

# **Judo as a Method of Moral and Psychological Development**

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## Glossary of judo terms used in the thesis

| Japanese                     | English  |
|------------------------------|--|
| <i>aikidō</i>                | Japanese martial arts                                      |
| <i>atemi waza</i>            | Striking techniques  |
| <i>bajutsu</i>               | Riding   |
| <i>bakufu</i>                | Literal translation is a command in a tent                 |
| <i>boken</i>                 | Wooden sword   |
| <i>budō</i>                  | Martial way  |
| <i>Budō Senmon Gakko</i>     | specialized school for martial skills                      |
| <i>bugei</i>                 | Military arts  |
| <i>bujutsu</i>               | Term that covers all the traditional Japanese martial arts |
| <i>bushi</i>                 | Warrior class  |
| <i>Bushi no ichigun</i>      | Term for a word given or uttered by a samurai              |
| <i>bushidō</i>               | Kodeks of warrior class                                    |
| <i>bushidō shōshinshu</i>    | Samurai code   |
| <i>Butokusen</i>             | Martial arts festival                                      |
| <i>chanoyu</i>               | Tea-drinking ceremony                                      |
| <i>chikiku</i>               | Development of intellectual capacity and morality          |
| <i>Chokushin-ryu judo</i>    | First martial arts with the name judo                      |
| <i>Dai Nippon Buttokukai</i> | Great Japanese Association of Warrior Virtues              |

|                          |   |
|--------------------------|---|
| <i>Eishō-ji</i>          | Buddhist temple when Jigoro Kano starts judo teaching         |
| <i>fukoku kyōhei</i>     | Abundant country-strong army                                  |
| <i>Fusen- ryū</i>        | Traditional Japanese martial arts famous for groundwork fight |
| <i>Gakushuin</i>         | Peers, Nobles   |
| <i>gi</i>                | Cloth for training  |
| <i>harakiri</i>          | Ritual suicide with a sword                                   |
| <i>heishi</i>            | Imperial army   |
| <i>iaijutsu</i>          | Quick drawing and cutting with a sword                        |
| <i>Ikubo Hachinosuke</i> | First teacher of Jigoro Kano                                  |
| <i>Ikubo Tsunetoshi</i>  | Second teacher of Jigoro Kano                                 |
| <i>Itsutsu no kata</i>   | Form 5 – principles of water                                  |
| <i>jita kyōei</i>        | Princip of judo - Mutual benefit                              |
| <i>jū</i>                | Softness  |
| <i>jūdō</i>              | Gentle way  |
| <i>Ju no kata</i>        | Form of gentles   |
| <i>jūjutsu</i>           | Gentle arts   |
| <i>jūkendō</i>           | Rifle shooting and fighting                                   |
| <i>kagami biraki</i>     | Ceremonial start of the practice                              |
| <i>kake</i>              | Execution   |
| <i>Kanō -juku</i>        | Private classical school,                                     |
| <i>kansetsu waza</i>     | Armlock techniques  |
| <i>kansetsu waza</i>     | armlock techniques  |
| <i>karate-dō</i>         | Japanese martial arts “Empty hand”                            |
| <i>kata</i>              | Form  |
| <i>katame no kata</i>    | Form of grappling   |
| <i>katana</i>            | Long sword  |

|  |  |
|--|--|
| <i>keiko</i>                                 | Training                                     |
| <i>kenjutsu</i>                              | Fencing                                      |
| <i>Kime no kata</i>                          | Form of self-defence                         |
| <i>Kitō-ryū-jūjutsu</i>                      | One of the schools where Jigoro Kano studied |
| <i>Kodokan goshin jutsu</i>                  | Modern form of self-defence                  |
| <i>Kōdōkan jūdō</i>                          | Name of Jigoro Kano school until today       |
| <i>kogi</i>                                  | Dialogue                                     |
| <i>kohaku shiai</i>                          | Monthly tournament                           |
| <i>Koryū</i>                                 | Ancient martial arts                         |
| <i>Koshiki no kata</i>                       | Antique form from Kito-ryu ju jutsu          |
| <i>kuzushi</i>                               | Unbalance                                    |
| <i>kyoiku chokugo</i>                        | Imperial record in education                 |
| <i>kyūjutsu</i>                              | Archery                                      |
| <i>menkyo kaiden</i>                         | Certificate, complete knowledge transfer     |
| <i>Miyamoto Musashi</i>                      | Famous swordsman                             |
| <i>mondo</i>                                 | Discussion                                   |
| <i>nage no kata</i>                          | Form of throwing                             |
| <i>nage waza</i>                             | Throwing techniques                          |
| <i>Nihon-den Kōdōkan Jūdō</i>                | First name of Jigoro Kano school             |
| <i>osaekomi waza</i>                         | Techniques of controlling                    |
| <i>randori</i>                               | Free practice                                |
| <i>rōnin</i>                                 | Wandering samurai without a master           |
| <i>Saigo Shiro</i>                           | Famous student of Jigoro Kano                |
| <i>samurai</i>                               | One who serves                               |
| <i>seiryoku zen'yō</i>                       | Princip of judo - Maximum efficiency         |
| <i>Seiryoku zenyo kukumin taikku no kata</i> | National form of physical education          |
| <i>shime waza</i>                            | Strangle techniques                          |

|                           |  |
|---------------------------|--|
| <i>shime waza</i>         | Strangle techniques  |
| <i>shinken shobu waza</i> | Techniques for real combat   |
| <i>Shintō</i>             | Japanese religion  |
| <i>shobu</i>              | Competition  |
| <i>shushin-ho</i>         | Self-discipline  |
| <i>sumo</i>               | Wrestling  |
| <i>Tenjin Shin'yō-ryū</i> | One of the schools where Jigoro Kano studied   |
| The <i>san-iku-shugi</i>  | Principle of tethered education  |
| <i>tsukinami shiai</i>    | Tournament that is awarded for master belt exams   |
| <i>tsukuri</i>            | Positioning  |
| <i>wakizashi</i>          | Short sword  |
| <i>waza</i>               | Techniques   |
| <i>Yamada Tsunejiro</i>   | First black belt student of Jigoro Kano (latter change name to <i>Tomita Tsunejiro</i> ) |
| <i>yarijutsu</i>          | Spear fighting   |
| <i>Yoroi</i>              | These techniques designed to fight samurai arm   |
| <i>yoroi kumiuchi</i>     | Close combat when warriors would be left with only short weapons and fought in armour    |
| <i>Yōshin-ryū</i>         | Traditional Japanese martial arts  |

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# Abstract

This research is aimed at proving the moral and psychological effects of judo activities on children in the project "Judo in schools" in Croatia. There are numerous studies on the impact of judo on children in the segment of psychological imputations but very few studies have been associated with the impact on moral development. Frequent emphasis on the notion of morality in judo theory and its impact on man has created a disparity between the proven arguments about such influence and what is propagated in the judo community.

The research covers the historical connection between warrior skills and morals in different geographical and culturological environments and focuses on Japan and Japanese martial arts culture. The research brings an analysis of the conditions and reasons for the emergence of judo with its specifics of modernization of Japan but also its militarization. The research explains the connection between different written warrior codes and the moral behaviour of samurai-oriented warriors and the Bushido warrior code.

The impact and development of martial arts in Japan was explained through Jigoro Kano who was shown through his educational and martial arts development with which he created the Kodokan Judo system. The various influences of the philosophers, psychologists and sociologists of the time who influenced the education of Jigoro Kano and who directed him towards discovering and using the values of martial arts are explained.

Kodokan judo has thus become a leading martial art that has promoted the goal of training the development of maximum physical, mental, intellectual, and moral qualities in man and as such his social community must benefit the most.

The link between the impact of judo practice on man and the elucidation of the mechanism responsible for behaviour are explained through the presentation of various examples of judo activities. Emotions, emotional intelligence, emotion regulators, self-control, and rule-following behaviour are key mechanisms that are explained in research as part of the chain responsible for human behaviour.

By selecting the target group of respondents who practice judo in approximately the same conditions in the biological, cultural, educational and judo segments, the research was conducted through testing through Emotional Skills and Competence Questionnaire (ESCQ). The questionnaire used was proven in other countries and all the required parameters are identical to the official norms for emotional measurements in Croatia, which increases the accuracy of the comparison of results. By testing different environments in which the Judo project is implemented

in schools, results were obtained that showed certain emotional values between the population practicing judo and the prescribed norms for children of the same biological age.

The obtained results showed the largest difference in the segments concerning the naming and expression of emotions, and in the segment of emotion management and regulation. This confirms the presence of the influence of judo activities on the emotional mechanisms responsible for behaviour through the self-control factor. Emotional mechanisms that are maximally activated during exercise in situations where aggression is present and that such conditions quickly return to normal due to developed emotional regulators, are responsible for human behaviour. A person who has developed a mechanism of emotional control that manifests itself in behaviour as self-control and a better ability to follow the rules, has a greater predisposition to follow the rules in other life situations.

During the research on the topic of moral development through judo, many activities were initiated by researchers whose implementation contributed to the development of awareness and value of moral and psychological influences of judo on children. Several European projects have been launched on the topic of norms of behaviour and moral judo values. Several publications have been published and educational cartoons have been made as well as documentaries and reports promoting the moral judo code. The project of the Judo Moral Code was recognized throughout Croatia during the global pandemic, when children were provided with various educational materials on the topic of the Judo Code.

The research has stimulated several scientific papers that have further deepened the knowledge in this field. It is definite that the research will continue to be conducted continuously by the same researcher in collaboration with all educational and scientific institutions, the National Judo Federation as well as the International Judo Federation.

# Publications and presentations

## Published papers.

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# **Chapter I Preliminary Introduction**

## 1.1 Background to the researcher and motivation for this research

The researcher has been a judo coach for over 35 years. As a competitor, he performed at all ages and won many medals at local, national, and international competitions. He was also a member of the Croatian national team. As a coach, he works continuously in the Judo Club "Rijeka", a club founded in 1959 and is one of the oldest clubs in Croatia. In his coaching career, he has worked with all ages from pre-schoolers to seniors and veterans. Starting with work in local primary schools, he established a network of schools that provided children with the opportunity to learn the basic techniques and principles of judo. On this basis, the project "Judo in schools" was created, the first in the City of Rijeka and after that in the whole of Croatia. The reason for the popularity and recognizability of judo in his environment is the emphasis on the psychological values that judo develops. He is credited with the fact that judo in Croatia in 2013 officially became a school sport.

The researcher perfected his knowledge at several institutions. He graduated from the Croatian Olympic Academy's coaching school and later continued his studies at Anglia Ruskin University in Cambridge. The researchers' educational development path was focused on the positive influence of judo on the moral and psychological characteristics of judo.

The researcher visited Japan at the Kodokan Judo Institute, perfecting his knowledge in judo and judo theory. He participated in many seminars for physical education teachers in Japan and combined various experiences in his dissertation "Judo at Schools - A comparison between the Japanese model of judo implementation in the educational system, and Croatian models."

I realized that there is a lack of research on the topic of "Judo in schools" and that there is a need for in-depth research to better understand the effects of introducing judo into the education system. A PhD could help add to the literature and provide new insights into the impact of judo on students and school communities.

During my research visit to Japan, I came to know that judo as a sport can have many educational values, including the development of physical skills, self-confidence, discipline, cooperation, and many others. A PhD can help to understand these educational aspects of judo and how they can be integrated into the school setting to improve the overall education of students and have a positive impact on the physical, emotional, and social well-being of students. The research directed me to seek information through study, evidence through inquiry about how judo can affect various aspects of a student's life, such as self-confidence, self-control, peer relationships, and academic success.

My wish is that the research will help implement judo in the school curriculum through best practices for integrating judo into regular physical education classes or developing special judo programs in schools. Interest in the influence of judo on the development of morals and psychological elements increased, and the researcher continued to research and work through numerous seminars and scientific papers.

On numerous visits to Japan, he had numerous contacts and conversations with eminent judo authorities from the history of judo in the world. This influenced the definition of the research topic. Judo authorities have contributed to the quality of my research through interviews, lectures and giving me access to numerous historical materials. At the Kodokan Judo Institute, he gained insight into the Kodokan Museum and numerous original materials that complimented his judo theory knowledge. He received the most generous support and desire for further research from the Kodokan Judo Museum president, Naoki Murata (1949-2020), who gave him some of the founder Jigoro Kano original teachings confirmed that the research topic is the biggest goal of judo.

In 2017 at Chichester University, he approached his doctorate with the topic "Judo as a Method of moral and psychological development and impact on children in the judo project in school in Croatia".

During the research period, he worked intensively on improving knowledge in the field of judo theory, history of judo and psychology in the parts related to:

- 1 The Influence of Western Authorities in the Fields of Psychology, Philosophy, and Sociology on Jigoro Kano
- 2 Morality through the history of martial arts to judo
- 3 Development of self-control in judo
- 4 Psychological mechanisms and conditions responsible for various forms of exercise and application of judo
- 5 Emotional intelligence and emotional regulators

## 1.2 Research Questions

The researchers' interest is therefore focussed on the relationship between judo and morality. Thus, the questions that this research seeks to resolve are:

- 1 To explore the historical relationship between judo, budo, martial arts and morality.
- 2 To explore the influence of judo on the development of psychological characteristics of self-control with emotional control as related to morality.

## **Chapter II Literature Review and Introduction to the concepts**

## 2.1. Introduction to judo and morality

### 2.1.1 Judo background

Judo *jūdō*, according to the translation of the meaning of the Japanese language "gentle way", "gentle means", or "The Way of softness and flexibility" (Hoare, 2009). A martial art (*budo*) created by Jigoro Kano from different styles of *jūjutsu* with the emphasis on, and influence of his philosophical ideas (Kawamura & Daigo, 2000). The original purpose of the old *jūjutsu* schools was to fight the enemy with the goal of destruction. Kano has attained a high level of mastery by training at various *jūjutsu* schools, for which he also received the *Menkyo kaiden* certificate, complete knowledge transfer (Watson, 2000).

Practicing *Tenjin Shin'yō-ryū* with Master *Ikubo Hachinosuke*, he learned a significant number of approaches based on the techniques of leverage (*kansetsu waza*), suffocation (*shime waza*), throwing (*nage waza*), and striking at vital points (*atemi waza*). The exercise was mostly based on formal and default forms (*kata*). During the training, the techniques for combating an unarmed attacker and an attacker with cold weapons (*tanto*, *wakizashi*, *katana*, *bo*) were dealt with (Brousse & Matsumoto, 1999).

Another school where Kano taught fighting techniques was *Kitō-ryū-jūjutsu* with master *Ikube Tsunetoshi*, who was well known for his expertise in throwing techniques (*nage waza*); these techniques designed to fight samurai armor, *Yoroi* (Watson, 2008). Practicing techniques in different schools and studying all the martial systems that existed at the time, Kano realized that in the exercise itself, there was a particular influence on the development of ethical and moral values in a man (Kanō & Lindsay, 1889). The time in which Kano grew up imbued with the modernization of Japan, which, as a society, transformed from a traditionalist into a modern society with Western role models (Harrison, 1914).

Japanese society was increasingly turning to the Western model of functioning, most evident through industrialization and education. Martial arts, as such, are merely losing their meaning and value due to the development of firearms. Therefore, a large number of schools are losing popularity and membership due to the practice methodology, which has often been very rough including many injuries as well as questionable membership behaviour (Harrison, 1919). The word judo we use today was first used before the Meiji era (1868-1912) in the *jūjutsu* martial arts school of *Chokushin-ryu*, the name "*jūdō*", so the school was called *Chokushin-ryu judo* (Jigoro Kano, 2005b).

A key element in the development of judo was that Kano transitioned from merely applying the judo technique (*jutsu*) directly to transforming it into a path or mode (*do*). For this reason, Kano called

his new way of exercise *Nihon-den Kōdōkan Jūdō*, which was later accepted as *Kōdōkan jūdō*, while today in the whole world it is known as judo. The very development of judo and its acceptance in Japanese society is because Kano implemented a modern Western way of education and philosophy, and goals that aimed at developing human resources and respecting and following social norms and goals (Kano, 1887). Adapting traditional martial arts methods by defining socially necessary and acceptable goals such as the development of morals and ethics and adherence to the rules, Kano set judo as a way for society to achieve significant benefits. By defining the principles of *seiryoku zen'yō* and *jita kyōei*, judo has become a way through which a person develops one's physical and intellectual potential, thus making society itself more advanced (Kanō, 1932).

Consequentially, judo became a tool that influences society in much the same way that religion takes its place in the west (Kano, 1917). With the development of judo in the world, the way of defining values according to each specificity of the society where judo is practised develops human resources in the same way as it does judo, and thus, as a tool becomes equally useful regardless of the specificity. Judo principles - kindness, courage, honesty, honour, humility, respect, self-control, friendship - the undeniable value not only in judo, but also for the society as a whole, and as such must spread as a message to people in all sectors of society (IJF, 2017)

### **2.1.2 Kano Jigoro**

Kanō Jigorō (1860-1938) was born on October 28, in the *Mikage* village of *Settsu* Province (now *Mikage-cho, Higashinada-ku, Kobe*). Kano Jigoro a highly educated person with great potential for the advancement of society. In a wealthy family engaged in the production of sake (the modern *Kiku Masamune* brand), his father provided him with the best education available at that time. The family was tied to the samurai tradition and the ancient *Shintō* religion (Watson, 2000). Kano Jigoro expressed great ambitions for education and development. He moved with his father and began living in *Edo/Tokyo*, which then became the capital of Japan. In 1877, at the age of 18, Kano enrolled at Imperial Tokyo University, Japan's most prestigious university at the time. He studied politics and economics with topics in philosophy, ethics, and aesthetics (Stevens, 2013).

Concurrently with his studies, Kano fulfils his great desire to learn martial arts. In 1887, he began training *Tenjin Shin'yō-ryū* with the famous master *Fukuda Hachinosuke*, until 1889 when *Fukuda* died. Then he continued his studies with Master *Iso Masatomo* at the same school until 1881 when he began to teach *Kitō-ryū-jūjutsu* at *Ikubo Tsunetoshi's* school (Watson, 2000). Kano Jigorō graduated in 1881, and after that, he continued to teach in the school *Gakushuin* or Peers (Nobles) in 1882 where he taught the children of aristocrats from the country and the future emperor. Meanwhile, in February of the same year, he established his small private academy, *Kanō -juku*

and *Kōdōkan Judo*, in the small Buddhist temple of *Eishō-ji* in which he rented rooms for the school (Judo, 2016). Kano starts teaching his students *Kōdōkan Jūdō* but contemporarily continues to learn and perfect the *Kitō-ryū-jūjutsu school* with his teacher *Ikubo*, who visits *Kōdōkan* twice a week. With regular coaching and teaching, Kano continues his martial arts education by studying all the known systems and schools such as *Yōshin-ryū*, *Sekiguchi-ryū*, *Tsutsumi Hōzan-ryū*, *Miura-ryū*, *Kyūshin-ryū*, *Seigo Ryū*, *Shintō Musō-ryū*, *Teizen- ryū*, *Kiraku- ryū*, *Fusen- ryū*, *Kanjin – ryū* and *Jikishin-ryū*. He studied and collected all the books and documents available at the time about other skills of *kenjutsu* (fencing), *kyūjutsu* (archery), *sumo* (wrestling), *bajutsu* (riding) (Harrison, 1914). Although young, Kano developed his reputation in the aristocratic and martial segments.

In 1883, Kano received his diploma from Master *Ikubo Tsunetoshi* for fully transferred knowledge (*menkyo kaiden*), paying him such great recognition (Stevens, 1995). The benefits of practising martial arts were reflected in the impact on the physical development of the body but certainly on the mental part also. Kano Jigoro had the vision that with the adaptation of the martial arts from his time to modern society with the introduction of science, *Kōdōkan Jūdō* could be used by Japanese society as an ideal physical activity (Kanō & Lindsay, 1889). Kano achieved his vision through the creation of *Kōdōkan Jūdō*, which focused on aspects of physical exercise - the possibility of sports, self-defence, martial arts, and intellectual and moral development (Brousse & Matsumoto, 1999). Through his work in an education system with the support of Western authorities, Kano achieved the recognition and valorisation of *Kōdōkan Judo* as an important segment for the development of children and youth (Kano, 1917). In 1895, the Japanese government established the *Dai Nippon Buttokukai* martial arts control and organization body (Kanō & Lindsay, 1889). Kano became chairman of the committee for the standardization of techniques, rules of *randori* (practice), and *kata* (formal exercises), ahead of all and any martial arts authority at the time, although he was the youngest by age (Shishida, 2011).

The reason for authority lies in the education and knowledge of all the martial arts systems in front of masters who were authorities only for their martial arts (Hoare, 2007). By creating and writing rules, standardizing technique, and *kata*, *gi* (training clothes), Kano directed the development of all the *jūjutsu* schools (Hoare, 2009). Kano used his position by creating a large network of acquaintances with ruling structures, aristocrats, and prominent citizens of Japanese society. He used this position very skilfully to the fullest of his potentials, which he selflessly sacrificed for the interest of his social community (Watson, 2008). By joining the International Olympic Committee (IOC), Kano became the leading authority in developing and promoting sports in Japan. On the western ideals of sport and its positive impact on society, Kano constantly promotes sports and



contributes to the promotion of the Olympic idea with his ideas. He is actively working to promote judo values through lectures around the world on judo principles and goals (Stevens, 2013).

In parallel the modern Olympics were being developed. Baron Pierre de Coubertin, the founder of the modern Olympics, was born three years after Kano and died a year before him in 1937. The first modern Olympics were in Athens in 1896 but Coubertin had already expounded the importance of sport at the Paris Exposition in 1889. Kano travelled abroad to France and Paris in 1889 and became Japan's first International Olympic Committee (IOC) representative in 1911. Kano shares the similarities between the highest goals of judo exercising with Pierre de Coubertin through conversations and letters (Watson, 2008). For the rest of his life, Kano came up with the idea that the IOC would accept Tokyo for the 1940 Olympic Games (They did not take place because of World War II), and for Judo to be an Olympic sport, which only happened in 1964 in Tokyo (Hoare, 2007). Kano passed away after a meeting in Cairo in 1938 aboard the *Hikawa-maru* on his return to Japan.

### **2.1.3 Influence of Kano in Japanese society**

Jigoro Kano's contribution to society is evident in his realization of the vision of the nation's progress (Watson, 2008). He promoted physical activity and physical health through the practice of judo (Stevens, 2013). His martial art allowed people to improve their physical fitness, strength, and flexibility yet Kano emphasized moral values such as respect, self-discipline, self-control, and cooperation through the practice of judo (Kano, 2016). These values have become an integral part of Judo and have influenced many people around the world.

Kano was a professor in the field of pedagogy and philosophy and throughout his life devoted himself to the development of judo as a means of educating young people. His philosophy of education included learning through practical experience and the development of body and mind (Kodokan Judo Institute, 2009). Through numerous trips around the world, Kano promoted judo and its values and thus influenced the popularization of judo on a global level. Through the promotion of sports and judo, he is directly responsible for the fact that judo became an Olympic sport in 1964. His legacy continues to inspire people around the world to practice this martial art and apply its principles in their daily lives.

### **2.1.4 Definition of judo**

The word judo consists of two Japanese characters “*jū*”, which means “gentle”, and “*dō*” which means “The way”. *Jūdō*, therefore, literally means “the way of gentleness” (Brousse & Matsumoto, 1999). According to the *Kōdōkan* New Japanese-English Dictionary of Judo, *jūdō* is literally “the way of softness and flexibility,” a martial art (*budō*) formulated by Kano Jigoro, based on his

development and adaptation of several styles of *jūjutsu*, as well as his philosophical ideals (Kawamura & Daigo, 2000). In the history of martial arts development in Japan, the known terms are *bugei*, *bujutsu*, and *budō* (Ratti & Westbrook, 2011).

*Bugei* stands for martial arts training to protect the country, *bujutsu* stands for training to protect his master (*Shogun*) and himself, and *budō* stands for training to improve himself (Ratti & Westbrook, 2002). Only practicing martial arts from the samurai (the one who serves) era is closely related to the *bushidō* (*samurai* code). The *bushi* is a warrior class that has the sole purpose of serving its master and is dedicated only to him all his life (Daidōji & Cleary, 1999). The *bushidō* code is very clear about the rules of life and work of the samurai, which must be continually perfected in all segments of warrior life such as martial arts, but also codes of exceptional conduct, speech, art, and cleanliness (Nitobe, 1900).

Martial arts were denoted by the prefix "*jutsu*", which primarily signified the application of learned knowledge through exercise for practice (Lindsay & Kano, 1889). Thus, Kano, in naming his art judo, concludes that the ultimate purpose of the practice and training of judo should be different than that of *jūjutsu*, although the techniques of judo fight some resembling the original techniques of *jūjutsu* (Matsumoto, 1996). The key reason for changing the name "*jūjutsu*" to "*judō*" is the meaning of goals. The term "*jūjutsu*" is a designation in the martial arts and styles of Japan that means practical application and efficiency. *Bujutsu* thus denotes martial arts with and without weapons such as *kenjutsu* (fencing), *yarijutsu* (spear fighting), *kyūjutsu* (archery), *bojutsu* (stick fighting), *jūjutsu* (weaponless combat) (Bennett, 2009a).

Kano wanted to make it clear that practising judo, apart from physical education, is crucial to reaping the benefits of exercise that influence the development of the intellectual and moral traits of man (Matsumoto, 1996). Therefore, the prefix "*dō*" notes the philosophical aspect of practising judo. It was this idea that soon spread to other martial systems, which considered their goal through "*jutsu*" and replaced it with "*dō*". Consequently, *kenjutsu* becomes *kendō*, *kyūjutsu* becomes *kyūdō*, *iaijutsu* becomes *iaidō* (Bennett, 2009a). The skills that were founded and systematized at that time also followed the idea and vision of Kano Jigoro and aligned the terminology with that thinking. *Aikijutsu* becomes *aikidō*; *karate* becomes *karate-dō*. Jigoro Kano thus becomes a reformer of martial arts and systems by transforming goals related to the samurai tradition with the sole purpose of combating buoyancy into the modernization of Japan, which by transforming martial arts becomes *budō* (A. Bennett).

## 2.1.5 History of Kodokan Judo

In 1882, Kanō Jigorō founded the *Nihon-den Kōdōkan Jūdō* in the premises he rented at the small Buddhist temple of *Eishō-ji*, at the age of 23 (Hoare, 2009). After gaining experience in other martial arts, *Tenjin Shin'yō-ryū-jūjutsu* and *Kitō-ryū-jūjutsu*, and studying all other well-known martial arts schools and systems, Kano begins his *Kōdōkan* school (Callan & Bradić, 2018). The history of judo is the history of the transition from martial arts to sports (Brousse & Matsumoto, 2005). Kano opened his *dojo* (teaching site) and began teaching on 12 *tatami* mats (20m<sup>2</sup>) (Watson, 2008). The first two students were *Yamada Tsunejiro* (later known as *Tomita Tsunejiro*), and *Shida Shiro* (later known as *Saigo Shiro*). Both students had experience in martial arts (Hoare, 2009). Kano began creating his system based on traditional martial arts, introducing scientific methods and practising science in practical training. In 1883, his teacher *Ikubo Tsunetoshi* gave him the *menkyo kaiden* diploma, "complete knowledge transfer" at *Kitō-ryū-jūjutsu*, but *Ikubo* continues to teach until 1887 at *Kōdōkan* (Stevens, 2013). *Kōdōkan Jūdō* based on the development of scientific and logical principles and experience gained through a balance between practical exercises (*randori*) and formal exercises (*kata*), and dialogue (*mondo*) (Callan & Bradić, 2018). Kano, through *Kōdōkan*, as an organization, has established bodies and activities that, from the very beginning, form an inseparable entity. So, there is a cultural centre, museum, research department, education department. Kano also identified activities that have been identically preserved to date. Such as the ceremonial start of the practice with the presentation of judo for the guests (*kagami biraki*), monthly tournament (*kohaku shiai*), a tournament that is awarded for master belt exams (*tsukinami shiai*) (Kano, July, 1918).

With the establishment of the *Dai Nippon Buttokukai*, the Japanese government wanted to control all martial arts, Kanō was a crucial figure in the creation of combat rules and standardization of practice training (*randori*) and form (*kata*), primarily because of his authority as an educated person. However, he always kept *Kōdōkan* an independent body. To this day, *Kōdōkan* has managed to preserve its independent place against all political and wartime developments through the militaristic rise of Japan (Brondani, 1991). After World War II, *Kōdōkan* was soon granted permission to continue his work, although all martial arts were banned. The reason for this is undoubtedly the goal of practising judo as an education system (Hoare, 1980).

*Kōdōkan* has been working tirelessly to spread judo in the world since its foundation to this day. The vision for the development of judo in the world manifested through cooperation with the International Judo Federation (IJF), through the intensive development of all judo principles and segments for the general benefit of the social community (Brousse, 2005). Today, *Kōdōkan* is positioned in the judo world as a body that tries to preserve original judo ideas with its experience

and tradition. Judo, as an Olympic sport is the most popular and recognizable, but the essence of judo exercise and principles rests with the *Kōdōkan Jūdō Institute* (Callan & Bradić, 2018).

After World War II, *Kōdōkan Jūdō Institute* worked extensively on the spread of judo in the world and, in 1964, realized the dream of Kano Jigoro for judo to become an Olympic sport. Sport is one of the most critical dimensions of judo today, and *Kōdōkan*, as an original historical institution and place with its actual work, contributes to the preservation of such an idea (Kano, 2016).

### 2.1.6 Training Methods in Kōdōkan Jūdō

Judo training methods are *randori*, *kata*, and *mondo* (Kano, 1934).

*Randori* defines the free exercise of two partners who use their knowledge of basic techniques and principles, in attack and defence situations in standing posture or ground fighting positions (Kawamura & Daigo, 2000). *Randori* is not a fight because there are no winners or opponents. The goal is to practice and perfect the technique and principles learned in conditions similar to those in sports (*shiai*) (Matsumoto, 1996).

The techniques used in the exercise are the principles of softness (*jū*) and the application of *kuzushi* phases (*causing imbalance*), *tsukuri* (positioning), and completing *kake* (execution) (Kano, 1986). Kano threw out from *randori*, exercising any technique that is dangerous to health and can cause. In doing so, he ensured that judo was accessible and useful to broad categories of society. In the standing posture, *randori* uses throwing techniques (*nage waza*), while ground fighting uses *osaekomi waza* techniques, *shime waza* techniques, and elbow joint (*kansetsu waza*) techniques (Kanō & Lindsay, 1889). Because of the safety factor that Kano introduced while creating rules for *randori*, the benefits of practising judo for society were great (Kanō & Japan. Kokusai Kankōkyoku., 1937).

*Kata* training and learning is a traditional method in all martial arts in Japan (Ishikawa & Draeger, 1962). *Kata* in judo contains the exercise of formal movements that include an ideal movement pattern illustrating combat principles (Kawamura & Daigo, 2000). Formal exercises in old combat systems without weapons or by using weapons for safety reasons given the risk of injury (Draeger, 1973). In the *Kōdōkan kata* system, exercise has its roots in the *Tenjin Shin'yō-ryū- jūjutsu* schools, where *kata* was a fundamental part of the training and contained a distinct traditional part of the ceremony (Kano, 1934). The workout took place in a traditional Japanese *kimono* outfit. From the *Kitō-ryū-jūjutsu* school, a *Kitō-ryū kata* was inherited, which was later called the *Koshiki-no-kata* (antique kata) with a slight modification (Kotani, 1970). *Kata* contains principles and elements that, by their role, are a way for correcting errors in the execution of a technique and the application of principles (Brdic, 2018b). Kano created the Kodokan kata intending to learn basic

techniques and principles based on logic and science. The *kata* at Kodokan is divided according to the goals they are learning and practising. The *nage no kata* (a form of throwing technique), and the *katame no kata* (a form of holding, choking and armlock), are called *randori no kata* because the techniques and principles in this two *kata* are intended for preparation for free exercise (*randori*), or competition (*shiai*) (Ishikawa & Draeger, 1962). *Kime no kata* and *Kodokan goshin jutsu kata* were created for real combat (*shinken shobu waza*), while *Ju no kata* and *Seiryoku zenyo kukumin taikku no kata* was created for general physical fitness. *Itsutsu no kata* and *Koshiki no kata* are intended to teach the theory of judo. (Otaki & Draeger, 1983).

The third method of learning, according to the *Kōdōkan* is lesson and dialogue (*mondo*) (Kano). *Mondo* is crucial to understanding the learning of judo techniques and principles because communication is achieved through teacher-student interaction. Through theoretical lessons, students are encouraged to think, activate, and harness their intellectual potential. *Mondo* is key to developing and understanding the mental and intellectual skills and traits of judo (Kano). Physical exercise with various methods used in judo training such as *kata* and *randori* is fully complemented by *mondo*, lessons, and dialogue in the theoretical part (Kano, 1934). The *Kōdōkan* system thus completed the maximum effect on the development of physical and intellectual potential (Kano, 1917).

### **2.1.7 The goal of judo training**

The idea of Kano Jigoro is to create a modern system from the old schools and martial arts systems of *jūjutsu*, intended to fight the adversary to destroy him, with which society as such will benefit the most (Kanō, 1983). Through the parallel practice of quality education at prestigious universities of the time and the achievement of mastery through learning and researching various martial arts, Kano began to maximize his intellectual potential (Waterhouse, 1982). It was through this experience that he began to create a system that would reap the full benefits of practising martial arts (Stevens, 1995).

Kano had three main training goals for the system he created, namely physical education, competition (*shobu*), and self-discipline (*shushin-ho*) (Kano, 1917). As a physical education, judo was designed as an activity that positively influences the harmonious development of the body and motor skills. By introducing systematization in the practice of this methodology, psychology, and pedagogy in judo training, the system as such was easily accepted in the education system and was officially introduced in 1911 into primary and secondary school education (Kano, 1934).

Kano Jigoro strategy in the field of education was three-pronged: the acquisition of knowledge, the teaching of morality, and the training of one's body by physical education. The *san-iku-shugi*, or "principle of tethered education" was a popular theory at the time, certainly recommended by

Herbert Spencer, one of the most discussed Victorian thinkers, and others (Brousse & Matsumoto, 1999). Judo quickly proved to be acceptable as a method of physical education because it combined physical exercise with an emphasis on martial values and the development of intellectual and moral potential. Physical education is a fundamental aspect of practising judo, which, in its content, complements the need for physical exercise. Part of practising judo as physical education is to develop a strong and healthy body so that it can be useful for everyday life and thus indirectly serve to strengthen society (Kanō, 1937)

The development of teaching methodology and scientific principles based on pedagogy, medicine, and psychology has completely satisfied the need for an ideal method of physical education (Jigoro Kano, 2005b). Judo was introduced to the education system as a method of physical education as a result of his experience and influence of Western experts in the fields of education, psychology, and medicine (Hoare, 2009). The Japanese Ministry of Education hired a team of experts, including two Westerners (Dr Baeltz and Schrieber) of whom Dr Baeltz was familiar with some styles of *jūjutsu* school (*Sakakibara-ryu jujutsu* and *Totsuka-yoshin-ryu jujutsu*) *gekken/kenjitsu*. Dr Baeltz has given a positive opinion for the introduction of martial arts after being introduced to the matter through a clarification from Kano (Stevens, 2013). Certainly, the success of John Dewey at Columbia University and David Waterhouse from Canada, who after the presentation, gave their full support to traditional gymnastics (Watson, 2008). Judo thus becomes part of the education of primary and secondary schools and colleges. Judo, as a physical culture, imposed itself as a first choice, ahead of the trend of introducing innovations such as gymnastics, the reason is that the complexity of physical and mental exercise is on a much larger level (Kanō, 1997).

