Pierre de Coubertin, Olympic symbols and Olympic disciplines.

The initial model of the morality needed for this study was based on the Rest’s (1984) model, consisting of four interpenetrating components (interpretation of the situation and identification of the problem, formulation of the right way of conduct, evaluation of the different possible ways of implementation of the proper moral conduct).

Research design

We examined whether the levels of moral judgment, reasoning and intentions differed between adolescents. The statistical analysis was conducted using Statistica 10.0

software. The analysis included descriptive statistics and nonparametric statistical tests such as: Kruskal-Wallis ANOVA by rank test, Wilcoxon test, sign test and percentage characteristics. Statistical significance was set up at $p < .05$ for all tests.

Results

The results are reported in two sections. The first section presents the general aspects of the prosocial behaviour, while the second one presents the level of knowledge about the Olympism. Results with recorded changes in students’ declared prosocial behaviours are presented in Table 2. During the experiment, the students within the ES group significantly improved their results compared to pre-test. Such change is statistically significant ($p < .01$). Results of the students within the CS and CN groups also improved, although they were statistically not significant. However there was a statistically significant improvement in all studied variables (judgment, reasoning, intentions) of prosocial behaviours of the pupils involved in the Olympic education programme (ES), the highest level of prosocial behaviours was presented by students from the control group not involved in sport (CN). Lower levels of prosocial behaviour were presented by students from groups involved in sport, which argues for the legitimacy of the introduction of the Olympic education programme, especially in sports schools.

The results of the research revealed that most of the students both involved in sport and not involved in sport had an understanding of the meaning of “fair-play” and the symbolism of five Olympic rings. There was a statistically significant improvement in the level of knowledge about the Olympism among pupils involved in the Olympic education programme (Table 3). This was not observed among students from the control groups, even though sometimes a deterioration was recorded at sta-

Table 2. Comparison of the results for the groups analyses of all dependent variables in the pre-test and post-test scores

Variables	Group		Pre-test (\bar{x})	Pre-test (\bar{x})	ANOVA p
		n			
Judgement	ES	42	2.12	2.48	.0001
	CS	46	2.49	2.46	.2105
	CN	50	2.66	2.58	.3296
Motivation	ES	42	2.77	3.51	.0003
	CS	46	3.30	3.29	.9820
	CN	50	3.23	3.45	.1875
Intention	ES	42	2.10	2.38	.0060
	CS	46	2.43	2.48	.5134
	CN	50	2.55	2.53	.9025

Note. \bar{x} – sample mean

Table 3. Knowledge of pupils from school participating and not participating in the programme of the Olympic education about the Olympism

Groups Questions	ES (n = 42)		p	CS (n = 46)		p	CS (n = 50)		p
	Pre-test	Post-test		Pre-test	Post-test		Pre-test	Post-test	
	(%)			(%)			(%)		
The knowledge of the term "Olympic"	14.3	40.5	.0213	23.9	10.9	.0433	2.0	4.0	1.0000
The knowledge of the term "Olympic Games"	35.7	64.3	.0455	30.4	47.3	.7893	28.0	30.0	1.0000
The knowledge of the term "Fair-play"	66.6	92.8	.0153	73.9	78.3	.1489	66.0	70.0	.08231
The knowledge of the term "Olympic truce"	30.9	73.8	.0008	13.0	32.6	1.0000	2.0	22.0	.0159
The knowledge of the term "Laurel wreath"	38.1	71.4	.0037	39.1	43.5	.3320	36.0	34.0	1.0000
The knowledge of the term "Mount Olympus"	54.7	95.2	.0001	34.8	30.4	.0614	32.0	36.0	.8312
The knowledge of the term "Paralympics"	54.8	97.6	.0004	65.2	56.5	.0036	36.0	58.0	.0371
The knowledge of the profile of the Baron Pierre de Coubertin	9.5	50.0	.0023	0.0	2.2	-	8.0	2.0	.3711
The knowledge of the symbolism of five Olympic rings	64.3	95.2	.0060	63.0	50.0	.1904	42.0	52.0	.4576

Note. The students' answers were divided into three groups: right answers, Wrong answers and no answer. The table presents only the results of the students with right answers

Table 4. Differences between pupils from school participating and not participating in the programme of the Olympic education in the responses to the questions: „Did you learn something about the Olympic Games on physical education classes?“ and „Do you want to learn more about the Olympism at school?“

Groups Questions	ES (n = 42)		p	CS (n = 46)		p	CS (n = 50)		p
	Pre-test	Post-test		Pre-test	Post-test		Pre-test	Post-test	
	(%)			(%)			(%)		
Did you learn something about the Olympic Games on physical education classes?	9.5	26.3	.0265	8.7	13.0	.7518	4.0	6.0	.6171
Do you want to learn more about the Olympism at school?	71.4	80.9	.7893	82.6	82.6	1.0000	62.0	70.0	.6831

Note. The students' answers were divided into three groups: right answers, wrong answers and no answer. The table presents only the results of the students with right answers.

tistically significant level. A low level of knowledge presented by the students in questions related to the Baron Pierre de Coubertin has to be emphasised, both in the pre-test and the post-test. In the post-test only the ES group achieved a significant improvement in this aspect.

According to the data of the survey, minority of the students indicated that they had not been taught anything about the Olympic Games during the PE classes. This answer was given by 26.3% students from the experimental group involved in sport, 13.0% of students

from the control group involved in sport and 6.0% of students from the control group not involved in sport. The students from the school where the programme of the Olympic education was implemented indicated that they had been taught about the Olympic Games more often compared to the results from the pre-test ($p = .0265$). The survey showed that the vast majority of students believed that school should teach more about the Olympism. It was important for 71.4% of all pupils of the ES group during the pre-test, and 80.9% of all pupils during the post-test (Table 4).

Discussion

After the analysis of the declared prosocial behaviours of the students we can claim that the hypothesis raised has been confirmed. Our empirical findings revealed that the programme of the Olympic education brings statistically significant positive changes in the judgment, reasoning and intentions of prosocial behaviours among junior secondary school students involved in sport (hypothesis no. 1). This statement is in line with recent research of Kowalska and Świerczyńska (2015) conducted among students of junior secondary schools. Authors (2015) concluded that among students participating in the project, the awareness of the fair-play values has improved. However, they were not always able to translate their knowledge into proper behaviour of the “fair-play”, which should be the purpose of future work in the area of the education of youth through sport.

Furthermore, the results obtained in own study are partly in accordance with the majority of the earlier empirical evidences, which confirms that programmes specially designed with intention to enhance moral development processes might be effective (Gibbons, 1995; Bronikowski, 2000). A study carried out in Poznań by Bronikowski (2000) may serve as an example. The study proved that teaching the specially designed Olympic Education Programme enhances pupils' moral development which was proven by the positive changes in results of the experimental group and thus suggested that traditional school programmes are insufficient in providing moral development. Comparing the results of own study with the study of Bronikowski (2000) we can observe that students from present experimental group declared lower levels of prosocial behaviours when compared to Bronikowski's results.

The reason for this can be seen in difference between the currently prevailing socio-economic conditions and those dating back more than 15 years, and more precisely in the change that occurred during this period. Last 15 years have been a period of significant changes and transformations in Poland. We have become a society of the information and the progressive changes in technology (especially universal access to the Internet) dominated the social life of young people. It is also possible to observe larger influence of the so-called pop culture on the behaviour of young people (Bialek, 2014; Pieczywok, 2006). The following phenomena have also had

a great impact: freedom to express themselves and the ‘political fever’ that cause the lack of a sense of security and stability and the noticeably greater indulgence for the behaviours once considered vulgar and even violent (Danilewska, 2002; Ostafińska-Molik, 2014).

In our study, the highest level of prosocial behaviours was presented by the students from the control group not involved in sport, which indicates a good level of the educational influence in these schools. Lower levels of prosocial behaviours were presented by students involved in sport, what may raise some concerns, which argue for the legitimacy of the introduction of the Olympic education programme, especially in sports schools.

Findings of a study of Parisi, Mouratidou, Koidou, Tsozbatzoudis and Karamavrou (2015) suggest that the motivational climate, gender and school type are inadequate by themselves to cultivate moral competence, so it is advisable to concentrate on the intervention efforts that focus on joint key factors in order to demonstrate high levels of morality. The noteworthy finding of the study mentioned above is that the moral stages of the moral competence in the physical education are in accordance with the equivalent moral stages in everyday life. The researchers' findings underscore the relevance of the physical education learning environment to the cultivation of the moral competence, and highlight the urgency for better designed moral physical education programmes in the secondary education institutions.

Sukys and Majauskiene (2014) found that athletes from schools where an integrated Olympic

education programme was implemented emphasized Olympic values associated with the individual pursuit of excellence more prominently than athletes attending schools where there is no such programme did.

However, Sukys and Majauskiene (2013) found in an earlier study that 13-14-year-old pupils' answers to the values of Olympism had not differed in both types of schools i.e. schools implementing or schools not implementing the Olympic education programme. Nevertheless, the differences were established comparing the data of older pupils. Older pupils in schools with integrated Olympic education programme emphasized more the social virtues of the Olympism and the human values of the Olympism than the younger ones did. This inconsistency may result from the fact that in the study from 2014 the data of the students participating in sport were analysed, whereas the sample in study from 2013 consist the young adolescents between 13 and 18 years not involved in sport.

The Olympic education programme caused statistically significant changes in the level of knowledge about the Olympism among junior secondary school students. The survey showed that the level of knowledge concerning the Olympism was higher among students involved in sport. After the analysis of data about students involved and not involved in sport and participating and not participating in the Olympic education programme the hypothesis

no. 2 was confirmed. Our findings are in line with another study of Majauskiene, Sukys and Lisinskiene (2011). Theirs results showed the level of knowledge about the Olympic Games among pupils from school where the integrated programme of the Olympic education was executed. The survey showed that the knowledge of pupils from the schools executing the programme of the Olympic education about the first Modern Olympic Games and the last Olympic Games was broader.

It is assumed that the Olympic education programme would provide better results in combination with practical side, e.g. the involvement of the games and sports disciplines that allow students to live the Olympic values. An interesting cross-sectional study was conducted by Płoszaj (2014) among young members of the Olympian Clubs. The research results show that the level of knowledge of young people about the Olympism and the Olympic movement influences their opinions about the fair-play behaviour. The higher the level of knowledge presented by the respondents (including their views on fair-play), the greater degree was covered with the message of this principle, and their declared behaviour was more often according to this rule.

