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## PSYCHOLOGY

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# The hierarchy of values vs. self-esteem of persons practising martial arts and combat sports

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**Key words:** martial arts, combat sports, the scale of values, self-esteem

### Abstract

**Background, Problem and Aim.** According to experts, one's shared values and self-esteem exert a significant influence on the development of personality, disposition, commitment to the pursuit of one's objectives, the perception of the world, and interpersonal relations [Tomkiewicz, Poplawska 1997; Ostrowska 1998; Krok 2010; Komorowska-Pudlo 2014; Kostorz, Gniezinska 2016]. Although pragmatists in many fields give these issues due priority, the amount of research undertaken in the field of martial arts is relatively small and clearly inadequate compared with other disciplines. This led the authors to perform their own analyses.

**Methods.** The research was conducted in Jastrzebie-Zdroj and Wodzisław Slaski among 80 respondents divided into two groups: 1) practitioners (N=38) and 2) control group (N=42). A diagnostic survey was employed using the 'Scheler's Value Scale' (SVS) developed by Brzozowski and Self-Esteem Scale developed by Rosenberg in the Polish adaptation by Laguna, Lachowicz-Tabaczek and Dzwonkowska.

**Results.** It was found that the women demonstrated statistically significantly higher level of values subscale of aesthetic ( $p = 0.02$ ) and truth ( $p = 0.048$ ). Non-practising peers demonstrated statistically significantly higher level of hedonistic values ( $p = 0.01$ ), whereas practising respondents to 'fitness and physical strength' ( $p = 0.008$ ), moral values ( $p = 0.002$ ), sacred ( $p = 0.02$ ), 'religious sanctities' ( $p = 0.002$ ) and self-esteem ( $p = 0.01$ ). It was observed that men who trained martial arts were characterized by a higher level of self-esteem ( $p = 0.03$ ) and attributed to the bigger importance 'fitness and physical strength' ( $p = 0.01$ ), moral values ( $p = 0.02$ ) and religious sanctities ( $p = 0.003$ ). It was found that women from training group were characterized by a higher level of self-esteem ( $p = 0.04$ ) than respondents in the control group. The results showed that the most explanatory model variables is 'fitness and physical strength', moral values and religious sanctities, and self-esteem at a significantly moderate statistical level.

**Conclusions.** Bearing in mind that the hierarchy of values and self-esteem depends on a lot of factors, the authors recommend to conduct further research. An interesting issue would be to carry out the correlation analysis between the hierarchy of values adopted by practitioners of martial arts and self-esteem, and perception of their coach and his competence, interpersonal relationships, sense of quality of life, level and type of motivation, emotional intelligence, empathy and mental resilience. Besides, the findings show that it is advisable to include in further research an analysis of a relatively higher number of respondents living in several voivodeships. This would allow carrying out more structured analyses, exploring the problem, owing to which the lessons learnt could be more complete and more valuable.

### Introduction

According to a lot of research scientists one's shared system of values that exerts a huge impact on the way the human functions in the world, his conduct, pursued

objectives, means of action, needs and adopted social norms [Tomkiewicz, Poplawska 1997; Ostrowska 1998; Krok 2010; Komorowska-Pudlo 2014]. Still, the preference given to certain values depends on culture, religion, and standards adopted in a society. Moreover, it is the

consequence of the development of the individual conditioned by individual differences and education. All this makes a reflection on values an important aspect of many scientific discussions, especially valued on the grounds of humanities.