The second dimension of judo is the logical continuation of physical education, which is the competitive and sports aspect. Japanese education from that era was largely an attempt to modernization according to the Western model (Matsumoto, 1996). In the west, sport becomes an integral part of educational institutions such as primary schools, secondary schools, and universities. It is precisely on that model prototype that the Japanese model of sport emerges, precisely because of Kano Jigoro, who, as an IOC member and visionary, began the development of sports in Japanese society (Waterhouse, 1982). The very beginning of *Kōdōkan jūdō* development was marked by competition. The tournament held in 1885 by the Tokyo police, between representatives of the *Totsuka-ryu jujutsu* school and *Kōdōkan jūdō*, is a key moment. The goal was to prove the effectiveness of an individual system because judo was often initially considered inferior to exercise rules that excluded many dangerous techniques. But the result was a surprise to everyone as *Kōdōkan* won 13 matches and only two were a draw (Hoare, 2007). With the establishment of *Dai Nippon Buttokukai* in Kyoto as the supreme governing body for martial arts control, Kano Jigoro, as chairman of a committee of most famous masters, enacts

rules of combat for training (*randori*), competition (*shiai*), and classification and systematization of *kata* (Matsumoto, 1996). Competition has since become an integral part of the belt exam. Tournaments are organized within schools and between different schools and universities. The year 1930 marks the beginning of the Japanese Championship in judo (Nakajima & Thompson, 2012). Self-discipline (*shushin-ho*), is the third and highest goal of practicing judo (Kano, 1917). The development of self-discipline manifested in the development of moral traits, the manifestation of one's intellectual potentials, and the application of all mental characteristics developed through judo training to daily life (Jigoro Kano, 2005b).

These principles are a continuation of the traditional martial arts of the *samurai* (*bugei*), which with rigorous rules and heavy workload have positively influenced the development of human traits such as self-control, courtesy, respect, humility, simplicity, etc. (Cleary, 2009). Jigoro Kano adapted these features by exercising them through practicing judo using hard work with impeccable rules to achieve identical results. Judo training by learning techniques and free-fighting (*randori*) and competitions (*shiai*), with strict adherence to the rules, definitely had a positive effect on the development of self-control (Hoare, 2007). The adaptation involved the introduction of methodological work and factors that ensured safety in exercise and competition (Kano, 1934). The strict rules of conduct at *Kōdōkan* were introduced from the outset, primarily because of the desire to break the stereotype prevalent in Japanese society towards old martial arts schools where there was a lot of violence, injuries and members of those schools were often linked to crime (Stevens, 2013). Kano sought from his students the utmost effort to acquire knowledge and refinement to maximize their potential (Kano, 1917). For this reason, from the very beginning, *Kōdōkan* becomes recognized as an institution with quality education and upbringing (Brousse & Matsumoto, 1999). Kano tried to put the principles and goals of practising judo completely in correlation with daily life to prove the value of judo in every community (Malliaropoulos et al., 2013). The idea of education as something of most value in the world, given that by creating one educated generation, each successive one multiplies the level of knowledge; it is certainly one of the essential teachings that demonstrates the nobility and applicability of the goals of practicing judo on man (Kodokan, 2016). By introducing the principles of *seiryoku zen'yō* and *jita kyōei*, Kano fully defines the goals of practising judo.

The idea of Western philosophers and psychologists about the correlation between hard work, obeying, and breaking the rules, as a positive influence on a man's development as a whole personality, was materialized by the process of merging judo with education (Kano, 1917). The idea that by training judo in attack and defence strengthens and develops the body, and through training develops the traits that positively influence the development of physical and psychological potentials in a person, thus making each person a more valuable member with a maximum

contribution to his social community, is the best idea and the main vision of Jigoro Kano (Stevens, 2013). Kano often mentions the idea of ideal physical education by comparing it to other known systems in the world at the time. According to him, it is a set of physical exercises aimed at developing consciousness through movement, while the rigor of rules and ascetic exercise achieves a great influence on the development of character and morals.

### 2.1.8 Principles of judo

Creating *Kōdōkan jūdō*, from a technical point of view, meant merging multiple martial arts ways and systems into one. This fact is not something new in the history of martial arts. Jigoro Kano founded Kodokan judo which was different from other martial arts primarily because of the defining of rules and goals of practising judo (Hoare, 1980). The definition of the rules directed towards a balance between the safety of exercise, the maximum development of technique (*waza*), the principles of combat, the efficiency of the technique itself, and the behaviour and development of psychic abilities (Brondani, 1991). When Kano successfully applied the throwing technique on his teacher at the *Kitō-ryū-jūjutsu* school, teacher *Ikubo*, at the request of the teacher, after training Kano explained the principles of balance and imbalance (Jigoro Kano, 2005b). It was the beginning of the introduction of science and methodology that was then minimal or completely unknown (Watson, 2008). Kano defined three levels of judo. The lowest level is the application of combat knowledge, and in this level, judo is no different from other martial arts. The second level is the development of self-discipline through rigorous training and success in the application of judo and the art of fighting at the highest level; this level contains parts of asceticism.

The highest level of judo is the perfectionist technical manifestation, where it transitions into the sphere of art (Kanō, 1983). During the Stockholm Olympic Games, in 1912, Kano explained his method to the founder of the modern Olympic Games, Pierre de Coubertin. "Such is the essence of judo. It aims at developing a short bodily perception, so subtle that even in the darkness, the slightest contact will help the fighter to know the location of his opponent's centre of gravity (Brousse & Matsumoto, 1999). At the last level, the maximum energy efficiency in the segment of physical and psychological potential is manifested (Nakajima & Thompson, 2012). In 1922, Kano defined the principle of "Maximum efficiency" (*seiryoku zen'yō*) and "The mutual progress for oneself and others" (*jita kyōei*), stating that through the principle of maximum efficiency of using mental and physical energies should be taken into account in daily life in everything a man does (Kano, 1934). The principle of *seiryoku zen'yō* or maximum efficiency as an idea did not come from martial arts but the experience of Kano while studying, observing a colleague who, despite less work, achieved better study results. By studying, observing, and researching, he concluded that the reason for this was the maximum efficient use of energy (Watson, 2000). This principle Kano universally methodically began to transfer to his students, using it for the physical exercise and



learning of judo technique, but also as an effective tool for the development of self-control and the development of human moral qualities (Matsumoto, 1996). Kano taught that everything from training qualities such as concentration, self-control, respect, ethical behaviour, and all other physical benefits could be effectively applied in everyday life (Nakajima & Thompson, 2012). Applying maximum efficiency in learning or speaking, teaching, practicing, working, or applying any power or energy to a particular action, if performed with the principle of maximum efficiency, is a judo principle of *seiryoku zen'yō*. The development of judo at the technical level has just taken place according to this principle through the continuous evolution of the technique with constant upgrading, but also the said *seiryoku zen'yō* principle is firmly tied to psychological and mental development, making judo an even more critical factor in education (Matsumoto, 1996). The principle of *seiryoku zen'yō* was universally used in other martial arts as well, because of its influence and knowledge of other martial systems and traditions, with its authority, the Kano selflessly aided the development and preservation of martial arts (Bennett, 2009a). The principle of "Mutual Progress for Oneself and Others" (*jita kyōei*), is the second principle of judo defined in 1922 within the Kodokan Cultural Society (Kano, 1934). The *jita kyōei* principle is inseparable from the *seiryoku zen'yō* principle because as such it complements and creates the goals of the judo towards the well-being of man and his role in his social community becomes achievable (Kanō & Seitan 150-shūnen Kinen Shuppan linkai., 2011). *jita kyōei* is fully engaged in the highest goals of a man, developing all his intellectual and moral capacities. Mutually assisting in the common progress and prosperity reflects the ideal goal of Japanese society at the time (Jigoro Kano, 2005b). The imperative in an exercise becomes the development of intellectual capacity and morality (*chikiku* and *tokiku*) (Watson, 2000). In his instructions, Kano states the importance of individual effort in developing the body of intellect and morality and nurturing these attributes for its social community. This development is based on our effort, but also in cooperation and assistance of others with an emphasis on harmony with the community. With such progress, the development of one's society, each individual is closely linked to the development of collective well-being and good and friendly relations with the international community (Kano, 1934). In the letters which Kano exchanged with the founder of the modern Olympic Games, Pierre de Coubertin, it can be concluded that the principles of *seiryoku zen'yō* and *jita kyōei* are fully compatible with the Olympic spirit and goals of the Olympic Movement (Coubertin, 2008).

It is precisely Kano's philosophy and ideas which he promoted as a member of the International Olympic Committee that has helped him to set a meeting in Cairo despite the ban on holding the Olympic Games in Tokyo. He managed to use his authority to change the decision of the Olympic Committee and have the Games be held After all (which were then postponed due to the start of the Second World War) (Waterhouse, 1982). In his thinking, Kano elaborated on the idea of mutual assistance not only for an individual, but also for a group of people and relations with other groups

of people, but also the state and relations with other states. In his research, Kano compared different religious systems such as Buddhism, Confucius, Hinduism, and Christianity, intending to define universal values based on the valorisation of the moral values and ethical principles of a particular society (Stevens, 2013). According to the imperial record in education (*kyoiku chokugo*) from 1890, it is written that Confucian moral and intellectual education is crucial to incorporate in society for the whole country. This meant that Kano's work and teaching at certain stages of his career as an educator were in line with this principle (Sánchez-García, 2016).

The emphasis of all the teachings and exercises of Judo was on the development of the human personality in the segment of morality as the highest goal pursued by the practice of Judo. Improving himself as a person, Kano notes that we must not forget our social environment and the world around us, because only then will our value contribute to the overall social value. Kano concluded that we could develop our mental and physical fitness through the practice and study of judo to develop the essence of judo, but to achieve these goals, we need to consider three different modes of exercise, derived from past times. Exercise with opponents who have different levels of knowledge. The bottom line is that you need to adapt your workout to each opponent while maintaining your goal (Kano, 1934). *Kōdōkan jūdō* starts learning with *randori* and *kata*, unlike *jūjutsu*, it is based on the principles of physical education and puts stress on the harmonious development of body muscles. The principle has been described as the most effective way of using the body and mind for the benefit of humankind; thereby judo expresses its moral doctrine (Kanō & Lindsay, 1889).

### **2.1.9 Morality - definition**

Morality comes from the Latin language; specifically, the noun *mos* whose meaning is custom, behaviour, rule, term, and concept of morality (Starr, 1984). These are all fruits of the Roman culture and affirmed at a time when Latin culture adopted Christianity in the broadest sense as a form of social consciousness, a set of unwritten rules, customs, habits and norms that are accepted in the life of a community (Talanga, 2001).

Morality in the broadest sense is a form of social consciousness, a set of unwritten rules, folk customs, habits, and norms that are accepted in the life of a community. Morality determines how human action should be, and members of the community accept these principles as appropriate and submit to them, thus regulating interpersonal relationships (Čičak, 2019). Moral rules are not valid but differ both temporally and spatially. To that extent, the notion of morality is close to the idea of *ethos* (Momov, 1978). In a philosophical sense, the notion of morality (or moral philosophy) is synonymous with the practical philosophical discipline of ethics. The main themes of moral philosophy or ethics are good, right action, moral life (Alekseev & Bakshtanovskii, 1982).

The meaning of morality is often connected with the very essence of man, life, and with the very purpose of man's existence. The basic concepts without which it is impossible to think about morality are the real concepts of man: ideas of will, conscience, consciousness, good, evil, god, will, life, death, responsibility, duty, freedom, happiness, etc. (Rajković, 2011).

The relationship between morals and morality defines moral competencies and moral responsibility. This relationship creates moral competence because the condition for a person to be righteous is not only to accept morality, but morality must be the principle of shaping moral will, and thus moral action is justified. Moral responsibility is the presupposition of free will as its necessary condition, and moral competence is the conscious justification of an ethical attitude, the knowledge of the cause of action in a certain morally specific way (Talanga, 1999).

Ethics as a philosophical discipline originates from the philosopher Aristotle, who was the first to point out the difference between theoretical, practical, and poetic philosophy. The subject of ethical reflection is the continuous relationship between morality and morality. The origin of the meaning of the words ethics and morality was given by Aristotle, where moral is, something that is embraced by ethical issues. In the texts of Homer and Hesiod, ethics is a way that describes a living being that has adapted to its environment as a way of life and where it takes over and adopts from its environment (Barbarić et al., 1995).

For the words, *ethos* in Latin, Cicero introduces *mores*, and for ethics, the term *Philosophia moralis* is used. In German, the name *Sitte* corresponds to the use of the Greek word *ethos*, where it has another additional connotation referring to *Sitte*, initially to something binding, which is understood as duty (Talanga, 1999).

The analysis of the relationship between ethics, morality and morality leads to the question of the very beginning of ethics. The very history of ethics and its contemporary development are based on three fundamental problems that contain the relationship between facts and its values, the role of emotions in morality, and the requirement for universal moral values of judgment. The fundamental problems are in mutual correlation and fusion, and as such, they become expressive in the attempt to interpret free will and conscience (Obšust, 2012).

The notion of morality and ethics in martial or warrior skills can be found throughout the evolution of man. The struggle for survival, the protection of one's integrity, the integrity of one's family, community or territory, are features of human evolution (Alekseev & Bakshtanovskii, 1982).

The development of human civilization has equally affected all parts of ancient civilizations and all parts of the world in the evolution of combat. Through human evolution, the notion of a warrior has

transformed from an elementary need for survival into something that has begun to distinguish the warrior man by the qualities of behaviour to a higher level than others (Pranjić, 2015).

Warriors in all parts of the world, regardless of the environment in which they lived and worked, were appreciated for their courage, and fighting ability, but also their exemplary and honourable behaviour. In almost all historical writings, some texts describe warriors with their expertise, among which moral rule in society attracts special attention (Brezić, 2015).

The Athenian civilization was exceptional, so we can rightly say that it was she who laid the foundations of our modern Western beliefs and values. Athenians admired the virtues of warriors (Obšust, 2012). The Greeks had a theological view of the world and themselves. Everything in the world has and strives for a purpose; a good knife must be sharp, a horse strong and obedient, a government just and efficient. Thus a "good" man is one who fulfils his duties, mostly by being a good citizen (Obšust, 2012).

To the Greeks, the gods were quarrelsome, promiscuous, and often immoral beings to whom it was wise to pray and offer sacrifices. However, Greek citizens sought their political and ethical values outside the official religion. Greek society based its knowledge on criticism and research by refusing to follow traditional teachings and principles flawlessly (Lane Fox, 2006) .

Socrates (470-399 BC) was convinced that limited knowledge of what fulfils human beings could be acquired and taught the theory of how humans should live. By developing understanding, human beings can know their true nature, understand what is right, and act accordingly. This view is best reflected in Socrates' famous saying; A life not dedicated to research is not worth living (Lane Fox, 2006).

"Moreover, going into exile would only confirm his guilt in the eyes of his fellow citizens. I will leave this world as a man to whom injustice was not done by law, but by people" (Rodik, 2000). As the cradle of modern civilization of democracy and philosophy, Greece has contributed to the development of the human being through its numerous philosophers through continuous improvement and research. It is in Greece that, in addition to the highly valued intellectual development of man through philosophy and art, man's relationship to himself and his own body, as well as his relationship to others and society, came to the fore (Obšust, 2012). The attitude towards one's own body in the ancient Greeks was correlated with a divine gift which is a sin not to maintain and keep beautiful (Uzelac, 2011). Therefore, physical activity is a natural sequence of such thinking (Goranović & Bjelica).

Plato in his work "The State" presents the concept of an ideal state, which he calls "a city in a feast." In this concept, he talks about the division of society into three classes: philosopher-kings,

soldiers, and workers. When it comes to soldiers, Plato uses the analogy of a guard dog to illustrate their role and nature. Plato describes soldiers as people who are brave, strong, and dedicated to the protection of the state. He says they are like guard dogs who are loyal, brave, and ready to defend their territory. The analogy with guard dogs emphasizes their protective role and obligation to protect the state from external threats (Cooper & Hutchinson, 1997).

Plato goes on to explain that it is important for soldiers to be well trained and disciplined to perform their role properly. He suggests that soldiers should be separated from other citizens and that they should have a common life, where they will be trained for military service from an early age and directed towards the virtues of courage and discipline. It is important to note that Plato's concept of the ideal state in "The State" represents his philosophical ideas and is not necessarily applicable to all social systems. The watchdog analogy serves to illustrate the role and characteristics of the soldier in that specific context, not as a universal or definitive statement about the military or its place in society. (Wormuth & Firmage, 1989).

"His curriculum in the State is based on Spartan methods, which have created not only a victorious army but also a stable and efficient society". It sounds like a strict and boring life. However, such schooling is immensely important. If you are to give a few individuals absolute political power, then their selfless commitment to the welfare of the State is essential (Syse, 2010).

Thus, physical activity was primarily intended to prepare for war, so the first disciplines that included forms of competition were with their military purpose (Pukanić, 2016). The disciplines at the Olympics were a copy of the skills used by the warriors on the battlefield. Running as a fundamental discipline with different lengths of races has been upgraded with pankration (a combination of boxing and wrestling), classic wrestling and pentathlon, fist (like today's boxing), carriage races (Kovačević, 2018).

Even more rigorous examples of ascetic life and training affecting the upbringing and behaviour of the population are found in a country that has been a rival of Greece for many years. Thus, among the Spartans, the notion of a warrior was closely related to a maximally prepared and highly moral warrior created in training that included high discipline (Đitko, 2012).

Spartan upbringing is recorded as one of the cruelest in written history. Examples of rigorous training that began at the age of boys and lasted almost a lifetime through harsh training are described in chroniclers of the time. The life of the Spartans in their social order was defined by strict rules that prescribed a way of life and behaviour that had to be very moral (Lane Fox, 2006). The influence of warrior skills on discipline was manifested in the behaviour and functioning of the

whole society, and exemplary practice with extreme modesty and encouragement of heroism was consistently emphasized (Kalenić, 1990).

All other civilizations in the world had an identical picture of society's attitude towards sports competition as a form of preparation and training of the population for war, but also entertainment. There is almost no record of any known civilization from that time that did not nurture physical education as part of which included the skills needed to fight. Competition as a reflection of the goal of constant progress and the desire to win, with a significant impact on physical and mental development, has become a popular pastime for all walks of life (Pranjić, 2015).

The connection of warrior skills and competition in preparation for war has marked most known civilizations. Ancient Indian civilizations in their epics mention the competitions of famous warriors, gods, and demigods who with their warrior skill, discipline and moral virtues were the ideals of the physical and intellectual potential of man. In the ancient Sanskrit scriptures, the Vedas, there are many stories about such heroes. *Ramayana* and *Mahabharata* as one of the most famous epics, mentions kings who earned their reputation primarily by their feats in battles as well as by their virtues (Bose, 2004). *Rama*, as the embodiment of the divine, is invincible in all disciplines from wrestling, archery, or horseback riding. In parallel with his qualities, he presents the maximum of virtues for which a human being strives. Thus, the combination of warrior and morality is imbued with examples that use discipline as the most effective means of developing human resources. Determined as a ruler and a warrior, he is both a quality of vast knowledge and an example of exemplary behaviour and self-control as one of the leading warrior virtues. *Rama*, in his greatest battles with his warriors, defeats his enemies primarily by wisdom and justice (Dutt, 1963).

### **2.1.10 Morality in the martial arts of the Middle Ages Knights**

The terminology of knights is associated with the warriors of the Middle Ages, who serve a lord from a higher class, and themselves belong to the middle or lower nobility. The name appears for the first time in ancient Rome (equities). The peak of their power in the Middle Ages lasted for about 500 years, that is, from the 11th to the 16th century. The knight is most often depicted as a servant of the king's crown and God, although very often he was also a rich young nobleman (Addison, 1842). The upbringing and education of knights lasted from boyhood, typical for all warrior traditions of the world. Education and upbringing gradually turned into military training. Through the basic skills, the knight becomes a warrior skilled in the use of various weapons and warrior skills (Dixon, 2007).

Chivalry is a term that originated in the 11th century in the Old French language meaning "cavalry", from the word chevalier (horseman, knight), and later the term was primarily associated with lofty ideals. The French word chevalier denoted a man of aristocratic attitude towards life and his noble

origin, his ability, always ready and equipped with his war horse and weapons with a certain ritual to be what he is (De Charny, 2013).

It is the moment when the knight swears loyalty, honour and courage, help and compassion for the weaker (De Charny, 2013). The chivalric code is defined by serving the ruler and protecting him. The virtuous life of a knight was characterized by expression through dramatic performances and competition. The competition was of exceptional importance because as a tournament it was full of drama and extremely popular (De Charny, 2013). The jousting contests were viral, the most popular being the horse and spear duel. Such a competition could bring glory regardless of the knight's status according to his material possessions (Gavrilović, 2012). Everything that was called a tournament, and a competition was of great importance to the aristocratic world. The places where the duel took place, which will become famous because of its name, are often immortalized with a monument (Žderić, 2014).

The ethical ideal of the knight was contained in the norms of behaviour according to virtue and piety, which is in direct correlation with military service and church belief. Success measured the ruler in military battles and dangerous ventures that were often described in epics. The ventures were exclusively between knightly fights, duels, or military skirmishes. The only legend of Beowulf testifies to a fight between a knight and a dragon (Brady, 1982).

The glorification of the knight took place through different stories that idealized their life. The story of Beowulf, who is loyal to his ancient ancestors, and depicts the life and death of the legendary hero Beowulf, Prince of Geat. Modesty, piety, loyalty, and simplicity are the virtues of the ideal knight (Huizinga, 1991).

A chivalric code of conduct that defined their level of integrity and the spiritual level they aspired to through service to their master and God, and above all devoted to spiritual progress. The development of a warrior was measured in rigorous physical training as a preparation for competitive duels or real battles, developing their warrior skills.

Strict rules of behaviour that are manifested through the control of senses and instincts have become an example of exemplary behaviour and an ideal of all social classes. Chivalry or chivalric code by definition is an informal code of conduct for knights (Kukavica, 2016).

The "Code of Chivalry" is a product of the late Middle Ages and developed after the end of the Crusades, partly from the idealization of historical knights fighting in the Holy Land and from the ideal of courtly love (Janeković-Römer, 1987). The knight's commandments included following the Church flawlessly, defending it, acknowledging all weaknesses, love for one's homeland, heroism in the face of the enemy, fighting beggar's grace towards enemies and infidels, performing one's

duties, truthfulness, keeping one's promises, generosity, fearlessness. in the fight against evil and the fight for justice (Johnson, 2014). By adding the mentioned list of chivalric codes, the oath of loyalty to the crown and compliance with the rules of warfare against the enemy, in a situation when he is helpless, was undoubtedly expressed. Practicing martial arts, hunting skills, and improving military virtues are an integral part of knightly life (Taylor, 2013).

## 2.2. History and development of the warrior class in Japan

### 2.2.1 Samurai

Translated from Japanese, the word samurai means "one who serves" and that word was mostly used in a military and warrior context (Kimer, 2019b). The samurai were intended exclusively for the service of their masters (A. a. Bennett). The Chinese ideogram used for the word samurai consisted of two ideograms denoting a man and a temple, which was transmitted to mean that such a person was inviolable and that special laws applied to him (Daidōji & Cleary, 1999). Throughout history, they began to realize their aristocratic characteristics and were also allowed to inherit, thus making future samurai families recognized and respected (Cleary, 2009). By faithful service to the samurai family, they became even richer and more powerful from the imperial court, and by the end of the 11th century, samurai began to unite into clans (Nakajima & Nakajima, 1983).

Japan was a shogunate, military and feudal state structure with a *shōgun* as ruler. During the *Heian* period (794-1185), the centuries-long rise of the warrior class (*bushi*) was marked by corruption and the dysfunction of the imperial state with its aristocratic and bureaucratic apparatuses on the one hand and the costly and inefficient imperial army (*heishi*) on the other. The commander-in-chief of the military forces ruled with the help of vassals who served him, and a strict feudal hierarchy ruled between the vassals, regulating relations from the samurai, his squire, to the *shōgun* himself. Japan was the scene of a continuous conflict between the border Japanese and the indigenous *Emishi* tribe (Yamamoto, 1979). Then the first professional warriors (*bushi*) emerged, who would charge their services to the imperial aristocracy with the land and property they received (Mishima & Yamamoto, 1977). The first military government of Japan was established in 1186 in *kamakura*, not far from today's Tokyo.

The government was called *bakufu* (the literal translation is a command in a tent), and there were three in all until 1868. It is the moment which is considered the beginning of the rule of the warrior class by feudal Japan. The greatest challenge to the *kamakura* regime was the Mongol attacks in 1274 and 1281 when the Mongol ruler *Genghis-kan* ordered the conquest of Japan, which was successfully prevented by Japanese warriors (Daidōji & Cleary, 1999). Defensive wars did not carry the spoils of war, so the warrior class, the *bushi*, increasingly expressed the dissatisfaction



that manifested among the clans. It is also the reason that the tent government in *kamakura* was overthrown in 1333 (Cleary, 2009).

*Bakufu* or shogunate was named after *Joritomo*, a military leader who defeated his rivals and founded *bakufu* because he bore the title of *sei tai- shōgun*, a great barbarian victorious general, a name usually given by the emperor as commander-in-chief in the fight against *Ainu*, on the northern borders. *Bakufu* retained control of the country and power for almost 700 years until the restoration of imperial rule in 1867 (Kuehn, 2014). In such a *shōgun* rule, emperors ruled only symbolically, and frequent wars occurred as the cause of nobles who, with the growth of their wealth, began to ignore the rule of both the *shōgun* and the emperor. The *shōguns*, directly through their envoys of the high military nobility, the *daimyo*, practically ruled and governed the entire country (Nitobe, 2004).

Throughout history, there have been four families who have reserved *shōgun* titles for themselves and their family members, thus ensuring that titles are inherited. They were the *Minamoto* family (until 1219), *Fujiwara* (until 1244), *Ashikaga* (until 1573), and *Tokugawa* (from 1603 to 1868). The use of the high nobility who controlled certain areas through land management and taxes was so strengthened that the *daimyo* began to establish their own private armies (Yamamoto & Ckuma, 1975).

Civil wars began full of chaos and violence that led to the whole system of government practically falling apart. In Japanese history, this period was called *Goku-jidai*, the period of warring states or the era of civil war (Friday, 2004). During the wars, the capital of Kyoto was completely burned and looted, and the *shōgun* had to retreat to a property in the vicinity of the city. At the end of the wars, the *shogun* no longer ruled Japan but was only one of the many feudal lords in terms of power and rank (Nitobe, 1937).

Wars ravaged the riches of Japan, burned in and destroyed castles, castles, cities, a large number of people were killed. The first military leader to unite Japan under military rule after a series of civil wars was *Oda Nabunaga* (1534-1582), followed by *Toyotomi Hideyoshi* (1537-1598), and the last *Tokugawa Ieyasu* (1543-1616), who in 1603 established a third *bakufu* government in the new city of *Edo*, present-day Tokyo. *Tokugawa* pursued a policy of closing Japan to the rest of the world maintaining its system of samurai rule for more than 250 years, until 1867. The *Tokugawa* introduced four class divisions of society into warriors, farmers, artisans, and merchants, to whom he introduced special laws. A big change was the removal of samurai from land holdings, and they were paid in food instead of cultivating the land themselves. Such a system provided control of the warrior class, which was increasingly turning into an administrative class. It has also mainly

emerged the possibility of perfecting samurai in martial arts aimed at developing mental and moral training (Daidōji & Cleary, 1999).

During this period, samurai became doctors and scholars, some of whom began earning a living as teachers in children's schools by teaching them Confucian classics. A large number of children of poor samurai families joined the religious orders, mostly in the *Rinzai Order*, a branch of *Zen Buddhism* (Šlingar, 2019). Given the duration of this period of several hundred years, the influence of the samurai class on society was tremendous and distinguished itself in the ruling and legislative part but also through the role of patronizing roles in culture creating followers from non-war parts of society (Friday & Seki, 1997).

The last challenge of *Tokugawa's* rule was the Christian revolt of 1636, after which Christianity was completely rejected, and Japan was utterly isolated from the world. Once a year, only a ship came from China and the Netherlands (Kuehn, 2014). With such a way of life, Japan has achieved a significant level of national discipline that will later be credited with adapting to the Western way of life much faster than other Asian nations. It is ironic that by strengthening *Tokugawa's* rule and creating material prosperity, the samurai's warrior debt weakens. As the rulers themselves were members of the warrior caste, the *bushi*, by the weakening of the warrior spirit, was interpreted as a danger to the moral and social order (Tsunetomo, 1980).

Furthermore, by creating the ideal of the "perfect gentleman", a man who was at the same time educated and a warrior, he was to be a role model to all lower castes. Therefore, the process of creating the law of the principles of traditional practical philosophy was initiated, and parts of the Confucian teachings were ideal for the development of that idea. They emphasized the teachings that aimed to keep the wealth of society more important than one's own, to restore affection for the divine, the life-sustaining universe, parents for love, master for protection (Šlingar, 2019).

The *bushidō shōshinshu* samurai code, translated as "Warrior Code for Beginners", was written for modern-day *samurai*. The author *Tajra Shigesuke* was a war expert and Confucian scholar, who lived at the height of the *Tokugawa* period, is just an example of the cohesion of all the above principles. Thus, the written *bushidō* code becomes as essential to the warrior as to any corner of society from bureaucrat to merchant (Bennett, 2009a). In the *Meiji* Reconstruction which in 1868 overthrew the *Tokugawa* shogunate and all power was returned to the emperor, the feudal system considered progress was abolished in 1871. Thus, the samurai lost their privileged status, and the dissatisfied tried unsuccessfully in a series of rebellions. Japan turned to modernization and industrialization by turning west under the slogan of *fukoku kyōhei*, an abundant country-strong army (Nitobe & Stanić, 1986). The factor of progress was certainly Shintoism and *bushidō* which

loyalty to the master was replaced by loyalty to the emperor as a descendant of the divine lineage. Patriotism thus became the religion of Japan (Daidōji & Cleary, 1999).

### 2.2.2 Meiji restoration

During the *meiji* era, there were several failed ways to expel foreigners with traits that were considered a terrorist. It marked a reversal in the balance of power towards foreigners as anti-shogunate. *Tennōheika banzai*, which means "long live our emperor", forces oriented against the shogunate system of government are called pro-imperial or imperial forces (Ota, 2008).

The goal of these forces was straightforward: to overthrow the shogunate regime to place the emperor at the head of the state, and after the restoration to thoroughly modernize and create a powerful army and a strong economy (Walter, 2014). In the *Bakumatsu* period, the chiefs were lower-ranking samurai, while the *daimyo*, with military and economic support, contributed to the overthrow of the shogunates because it was also in their interest. At the end of 1865, the composition of the administrative bodies of the executive and legislative power in the provinces were composed of lower samurai, both extremist and moderate samurai. It created an alliance within the provinces so that the identification of the samurai would no longer refer to the master but the province. There were samurai who thought that the same was too cruel and outdated, and such hindered the development of the country (Cleary, 2009).

Western countries began to show interest by connecting with the rebel provinces because the shogunates proved to be an unreliable partner, led by Great Britain, which armed the provinces. With the constant arming and modernization of armies due to the advent of firearms and the introduction of different military doctrines, conflicts were continually taking place (Bennett, 2009a). In a series of wars fought between the provinces for different interests and goals, it happened that the symbols of the state disappeared. *Shōgun Iemochi* died during the summer of 1866, and Emperor *Kōmei* died in February 1867. To avoid civil war, Prince *Mutsuhita* became the new emperor on February 13, 1867, and the new emperor took the name, *meiji*. At the age of only fourteen, he ascended the throne, and as he had a classical education, primarily devoted to literature and philosophy, he had no political competencies. Therefore, the young emperor was an ideal tool for the *Satcho* alliance, which immediately began to gather military forces in the name of Emperor *meiji* were too strong arguments (Friday, 2004).

*Shogun Yoshinobu*, called *Keiki*, saw an opportunity in these circumstances and began to modernize the army and state, mostly because of French help. The French did not like British interference and aiding the provincial forces, so they decided to use their means to help the opposite side, the *shogunate*. Help came too late (Nitobe, 1927).

The position of shogun was abolished, but not de facto because the *shogunate* still existed with its institutions, laws, armies, and vassals. *Satsuma* and Chōshū provinces did not reconcile with the shogun's resignation because they felt his act was futile and pro-provincial forces invaded Kyoto during December 1867 and conquered the shogun's Nijō Palace. Soon after December 9, 1867, an official proclamation followed, i.e., a document by which all power was returned to the emperor. *Meiji* restoration was performed, a short and straightforward act, but with many consequences. Emperor *meiji* himself announced on January 3, 1868, that he was taking over all powers in Japan, of course under the influence of the lower samurai (Kuehn, 2014).

The Provisional Government realized that the system of feudal and provincial armies could not function in the long run as was the case in the *Tokugawa* shogunate but must own its army. Therefore, in 1873, a law was introduced, introducing an imperial, recruited army with three-year military service (Nakajima & Nakajima, 1983). The Provisional Government was rapidly acquiring more and more Western techniques, technologies, and knowledge. The first educational reform was carried out in 1872 to establish compulsory primary education. Under the new law, every Japanese child, boys, and girls, would have to attend school for a minimum of eight years. Competences in language learning, reading and writing have been developed, and emphasis has been placed on the development of children's psychomotor development due to planning to strengthen military capabilities (Nitobe, 1927).

Modernization was not always readily accepted, and uprisings by traditionalist groups also took place. Along with modernization in every segment of society, a cultural revolution began that aimed to strengthen the Japanese nation and Japanese unity. Also, through industrialization, Japanese society is increasingly becoming an economic power (Leggett, 1998).

### **2.2.3 Bushido**

*Bushido* means warrior path. The *bushi* or samurai are a warrior caste that permeates much of the turbulent history of ancient Japan. *Do* marks the path in the philosophical and religious meaning of man's perfection in his psychological, intellectual, and moral qualities (Nitobe, 1905). The *bushido* century-old code of conduct is rooted in the historical class of samurai that has been carried over into modern times as one of the underlying assumptions of the rise of Japanese militarism until 1945 (Kliri, 2006).