In conclusion, the study provides the evidence for the effectiveness of the Olympic education programmes on the development of prosocial behaviours and on the level of knowledge about the Olympism among adolescents. It seems that there is a need of some extra actions enhancing prosocial competences at sports schools where high level competitive sport is present on a daily basis.

Limitations and strengths

Nevertheless, similarly to all research, this study was not without limitations. Firstly, we relied on self-report data, where there were only declared prosocial behaviours measured. In order to avoid this limitation in the future it is suggested that additional observation sheets are used to record students' actual behaviours during PE classes. Secondly, the samples were taken from a young population (students from junior secondary schools), which limits the generalisability to other age groups. Thirdly, there is a need to involve the PE teachers and coaches with their teaching and coaching styles. According to the literature (Hodge and Lonsdale, 2011; Rutten, Stams, Biesta, Schuengel, Dirks and Hoeksma, 2007) they have a significant impact on students' attitudes and moral reasoning.

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Olympia by Leni Riefenstahl – Propaganda, Document or Art?

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Summary

The Berlin Olympic Games in 1936 were unusual in many aspects. One of them is the first official film footage of the Games, ordered by the International Olympic Committee. Both the film and its director – Leni Riefenstahl – stir emotions and controversies to this day. The many interpretations of the film allow to perceive it as propaganda of the Third Reich, an innovative documentary or as a masterpiece of cinematography that aspires to convey timeless and universal values.

Keywords: Leni Riefenstahl, *Olympia*, XI Olympic Games, Third Reich

Introduction

Olympia – Festival of Nations and *Festival of Beauty* – is a documentary released in two parts and the first official film of the International Olympic Committee, documenting the 1936 Olympics in Berlin. It remains one of the most widely discussed motion picture in the history of world cinematography. Due to the strong emotions that the documentary evokes in viewers, as well as the political situation around Riefenstahl and her film-making, *Olympia* has been interpreted in many ways, some more, and some less accurate. Riefenstahl's work can be perceived and interpreted from many angles: as propaganda, documentary or art [Mosher S. D., 1977].

Leni Riefenstahl had her debut as a director in 1932, in *The Blue Light* motion picture. Before that, she studied painting and drawing at the Berlin University of the Arts. At the same time, she attended ballet and modern dancing classes. She started her career as an actress in 1926. In 1932, she was awarded a silver medal at the Venice Biennale. Adolf Hitler was one of the guests there and that is where the German director made an acquaintance with him. As a result of this acquaintance, two propaganda films about NSDAP party rallies (*Victory of Faith* and *Triumph of the Will*) were made. High-quality technologies and revolutionary filming techniques have earned *Triumph of the Will* the International Grand Prix at the 1937 Paris World Exhibition. The afore-mentioned films were a propaganda of National Socialism and served as a useful tool to influence the masses [Borgers W., 2003, Leni Riefenstahl, *Journal of Olympic History*, 3 (11) p. 54].

After the success of the afore-mentioned motion pictures, Riefenstahl was contacted by Carl Diem, secretary general of the organizing committee of the Berlin Olympic Games, asking her to film the first official foot-

age of the upcoming Olympics to be held in the capital city of the Third Reich. At first the German director was not interested in this enterprise; it was only after Otto Mayer – Chancellor of the International Olympic Committee – had convinced her that she decided to make the film. Her artistic visions were also one of the reasons why she made such a decision:

“In my mind's eye, I could see the ancient ruins of the classical Olympic sites slowly emerging from paths of fog and the Greek temples and sculptures drifting by: Achilles and Aphrodite, Medusa and Zeus, Apollo and Paris, and then the discus thrower of Myron. I dreamed that this statue changed into a man of flesh and blood, gradually starting to swing the discus in slow motion. The sculptures turned into Greek temple dancers dissolving in flames, the Olympic fire igniting the torches to be carried from the Temple of Zeus to modern Berlin – a bridge from Antiquity to the present. That is how I imagined the prologue to my *Olympia*. Having seen these images in my head, I decided that I wanted to make this film.” [Riefenstahl L., 1992, Masumoto N., 1994, Interpretations of the Filmed Body: An Analysis of the Japanese Version of Leni Riefenstahl's *Olympia* [in] *Critical Reflections on Olympic Ideology: Second International Symposium for Olympic Research*].

Olympia as Propaganda

The most controversial issue concerning Riefenstahl's film is the one of Nazi propaganda. Especially the prologue at the beginning of the first part of *Olympia* is interpreted as a direct cultural connection between the ancient Greece and Nazi Germany. Following this path, the plot of the prologue of *Olympia* echoed Hitler's racism through the depiction of Aryans as the true descend-

ants of ancient Greece and their well-developed culture. Some also claim that this part refers rather to Sparta, as a *polis* with a barbarian ideology and a strong and modern army, than to Athens, the cradle of democracy. However, on the other hand, the difference between Athens (the good) and Sparta (the bad) is too much of a simplification of the contrast between those two city-states. Neither Athens, nor Sparta controlled the Olympics, it is also hard to find their boycotts in the ancient times, which can be attributed to the fact that they were either too barbarian or too democratic. Therefore, the relation (if it exists in the context of this film) between Nazism and the ancient Olympism is not just a matter of a simple choice between Athens and Sparta [Krüger A., 2003, Masumoto N., 1994, Pitsula J. M., 2004, The Nazi Olympics, *Olympika*, 13, p. 4].

The prologue included a footage of the Olympic torch relay. The idea behind the relay came from the German Ministry of Propaganda. She used this motive, depicting the relay route which began in Greece, travelled through many European countries, and finally reached Berlin. The scenes were shot by aerial imaging, and it was alleged that they were used later on during the German army's invasion of the Balkans. The Olympic torch run was supposed to have another meaning – apart from the above-mentioned connection between Greeks and Germans – namely, that all roads lead to Berlin [Masumoto N., 1994].

The scenes of the equestrian events depict the uniformed Germans as they calmly ride to victory, while the riders from other countries fall and stumble on the track. This can be perceived as favouring the German athletes and showing their superiority. Among people who criticise Riefenstahl's film, many notice that she took great pains to show the heroes of *Olympia* (if there were any) – Jesse Owens, Kitei Son and Glenn Morris – to avoid the overexposure of the success of German athletes [Mosher S. D., 1977].

Rumour has it that during the shooting, Riefenstahl was pushed by Joseph Goebbels, at that time the Minister of Propaganda in the Third Reich, to remove the sequences with black athletes from the film. The German director opposed to it, which proves the fact that Riefenstahl appreciated the aesthetics of the beauty of the athletic body, irrespective of the race (the shots of Jesse Owens and Lutz Long are worth mentioning here). The European atmosphere foreshadowing the outbreak of World War 2 added a special context to *Olympia*. In the film German athletes entered the stadium in military uniforms, and the officials, including Hitler, wore arm bands with swastikas. At first Hitler was unaware of the political opportunity that the Olympic Games could bring. But, upon Goebbels and other people's suggestions, he understood that this global sports event was a great opportunity to demonstrate the political propaganda of Nazism. Anti-Semitism and the concept of Aryan superiority over other people were already prevalent in Germany at that time. "Führer" himself was not a fan of the Olympics, as many non-Aryan and black Amer-

ican were active participants [Doherty T., 2002, Olimpiad, *Journal of Sports History*, 3 (29), p. 525, Masumoto N. 1994].

Hitler appeared in many scenes. He was depicted not as a dictator who controls his nation, but as an average spectator cheering his team. The German Reich leader is shown as he leans forward impatiently, moves his knee nervously, stands up with excitement, claps his hands, smiles and is proud of the German victories. The viewers could perceive Hitler as a normal German state leader, therefore we can assume that the character of Hitler fulfilled its function of propaganda [Downing T., 1996, Olympism on screen, *Olympic Review*, 2 (25), p. 58, Masumoto N., 1994].

***Olympia* as Art**

On the one hand, there are many people who see *Olympia* only as a piece of propaganda hidden under the guise of a sports film. However, on the other hand, many others, including Riefenstahl herself, have seen and still see *Olympia* as her own version of the Olympics. The German director claimed that throughout the entire process of the making of the film, she felt as an architect designing a house. Her vision of *Olympia*, she stressed, was not that of wonderful performances of athletes, as revealed in times and distances in given disciplines, but of depicting the beauty of athletes and sport itself. Riefenstahl's vision is the archetype of sport. The *Festival of Beauty* seems to say: "Forget about the records and look at the more important thing." The more important thing is shown most clearly during the diving sequence that shows the harmony and beauty of a human being in motion. Riefenstahl's vision is a timeless one, where the four elements of the ancient Greek universe: earth, fire, water and air have been joined with the two elements of the modern universe: time and space, resulting in the universal reality, where the human being plays a central role [Mosher S. D., 1977].

In her prologue, Riefenstahl depicted the Greek runner, Anatol, and the German decathlete, Erwin Huber. She used them as models in order to compose lyrical and mythical images. Her interests in the beauty of the human body and in connecting the ancient and the modern was shown by superimposing the statues of the Ancient God on the figure of the modern athlete, Huber [Masumoto N., 1994].

The German director was very focused on maintaining her artistic independence. She has always denied any connections with the Nazis, Hitler or any political parties and claimed that her works should be interpreted as completely politically independent. On the one hand, one who cannot see the spirit of the times when the film was made, is risking a superficial interpretation and a non-political viewpoint. What is more, a film-maker cannot assume that his or her work will not be interpreted by its viewers from the political point of view [Riefenstahl L., 1992].

Actual scenes of the games, starting from the opening ceremony, involved shots that were to convey as much artistic value as possible. Riefenstahl even ordered to dig pits next to the tracks, in order to film the athletes from a low angle for the purpose of obtaining a calm and plain background. She used the sky as the background to capture its beauty, and to avoid the noisy tribunes, adverts, etc. Unfortunately, such filming technique resulted in some inconvenience, like that when, after finishing one of his runs, Jesse Owens plunged into one of the pits where cameras were installed. Despite the accident, Riefenstahl did not give up filming from the pits, because her aim was to show the athletes as idealised, monumental figures [Riefenstahl L., 1992].

Riefenstahl denied the allegations that she favoured German athletes, worded by some critics, repeating till the end of her life that she was depicting the athletes' bodies, irrespective of the skin colour, and she held this view even when asked by Goebbels to remove the sequences of black athletes from the film. By using novel techniques and shots, she tried to render, as faithfully as possible, the feelings that accompanied the athletes during the events (loneliness, fatigue, stress before the start):

“My main concern was how athletes were feeling the contest. I would like to express the subtlety of the athlete's mind in connection with body movement.” [Iwagami Y., 1990, Riefenstahl talked about the Olympics and Politics, *Number*, 246, pp. 78 – 81].