Unfortunately, at the same time, it must be noted that a number of thinkers and humanists draw attention to the fact that "the present is characterised by a special, distinctive antinomy: a dynamic progress of civilization, the development of many branches of science, technology, medicine and communication and the glamour and wealth of some social groups on the one hand and on the other hand a dramatic ethical, social and moral crisis, the impoverishment, famine and misery of huge numbers of the world's population, numerous hotbeds of armed conflicts, the threat of a thermonuclear war equivalent to the total annihilation of mankind" [Szyszko-Bohusz 2013: 23]. According to contemporary opinions, a deep ethical crisis with further derivatives: the ecological crisis and an educational crisis in the age of globalization arose [Szyszko-Bohusz 2013]. In this light, the particularly important and current issue is the necessity to strive to raise the total population of Earth to a higher level of ethical, social and moral awareness, restore the highest ethical ideals, and thanks to that rescue mankind from self-destruction [Szyszko-Bohusz 2013]. Yet, the following question arises: how to make people observe and follow high ethical and moral standards? It is worth noticing that studies have been carried out which showed that the higher the respondent's self-esteem, the less probability that the person committed socially immoral and unaccepted acts [Aronson 1987; Aronson *et al.* 1997]. Besides, many researchers have also proved that persons engaged in various types of physical activity perceive themselves more favourably than those who do not take physical exercise even of a recreational nature [Koscielak, Maroszek 1998; Kostorz, Gniezinska 2016]. In addition, it has been shown that the acquisition of new skills and the improvement of motor skills go hand in hand with an increase in the level of self-esteem [Kruczkowski *et al.* 1999; Kirkcaldy *et al.* 2002; Findlay, Bowker 2009].

The evidence from a lot of studies suggests that among many forms of physical activity special attention should be paid to martial arts, which, on the grounds of their philosophy, hierarchical system and the rules of the *dojo* (gym) create, in a unique way, an opportunity of broad educational influence [Cynarski 2000a, b, 2006, 2014; Jasinski 2008; Szmyd 2010, 2013; Czajkowski, Piwowarski 2010; Lee-Barron 2012; Rutkowska, Gierczuk 2012; Piwowarski 2013; Szyszko-Bohusz 2013]. Szyszko-Bohusz considers that "the path needed to rescue mankind from self-destruction is closely connected with the relationship between martial arts and modern times" [Szyszko-Bohusz 2013: 23]. He adds that "According to the basic principal and the central idea underlying these struggles are: the idea of self-improvement, developing a

high level of consciousness, and the personality of martial arts practitioners – one should strive to boost one's strength, will and fortitude to fight the evil, corruption, hatred and ignorance which are leading to the destruction of mankind. The function of the philosophy of martial arts is to create a counterweight to the forces of destruction, chaos and confusion [Szyszko-Bohusz 2013, pp. 23]. In Szyszko-Bohusz's opinion, "students of martial arts, led by instructors with high technical values and deep social and moral ethics should become fighters for freedom, peace, justice and honour, and should offer selfless help to 'others' treated as 'themselves' [Szyszko-Bohusz 2013: 23-24]. This led the authors of this paper to conduct research on the hierarchy of values and self-esteem of persons practising these forms of physical effort. The key aspect of the study was a comparison of the results with the control group, which comprised persons who had never practised any style of hand-to-hand combat, and depending on the respondent's gender.

### Material and Methods

The study was conducted between October 2015 and February 2016 in the Voivodeship of Silesia, in two towns: Jastrzebie-Zdroj and Wodzisław Slaski. The sample consisted of respondents of both sexes. The study materials were based on answers from respondents practising *judo* or Pszczynska Martial Art and not training hand-to-hand fight. The participation in the study was voluntary. During the survey, 80 people were interviewed. Respondents were divided into two groups: the practitioners and control group. The selection of respondents in the practitioners' group was related to their engagement in various martial arts activities, both of recreational and sport-related nature. The persons currently practising any type of martial arts or who did it in the past were excluded from the control group. These criteria and conditions for the participation in the study resulted in the following distribution: the control group (N = 42) consisted of (N = 22) female participants, i.e. 52.38%, and (N = 20) 47.62% male participants. On the other hand, the majority of practitioners (N = 38) were males (N = 21), i.e. 55.26%, whereas females (N = 17) constituted 44.74% of the group. The average age of female practitioners was 25.29 (SD = 5.82), whereas the average age of male practitioners was 26.57 (SD = 5.54). In the control group the average age of female participants was 28.59 (SD = 5.62) and 30.45 (SD = 4.57) of male respondents. The sampling error for a confidence level of 95.5 per cent and based on a simple random sample.