The very term *bushido* was mostly unknown until the late nineteenth century, and it became known, and the term *bushido* began to spread in the world only after 1900, especially after the Russo-Japanese War of 1904-5 (Kimer, 2018).

The notion of the *bushido* code in a modernized way began in the 1880s when it was correlated with the interest of political and cultural elements, primarily aimed at modernizing Japan.

Modernization is aimed primarily at proving that Japan is developing and possessing its power in all segments, and this was especially true of China and the West. At that time, the need to define one's national qualities of society appeared more and more often, often in attempts to compare such values with Western ones (Markovic, 2015).

One of the first writings and analyses of the *bushido* code attempts to find an equivalent in the English term "*gentleman ship*", which existed in Japan in the 19th century, and which aroused enthusiasm and admiration in Japanese society. On the same basis, as a framework and ideal of social and state values, *bushido* is becoming more and more firmly established in Japanese society in the military and educational system (Vorgić, 2020).

The Japanese constitution was enacted in 1889, after an analysis of the best constitutions in the world under the leadership of *Ito Hirobumi*. The conclusion was that German, i.e., Prussian, was very good for Japan in terms of content. Although the creation of the parliament is a big step towards modern Japan, the essential national element after the restoration, imposed from a higher instance, is the upbringing and education of young, but also older Japanese.

The system of primary, secondary, higher and lifelong education is based on the principles of Confucianism and the *Bushido* Code (Jukić, 1994). The *bushido* Code was an integral part of the life of the warrior caste that regulated their behaviour and their development of moral values (Kliri, 2006). A characteristic of *bushido* is that the codes of moral principles that the samurai adhered to were mostly transmitted by oral tradition or possibly recorded by a well-known warrior or scholar (Nenin, 2005).

The *bushido* moral code is considered to be unspoken and unwritten, but as such it contains the most reliable confirmation of the correct functioning and observance of the law written on living tablets of the heart (Nitobe & Stanić, 1986). The Moral Code was written by a centuries-old way of life that at one time during the reign of Tokugawa in 1615 was written Military Statute - *buke hatto*, intended for samurai and *daimyo*, but they mainly dealt with topics such as weddings, castles, alliances, while the didactic provisions are mentioned to a small extent (Nitobe, 1912b).

For this reason, it is not easy to find the exact source of *bushido*. It is a product of the samurai way of life through the centuries, gaining his emphasis and influence on the rest of society by changes that in peacetime initiated the warrior class to devote more time to personal development and teaching others (Yamamoto & Ckuma, 1975).

The idea of *bushido* defined the very purpose of the existence of the samurai as a warrior caste. Life is dedicated to impeccable service where life as such is only meaningful if conducted according to *bushido* principles, continuous improvement in all martial arts, life in virtue according to all moral principles and honourable death in service is the highest goal of proof of warrior existence (Nitobe, 2014).

Such a way of life is definitely imbued with great faith in destiny, quiet obedience to what is inevitable and stoic calm in the face of any danger, misfortune or encounter with death (Cleary, 2009).

#### **2.2.4. Honesty and fairness**

Honesty or fairness are the principles that reveal one of the deepest and strongest regulations of the samurai. Samurai defines correctness with the power to decide by reason without any hesitation, to die when it is right to die, to strike when it is right to strike. Such a man received the epithet of *gishi*, a man of character and life composed of righteousness and superior in the knowledge of science or art (Mishima & Yamamoto, 1977).

One of the most common examples by which the Japanese were portrayed in upbringing and moral role models was the example of the 47 samurai. The example from this story shows most effectively the purest form of fidelity and loyalty in the samurai's relationship to his master. An example is where 47 samurai after their master is publicly provoked and forced to perform *seppuku* or *harakiri* (ritual suicide with a sword), a disbanded group of samurai become *rōnin*, wandering samurai without a master. Nevertheless, with their leader *Kuranosuke Oshi*, they prepare revenge for five years by infiltrating *Joshinake Kira's* castle, and at the decisive moment take revenge by killing *Kira* with his bodyguards. They then surrendered to the authorities who were ordered to perform *harakiri* on the grave of their dead master, which they did (Allyn, 2012).

Along with learning from this story, the principle of dumbbells is indeed emphasized, a principle that refers to duty and regulates relations through the principle of duty, attitude towards parents, superiors, subordinates, society. As such, the principle of relations is set as imperative in social relations (Nitobe & Stanić, 1986).

The principles of sincerity and justice must be an inseparable part of the life of a true warrior, and this is a link to the principles that the knights of the West had. The samurai is unwavering in following these principles, although through various stories in history, we see that the samurai experienced the temptations inherent in every human being. It is in these temptations to follow the path of sincerity and justice is a virtue that aroused the admiration of society and was a model for the education and learning of young people (Kimer, 2018). Honesty and justice are the principles to

which man must strive and live them both for reasons of behaviour in virtue but also as with the development of his judgment with the help of reason, and man becomes aware of this quality as his moral obligation (Nitobe, 2014). Honesty and justice are a necessary virtue that distinguishes an exemplary member of society regardless of his position or job, just as the same virtue is necessary for the implementation of military doctrine intended to create a supreme warrior. Thus, for the maximum development of their military skills, they need a steely will and an indomitable spirit (Miyamoto & Tokitsu, 2010).

Warrior follows the path of sword and brush (Miyamoto & Tokitsu, 2010). The notion of easy acceptance of death is often emphasized in the qualities of a samurai through *bushido*. It is not difficult to accept death, but through *bushido*, we see that death without reaching the goal causes contempt. The critical thing is to follow the principle of righteousness and justice at all times, so in a situation that decides the life or death of a samurai or someone else, virtue is not what is harder to accept but what is based on the path of sincerity and justice (Yamamoto, 1979).

The course of perfecting this virtue lies in fear of criticism and contempt of one's fellows to society; thus, one directs oneself towards right conduct and behaviour. It is the same with warriors on the battlefield; their steadfastness in serving their master or emperor cannot arouse suspicion or hesitation in any danger (Daidōji & Cleary, 1999).

### **2.2.5. Courage**

It is often said that on the way to being a true warrior, a constant value is worded in loyalty, duty, and courage. Warriors who are characterized by complete loyalty to their master, those who are always committed to their duties and those who are brave and strong, those who combine all these three qualities, are given the epithet of warriors of the highest order (Daidōji & Cleary, 1999).

Courage was something that for samurai was on the verge of moral value to be considered a virtue unless it was courage associated with righteousness. The definition of courage is associated with Confucian teaching where it is said that to feel something is right, and not to do it, is evidence of a lack of courage (Nitobe, 2004).

The definition of courage clearly distinguishes between unnecessary indulgence in reckless risk, which is more often considered boldness. It is real courage to live when it is right to live and to die when it is right to die (Bennett, 2009b). Upbringing in Japan from an early age has been closely associated with highlighting examples towards children where feats are imbued with courage, perseverance, and fearlessness. Parents often set tasks in front of their children that bordered on cruelty. Resistance to all kinds of temptations, hunger and thirst, pain or suffering, was taught in a

way that impeccably developed self-control and exceptional social obedience (Mishima & Yamamoto, 1977).

The development of courage took place in children by parents and later by teachers. The austerity that often borders on cruelty to children is directed towards their cognitions of their limits of the physical and the mental. Children were subjected to abstinence from food and drink, were often not allowed to sleep, were forced going to places such as cemeteries or to watch dead people (Nitobe, 1912a).

Managing these boundaries is the key to managing instincts or reactions that the common man cannot control. Therefore, the development of self-control is significant in this part because the one who knows his limits and is aware of his duty, without any dilemma makes and implements the decision. On the contrary, all those who are unable to control and follow and do the things listed are classified as cowardice, and this is easy to distinguish (Daidōji & Cleary, 1999). What is good is to experience suffering in life, if it is never experienced without any exception, then it is terrible for a person (Day & Inokuchi, 2011).

Suffering is a situation that brings us into a situation where we experience and relive our weakness just as it forces us to seek solutions by overcoming suffering through the development and strengthening of our weaknesses. Therefore, suffering is closely correlated with development, understanding and dealing with difficult situations (Vojković, 2007).

That is why the story is about the military leader *Ieyasu* who did not win anything in one of his battles, but they said that he was a fearless military leader. The reason for such a perception of society is the fact that none of its soldiers fled the battle. It is a fact that had proof of courage as one of the highest virtues of warriors and which is precisely the proof that actions with the quality of courage have an advantage over the result (Tsunetomo, 1980).

The actual value of every warrior is revealed now of death. Those killed in battle are worthy of glory, while by capture or execution, a warrior is labelled with great humiliation and shame (Morris, 1975). There is even a competitive element in expressing courage as nature. Some things that are very serious or dangerous to ordinary people are just a game to a brave warrior. It follows that rhetorical contests and bounces were frequent during battles, as the duel was with the use of brutal force and intellectual engagement (Cleary, 2009).

Cases in which there are lamentations and grief over the loss of the enemy were present among the great warriors and military leaders. Such a similar situation was the case with the Spartans or the ancient Romans.



### 2.2.6. Mercy, a feeling of sadness

Great virtues such as generosity, love, empathy, and compassion have always been considered by people to be the most sublime virtues as something that is the highest that the human soul can manifest. Mercy as a virtue belonged to the epithet "royal", which depicts its highest position of all other attributes of nobility, but also as a suitable virtue for the noble profession (Nitobe, 1900). In line with this thinking is Confucius' teaching that whatever the king does, and if he cultivates virtue, the people will always follow him and be with him. For if a king likes or dislikes what people likes or dislikes, then he is the parent of those people (Bennett, 2009a).

Mercy was considered a characteristic of the female, especially the mother nature, as opposed to the righteousness and justice that was considered male nature. Thus, the thinkers of the samurai age conclude that excessive righteousness makes man rigid, while excessive mercy leads to weakness (Nitobe, 1975). The mercy shown by the samurai had the qualities of nobility and, unlike others, was closely related to the existence of justice. The samurai showed mercy from the level of following righteousness and truthfulness, through tenderness that had a significant impact on the one to whom it applied either for good or bad. Charity is emotionally related to the presence of sadness, and sadness is closely related to compassion for other living beings.

Nevertheless, it was in such moments that the samurai were often extreme because sometimes it was a matter of pain or suffering, life or death, that the samurai made a decision based on firm adherence to the principle of justice, which was not always easy (Wilson et al., 2010). The feeling of sorrow is the root of mercy because such a man is attentive to those who are suffering or are in grief over something. Interestingly, the codes of medieval warriors in different climates overlap in many rules or ideas. The story of a priest riding a cow upside down is perhaps the best indicator of the idea of compassion and sorrow, like a warrior who has overpowered his opponent, now when he sees the face of a young fighter, almost a boy, with one blow of a sharp samurai sword, *katana*, taking off the opponent's helmet. In the dilemma that arose in the warrior because he saw in the face of the opponent a face like his son, he hesitated for a moment and gave up the execution of the young opponent, considering it unworthy of his warrior spirit and status.

However, when he hears his rivals coming to him, he thinks without killing a thought. The reason is that he judged that to die to his though the too young adversary was much more honourable to die by his sword than by the sword of some warrior of a much lesser level. This event caused individual enlightenment in this warrior that he was ordained and lived without ever turning his back on the west, which is believed to be the place where paradise is located (Nitobe & Stanić, 1986).

Controlling the emotions of a samurai and the behaviour that best enchants life, which in addition to warrior life must be aware of the poet, is indeed illustrated by the established saying that a

samurai must give forgiveness in a situation where the breeze scatters his flowers, a cloud covering the moon and a man trying to provoke an argument (Kliri, 2006). The stories of samurai who pay attention to some small but magnificent parts of nature in the moments of death after a battle were standard (Nitobe & Stanić, 1986).

### **2.2.7 Politeness and respect**

These two paths are mandatory not only for the warrior class but also for farmers, artisans and merchants (Daidōji & Cleary, 1999). One of the most famous teachers of *kyūdō*, the Japanese form of archery, *Ogasawara*, while serving as a *shōgun* as archery and riding instructor, wrote a code of ceremonies for samurai at the request of his master. These rules remained known as *Ogasawara-Ryu* (Nitobe & Stanić, 1986).

At a time when Japan was closed to the rest of the world (except China, Korea, and the Netherlands), Japan's leading philosophers were creating Japanese philosophy with the goal of individuality to China. Confucianism prevailed with ideas, but Japanese philosophers created rules about the morality and loyalty of man in all situations and positions to the strict hierarchical society of Japan at that time (Nitobe & Stanić, 1986).

Each stratum of society had clearly defined rules where interpersonal relationships are viewed through the prism of social norms, and social harmony is the most crucial goal in Japanese society. As a product of motives of mercy and modesty and with feelings aroused towards others, decency is a polite way of expressing compassion (Bennett, 2009a).

Expressing politeness to another for the culture of samurai behaviour is essentially expressing spirit, not matter. If we give a gift, the expression of the spirit will devalue the gift and make it unworthy of the one to whom we give it, thus raising the value of the person receiving the gift (Daidōji & Cleary, 1999).

Politeness in the samurai is developed in the daily ceremonies and life of the samurai. Dressing, sleeping, eating food, drinking tea, or practising martial arts or treating others are defined by rules that have become firmly entrenched in warrior life over time (Damon, 2009). A samurai behaves the same when in pitch darkness or the light because his spirit and life are always at the level of an exalted position in society, the position of a weapon or the position of some part of the body must always be such as not to disturb harmony, peace or offend the master (Day & Inokuchi, 2011).

Over time, this influence has mainly fully spread to Japanese society wherein every address and relationship between people in their communication and behaviour is observed extremely high

courtesy. In modern Japanese education, great emphasis is placed on manners and moral development (Samardžić, 2011).

Courtesy and respect are considered incomplete in samurai regardless of the impeccable attitude and service to their master if courtesy and respect are not fully shown towards their family or parents (Daidōji & Cleary, 1999).

### **2.2.8 Truthfulness and sincerity**

Without truthfulness and sincerity in one's conduct and behaviour, politeness will become only a farce, while decency that transcends boundaries, politeness will become false politeness. In the teachings of Confucius who played a significant role in creating the moral development and life of the samurai and life in Japan in the Middle Ages, honesty was considered something transcendental, almost divine (Kuehn, 2014).

"*Bushi no ichigun*" is a term for a word given or uttered by a samurai. It was a guarantee of the deepest sincerity and firmness that is the product of following the samurai's behaviour in the reflection of his exalted social position. Any guarantee in the form of a written word or any evidence was considered below the dignity of a samurai (Nitobe, 2004).

Lying or any ambiguous speech from the position of a samurai social position and code was considered cowardly (Kuehn, 2014). The samurai considered giving any oath to his master a degradation of his honour. His attitude towards life was clearly defined by his unwavering will to perform his duty where the attitude towards himself, weapons, life or service was defined by the sincerity that is immeasurably stronger than any ritual oath or act (Nakajima & Nakajima, 1983).

In the rules that teach military doctrine mostly related to the behaviour of the samurai in everyday life and his rigorous training and improvement in every segment of the life of a warrior, he is compared to a carpenter who always maintains his tools. The tool in warriors is the weapon and its skill on the one hand, while in the long run, moral characteristics and behaviour are imbued with self-control. All this is only valorised in the life of a samurai is when the path of truth is followed. Following such a path is something that is in itself a victory regardless of the outcome of a fight or battle (Miyamoto & Tokitsu, 2010).

Truth is distinguished in samurai in all the things they do. In the martial arts of *kenjutsu*, fencing or *kyūjutsu*, archery, the notion of truth is wholly correlated with the performance of the technique. Strike or cut with a sword in combat or hit an arrow at a target. Everything is a product of the state of mind and thought. The same principle is permeated in all the things a samurai does, heart and sword are one, and just as valid as heart and brush are one (Newman, 2015).

A right shot never misses, if archery is following the Law of Shooting, *shaho*, the arrow will surely hit the target (Onuma et al., 1993). Lack of perseverance on the path of truthfulness and sincerity was considered cowardice and was a cause of contempt in Japanese society of the Middle Ages (Daidōji & Cleary, 1999). The path of sincerity and truthfulness in samurai is an integral part of learning military and combat principles. The samurai in his warrior evolution of a teacher from whom he prepares for his mission through attaining mastery in martial arts and the use of weapons and military skills, but equally through a process of rigorous training, the samurai becomes entirely constructed of high moral principles and principles (Mishima & Yamamoto, 1977).

In this process, the principle of modesty and simplicity is always emphasized, and progress and the direction towards perfection are reflected in that. Military skill with its military and moral principles is an essential commitment in the life of a samurai (Wilson et al., 2010).

### **2.2.9 Honour**

Honour is one of the virtues that is associated as a characteristic of all warriors in the world. The samurai as a warrior of ancient Japan was synonymous with a man who, with all the strict principles of the warrior code, perceives honour as something unquestionable and incomparable to any other values (Bennett, 2009a).

Many stories from that era that describe the brutality that results from a samurai's behaviour according to the *bushido* code are most often written or retold for several reasons. One is undoubtedly the idealization of the samurai himself as a representative of the warrior class inviolable in following the *bushido* code, the other was that the lower classes develop awe of samurai, and the third reason is that samurai have a highly developed sense of shame (Nitobe, 1900). Examples of a samurai reacting for utterly banal reasons, often inflicting pain or even death on someone he felt offended him, are numerous.

Nevertheless, the *bushido* code is stringent and accurate in these cases as well and describes such cases as inappropriate and contrary to the true warrior spirit. The notion that is the opposite of the notion of honour is a shame. The definition of shame or embarrassment is a complex term that is often associated with the experience of passive emotion within an intimate space. For samurai, the notion of shame is correlated with the rise of the samurai elite and political institutions (Šlingar, 2019).

In samurai life, loyalty was closely tied to honour, and family, master, or clan defined the primary relationship. It is precisely this that is the most definite link that connects service as the meaning of the word samurai, and the relationship itself is defined by a relationship filled with honour.

Conversely, having lost a family, a master, or their clan, a samurai becomes a *rōnin*, a disbanded or wandering warrior without honour (Lauer et al., 2012).

The story of the 47 *rōnin* is deeply rooted in Japanese culture and speaks of honour as the strongest link between a samurai who serves a master who lives and survives until the duty to the master is fulfilled to the end, even though the master is dead (Till, 2005). Honour, by its conception, was the principal and most reliable link in the samurai's life that followed the samurai's warrior path. Cases that speak of killing others or committing suicide for reasons that were even then quite banal are just proof that of all things in this world, preserving warrior honour is something that is most important (Allyn, 2012).

A factor that is also one of the keys to the samurai's attitude towards life was religion. The religion was *Shinto*, a native spiritual character that was supplemented over time with parts of Buddhism and Taoism, imported from China and other countries and peoples.

Along with *bushido*, the life of a samurai-like most Japanese was under the idea of living as if born with the *Shinto* religion and dying in the Buddhist religion (Kitagawa, 1990).

In addition to religion, a special place and symbolism of honour had a samurai weapon, primarily a sword consisting of a long sword, a *katana*, and a short, *wakizashi*. The attitude towards the sword was with great respect, and the insult in the sense of inappropriate attitude or action towards the sword was considered a violation of honour (Nitobe, 1912a). However, equally, in some ways, the counterbalance to the violation of honour was reflected in the samurai's preaching of patience and generosity. Thus, enduring various anxieties is at stake, believing that the real temptation is to endure what you feel, you cannot endure (Mishima & Yamamoto, 1977).

The life of the samurai from the time of the boys was directed primarily towards fame and not towards the acquisition of wealth. Crossing the threshold and leaving home was considered an act that offered the possibility of returning to one's own family only if the name the samurai bears is adorned with glory (Daidōji & Cleary, 1999).

### **2.2.10 Commitment and loyalty**

Bushido believes that a samurai was born to serve in a state where the representatives of its government are there, whether it is the emperor himself or one of the masters, according to all the rules, including loyalty (Nitobe, 2014). The notion of loyalty or devotion can be found in the thoughts of Aristotle, all the way to modern sociologists. The thesis that the state is older than the individual and that loyalty to the state is characterized by political obedience only shows the similarity of these thoughts and measures of attitude towards the state regardless of time and

space (Kliri, 2006). Submitting to political interests can only cause a decrease in loyalty and awareness (Dokić, 2015).

Being submissive to the extreme was expected in a samurai's relationship to his master. Those who would advance on the social ladder without covering moral qualities such as loyalty or honour were called *neishin*, invertebrates, and those who for personal progress did things like licking or *choshin*, a pet, was despised (Nitobe, 1905). A samurai who, as a warrior, charges his master for this service with money and gives his body to serve, even if he dies or dies, but there is no sincere sense of loyalty in it, is considered a liar (Daidōji & Cleary, 1999). The body of a samurai must be fully at the service of his master by his faculties, and the spirit that governs the body is steadfast in this intention.

The life of a samurai must not be reduced to the fact that death is greeted in a peaceful life, at home or in bed. The death of a samurai is tied to his service, which is firmly tied to the performance of duties through loyalty. Evidence of contempt for death by the rule of a sense of loyalty to one's master's service under the *bushido* code is the only right path (Verzosa, 1940). But although the experience of the moment of death for a samurai was completely preoccupied with following the principles of the *bushido* code, dying for behaviours inappropriate for a warrior or expressing anger or a situation in which the samurai does not show self-control, honour and loyalty was ultimately considered the complete opposite of the *bushido* code (Daidōji & Cleary, 1999).

Concerning the master, one should always behave cautiously and be careful not to influence the master, which can harm his decisions directly. The *bushido* code mentions six possible situations in which a samurai, because of his desire for advancement or better status with his master, may affect the poor relation of the master and other warriors. Sometimes it is a matter of making tendentious or sweet-spoken statements to the master, or of influencing the master by keeping other capable samurai as far away from the master as possible.

Any such influence that results in something wrong towards the master and that is not in absolutely pure relationships such as loyalty, honour and courage, was considered immoral and contrary to the spirit of the *bushido code* (Kliri, 2006).

Loyalty as such and the attitude towards obligations through the life of samurai until the wars, began to be transferred to the functioning of other parts of Japanese society, and the spirit of the *bushido* code in its form began to be an integral part of life in ancient but later modern Japan (Nenin, 2005).

### 2.2.11 Impact of religion in Japan

Religion in Japan has had a very diverse impact on the lives of Japanese people. Throughout history, more and more imported religious directions have begun to appear in Japan from the autochthonous ones (Mrnjaus, 2018). Like the cultural influence on Japan, neighbouring countries often had a significant impact in religious directions as well. Prehistoric beliefs can be found in some prehistoric customs. On these foundations, most of them today form the basis of the *Shinto* religion (Bialock, 2007).

*Shinto* is an autochthonous Japanese religion that has its roots in ancient beliefs. These beliefs speak of spiritual forces, *kami*, that exist in nature, whether in trees, water, or mountains. With the development of the *Shinto* religion, both heroes and celebrities began to embrace spiritual forces. Before the construction of temples, people expressed their worship of *kamis* in nature (Kitagawa, 1990). In the 6th century, Japan began to become acquainted with *Buddhism*. *Buddhism* began to spread rapidly by mixing in some parts with the *Shinto* religion or customs. Therefore, the development of *Buddhism* took place in many directions. The directions made a difference from learning and practising and ranged from ascetic *shugendo Buddhism* to *Zen Buddhism*. Also, with the advent of Buddhism, the construction of numerous temples and shrines began. Numerous shrines still exist today from that time, such as on Mount *Koya* or *Kamakura* (Čičak-Chand, 1998). *Buddhism* did not replace *Shintoism* but merged mainly with it.

*Shintoism* is based on customs that are held in honour of reverence and association with ancestral spirits. *Buddhism*, on the other hand, is based on the teachings of one person, *Buddha*. It is often said that *Shintoism* deals with life and *Buddhism* with matters of the soul and life after death. Therefore, rituals such as the birth of a child, marriage, fieldwork, or some celebrations take place in *Shinto* temples. The funeral ceremony takes place exclusively in a *Buddhist* temple (Jukić, 1994).

Religion has always permeated Japanese society but is incomparable to Western methods of propagating religion. The notion of religion or belief among the Japanese was more intimate, and the influence of any religious direction on movements in society was minimal. Monks dedicated to their religious orientation are conceived completely differently from Western priests. Preaching like in the west is almost unknown in Japan. A man who would like to follow some of the religious paths deeply and sincerely had to prove his willpower and sincere intention to be accepted into any order at all. The future monk had to prove himself in the sincere intention of learning and the desire to follow and discover his path to enlightenment. Only then would teachings begin to be passed on to him by teachers (Kimer, 2017).

It is one of the reasons that one level in the larger, general population of Japanese society followed religion solely by pursuing religious or inherited customs. Opposite of the west, where the "word of God" or "teaching of God" is propagated to all by the priests. In-state ideologies, power was often proved and maintained through religion and religious rituals, but sometimes it was also used to come to power. The most valuable religious ceremonies were served for the benefit of the imperial house or someone from the inner circle of the ruling family. The land was of great value and possession of it created laws that protected it or levied taxes. Thus, the shrines in the time of *Heian* and *Kamakura* over their land, in addition to collecting taxes, in some cases also had judicial power, and they punished offences (Шпаковский, 2011). Confucianism left a significant influence on Japanese society as a religion. As a religious direction transferred from China, it left a significant influence on the worldview of Japanese society. The core of the teachings of *Confucianism* is respect for heaven, *Tian*, under which man must find his place and his peace by creating complete harmony. Harmony refers to oneself and one's path, about one's neighbours and family, society, state and all who live under one sky (Kovač, 2006).

Order is something that is always strived for through *Confucianism*. Man created the disorder under the sky, and the attainment of order in the sky symbolized by the Universe is achieved by the development of consciousness and the relationship between people and nature. The beginning is to have our order and peace that is implemented in the harmony of the society around us and the Universe. The social order is propagated through hierarchical relationships through loyalty and family piety. Loyalty is defined through the ruler and his respect and adherence to moral principles. The ruler had to be a moral role model because as such, he is closer in position to the sky (Kitagawa, 1990).

What was defined as family piety was another fundamental principle. Emphasis is placed on the parental, sexual or educational (student-teacher) relationship. This emphasis is manifested in the respect and harmonious attitude of the child towards the parent, the husband towards the wife or the student towards the teacher. Such relations were gradually transferred, transformed and equally applied to each level of the social class with the development of Japanese society (Lakić Parać, 2013).

During the reign of Prince *Shutoku* (573-621), a constitution was written that is very close in content to the teachings of *Confucianism* and *Buddhism*. Written and moral laws were directed as fairness between the rule of the lord and the service of the class below the lord. The significant influence of *Confucianism* on Japanese society is visible in the warrior ethos of the *bushido* code, written during the reign of the shogun with the bakufu government. Such a relationship was later a model and aspiration of the behaviour of different elites that emphasized the values of



benevolence and loyalty to subordinates. However, all such teachings took a long time to replace the symbol that had a sword with a brush (Šimić, 2019).

It should be noted that *Confucianism* has long been a privilege for the written part of society. That rulers sometimes attacked those religions is best testified by *Oda Nobunaga* (1534-1582), a ruler who solved problems with followers of *Buddhism* by burning their temples and executing the unfit. Buddhism was most often the religion of the samurai, while ordinary people most often followed the *Shinto* religion (Yamamoto, 2000).

*Shinto* followers, who made up the ordinary people, have historically launched several uprisings against the ruling class. Therefore, *Shinto* has long been a religion of ordinary people. The *Tokugawa* gave some support to the *Shinto* religion; this was primarily because, during his reign, numerous rituals of the *Buddhist* or *Shinto* direction were held in the same shrines. It was only in the *Meiji* Restoration of 1868 that the Japanese government tried for the first time to introduce a new idea through state *Shintoism* (Šikanić, 2020).

Christianity, as a religion, has been present in Japan since 1534 when Francis Xavier founded the *Jesuit* order. He describes the problem of preaching primarily with the *Shinto-Buddhist* heritage that has developed robust moral and theological systems in Japanese society. Concepts of Christian belief were in some parts practically unacceptable to the Japanese. Despite everything, Christianity spread quite rapidly through Japan. A significant turning point occurred during the *Tokugawa* when rebels against his rule were also Christians. He labelled them as members of a new religion intended to overthrow the order and conspiracy of Portugal (McMullin, 1989).

Religion thus left influence in Japanese society that, through its development, was long felt in all historical events. Every religious direction has left norms of behaviour and moral values and relations in society. Some of them have come to life so firmly that they can still be seen in many situations of everyday life of the Japanese.

The specificity of the samurai who followed religious directions that propagated distinct harmony and love, polite behaviour, and nice manners, concerning the brutality they displayed in their warrior duties, are often confusing to the Western mentality.

Martial arts are one of the bearers of the transformation of the sublime teachings of religious directions which have been transformed from the cruelty of warrior goals to goals towards perfecting oneself on one's path. "*Do*" thus has traces of a religious character in *budo* skills (Kuehn, 2014).

## 2.2.12 The development path of martial arts in Japan Bugei – Bujutsu

The development of martial arts in Japan has a long history. Wrestling as a discipline extends in human civilization is one of the oldest recorded forms of wrestling. In Japan, the earliest *Kojiki* chronicles record how the man Takeminakata no kami fought against the divine wrestler Takemikazuchi no kami for control of the Earth. Takemikazuchi conquered the islands for the Sun Goddess and her descendants, the people of Japan (Kuehn, 2014).

The first records of fighting methods that were structurally like *jūjutsu* in Japan are mentioned as far back as ancient times. In the *Kojiki* Chronicles (a form of ancient things), 23 BC, a fight is recorded between *Nomino Sukune* and *Taji no Kehai* who fought the wrestling and punching techniques known as *sumai*, the forerunner of sumo wrestling. From the *sumai* fighting style, several different fighting styles developed. The Japanese chronicle *Nihon shohi* in 712, also records several similar events in competition in strength and combat by comparing a single fighter *Tatemi Nokami* throwing an opponent "like a leaf", a term very similar to the art of fighting in *jūjutsu* that emerged later (Lang, 2005).

Japan's traditional martial arts were called *bugei* or *bujutsu* and originated as a product of the warrior experiences and cultural class of feudal warriors known as bushi or samurai (Bennett, 2009a)

The old warrior skills that were practised in Japan are called *Koryū*, or ancient martial arts. With the natural development of the warrior class, the samurai, the need for improvement and constant maintenance of form as preparation for war also developed. The word *Koryū* itself denotes a traditional school or old school, especially schools that originated in Japan before the restoration of the Meiji era (Draeger, 1973).

Martial arts were referred to as *bugei* and *bujutsu*. The terms today generally denote the purpose and goals of practising martial arts and martial training. *Bujutsu* are a variety of Japanese martial arts with their original functions in the art of warfare. Today, *bugei* and *bujutsu* are these two names commonly used to denote the names of martial forms before the *Meiji* era and most commonly represent martial arts schools and skills that have their roots in samurai clans with their specifics and goals. The difference was manifested mostly in the techniques of combat systems in combat with or without weapons but equally by the use of all other skills required for warfare such as horseback riding, swimming and specific movements (Ratti & Westbrook, 2011)

The development and need for martial arts were continually increasing and by the 17th century, there were over sixty different martial arts systems and close to 9000 formal schools, *ryū*, through which various martial arts were practised (Draeger, 1973). Archery (*kyūjutsu*), spear fighting

(*yarijutsu*), riding skills (*bajutsu*), swimming skills (*sueijutsu*) and fencing (*kenjutsu*), were typical samurai warrior skills aimed at preparing for battle on the battlefield (Ratti & Westbrook, 2011)

The tactics of warfare were like the Western model of warfare primarily because of the similarity of the function of cold steel. For further distances, a bow and arrow were used, and shorter lengths of the fight took place with a throwing spear. A sword was used at close range, and if the sword was left without a sword, a hand-to-hand fight would be used. In each of these situations, the samurai had a specially tailored training aimed at the best possible preparation for combat (Lauer et al., 2012).

The attitude towards weapons in the samurai was defined by a ritual and spiritual aspect, imbued with maximum respect. The exact procedure of making weapons was brought to perfection through a process that included a high knowledge of material processing and technology that provided functionality and efficiency and impeccable aesthetics.

When making arches from wood components that were glued together, texts were written that spoke of the spirituality, life, and meaning of the existence of the samurai (Onuma et al., 1993).

Nevertheless, the pinnacle of the samurai's attitude toward weapons stood out most toward the sword, the katana. In the tradition of practising martial arts, fencing, *kenjutsu*, which is the oldest form of fighting, is undoubtedly at the forefront because the sword is the "*soul of the samurai*". No other weapon had such tremendous and deep symbolism in the life of a samurai as the samurai sword, the *katana*. The process of making the sword itself was brought to perfection and contained a whole series of technical and ceremonial details. The samurai's attitude towards the sword was imbued with deep respect. *Kenjutsu*, the skill of sword fighting was highly valued, and one of the first adaptations of training was precisely in fencing when a wooden sword, the *boken*, was used for training purposes (Bennett, 2009a). The training of warrior skills itself was imbued with strong discipline and brutality because the goal was to prepare the warrior for the situation on the battlefield, which was extremely cruel. Enduring the most significant loads, temptations, and pain were an integral part of training (Ratti & Westbrook, 2002).

Rigorous training had an extreme effect on the behaviour and upbringing of the warrior class. The notion of accepting death with complete peace and fulfilment of satisfaction if death is the result of fulfilling the duty of serving a samurai was idealized. Under such conditions, teachers who created and raised samurai as warriors played a crucial role in the quality of martial arts and had an excellent reputation in Japanese society. Continuous combat training and preparations for war had all the specifics that arose from the combat mentioned above skills. Thus, in the art of archery, several more specific methods of the shooting were developed, such as riding shooting. The spear

received several variations and variants with a specific purpose and specific training, and the use of the sword began to develop into several special skills in addition to classical fencing. *Iaijutsu* is an example of a skill that perfected quick drawing and cutting with a sword (Lauer et al., 2012). Each school had its system of learning and practising, and the techniques were kept secret. The evolution of combat techniques was directly correlated with the experience gained on the battlefield. An example is the *Niten Ichi-ryū* school created by the famous swordsman *Miyamoto Musashi*. He, in his numerous fights, began to use two swords (*katana and wakizashi*) due to fighting with multiple opponents (Miyamoto, 1997).

In addition to the combat systems they used, the situations on the battlefield required fighting with small cold weapons such as a knife, but also knowledge of hand-to-hand combat without the use of weapons. Knowledge of hand-to-hand combat in full or partial samurai armour as well as disabling opponents by throwing, levering, choking, hitting, or various attacks on vital points on the human body were increasingly needed (Lindsay & Kano, 1889).

Martial arts without the use of weapons, in addition to being used on the battlefield, also played a role in the development of general physical preparation. Various forms of wrestling and combinations of punches, pressures, and levers on the joints at an early stage were combined with the use of short arms to stand out later more and more as a distinct style of fighting exclusively without weapons. Almost every clan had its school, *ryū*, of martial arts (Ratti & Westbrook, 2011)

In the *Kamakura* period, a feudal era in Japan, the principles of combat evolved by adapting to the needs of the bushi warrior class. An example of the technique is *yoroi kumiuchi* in close combat when warriors would be left with only short weapons and fought in armour. Such techniques were intended for armoured fighters but adapted to armoured combat situations as well. The evolution of the development of combat techniques and principles was significant for the strength of warriors, the army and the clan (Tanaka, 2003).