Riefenstahl wanted to film the Olympic values of peace and friendship, continuing from ancient Greece:

“I would like to express such feelings that the winner and the loser experienced that may develop friendships. Especially, the ceremonies were impressive for me (...).” [Riefenstahl L., Ichikawa K., Tamaki K., 1992, *Lost the Impressions of Sport, Cynokoron*, 1280, pp. 294 – 303].

Revolution in Cinematography

The creator of *Olympia* wanted to prepare herself well for the enterprise she had been entrusted with. In February, 1936, she went to Garmisch-Partenkirchen with her staff to test the cameras and films when the Winter Games were held there. A few months later, in May, Riefenstahl decided to have another test shooting during national sports contests. She continuously trained her cameramen so that they could catch the rapid movements of athletes. For her first official footage of the Olympics, the German director hired a few dozens of camera operators (various sources mention different numbers, from 34 to 60) and 140 of other staff members. The events at the stadium were shot from 6 fixed points and there were also a few dozens of mobile points outside the stadium. Recording her vision of the Olympics on a film stock resulted in new shooting techniques and devices that were revolutionary at that time. The 600 mm telephoto lens to shoot the close-up of athletes or the light 35 mm cameras are just two examples. Other new techniques include aerial shots filmed from an aeroplane and

the “Hindenburg” airship for the bird's eye view. Riefenstahl was not completely satisfied with the shots filmed from the zeppelin, and thus she decided to use a compact camera attached to an unmanned balloon. Among other innovations were: a rail-mounted camera that moved along with the runner, a camera hanging on the runner's neck, an underwater camera, a camera attached to a bicycle, a camera on the saddle of a horse or on a rowing boat to shoot from a low angle. Experimenting with so many new types of devices and cameras dramatically increased the costs of production. Nevertheless, Riefenstahl thought that using different kinds of shots (both static and dynamic) gave the film a life and rhythm of its own. By using such a form of presenting the Olympic Games, *Olympia* strives to become something more than just a footage of the events in order to convey a universal message based on the timeless Olympic values and naturally overcome the limits of a documentary, thus reaching the level of art [Riefenstahl L., 1992, Masumoto N., 1994, Doherty T., 2002, Mosher S. D., 1977, Delahay M., 1965, Interview with Leni Riefenstahl, *Cahiers du Cinema*, reprinted in Sarris A., ed., 1967, *Interviews With Film Directors*, pp. 462, 464].

The film was shot by a few dozens of cameramen and then the vast amount of footage was edited into a 4-hour film divided into two parts of two hours duration, entitled *Festival of the Nations* and *Festival of Beauty*. Part 1 was premiered on Hitler's birthday (April 20, 1938). *Festival of the Nations* begins with a mythical and lyrical prologue and then moves on to the Olympic torch relay and the opening ceremony. The next scenes are a footage of the individual track and field events. Part 2 opens with an idyllic image of the Olympic village. After that various disciplines are presented: gymnastics, yachting, equestrian, rowing, field games, as well as the renowned diving scenes. Riefenstahl explained that she composed the film in this way in order to better depict emotions, both in individual and team sports [Masumoto N., 1994, Iwagami Y., 1990].

The German director used many innovative technical solutions to depict the emotions that accompanied the athletes in various disciplines. The marathon race can serve as an example, where Riefenstahl shows the will to overcome fatigue. To achieve this, she filmed the runner's feet to symbolise the willpower and perseverance during the race, intertwined with shadows of the trees that evoked loneliness. It would have been impossible to make these shots during the live race, because they were filmed with a compact camera hanging from the runner's neck [Masumoto N., 1994].

Riefenstahl did not follow the exact sequence of events. She rather composed the film according to the images of the beauty of the athlete's body. This allowed her to make a full use of her creativity and artistic sensibility, which makes the film balanced from the artistic point of view. Especially the prologue was a retake of her vision that had helped her to make the final decision and agree to make the film. Some events took place late in the evening, when film shooting was not possible due to

the darkness, therefore they were filmed after the fact, on the next day (e.g. pole vaulting, 1500 m race within the decathlon or hammer throw). The scene featuring the sacred fire was filmed not in Olympia, but at the Delphi temple. It is also worth mentioning that all sounds in the film, including dialogues of the commentators, the breathing of the horse, the sounds of the athletes' feet or the noises of the crowd were recorded separately, after the Games (with the exception of Hitler's opening speech during the opening ceremony) and edited at the post-production stage due to the poor quality of the voice-recording equipment [Deguchi J., 1987, *Sport and Films* [in] Kishino Y., ed., *New Sport Dictionary*, p. 531, Masumoto N., 1994, Riefenstahl L., 1992].

Riefenstahl edited both parts of the film by herself. It took her nearly two years to create her own artistic conceptions, and to affirm the aesthetic composition assumed before she started filming:

"The creation of a documentary actually takes place in the editing room. Creation in this context means first of all that the architectural design has to be established. How does the film begin, how does it end, where are the high points, where are the major suspense elements and the less dramatic parts? A crucial factor is the length of the takes, which can be short or long, thereby determining the rhythm of the film. Equally decisive is the way in which each motion replaces the previous one. It is like composing music, and just as intuitive." [Riefenstahl L., 1992].

Conclusions

Leni Riefenstahl's documentary received varied reviews. In the English-speaking countries, in general, negative evaluations prevailed, largely based on the belief that the film was a form of propaganda of the National Socialists. Bergan evaluated *Olympia* from a political, anti-Hitler and anti-Nazi standpoint. He criticized it for the sequences where beautiful bodies were shown and, at the same time, for criticizing Nazism. He was also critical about the opening sequence of the film: the pompous prologue, which attempted to connect the ideals of beauty from ancient Greece with those from the Third Reich. The ideals of the Olympic movement have been moved and distorted into the Nazi 'ideals.' He stated that it was easy to get carried away by the beauty of the film's scenes, ignoring the swastikas on the dignitaries' arms. However, this is not an unambiguous opinion. Hart-Davis highlighted that this film has often been described as a triumph of propaganda, but it is worth observing that it also brilliantly captured the militaristic nature of the organization (particularly the opening ceremony), however its enduring merit is a creative work of art. Some negative evaluations (e.g. in Japan) mentioned that it was not a pure sports documentary, but rather an inclination towards aesthetic-centered sports images, which were not a real record of the Olympic Games but a fabrication by Riefenstahl [Hart – Davis D., 1971, Masumoto N., 1994, Bergan R., 1982].

Due to the afore-mentioned connections with Nazism, or even the very fact that *Olympia* was filmed in the Third Reich, some doubt that Riefenstahl's documentary is one of the greatest, if not the greatest sports documentary [Doherty T., 2002].

On the day of its premiere, the film was well-received abroad, which can be attributed to the artistic form of depicting sports competition, the images of the athletes' closely connected to the viewers' bodies and their awareness of the movements of the athletes. The viewer could feel the connection with the athlete seen on the screen. The dynamic shots of athletes in motion, filmed in an innovative way, together with the close-ups that allowed to see the emotions that accompanied them before, during and after the event enabled the viewers to see sport from both the physical and the mental side [Masumoto N., 1994].

At the International Olympic Committee session in London, in 1939, Riefenstahl was awarded the Olympic Diploma, which was handed to her only during the Olympic Games in Helsinki, in 1952. This award was a milestone in the history of sport films. Additionally, in 1955, Riefenstahl's film was voted one of the 10 best films of all time by the critics of Hollywood [Borgers W., 2003, Brown M., 2005].

To fully appreciate both parts of Leni Riefenstahl's *Olympia*, one needs to understand the atmosphere of those days. It is only through this standpoint that one can see the innovative techniques used during the filming. Today these techniques are well-known or even outdated, but at that time, they were truly revolutionary. Filming techniques and technology are changeable, but it is important to notice and realise that the cultural values included in the film are universal and, thus, timeless. For audiences that evaluate and are affected by the film, it is necessary not to watch it through the prism of nostalgia, but to admire the bodies of athletes moving dynamically, just as the dynamic nature of sport itself. This point of view could be considered as the function of creation and reinforcement of the sport images in film culture. The affirmation that 'sport is just like this,' reinforced and supported by the images, changes into: 'sport is really like this.' The latter case can be named the 'function of enlightenment.' [Masumoto N., 1994].

The film moved millions by showing the spirit of athletes striving to push the limits of their abilities. The aura of Olympism was spread among the people and nations from all over the world who had never seen the Games for themselves. Just as it was happening until now, future generations will be able to re-live the Olympic Games in Berlin. Riefenstahl's film has undoubtedly helped the development of the Olympic movement [Downing T., 1996].

Alan Guttman's commentary is the best summary of Riefenstahl's masterpiece:

"It is the nearly unanimous opinion of film historians that *Olympia* is one of the most impressive documentaries ever made, but the debate over its political significance continues. Whether or not Riefenstahl was a Nazi

propagandist as well as a great artist is a question we can answer for ourselves.” [Murray B., 1992, Berlin in 1936: Old and New Work on the Nazi Olympics, *The International Journal of the History of Sport*, 9 (1), pp. 29 – 49, Guttman A., 1992].

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The ancient and modern Nemean Games – the evolution of socio-cultural and political functions

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Summary

The aim of this article is both to describe the phenomenon of the ancient and modern Nemean Games and to present differences between sporting events held in the period B.C. and those which currently take place in Nemea. Political, cultural and touristic aspects, including their significance in different eras, are of particular interest to the authors of the paper. As will be stated, in ancient times, the Nemean Games performed mostly religious and political functions. Whereas, currently they play social, cultural and touristic roles, which translates into economic development of the region.

Keywords: Nemean Games, Nemea, sport, cultural heritage

The Nemean Games are one of four great Panhellenic Games (along with the Pythian, Isthmian and Olympic Games) which were held in ancient Greece. They were part of sporting and religious events in which athletes from all Greek cities took part [Miller 1995]. The aforementioned Games, called “the feast of all Greeks”, were not only supervised by Greek gods, but also organized in honor of them. One of the aims of these events was to regularly remind citizens about the cultural and ethnical unity of Greece and to present the polis’ best economic face to visitors. In ancient times, most polis would host their own sporting events, but only those four previously mentioned Games were panhellenic (i.e. national and for all citizens of Greece). The Panathenaic Games aspired to this panhellenic character, yet they were never considered national. Different types of Games, which honoured various gods, were also held in Epidaur, Alexandria, Tespiach, Sardes, Megalopolis and Pergamon [Liponski 2012, p. 93].