The study employed the diagnostic survey method. Two types of standardized questionnaire were applied. The Scheler's Value Scale (SVS) of Brzozowski [1995] was used to analyse the hierarchy of values. The tool consisted of a list of 50 values ordered alphabetically. The respond-

ents evaluated each value on a 100-point scale where zero meant an insignificant (neutral) value and 100 the most significant one. The other values received points higher than 0 and lower than 100 according to their importance to the respondent. The tested persons could assign the same number to more than one value, though. 6 subscales of fundamental values were listed in the tool, i.e. hedonistic, vital, aesthetic, truth, moral and sacred values. Moreover, two factorial subscales of vital values were singled out: 'fitness and physical strength' and 'physical endurance' and of the sacred values composed of 'secular sanctities' and 'religious sanctities'. The Self-Esteem Scale developed by Moris Rosenberg in the Polish adaptation of Mariola Laguna, Kinga Lachowicz-Tabaczek and Irena Dzwonkowski [Laguna *et al.* 2007] was employed to measure overall self-esteem level. The applied scale consisted of 10 statements. The respondents indicated to what extent they agreed with each of them using a 4-point Likert scale (1-strongly agree, 2- agree, 3- disagree, 4-strongly disagree). The scale ranges from 0-30. The sum of scores was the indicator of the general level of self-esteem. The Rosenberg's interpretation of the results was adopted [www.wwnorton.com/college/psych/psychsci/media/rosenberg.htm], whereby scores below 15 suggest low self-esteem, scores between 15 and 25 are within normal range, scores above 25 suggest a high level of self-esteem. The questionnaires also contained a data sheet with respondent's age and gender. The primary data analysis was conducted with the use descriptive statistics for the entire sample and with the division into the practitioners' and control group and into females and males. The mean ( $\bar{x}$ ), the median (M), standard deviation (SD), coefficient of variation (V) and skewness (As) were calculated. The kurtosis indicator (Ku) served as the measure of concentration. Normality of the distributions of variables was tested using the Shapiro-Wilk test. The significance of differences for the system of factors was rated by multivariate analysis of variance MANOVA. To say what differences are between groups, Turkey post-hoc test for unequal groups was used. The following statistical tests were made: Pillai's Trace, Wilks's lambda, Hotelling's trace, and Roy's largest root. The level of significance at  $p < 0.05$  was adopted. Microsoft Office Excel 2007 and STATISTICA w.12 by StatSoft were the software used for the analysis.

## Results

The statistical analyses started with the calculation of the descriptive parameters, the shape of the distribution of measured variables obtained for the entire sample, the practitioners and control group, the female and male respondents. It was observed that both in the case of all the respondents in the group of people practising and not practising combat sports as well as for the male respondents moral values proved to be the most important. Only

the female respondents attributed the greatest importance to religious sanctities. However, regardless of study participants' gender and assignment to the practitioners or control group, aesthetic values were the least important to them. It should be underlined that this variable showed the highest dispersion of results. The smallest coefficient of variation was observed with respect to religious sanctities.

The significance of differences for the system of factors was rated by multivariate analysis of variance MANOVA. To say what differences are between groups, Turkey post-hoc test for unequal groups was used. The level of significance accepted at  $p < 0.05$ . The study was designed to assess how independent variables affect the treated set of dependent variables. By using analysis of variance MANOVA, multi-dimensional structure created by dependent variables was received. The following statistical tests were made: Pillai's Trace, Wilks's lambda, Hotelling's trace, and Roy's largest root. When using any of these tests, the same effect size was demonstrated, so the results are presented generally in Table 1.

It was observed that at  $p < 0.05$  the gender and the group significantly differentiate the results of the investigated variables. Application of the Turkey post-hoc test for unequal groups according to the gender, showed statistically significant differences in the case of values subscale of aesthetic ( $p = 0.02$ ) and truth ( $p = 0.048$ ). It turned out that the women attribute to the values the bigger importance.