One of the main characteristics of martial arts training, either with or without weapons, was with the exertion of tremendous efforts that had physical and mental strain, and rigorous discipline imbued with strict norms of behaviour. The goal of such training was to create a warrior who would carry out his task without discussion and who would never in a dilemma lay down his life for his master (Day & Inokuchi, 2011).

The process of creating warriors contained elements of religiosity, at the very beginning, the parts that fall under Neo-Confucianism and later *Confucianism, Buddhism, Shinto* religion, and *Zen*. The behaviour and discipline of warriors during life, training, or combat was content positively correlated with the teachings of the listed religions. Initially, fencing, *kenjutsu*, and later archery,

*kyūjutsu* and other ways of fighting with and without weapons contained formal elements that were associated with religiosity and meditation. In addition to rigorous training, a significant role was played by the form of exercise through formal exercises or *kata*, which were a set of precisely defined techniques with defined principles and rituals intended for learning the essential elements of combat. It was through such exercises that the spiritual aspect was strongly expressed because the technical sequence of combat elements contained a pronounced mental aspect and meditation (Otaki & Draeger, 1983).

Ceremonially defined behaviour in the life of a samurai was, in addition to warrior skills, contained in other everyday gestures, in various life situations. The tea-drinking ceremony, *chanoyu*, ways of treating others, behaviour, dancing, walking, and many other daily parts of life, were imbued with ceremonies with a mental background. Art and beauty were reflected in simplicity, and the idea of perfection can be found in many things according to learning. In addition to warrior skills and their training intended primarily for battle on the battlefield, samurai, through their training methods imbued with religiosity and spirituality, influenced extremely controlled behaviour in everyday life (Kuehn, 2014).

Humility, courtesy, and sacrifice were characteristics that did not seem to be compatible with warrior goals that were exclusively aimed at efficiency on the battlefield. Still, the behaviour, education and philosophy of everyday life were in line with utmost humility. Social values were aimed at emphasizing human virtues and knowledge and a clearly defined status in society through the flawless adherence to the norms for such status (Deshimaru, 1983).

In upbringing, male children were expected to be ready to always take care of their family if their father was killed in combat. Upbringing and growing up were often filled with setting very demanding tasks for children who were preparing for life through physical and mental strain. There are many stories of situations where children or young men lose their father on the battlefield and despite the desire to fight to the death or commit ritual suicide *seppuku*, still move towards the duty of caring for their family as the only and oldest male member (Friday & Seki, 1997).

A traditional Japanese proverb mentions fire, earthquake, and father as the most remarkable natural phenomena. The attitude towards the father was so imbued with humility and respect by the male children that after the death of the father it was often confessed as if the father were alive in the *kami dāna*, the house altar for prayer. It is from this example that the moral relationship of a samurai to his father should be compared to the relationship of the master he serves. Serving the master is above any other relationship to others or any other religious service (Nakajima & Nakajima, 1983)

In case the father of the child would oppose his master, the teaching dictated that the son must be placed in defence of the interests of the master and not the father. It was a moral imperative to serve the master and proper social order in the warrior's relationship with the master. Wherever they are, deep in the mountains or buried underground, anytime or anywhere, the samurai have to serve the interests of his master and such a relationship is the backbone of the warrior class faith and unchanging and constant eternal truth (Yamamoto, 1979).

The samurai's relationship to his master is often compared to the most incredible human relationships that transcend love relationships. The story of *47 rōnin*, disbanded samurai who, years after the death of their master, devised and carried out revenge by killing the ruler who was the cause of their master's death. The relationship of such warriors, after revenge that required many years of preparation and a complete change in the way of life of all 47 warriors, and the act when all 47 samurai are ritually killed at the grave of their own master, is proof of moral principles that go beyond ordinary human life (Till, 2005).

Such a relationship was built in large part through the continual practice of warrior skills that contained rigorous training and exceptional discipline. Through such training, every detail was practised and repeated to perfection through methods that included a methodology with punishing every learning error. Such methods have had a significant impact on the behaviour and personality development of individuals who primarily emphasized humility and obedience (Friday, 1996).

Therefore, martial arts throughout history have played a significant role in creating moral principles and behaviours in the warrior class, the samurai. Although the form was primarily intended to destroy opponents, the path of learning martial arts developed traits that were valued as the most in Japanese society. It inevitably led to the positioning of martial arts as a factor that is directly correlated with the upbringing and influence on the behaviour and direct creation of the moral values of the samurai. It was martial arts that were the constant that preserved, nurtured, transmitted, and developed the moral principles of the warrior class in other social classes as well (Ratti & Westbrook, 2011).

### **2.2.13 Budo**

*Budō* translates as a fighting or warrior path. It is a general term for various martial arts, pathways created by traditional Japanese warriors, a name for various martial arts systems created and maintained throughout history in the spirit of the warrior codex - *bushido*. The word *budō* itself began to be used in the established government body for the control, preservation and development of martial arts *Dai Nihon Buttokukai* (Great Japanese Association of Warrior Virtues) and has been used continuously as a general term for martial arts as are *jūdō*, *kendo*, *kyūdō*, *aikido*, *karatedō* (Kawamura & Daigo, 2000)). Throughout the history of martial arts in Japan, the

name *bujutsu* or *bugei* has been used, but in the Meiji era since 1868, the name has changed to *budō*. During the *Muromachi* period (1333-1568), and continuing the *Sengoku* period (1476-1568), the skills of fencing (*kenjutsu*), archery (*kyūjutsu*) and spear fighting (*sōjutsu*) as combat systems evolved from the primary need for survival and application in combat. The very nature of Japanese martial arts changed radically during the Tokugawa, Meiji, and Modern periods (after the end of World War II).

With the interest in Japanese martial arts among Westerners and the spread of various schools and styles around the world, the perception of *budō* became complex. The training of warriors was derived from the system of learning and improving martial arts with an application for the battlefield, as well as learning etiquette and manners derived from learning the Confucian scriptures (Suino, 2007). During the reign of the Tokugawa era (1600-1868), social stability was expressed in which the military administration of the time, *bakufu* and civil society, balanced mutual relations that improved all social structures in intellectual and moral development. Moral role models and norms of behaviour from military structures that dominated during previous periods of wars had a significant impact on civil society (Leggett, 1998).

The theoretical part of the training of the warrior class was needed in the class of statesmen and other classes because the behaviour and attitude towards the warrior class society were compatible with other classes in Japanese society (Nakiri, 2015).

The methodology of teaching martial arts in the peacetime period was based on *kata*, formal exercises and *densho* writings in which the basics of the theoretical part of each school are stated. *Kata* contained technical elements according to a strict ceremonial and defined structure of attack and defence with a focus on developing the mental characteristics needed for combat. Such ways of exercising were correlated with strict regulations of teacher behaviour and behaviour. Such ways of exercising and relationships have had a tremendous positive impact on the development of self-control and psychological traits (Otaki & Draeger, 1983).

The training of martial arts systems has gradually evolved in the safety aspect of the trainees and in addition to technical elements performed with strictly controlled power and application, adapted forms of weapons such as wooden and bamboo sword, wooden knife, wooden-edged spear. have been introduced (Lauer et al., 2012).

In the absence of frequent fights and wars, the goals of the exercise were increasingly directed towards the development of moral characteristics and good behaviour. In the period of peace, it is common for members of the warrior class to work as teachers because of their special status and authority in society. Thus, the manners of the samurai were indirectly transmitted through the then

form of education. The influence began to spread in two directions. In one, samurai in other classes were the undisputed authority for the manners that characterize the moral verticals of society (Kimer, 2018).

In this part, due to the very awe and general mentality of the Japanese, the behaviour and thinking of all other strata of society began to adopt manners of behaviour and attitudes towards their duty.

Martial arts were the closest contact with such principles because, apart from the form and physical exercise, the whole range of other forms of behaviour and attitude towards the teacher, school or ruler, were methodologically the same as from the war era (Kimer, 2019a). The Meiji era was characteristic of the beginning of Japanese modernization with the opening of the country to modern Western societies. As such, *budō* fits the name of martial arts or martial arts in terms of content, but the difference between the two terms is not clear because it is related to martial arts, while its goals are mainly focused on sports competition (Nakiri, 2015).

The Meiji era marked the history of Japan with a new direction of development. In one part, Japan began to open to the West and introduce new ideas in many segments, while in the other part, attempts were made to preserve traditional values and heritage. Martial arts found themselves in an identical position as anything else associated with warrior and legal history (Suino, 2007).

With the introduction of firearms, the tactics of warfare began to change fundamentally, especially in the segment of the application of martial arts. As a result, the popularity of martial arts and schools began to decline drastically. Modernization also included the inevitable influence of Western philosophy and psychology, which was increasingly present in the Japanese education system (Kuehn, 2014).

Martial arts schools have had less and less interest in new students not only because of a modernization trend in which traditional things are losing popularity but also because of their training methods that were full of roughness (Hoare, 2009).

With the advent of martial arts reformers like Kano Jigoro, the goal was to redirect exercise goals and preserve martial arts altogether. As a young person in the midst of modernizing Japan with a changing education system, Kano Jigoro as a student was directly involved in the values promoted by Western education by meeting leading sociologists, psychologists, and philosophers of Western education (Watson, 2008).

In his youth, Kano began practising martial arts through two schools, *Tenjin Shin'yō-ryū jūjutsu* and *Kitō ryū jūjutsu*. With the development of his martial art, Kano increasingly studied *jūjutsu* in the



technical and theoretical part. The problems that schools had were based on outdated and insufficiently developed methodological principles and lack of systematicity (Hoare, 2007).

Kano realized that practising martial arts and systems is beneficial to health as a physical activity but also as an excellent method for developing mental abilities. The fundamental problem that plagued most martial arts systems at the time was the crude and dangerous methods of practising techniques that resulted in declining popularity in Japanese society. Kano believed that for the benefit of Japanese society and human progress in general, martial arts needed to be transformed (Brousse & Matsumoto, 1999).

The reformation of martial arts in Kano's vision was in line with the legacy of the *Bushido* Code and the Confucian vision of human development. The benefit of practising martial arts was not only on a physical level but also on a mental one. Kano, therefore, began to think about how the values created in the tradition of samurai and martial arts schools and skills would be passed on to younger generations. The fact that he is young and at the peak of his maturity and coming of age, Kano had a developed awareness of the need to adapt all segments of the tradition that will be understandable and useful to young generations. It was martial arts, primarily *jūjutsu*, that was the ideal instrument for the transition of samurai social values into the construction of modern Japanese society (Sánchez-García, 2016).

In his education, Kano completed his education with the then Western sociologists, psychologists, and philosophers. In the trend of internationalization of Japanese society with Western teachings, he perfectly began to establish his *jūjutsu* school, which he called Judo, but also a private classical school, *Kanō Juku* (Jigoro Kano, 2005b). Changing the name "*Jutsu*" to "*dō*" signified a crucial difference in the goals of practising old and traditional martial arts and systems, on the idea of learning the role models of the samurai tradition and the *Bushido* codex, and the Confucian teachings, "*dō*" aimed at an exercise that develops and manifests all the physical and intellectual potentials of man (Kano, July, 1918).

In the trend of development of Japanese society and new social, industrial, military, and political momentum, national consciousness became dominant, and all historical ties with the possible mixing or legacy of Japanese society from Chinese influence are largely diminished or completely erased. Kano himself, in a detailed analysis of the history of martial arts and systems in Japan, resolutely denies and tries to use arguments to diminish Chinese influence completely.

Analysing the origins of different martial arts systems and schools, Kano does not deny a particular possible influence but gives the firm conclusion that Japanese martial arts are original and with little or no Chinese influence (Kanō, 1932). In his explanations, he explains the historical heritage

of martial arts in Japan by quoting many masters and authorities for martial arts and history. The root of martial arts systems based on catching and wrestling finds from ancient *sumai* wrestling, percussion systems in *kempo*, and various combined martial arts systems in the early schools of *jūjutsu* (Kano, June, 1936).

Such a trend was typical of Japanese society, which at the beginning of modernization and opening to the West, in parallel gained the momentum of imperialism and militarism, especially in relations with neighbouring countries (Dewey et al., 1988).

By founding *Kōdōkan jūdō* in 1882, Kano materialized his experience in martial arts and their impact on the young man into a system aimed at goals other than the very purpose of fighting. The goal of destroying the opponent and the efficiency of the technique, school or combat system on the battlefield replaced the goal of improving man in the maximum fulfilment of physical and mental characteristics (Kano, 1917).

Although initially without much public attention, Kano began to realize his idea as a martial arts teacher in a skill he called *Kōdōkan jūdō* based on the tradition of old martial arts systems with new, modern goals. At the same time, he opened the *Kanō-Juku* school, a classic private school with a focus on education. These are the two best indicators of his visions that will come true later in his life.

Respect for tradition in martial arts is best seen in the fact that despite founding his school, Kano continues to actively maintain contacts with his teacher Ikubo and his students who regularly visited *Kōdōkan* until 1884 (Watson, 2008).

In his education, Kano had a significant influence of Westerners who lived in Japan and engaged in education. The very fact that the values of Judo are presented many times for the Japanese themselves by foreign professors and eminent people was crucial in the complete valorisation of Judo for Japanese society. The best example of this is the acceptance of Judo as part of the curriculum for schools in 1911 after years of rejection by the medical commission. One of the reasons is the fact that the values of Judo were emphasized by the then prominent Westerners who lived and taught in Japan (Jigoro Kano, 2005b).

With his career advancement in education from the director of the prestigious Imperial University to Minister of Education, Kano had an excellent opportunity to realize his ideas and vision of the development of Japanese society. Using the support of all social forces such as politics and economics, Kano has had great success in popularizing Judo and himself as a person who, by his understanding and respect for tradition, ideally transforms the modern movements of Japanese society. With the establishment of the supreme governing body, *Dai Nippon Buttokukai*, it was a

sign that Japanese society wanted to reorganize martial arts and put them in an essential role for the upbringing and development of the nation (Bennett, 2009a). The name given was *Dai Nippon Butoku Kai* the Great (*Dai*) Japan (*Nihon*) Martial (*Bu*) Virtue (*Toku*) Association (*Kai*).

The organization is building a large centre, a hall for practising martial arts *Butokuden* (House of the Virtue of Warriors), which was completed in 1899 *Dai Nippon Buttokukai* had branches across the country, including Okinawa and countries to which Japan made imperialist claims (Figueiredo, 2009).

A martial arts festival in May, *Butokusen*, was also held every year. The specialized school for skills derived from *bujutsu* was founded in 1905 under the name *Bujutsu Senmon Gakko*, and after the transformation of *bujutsu* into *budō* in 1919, the school became *Budō Senmon Gakko*, better known by the acronym *Bussen*. Since 1920, significant development of martial arts has begun through this governmental institution, which at the same time begins to promote the combination of philosophy and education of the warrior past in a new dimension suitable for expressing the growing militaristic spirit of Japan (Draeger, 1973).

*Dai Nippon Buttokukai*, however much contained in the martial arts declared as *budō*, could not hide the dose of militarism and warrior spirit built for imperial purposes. Support for the imperialist spirit of Japan was also evident in the opening of *Dai Nippon Buttokukai* branches in parts of Asia to which the Japanese government had pretensions in the future. Thus, the colonization of Taiwan included the founding of *Dai Nippon Buttokukai* who promoted Japanese martial arts, mostly judo. Across Taiwan, *Butokuden* sprouted with over 70,000 members who participated in joint competitions in Japan (Hwang & Mangan, 2018). Education and development consisted of the physical aspect of martial arts and the mental components crucial to the development of morality, national consciousness and discipline (Nakiri, 2015).

The role and social status of Kano were best manifested in the fact that the government-appointed him as chairman of a commission composed of numerous masters of various martial arts schools and systems, who were much more experienced and older than him.

However, his authority gained primarily on his education and proven patriotism with respect for tradition and the development of a modern and robust Japanese society, was unquestioned (Hoare, 2009).

*Dai Nippon Buttokukai* became a place of transformation of old martial arts and systems into modern ones and for the then Japanese goals and needs. The institution houses leading masters who teach the younger generations martial arts and teachings and the legacy of the samurai *bushido* code. *Dai Nippon Buttokukai* officially unifies the organizational parts of skills and schools,

techniques, ways of training, *kata*, clothing for practice, ranking and advancement in mastery. In this institution, the direction and development of *budō* were clearly defined, and all skills in their name replaced the old school names with the prefix "*ryū*" or "*jutsu*" and replaced it with "*dō*".

It is the official verification by which the values of martial arts are directed towards the goals intended for the personal development of all their potentials. Everyone will thus develop all his potentials and make the needs of Japanese society available. Much of this idea is Kano Jigoro, and almost everything matches identically as in the *Kōdōkan jūdō* system (Bennett, 2009a).

In such processes aimed at the development of Japanese society and significant modernization, when most of Kano's visions of development and the role of martial arts are realized, it is logical that his position on the social ladder is continually rising (Watson, 2000). In such a situation, *Kōdōkan jūdō* was at the centre of Kano's life, and, surprisingly, *Kōdōkan* as an institution remained an utterly independent institution. In such social ecstasy when everything was directed towards strengthening national development and consciousness when martial arts gathered in *Dai Nippon Buttokukai* from *Kōdōkan* took over most of the organizational structure, it was naturally expected that judo would become a full part of *budō*.

The direction of development that Kano envisioned through *Kōdōkan jūdō* was exclusively intended for the development of man as a member of his social community with his maximally developed potentials (Kanō, 1932).

The vision of *Kōdōkan jūdō* as Kano wanted is best manifested in the phases when many masters of old schools and skills were invited in *Kōdōkan's* beginnings. Kano asked his students to learn skills and preserve them from oblivion but also transform them into a modern *budō* (Sánchez-García, 2016).

In *Kōdōkan*, there were numerous sections where various skills were practised without weapons and with weapons. It was one of the reasons that the pioneers of judo development in the world so propagated and introduced the rest of the world to other Japanese skills. Examples are *karatedō*, *kendō*, *aikidō*, *naginata* (Nakiri, 2015).

The best example that depicts the adaptation and transformation of old martial arts systems and styles into modern *budō* is the case of the Okinawan art of *karatedō*. Karate in its original form meant two ideograms of "*kara*" which meant Chinese and "*te*", hand. Kano's meeting as Minister of Education with *karate* in Okinawa with a demonstration left a great success and *Funakoshi Gichin*, the father of modern *karate*, was invited to Tokyo to demonstrate his skill. The condition that was set was the change of the first calligrapher "*kara*" which meant "Chinese", to "*kara*" which meant "empty".

Thus, *karate* from the "Chinese hand" became "empty hand", with the prefix "*dō*". The next condition was the unification of clothing, the introduction of *karate-gi* official training clothes and the ranking of belts on student *kyu* and masterful "*dan*" belts. *Funakoshi Gichin* presented karate at *Kōdōkan*, and *karatedō* began its significant development by becoming an integral part of the Japanese martial arts family officially. *Funakoshi Gichin* has always emphasized gratitude to Kano emphasizing his merits for the development and status of *karatedō* (Funakoshi & Nakasone, 2003).

Kano Jigoro's position as Minister of Education was ideally connected with social events in Japan. Modernization in all segments and the momentum of imperialism and militarism Kano maintained his political skills excellently (Watson, 2000). His main advantage was that, with an excellent education, he internationalized his creation through *Kōdōkan jūdō* from the very beginning.

In his numerous travels around the world, Kano has consistently propagated the values of judo that were from the aspect of human qualities - universal (Sato & Inoue, 2019). Judo spread so fast around the world, and Kano's students often spread other martial arts and Japanese culture in addition to judo. Several Japanese who already had some of the schools in Europe, after meeting Kano, focused their teaching in the spirit of *budō* (Bowen, 2011). Becoming a member of the IOC, Kano adapted his vision of judo and *budō* to the different cultures of the world. Getting acquainted with the values of sport, Kano finds a parallel between the shared values and ideals of sport and *budō*. In Japan, it thus begins with the active development of sports and the inclusion of Japan in the world trends of the time, which were manifested by the spread of the Olympic idea (Stevens, 2013).

In its original form, *budō* was not conceived as a sport, but through physical education, the possibility of sports competition, especially for young people, inevitably and logically followed. Thus, *budō* begins to be practised as a physical exercise with the possibilities of competition, a martial art with the possibility of application in combat, and moral and intellectual development (Suino, 2007).

The sport began to intensify in Japan after Kano Jigoro entered the IOC in 1909 Kano then became more acquainted with the values that sport contains and the Olympic movement and the Olympic ideal. He achieved significant influence as a minister by appearing at the 1912 Stockholm Olympics. As a member of the IOC, Kano became a close friend of Pierre de Coubertin, the father of the modern Olympics (Stevens, 2013).

In Japan, social development is moving towards modernization permeated by militarism and imperialism. In this spirit, the health of the nation is directed through increased physical activity. Physical activity that also included elements of upbringing in the legacy of the bushido codex, the

ancient samurai, and religious heritage, was ideal. It is this place in Japanese society that *budō* found. As a direct link to the ancient warrior history of Japan, transformed martial arts modelled on Judo were an ideal model for creating a system of upbringing and patriotism (Nakiri, 2015).

*Dai Nippon Buttokukai* is becoming the centre of Japan, which brings together the most prestigious masters of martial arts and schools and which is just a few years exceeds the number of one million members. It is a fact that speaks of the trends in Japanese society and the importance of martial arts in the upbringing of the Japanese. The role of the judo master was also significant in *Dai Nippon Buttokukai*, and the prestigious masters of *Kōdōkan* worked in that institution. The new Kano itself had a significant impact on moderating the organizational, technical, and educational part. *Kōdōkan* as an institution was independent in these movements, and Kano himself was more focused on keeping the path and goals propagated by *Kōdōkan jūdō* rather than *Dai Nippon Buttokukai*. In many cases, especially at the beginning of martial arts competitions, primarily in Judo, a difference began to be noticed in the fighters and masters of these two institutions (Hoare, 2009).

Radicalism, in contrast to *Kōdōkan*, began in the 1930s when Japan's militaristic orientation began to be openly expressed. In a period considered one of the darkest in the history of Japan, *budō* becomes one of the crucial objects of militarization (Walter, 2014). Just before the beginning of World War II and during the war, militarization reached its peak. The National Council on Physical Strength issues a "white paper" in which it decides on the reform of *Dai Nippon Buttokukai*. The reforms relate to parts concerning ultranationalist policies aimed at full control of martial arts schools. The decision defines the structure and headquarters of all *Dai Nippon Buttokukai* organizations with all their parts and martial arts. All other private schools of martial arts, including *Kōdōkan jūdō*, were also brought under control. The primary reason for these government measures was to radically steer the goals of practising martial arts toward the effectiveness of killing enemies (Bennett, 2013). To this end, special rules were introduced for all martial arts, which were technically the most effective methods of killing, so for the first time for Judo, it was introduced that in free practise (*randori*), punches (*atemi*) can also be used (Hoare, 2009).

It should be noted that the takeover of martial arts was met with resistance from individuals who did not want the values of future skills to be radicalized. However, with the coming to power of military structures, the management of all schools was exclusively under the highest military ranks. It was a long-standing aspiration of the military's militaristic wing to take control and organize martial arts schools (Bennett, 2009a).

After World War II, the occupying forces banned everything related to the development of the militaristic spirit of Japan, which included martial arts schools. Negotiations and proving the actual

values of the *budō* were contained in numerous research by the occupying authorities on the leaders of martial arts schools and their connection with the army. The proving of the then representatives of martial arts schools was since the martial arts they wanted to practice were part of physical education. Representatives of *Dai Nippon Buttokukai* immediately erased specific military skills such as bayonet rifle fighting, *jūkendō* and rifle shooting, *shagekidō*. They presented only the curriculum for *kendō*, *jūdō* and *kyūdō*. *Kōdōkan jūdō* was faithful to his path of universal values and internationalism and dedicated to the goals of building human and its intellectual and moral qualities. The first permission was given to *Kōdōkan jūdō* after he was convinced that judo was practised exclusively as physical education and not as a martial art.

Nevertheless, by returning to the original *budō* values, other martial arts were also permitted to practice (Sánchez-García, 2016). Judo, unlike other future skills, has had an advantage because it has been internationalized since its inception. As early as the beginning of the 20th century, judo with its form and name *jūjutsu* was popular because various missionaries spread it in Europe and the world. Before the beginning of World War II, judo was extremely popular in Europe and America, which made it easier to understand its values (Brondani, 1991). Therefore, the values outlined in Kano Jigoro's vision, which were later transformed into other martial arts and schools, were crucial not only for survival but also for their spread around the world. Thus, the *budō* based on judo became a means that traditional and universal values can carry and spread in every social community. As such, *budō* is today an integral part of the curriculum of Japanese education solely because of its positive impact on the development of moral values and behaviour (Itoh & Takahashi, 2018). The subject of *budō* in Japanese schools consists of *sumo*, judo and *kendo*, and children choose one of these sports to study during school. In addition to the compulsory subject *budō*, other traditional martial arts and skills available as extracurricular activities along with other sports are available (Bennett, 2013). The modernization of martial arts has thus transformed from samurai skills intended for fighting on the battlefield or against the enemy, into martial arts that are manifested in sports and health as physical activity, and moral development through the positive effects resulting from practising these skills. It was Kano Jigoro, as the founder and visionary of judo, who, through his education and career, influenced this vision to be transferred to other martial arts (Hoare, 2007).

## 2.3 Judo in relation to the current Study

### 2.3.1 Development of human moral and intellectual potentials in judo

The development of the intellectual potential of every human being through judo is one of the crucial ideas of the creator of judo Kano Jigoro (Jigoro Kano, 2005b). Through his experience in practising martial arts, Kano realized from personal experience that the value of martial arts is

much higher and more profound than just fighting. Kano classifies combat goals in the most primitive forms, precisely because he valorises a much more significant impact on human development (Kano, 1934). In his first works and lectures, Kano regularly emphasizes the value of judo, and then *jūjutsu* for their positive impact on human development. He explains by analysing the then known martial arts systems and schools and proves that he is an excellent master of theory as well as practice (Kano, 1887).

The knowledge gained in his education helped him better to understand the functioning of the human body and psyche. Western role models have left a visible mark on his understanding and view of the social community and the world (Nakajima & Thompson, 2012). Noble ideals inherited from their samurai ancestors resulted in shaping his personality and defining his feelings and responsibilities towards himself, his family and society. By educating himself by his example, Kano felt all the values of Western education based on sociology, psychology, and philosophy. It is why Kano realized that the most outstanding value of a society is education (Watson, 2008).

All his work could be reduced to the promotion of education in all segments of man as an individual and society. The morality of a society thus had man as its starting point, and man could manifest his potentials primarily through education (Sánchez-García, 2016). Becoming increasingly prominent in Japanese as well as international circles, Kano has become an ideal example of success through education. In judo itself, Kano often analysed the impact of judo practice and training on the development of psychophysical traits (Clarke, 2011). Explaining the principles of judo *seiryoku zen'yō* and *jita kyōei*, through practical examples, he explained how judo training affects the development of human potential (Watson, 2000).

An example of behaviour and thinking in freestyle practice, *randori*, explains the mental background that manifests itself through a derived technique in a particular situation. In such situations, when with strenuous training and training situations are performed with maximum strength, the exercise would be perilous. Mostly due to the technical structure of judo, which derives the origin of its techniques from the skills intended for the destruction of opponents (Kano, 1934).

Therefore, the critical element that Kano introduces in regular training is *keiko* - the development of self-control. Self-control as a term was an integral part of the samurai's *bushidō* code, and its mastery signified superior mastery of the skill (Nitohe, 1975). Therefore, for such exercise, it was necessary to create rules of exercise as well as rules of conduct. All the rules were based on performing the technique in correlation with the real fight, but also by manifesting maximum self-control. Self-control was a mechanism solely responsible for knowing the limits when destruction could be inflicted on an opponent. Therefore, the training consisted of several elements, such as



practising the technique - *waza*, freestyle wrestling - *randori*, formal exercises - *kata*, and discussion - *mondo*. These methods were an integral part of the core of judo training (Kano, 1986).

Each of these elements was created to develop specific elements, both technical and mental. In the principles of judo training, Kano clearly explains each principle separately, giving it a cross-section of everything that an athlete can develop. That is why Kano has retained or partially modified a large number of procedures and behaviours concerning the old schools of martial arts (Kuleš & Hlača, 1991). In doing so, he made a connection with a tradition that has remained unchanged despite modernization.

There was a great connection between the goals that Kano achieved through judo and the inherited norms that gained significant importance in Japanese society. Kano clearly defines the behaviour of his students. Problems were punished, and often such people withdrew from training (Clarke, 2011). Discipline and self-discipline were vital in the development of human resources and morals through judo. The training was very rigorous and as such was aimed at the response of young people in the then conditions (Harrison, 1914).

The war with Russia, Manchuria, and ultimately with the rest of the Asian states that Japan intended to conquer, required temptations in *Kōdōkan jūdō* due to occasional pressure that judo was still aimed at sports. Kano almost always emphasized in his lectures the development of man's intellectual abilities. The effort and problem of resolving situations in combat developed mental abilities. Abilities such as self-control, decision-making, coping with situations of victory or defeat, making quick decisions, finding solutions in difficult situations, were some of the mental components that judo practice developed in man. Kano also points out situations in a group of trainees that depict the individual character of the trainee whether it is the character of a leader or a character ready for teamwork or something else (Kano, June, 1936).

The process of training in judo is contained in a structure that requires significant effort and knowledge of one's limits. Numerous physiological processes in the human body are rapidly moving, but at the same time, many mental situations determine the development of specific abilities. Judo training as a combat with an extensive repertoire of techniques affects all mental abilities and the conditions in which the practitioner finds himself during training, inevitably directs all mental abilities towards problem-solving. It is in determining physical and mental boundaries during the practice of combat that we become aware of those boundaries, and they become familiar to us. Equally such situations were simple or complex, with their detection, we successfully solve (Feldenkrais, 1949). The ideal of judo is explained through *judo no rien*, where judo principles through physical and mental, often mentioned, and spiritual exercise, develop physical and mental strength.

Such developed strength, as well as mental qualities Kano, cites in 1922 as the ultimate goal of practising judo for the overall progress of oneself and others (Kawamura & Daigo, 2000). Comparing *Kōdōkan jūdō* and other sports Kano does not diminish their value in the physical part they develop, especially health. His main remark, however, relates to the low impact on moral education. It is especially emphasized for the younger generations (Kanō, 1932). Intellectual training is one formulation used by Kano, which is contained with the capabilities of a man who has consistent knowledge and the ability to reason well. Caution, observation, reasoning, judgment, and imagination are mental forces. Intellectual training should, therefore, be aimed at acquiring broader and general knowledge and developing the strength and ability to reason and reason (Kanō & Seitan 150-shūnen Kinen Shuppan linkai., 2011).

Defining goals is extremely important in defining the development of everyone. A defined goal creates a path of personal development that is defined in Japanese terminology through a path or "dō". Following one's own defined path for each person must be in line with the principles of judo of maximum effectiveness *seiryoku zen'yō* and mutual help and universal well-being for oneself and others, *jita kyōei* (Sánchez-García, 2016).

Judo, as an activity with its rich technical structure and ways of training, also contains a fight that is sports oriented. As such, it has a positive effect on intellectual development, especially in the development of self-control but also the awareness of the efforts themselves, and through situations of victory or defeat, and according to Kano, one must not forget to follow one's path of development (Kano, 1917).

Kano's desire to emphasize the practice of judo with the goals of developing intellectual and moral principles can also be detected by the founding of the Cultural Council, *Kōdōkan Bunkakai*, in 1922. The council aimed to take care of the educational part of judo through the publication of scientific literature, various scientific and professional conferences, and seminars. The goals of all of the above were precise to prove the positive impact of judo on man through a scientific approach (Kawamura & Daigo, 2000).

Kano almost always, as a rule, compared the intellectual and moral qualities of man, as well as the needs that Japanese society had for such development, with various philosophies of Western authorities. The use of efficiency in an industry of a country as taught by the American Frederick Winslow Taylor, Kano considered in line with the goals of maximum efficiency of the principle of *seiryoku zen'yō* developed by judo (Kanō, 1997).

Analysing the *Meiji* era as the beginning of the modernization of Japan, Kano presents the facts about the cessation of the role that martial arts schools played in the samurai era and their impact

on the development of morals and upbringing in society. Without criticizing the new trends of modernization and development, Kano points to the fact that the old schools of martial arts cannot cope with modern trends, and thus lose their role and interest in them drops drastically. The main reason for this is the remarkable lack of methodology in the work and systematization of martial arts schools which only in certain parts deal with the intellectual or moral development of man. Therefore, its establishment *Kōdōkan jūdō* is exclusively aimed at transforming the old values and teachings of martial arts schools and systems through a scientific and comprehensive approach (Kanō & Seitan 150-shūnen Kinen Shuppan linkai., 2011).

Following the rules or principles of exemplary behaviour that are directly correlated with the morals of a society, Kano directly connects with human emotions (Stevens, 2013). The connection of emotions refers to the acquisition of feelings and the distinction between good and evil. A person who has pleasant emotions associated with good and bad emotions with something that is declared bad possesses an awareness of right and moral action. The problem that occurs in man is the strength of mind will that is necessary for emotions to be able to control behaviour as well. Emotions could act on a person in a positive direction giving him the strength of mental will and satisfaction for progress.

On the contrary, emotions such as anger fall as unfavourable concerning our expenditure of mental strength, because in a state of anger or rage, one cannot reason. The energy it consumes is considered completely useless (Jigoro Kano, 2005b).

Therefore, Kano sees the solution in the strengthening of mental will, which is strengthened through judo training primarily through physical effort and tasks that are set before the practitioner during training (Kanō, 1932).

Morality and intellectual potential are fundamentally related to man as an individual, and his action concerning his social community. Kano sees the principles of judo as useful on a much higher level than the man himself and society alone. On numerous international trips and meetings, he often spoke about the need to develop universal values. Thus, at the meeting of the Inter-Parliamentary Union in Madrid, Kano compared the moral and intellectual activity of an individual towards others in his society, but also the need for countries to behave according to the same principles towards their neighbours and the world in general. The interest of all should be the prosperity of their environment, because in this way we, either as a man or a country, progress towards prosperity. All of this is in line with the principles of judo *seiryoku zen'yō* and *jita kyōei* (Watson, 2008).

Kano thus proved that he was above the goals not only for Japanese society but that he wanted to put the principles he considered useful for the development of morals and intellect in the service of

the benefit of humankind. Religion, which most often had the role of setting moral and social values, Kano respected but did not allow to be implemented in any way in judo teaching. In his meetings with various representatives of *Buddhist*, *Confucian*, *Shinto*, and Christian religions, he noted that the teachings of all these religions are the same. The interpretation was following the climate and time where a particular religion was propagated, but the teachings were the same.