The aim of the article is both to describe the phenomenon of the ancient and modern Nemean Games and to present differences between sporting events held in the period BC and those which currently take place in Nemea. Political, cultural and touristic aspects, including their significance in different eras, are of particular interest to the authors of the present paper.

Materials and methods

Since academic performance may also serve social purposes, interdisciplinary academic knowledge was used to select the most crucial information with regards to the ancient and modern Nemean Games. While doing research, methods from the fields of pedagogy and history were used, mostly source analysis, in which content analysis techniques played a dominant role [Grabowski 2003, pp. 71-84]. To obtain the most up-to-date information concerning the research, in September 2015 a trip to Nemea was arranged in order to visit the archaeological museum and participate in a lecture from prof. Stephen G. Miller, who is a specialist in classical archaeology from the University of California, Berkeley. Another trip took place in 2016 so that the research could be completed and further observations could be made. Prof. Miller was asked questions as part of an individual in-depth interview, which is one of the basic techniques of quality research [Nicpon, Marzecki 2010, pp. 247-248]. The interview was conducted during a visit to the ruins and the former sporting stadium in company of Prof. Miller, who had been doing archaeological research in Nemea for many years. Unfortunately, Polish scholars have not brought up issues connected with the history and revival of the Nemean Games,

therefore the sources used to prepare the present paper were mostly foreign-language. The essential part of the article is, hence, based on academic writings from various countries. The seminal work which laid ground for the article is Stephen G. Miller's *Ancient Greek Athletics* [2004] which remains one of his most influential publications to date. A set of significant facts were taken from Panos Valvanis' *Games and Sanctuaries in Ancient Greece* [2004] that includes a chapter devoted to the history of the Nemean Games, particular games and sporting disciplines, as well as competitions and descriptions of Nemean buildings which are ruins now. A variety of brochures and folders were given to the authors during their stay in Nemea. The present paper, completed with key historical facts concerning the Nemean Games, should be seen as an introduction to further research on the issues below.

Nemean Geopolitics

Nemea is a Greek town located in an administrative unit of Peloponnese, Western Greece and Ionian Islands. It is part of the Peloponnese Peninsula in a regional unit of Corinth [Dabney, Halstead, Thomas 2004, p. 197]. Its name comes from a Greek word *nemos*, which refers to the natural environment and means: a pasture, a clearing or a green area within a forest [Valavanis 2004, p. 305]. In fact, today's Nemea fully fits this description. Historically, the region in question had a status of a neutral territory, for it was located on the borders of Argolis, Arcadia, Achaea and Corinthia which were settled by people of different political, religious and ethnic roots [Valavanis 2004, p. 305]. These circumstances likely served as an impulse to create an international religious center which would host games for all Greek citizens, regardless of their beliefs and values [Valavanis 2004, p. 305].

Similarly to other games, their mythological origins are touched upon in numerous legends. They were, for instance, held to commemorate Heracles' victory over the Nemean Lion [Liponski 2012, p. 92]. Initially, the Nemean Games were a funeral event in honor of Archemor, a god of nature. Yet, due to a large number of caves situated in the nearby mountains, a legend of Heracles and his first out of twelve labors, the slaying of the Nemean Lion, was brought up. Since the lion's skin was impervious to attack, Heracles defeated the beast by strangling it to death [Nabilou 2014, p. 878; *Nemea 2016...*]. In view of the significance of this act, the Nemean Games were later initiated. According to the Roman sources, Heracles created the Nemean Games to commemorate his father, Zeus, who helped him kill the lion [Graves 1955, p. 103-107]. There are other myths regarding the genesis of the Games which refer to King Likurgos, his wife Eurydice or Orpheus [Graves 1955, p. 15-21]. The Nemean Games were considered the least prestigious among the four Panhellenic Games [Liponski 2012, p. 92].

One of the anonymous inscriptions on Parian marble informs us that the first Nemean Games took place in

1251 BC, which makes them the oldest games regularly held in Greece [Liponski 2012, p. 2]. Nevertheless, the first reliable sources suggest that the earliest Nemean Games can be dated back to 573 BC when Argos took over the organization of the Games from Cleonae and developed them similar to the Olympic Games [Curtis 1886, p. 36]. Cleonae is a small town near Argos, whose activities supported the bigger center. Clerks who were working in Nemea were officially included into an administration of Argos [Miller 2004, p. 107]. Argos, Corinthia and Argolida were responsible for controlling and coordinating the ancient Nemean Games. Nemea was not associated with being a town at all as its territory was rather small. It was identified as place with a temple, which used to be coordinated by bigger centers [Miller 1975, p. 149].

The local politics were, therefore, based on organizing work in the field. Without schemes launched to improve it, there would be a possibility of wrong management. The spot directly related to hosting the Nemean Games, known as „the Sacred Area” (due to a significant number of monuments, temples and a citrus grove) was called by Argives *epipola* [Miller 2004, p. 107]. There were also kitchens, canteens, changing rooms, baths and other rooms necessary to host the Games properly [Miller 2004, p. 107]. The central place at epipola was a temple of Zeus. This was not the Zeus who controlled thunder, but rather the Zeus who was a peaceful god identified with a shepherd [Miller 2004, p. 108].

Another story circles around the funeral games in honor of seven Greek leaders, known as Aeschylus' *Seven against Thebes*, who died trying to restore Polynices'¹ power in Thebes. The funerals of the three of them – Andrastros, Amfiaraos and Ofeltes – were to initiate the tradition of the Nemean Games. Unlike the rest of the Panhellenic Games, Nemeiad did not include many artistic events [Liponski 2012, p. 92].

Today's academics do not provide us with much information on what travelling to the Panhellenic Games looked like. This travelling, however, could be thought to be the beginning of sport tourism in Europe [Zauhar 2003]. It has been established, though, that participation in the Nemean Games was not easily affordable. In spite of the fact that sport played a crucial role for Greeks, a trip to a sporting event was very expensive for both athletes and spectators. Few sources regarding ancient Games tourism have survived to this day. What is known is that those sporting tourists struggled with problems including the hot weather, crowds, poor infrastructure (especially sanitary facilities and a lack of running water), heavy rainfalls, noise, bothersome insects, robberies and thefts, death and ecological issues. The trip was not always safe, even though the time of the Games was the time of truce (*Ekecheiria*). It used to be long and problematic due to Nemea being located in a hilly area of the Peloponnese. Travellers were moving mostly on foot (which took several days from Ath-

¹ Polynices was the son of Oedipus and Jocasta.

ens) using mules or donkeys. Horses were seldom used because they were expensive and people did not have saddles, the appropriate footwear and because the road caused difficulties for the animals. Wealthy citizens travelled by carriages or ships and yachts. Travelling by sea was not easy, though, for the chances of storms or pirate attacks were high. Trips could take weeks and ships did not operate according to any schedules. In the centers hosting the Games, the beginnings of infrastructure could be observed. Fans would spend a night in tents made from wood and leather, which formed a "tent city". There were not enough stands and seats. Hosting the Games contributed, however, to renovations of roads and bridges. Greek poleis were supposed to show their best side to create a positive image of the place in the eyes of the guests and to present the region as strong in terms of its economic standing and politics [information taken from the lectures given by prof. Nigel Crowther and prof. Ingomar Weiler during the 22nd and 23rd *International Seminar for Postgraduate Students*, which took place in September 2015 and 2016 in the International Olympic Academy in Olympia]. Moreover, the outskirts of the centers hosting the Games were scattered with tents, and some of the spectators would sleep outdoors. The concept of a hotel remained unknown at the time [Schnayder 1959].

Basic games in ancient Nemea

The Games hosted in Pythia, Isthmia, Olympia and Nemea were interrelated in terms of their schedules so that they did not all take place at the same time [Miller 2004, p. 111]. The best athletes of the ancient times were called *periodonikai* if, at least once in their lifetimes, they won each of the Greek Games [Miller 2004, p. 112]. The Nemean Games were held twice in a four-year Olympiad – in the second and fourth year, in July or August. Almost all sports present at the Olympic Games were offered in Nemea – gymnastics competition, boxing, and racing in full armor for example [Miller 2004, p. 112]. According to F.A. Wright, the schedule of athletics at the Nemean Games outran the most optimal schedule of the Olympic Games [Wright 1925, p. 21]. In the Nemean program, there was a race which did not find its place in other Panhellenic Games called *hippi-os* (a horse race) [Miller: 2004, p. 32]. The challenge was to circle the Nemean stadium four times (about 800 meters). No further details or artistic reflections of this discipline in paintings and sculptures have been found [Miller 2004, p. 32]. The race of hoplites is also not sufficiently described in the sources, which is thought to have only been a part of the Nemean Games [Gardiner 1910, p. 225]. Reportedly, pentathlon was never included into the program [Miller 2004, p. 75].

One of the basic aspects which differentiated the Nemean Games from the others was the presence of an age division. Athletes were divided into three groups: children (from 12 to 16 years old), teenagers (from 16 to

20 years old) and adult men (over 20) [Valavanis 2004, p. 310]. For a long time, only men were allowed to compete, but over the course of time, female competitions were introduced into the agenda [Valavanis 2004, p. 310].

As with other Panhellenic Games, the Nemean Games served as an opportunity to declare a truce and put conflicts on hold so that every athlete and spectator traveling from afar could arrive at the destination safely [Tomlison 1972, p. 160]. Due to the fact that Nemea is situated in a hilly region that is difficult to reach, spectators were likely offered other attractions. A limited variety of sporting events could reduce the number of fans and athletes, so the program was enriched to meet the needs of Peloponnesians [Hart 1977, p. 31].

Excavation works in the 20th century

Initiated in Nemea in the 20th century, the excavation work provided a comprehensive image of a whole range of events which happened over two thousand years ago [Hart 1977, p. 31]. It was possible since the American School of Classical Studies obtained rights to carry out archaeological works in the 1920s. These proved to be extremely successful, especially due to B. H. Hill and C. W. Blegan's findings from 1924 and 1926 [Hart 1977, p. 31]. A considerable part of the temple of Zeus was found, a small part of the Nemean stadium was excavated and traces of the palaestra and gymnasium were identified [Miller 1975, p. 145]. Ruins, which proved the existence of these places, were found fifty meters from the temple of Zeus. Although few remaining documents describe this fact, there were, in some parts of the palaestra, rooms with eight baths found, which were likely used by the athletes after their trainings [Miller 1975, p. 192]. The very stadium is situated approximately 450 meters southeast from the Temple of Zeus and it is hard to identify, as it was built in a hilly area which visually impedes locating it [Blegan 1927, p. 435].