Moreover, according to the training and reference group, has been observed that for not-trained people significantly greater importance have hedonic values ( $p = 0.01$ ). Whereas, respondents cultivating martial arts gained a higher average in the variable 'fitness and physical strength' ( $p = 0.008$ ) and subscale of moral ( $p = 0.002$ ) and sacred values ( $p = 0.02$ ), as well as one of its components, that is in the case of the 'religious sanctities' ( $p = 0.002$ ). In addition, it has been shown that respondents from the training group received a higher score in relation to self-esteem ( $p = 0.01$ ).

Crossing with each together the variables 'gender' and 'group', there was no statistically significant effect on the dependent variables set at  $p < 0.05$ . However, the use of the Turkey post-hoc test for unequal groups among men divided into training group and control group, showed statistically significant differences in relation to the 'fitness and physical strength' ( $p = 0.01$ ), subscale of moral ( $p = 0.02$ ) and religious values ( $p = 0.003$ ), and self-esteem ( $p = 0.03$ ). In each case indicated above, the higher the score was obtained by men who trained martial arts. It also found that women from training group were characterized by a higher level of self-esteem ( $p = 0.04$ ) than respondents in the control group.

In further analyzes calculated partial correlations between selected variables. The results showed that the majority of the dependent variables, statistically significant and mostly moderately correlate in the training and comparative group and among men and women. It has

**Table 1.** Multivariate analysis of variance

Effect	Value	F	Effect df	Error df	p
Intercept parameter	0,00	10363,05	9	68	0
Gender	0,66	3,92	9	68	0,0005
Group	0,66	3,86	9	68	0,0006
Gender * group	0,91	0,70	9	68	0,704

**Table 2.** SS test for full model-evaluation of the parameters

Dependent variable	R	R <sup>2</sup>	Model			Residue			F	P
			SS	df	MS	SS	df	MS		
Subscale of:										
a) hedonistic values	0.29	0.09	124.18	3	41.39	1313.0	76	17.3	2.40	0.07
b) vital values	0.20	0.04	66.92	3	22.31	1633.1	76	21.5	1.04	0.38
c) fitness and physical strength	0.37	0.14	391.46	3	130.49	2445.7	76	32.2	4.05	0.01
d) endurance	0.07	0.01	15.90	3	5.30	3046.3	76	40.1	0.13	0.94
e) aesthetic values	0.27	0.07	255.72	3	85.24	3186.5	76	41.9	2.03	0.12
f) truth	0.25	0.06	246.23	3	82.08	3792.5	76	49.9	1.64	0.19
g) moral values	0.37	0.13	257.34	3	85.78	1667.3	76	21.9	3.91	0.01
h) sacred values	0.29	0.08	124.47	3	41.49	1346.7	76	17.7	2.34	0.08
i) secular sanctities	0.21	0.05	121.88	3	40.63	2548.1	76	33.5	1.21	0.31
j) religious sanctities	0.41	0.17	216.78	3	72.26	1057.9	76	13.9	5.19	0.001
Self-esteem	0.36	0.13	77.32	3	25.77	530.1	76	7.0	3.70	0.02

been observed that the training group received a higher score for self-esteem (0.30), 'fitness and physical strength' (0.29), subscale of moral (0.34) and sacred values (0.28), and also in relation to one of its components, that is in the case of the 'religious sanctities' (0.37). On the other hand, respondents in the control group attributed bigger importance to hedonistic values (-0.29). It also found that women, compared to men, are characterized by a bigger result with respect to the aesthetic values (0.26), truth (0.23) and religious sanctities (0.21).

In order to isolate the most important factors of the statistical model, its parameters have been rated. The obtained data are presented in Table 2.

It has been shown that the most explanatory model variables is 'fitness and physical strength', subscale of moral values and religious sanctities, and self-esteem at a significantly moderate statistical level.