The creation of a moral and exemplary man is the goal of every spiritual direction. Nevertheless, Kano put it just differently, by creating and developing moral and intellectual values through people in society, primarily young and primarily through education, any such man would ideally fit into any spiritual direction (Kano, July, 1918). In his analyses, Kano always strives to adhere to scientific-pedagogical and sociological principles, pointing out the constant need for greater involvement of all other parts of society, especially those dealing with upbringing and education. Kano considers the development of morals to be one of the ultimate goals and most outstanding values of Judaism, which he can give as a contribution to the individual and his social community. Such values transcend the notion of belonging to a nation, race, or country in the world.

On this basis, judo today makes its generous contribution in relations between people as well as relations between countries of the world. Morality is developed through judo by following judo principles that positively affect human development. It realizes the idea that by practising judo in defence and attack, our body and spirit are strengthened and that we thus become a more valuable member of our social community, which is the ultimate and highest goal of judo (Kudo, 1967).

### **2.3.2 Connections between judo moral developments and west philosophers**

During his studies, Kano Jigoro felt on his own experience an education system that was in line with the then trends of Meiji restoration. It was a period in which the aspiration of Japanese society towards the modernization and opening of Japan took place in all segments of society. Education was one of the critical elements that introduced new modern ideas with its structure and modernization (Nitobe, 1937). Throughout the history of Japan, China has had the most significant influence on culture, script, or religion (Kimer, 2019a).

In the Meiji era, Japan is opening and modernizing through the implementation and frequent attempts to copy Western developed countries. It is through the educational path of Kano Jigoro's life that we can see as a model of how Western role models and authorities in various social sciences have influenced him. Kano is a person born into a samurai family, his education was influenced by modernization, and he was ultimately the Minister of Education of Japan (Watson, 2000). His development path is an excellent indicator of the intersection from different cultural and traditional ways to modernist world creation. As a fellow, Kano spent a year in Europe, studying the

specifics of the education system (Stevens, 2013). Kano was educated in such a way that, in addition to his regular studies, he studiously studied all the available literature of all the authorities of the time in the field of education, philosophy, sociology, psychology and similar sciences (Clarke, 2011). The reason more was that Kano became excellent at English reading and writing, which facilitated and expanded his education.

In the eight years since *Kaisei* became an official university that was later renamed the “Imperial University,” Ernest Fenellosa worked. Born in Malaga, Spain in 1853, Fenellosa was a professor of philosophy and political economy. His influence on Kano Jigoro was great because as his teacher he directed him towards reading and studying the philosophical and ethical works of Western philosophers. The influence was enormous and when Kano was later appointed headmaster of Tokyo High School, Fenellosa was hired to teach at an educational institution from 1897 to 1900. Kano inherited from Fenellosa a love of philosophy and ethics and his orientation and expansion of knowledge through various Western the authorities left a great influence on Kano education and the idea of society development (Culture, 2011).

The influence in certain teachings can be seen in the comparison when Kano graduated from the University of Tokyo in March 1882.

During the awards ceremony, a speech was given in which it was emphasized that the students want to emphasize during the promotion that all the knowledge and skills they have acquired from now on will be at the service of their own society until their death. Along the way, the importance of truth and justice as well as idealism through ethics were emphasized.

Almost identically Kano defined his goals through practicing judo. Developing through continuing education and training while maximizing the manifestation of their physical, intellectual, and moral qualities were set as the ultimate goals of practicing judo.

Furthermore, the encounters he had with authorities in the scientific field were transformed from formal to the level of professional and even friendly relations. Kano thus learned more and more about the educational systems of the West and tried to translate them and adapt them to the Japanese mentality. He was a lecturer at *Gakushin*, a school attended by children of the Japanese elite. Students at that college rode rickshaws while teachers walked. The teacher's attitude was almost comparable to that of a slave. Kano changed this because his conception of education was based on the teachings of Confucianism and Western philosophers, which required respectful attitudes toward teachers (Stevens, 2013).

Lafcadio Hearn, a Greek Irish man who was a writer, also taught at *Gakushin*. His worldly experience which he gained through numerous travels around the world and life which brought him

a whole range of cultural, religious, and educational backgrounds. In Japan, he met Khan and the skill of *jūjutsu* he taught and later was impressed by judo and its principles and teachings (Hearn, 1903). There are three goals of learning judo: for physical education, martial arts and spiritual. Through exercise, he develops his intellectual and moral qualities (Kanō, 1932).

The idea that these teachings guided are in direct correlation with the instructions of the "three educations" on the idea of Herbert Spencer, an English philosopher and political theorist.

The connection between the similarities of learning is precisely in the fact that Kano studied Herbert Spencer with interest through his works. He was the founder of Social Darwinism, through work in journals on the principles of psychology called "Education, Intellectual, Moral and Physical". In his works, Herbert Spencer rejected parts that are associated with traditional elements while emphasizing the importance of personal development in all fields. The teacher's empathy for the students was emphasized. Problems are learned to be solved through observation and analysis using individual intellect and potential.

Interestingly, physical exercise is highlighted as an essential part of learning and as an element of play. Discipline is emphasized through following norms of behaviour and rules. The development of discipline was based on experience and awareness resulting from the actions of others or oneself. The punishment of teachers or parents directed towards the development of discipline was not justified (Spencer, 1861). Such science in education has been introduced in most English schools.

As Minister of Education, Kano was in an ideal position with obviously strong enough political force in the background, that he could materialize all his experiences and visions into the education of Japan, and thus in a certain way create social order. Kano propagated an almost exact science in his career through his high position in education, but also judo. He spoke continuously about the importance of development and education through physical exercise, intellectual and moral development (Kano, 1934).

Herbert Spencer's vision of a perfect society for the "perfect man" can be linked to the principle of judo *jita kyōei*, or mutual assistance in standard progress, which Kano defined much later (Jigoro Kano, 2005b). The influence of Herbert Spencer can be detected from his agnostic attitudes and his following the direction of science. Although often called upon to advocate atheism, Spencer is faithful to his established scientific principles that he wants to implement in society. Throughout his career in the field of education, as well as in the field of martial arts, Kano very similarly sought and explained everything through a scientific approach. The principle of imbalance, *kuzushi* or some of the principles of judo, have always been explained in a scientific and logical approach (Sánchez-García, 2016).

Herbert Spencer's influence on the idea of Kano Jigoro's education and his vision of the development of Japanese society is great. The basic ideas and starting points in the thinking of the basic teachings of Herbert Spencer, who bases his vision of the development of society on three main principles:

- Intellectual education,
- Moral education,
- Physical education.

Such a principle is almost identical in the fundamental goals set by Kano Jigoro in his judo teachings.

The idea of how to treat and keep the body healthy, how to use the mind properly or how to behave in certain situations at work or family or what and how an exemplary citizen behaves are one of the main segments that permeate Spencer's teachings. and in the teachings of Kano Jigoro (Culture, 2011).

Applying the principles of education to everyday life and segments such as the progress of the country or the principles of how industry works are similarities that Kano propagated in his teachings and lectures that are very similar to Spencer's (Kano, July, 1918). Kano was highly valued and subject to the teachings of the American philosopher and educator John Dewey. In 1919, Kano met with John Dewey, who was a guest lecturer at Imperial University in Tokyo. In discussing and sharing experiences in the field of education, Dewey was fascinated by the presentation of judo by Kano and his teachings. He concluded that judo was a much better and more complete method of exercise than the systems of the time, primarily because of the development of the mental element in judo which he considered very significant. The teachings and philosophy of pedagogical work were later presented by Dewey at the University of Columbia (Brousse, 2015).

John Dewey was considered one of the most prominent American scientists of the time. As a proponent of democracy, he based his teachings on the development of a democratic society as one of the highest ethical societies for people. The essence was the development of the school and civil society (Dewey, 1909). The need to develop public opinion was conceived as a product of cooperation of citizens, various experts, and politicians. Each of these groups was also to be equally responsible for its field of activity (Dewey, 1923). On similar foundations, Kano had a vision of the development of Japanese society through the creation of an education system in which all intellectual potentials would be developed for the benefit of society as a whole (Sánchez-García, 2016).

Dewey, with his teaching on creating an education system that with strong arguments, considers it crucial to develop his potentials and education towards individuality. Such a process develops social consciousness, and it is the foundation for the reconstruction of society. Kano sees education not only as of the acquisition of knowledge about the subject of study but also as a way to prepare for life (Dewey, 1969).

We find a similar opinion about the need for education in Kano in his explanations of the goals of practising judo, which he often connects with general life education and the application of these goals to life (Kano, 1917). Also, the similarity is found in the teachings and critiques of education that Dewey mentions concerning plans aimed at disciplining the body and narrowly specialized education of children, rather than ethics (Dewey, 1986). Just as Kano points out, knowledge of new generations requires the most significant goal to be directed towards moral education (Jigoro Kano, 2005b). As a critical link in achieving quality education, Dewey detects in teachers, who he believes must have an appropriate knowledge but also high pedagogical standards, mostly love for working with children and youth (Dewey & Dworkin, 1959).

Through the development of *Kōdōkan jūdō*, Kano focused on creating a top professional staff. The first teachers he delegated were educated and schooled because it was the only secure platform for the quality development of judo and its connection to the education system (Waterhouse, 1982).

Along with the education system, Kano was fully involved in the creation and development of sports in his career, as well as Japan's aspirations to be adequately ranked in these movements as well. The sport was another reason for his numerous travels around the world, but also an excellent opportunity to improve his education and system with the experiences of countries and top experts with whom he had many meetings. Western models of sports with a small adaptation were immediately applied in Japan.

When talking about the influence of Western philosophers, sociologists and psychologists on the life and teachings of Kano Jigoro, the Olympic movement should certainly be mentioned. Namely, the founder of modern Olympism Pierre de Coubertin launched an initiative to hold the International Sports Congress in 1894.

The International Olympic Committee (IOC) was established on June 23, 1894.

The Olympism movement is a philosophy of life that celebrates and unites in a balanced whole the quality of body, will and mind. By combining sport with culture and education, Olympism seeks to create a way of life based on the joy of effort, the educational value of good example and respect for universal fundamental ethical principles (Milanović et al., 2016).



The most outstanding authorities in sports with whom he met on numerous trips, the Olympic Games, and various meetings, undoubtedly influenced Kano's vision of the development of sports in Japan. Through the letters he exchanged with Pierre de Coubertin, one can recognize their friendly relationship and mutual respect. Kano's judo principles that he developed fit perfectly into the Olympic ideal, and Olympism as a movement is entirely in line with Kano's vision of the development of judo in the world. According to Kano, judo was something whose practice should benefit everyone as individuals and thus, all societies in which that individual finds himself (Kano, 1934).

### 2.3.3 Specific judo development in the Europe

Japanese culture through martial arts first began to appear as early as the late 19th century (Bowen, 2011). The beginnings were through *jūjutsu* which was then often misnamed and spelt as *Jiu-Jitsu* or *Jiu-Jutsu*. The first contacts with Japan and the first Japanese to immigrate to Europe began to discover a culture still unknown at the time. Martial arts were one of those things that were often shrouded in mysticism and exoticism. The first official presentation of judo was at Cambridge, where Kano gave a lecture to the then president of the Cambridge University Judo Club, Professor Hughes (Hoare, 2009).

It was in Cambridge that the *jūjutsu* club was founded and operated at Trinity College (Callan, 2018). At the same time, interest in *jūjutsu*, as a form of martial art, is beginning to grow in Europe. The first forms of exercise, especially publications that were spreading more and more due to interest, appeared in many countries. There are numerous records of various presentations and initiations of *jūjutsu* school exercises and news of its useful methods of combat through the prism of mysticism. The first organized exercises were in England and France, Germany, and Italy, and later in the rest of Europe. E.W. Barton founded his *Bartistu* style which was a symbiosis of *jūjutsu* and Western martial arts such as ox, wrestling and fencing. Barton invites Master *Tani Yukio*, master of *jūjutsu*, to teach at his "*Bartistu Club*" in London. Shortly afterwards, they were joined by *Koizumi Gunji*, who came from America and in 1918 founded the "*Budokwai Club*", which practices *jūjutsu*, *kendo* and *naginata* (Bowen, 2011). The first forms were intended for practice in self-defence situations for citizens. In parallel, the effectiveness of *jūjutsu* and judo is beginning to be valorized by military and police structures (Peluso, 2001).

The first *jūjutsu* schools were run by Japanese masters from Japan and were directly related to traditional teaching methods. Analysing the techniques and clothing for the exercise, it can be concluded that the styles were completely identical to the schools *ryū* as in Japan. But with development and popularization in Europe, the system is increasingly beginning to adapt to the Western mentality. In parallel, some schools are beginning to change their traditional approach and

heritage, according to Kano Jigoro's vision. That is exactly what happened at the *Budokowai Judo Club* in London led by *Tani Yukio* and *Gunji Koizumi*. They were masters of the *jūjutsu* school and taught traditionally. After visiting Kano in 1920, who presented them with his method of judo as physical education, forms of the combat and moral education, ranking system and training methods, *Koizumi* changed the course according to the principles of *Kōdōkan jūdō*.

In addition to England, judo and *jūjutsu* were extremely popular in Germany and France. Germany valued the value of this skill primarily as a form of physical exercise and combat applicability. Eric Rahn as early as 1906 and later Alfred Rhode were pioneers in the development of *jūjutsu* skills in Germany. The Japanese who were invited to teach judo was primarily oriented towards working in the army because the training was also oriented towards combat application. The first international seminars with Japanese masters are also organized in Germany (Brousse, 2015). A similar situation was in Italy, where judo and *jūjutsu* were exclusively tied to the military and police (Barioli et al., 2004). France was specific because, in addition to military and police structures, civilian interest in training began to appear.

France marked the beginning of its *jūjutsu* practice in 1905 in Paris when Ernest Regnier, the first *jūjutsu* instructor, began the "Ecole Speciale des Travaux Publics de la Ville de Paris", a civil school for engineers (Brousse, 2015). One of Moshe Feldenkrais' students, a Jew born in Ukraine, becomes the primary instructor. Promoting *jūjutsu* as an activity ideal for physical and mental exercise, his club began to gather many prominent citizens and scientists and founded the "Jiu-Jitsu Club de France". *Kawaishi Minosuke* was a master of judo who began to adapt his teaching methods more and more to the mentality of Westerners. After the USA, he came to the *Budokwai club* in London, and after that, he went to Paris where he became the technical director of the club led by Moshe Feldenkrais.

Moshe Feldenkrais met Cannes in Paris in 1936. Feldenkrais based his training and development on a scientific basis since he was an excellent scientist. His merit for the status of judo in France as a discipline associated with the scientific and aristocratic is exceptional (Feldenkrais, 1949). France is an example of a country that has developed all segments of judo to very high standards. The value of judo for the social community is manifested in its popularity and a great connection with education. It is also a great merit of *Kawaishi* because he has wholly adopted the *jūjutsu* system to the Western mentality. Judo has thus become a system of general social importance from the very most primitive application, from the combat to sport, education and the development of mental and intellectual capacities (Brousse, 2015).

*Kawaishi* replaced Japanese names with numbers and marked students' rankings with coloured belts. Together with Feldenkrais, he also made paper posters that were placed on the walls of

clubs, thus facilitating learning. *Kawaishi* did not dismiss the self-defence system as something incidental, as it began to happen with judo, out of a desire to preserve and further develop this useful segment. The time of World War II was very challenging for the survival of sports and clubs in general. Still, the government commission decided on the form of practising sports according to the requirements and challenges due to the war. The commission made judo and *jūjutsu* a priority and the need for instructors a priority. The reason for this is that all members of the commission were *Kawaishi* students (Brousse & Matsumoto, 1999).

France is one of the best indicators in which the transformation and adaptation of Kano's idea and vision can be clearly seen. As in Japan, *jūjutsu* also exists in France, and the transformation into judo takes place in a similar, but again in a separately specific way. In Japan, judo is similarly implemented in the education system and unified in all segments, but it is also used for other purposes of society - such as militarism in Japan. France opts for judo while retaining all technical and other forms, but the methodology and goals are fully adapted to the needs of French society. It is concluded that in this way one can see the development of judo on two completely different patterns of social order, sociological, pedagogical, and sociological and other characteristics of different climates. In both samples, systems were created by which success and development through one system, judo, can make an equally valuable socially useful contribution through adaptation.

#### **2.3.4 Specific connections between judo and moral education**

Judo through evolution from the skill of *jūjutsu* intended for combat passes into a system by which man develops through physical activity, combat or mental purpose (Kanō & Lindsay, 1889). Goals define the role of judo in education through nurturing moral character, training the intellect, and applying the theory of combat in the spectra of life. All this to perfect a completely independent assessment (Kanō, 1932).

Nurturing and developing moral character are contained in two elements. The first is the development of moral character through training and practice, which is the product of the unique essence of judo. The second is the use of all external conditions and teachings related to Judaism that are specifically related to the learning of morality (Kano, 1917). From the diary of Kano's students, we can read that they talk about the need for judo training and that their parents criticize them if they are absent, claiming that judo helps them to be good people (Brousse, 2015). Patriotism, which is defined as the view of our country as our ancestors had, Kano wants to pass on to younger generations through the spirit of martial arts (Barioli, 2015).

Judo, according to Kano, can significantly contribute to the development of the character of young people because it develops a strong will and discipline, and these are the foundation for the

development of morals and good nature of society (Jigoro Kano, 2005b). Practising judo, as a martial art develops great respect in people on all continents precisely because of the development of morals and the most extraordinary human qualities (Mifune, 1960).

To practice only the method of combat, as was the case during the samurai, with the aim of only physical application, without the development of one's mental qualities, is only regular physical exercise. Practising the physical and the mental is the real goal created by Kano (Yokoyama & Ōshima, 1914).

Every exercise involves the full activation of the physical and mental, and as such, called *onore no kansei*, signifies the self-perfection united in man through physical, spiritual, and mental work and development. That is why it is recommended not only in training but also in everyday life to live according to the principles of *shinshin tanren*, while forging the mind and body (Kawamura & Daigo, 2000).

The introduction of judo as an extracurricular subject in prestigious schools and universities such as Peers College and Imperial Tokyo University was a massive impetus for the development of judo in the education system. The issue, which promoted judo in the most prestigious educational institutions with its positive effects on the development of students' physical and intellectual potentials, was an example that everyone began to follow (Hoare, 2009).

The exercise involves multiple people or a group consisting of exercisers of different experiences and levels of knowledge, or a similar level of expertise. Naturally, some of them tend to be leaders, while others just want to follow. There are a lot of cases where some practitioners just followed to become independent after a while and become instructors. In situations where people who are good friends or family members exercise, the problem when attention begins to be diverted from training is interrupted by the instructor which warns them of good behaviour and respect for the rules. Such situations are just some of the examples of how judo training through different situations positively affects adherence to regulations, appreciation and respect (Kano, June, 1936).

Through *kōgi* lessons, each practitioner must strive for the goal of rational behaviour with the imperative of studying judo as social education and working on their improvement in the pursuit of perfection. It is impossible to understand judo without quality in social and moral characteristics (Bennett, 2009a). Through specific situations that lead to maximum stresses of physical and mental capacities, bringing them to the limits of endurance, we get to know our limitations in physical and mental. Freestyle wrestling, sports competition, or winter training in extreme conditions, *kan-geiko*, are opportunities in which we realize our limits of action.

It was in them that Kano found inspiration in lectures on the strength of spirit, patriotism, behaviour, social action, and morality (Institute, 2009).

In working with children, when workouts are strenuous and when it is very warm, Kano notes the need to teach moderation for the reason of developing the self-control we need in everyday life. The teacher, coach or instructor is responsible for guiding his students towards progress in technical and physical terms but equally so for the development of all other sociological and mental qualities (Kano, 1917).

In their content, judo techniques are largely inherited from the old schools of jūjutsu intended for the destruction of opponents and each judo technique in its initial form results in physical force to cause destruction and defeat the opponent (Lucić & Gržeta, 2000). Strategies that can take a person's life Judo contains more than any other skill that speaks to his martial heritage (Kuleš & Hlača, 1991). It is the reason that Kano, in his methodology and pedagogy of Judo, introduced training rules that allowed maximum use of strength in the application of the technique, but with great control that ensured the safety of the exercise. In addition to training being conceived to be free in attack and defence and with maximum use of technical principles and strength, training had a significant impact on the development of trainer self-control and mental strength (Hoare, 2007).

In the principles of struggle and spiritual growth, Kano advocates, in addition to the goals of physical education, competition, *shōbu* and self-discipline, *shūshin-hō*. The emphasis is on self-discipline, which must be present in everyday life as well as in judo training and moral and intellectual training. Self-discipline is present in the inner state of the practitioner, from greeting with a bow as a sign of respect, to the development of their physical, intellectual and moral qualities through training (Institute, 2009).

Kano talks about academic training in Judo through connecting with perception, testing, imagination, use of speech and openness of mind. During training, it is that perception is essential because it is so mentally monitored physically. It is the same with memory, which is needed to remember numerous elements and situations and to connect and combine them. Imagination is a purely mental activity but necessary to create new solutions and conditions based on gained experiences. Also, all of the above is equally important for teaching because explaining specific techniques or situations requires intelligibility that can only be achieved by combining previously adopted elements (Kanō & Seitan 150-shūnen Kinen Shuppan linkai., 2011).

In all aspects of training, the goal of each practitioner is superior personality qualities that include self-control, courage and respect for others, polite behaviour, and constant questioning and directing of strength toward perfecting one's character (Kawamura & Daigo, 2000). In technical

terms, the judo technique is performed as an expression of maximally cultivated mental and physical energy on scientific principles. The technique is a projection of that state, and the beauty of the technique stems from its experience and manifestation of the mastery of the performer. In this process, the contribution of judo to people can be significant, contributing to the development of peace and well-being for the world (Mifune, 1956).

In personal judo development, Kano also talks about regulating relationships with others, whether they are exercisers or our opponents. With the details and importance of analysing the situation, the place we are in, to the opponent himself and all the relevant elements that can be crucial at a crucial moment. Kano also compares such analysis and relationship with other situations in life or work. By comparing and analysing the management of large companies, trade or production, knowledge of the principles of judo can be implemented in all spheres of life (Kano, 1934).

Kano considers the development of morality to be the most significant concept of judo training. As the conclusion of all the above examples, situations and goals, Kano points out the development of morality as the most significant goal. Regardless of the situations in which we find ourselves either as winners, losers, difficulties when we are safe or insecure, Kano notes the importance of self-control and unwavering stepping towards our goal (Jigoro Kano, 2005b).

Kano always compares his teachings with judo training and their situations and transfers them with examples to everyday life, whether it is about a person, society, or business. His frequent emphasis on the history of Japan through samurai is typically highlighted for their characteristics of honour, morality, self-control, and loyalty. Kano regularly notes that the samurai spirit is a link to a glorious past that can be passed on to younger generations through martial arts. In his examples, he emphasizes the importance of a highly moral society as a pillar of a strong country and nation (Kanō, 1932).

Through the most significant possible social contribution of man to his community, Kano speaks of the honour and moral conduct of samurai and teachers. In addition to the mentioned virtues, he also talks about modesty, but also about situations when they can cease to be consistent due to pressure. Kano speaks of an ideal model of the development of physical and mental characteristics of a person from childhood because then such traits are most and most easily adopted (Kanō & Seitan 150-shūnen Kinen Shuppan linkai., 2011). Adapting to partners or opponents during exercise Kano highlights as an essential need in judo training. We must adapt to our opponent so that he can practice the judo technique on us to the maximum. The reason for this is that it is in the spirit of the principle of judo and that we do not lose the opportunity to practice or improve. In this way, we develop the ability to adapt, and we are free to practice with a stronger or weaker

opponent. We also develop a sense of self-control and thus strengthen mental strength (J. Kano, 2005).

The application of judo training to a person's development through his physical and mental abilities was enacted in 1915 in the act of *yo wo hieki suru* or "contribution to society" (Kawamura & Daigo, 2000).

It was the founding of *Kōdōkan Bunkakai*, the Kodokan Cultural Center, in 1922 by Kano, intending to spread the highest teachings of Judo throughout the world. Starting with the idea back in 1918 when the League of Nations was founded in the world, Kano wants to give his contribution to world society by feeling that the principles of judo developed by him are universal and can contribute to the well-being of society. Kano developed the idea of developing an institution that deals only with the propagation of that part of judo until 1922. The principle of *jita kyōei* was fully compatible with the aspirations of humanity after World War I. With the principle of *seiryoku zen'yō* Kano defined the goals of the work of such an institution. The goals were the development of all physical and mental potentials through judo and their implementation in society, respect for their own and other nations and its past, the development of social harmony, peace, and prosperity of all peoples, regardless of any differences. The main principles of the organization were to work on the personal development of the individual independently, through work with others and for the prosperity of the whole society (Committee for the Commemoration of the 150th anniversary, 2011).

There is a remarkable similarity with the teachings of the English philosopher Herbert Spencer in part concerning personal improvement. He at that time as a world philosopher had a significant influence on the development of ethics, philosophy and sociology (Hoare, 2009). Also in the attitudes towards human development and defining the Kodokan Cultural Center, one can find similarities of teachings from Western philosophers such as Plato, all the way to the teachings of Confucius in which they talk about the relationship between man and society and the need for personal development (Watson, 2008).

### **2.3.5 Connections and impact of judo rules to behaviour**

Judo activity can essentially be divided into judo training and judo competition. Judo training is much bigger than judo competitions. Although the logical conclusion would be that the training has a significantly greater impact on the performance of the trainee, it is certainly necessary to present in detail the picture of the impact of individual exercises on the trainee. Different physical forms of exercise in judo training intensively affect the psychophysical processes in the body of the exerciser. All different forms of exercise were created with the aim of maximizing the development of physical and mental potentials in exercisers (Ishikawa & Draeger, 1962).

The variety of training methods in judo is great. There are methods that are traditionally associated with the old schools of *jūjutsu* and which are primarily aimed at developing skills and certain technical elements with the aim of applying them to combat. With modernization, judo is completely enriched with modern scientific training methods that science uses to achieve the goals of training and improving technique (Otaki & Draeger, 1965).

Training in its basic form is created as a means by which judo techniques and judo principles are adopted and the practitioner is prepared for their application. Training in classical *bujutsu* is not in itself the goal, but only a means and method that prepares the warrior for the application of that combat system for a real situation. The methods in *bujutsu* were rigorous due to the need to prepare the warrior for situations in which he should be ready to kill or incapacitate the opponent. Likewise, a warrior must prepare himself through training so that he can die in battle without thinking. All of this is impossible without a strong emphasis on emotional controls in extreme situations such as awareness and understanding of the moral principles a warrior follows (Draeger, 1973).

To develop an understanding and awareness of certain moral and warrior principles, it is necessary to direct all physical effort in extreme situations towards the development of self-control in warriors. This is the key to ensuring the conditions in which a warrior on the battlefield will behave in a controlled manner and in accordance with the adopted moral principles. The power directed towards moral principles in samurai in warrior situations was equivalent to fanaticism in certain religions through faith. The way the samurai looks and lives moral principles in the spirit of bushido are in full correlation with the fanatical faith (Shooklyn, 2010).

This is the reason that everyday life and especially training in martial arts was imbued with different rules of conduct in samurai. Every detail of the treatment of others or teachers was precisely defined. A great role was played by various forms of practice through kata, formal exercises in which a specific technical element and principles were practiced. The goal of the exercises in the forms of kata were not only technical and physical elements, but the emphasis was on the development of the maximum development of psychological components for combat. Primarily, the maximum activation of all psychic and emotional potentials was practiced through controlled aggression, which was then directed towards the technical application of a technique or the behaviour of the samurai himself.

All these methods were aimed at creating an extremely efficient warrior who will perform all assigned tasks without discussion and who will never have doubts about his abilities or the authority of his boss. (Verzosa, 1940).



The key to all the above are the defined rules that have been defined for each segment of the samurai's life. During training, rules existed in every segment of the samurai training part. As efficiency in combat was a priority goal of training and all forms of combat were defined by rules that symbolized represented certain points during the fight in accordance with the efficiency and possible destruction of the opponent. The fights that took place during the samurai's training as sparring were in the spirit of *bujutsu* and *bushido*. The goal in the training was exclusively efficiency in real fighting (Nakajima & Nakajima, 1983).

With the end of the wars, the need to practice the goals as defined in the *bujutsu* also decreased. With the creation of modern martial arts, *budō*, the goals of martial arts practice are changing. Although the training methods are the same or similar in which the technical elements are almost the same, the goal of training is no longer the effectiveness of martial arts for use on the battlefield, but the goal of exercise is primarily to influence the development of physical and mental potential in humans. Thus, the rigorous trainings and extreme situations that occur in training are now directed towards activating all emotional and psychological potentials to develop self-control through emotional mechanisms and their recognition and understanding. Battle on the battlefield is now becoming a sporting competition in which the technical elements and principles of a particular martial art are applied with the aim of winning results as a measure of the level of efficiency. On the other hand, the rules of training and sports rules of competition are defined in a certain correlation with the old systems in the segment of behaviour, but in completely different goals. The rules used in training or sports competition are aimed at the full development of good behaviour and self-control with sports activity that has become a measure of the level of adoption of the technical part of martial arts. This transforms martial arts into martial arts (Mijatov, 2017).

### **2.3.6 Impact of competition judo rules to behaviour**

With the modernization of martial arts and especially judo, the rules of sports competition have been constantly improved and changed. Initially, the goals were like the old schools of martial arts. With the popularization of martial arts through martial arts, the rules of sports competitions are becoming more and more adapted to modernism and the understanding of the audience. The values that the rules of sports competitions have, however, are related to the emphasis on ethics and behaviour. This is one of the big reasons for the popularization of judo, because the benefits of the impact of practicing judo can be seen through the defined rules of conduct during a sports competition (Todorov, 2014)

Judo thus becomes recognizable as a martial art that became an Olympic sport in 1964, but also as a sport in which competitors have extremely well-defined behaviour. Already at the first Olympic Games when judo was a demonstration sport, the winner Anton Geessing, while winning the final

fight at the time of the proclamation of Ippon points, stood up and signalled with his hands that his fans were moving away from the arena. It is a gesture that has made it clear that even in the moment of winning a major competition such as the Olympics, the principles of conduct must be respected.

Today's rules of wrestling and sports competition are defined through the International Judo Federation, and which contain defined segments of the rules of conduct of athletes and coaches. Already the basic document, the Statute of the International Judo Federation defines the general settings in accordance with the charters of the International Olympic Committee (IOC). It defines relations between all members of the federation on the basis of equality and in order to protect each member state up to athletes as the smallest individuals in the chain of the federation (IJF, 2017).

Ethics on the sports field is defined by several documents. The basic document on ethics in sport is the International Olympic Committee of Ethics, which clearly defines the basic principles of the Olympic spirit. Fairness based on the individual athlete, his rights in relation to sports competition, relations with other athletes, attitude towards competition and stable situations, harmonized sun and based on the Olympic spirit of the Games and the Olympic Charter. The document clearly prescribes relations and goals that are fully focused on the idealized goals of the Olympic idea. In such goals, the foundation of every relationship in competition and with athletes is fairness and ethics with mutual respect, appreciation and mutual progress (Committee, 2018).

These ideas are completely correlated with the ideas of Jigoro Kano with the goals of practicing judo. The rules of sports competition in the International Judo Federation are fully focused on the educational and upbringing element that judo contains. The behaviour of athletes on tatami mats begins and ends with a greeting, Rei. Initial and final greetings are mandatory and have the exclusive meaning of respect for the opponent and the fight in which all the potential that the athlete has developed through training is manifested (Murata, 2020).

The attitude towards the opponent during the fight towards and the attitude towards the referee on the arena, the audience and the coach is clearly defined and fully reflects exemplary behaviour and a reflection of self-control. All gestures that are contrary to the spirit of judo are strictly sanctioned. This is the reason that judo has become a recognizable sport both because of its ethics and beautiful sporting behaviour (Amoedo & Juste, 2016).

Behaviour during combat or in the gym in general is extremely focused on emphasizing self-control in athletes. Any technique and behaviour in situations of victory or defeat is solely within the bounds of good and acceptable behaviour. Incident situations in which a competitor is out of

control whether it is a fight, performance of a technique, moment of victory or defeat, misconduct after a fight in the hall or a protest (situation when an athlete sits on the court and does not want to leave the court because he is dissatisfied e.g.), is drastically sanctioned and his athlete or the entire team can be sanctioned (Federation, 2019).

All these situations are essentially a reflection of poor self-control and control of emotional states that as such affect behaviour. If we analyse the rules of the fight, they are completely focused on the following:

- Athlete health protection
- Appropriate behaviour in accordance with the spirit of judo
- Possibilities of winning through judo technique and principles

Athletes' health is protected in such a way that the rules allow for freedom of technical level and creativity that can be controlled to the maximum. Throwing techniques, holding techniques, choking techniques and lever techniques on the elbow joint are allowed to be performed with full force. The ban on certain ways of performing certain techniques is solely for the health reasons of the athlete. Even techniques that may not be dangerous for physically fit athletes may be banned because such techniques can be copied and attempted at a much younger age and can be dangerous for them.

The rules of combat for the purpose of protecting athletes may be particularly emphasized for certain ages. An example is the rules for children's competition, where in many countries certain techniques that could cause injuries or trauma to children in the future are prohibited. In this way, the rules of struggle influence the behaviour and self-control factor because it is necessary for the rules to be respected (Demiral, 2018).

The factor of aggression is naturally present at all levels of the judo fighting competition because it is basically a fight between two opponents with the use of martial arts techniques. The very essence of martial arts techniques is to injure the opponent, whether it is symbolic or real destruction (Sertić et al., 2016).

In such conditions, either in attack or defence, the presence of aggression is necessary, which is directed through training towards performing attack or defence. For all the above, it is necessary to have well-developed self-control, which is the key to the efficiency of the application of technique and success in combat.

Struggle is an activity in which emotional states are often interchangeable and in situations of extreme arousal of emotions. Rules of conduct in competition and especially rules of struggle create conditions in which emotional regulators are maximally activated because the amount and direction of directing such states depends on them (Callan & Bradic, 2018).

The rules of wrestling, along with the rules of behaviour before and after wrestling, and the behaviour of other participants in sports competitions show in a certain way the goals of judo because everything is focused on controlled and good behaviour. The sports result as such is the biggest goal of training and participation in competitions, but the way in which the sports result is achieved is subordinated to the aesthetics that show exemplary behaviour. Respect for teachers today is transformed into respect for coaches. Respect for the opponent in which the life and death struggle used to take place, today is respect for the sports opponent with whom he does not turn into hatred in any way after the competition.

The behaviour of warriors in their social environment today is reflected in the behaviour of judo athletes.

What all of this has in common is that the behaviour tries to stay at a level that judo athletes stand out as moral. Thus, the reputation of the judo master and champion is positioned on a high scale in his social community. At the last Olympic Games held in Tokyo, 26 judokas from all participating countries carried the flag at the opening ceremony, which in a way shows the valorisation of judo results and judo athletes in the country they come from (IJF, 2021).