Current excavation work was started in 1973 via cooperation with the University of California, Berkeley. Prof. Stephen G. Miller, a professor emeritus of classical archaeology at the University of California, Berkeley, led the excavation that unearthed the temple and stadium of Nemea: one of the four major sites where Ancient Greek games were held along with Olympia, Delphi and Isthmia.

Contemporary Nemea

Visiting pristine sports facilities is one of the best methods of learning sport history to and exploring culture, architecture and arts. Archaeological facilities especially play such a role. Nemea is, hence, an important spot on the European map: an ancient cultural center in which excavation and reconstruction works are done by Greek and American researchers. Comprehensive educational activities are undertaken and the archaeological site is

well taken care of. Thanks in large part to prof. Miller, the Nemean Games were recently revived, and which have become a global phenomenon.

Everyone can participate in the modern Nemean Games, including children. There are no age, sex, religious or nationality limits. Anyone can take part – regardless of their sport level or health condition. The event is becoming more and more popular among athletes, fans and tourists [www.nemeangames.org].

According to Prof. Miller, the idea of the modern Nemean Games supports the economic growth of the region. The event now serves as a local tourist attraction and contributes to the recovery of the cultural heritage, tradition and integration of the local community. The modern Nemean Games are mostly a social and cultural event which, among other duties, encourage international dialogue through sport. (Visitors come to Nemea from different parts of the world, unlike in ancient times when visitors only came from Greek poleis). The twenty first century Nemean Games are mainly a socio-cultural phenomenon: an event which enables communication between athletes, fans and hosts. They provide a tremendous opportunity in the multicultural world to raise new generations in the spirit of friendship, peace, harmony, tolerance, and fair-play. In the twenty first century, the relationship of sport and tourism has become strong, and sporting events (including historical reconstructions) have played an essential role in the development of many tourist regions and their images. Such an interplay can be referred to as „sportification of tourism” or „touristification of sport”. A sporting event may revitalize a region in terms of its economic condition as, tourists have to sleep, eat and commute. Although the Nemean event does not take place every year, cultural tourists interested in sport and history visit this place year round. The modern Nemean Games have a chance to become the trademark of the region in terms of cultural tourism, but mostly, in terms of sport tourism, which is based on travelling from one’s residence in order to undertake recreational or competitive sport activity, to watch popular or exclusive sport-ing events, and to sightsee at sport attractions like sport halls, halls of fame, and water park [Gibson 1998]. Visiting Nemea fits in all the three forms of sport tourism presented in Gibson’s definition: tourists participate actively in sporting competitions, some of them watch the games and cheer on athletes (both professionals and amateurs) and visit historical sites. The latter way of travelling is called „heritage sport tourism” and „nostalgia sport tourism” [Fairley, Gammon 2005; Ramshaw, Gammon 2005].

Currently, Greek politicians as for example Greek Alternate Tourism Minister Elena Kountoura discuss ways to boost the international promotion of the Modern Nemean Games, a revival of ancient Greek games that have been taking place in Nemea, southern Greece, since 1996. The sixth edition of the Modern Nemean Games took place this year June 10-12, were organized by the *Society for the Revival of the Nemean Games*, and supported by the Tourism Ministry and the Greek National



Fig. 1. Tourists visiting the archaeological museum in Nemea

Source: private photo (September 2015)



Fig. 2. An exhibition at the archaeological museum in Nemea

Source: private photo (September 2015)

Tourism organization (G.N.T.O). While in Nemea and in a meeting with the Society’s president, Kyriakos Spyros, and board members, the minister discussed the important role the Games could play in the promotion of the country’s cultural and sports tourism. When speaking at the event, Ms Kountoura referred to Greek tourism’s excellent performance and highlighted the ministry’s policy which seeks to promote new Greek destinations, extend the season and develop thematic forms of



Fig. 3. The Nemean stadium in Greece
Source: private photo (September 2016)



Fig. 4. Tourists visiting the remainings of the temple in Nemea
Source: private photo (September 2016)

tourism — such as sports and cultural tourism — that generate additional and new sources of income for local economies and societies. Moreover, the minister said the ministry and the GNTO support the Modern Nemean Games and all events, actions and initiatives that significantly boost the international promotion of Greek tourism, Greek culture and the sporting ideal. The Modern Nemean Games were revived by American archaeologist Stephen G. Miller as an attempt to bring back to life the ancient festivals that were based, like the Olympics, on athletic competitions. Today, Prof. Miller is also the former president of the *Society for the Revival of the Nemean Games* and honorary professor and head of excavations at the archaeological site of Nemea. During the actual Nemean Games, Ms Kountoura thanked Prof. Miller for



Fig. 5. Tourists watching a movie on the modern Nemean Games
Source: private photo (September 2015)

his invaluable contribution to the promotion of the region's cultural wealth and the establishment of the institution. She also met with the Mayor of the Municipality of Nemea, Kostas Kalantzis, and discussed ways to further cooperate for the tourism development of Nemea and the wider region [www.newsingreece.com/greek-travelpages/kountoura-applauds-6th-modern-nemean-games-underlines-importance-of-sports-tourism/].

The Society for the Revival of the Nemean Games (which now has more than 1900 members from around the world) was founded in the belief that there is today scope and perhaps even the need for the average person — regardless of ethnicity, language, religion, gender, age, or athletic ability — to participate in an international athletic festival. And, so the Games were held in 1996 and 2000 and 2004 and 2008 and 2012 and 2016. More than 3500 people from 120 different coun-

tries, ranging in age from 6 to 96, have added their footprints to those of ages long gone. No records were kept and no medals were awarded. Families having picnics on the slopes of the stadium were as much a part of the festival as the runners. Races were organized by gender and age, and were interspersed with music and dances. All the participants ran barefoot and in ancient tunics, which they put on in the ancient locker room. And, they entered the stadium through the same tunnel through which athletes passed in the 4th century B.C. They started from the same stone line and with the same starting mechanism, and the winners received the same initial tokens of victory: a ribbon tied around the head and a palm branch. At the end of the day, the victors received the same crown of wild celery that was the short-lived symbol of the victory at the ancient Nemean Games. But, all the participants were rewarded with feet sore from contact with the same earth where ancient feet ran more than 2,300 years ago – and by the knowledge that they had been in direct physical contact with an ancient idea, an ancient spirit, that still lives at the earth of Nemea [www.nemeangames.org; *News of the Nemean Games 2012*; *Nemea – the hidden entrance...*].

In 2012 the percentage of non-Greek runners reached 32% and the winners included 21 different nationalities. About 240 volunteers, mostly from Nemea but also from the rest of Greece and the world, offered their valuable services both in the preparations – cleaning the vegetation from the ancient stadium, sweeping the track and laying out the lanes, painting the bench-

es on the slopes, setting up the tent of the locker room and the hysplex starting mechanism, gathering palm branches and wild celery, and constructing the crowns for the victors – and also during the games as the personnel (e.g., Judges, Heralds, Starters, Trumpeters, Slaves in the locker room and on the track, Peace-keepers, and the Secretariat). To these should be added: those responsible for and the members of the amateur groups, individuals who graced the Nemead with cultural events, the volunteer First Aid, all who worked voluntarily to welcome, host, and help runners and viewers, and those who labored with the clean-up, photography etc. [*News of the Nemean Games 2012*].

Conclusion

The Nemean Games have a long history, which is similar to the history of other Panhellenic Games. Even though one may get the impression they were not as famous as the others due to the location of Nemea, they were undoubtedly popular among ancient Greeks. Whereas in the ancient times the Nemean Games played a mostly religious and political role, today social cultural and touristic functions prevail. They also provide a financial benefit. The ancient Nemean Games were supposed to integrate Greeks, and they currently bring people together – both local communities and visitors representing different cultures. The religious and political functions vanished, yet cultural, econom-



Fig. 6. The modern Nemean Games (2016)

Source: www.newsingreece.com/greektravelpages/kountoura-applauds-6th-modern-nemean-games-underlines-importance-of-sports-tourism/ (date of access September 10, 2016).

ic and touristic functions gained in their importance. It could be stated that touristic aspects were marginalized in the ancient times.

As self described, the aim of The Society for the Revival of the Nemean Games is: „*It is our belief that the modern Olympic Games, despite their obvious success in many respects, have become increasingly removed from the average person. Our goal is the participation, on the sacred ancient earth of Greece, of anyone and everyone, in games that will revive the spirit of the Olympics. We will achieve this by reliving authentic ancient athletic customs in the ancient stadium of Nemea*” (Statement of the Purpose of the Society, December 30, 1994).

The number of volunteers from Greece and other countries also prove the significance and success of the Nemean Games. The revival of the Nemean Games may be, hence, considered an unusual occurrence, to which some researchers devoted their lives.

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Cooperation between the team manager and players in sport teams in Poland

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Summary

When observing contemporary sport teams in Poland, one can notice increasing use of styles such as a directive, engaging, delegative and coaching in the process of managing players' competences. These tools enable more thorough examination of team managers and players' competences in the course of their better use in team sport competitions. Engaging, delegative and coaching styles also help increase team managers and players' involvement in partnership-based cooperation by building their sense of responsibility of management-related results. The study used a questionnaire the original to identify management styles team players created by the author. Recent research on the extent and efficiency of using styles such as a directive, engaging, delegative and coaching in managing players in Polish sport teams leads to conclusion: when it comes to the sport preparing process and participation in competitions, managers of professional sport teams in Poland most typically adopt the directive style. Engaging and delegative styles are used less commonly. Coaching is the least frequent tool, used mostly with regard to specifying the preferred lifestyle and long-term development strategy of players.

Keywords: co-working style, competences, directing, engaging, delegation, coaching

Introduction

The democratization of social relations in Poland resulting from changes in the political system determines the need to change management styles in sports organizations and a departure from the methods of directing in the methods of leadership. This mandates distinguishing specific coaching roles and their respective areas of competence of managing performance players in sport teams (Panfil, 2010). Regardless of the preferred career advancement pathway, all coaches should possess identical initial set of competences: they need to know the discipline in which they specialise, coaching and managing methods used in it and ways of cooperating with players. Later, as their careers develop, their more advanced competences will differ depending on which pathway (Coach or Manager) they choose. It is therefore prudent at this point to take a closer look at coaching or management processes employed in sports.

In a broader sense (Dyer W., Dyer G. 2007, Panfil, 2010, Frontiera, Leidl, Kouzes, Posner, 2012), team management is an attitude (work style) of team manager who builds a pragmatic partnership. It treats a player as a subject, rather than object, of managing. The roots of team management lie in: partnership in interactions occurring in sport organisations, the concept of a team manager as a pragmatic caretaker and pragmatism of sport preparing and competitions.