## Discussion

There are grounds to believe that the hierarchy of values characterizing each man significantly affects the development of his personality, disposition, commitment to the set goals and personal aspirations, self-assessment, perception of the world, the quality of the relationship built with people around him [Tomkiewicz, Poplawska 1997; Ostrowska 1998; Krok 2010; Komorowska-Pudlo 2014]. Therefore, the coherence of the system of values and the effectiveness of individual criteria used in the evaluation process is not only linked to general well-being of the individual, but also to personality integration

and maturity [Oles 2002]. Also, the adopted values fall within the scope of identity, give a sense of stability and continuity despite changes that occur in life [Oles 2002]. Thus, it is not surprising that the problem of the issue of evaluation and self-esteem draws many researchers' attention. Although pragmatists in many fields give these issues due priority, the amount of research undertaken in the field of martial arts is relatively small and clearly inadequate compared with other disciplines. This led the authors to take up the issue of the hierarchy of values and self-esteem among people practising various styles of hand-to-hand combat.

The analysis of the results revealed that moral values proved to be the most important both for the entire sample, the practitioners and control group, as well as for male study participants. Only female respondents considered religious values as the most important. The obtained study results are very optimistic since many pragmatists, mainly psychologists and sociologists, often refer to the socio-cultural, moral and normative changes observed for many years as the concept of the morality crisis [Cynarski 2000a, b, 2014; Dominiak 2000; Komorowska-Pudlo 2014]. Furthermore, it was observed in the performed own research that aesthetic values were the least important to the respondents regardless of their gender and assignment to a given group. It also found that non-practising respondents attribute statistically significantly higher importance to hedonistic values ( $p = 0.01$ ). On the other hand, the respondents practising martial arts demonstrated significantly higher mean in the case of 'fitness and physical strength' ( $p = 0.008$ ), the subscale of moral ( $p = 0.002$ ) and sacred values ( $p = 0.02$ ), as well as one of its

components, i.e. 'religious sanctities' ( $p = 0.002$ ). There is no doubt that orientation towards spiritual values proves the specificity and uniqueness of taking up martial arts. As noted by Cynarski, lower material needs (in line with Christianity and Zen) protect against excessive work and haste, thus giving time for a richer spiritual life [Cynarski 2000a]. In his opinion, the ideals of martial arts cannot be reconciled with pseudo-ideals of prosperity and consumerism ideology [Cynarski 2000a]. Therefore, these stands have been confirmed in the performed own studies. One should also refer to the results of the Cynarski's analyses regarding the hierarchy of values of people practising hand-to-hand combat using the Rokeach Value Survey [Cynarski 2006]. The author showed that martial arts contestants in relation to the respondents engaged in non-competitive styles of martial arts achieved statistically significantly higher mean in the case of such values as 'pleasure' and a 'prosperous life'. On the other hand, the latter attributed more importance to 'mature love' and 'the world of beauty'. According to Cynarski, on the one hand this involves a consumer approach to life and agonistic and hedonistic pattern of somatic culture, and, on the other, an ascetic model of psycho-physical culture [Cynarski 2006].

Very interesting research on the hierarchy of values in the field of martial arts has been also conducted by Zienowicz, Parzelski and Budnik-Przybylska [Zienowicz *et al.* 2015]. The authors showed that respondents rated highest the variables of the subscale of moral values and truth, which partly reflects the results of the own research. Moreover, the pragmatists proved that 'traditionalists' instructors and their disciples rated moral values and religious sanctities statistically significantly higher than sports persons did. Thus, these results may, to some extent, confirm the obtained own research results, which indicate that internalization of the principles and philosophy of martial arts is the reason why the ethical and moral and religious values occupy a fundamental place in the learners' hierarchy of values. Obviously, the person who plays a key role is the coach, who educates his disciples and provides them with a determined system of values. Research conducted by a number of authors demonstrate a huge impact exerted by the instructor (master) on moral attitudes and personality development of his disciples [Cynarski 2006; Sterkowicz 2000; Dabrowski, Dabrowska 2002; Berdel, Kawalec 2003; Bujak *et al.* 2013].