## 2.4. Analysis of impact for judo training to moral development

### 2.4.1 Emotions

The term emotion is defined as any excitement or agitation of the mind, feelings, passions, as well as any fierce or mental state (Stevenson & Waite, 2011).

The characteristics of emotions and their action are mentioned as early as ancient times. Aristotle thus speaks of anger in people, specifying that it is easy to get angry at someone, but still, at the right person at the right time for the right reason, and in the right way, is very difficult (Barbarić et al., 1995).

The definition of emotion is determined by the processes of connecting, maintaining, changing or completing the relationship between the environment and the individual in segments and things that are important to the individual (Oatley, 1999). It is a term that describes a person's reaction to an event and its importance concerning the social world. The duration of emotions in the perception of observation and conversation is concise and is measured in minutes to several

hours. The duration of emotions that cause moods lasts for several hours and days, up to several weeks. Emotional disorders last from a few months to several years (Johnson-Laird & Oatley, 1992). In his research, Darwin describes the characteristics of emotions and their expression in humans, and also investigates the mechanisms of emotions in animals and compares them looking for similarities (Darwin & Prodger, 1998). With the development of civilization, numerous written and unwritten laws of different cultures appeared in parallel, intending to limit, tame and subordinating emotional life.

The answer to all this was the need to encourage internal laws in man in order to overcome emotional intemperance's, which came too much from within man (Freud & McLintock, 2004). Primary emotions are defined by groups such as anger, sadness, fear, joy, love, amazement, disgust, and shame. Nevertheless, each of them has many subtle differences that encompass all the emotional states of man. Some states are transient in these divisions, such as jealousy that falls into a combination of fear, anger, and sadness.

The classification of emotional states is continually being upgraded through scientific discussions and research (Goleman & Goleman, 2004). The definition of central emotions is related to discoveries about universal specific facial expressions. Thus, in different parts of the world, in different cultures that are not connected by current flows of information, and are often illiterate, a remarkable similarity of facial expressions is found in the expression of emotional states. Completely separated, people have the same or very similar facial expressions for the same stimuli of the manifestation of individual emotional states (Ekman, 2004).

In the physiological aspect, the amygdala gland (from the Greek word "*almond*") is located on each side of the brain along the cerebral cortex. These glands are responsible for the functions of learning and memory, as well as the work and regulation of emotions. In evolutionary cross-section in humans, the said gland is the largest in relation to ancestors in primates. In various experiments and scientific research, its removal or loss of function, man, in addition to the functions of learning and memory, had a complete disorder of the expression and work of emotions. It confirmed the physiological role and relationship of the amygdala and the thinking brain, the neocortex, as a critical mechanism of emotional states in human life (LeDoux, 2003).

The integrated reaction of the organism to all stimuli that affect human needs, goals, or survival itself is determined. Synchronized and connected time components begin with an initiated situation and are excited in the biological segment. The body component is manifested through musculature response, physiological processes, and activation of a hormonal mechanism (Johnstone & Scherer, 2000).

The arousal and work of emotions, as well as their manifestation, have for man the purpose of protection, reproduction, togetherness, belonging, destruction, desire to explore, to achieve moderation. By activating each emotion, it is directed towards the source of its arousal and resolving the resulting state to normalize the emotional state (Reeve, 2014). Man's attitudes are influenced by different moods and feelings that occur to different stimuli. Interactive behaviours most often cause these processes. There is a rational and emotional mind. Emotions are aroused or reduced in short cycles, and together with thought processes, which is defined as a rational mind, decisions are made and implemented that we show by our behaviour (Goleman, 1995).

Emotions through human manifestation through expression can have an impact on various affective reactions in the observer and as such, can later have an impact on their behaviour. Emotions can be spread through emotional contagion through neural activity, facial expressions, and feedback as afferent. These include facial movements, voice and postural. Emotional expressions also affect interpersonal affection. Expressions of happiness are correlated with an increase in affection, and expressions of irritability are correlated with a decrease. Positive leadership in a particular group causes a positive attitude towards the whole group, while negative leadership causes a negative perception of the whole group (Van Kleef, 2009).

Emotions have a very pronounced characteristic in a sports environment. Through situations of victory or defeat and periods of training, athletes gain a large number of emotional experiences of which the primary physiological and situational aspect is behaviour (Horga, 1993). Different life situations, including sports, contain experiences of different states that evoke emotions and initiate their manifestation through body reactions and behaviour. In these situations, awareness of the presence of all such conditions in humans develops. In this way, they are adopted and become recognizable with all their possibilities that were present in man in the past. Thus, one becomes aware and, through practice, exercises choice over one's behaviour (Van Kleef et al., 2011).

Sport, as motor activity, satisfies the most common biological motives and thus pleasant emotions. Such experiences provide physical activity, the complexity of motor tasks, their coherence, degree of risk and the like. Such activities provide the athlete with a test of their abilities and offer a challenge. For younger age categories, a vital biological need can be met through sports - play. It creates a feeling of comfort, satisfaction and success, joy, and a desire to continue engaging in such activity. Athletes are thus emotionally healthy and satisfied (Horga, 1993).

Emotions and emotional states are highly correlated with their manifestation in training or competition situations. Emotions are, therefore, a factor that is crucially related to the realization and success of athletes, whether it is technical or resultant progress (Kuleš, 2008). The emotional state of an athlete can affect the outcome of competition due to the direct impact of emotions on

performance in training and competition. Victory can result in feelings of happiness and joy, while defeat can result in memories of disappointment or despair. Therefore, sport as an activity can also be defined as an emotional experience (Butler & Sellars, 1996).

#### **2.4.2 Comparison of moral development in judo and other martial arts.**

An example of the situation in which emotional regulators affect the self-control factor can be compared by comparing the identical choke technique in judo and MMA (Mixed Martial Arts). When applying a chokehold in a competitive judo match when the opponent surrenders (by tapping, *maitta*) or when the referee declares victory in the fight (by calling *ippon*), the competitor performing the technique immediately stops applying the force (International Judo Federation, 2013). In an MMA fight with an identical choke technique despite tapping the opponent as a sign of surrender, the referee is often forced to separate the fighter performing the choke technique with the physical application of force (Callan & Bradic, 2018). The difference is manifest in the different degrees of emotional regulators that control aggression in both cases. Highly developed regulators can return the state of aggression to a normal state in a short period of time, while a low level requires a longer period (Bradić, 2019).

#### **2.4.3 Emotions intelligence**

Aristotle said that feelings should be guided by common sense and that intelligence includes the control of one's feelings. What a person needs to develop are real emotions that are aligned with the circumstances in which the person finds themselves (Kristjánsson, 2012). Plato emphasizes that self-government despite emotional crises and strains and avoiding a position-dependent on passion is a virtue. She is the prudent intelligence of life, moderation, balance, and wisdom (Cooper & Hutchinson, 1997).

*Seneca*, as one of the primary teachers of *Stoic* philosophy, talks about the importance of overcoming and controlling emotions such as sadness or anger, even in extreme situations when it is necessary to take one's own life (Watner, 2018).

*Epictetus'* teaching on the four cardinal virtues mentions wisdom, justice, courage, and self-discipline. Self-discipline correlates with moderation and determines it towards the goal of exemplary behaviour, orderliness, forgiveness and emotion control (Heler, 2007).

Using the model of emotional intelligence in different life situations have been proven to influence positive outcomes. It includes perceiving, assessing and expressing emotions, the ability to remember feelings to facilitate thinking, understanding and managing emotions, their cognition as a factor of emotional and intellectual development (Mayer & Salovey, 1997). Emotional intelligence

is made up of two concepts. It is the notion of emotion and the notion of intelligence (Đorđević et al., 2011).

The scientific view defines emotional intelligence as recognizable for its severe and scientific understanding. The specificity of emotional intelligence is the connection with emotions and thoughts that man intelligently intersects in their flows (Mayer & Salovey, 1997).

The knowledge to know feelings and to manage them is a primary setting of controlling instincts and making the right decisions. Emotion control involves successfully maintaining a good mood despite the negativities that occur in life. Therefore, emotional intelligence is also considered a different name for a smart man (Goleman, 1995).

In human functioning, emotional intelligence is positively associated with feelings towards others, emotional self-perception, one's own emotions, overcoming stress, openness and positive mood in general (Takšić, 2002). Human traits through self-confidence and control of emotions and feelings, and traits of compassion, can be collectively defined as emotional intelligence (Mayer & Salovey, 1997).

An important goal that a person sets for himself is usually imbued with emotions, because if an activity does not contain emotions, then the goal is also unimportant. Based on this, learning can be assessed as successful if students show happiness and satisfaction during the learning process. The reason for this is the knowledge that is necessary and applicable to life. Thus, emotions indirectly affect the connection of relationships between things, events, and the world of people (Johnson-Laird & Oatley, 1989). Processing information in a sophisticated way about feelings that happen to us or others, to direct thinking and behaviour, is a model that is ideally reflected in sports where the flow and processing of information take place very quickly (Mayer & Salovey, 1997).

Such a model, which is based on the ability of emotions in complex sources, enables a person to understand his social environment better. Also, during sports competitions, the desired optimal level of arousal is achieved, and the control of feelings is crucial for its maintenance (Szabo & Urbán, 2014). The concept of intelligence is most often associated with IQ, but the fundamental difference is that many authors believe that IQ is defined, and emotional intelligence can be developed. Therefore, in some authors, with the topic of emotional intelligence, other terms can be found, such as emotional quotient, emotional literacy, emotional competence (Takšić et al., 2006).

The fact that emotional intelligence can be developed is crucial for all activities that are related and that positively affect its development. Learning is defined by the capacity to learn and cannot be developed by the classical method, but by adopting the approach through socio-emotional



learning, emotional development is possible. Such learning focuses on recognizing emotion management, social orientation, achieving and developing relationships with others, as well as developing decision-making competencies. Thus, social and emotional progress in learning is correlated with the development of essential social and emotional competencies in humans (Payton et al., 2008).

Social and emotional learning contains several primary related groups, such as a realistic assessment of one's feelings, interests, self-awareness, and self-confidence. Social awareness such as empathy for others, self-management control, expression, and regulation of one's emotions. Social skills that serve to build good relationships with others resist negative social pressure and constructive problem-solving. Responsible decision-making that includes the analyses of moral standards and social norms in order to contribute to one's social community (Munjas Samarin & Takšić, 2009).

Working in the emotional realm is desirable as early as the age of children. Through programs for the development of social and emotional competence, preventive action is achieved on various problems such as peer violence, delinquency, depression, and other negativities. The programs are aimed at developing the recognition of different states of one's emotions and their management. Self-control and control of reactions and empathy also develop (Kuterovac Jagodić, 2003).

A program to develop emotional intelligence and social skills is key to health promotion and the prevention of socially unacceptable behaviour. Working with young people is aimed at establishing close relationships, developing resistance to negative influences, developing moral, emotional, and social competencies, developing an awareness of identity, a healthy standard of behaviour and self-efficacy. The development of these skills has a direct impact on the emotional structure of functioning, social awareness, and moral development. Emotional development is through all the above in direct connection with behaviour through regulators, which is expressed through behaviour appropriate to the situation and norms of behaviour. Feelings are developed by self-control mechanisms and emotional reactions, empathy, and tolerance for negativity (Catalano et al., 2004).

In quality work on the development of emotional intelligence, a level of control of feelings and their direction towards positive understanding can be achieved. Thus, regardless of whether emotional experiences are positive or negative, a person from such states can direct his specific capacities or potentials by regulating emotions. An example is a creativity that can be equally inspired by negative or positive events (Grewal et al., 2006).

The development of emotional intelligence through regulators directly affects the regulation of behaviour. Self-control is one of the critical factors because it controls behaviour consistent with learned emotional experiences related to moral norms. With the development of emotional intelligence in young people, the competence of assessment and reaction to ethical, certain affective and social situations is achieved. This achieves a certain moral maturity and respect for rules and a sense of social justice (Huitt & Hummel, 2003).

In young people, it is stimulated through various influences by activating empathy and empathic excitement with a neurological base. Such a feeling can be encouraged or suppressed by environmental influences (Eisenberg & Morris, 2001).

The influence of the social environment has a significant influence on behaviour. It may contain specific positive or negative enhancers that affect similar behaviour in the future in humans. Thus, the social environment is directly correlated with the development and impact on the individual and his emotional development. As such, it develops recognition of certain situations and manifests itself through behaviour (Akers & Jennings, 2016).

#### **2.4.4 Regulators of Emotions**

Emotions themselves contain components that excite, express, and extinguish them. The key to all of the above is the regulators of emotions that directly regulate their level of expression (Takšić, 1998). Emotion regulators in human development develop at the age of the child when the regulation takes place from others. Every state of emotion, whether positive or negative, is directed from the child's environment to understanding the causes and goals of the states that led to such an emotional state. Thus, the growth of the child leads to emotional self-understanding (Thompson, 1991).

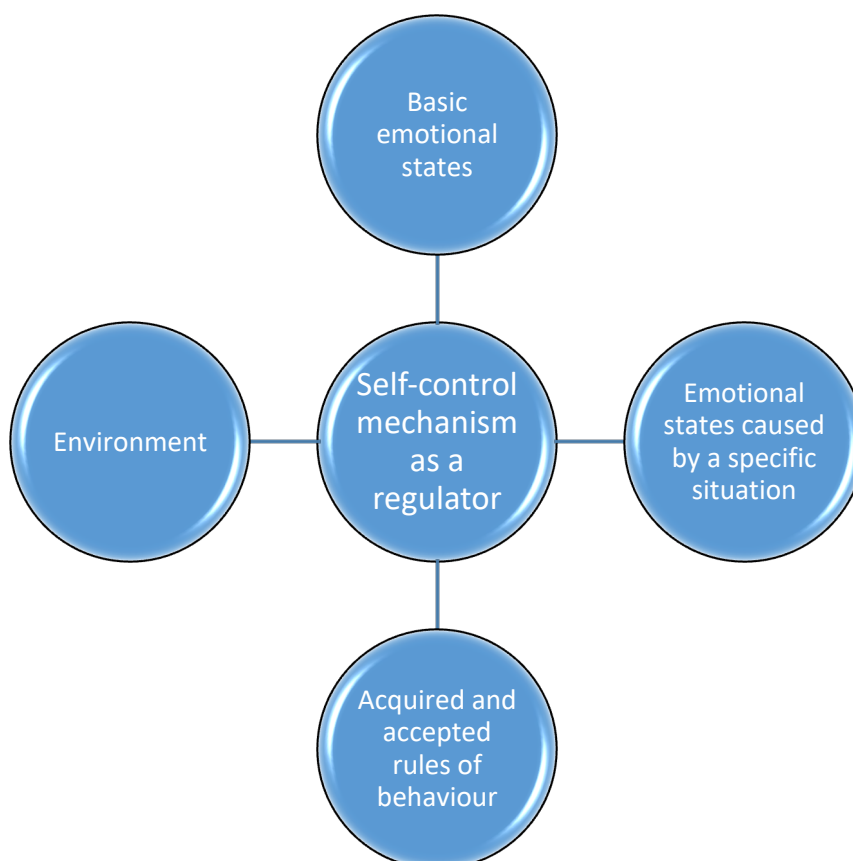
In the development of children, emotional intelligence is possible with the goal of life success through comprehensive education with a balanced approach. This ensures the successful acquisition of academic skills and preparation for the responsibility factor they will have as adults. All the above is directly related to the development of emotion regulators and their application in behaviour, and thus following the rules. A modern approach involving the programming of social and emotional learning has excellent results in preventing problematic behaviour and positive adaptation and better academic performance (Diekstra & Gravesteyn, 2008).

The goal of developing social and emotional skills through regulators in children is aimed at understanding and detecting feelings, as well as their management. Children must know how to set and achieve their positive goals, show, and have a sense of care for others, establish and have positive relationships with the environment. All this requires children to recognize situations that

are emotionally strong - such as anger and rage, and which, with the help of emotion regulators, they learn to control and calm down. By making responsible decisions promptly and resolving all relationships with their social environment and creating friendships, children become a factor that positively contributes to their community (Payton et al., 2008). Self-regulatory processes between the regulation of feelings and certain reactions are related to empathy. Specific research has found that there are links between regulatory processes and executive control skills with empathy. In childhood, some parts of emotion regulation have a genetic basis but can be influenced by the environment (Rothbart et al., 2006). In cases of older children, the personality factor increases with the expression of limitation and conscientiousness.

Temperament at that age of children is a significant dimension of self-regulation in the service of creating a pattern of behaviour and emotion response (Thompson, 1991).

Figure 1 -Definition of influencing functions on self-control mechanisms



Defining the various mechanisms that govern emotion control that are part of the self-control mechanism is key to defining the benefits of practicing judo on a mental level. In addition to self-

control and emotion control, it is associated as a kind of detector of different emotional states and attitudes towards performing judo techniques and different forms of judo exercises. We can say that defining the concept of self-control is directly correlated with knowledge of the rules of behaviour in certain situations caused by internal or external factors in different emotional states (Adriana & Mircea, 2011).

Judo in its structure contains many technical elements and as such is an activity with great methodological possibilities for different applications and which cause different arousal of emotional states in exercisers. Learning the judo technique can be methodically processed in a way that as an introduction includes play and fun, which provokes the arousal of happy emotions, which can later be directed in a way to achieve sports results and success. By constantly activating emotional regulators, their development is achieved, and emotional states can be controlled and directed towards targeted behaviour. In this way, certain emotional states that are learned to recognize and control through training can be directed to be performed with a goal that can be destructive for the opponent (Adriana & Mircea, 2011; Supinski et al., 2014) An example is that one throwing technique can be processed methodically composed of play, and as such acceptable for learning in children (Bradic, 2018a). By further training and directing certain emotions, especially aggression, the same technique can be directed in a way to achieve a result and win a sports competition.

We can conclude that for the methodological chain of learning in judo it consists of the following:

1. Knowledge of the basic principle of judo technique
2. Mastering different applications of specific techniques
3. Recognizing and managing the mechanism of self-control in different emotional states

People who have well-developed self-regulation and regulation of emotions can also regulate their feelings. They can shift the focus of attention despite emotional reactions. Thus, they can redirect and shape their negative emotion and resist heightened emotional and physiological states which is the product of a strong self-focusing trait. People without regulators who manage their feelings are prone to negative emotions (Decety & Ickes, 2009).

A high level of self-regulation and emotion regulation is beneficial in situations of tempting risky behaviours. Risky behaviours involving the use of alcohol and drugs, various forms of deviant behaviours have mainly been prevented by the development of mechanisms of self-regulation and emotion regulation (Bandura et al., 2003). Control of emotions is possible by controlling their expression or by controlling only their experience as the feeling of a particular emotion. In the case

of expression control, there are cases of hiding emotions, a different display of the intensity of these emotions, a display of greater or lesser intensity, diverting the expression of emotions to another source, expressing emotions acceptable to the current environment, intentional misrepresentation of emotions and complete blockade of emotions (Đorđević et al., 2011).

In the situation of experiencing a feeling, control is achieved by reducing the intensity of that feeling, by increasing the desired intensity of the feeling, by inducing the desired feeling and increasing it. Also, an unwanted feeling can turn into a desired one, or such a feeling turns into indifference (Horvat, 2017). Emotion control itself can take place through a conscious or unconscious way. Emotion self-regulation and emotion regulator mechanisms are responsible for establishing a system that generally influences behaviour. Traits such as empathy are directly related to behaviour and are responsible for the positive and negative behaviours of the individual. The violence that occurs among young people nowadays has been proven to be highly correlated with a lack of empathy. Psychological analyses have shown that there is a significant or complete lack of empathy in the brutal crimes committed by young people. All such vital traits that later determine human behaviour are created, adopted, and developed in childhood (Eisenberg & Morris, 2001).

During activities such as sports, a certain level of arousal of emotions and their optimal maintenance is required. If the emotions in the activity itself are directed correctly, then the effect of sports performances can be maximized. Directing the development of emotions is achieved by their self-regulation. With their development, all other elements related to emotional development also develop. As emotional arousal is in itself without control mechanisms from biological and psychological characteristics, it is the individual who must develop within his or her abilities (Guttmann & Thompson, 2001). Through sports, children get emotionally involved in physical activity and develop in different situations. Feelings of togetherness, friendship, self-confidence, compassion, self-control, are just some of the factors that sport provides to children. Through the development and a sense of empathy, the child's personality is formed healthily, preventing possible deviations in later life. Lack of empathy is often closely associated with antisocial behaviours and aggression and a large number of behavioural disorders (Cohen & Strayer, 1996).

Due to the participation in intensive sports activities, athletes show more lavish adaptation to the new environment than non-athletes. In martial arts, self-control is conditioned by emotion control, and emotion regulators achieve this.

Due to the nature of martial arts activities, the fight against opponents with defined rules, self-control is more pronounced. Therefore, emotional intelligence is required to keep optimal arousal above average compared to other sports (Cohen & Strayer, 1996; Mayer et al., 2008). Judo, as a

sports activity with its structure, promotes values that are important for the development of the personality of young athletes, but also the exemplary and moral behaviour of the elderly. The results of research on the influence of activities such as judo on positive behaviours in addition to motor and functional showed a certain connection. The correlation between good behaviour and behaviour is conditioned by the mechanisms of self-control and emotion management through regulators (Takšić, 2015).

Working with children in judo, as well as sports in general, needs to be tailored to the child's needs for physical and psychological development. The application of the elements of the game is desirable in all age categories because it relaxes during stressful situations and simultaneously develops emotional and motivational factors. The entire sports activity should be with a fully developed emotional background whether the activity takes place in training or the competition (Bliznevsky et al., 2016).

#### **2.4.5 Connections between emotions and moral**

Determining human action between what is good and what is bad is present in human evolution from the oldest texts, laws, religious or philosophical writings. Each discussion was essentially based on the connection between rational and moral reasoning. There is a natural connection between emotions and the emotional action of processes and morals as a flow of human thinking, feeling, and acting (Horne & Powell, 2016).

Morality, in any definition with its specifics, is always given with certain rules. The rules that define the concept of morality by their action are harmonized with the defined boundaries of behaviour or critical thinking. Therefore, the link between action and understanding feelings has an applied value because the assessment of moral emotions is directly manifested on behaviour (Krettenauer et al., 2008).

Events that remain emotionally recorded through the experience of man and the common process of feelings and circumstances become in some way remembered as morale events, and such become directed towards human behaviour (Arsenio, 2014). The connection between emotions and moral action is also manifested in the existence of empathy. Empathy directed towards the feelings of others that causes various emotional states such as guilt, shame, pride or sadness. Such states can, through emotion regulators, encourage behaviour within the boundaries of certain moral norms (Eisenberg & Eggum, 2009).

The existence of moral emotions is manifested in psychological processes that are directed towards the action of self-representation and the promotion of self-awareness, and for this reason differ from basic emotional states (Tracy et al., 2007). Emotions related to moral action are already

present in children through moral recognition. Children thus use different moral justifications, which can be very complex, all to justify or prove their behaviour in cases where they follow or do not follow the rules of moral behaviour (Malti & Latzko, 2012). School-age children showed a connection between effect and event because children from different grades were briefly introduced to certain events of social significance while detecting the feelings that children manifested during listening and presenting these events (Zelko et al., 1986).

In children, in some emotional processes, there is a connection between feelings and moral action based on empathic factors. But it is also possible to have a complete lack of understanding of the feelings towards the person who is the victim of an event or behaviour. The reasons are in the process of developing the mechanisms that are established between the emotional experience of things, people and events and the moral rules that children begin to know and adopt. The rate of adoption of the association of emotions, moral behaviour, and feelings for rules of behaviour is determined by cognitive assessment and emotional expectations. It creates the mechanisms needed to better assess and participate in behavioural processes (Krettenauer et al., 2008).

In children, the development of moral feelings and behaviour is largely related to the factor of parental influence. The connection in the development of children towards feelings for others is especially noticeable after the support of parents in certain affective situations (Malti & Latzko, 2012).

Relationships of parents, guardians or educators that are manifested through the encouragement of kindness with good behaviour and speech develop feelings that contain the essence of moral development in children. In these processes, situations often occur when children experience or question the behaviour and attitudes of parents or authorities toward certain behavioural attitudes (Grusec et al., 2014).

Elements of a sense of moral judgment and reason are essential in the process of action. Both elements are essential for the daily assessment of a person's moral evaluation. Psychological processes can activate human action following moral principles on several levels depending on the strength of his emotional regulators that transmit emotions to human action through behaviour through dual psychological processes. Thus, certain adherence to the rules of oneself or others can be experienced only through the emotional processes experienced by the individual, while some behaviours of oneself or others may also provoke a reaction in visual behaviour with gestures (Greene et al., 2001).

In the action of psychological processes through the activation of emotions based on various emotional states, emotion regulators can, in addition to behaviour, also cause certain emotional

states. Very complex cognitive processes cause feelings of guilt as an emotional state. A sense of guilt requires a developed awareness of oneself and one's behaviour concerning moral rules. By violating these rules in an emotionally developed and conscious state of an individual, processes are activated that cause a state of shame or guilt (Krettenauer et al., 2008).

In personal identification with the state of others in the emotional part, it is a cognitive response to a certain affective state that defines empathy. Empathy is also associated with compassion and concern for another, which may be the result of caring for the emotional integrity of a person who is in danger of being violated by violating certain moral rules. Such concern correlates with the identification of other people's feelings and actions concerning the world according to certain rules. Emotional states are thus, to some extent, the same or like others. Sympathy, as opposed to empathy, does not include the same feelings and experiences of emotional states experienced by another person (Eisenberg & Fabes, 1992). The emotion that plays a role in many psychological processes is pride. Pride and a sense of shame are the primary emotional state. As an emotional state, it is responsible for regulating and maintaining feelings of self-esteem. Acting for personal development is associated with increased feelings of pride. With the loss of pride, emotions can produce aggressive human behaviour (Brown & Marshall, 2001).

Influence on the moral development and consciousness of an individual is also possible through socialization through the activities of a certain group and helps the members of that group in the adoption of certain rules. Socialization affects the individual through the emotional regulators of the individual the moment he or she accepts it. In children, this is expressed in such a way that some processes are immediately and easily adopted, while in some children, with some rules, resistance appears. Adaptation to rules in children through socialization is not only related to moral adoption and development, but some other habits or behaviours can also be adopted. Also, through socialization, emotional processes related to behaviours aimed at caring for others are acquired and developed (Grusec et al., 2014).

The takeover of the values of moral behaviour in children comes from the parents and creates a foundation for upgrading other values. Parental rules that prevent children from doing something cause repression of feelings of hostility for fear of a lack of parental love or a sense of abandonment (Freud et al., 2007).

Parental behaviour, their assessments of values, or individual attitudes can be taken over by children while building internal mechanisms of control and self-control. It brings the mechanism of self-regulation into a position fundamental to further upgrading other processes critical to moral behaviour (Sears et al., 1953).



## **2.4.6 Mechanism of emotions during the judo activities**

The structure of judo consists of techniques that are applied through various methods of training, sports competition, and self-defence. In all situations, judo techniques are applied to the opponent with different goals through the application of judo principles. During the training, goals are defined towards the adoption and improvement of judo techniques and principles. It is the goals of judo training that have defined judo as an activity that has a positive impact on a person in all physical and mental parts and as such has similarities with a holistic approach to human development and health (Sikorski & Błach, 2010).

The competition is a test of adopted principles and techniques to achieve results by winning the opponent. Self-defence is defined by the goal of defending against attacks in a real situation in order to protect one's own or someone else's integrity with the application of techniques aimed at destroying opponents (Kuleš & Hlača, 1991).

Through the practice of judo, a person undergoes various mental activities in addition to physical activity. In the use of techniques for attack or defence, judo also requires the involvement of mental and intellectual capacities (Kuleš, 2008; Kuleš & Hlača, 1991). Judo activity causes physical and mental strain, and in its original form, judo is intended as a method of education that through its methods of exercise and techniques influences the development of both mental components. This part of judo is the highest goal of practising judo because it has a positive effect on human development in the part that is directly related to behaviour. These mechanisms create in man the ability by which he becomes useful to his social community and thus achieves the most significant goal of practising judo (Lindsay & Kano, 1889).

The connection between training methods and judo techniques with emotional action is manifested in several states that cause great arousal of emotions. The fight with the opponent with the use of fighting techniques is naturally connected with numerous psychological and emotional processes. In the application of the technique itself, the emotional state is highly aroused due to the present aggression in the very situation of the struggle (Kuleš, 2008).

Such processes cause the work of self-control mechanisms through the regulator of emotions. In the situation of lively performance and success of the technique, positive emotions are present, while in the case of unsuccessful performance, negative emotions appear. Such situations are present in other sports as well, but compared to football, the difference in emotional literacy is in favour of judo. The reason is a higher level of emotional control with emotional regulators seen in behaviour as self-control (Prakash, 2017).

When performing judo technique in a situation of training, competition or real fight, a level of aggression is present. The very goal of the judo technique stems from the historical heritage of state martial arts systems, intended to incapacitate the enemy, or kill him. Through the evolution from the old schools of *jūjutsu*, the goals of exercise change from exclusive efficiency on the battlefield to the goals defined by Kano through judo and *budō* to the goals of perfecting the human personality (Bennett, 2009a).

However, the combat aspect of the technique has remained unchanged and is performed with defined technical principles towards the opponent to apply the technique itself. The application of the technique itself is aimed at the destruction of the opponent, which in situations of training or competition is regulated by clear and strictly applicable rules. Thus, the efficiency of the technique is not lost, and in order to be adequately applied in a situation of fighting with an opponent who is equally defending and attacking, a high level of aggression is required (Callan, 2018).

The situation of struggle in training or competition, and especially in self-defence, activates many physical and mental components. Since it is a situation of struggle in which techniques are applied that cause destruction towards the opponent as the opponent applies them towards us, it activates mechanisms aimed at protecting the integrity of the person. Activation of aggression is aimed at applying the technique to the opponent to maximize technical efficiency. Excessive aggression can lead to an error in the application of the technique, and thus the possibility of defeat in combat. Therefore, controlling aggression is crucial in combat for multiple reasons. Control is exercised through self-control mechanisms that are activated and directed toward proper guidance so that the optimal level of rational reasoning can be always maintained. By increasing the mechanism of self-control, a higher level of efficiency and awareness of the situation of struggle under increased stress is achieved (Takšić, 2015).

It is the self-control that is extremely important for quality progress in judo because, in addition to physical and mental effort in training, a defined pattern of rules of conduct is followed in parallel. Judo is an individual sport, but any progress cannot be achieved without the help of others. It is undoubtedly the reason why a healthy ego does not develop, but on the contrary, the partner or opponent is perceived as someone necessary for progress. Therefore, respect for the partner, opponent, teacher, and everyone involved in the process of learning judo is exceptionally high. Thus, any aggression that occurs in training or competition that is directed towards the performance of the technique is controlled by self-control mechanisms (Sikorski, 2005).

Practising judo involves constantly undergoing stressful situations, whether it is physical or emotional stress as a product of training. Such situations require the development and functioning of rational reasoning and decision-making to solve problems or tasks. An athlete who achieves

results in such conditions for reasons of better functioning has a good prerequisite for functioning in any stressful conditions in everyday life. It is the reason why judo, in its influence on emotional processes, has a positive effect on the development of self-control and control mechanisms that are crucial for making timely and valid decisions in stressful situations. Therefore, the benefit of judo for everyday life is the adopted pattern of behaviour with the present factors of self-control, and emotional control is adequate for situations in other aspects of life (Litwic-Kaminska, 2013).

In a competitive situation, athletes experience negative or positive stress. Negative stress creates negative emotions that, through the regulator of emotions, can affect an excessive defensive reaction that can manifest itself through remarkable or complete passivity in combat. Positive stress activates emotional reactions that can be directed at directed and controlled aggressive behaviour that can manifest all physical and mental capacities to turn the outcome of the struggle to one's advantage. The most significant effect of such situations is in the situation of real struggle or self-defence, then in competition, and the least in training (Błach & Szczuka, 2011). During the manifestation of judo technique in a situation of great stress due to the conditions of the fight, the outcome of the fight is defined by the balance of the technical, physical, and mental part of the personality. The great strength of mental characteristics cannot be the sole factor for the outcome of a fight or the application of a technique, but it is defined with the existence of capacity and physical and technical-tactical elements. Likewise, the effectiveness of all physical and technical-tactical elements for success is defined with mental components such as self-confidence, self-esteem, motivation, and factors related to emotional performance (Silva et al., 2018).

These mechanisms can be a powerful model for creating a sense between the need for an equal balance of mental and physical values in judo. It is precisely the observance of the above rules of practice and application through the emotional intelligence of judokas, one of the fundamental patterns that are adapted in parallel to everyday life. Thus, the value of the physical and mental characteristics of Judas and the man who universally applies them is distributed to the social community. The emotional mechanisms that are activated in judokas during exercise are vital to creating emotional literacy which, as such, is responsible for all other life situations in which a person operates.

#### **2.4.7 Specific impact of kata practice in judo on the focus to target testing group**

Kodokan Judo methods of practicing Jigoro Kano are *randori* (free practice), *kata* (formal exercise), *kogi* (lectures) and *mondo* (dialogue) (Jigoro Kano, 2005b)

Kano Jigoro created judo from different styles of *jūjutsu* with the aim of developing physical, mental, intellectual and moral potentials (Kawamura & Daigo, 2000). Kano achieved a high level of

mastery by training in various *jūjutsu* schools, for which he also received the *Menkyo Kaiden* certificate, full knowledge transfer (Kodokan, 2009)

The ultimate goal of judo is the maximum development of physical and intellectual potentials and their immediate benefit to the community (Culture, 2011)

The young population that practices judo as a sport with its competitive content that includes going through various training, methodological and psychological processes intended for the development of judo. Adolescents undergo biological, emotional, and cognitive development through sports and judo training. Children who engage in organized sports activities are generally less prone to deviant behaviours and have fewer problems in following classes and teaching materials (Torbarina, 2011).

Analysis of the characteristics of kata activity in adolescents and their comparison with problems of behaviour, concentration, attention, and similar conditions shows a correlation and possible positive impact. In addition to the existing pedagogical work through specialized institutions for education, judo definitely has a positive effect on the behaviour and upbringing of adolescents (Takšić, 2015)

Preadolescents and adolescents who train several times a week or daily certainly have the impact of training and judo activities on overall development (Bratić, 2016).

The sports part of judo is primarily focused on competition and as such the most popular. Other segments of judo, including judo kata, are expanding availability to different non-competitive age groups. *Kata* in judo is a way of practicing for a better understanding of randori and is best compared to the relationship between learning to write (*randori*) and grammar (*kata*) (Jigoro Kano, 2005a)

*Kata* is a form, a formal exercise, a pattern rehearsed. Formal movement pattern exercises that contain idealized model movements that illustrate specific combat principles (Kawamura & Daigo, 2000)

Judo *kata* contains a specific way of training and performance that is defined by clear rules that use different methodological and mental ways of exercising (Otaki & Draeger, 1965)

Judo *kata* are practiced in all age categories, including younger age categories as part of training. Some parts of judo kata that are on belt exams or as competitive *kata*.