Partnership in interactions occurring in sport organisations, expressed in the growing importance of net-

works and partnerships (horizontal relations), including: consultation, information sharing and task division, at the expense of hierarchical (vertical) and formalised relationships; These changes created conditions conducive to transforming management processes used by sport organisations, including several key shifts:

- from hierarchical-functional organisational structures within sport clubs and associations toward flexible, project-oriented organisations,
- from legitimising the power and authority of coaches and chairmen whose employment resulted solely from top-down, often politically motivated decisions, toward promoting people with genuine leadership skills,
- from directive-style, formalised regulations adopted by sport organisations toward more flexible and inclusive ways of regulating their activity,
- from formalised unification of competences possessed by management and teaching staff toward adapting these competences to varied needs of different sport participants.

The concept of a team manager as a pragmatic caretaker – one that is sensitive to the needs of players, helpful, trustworthy, empathetic but, if need be, also assertive. The pragmatic caretaker is willing to work with and for his players, and protects them in difficult situations. As the term itself suggests, one important characteristic of the team management is pragmatism, which is reflected in the practical dimension of his/her relationship with players. The purpose of the team manager is to practically prepare players for handling various, often

difficult situations. One tangible effect of this relationship is a change in competences of both the team manager and the player, as they exhibit more comprehensive personal growth and increased satisfaction with their social and professional positions.

Pragmatism of sport preparing and competitions which faces the team manager and the player with difficult situations, often as a result of extreme mental and physical exhaustion, substantial uncertainty about the effectiveness of work, necessity to make prompt decisions or the transparent nature of competitive results. As team managers and the players are subjected to huge stress while working together, they need mutual understanding, patience, assertiveness and empathy in order to maintain a functional relationship.

Introduction of flexible management and coaching methods in sport clubs in team games, means that in order to be efficient in performing their tasks, team managers need to make use of tools that will allow them to cooperate with players on more equal terms. Through these tools, a manager is able to utilise players' competences to a greater extent and make them more involved, thus giving them a bigger sense of responsibility for results of their cooperation (Parker, 2008, Panfil, 2010a, Pritchard, Eliot, 2012).

Team Manager, who uses delegative and coaching style, can more effectively work with adult performance players who engage in sport teams. Therefore, they should possess basic competences, including: knowledge of a given discipline, the ability to coach in that discipline, and the ability to work with players. Moreover, they should supplement these skills with more specific competences necessary for efficient cooperation with adult players, particularly:

- a) ability to structure the training process and participation in competitions, together with shaping content of practice sessions and securing the necessary infrastructure and equipment,
- b) ability to cooperate with specialised coaches dealing with fitness, technique, mentality, offensive or defensive actions,
- c) ability to cooperate with experts such as psychologists, physiologists or dieticians in order to rationalise managing decisions.

Consequently, they need to possess specific competences necessary for efficient cooperation with professional players, including:

- a) ability to lead adult players using their participation in the process of preparing sport competences and participation in competitions,
- b) proficiency in team management of a player's skills (that is, arranging the training process and competitions having in mind both their players' development and promotion),
- c) proficiency in team management of a player's image, including cooperating with PR experts in making decisions related to promoting the player's brand (attracting sponsors and media, gaining the support of authorities),

- d) ability to motivate an players, that is, to set and implement a system of rewards and bonuses,

Sport competences management, which is a responsibility of team managers, means an organised process of obtaining (through scouting or headhunting), allocating (through assigning tasks and roles), developing (through coaching) and distributing (transferring out) competences. The process can be implemented through directives to or consultation with one's co-workers (for example, fitness coaches or game analysts). If the process of managing a players competences is directed by the team manager and supported by consultation, the relationship between the player and the team manager is termed mentoring. Another option in management is to shift the responsibility for results to players and make more extensive use of all competences possessed by players and team managers.

It becomes ever more evident that in contemporary world, the attitude of a pragmatic team managing is becoming universal and is increasingly seen as a socially acceptable and efficient instrument for developing competences of team managers and the players. It is exhibited (albeit to a varying degree) by more and more professionals: from sport consultants, coaches to mentors (Panfil 2008, Clutterbuck 2009, Kreyenberg 2010).

The purpose of this article is to present (with the use of empirical research results) the increase in efficiency stemming from the introduction of team management into shaping of player abilities and management of sport competences in Polish sport organisations in sport games. The article:

- defines direction, engaging, delegation and coaching as a styles of work employed by team managers who adopt the attitude of pragmatic humanism;
- describes the extent to which tem managers make use of the following styles: directive, engaging, delegative and coaching.

Style of cooperation between a team manager and a players

As modern sport organisations adopt flexible, project-oriented structures, they require that their staff and management use their qualifications and competences to the largest possible extent, irrespective of what positions they formally hold. The need for efficient utilisation of specific competences is dictated most of all by the nature of a given task, which may dynamically change. Hence, depending on what sport-related task is being pursued, a team manager can perform strictly managerial functions, be a trainer or a coach, and in some cases may even be tasked with implementing solutions chosen by his/her formal subordinate (in this case, a player). Conversely, a player can play the part of a consultant, or even a coach-manager responsible for devising and handling a strategy of professional self-development (Stoner, Freeman, Gilbert 1998, Panfil Ł, Panfil R., 2012).

Cooperation between a team manager and a player is a formal coupling of their activities, dictated by the rules of efficient work and expressed in decision-making or actions. The above-mentioned activities vary in the extent of situational interdependence. Cooperation is implemented in several mutually dependent areas, including: choice, execution and supervision over the execution of tasks, development of professional competence, the process of maintaining sufficient fitness, and implementation of an envisioned lifestyle. **Therefore, it can be said that the style of cooperation between the team manager and the player describes the way in which they communicate. It is oriented toward efficient execution of tasks and determined by their competences, personalities and the context of a particular situation.**

The style of cooperation between a team manager and an player varies depending on the manager's personality, player's preferences, structure of tasks and a situation in which they make decisions. The **directive style** is an important instrument of manager-player cooperation. In this style, regardless of the division of tasks agreed upon by both parties, final decisions as to what tasks are pursued and how they are performed lie in the hands of the person formally designated as the superior – the team manager. It is also team manager who bears responsibility for the execution of chosen tasks. However, these days the process of team management is often conducted with the use of managing instruments. Unlike the directive style, they leave the decisions about tasks and ways of performing them to the athlete, together with responsibility for achieved results (Stoner, Freeman, Gilbert, 1998, Panfil Ł, Panfil R., 2012). In such case, the cooperation between the team-manager and the player takes the form of the **coaching style**. It is based on partnership between a competent team manager and player, whom he supports in the process of developing sport and personal competences. When implemented, this method makes team managers focus on their own potential competence and its social context (which is particularly important in team sports). This way, they are able to become more effective in achieving their individual, subjective sport goals. Players determine their own scope of interests and competences they would like to develop, as well as the structure of the self-development process. The team managers job is to ask questions, listen to answers, present ideas and suggest solutions that might help players identify and meet their needs. Therefore, team management, is a process, whereby the team manager increases the efficiency of the player's self-development by providing active intellectual and emotional support and inspiration (Williams, 2009, Starr, 2011).

Apart from the two above-mentioned styles, the practice of team management of players' competences knows other methods, which differ in who is given the decision-making power and the responsibility for results. Studies conducted on the process of training players have led to distinguishing the **engaging style**, which

envisions the team manager cooperating with the athlete in order to increase the efficiency of the latter's work through deepening and broadening his/her professional qualifications.

Another pattern of cooperation between the team manager and the player is termed the **delegative style**. It allows for more thorough and efficient use of the player's competences, and is implemented through consultations that aim at increasing the player's conscious participation and involvement. Thus, both decisions as to setting tasks and the responsibility for results is largely shifted to the player. This style may be employed if the execution of a chosen task requires highly specialised qualifications that the athlete possesses. The task itself and its scope is set by the team manager, while the ways of executing the task, together with the responsibility for the performance and final results, is left to the player (Panfil Ł, Panfil R., 2012).

Styles of team manager-players cooperation (based on Poland's national teams in team sports)

Based on the paradigm described earlier in this article, I prepared an objective survey that was later used for identifying the style of cooperation adopted by team managers of Polish national teams in team sports (who, based on the competences they employed in their work, were perceived as team managers) and players (who were perceived as executors of sport-related tasks). The survey enables formal identification of cooperation style that team managers considered to be efficient and had been employing in their work. In this publication, the team management is understood as a process of cooperation manager-coach with players and is based on the coupling of their decision-making activities and regulations. These activities are determined their competence to work, personality and rules for effective action. The measure of this cooperation are used in diverse styles determined the degree of participation in the task manager-coach and players, as well as their responsibilities for their effective implementation including styles: directive, engaging, delegative and coaching. These styles are characterized by the repetition in the way of communicating the players and manager-coach. The study used a questionnaire developed by the author and presented in the article "*Style cooperation effective team manager with a team of professional players in the sports organization*" (Panfil 2015)

The research encompassed a group of 20 team managers working with national and U-23 teams in handball, volleyball, basketball, field hockey and ice hockey. All of them possessed formal qualifications, but varied in terms of experience - from four to twelve years.

The results revealed that the cooperation between team managers and players with respect to participation in competitive matches, the training process, as well

as mental and physical regeneration had been most frequently conducted along the lines of the directive style (47% of cases). Engaging and delegative styles had been used much less – 21% and 22% of cases, respectively. Coaching style had been used only to a very limited extent – 9% of cases. The use of coaching and delegative styles had been more substantial (albeit far from sufficient) with regard to executing tasks related to the long-term development of athletes and shaping their lifestyle – 37% of answers indicated the use of coaching style, while 27% pointed to the use of delegative style. However, these aspects are considered by most coaches as bearing no immediate relevance to the efficiency of their teams' competitive performance. Having this in mind, it was surprising to learn that despite the prevalence of such opinion, some coaches indicated the use of directive (15%) and engaging (21%) styles in these areas.

Such composition of styles used in each aspect of training has several causes. First of all, over 45 years of the communist regime in Poland, the process of educating sport coaches was centralised, unified and controlled by state institutions. As a result, it produced coaches with methodological, directive attitude to the training process. This explains the excessive use of the directive and training styles. Rare utilisation of coaching or delegative (consultative) styles stems from the fact that even if coaches possess certain competence in these areas, it is usually a result of their experience (and the general trend of democratisation occurring in the social sphere) rather than of any systematic learning process. Hence, their use of coaching or consultation is basically intuitive. To be able to employ coaching or delegate responsibility, team managers and players need to be aware of how they can independently influence the performance – both their own and that of their team. Although coaching assumes that it is the player who initiates cooperation, while in the delegative style it is the role of the team managers, both these styles put at least some part (if not all) of risk and responsibility for the results in the hands of players. Unfortunately, the misguided concept of collectivism enforced on Polish society by the communist regime after WWII created a reality in which conformism was (and to some extent still is) a socially accepted attitude. Proactive, assertive behaviours stemming from non-conformist awareness have not yet been sufficiently established among players and team managers.