The performed analyses of the own research showed that the practitioners were characterised with statistically significantly higher level of self-esteem ( $p = 0.01$ ) compared with the control group. Therefore, the results are in line with the results of the research referred to above [Koscielak, Maroszek 1998; Kruczkowski *et al.* 1999; Kirkcaldy *et al.* 2002; Findlay, Bowker 2009; Kostorz, Gniezinska 2016]. A reference should also be made to the analyses carried out by Jasinski on the values and needs realized by practising martial arts [Jasinski 2008]. The

author showed that participation in this type of activities constituted a significant and desired value for the respondents. The respondents acknowledged that workouts were for them a source of satisfaction, boosted their self-confidence and raised their self-esteem. Jasinski empirically proved that people training judo and karate, especially those with longer training experience, statistically significantly more often considered themselves to be above average compared to persons training capoeira, Brazilian *jiu-jitsu* or *Kalaki* [Dominiak 2005].

It is not surprising that the own research demonstrated that females attribute statistically significantly greater importance to the subscale of aesthetic values ( $p = 0.02$ ) and truth ( $p = 0.048$ ). It is because since the dawn of history quite stereotyped features such as elegance, good taste, harmony, order of things, the proportionality of shapes, regularity of features, organization have been associated with the female gender. This was also confirmed by the performed analyses.

It was also found that males practising martial arts place the following values statistically significantly higher up the hierarchy of values: 'fitness and physical strength' ( $p = 0,01$ ), the subscale of the moral values ( $p = 0,02$ ), and also one of its components, i.e. 'religious sanctities' ( $p = 0,003$ ). Thus, this is in line with the previously drawn conclusions regarding the positive impact of the philosophy and principles of the examined forms of physical activity on the adoption by learners of high ethical and moral norms and on their value system. It was also shown that practising females demonstrated statistically significantly higher level of self-esteem ( $p = 0.04$ ) than respondents in the control group, which further confirms previous research findings of other authors [Koscielak, Maroszek 1998; Kruczkowski *et al.* 1999; Kirkcaldy *et al.* 2002; Findlay, Bowker 2009; Kostorz, Gniezinska 2016].

Studies conducted by Sterkowicz [2000] should be also referred to. The author analysed respondents' opinions on traditional values and principles of martial arts by which learners should be guided in life as well as virtues commonly valued in society. Sterkowicz showed that the greatest diversity of results was associated with age, whose significant effect was found for 9 out of 15 tested factors. The training experience was correlated with such variables as: attachment to tradition, integrity and simplicity. It was found that the appearance was more important in competition clubs than in recreation and competition clubs or recreation clubs. The steadfastness factor, which consisted of: faith, trust, knowledge about oneself, was more important for female study participants than for males. However, Sterkowicz did not verify the hypothesis of correlation between the value system and karatekas' advancement levels.

It has been shown that the most explanatory model variables is 'fitness and physical strength', subscale of moral values and religious sanctities, and self-esteem at a significantly moderate statistical level.

## Conclusions

In the era of consumerist lifestyle, degradation of values and lack of respect for ethical and moral norms many researchers postulate dissemination of research and lessons drawn from it which allow society to be made aware of existing threats and, at the same time, benefits associated with the preference for the values and principles underpinning the traditional style of martial arts and combative sports [Dominiak 2000, 2005; Jaskolski 2000; Jasinski *et al.* 2000, 2002; Cynarski 2000a, b, 2006, 2014; Dabrowki, Dabrowska 2002; Dżereń 2002; Jasinski 2008; Czajkowski, Piwowarski 2010; Szmyd 2010, 2013; Lee-Barron 2012; Rutkowska, Gierczuk 2012; Piwowarski 2013; Kostorz, Gniezinska 2016]. Knowing that martial arts and combat sports contain a content enabling the development of features, performance and behaviour useful in life, not just in sports, prompted the authors to conduct research in the area of these forms of physical activity. Nevertheless, it should be noted that due to the small number of respondents these results should be treated with great caution. There are grounds to believe that they do not exhaust the extremely complex question of the hierarchy of values and self-esteem in the area of the martial arts and combat sports. Still, they should serve as an inspiration and the starting point for further research investigations in this field.