The first two *kata*, *Nage-no-kata* and *Katame-no-kata* represent *Randori-no-kata* because these two *kata* contain and teach the techniques and principles used in the practice of *randori* and *shiai* (Kotani, 1970)

At a younger age, different methodological forms of working with *kata* for training and learning basic techniques and principles, and ultimately can be performed and *kata* competitions. Learning and practicing *kata* can be conducted at several different levels that include technical, combat and mental components (Slaviša Bradić & Mike Callan, 2018)

Behaviour of preadolescent and adolescent children is marked by specifics that are manifested in physical, mental, emotional and other changes (Vulić-Prtorić & Lončarević, 2016)

Certain adolescent behavioural problems can be divided into two groups, externalized and internalized behavioural problems. Externalized behavioural problems relate to lack of control and other-directed behaviours.

Internalized problems are often passive problems and relate to behaviours that are overly controlled and self-directed (Bouillet & Uzelac, 2007).

Externalized behaviours include problems with concentration, self-control, avoidance of cooperation, as well as antisocial, aggressive behaviours. Internalized disorders associated with depression, withdrawal, anxiety, inferiority, shyness, hypersensitivity, and feelings of somatic difficulty (Bornstein & Davis, 2010).

In adolescents, the following characteristics are most often manifested in the segment of behaviour and influence on behaviour (Vulić-Prtorić & Lončarević, 2016):

- Attention Deficit Disorder

-Increased activity (hyperactivity)

-Impulsiveness

Concentration disorder

He does not pay attention to details, frequent mistakes due to insufficient serious understanding of tasks, disobedience to teachers, disregard for instructions, external stimuli easily distract him, does not follow instructions, and does not perform tasks.

### Hyperactivity-Increased activity

Frequent urges to move and move limbs, the need to get up and move despite where it is common to sit (classroom), speaks volumes.

### Impulsiveness

Impatience in listening and answering, it is difficult to stand in line, disturb others around you with speech or behaviour.

### The impact of judo practice on the development of respect

The performance of the kata is defined by the exact order of the Tori and Uke, which means that their relationship is of equal value for the successful performance of the kata.

Judo kata is performed in pairs through the roles of Tori and Uke. Regardless of the roles in kata, they are both aware of the importance of the partner, his level of knowledge and mutually synchronized exercise. Synchronization is a key element of development as a factor that significantly develops respect for the partner. Maximum exercise achieves mutual adjustment in the mental and physical part of the kata.

### **2.4.8 Summary of emotions effects and judo behaviour to develop self-control.**

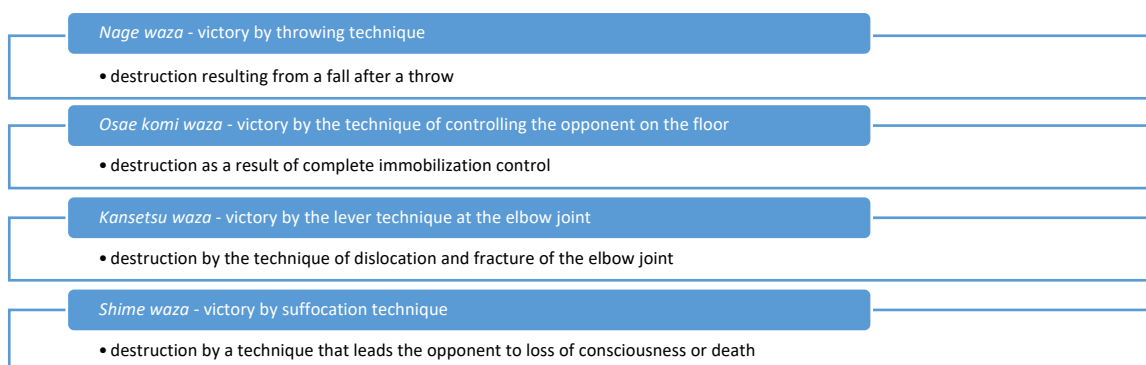
The structure of judo consists of combat techniques that are performed according to principles to destroy the opponent. Destruction is limited by strict rules of conduct and rules of struggle and training. The situation of training or sports competition aims to apply the technique to achieve a sports result. In a situation of self-defence, when the goals change, in the sense that the judo technique is performed with the purpose of the effectiveness of its application to protect oneself from attackers. In the situation of self-defence, the technique is performed to apply the technique in its extremely destructive sense (Kuleš & Hlača, 1991).

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situations, the arousal of emotions is exceptionally high (Đonlić, 2015). Emotional processes are defined through the regulator of emotions to direct all energy for the application of combat techniques or defence against them.

Fighting judo technique, which, with its structure contains the final phase of performance as destruction, causes a high degree of arousal of the emotional state through pronounced controlled aggression (Smojver-Ažić et al., 2016). A situation in which a man finds himself performing a judo technique such as leaning on his elbow or suffocating an opponent is an emotional state accompanied by aggression because the performance itself is aimed at injuring the opponent. Performing the technique without the presence of aggression would not be effective because the efficiency and energy would be greatly weakened. The very definition of aggression implies action directed with physical, verbal, or motor action. Such action is emotionally triggered by states of anger or hostility (Sadock & Sadock, 2011). In situations of great effort and the application of combat techniques and combat situations, the arousal of emotions is exceptionally high (Đonlić, 2015). Emotional processes are defined through the regulator of emotions to direct all energy for the application of combat techniques or defence against them. Fighting judo technique, which, with its structure contains the final phase of performance as destruction, causes a high degree of arousal of the emotional state through pronounced controlled aggression (Smojver-Ažić et al., 2016). A situation in which a man finds himself performing a judo technique such as leaning on his elbow or suffocating an opponent is an emotional state accompanied by aggression because the performance itself is aimed at injuring the opponent. Performing the technique without the presence of aggression would not be effective because the efficiency and energy would be greatly weakened. The very definition of aggression implies action directed with physical, verbal, or motor action. Such action is emotionally triggered by states of anger or hostility (Sadock & Sadock, 2011).

Figure 2. Presentation of the goals of the application of judo technique



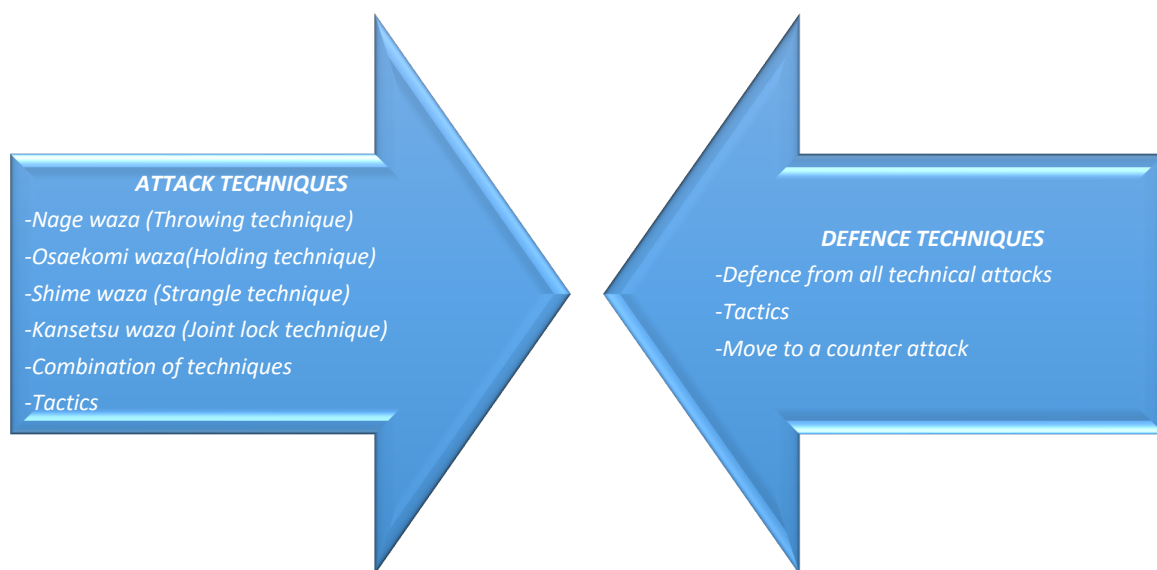
The application of judo techniques requires excellent aggression, but this aggression is in a great degree of control. Any part of the technique that in the final stage becomes visible and noticeably

painful for the opponent and is only part of his reaction, the sign of the referee on the battlefield and self-control of the performer of such technique, elements that prevent the destructive part of technique (Lucić & Gržeta, 2000).

The term aggression refers to the action of a person towards another person or the environment to cause injury or violate integrity. Action is most often the result of disturbances in the perception of emotions and the inability to control these states through emotional regulators (Byrne & Baron, 1977).

The content of judo activities contributes to the development of physical and mental abilities. Physical abilities and their progress in technical and physical terms are more comfortable to measure for the athletes as well as for the coaches. Mental components become conscious when they are particularly emphasized in training. Then the awareness of mental components and their progress is achieved in the trainee (Kozdraś, 2014).

Figure 3 Display of elements in a practice of randori and shiai methods



The level of aggression changes during exercise and depends on the emotional state of the individual. A situation that requires the application of a technique to destroy the opponent, or a situation in which the opponent applies the technique with the aim of destruction to us, drastically affects the level of aggression. That aggression is innate, and the situation causes its manifestation, is a thesis that correlates with the practice of judo in situations of application of the technique (Miller et al., 1958).

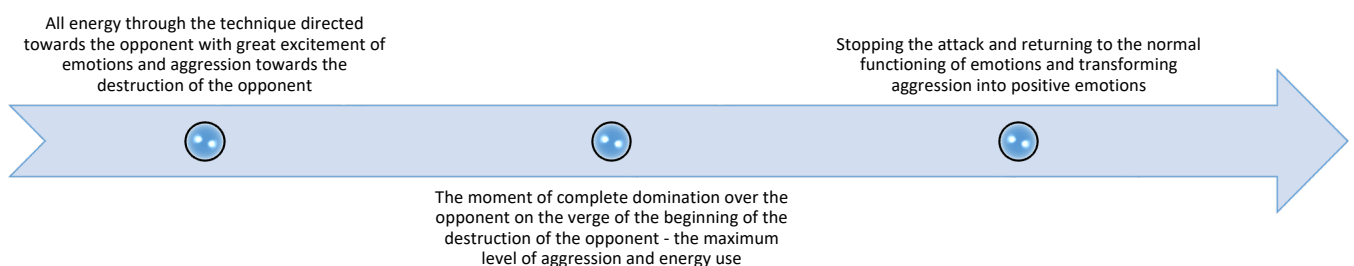


A gesture that is closely associated with the manifestation of aggression is a vocal sound. In everyday life, emotional discharge through aggression in humans is usually accompanied by physical actions with loud speech, often threatening or derogatory words. In judo training or fighting, aggressive states are limited by strict rules of behaviour in which the manifestation of aggressive states with high arousal of emotions can be monitored only with loud unarticulated sounds as a product of effort (Reza, 2012).

*Kiai* has an important place in Japanese martial arts, including judo. The inarticulate scream or sound that the exerciser emits is the product of the maximum concentration of physical and mental energy to perform the martial technique effectively. According to the theory of martial arts, it represents the unification of psychic or vital energy, *Ki*, which is manifested in the action of performing a technique with a particular sound (Harrison, 1914). Thus, the influence on the performance of combat techniques on the opponent in the presence of a large number of self-control mechanisms, emotional states and emotion regulators, even the product of aggression, which is most often shaped by uncontrolled ugly words in everyday life, is placed within the control of emotions (Edelstein & Nunner-Winkler, 2005).

The fight in judo with its numerous throwing techniques, holding grips, levers on the elbow joint or choking, are emotionally accompanied by the inevitable aggression for reasons of the effectiveness of the application of the technique itself. Clear and strict rules of struggle and training create mechanisms for regulating emotions and self-control to the level of complete control. The structure of the technique in judo is defined with actual or symbolic effects on the opponent. The actual effects are due to the application of a technique in which goals are manifested through the finalization of a technique that causes the opponent's position in which technical superiority is clearly demonstrated (throwing or gripping grip) or as pain signalling the limit at which the technique enters a destructive phase, especially leverage and suffocation (Kuleš, 2008).

Figure 4 The flow of emotional states in an athlete who achieves victory.



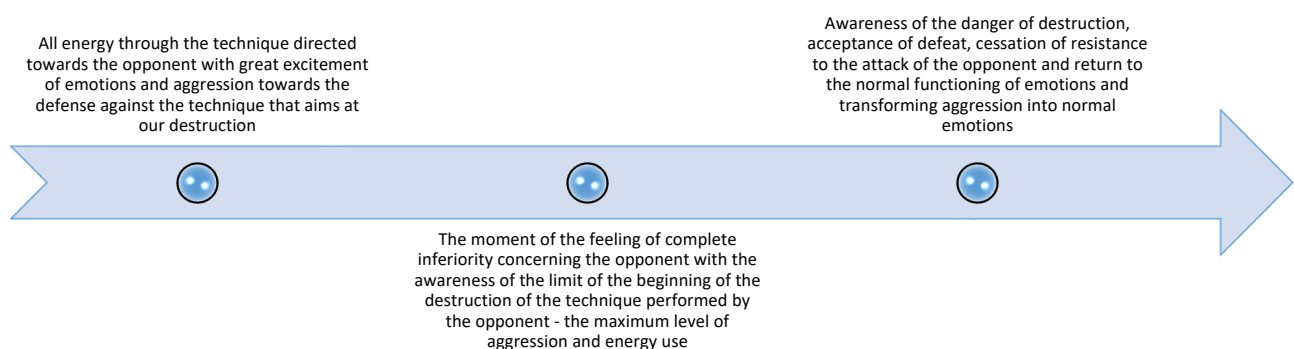
The above scheme shows the phases that in the general picture show three critical states in the finalization of the judo technique during the attack. In addition to the structural parts that are

defined by the biomechanical laws of performance, the goals of the application of the technique itself cause great excitation of emotional processes. The nature of judo technique is the ultimate destruction of the opponent, and the direction of emotional mechanisms through emotional regulators is manifested by a considerable appearance of aggression (Dragić & Višekruna, 1996).

In a situation of fighting and performing judo techniques, emotional regulators miss a considerable level of emotion that is manifested by aggression. In the maximum engagement of emotional states of aggression, emotional regulators take on a role that correlates with self-control. If the aggression were not controlled even after surrender or interruption due to the referee of the fight, the destructive part of the technique would be realized. Thus, the role of emotion regulator is key to maintaining self-control (Grewal et al., 2006). As the judo activity is filled with many techniques used in exercise or competition, in parallel, the regulators of emotions are in a high stage of arousal.

During training, and mostly in a fighting situation, when performing specific techniques, the emotional state is highly aroused. The reason for this is the conditions that are present in direct conflict with the opponent, which connects the performance of the technique with the goals of the technique. The goals of applying the technique in a situation of self-defence are the destruction of the opponent. Goals in wrestling are the result, and therefore the direction of the emotion regulator differs. The nature of the technique, regardless of its goals, is destruction, so aggression is necessarily used to perform it. Such aggression is directed and controlled with the help of emotional regulators, which ensures the maximum effectiveness of the application of a particular technique (Mijatov, 2017). It directly fulfils the principle of maximizing the use of physical and mental strength in judo based on principles that have their origins in the old skills of *jūjutsu* and the teachings of Kano Jigoro (Kano, 1986).

Figure 5 The flow of emotional states in an athlete experiencing defeat



In a situation where it is a matter of defending against an attack, and the concrete application of judo techniques, physical and mental processes are aimed at eliminating the danger in such an

attack. Emotional processes are maximally directed towards the accumulation and directing of energy through technical defence solutions. The moment when the opponent's technique reaches a critical stage in which further application causes destruction, depending on the type of technique, there is a manifestation of pain in lever techniques, loss of consciousness in suffocation techniques, feeling of complete fall on the back due to throwing technique, and feeling powerless due to control technique in the procedure of holding (Banović, 2007).

The work of the mechanisms of emotional control regulators is extremely high during the situation of struggle. In such a situation, all the physical and mental elements that are used as factors necessary to win the fight are maximally engaged. The reason is not only the reality of victory or defeat, but also the basic application of a technical element which in its original form aimed at destroying the opponent (Bennett, 2009a). The use of technique for the purpose of victory or defence against the opponent with full force causes a state of stress with aggression associated with emotional mechanisms maximally engaged due to technical health hazards during combat (Mitić et al., 2011).

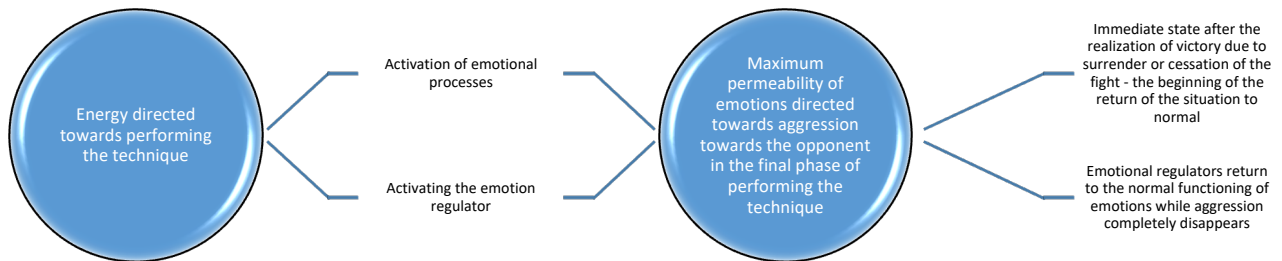
Although the judo technique is applied within the limits of the rules, but despite this, judokas are under an exceptional emotional load that directly affects their self-control mechanism. Such a continuous and systematic overload of various emotional states at extreme levels continuously activates the mechanisms of emotional regulators. This exercise has a positive effect on the development of self-control (Smojver-Ažić et al., 2016)

In all the above examples, the boundary part represents the moment immediately before the finalization of said technique. Emotional regulators control the work of emotions by directing them towards the accumulation of all physical and mental resources for defence. The boundary moment before the final body of the technique in the phase when further performance would cause destruction represents the maximum activation of emotional processes. Aggression is also present in these processes, but it is controlled and directed towards defence. The critical phase, which is manifested by the awareness of defeat through a successfully performed technique by the opponent, contains a feeling of helplessness and surrender. After that moment, emotional processes return to normal levels, and aggression turns into disappointment, anger, or sadness.

In the processes that take place during judo activities, psychophysical stress in situations where the technique is applied in attack or defence also creates tremendous emotional stress. The nature of the final part of the judo technique is destruction, so aggression manifests itself in the direction of destruction or defence against destruction. The very processes of emotions, which are controlled by emotional regulators, are maximally activated because their work has placed

fundamental importance on self-control. Emotional regulators that manage self-control can control aggression and the application of physical force.

Figure 6 The phases of emotional processes and regulators during performance of judo technique



Continuous training of judo, which contains many such techniques and situations, contains a large number of such activations of emotions to border areas. The extremity that is present in the endpoints where the judo technique turns into destruction by frequent practice becomes recognizable to the exerciser. Such a state develops emotion regulators much faster than in situations where there is no extreme state due to the intention to destroy the opponent or defend against the same. Awareness of defeat or victory by achieving specific points in sports without great sensory danger to health can equally activate emotions, but emotional regulators are much less activated. It is precisely the reason that is the foundation that creates a better connection between the mechanism of emotional regulators and the mechanisms of self-control.

The development of self-control is a product of processes that take place naturally in humans, but with a greater degree of activation of emotion regulators in extreme situations, challenging conditions that detect health hazards, these processes are drastically accelerated (Takšić, 2003). Consequently, judo training creates in its structure a whole series of different states that are interconnected and are aimed at building the ability to monitor the mechanisms of self-control in different situations.

In addition to the emotional processes that are activated during the fight, and which cause and arouse various emotional states, judo in its structure also contains many elements that directly or indirectly affect the development of self-control mechanisms. Athletes' attitudes toward their environment are imbued with a variety of regulated behaviours. Such behaviours are exclusively part of the culture and ethics of judo, and in addition to their ritual, they also have a historical and traditional heritage. The place where judo is practised is called *dōjō* and traditionally means the place where a person is perfected, whether it is martial arts or meditation. Entering and exiting the *dōjō* takes place with the bow "*rei*" with a slight bow of the upper body. Such a gift signifies respect

for the place where a person is trained in physical and mental potentials through training (Damon, 2009).

The gift itself is part of the procedure by which the exercise or the fight with the partner begins or ends. With a mark of respect for the opponent or partner, because it is directly necessary for our personal development regardless of victory or defeat in battle, the gift correctly reminds us of the presence of self-control. As such, in its original form, it contains the idea of self-esteem, respect for the opponent, exercise and activity itself (Murata, 2020). The attitude towards *dōjō* takes place in the same way on the tatami arena wherever it is set up from the sports hall or any other space. It puts the behaviour entirely in the context of a code of ethics for exercise and sports competitions of all age categories.

Behaviour that requires strict rules of the International Judo Federation (IJF) is directed towards a full code of ethics. The rules require a clear expression of respect for the opponent and the sport. Any violation of ethical norms of behaviour is strictly sanctioned, and in certain situations, the entire team is punished. An example is disrespect or protest against a referee's decision or result when the sanction applies to the entire team (IJF, 2017).

In this way, a direct influence is exerted on the behaviour and discipline of the competitors. Ethics in sports tournaments and significant competitions are defined by regulations and the relations between competitors, coaches, judges, audience, and all other participants in the competition are fully regulated. With their messages and principles, codes of ethics are fully correlated with the teachings and behaviours of martial arts in the future but also line with the modern teachings and goals of the Olympic idea (IJF, 2013).

Judo is a system that, by its gradation of practitioners, creates differences between them based on the knowledge that is depicted through belts. Different levels of knowledge are marked with different colours of belts, so the respect is aimed at respecting the level of knowledge regardless of the age of the trainee.

The situation is the same with master belts that are marked with degrees through a system called "*dan*" - degree. In relationships with others with whom one practices, the specificity is to develop respect and appreciation of others because even though judo is an individual activity, progress without the help of partners and others is not possible. Trust and mutual work are a characteristic of all team sports and activities, but the peculiarity of judo practice is the level at which the partner gives himself or us to the partner. The constant reciprocal giving of one's own body so that the partner on us can practice techniques aimed at destruction in the sense of throwing, controlling, levering, or choking, is a sign of a high level of trust. With constant and mutual such exercises and

frequent changes of partners during exercise, each partner in training becomes extremely useful in our development. Likewise, our personal development in sports becomes partly due to the help of our partners (Kuleš, 2008).

Therefore, the learned behaviour and respect for others develop and becomes a pattern of behaviour of athletes in other places. When entering the tatami or before and after the start of a fight always resets different emotional states to normal by reminding the exerciser that they are a partner or opponents primarily to help in their training. Competition creates situations in which the most significant emotional arousal is created, and we cannot ignore the result as a priority of the competition. The athlete trains and is motivated by the desire to achieve a top result. The process of training and norms of behaviour patterns, therefore, prepare him that in victory or defeat, he must maintain a high level of decency, athletic behaviour and above all respect.

The fundamental mechanism that controls these states are the regulators of emotions that manifest through self-control. The emotional states one goes through during the competition of emotion regulators are successfully directed towards positive goals and manifestations. Athletes in judo at the highest and lower levels of competition are taught to follow the rules strictly, and through the training process and everyday situations, their behaviour is subject to discipline in a certain way. The attitude towards the coach but also the authorities, primarily in knowledge, is present throughout the evolutionary learning process during judo training (Banović, 2007).

The basic principles of judo are defined by rules in different segments. Behaviour in the dojo is defined by the attitude towards oneself, colleagues with whom one practices and attitudes towards teachers or instructors. In addition to all the above, there is a hierarchy in judo titles, belts that symbolize the level of judo knowledge and which are inviolable for certain exercises or positions. The level of knowledge based on the belt is ahead of other elements such as strength, age, function, or some other title. The senior trainee, despite his age or function in the company outside the gym in line at the beginning or end of training, will always be behind the higher belt. Regardless, maybe the higher belt is much younger. This act symbolizes and in a practical way emphasizes the importance of knowledge above all else. Behaviour during training in relation to oneself is defined by correct postures and discipline that emphasizes a culture of behaviour and attitudes toward others and develops nice manners. The attitude towards the partner as an exerciser who often represents the opponent develops self-control and control and directing emotional states towards the effectiveness of the technique or training without provoking negative emotions towards the partner or towards anyone else.

Such behaviours, along with others such as struggles where great emotional arousal and aggression develop, enhance the work of emotional regulators for the purpose of understanding

and naming emotions and their further direction towards appropriate behaviour. Thus, judo training, in addition to its demanding physical activities, extremely burdens the emotional mechanisms that are responsible for controlling behaviour and harmonizing behaviour in accordance with the rules (Bradić&Callan, 2018).

It should also be noted that the value of the impact of judo activities is also in specific forms of training such as kata training. Kata in practice through its technical elements that are practiced as a physical activity is also a mental exercise. The performance of a certain defined form naturally requires the activation of various mechanisms whose action is maximally focused on the best possible performance of the form. The mental component is crucial because in order for the form defined by the rules to be performed, mental activity is maximally activated and associated with physical action (Bradic, 2018b).

As a mental activity kata activates and develops:

- Memory development
- Concentration
- Self-control
- Respect

Judo kata is composed of a series of given technical elements that are performed according to precisely defined principles and order. The performance lasts 7-10 minutes and is performed with a partner without verbal or any other communication. This way of exercising has a significant impact on the development of memory, especially due to the pronounced default synchronized action of physical activity with maximum focus on several elements:

- Focus on the order of technique.
- Focus on the partner.
- Focus on the overall display.

The techniques themselves are defined with several individual elements, each of which has additional smaller elements. By performing the main part of the technique, the progressiveness of several smaller technical elements and their precision are indicators of the degree of perfection. Thus, the performance develops from simple and basic elements to upgrades with smaller specific elements that add up to show the level of perfection of the display of each judo *kata*.

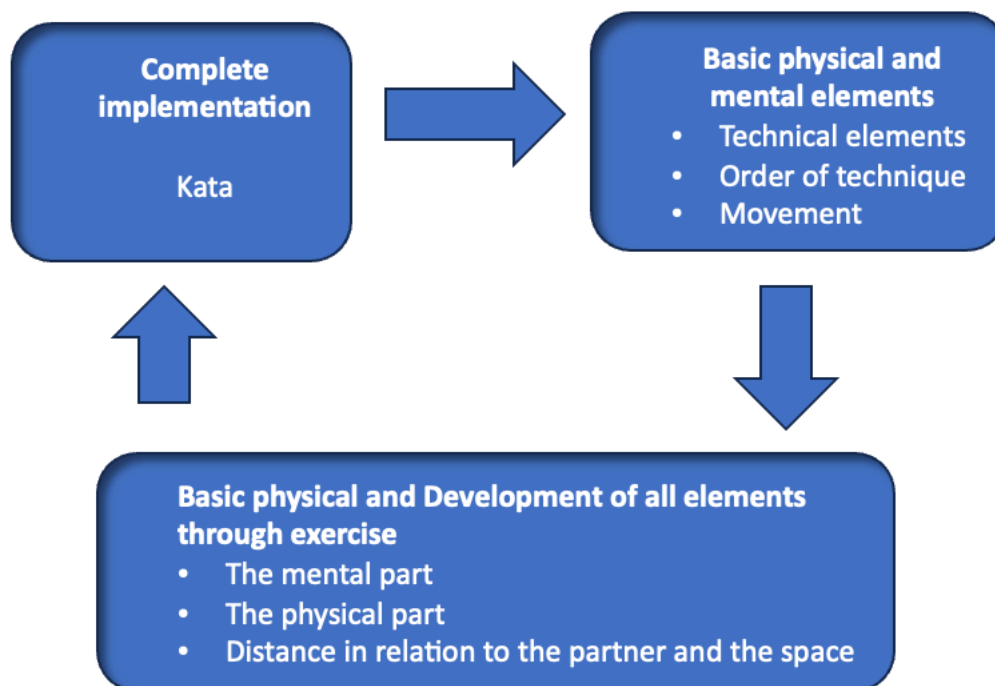
Maximum concentration and focus are necessary for the kata to be performed with all the given elements after the learned order. Different forms of training, advice and correction by the coach or decreases in proportion to the increase in the level of mastery of the technique. After the beginning

of mastery in performing a certain judo *kata*, the practitioner develops a certain self-criticism and can perform self-correction. Thus, inevitably, concentration and focus on accurate performance ultimately increases when performance takes place completely independently. during exercise there are frequent changes in emotional states that are a product of the accuracy of the technique and the overall work. Different emotional arousal must be maximally controlled because as such it affects the whole performance. Therefore, controlling emotions through emotional regulators is extremely active.

To perform the given elements in the mode of learning level requires a great commitment to the degree of adoption and mastery of *kata*. Each level of learning is directly correlated with the highest number of mistakes that require correction by the coach or self-correction if a sufficient level of mastery is mastered. The increased state of various information that needs to be shaped into a given form inevitably requires an element of self-control (Bradić, 2019).

Self-control is defined in performing *kata* through different emotional states that have different external and internal drivers during exercise. Practicing *kata* as a form is impossible without a high level of self-control because it is a factor that from a mental point of view maintains the performance of the form in each form regardless of various influences. Therefore, self-control is one of the most visible emotional elements when practicing judo *kata*.

Figure 7 An overview of the physical and mental development of memory through judo *kata* training





Judo *kata* training has a big impact on the development of concentration.

*Kata* is performed with all the given elements after the learned order. Maximum concentration and focus on performance are essential. Assistance in the form of guidance, advice and corrections by the coach decreases in proportion to the increase in the level of mastery of the technique (Kodokan, 2020). The influence on the development of self-control is manifested in the derivation of given elements from the level of learning that require great commitment to the degree of adoption and mastery of *kata*. Each phase of learning is directly correlated with the highest number of mistakes that require correction by the coach or self-correction if the level of mastery of judo *kata* is at the master level.

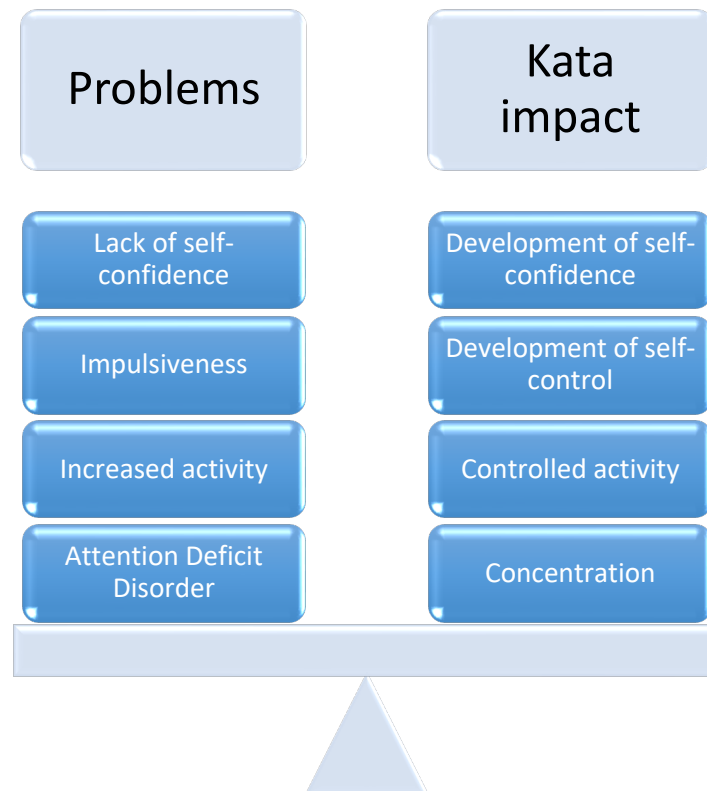
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If we analyse the characteristics of *kata* activity in exercisers and their comparison with problems of behaviour, concentration, attention, and similar conditions shows a correlation and possible positive impact. In addition to the existing pedagogical work through specialized educational institutions, judo has a positive effect on the behaviour and upbringing of adolescents.

If we compare the problems in certain groups such as adolescents and the impact of *kata* practice in judo in adolescents, we can conclude that the area of *kata* practice has a positive impact on the development of factors responsible for behaviour (Callan et al., 2021).

Positive influence can be directed in specific methodological ways towards specific and targeted emphasis on individual factors, whether it is self-control, behaviour, concentration and the like (Munjas Samarin & Takšić, 2009)

Figure 8 A review of the relationship between the problem and the impact of kata exercise in adolescents



Therefore, the athlete is constantly subjected to external influences that positively affect the development of self-control. Impacts are carried out in controlled conditions such as training that contains clearly defined and planned activities. The sports competition takes place in partially controlled while the application of judo in self-defence is held in uncontrolled conditions. All the above conditions are responsible for the creation and development of psychological characteristics that are ultimately key to the development of self-control mechanisms through emotion control. With developed self-control and awareness of rules and norms of behaviour, a person can apply such a pattern in everyday life, regardless of the situation. Awareness of internal emotional states and their relationship with the environment and their direction through self-control can significantly influence human behaviour.

Through many stressful situations and great emotional arousal, a person becomes trained to recognize their states of highly aroused emotions that he manages to control. In this way, emotional states and different situations are recognized in everyday life in the same way, and the person trained in this way becomes strong enough to be able to follow the rules in all environments.

The influence of the judo training effect with all its characteristics becomes part of the personality that adapts to other life situations. Judo as a human activity thus directly or indirectly realizes the

possibility of human action following the rules or norms in which man lives applicable and understandable (Callan & Bradic, 2018).

Methodological learning of judo techniques and principles is defined according to the goals of using such elements (Kano, 1986). Modern judo pays great attention to methodology because with different methodological principles, learning certain judo techniques or principles can have a positive effect on the facilitated acceptance of such elements (Bradić&Callan, 2018).