It seems likely that, as social awareness of the importance of democratic norms in regulating interpersonal reactions grows, the role of coaching and delegative styles will increase accordingly at the expense of more hierarchical regulators. Of substantial significance is also the fact that the dynamically changing requirements and tasks faced by players force them to systematically modify and broaden their competences, and in extreme cases, even reskill altogether. For this reason, it is important that team managers make an extensive use of partnership-based methods of cooperating with players.

The increasing importance of the delegative style, based on consultations with players, is also dictated by

their ever-increasing specialisation and ever-more dynamic nature of their professional and social competences. As engaging and delegative styles lead to the emergence of synergy between the manager and the player, they enable both sides to use their competences more efficiently and thus produce an added value, absent from traditional, directive-based training methods.

It seems that in sport competence management, coaching – a formally structured process of providing intellectual and emotional support to players in their struggle to develop individual or interpersonal competences – constitutes a way of increasing efficiency. Coaching as a cooperation between the team manager and the player is based on feedback and takes account of the social context. The decision to initiate or finish the process comes from the players (Clutterbuck, 2009, Kreyenberg, 2010, Panfil, 2010 a, Whitmore, 2011)

In a reality where sport organisations are transforming into flexible, eagerly learning organisations, the coaching style will eventually become a dominant instrument of cooperation between team manager and players.

Conclusions

Varying requirements of working with talented sport adepts and adult athletes result in diversification of coaches' areas of professional activity. Some coaches are perceived more as teachers, while some others, as managers. As such, they may employ different methods in cooperating with adult players or aspiring youngsters.

As modern sport organisations adopt flexible, project-oriented structures, they require that their staff and management to use their qualifications and competences to the largest possible extent, irrespective of what positions they formally hold. The need for efficient utilisation of specific competences is dictated most of all by the structure of the task at hand and circumstances in which it is to be performed. Research results indicate that the cooperation between team managers (in this case, coaches of Polish national teams) and talented players (in this case, players called up to represent their country) is based mostly on the directive style. Engaging and delegative styles are used to a much lesser extent, while coaching style is used in a very limited manner. Coaching and delegative styles are somewhat more present in the execution of tasks related to long-term professional development and lifestyle of athletes. The most probable cause of this situation lies in coaches' formal educational backgrounds. Another part of the explanation can be found in history, as centralised power during the times of the communist rule after WWII was reflected in coaches' habit to treat athletes as subordinates, rather than partners. At the same time, players adopted conformist attitudes. It is very probable that as sport organisations are transforming into flexible, eagerly learning organisations, the coaching style will eventually come to dominate the pattern of cooperation between team managers and players.

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Three patterns of group relations in martial arts schools

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Summary

Problem. An interesting manifestation of intercultural dialogue is the presence of Asian martial arts schools and clubs in European cities and from a global perspective, these martial arts organisations. The aim of this study is to describe the social structure and the characteristics of positions in this structure, in schools and martial arts organizations; how this structure manifests itself and any trends that are happening. This way of thinking is applied to a single *dojo*, to groups of practitioners, and to positions in organizations active in the international forum.

Methodology. Analysis of a broad discourse was used, including both literature and popularising texts, as well as a long-term participant observation method. The author has, for more than 30 years, been working in national and international martial arts and combat sports organizations (Krippendorf, 2004; Spencer, 2012). This study uses a theoretical perspective which the author co-created, based on the sociology and anthropology of martial arts. The accepted terminology developed from this concept is used.

Results. Three models of the structure and functioning of martial arts groups were detailed: a kung-fu family, a *ryu-ha* in Japan, and the Japanese school. This applies correspondingly to: relationships at a school in the Chinese tradition, the *menkyo* system of classic Japanese schools and a new Budo using the *kyu-da* system. Other martial arts are following these particular models. Specifics of relationships in martial arts circles on an international scale were also outlined.

Conclusions. Traditionally-oriented schools maintain relationships similar to those described in the three models. In martial arts transforming into combat sports the position and role of the master turns into that of a coach. The position of the master in the international martial arts environment co-creates recognition for his outstanding achievements and versatility, and the degrees and titles he holds.

Key words: martial arts, sociology of martial arts, organisation, patterns

Introduction

Sociology and anthropology of martial arts co-create a theoretical perspective for this study. Therefore, the conceptual language is accepted [Jones 2002; Cynarski 2012; Cynarski, Skowron 2014] to describe the social structure and the characteristics of positions in this structure, in schools and martial arts organizations; how this structure manifests itself and any trends that are happening. This way of thinking is applied to a single *dojo*, to groups of practitioners, and to positions in organizations active in the international forum.

This study uses a theoretical perspective, based on the sociology and anthropology of martial arts. The accepted terminology developed from this concept is used. This is, in particular the analysis of a wide discourse, including literature and popularising texts [Krippendorf 2004]. The author has, for more than 30 years, been working in national and international martial arts and combat sports organizations (mostly but not only of Japanese origin), so it can be considered a method of participant observation [Spencer 2012]. This is mainly open

observation of the functioning of various schools, clubs, associations and federations.

The concept of neotribalism will be used for interpretation of the described facts [Maffesoli 1996; cf. Golka 2008: 200; Cynarski 2013a]. These are communities of people whose sense of community and identity emerges not as a result of a joint education or residence, but by common interests, leisure, 211 common ideas or ideals. Members of neotribals remain in contact with each other only occasionally spatial. They have, however, a sense of community and some cultural ties. They integrate regardless of nationality or race, age, sex, education and occupation, e.g. through the Internet and other new media. How organised are the neotribes?

Analysis of literature shows that the problems of participation and social stratification in martial arts were already tackled, by only a few authors [Cynarski 2013b; Llopis-Goig 2015; Ben Messaoud 2015]. It is well-known that martial arts are practised by people from all social strata, of a different status and professions. However, these studies ignored important issues, specific for groups practising martial arts. Let us explain first what

is specific for the environment of martial arts in contrast to any other forms of sports or physical education. What is characteristic for *aikido* or *bapkido* group in contrast to sports teams?

1. General reflections

Members of the practising group are constantly on the road. This is the way of martial arts called *budo*. In other words, it is moving to the position of a master-teacher; constantly striving for mastery, not purely technical. Mastery must be confirmed by the appropriate certificate of maturity and skills. Certificates are signed by masters of high rank, guaranteeing through their authority the level of mastery and humanity of the person promoted. In contrast to sport, mastery in martial art is final [Maroteaux, Cynarski 2002-2003; Nakiri 2015].

Obviously, not everybody obtains degrees and titles. Unless it concerns extremely commercialized schools, where the master's degree is obtained by the students after two years. In the traditionally-oriented schools the 10 year-long practice is an absolute minimum. Michel Rosenbaum [2002: 74-79], writes about the "rites of passage and the modern ranking system". On this pathway the master is also the guide. *Sensei* (teacher) takes care of the personal development of the student, in particular to make him/her a better person. It is a different relationship than between coach and player in combat sports (wrestling, boxing and kick-boxing) [Fredersdorf 1986; Harasymowicz 2000].

In non-competitive martial arts (*aikido*, *bapkido*, *Wing Tsun* [Lind 1996]) participants compete for degrees and position in the group associated with it. The confirmation of their achievements are technical degrees obtained through examinations. Obviously, character and personality determine preferences and dislikes. Advanced practitioners acquire degrees and instructor licences. First, they have to master the curriculum of the given school.

The specificity of the way to mastery in a martial art is determined by the need to obtain subsequent degrees or licence. Only the person who has won all technical degrees or learned everything, can be considered a master [Cynarski *et al.* 2015]. The licence of *menkyo kaiden* confirms mastering everything that is taught by a given school. But only the title of *hanshi* in martial arts, with a degree of 8-10 dan indicates a master-professor level e.g. in karate. Even higher is the title of *meijin*, which is obtained by very few degree holders of 10 dan. A small number of people reach that level. Most students achieve only student *kyu* grades or their equivalents. Different levels of advancement have their attributes: clothes, colours of belts etc. In some schools and organizations getting a green belt is already a success, while elsewhere it is relatively easy to obtain a black belt, even for underage students.

Individual ways to mastery are studied [Cynarski, Cieszewski 2009; Cynarski *et al.* 2015]. Consistency within groups, where strong ties among practitioners

of a particular martial art exist, causes long-term active participation in the activities of the school. Especially when operating in a friendly, almost family atmosphere. The main master is a patriarchal leader, the leader of the school community (sometimes it can also be a woman). Below are his assistants and instructors of different rank, beginners and advanced students.

2. Three patterns, three examples

2.1. Confucian structure of Chinese schools

Kung-fu family. In *wushu* / *kung-fu* schools there are relationships resulting from the Confucian ethics, based on the model of family. These are numerous dependencies and obligations in relations between the younger son and elder son, sister and brother, children and parents, etc. Grand Master is the head of the family, all the rest are students of different rank (according to advancement). An advanced student can be an instructor.

Sifu – a teacher, is somewhat like a father. *Sibing* – a grandfather, a teacher's teacher. So, for example for the practitioner directly under the guidance of Grand Master Kernspecht [Lind 1996: 925], the latter is *sifu*, whereas his master teacher, GM Leung Ting, is *sibing*. It is determined on an individual basis of relationship between a pupil / student with the teacher.

Apart from this, there are 12 degrees awarded to students, instructors and masters. In addition to the title of GM (Grand Master), the title of Great Grand Master is established, which could have been given to master Yip Man from Hong Kong, the teacher of Leung Ting and famous Bruce Lee. In this family tree (fig. 1) for *sifu* Kernspecht's student (as author of this text e.g.), GM Leung Ting is for him a grandfather, and the famous Yip Man – a great grandfather.

The above description applies to the organization of Wing Tsun kung-fu style, schools of Leung Ting and Keith Kernspecht [Kernspecht 2014]. GM Leung Ting runs his school in a more traditional version, while GM Kernspecht made some modifications to the technical and tactical sphere. As far as social relationships in

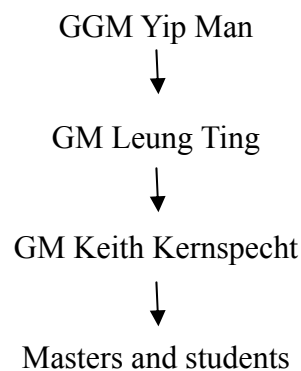


Fig. 1. The family tree [own research]

groups of practitioners are concerned, it is functioning on the same basis.