Indicating possible areas for further analysis, it is worth noting that the important issue would be to conduct studies on the correlation between the hierarchy of values adopted by practitioners of martial arts and self-esteem, and perception of their coach and his competence, interpersonal relationships, sense of quality of life, level and type of motivation, emotional intelligence, sensitivity and empathy as well as mental resilience. It would also be advisable to include in further research an analysis of a relatively higher number of respondents living in several voivodeships. This would allow carrying out more structured analyses, thus exploring the problem, owing to which the lessons learnt could be more complete and more valuable. Besides, the obtained research results can contribute to the development of scientific disciplines including psychology, sociology, pedagogy. Thus, the awareness of these facts makes the expansion of the research project and further considerations worth continuing.

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## Hierarchia wartości a samoocena u osób ćwiczących sztuki i sporty walki

**Słowa kluczowe:** sztuki i sporty walki, skala wartości, samoocena

### Abstrakt

Wprowadzenie. Wielu empiryków przyznaje, że wyznawane wartości oraz samoocena istotnie rzutują na rozwój osobowości, usposobienie, zaangażowanie w realizację celów, postrzeganie świata, relacje interpersonalne [Tomkiewicz, Popławska 1997; Ostrowska 1998; Krok 2010; Komorowska-Pudlo 2014, Kostorz, Gniezinska 2016]. Mimo, iż przyznają oni tym zagadnieniom należne miejsce, to ilość badań podejmowana w obszarze sztuk i sportów walki jest zdecydowanie niewystarczająca. Skłoniło to autorki do dokonania własnych analiz.

Materiał i metody. Badania przeprowadzono w Jastrzębiu-Zdroju i Wodzisławiu Śląskim wśród 80 respondentów

podzielonych na dwie grupy: trenującą (N=38) i porównawczą (N=42). Posłużono się metodą sondażu diagnostycznego, techniką ankietową. Zastosowano standaryzowane narzędzia - „Skalę Wartości Schelerowskich” (SWS) autorstwa Brzozowskiego oraz Skalę Samooceny opracowaną przez Rosenberga, w polskiej adaptacji Łaguny, Lachowicz-Tabaczek i Dzwonkowskiej.

Wyniki. Wykazano, że kobiety większe znaczenie, niż mężczyźni, przypisują wartościom estetycznym ( $p=0,02$ ) oraz prawdy ( $p=0,048$ ). Okazało się, że dla niećwiczących większą rangę, niż dla uprawiających sztuki i sporty walki, mają wartości hedonistyczne ( $p=0,01$ ). Osoby trenujące natomiast uzyskały wyższą średnią w przypadku „sprawności i siły fizycznej” ( $p=0,008$ ), wartości moralnych ( $p=0,002$ ), świętych ( $p=0,02$ ), w tym również „świętości religijnych” ( $p=0,002$ ) oraz samooceny ( $p=0,01$ ). Zaobserwowano, że ćwiczących

sztuki i sporty walki, w porównaniu z mężczyznami z grupy kontrolnej, charakteryzuje wyższa samoocena ( $p=0,03$ ) oraz przypisywanie większego znaczenia „sprawności i siły fizycznej” ( $p=0,01$ ), wartościom moralnym ( $p=0,02$ ) i świętościom religijnym ( $p=0,003$ ). Stwierdzono, że kobiety trenujące posiadają wyższą samoocenę ( $p=0,04$ ) niż niećwiczące. Wykazano, że najsilniej objaśniającymi zmiennymi modelowymi jest „sprawność i siła fizyczna”, wartości moralne i świętości religijne oraz samoocena na poziomie statystycznie istotnie umiarkowanym. Wnioski. Zebrane wyniki stanowią załączek i inspirację do dalszych analiz. Zasadne byłoby przeprowadzenie badań na terenie innych województw oraz wśród większej liczby respondentów. Warto byłoby także dokonać analizy zależności między hierarchią wartości i samooceną, a postrzeganiem swojego trenera, jego kompetencji, poczuciem jakości życia, motywacją, inteligencją emocjonalną oraz odpornością psychiczną.