With regard to the relations in small schools of ancient China it can be stated that the community of a large organization of Wing Tsun style operates on a much more commercial basis where the main master must also be an efficient manager and businessman. Participants take information on events through the Internet (from the website of EWTO, the European WingTsun Organisation) [cf. Lind 1996: 227-228; Cynarski 2011; Kernspecht 2013]. In other organisations communication goes in a similar way.

In simple words, Chinese model introduces positions of a disciple and a master. The student becomes the master obtaining the right to lead his/her own school. This also applies to Thai, Vietnamese, Filipino and Malaysian martial arts schools. It is quite often accompanied by the use of gradation of degrees, modelled on the Japanese system of *kyu-dan*.

2.2. Ryu-ha in Japan

Student and master. The licence of *menkyo* functions in a direct relation between teacher and student. Sometimes it is so-called *uchi-deshi* – “internal” student who lives, works and studies martial arts at his master’s home. But the character of the educational system of *menkyo* is not always the same. For example, the meaning of *menkyo* in Hakko-ryu and Okuyama-ryu schools is explained as follows:

“Teaching in this system is done through sessions, including parts of material, structured in such a way that it reveals to students subsequent stages of the knowledge presented by the school. At the end of this peculiar course students receive a degree or title (depending on the stage) and its confirmation, regardless of whether they were the best or the worst in the group. Subsequent proceedings are to determine the degree of understanding of this material by the student. This gives students the opportunity to reflect, understand better the knowledge that they were able to acquire. Whether they will do it, depends only on them” [Liszkiewicz 2000].

It seems that here there is no threshold requirement or standard master techniques, which have to be met. In ancient times, the skills were tested on the battlefield, in sports there are competitions, in many schools there are difficult examinations for each degree. Is it possible to grant additional licences solely for participation in a training or training practice?

In Takeda-ryu Nakamura-ha, Takeda-ryu Maroto-ha and Idokan Yoshin-ryu schools another element taken into account is a relative progress of the student. But higher degrees and licences of *menkyo* are obtained only by those who have reached a high enough level of skill according to experts’ assessment. Obtaining a degree of a martial arts master also involves evaluation of the candidate’s personality and character, life conduct and contribution to the school.

Skills which are formally confirmed provide the opportunity to work as an instructor. According to Meik Skoss, “Iso Matoemon Masayuki, the 5th generation headmaster, died without leaving any successors” [Skoss 1997]. Now, some *shiban* who received *menkyo kaiden* teach in several lines of Tenjin Shin’yo-ryu *jujutsu*. One has to obtain a formal right to independent teaching.

Today, students practicing traditional martial arts in *koryu* schools are also examples of neotribalism (as a socio-cultural phenomenon). They meet in seminars, “summer schools” and camps, and the only one aim (or motive) is the same – to study martial arts [Maroteaux 1993; Cynarski 2009].

2.3. Organisation of the new Budo

Japanese school. This is a mental shortcut to describe hierarchical and educational system. Its characteristic feature is the emphasis on the seniority system: *senpai-kobai*, *kyu-dan* and master titles. These kinds of hierarchical relationships exist in Korean and Japanese martial arts schools (and entire societies).

Japanese organization of IMAF (International Martial Arts Federation) brings together enthusiasts of Japanese martial arts from many countries of the world. Students and masters of different rank practise here. These distinctions are awarded by the individual committees (*judo*, *karate*, *kobudo*, etc.) of IMAF. These are both: technical and honorary degrees, as well as titles (*renshi*, *kyoshi*, *hanshi*, *meijin*) and instructor licences. Exams and certificates of competence are quite expensive, although IMAF is a non-profit organization. One’s position is dependent on this eligibility. Few masters have the right to conduct independent teaching and examinations.

Interpersonal relations (as it concerns official and unofficial situations, formal and informal groups), are conditioned by the stratification system and the relationship between those holding individual positions. In the practice hall (*dojo*), teams of people who practise are subject to social interactions and they can be assigned to the category of a small social group. Sociometric tests, as those carried out by Sterkowicz [2003] on a group of *hapki-do* indicate a positive correlation of indications with the level of special fitness. That means the persons with the longest period of practice, the highest degree, and especially the greatest skills also achieve in the informal sociometric relations the highest position in the group.

One can distinguish more or less traditional schools, in the way of attitude to tradition (faithful transfer of knowledge, upgrades/modifications or a complete break with tradition). Schools teaching in the traditional manner are within the area delineated between the ideal types identified and model patterns (Fig. 2). Then teaching martial arts is related to the implementation of the specific educational system. Wherever the traditions of martial arts are rejected intentionally, as in kick-boxing, relations typical for the world of sport appear. There is an interaction between a **coach** and an **athlete**. This type of relationship already dominates



Fig. 2. Area of traditional social relations in schools of martial arts [own research]

e.g. in today's *wushu*. But here the position of the coach is still a bit stronger than in clubs and sports schools in western countries.

A significant difference occurs in the case of attitude to tradition, which manifests itself in the form of ceremony in the practice room and the relationship of students to the teacher. Schools which are faithful to tradition keep the extended ritual (*dojo* etiquette – Jap. *reigi sabo*), Japanese terminology, certain forms of movement in the *dojo*, conduct, addressing other practitioners, the elderly and instructors (always with a bow). Student with a low master's degree does not ask the *banshi* the question directly, but e.g. through *kyoshi* (7-8 dan holder). Position of a master with a high degree is comparable to the position of bishop in the Catholic Church. Strong emphasis on hierarchy resembles feudal relations.

While modernised schools prefer more democratized relationships, positions in the group (school) are largely egalitarian. Americans in particular prefer to be on a first-name basis, without using hierarchical titles. *Sensei* remains the leader of the school, but the relationship between him and students is usually friendly, especially if there is a small age difference.

In the Japanese tradition between the two athletes there is always one *senpai* (senior) and the second *kobai* (younger). Seniority is counted according to a degree, secondly, the length of practice and degree, thirdly according to age. Schools of the "Japanese spirit" (also the Korean ones) follow that rules more closely, those that follow the western spirit pay less or no attention to such rules. Seniority stems indirectly from the relationship of the Confucian 'kung-fu family'.

Structure of modern Budo is heterogenic. Sometimes Budo disciplines are very similar to sport, and sometimes not. And the new Budo in Japan is not the same, as in Western countries [Fredersdorf 1986; Uozumi, Bennett 2010; Nakiri 2015].

3. Relations in the international structures

Apart from small schools with one *dojo* and small, local organizations, there are large organizations, bringing together a number of individuals or associations from many countries. In the community of martial arts, there are different organizations: promoting one or many styles, national and international. Generally, the rank of the organization is due to its size and age (years of activity).

While the individual position is determined according to the prestige, knowledge and fame. The name is a brand which a student, then a master is working for their whole lives. Some reckless behaviour and dishonesty can completely discredit and ruin the authority developed over the years. People who are respected greatly should be fully competent, present a high level of culture and "spiritual mastery" on the moral way of martial arts.

In Europe and around the world, it is only the holders of the highest degrees who are regarded (7-10 dan), so the instructors of different rank are trying to earn these degrees which are awarded as honorary degrees for service to schools and organizations. Those who have obtained them, care about the legitimacy of their mastery. For this reason information about awarding the highest degrees and titles appears both on the internet and in the press or specialist popularising journals, [Echo 2013; Ettlín 2013; Aiki ... 2015: 18-19]. Books about martial arts also contain certificates, confirming master's degrees gained by *sensei* Maroteaux, Floquet, Sieber and others [Floquet 1984; Maroteaux 1993; Cynarski 2009].

An old Japanese term *soke* describes the leader of the community (school, family, and the community) [Bodiford 2002]. In martial arts it refers to the creator/founder or successor – heir, guardian of tradition, the main master of the school. If the school is famous, as *Tenshinshoden Katorishinto-ryu* operating since the fifteenth century, its *soke* is even more respected. In case of this particular school *soke* is not a main master, but a senior of the next generation of the family. Appointed by *soke* masters (*shihan*), e.g. Ritsuke Otake, or Yoshio Sugino, 10 dan *kobudo*, *meijin* are responsible for teaching.

The examples of versatility are two traditionalists: *meijin* Minoru Mochizuki 10 dan (high degrees in e.g. *aikido*, *iaido*, *jujutsu*, *judo*, *kobudo*) and Patrick McCarthy 9 dan *banshi*, holder of master's degree in *karate* and several other martial arts. Such people can speak authoritatively about different martial arts, having this practical knowledge. On the other hand, a supporter of an innovative approach to martial arts *meijin* Lothar Sieber (10 dan) is an expert in *karate* and *jujutsu*, real self-defence and kick-boxing, as well as the art of yielding the sword *iaido* and natural medicine associated with the practice of martial arts.

The position of the master in the international martial arts environment co-creates recognition for his outstanding achievements, e.g. sport results. American *karateka* Chuck Norris was able to win a number of tournaments before he became a star in martial arts films. He is still active as a teacher of martial arts, and respected in the specialist community. Recognition for outstanding representatives of the world's community of martial arts goes far beyond the style and martial art, it goes beyond the country of origin and a cultural circle. Those masters often know each other, act in the same or cooperating organizations. Sometimes they perform important functions in these organizations.

Mass culture of contemporary cultural globalisation favours especially those who heavily promote themselves

in the media. But the world of martial arts knows the true masters and experts, people with the highest skills and knowledge, and it respects them very much.

Conclusions

Three models of the structure and functioning of martial arts groups were detailed: a kung-fu family, a *ryu-ha* in Japan, and the Japanese school. This applies correspondingly to: relationships at a school in the Chinese tradition, the *menkyo* system of classic Japanese schools and a new Budo using the *kyu-dan* system. Other martial arts, e.g. those deriving from south-east Asia, are following these particular models.

Traditionally-oriented schools maintain relationships similar to those described in the three models. In martial arts which are transforming into combat sports the position and role of the master turns into that of a coach. In all cases a practicing group can be explained as example of neotribalism. Martial arts unite various people interested in this special, practical study.

The position of the master in the international martial arts environment co-creates recognition for his outstanding achievements and versatility, and the degrees and titles he holds. This is facilitated by mass culture of the contemporary cultural globalisation.

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