Some of the examples of different models of methodical learning of judo techniques and principles are:

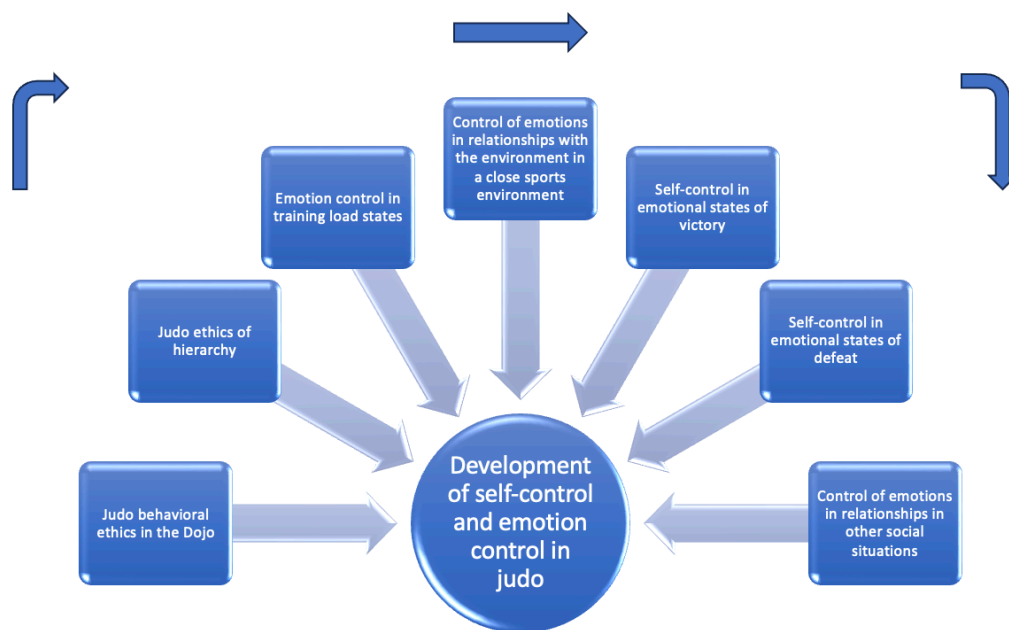
1. Forms of learning through elements of play (children and younger age categories and beginners)
2. Methodological forms of training with different technical and tactical tasks (competitors)
3. Methodological forms of training with the purpose of therapeutic or specific physical engagement (training with injuries aimed at the development of a particular muscle group or movement)
4. Training that is methodically aimed at destroying or destroying opponents (self-defence)

This division with different methodological principles of learning is technically similar in content, but there is a big difference in the arousal of emotions and emotional regulators, which together form a mechanism of self-control (Bradić, 2019).

Cross-section of the picture of methodological forms of judo training and emotional states:

1. Methodical forms through the elements of the game - relaxed state, fun, emotional arousal is awakened at the level of fun and comfort,
2. Methodical forms of training with technical-tactical tasks -high degree of emotional arousal due to self-control factor aimed at solving tasks and achieving results, emotional arousal is high and aimed at controlling body movements to adopt techniques or technical elements,
3. Methodical forms of work with the purpose of therapeutic or specific physical engagement - a small stimulus of emotions with activated self-control mechanism just to fulfil the task
4. Methodological forms of training aimed at destroying opponents - extremely high to extreme levels of emotional arousal and degree of aggression with maximum effort of the self-control mechanism to direct all mental and physical potentials to the destruction of opponents and save their own health or life

Figure 9 The connection between the development of self-control and judo

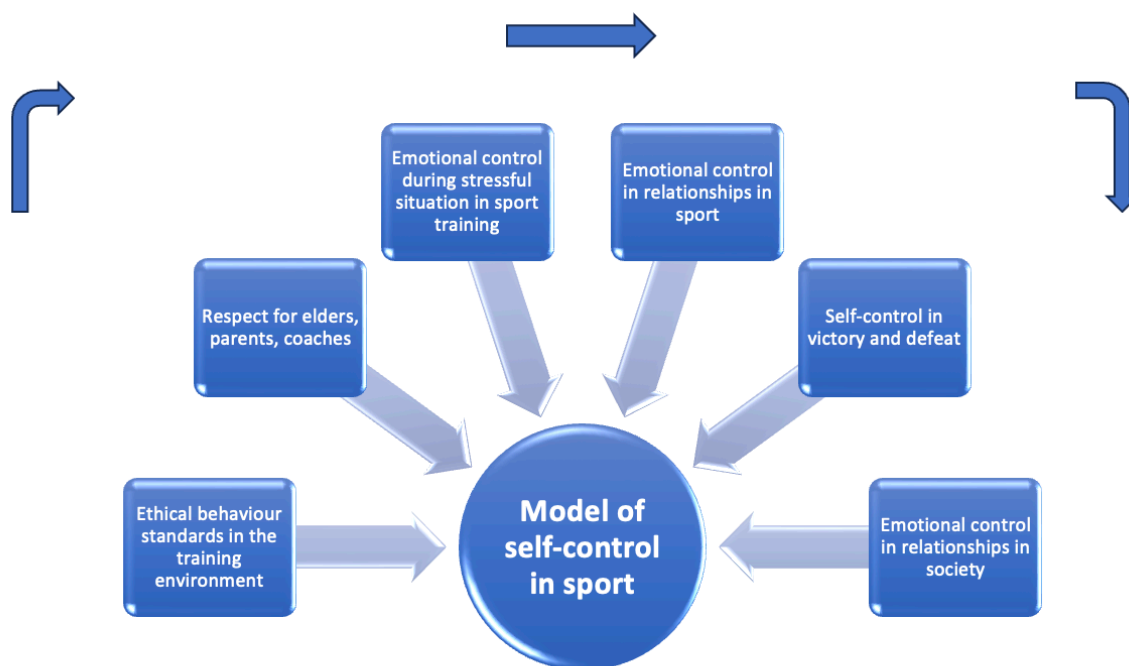


The first contact when practicing judo includes observing some basic rules of conduct in the dojo that mentally prepares the practitioner for disciplined work. We follow judo ethics through respect for hierarchy, which essentially symbolizes respect for knowledge regardless of age or appearance (Kano, June, 1936). Training as well as competition is accompanied by environmental situations that the exerciser cannot control, but their possible influence becomes recognized and controlled through training (Bradić & Callan, 2018).

The state of aggression is directed towards the efficiency of the application of the technique, and its success returns the practitioner to a normal emotional state. At the time of defeat, there is also great emotional stress and aggression, which turns into helplessness due to defeat. Developed self-control through the work of emotional regulators makes it possible to accept defeat as an integral part of the fight (Bradić, 2019).

The method of defeat is analysed by a trained person from the point of view of improving his weaknesses without negative emotional memories towards the opponent. The mentioned processes become recognizable through emotional states, and thus a person recognizes and uses them in all other segments of life.

Figure 10 Bradic - 6 stage model of self-control in sport



The Bradic - 6 stage model of self-control in sport shows the process of development and influence on self-control factors through emotion control regulated by emotional regulators. The standards of ethical behaviour in the training environment are the first to set limits in some parts of the athlete's behaviour and build on respect for elders, parents, and coaches. Emotional control during stressful situations in sports training affects the knowledge of the nature of individual emotions and their limits. Through sports activities, emotional control is responsible for different relationships in sports. Different situations during training and competition develop self-control in situations of victory or defeat. This directly affects the understanding and analysis of sports activities for the purpose of improvement. The emotional control developed through sports is fully applicable in relationships in society because it is recognized by athletes and as such is subject to management.

In summary, we can conclude that the impact of different training methods used in judo according to structure is composed of many technical and tactical elements that require different physical and mental efforts. The various emotional states that are aroused during judo training due to the frequency of their activation become recognized and as such have a pre-exposure to their

management. The very structure and ambience of judo practice with prescribed or unwritten norms of behaviour affect the regulation of behaviour. With the influence of the environment during training, with the trainer and various partners with whom judo training takes place, the mental component of training is developing in the direction of greater influence on the control of behaviour in different situations. Certain aggression in defence and attack during training is an extremely important training in the activation of emotional regulators that directly affect behaviour through the recognition and management of various emotional states. Through all the above, the impact of judo training on compliance with and following certain rules of conduct in different situations is great and therefore transferable to behaviour in everyday life.

#### **2.4.9 Modern perspectives on morality in other sports**

Comparing judo with other sports, we can find many similarities. If we analyse the key aspects of morality in sports through different perspectives of behaviour during sports competitions and the expression of sportsmanship through fair play and fair play as fundamental elements of morality in sports (Brownell, 2008). Every sport is defined by the rules of the sports competition and compliance with the rules is the basis of the sports competition. Promoting sports values, especially through the Olympic values, belong to the high principles of relations between athletes, regardless of any racial, religious, national, political or any other values (Naul, 2017). The fight against racism, discrimination, and violence as a platform for the fight against racism, discrimination, and violence. Athletes and sports organizations are increasingly engaged in promoting equality and positive changes in society.

The commercialization of sports, which brings large amounts of money and sponsorship, sometimes calls into question priorities, fairness, and the influence of money on the very morality of sports (Thibault, 2009). We can conclude that almost all moral values in judo are the same as in other sports, with the difference in the individual expression of the way of respecting the rules and the expression of respect for the opponent (Callan & Bradic, 2018).

It is concluded that the modern perspective of morality in sport is essential for the promotion of sports values, respect for others and general responsible behaviour, so that sport can be a positive and inspiring force in society.

### **2.5 Research objectives and hypothesis**

To conclude the literature review, the research is focused on the relationship between judo and morality.

The research question is:

- To explore the historical relationship between judo, budo, martial arts and morality.

The **hypothesis** is:

- That judo practice will influence the development of psychological characteristics of self-control with emotional control in children as related to morality.
- The **null hypothesis** is that there will be no difference on measures of self-control with emotional control as related to morality between children who practiced judo and the general population of children.

## Chapter III Methodology

### 3.1 Introduction to the Methodology

The basic elements and principles in research methodology include defining a clear research question or problem to be investigated. It is the basis of research and helps to direct energy in research. The chosen method in this research is the method with the use of a questionnaire designed to obtain the required emotional parameters in the research.

The collection of relevant data needed to answer the research question is carried out through a software program and as such is primary research because the data is collected independently.

Data analysis is carried out through processing and analysing the collected results to arrive at an answer to the research question. This includes statistical methods and qualitative analysis in one part.

Interpreting the results and evaluating the research results in the context of the research question includes understanding the implications of the results and drawing conclusions.

Presenting conclusions through formulating final conclusions based on data analysis and interpretation of research results. The conclusions are supported by the data and offer answers to the research questions posed.

### 3.2 Aims of the research.

The researcher focused his research on proving the influence of judo on the development of psychological characteristics (Smojver-Ažić et al., 2016). The connection between the elements of self-control and emotional control will be explored through questionnaires on emotional control (Takšić et al., 2009). The Emotional Skills and Competence Questionnaire (ESCQ) is a valuable tool for examining emotional intelligence in children for several reasons:

### **3.2.1 Validity and reliability**

The ESCQ has been developed and validated as a measure of emotional intelligence in various age groups, including adolescents. It provides a structured approach to assessing key aspects of emotional intelligence, allowing for consistent and reliable measurements.

### **3.2.2 Age Appropriateness**

The ESCQ is designed to be appropriate for children aged 11 to 14 years. The questions are formulated in a way that is understandable and relevant for that age group, considering their emotional abilities and challenges typical of that developmental stage.

### **3.2.3 Multidimensional Approach**

The ESCQ covers different dimensions of emotional intelligence, such as self-awareness, emotional regulation, empathy, interpersonal skills, and more. This multidimensionality enables a complete understanding of the different aspects of emotional intelligence in children, which is important for a complete assessment of their emotional development.

### **3.2.4 Identification of needs**

Using the ESCQ allows researchers to identify strengths and weaknesses in children's emotional intelligence. This can help identify areas where children may have greater needs for support and development of emotional skills.

### **3.2.5 Educational Implications**

Findings from research based on the ESCQ may provide insights useful for developing emotional intelligence education programs. This knowledge can help guide educational strategies and interventions that support the emotional development of children at that age.

The obtained results are additional indicators that upgrade the analytical discussion in the research. The obtained results will be compared with the official norms of children who are equivalent to the respondents.

Intelligence, as well as emotional intelligence, is often interpreted in the social community as a fundamental and quality human resource. Overall, intelligence, whether cognitive or emotional, is considered a valuable human resource because it influences various aspects of human functioning, from problem-solving and relationships to leadership and personal well-being. It enables individuals to navigate the complexities of life, contribute positively to society, and thrive in different environments. Emotional intelligence can be observed in the social community through



problem solving and decision-making, interpersonal relationships, factors of leadership and influence, adaptability and resilience, as well as personal growth and well-being (Eisenberg, 2000).

As such, it requires the inclusion of certain social values and norms. These norms can be a certain criterion of success and failure, but also an example for the correction or force of some penalties or sanctions (Peña-Sarrionandia et al., 2015).

As a consequence, it cannot be imagined independently of social values and general cultural aims especially if it relates to school and work contexts (Faria et al., 2006).

A major task in the field of emotional intelligence is to create a specific assessment tool in a multidimensional perspective and unify the perception of emotion recognition, emotion understanding, analysis and naming of emotions, in the context of different cultural environments.

The research will show the factors and mechanisms responsible for the functioning of the chain between emotional control and self-control mechanisms. Detecting the mechanisms responsible for behaviour and connecting with judo activities will crystallize the present psychological elements that affect the development of emotional regulators. In children, there are often processes caused by frequent rewarding of success and focusing on long-term and lasting goals of life. In such circumstances, certain types of strategies are born in children and the processes of self-control are activated. The relationship in the regulation of self-control takes place between impulses of repression or amplification, which directly leads to the influence on behaviour (Duckworth et al., 2014).

Certain self-control procedures used by children to influence their own behaviour are investigated. Self-teaching, self-determination of criteria, self-assessment and self-reinforcement are essential for detecting the process of developing self-control. Different programs and innovative self-control procedures can affect the increased value and effectiveness of self-control (O'Leary & Dubey, 1979).

Judo as an activity in its structure of exercise contains precisely the elements that affect the creation of various emotional states in children. The link between judo exercises and the mechanism of emotion determines the level of quality of judo activities in the psychological part of children. Its detection and explanation will determine the value and influence of judo in the segment of the development of emotional control, emotion regulators, self-control and ultimately on behaviour. The main goal of the research is to investigate and show the mechanisms of action of emotional components and their influence on behaviour. By showing the processes that take place in different phases of emotional states, it will be proven how the system works in the work of emotional processes.

Through a previous analysis of judo activities with a detailed explanation of the psychological and emotional processes that occur in practitioners, a clear picture of the functioning of emotional mechanisms through judo is obtained (Takšić, 1992).

The connection between the factors of emotional intelligence and emotions in general through the processes through which emotions are transformed into visible or invisible action are classified as key to this research. Evidence of the influence of emotion control factors through emotion regulators on behaviour is a crucial part of this research. Processes that detect and manage different emotional states through different processes and later turn them into behaviour are key to drawing conclusions about the possible impact of judo activities on exercisers. If judo activity increases the work of emotional regulators, understanding emotions and their expression and management, then this is one of the proofs of the influence of judo on behaviour and observance of certain rules and thus on respect for moral principles.

Certain effects on different physical and mental components have been demonstrated with the same population of respondents in previous studies and the effects of judo activities on an identical population of subjects have been proven (Smojver-Ažić et al., 2016).

This research will explain the possible impact only on the moral and psychological development of children, but at a much higher level and with a larger sample of respondents.

### 3.3 Sample

As the research question is concerned with the moral development of children, the sample includes the population in the Judo project in schools in Croatia. The quality of the measurement is determined by determining which sample of respondents will represent a large correlation at the measurement site. Three homogeneous groups of respondents were observed in the places that are most represented in the implementation of the Judo project in schools. The groups are in the largest city centres, Zagreb (capital), Rijeka, Split, Dubrovnik, Pula, and Osijek.

All these locations are in specifically different cultural and sociological conditions. The educational system is completely the same, so one of the reasons is the testing of samples on all examples of different centres in Croatia and a better result. By choosing a population that is in same educational processes and curriculum but in a specifically different mentality because they are in different regions in Croatia, they are a guarantee that the results will show the possible impact of judo on them regardless of differences. Also selected cities are the largest judo centers where the Judo project has been implemented in schools since the very beginning of the official implementation in Croatia in 2013. The population covered by the research is going through a unique work plan for judo learning and working with children.

The research of a smaller number of regional judo centers was chosen due to the highest concentration of the sample of respondents and a similar standard of methodical judo teaching. The reason is the presence of a greater influence of pedagogical and coaching work on the group because they are all subjected to the same school of judo with a smaller number of coaches.

The questionnaire is filled out by the parents of children involved in judo schools.

### **3.3.1 Limitations of the chosen data collection process**

The samples were chosen based on the regional coverage of the Judo in Schools project in Croatia. All regions were selected (eastern, western, southern, and northern along with central). The reason is the existence of certain cultural and sociological differences, and with this selection a better-quality result can be expected.

Gathering the data needed for the study involved intensive communication with regional judo federations, clubs, coaches, and parents. In this way, the factors of understanding and cooperation by all judo levels necessary for conducting the test were realized.

We also assessed the shortcomings of testing through parents compared to testing children directly. It was estimated that the number of positive elements compared to the negative ones is much higher in favor of surveying parents with children than the children themselves. The assessment was made based on similar previous questionnaires in other researchers.

Planned future research will certainly improve the quality of the sample of respondents and research methods. This will allow the obtained results to be successfully linked to this research, which will ensure the sustainability of scientific monitoring.

There are several reasons why parents are asked to complete the questionnaires instead of children in this research:

### **3.3.2 Cognitive ability**

Younger children, especially those aged 11-14, may have limited cognitive ability to understand and express their opinions and experiences in the manner required to complete the questionnaire. This can include complex understanding of questions, the ability to reflect on one's own emotional states and the ability to provide precise answers. Parents can provide a better understanding and interpretation of the child's experiences.

### **3.3.3 Language skills**

The children may have limited language skills and difficulty expressing their thoughts and feelings verbally. Parents, on the other hand, often have better developed language skills and the ability to articulate their child's experiences in a way that is understandable and suitable for research.

### **3.3.4 Logistics and efficiency**

Considering logistics, parent questionnaires can be more efficient and convenient for data collection. Parents are usually available and have easier access to information about their child. In addition, having the parent complete the questionnaire can be faster and more efficient than asking the child to complete the questionnaire independently.

### **3.3.5 Perception and perspective**

Parents can provide important insight into the child's behaviour, emotional state, and other aspects of emotional intelligence from their perspective as a person closely related to the child. They are often able to notice and notice certain patterns or changes in a child's behaviour and emotional development. During the survey, only parents communicate with their children, and parents enter the answers in the questionnaire.

There is no contact between the researcher and the children as the method of questioning is solely to obtain information from the parents who are responsible for their children (Mikas, 2007). The use of parents as adults and responsible persons with children is a factor that increases the reliability of the questionnaire due to the reduced possibility of manipulating the children of the respondents. Profile of participants are participants in the project "Judo in schools" with enough experience that the effect of practicing judo can be measured. Respondents are female and male, and all are subject to a unified work program. Parents also receive a daily diary of their children's activities and behaviour. The target group of participants are children, while parents are respondents in the study as the closest responsible person. The age of the participants is from 11-14 years, which is correlated with the judo belt (yellow, yellow-orange, orange, orange-green, green, and blue). The rules of the Croatian Judo Federation are prescribed for exams for student belts, and it is not possible to take a certain belt without a minimum of years and a minimum of practice.

Therefore, the profile of the respondents is completely correlated with the age of the respondents. The profile of the respondents was also selected due to the presence of criteria for the same age of children attending primary school. The researcher focused his research on proving the influence of judo on the development of psychological characteristics (Smojver-Ažić et al., 2016).

The connection between the elements of self-control and emotional control will be explored through questionnaires on emotional control (Takšić et al., 2009). The obtained results are additional indicators that upgrade the analytical discussion in the research. The obtained results will be compared with the official norms of children who are equivalent to the respondents.

The characteristics of the sample of respondents were chosen for the reasons of adequate cross-section of the population involved in the Judo project in schools. Namely, the Judo in Schools project contains the population of primary school children in all grades from 1st to 8th grade, which ranges from 7 to 14 years. The most numerous populations are the one selected as the target group of respondents, which is correlated with the quality and goals of the research.

The target group of respondents is in a characteristic biological age when the emotional factors that are explored in the process of formation and are naturally subject to various influences of the near or distant social environment (Zeman et al., 2006).

In the process of developing a certain emotional literacy, the target group of respondents stands out from the rest because of engaging in judo activities in primary school. Prescribed state norms for the same population are made based on the average of the entire population of primary school children and as such are relevant for comparison (Takšić, 2003).

The obtained results of the target group of respondents will thus be able to be presented in a research-based and argumentative way. The sample of the target group of respondents can be clearly compared with the official norms and the possible impact of judo activities will be shown.

### 3.4 Selection criteria

The research used criteria that are fully focused on the research objectives. Special attention is paid to respecting the legal relationship towards minor children as the aim of the research. The target group of respondents are children, but they were not used in the research as a direct line, but indirectly.

Therefore, the research collects data in such a way that parents fill in the data for their children in the questionnaire. This way of taking a sample of respondents ensured ethical norms of research and data collection, but it also increased the quality of research to a certain extent. The presence of parents as the closest person to the respondents provided help in understanding certain questions or definitions, thus achieving a clearer answer. The possibility of invalid tests is also reduced because the quality of the research is additionally ensured by filling in the questionnaire in the presence of parents and guardians.

The next criterion is the principle of quality and similarity of the sample in such a way that the target groups are children whose biological age of the respondents is determined by the ratio of the quality of time spent practicing judo and biological and emotional maturity. This criterion is extremely important because the research is focused on the impact of judo on the population who should have approximately the same working conditions in the judo program. Thus, the measurement is achieved at a quality level because the measurement samples are the target population of respondents tested after they have undergone similar or the same training processes. Thus, we have input external parameters such as the training process in accordance with the work program and it is verified in Croatia and the work in the Judo project in schools is prescribed with a specific plan and program. On the other hand, the target group of respondents is in a similar biological, psychological, sociological, and emotional state. Thus, the answers from the questionnaire can be correlated with the required parameters as valid. The diversity of the environments in which the testing takes place reflects the quality factor because the results were obtained in different areas but with approximately the same impact of judo activities.

The rules for taking student belts are defined by the system of the national judo federation. The possibility of applying for student belts is possible only through the official register of the National Judo Federation through the official application. The register filters the possibility of applying for certain years for certain student belts. The level of knowledge that includes Judo respondents are holders of the orange, orange-green and green belt. This level is clearly defined by the ordinance on belt exams in Croatia, where the biological age in this case is 10-12 years.

For the quality of the test, two additional samples were taken, containing one year less and one year more samples, i.e., one belt less (yellow orange) and one belt more (blue). Thus, at biological age, the criteria for the sample of children were added as entry age of 9 and exit age of 13 years. This system of taking exams in the national judo federation is a guarantee of the quality and accuracy of the sample of the target group of respondents because the possibility of error is extremely small or almost impossible.

The quality of the territorial coverage of the Judo project in schools in Croatia with regions that will conduct research on samples in schools with a tradition of more than 5 years has been determined.

All selected regions and respondents through the Judo in Schools project practice judo in primary schools as sections and extracurricular activities. This seeks to maintain a focus on research objectives through similar judo teaching conditions.

### 3.5 Method

The first phase of the thesis is based on the analysis of the history of judo and martial arts. The starting point of the research is the idea of the founder of judo Jigoro Kano about the goal of practicing judo. The defined ultimate goal is to maximize one's physical, intellectual and moral potentials as a benefit to one's social community (Jigoro, 2011) The value of martial arts regardless of different culturological, geographical or technical specifics is explained by the analysis of the development of martial arts history through common links such as discipline, self-discipline, honour and moral behaviour (Kuehn, 2014).

The specificity of the environment in which judo originated was analysed by a cross-section of Japan's warrior history. The obtained key factors are indicatively related to the foundations of the emergence of judo as an educational method. The psychological characteristics of warriors that are largely similar or the same as those found by judo founder Jigoro Kano have been singled out (Arziutov et al., 2016).

The self-control factor as one of the acquired characteristics is related to the factors of emotional intelligence and emotional control. These mechanisms have been identified as key to determining the level of behaviour in different conditions. Therefore, testing is aimed at determining questionnaires with questions that determine the stated factors (Friesen, 2013). The samples were selected according to the structure of children involved in the Judo project in schools and according to regional representation.

Sample testing was performed with the Emotional Skills and Competence Questionnaire (ESCQ) which has been previously applied in various studies. The test selected groups of questions that are directly related to the objectives of the research.

The questionnaire is fully adapted to the Qualtrics IT program, which is prepared for informing, distributing, collecting, and processing the obtained data. Also, the questionnaire is adapted for filling out via personal computer, laptop, tablet, or mobile phone.

Distribution of tests was done via email to the centres-clubs that implement the project and to parents. Questionnaires were filled out by parents for their children. The results were collected through the University of Hertfordshire's Qualtrics application, and after collection were processed and exported in several forms to perform a qualitative analysis.

The exported results were processed through the SPSS program and the obtained results were processed and graphically presented.

### 3.6 Qualitative and quantitative methods

In the history of psychology, the quantitative imperative first appears in Pythagoras' work where the imperative denotes that science deals with quantification (Amoedo & Juste, 2016).

Qualitative research in the social sciences describes research that focuses on how individuals and groups use their views and understandings of the world to shape a definition beyond their experience.

Qualitative research methods are sometimes used in conjunction with quantitative research methods to gain a better understanding of certain causes of social phenomena. Also, this research can help develop other issues for further research. The difference from quantitative methods and qualitative research methods is in the emphasis on the development of statistical samples and research for argumentative proof of hypothesis (Halmi, 2013).

In general, quantitative research seeks to answer the question "*How much?*". In research subjects or phenomena that are in research, with precisely defined mathematical or statistical methods, the results are presented through a numerical value. Numbers or values in these methods are not always the main parameters that show the values of the research but they certainly help in understanding the whole picture of the research (Metzinger & Toth, 2020).

The early beginnings of psychology have always been associated with quantification, while statistical methods are introduced later in research in the field of psychology.

Some of the main characteristics of qualitative research methods can be specified on:

1. Methods of collecting detailed and descriptive data by questionnaire target groups and following a field note,
2. Individuality and perspective of the individual were obtained due to the use of rich research methods through in-depth questionnaire,
3. Qualitative research rejects the positivist approach even though it relies on data collection as quantitative researchers do. Qualitative research is aimed at the fact that the result of the research can only represent one insight into reality.
4. Using methods that show real and life experiences of people which increases the credibility of research. This achieves a much greater sensibility and sense of ethics.
5. The inclusion of statistical methods as part of quantification in psychology is the possibility of different research needed in economic segments.



All of the above shows a wide range of qualitative research methods (Denzin & Lincoln, 2011)

In this research, the focus is on the valorisation of respondents' answers through questionnaires. The concept of the question contained in the questionnaire is measurable by certain scales from which values are obtained. Time is the immediate objectives of the research in the phase of collecting data from respondents are processed and presented with certain values. The research then becomes presented in an understandable way with the values shown on certain diagrams.

The numerical data themselves are a supplement to the theoretical part of the research, and all the data are explained with analyses that contain comparisons and facts.

### 3.7 Participants profile and procedure

The target group of the research is children involved in the Judo project in schools in Croatia. Given the goals and factors of the research, the age of 10-12 years was chosen as the main part of the sample. The input part of the sample was selected children from 9 years of age, while the output part of the sample was children from 13 years of age.

The selected ages meet the research criteria for the following reasons:

The biological age of children is in similar conditions in the education system. The chronological age is defined by the student grades (grades 1-8), and each grade is defined with the subjects and knowledge that the children must master. The national curriculum also contains defined knowledge and skills that children must master (Prskalo et al., 2007).

The population included in the study is at the age of 11-14 years according to their psychological characteristics are at similar levels therefore the valorisation of the results is of better quality. At this age, the perception of life and satisfaction is directed towards short periods of time and typically long-term goals and plans have not yet been developed (Bronk & Finch, 2010).

From the point of view of judo, the sample of the population under study is in similar conditions because the legal regulations of the Croatian Judo Federation have linked the advancement in student belts with age. The target group in the research at its age is interesting because of the following uniform factors:

1. Biological age
2. Conditions of education
3. Cultural climate

4. Psychological characteristics

5. Level of technical judo knowledge

6. Level of adopted judo principles of behaviour

The target group was chosen because of the planning of long-term longitudinal research that will continue after this research. The procedure consists of determining suitable locations that contain the target groups for the research. Selected questions on the selected questionnaire were prepared for distribution via the University of Hertfordshire applications. The locations that contain and implement the Judo project in the schools of the Croatian Judo Federation have been determined.

Contacts and information of all institutions involved in the project have been established. The contacts of the persons through whom the information about the interrogation is shared have been determined. A meeting was held with all representatives who represented the research centre on the territory of Croatia. All subjects involved in the study are with the procedure and method of research. The reasons why parents fill in the questionnaire instead of their children are especially emphasized. The importance of the quality of the research process was explained through meetings with representatives of all judo centres participating in the research.

The process of distributing the questionnaire to target groups and all centres has begun. After the completion of the survey, all the results were presented through the official application of the university.

The obtained results are processed in a format suitable for displaying values and explaining the obtained values.

### 3.8 Data collection tools

The research uses a questionnaire as a tool to obtain information from respondents. This is one of the very effective ways of collecting data. The key thing is that the researcher has a clear goal and knowledge of what and how to measure the variables of interest (Fife-Schaw, 1995).

In addition to searching the literature, questionnaires were selected that had already been validated and as such could be applied in similar research conditions. Previous use of the questionnaire contains a reliability factor because they have already been tested and can be compared for different studies and combined for meta-analysis (Lipsey & Wilson, 2001).

To maintain the value of the questionnaire, the questionnaire needs to be like the original form. The use of an existing and validated questionnaire avoided the formulation of questions that can be very critical due to the content, the degree of sophistication of the language, the different types and forms and the order required of the respondents. Great attention is paid to the clarity of the issue. The answers must be scaled in such a way that the respondents can express themselves clearly through the answer (Newman & Covrig, 2013).

The characteristics through the answer include:

1. simplicity and sustainability
2. reliability and precision in words
3. appropriate to the problem to be measured.
4. reflects the underlying theory or concept being measured and
5. capable of measuring change

Validity is the degree to which an assessment measures what it should measure. Validity is a complex topic and is beyond the scope of this paper to explain it in detail, but to introduce readers to it, we have briefly described it.

The questionnaire was independently distributed by the researcher. This reduces the sensitivity to information bias and the effect of the person conducting the survey. The latest techniques for questionnaire administration were used through electronic and web resources, including data collected through personal computers, smartphones, tablets, and mobile phones.

The questionnaire is designed to filter and review participant responses, check for input, range, and skip errors to prevent significant typing and data formatting errors.

### 3.9 Design research questions

Research questions were used from the emotional intelligence questionnaire. The questions are prepared so that their meaning is understandable and unambiguous. The simplicity of the question is manifested in the expressed emotional states that the question explores. The answer is shown by the values on the scale. The questions were originally presented through a questionnaire with a scale of values in the answers offered.

The questions were originally distributed through a paper questionnaire, but for the purposes of this research they were adapted to distribution via an online platform.

The reason is the ease of distribution of the questionnaire using the Internet and the beginning of a global pandemic. The Qualtrics University of Herefordshire application was used to create the

questionnaire, which contains all the necessary parameters and options for a high level of research quality. The questions from the questionnaire were created in the application itself and the appropriate technical, organizational, and visual design was selected. The application guaranteed high quality questionnaires with maximum compliance with all ethical standards. When completing the questionnaire through the application, all respondents were informed in detail about the objectives of the research, how to collect data and protect privacy in accordance with ethical principles and anonymous questionnaires.

The questionnaire consists of 45 answerable questions (1 - Never, 2 - Seldom, 3 - Occasionally, 4 - Usually, 5 - Always).

Answers after processing filters based on specific scales for each required emotional component based on the following questions:

#### Identification of individual subscales UEK-45

Scale of ability to perceive and understand emotions - 15 particles.

(Item no.: 13, 14, 15, 18, 19, 25, 26, 34, 35, 36, 37, 38, 39, 42, 45)

13) When I meet an acquaintance, I immediately notice his / her mood.

14) When I see how someone feels, I usually know what has happened to him

15) I can tell the difference if my friend is sad or disappointed.

18) I can detect my friend's mood changes.

19) I can easily think of a way to make my friend happy on his / her birthday.

25) If I observe a person in the presence of others, I can precisely determine her or his / her emotions.

26) I do not have difficulty to notice when somebody feels helpless.

34) I can tell somebody's feelings by the expression on his / her face.

35) I can detect my friends' concealed jealousy.

36) I notice when somebody tries to hide his / her bad mood.

37) I notice when somebody feels guilty.

38) I notice when somebody tries to hide his / her real feelings.

39) I notice when somebody feels down.

These questions are conceived in such a way that the respondents are led to answers that strongly express the elements that indicate the presence of the perception of emotions as well as the amount of that perception. In addition to the perception itself, the factors that signify the understanding of the emotions themselves are detected. This naturally gives a clear picture of the respondents in the field of perception and understanding of emotions through the answers to the questions asked. Research on emotional intelligence in children in the naming and understanding of emotions can include different types of data obtained from the above questions from the questionnaire. Certain questions suggest recognizing and naming emotions. The example question creates certain mental images, feelings and events that lead them to identify the emotion.

Understanding emotions can be answered by asking questions about how you would feel in certain situations or by interpreting other people's emotions based on their facial expressions or behaviour. Describing one's own emotions in certain situations or how to react to certain events. All of this can provide insight into their ability to recognize and express their own emotions. Self-assessment is obtained through answers to questions from one's own emotional ability through expressing confidence and recognizing or expressing emotions or how they are perceived in relation to their peers.

Scale of ability to express and name emotions - 14 particles.

(Item no.: 2, 6, 16, 17, 21, 22, 23, 24, 27, 28, 32, 41, 43, 44)

2) Putting my feelings and emotions into words comes easily to me.

6) When something doesn't suit me, I show this immediately.

16) I can easily think of a way to approach a person I like.

17) I can list the emotions that I am currently experiencing.

21) I can express my emotions well.

22) I can recognize most of my feelings.

23) I can describe my present emotional state.

24) I can say that I know a lot about my emotional state.

27) My behaviour reflects my feelings.

28) People can tell what mood I am in.

32) I usually understand why I feel bad.

41) I have found it easy to display fondness for a person of the opposite sex.

43) I can easily name most of my feelings.

44) I can express how I feel.

These questions are conceived in such a way as to lead the respondents to answers that strongly express the elements that indicate the presence of understanding of emotions through their appointments. The naming itself is related to previous elements of understanding emotions as one of the key factors in further directing different emotional states towards some action or ultimately towards behaviour. The answers to the questions from the questionnaire were arranged according to the logical thinking of the respondents according to their biological age. Research on children's emotional intelligence in emotion naming will be collected with selected questions asking children to name different emotions. For example, they may be shown pictures or situations, and they should identify the emotion they think the picture or situation portrays.

The emotion understanding questions are designed to present specific scenarios to assess children's understanding of emotions. The questions suggest how you would feel in certain situations or how you would interpret other people's emotions based on their facial expressions or behaviour. Through describing their own emotions in answers to questions where children describe their own emotions in certain situations or how they react to certain events. This provides insight into their ability to recognize and express their own emotions.

Certain questions are in the self-assessment group because the answers provide an assessment of one's own emotional capacity. An example is a question that suggests confidence in recognizing or expressing emotions.

Emotion regulation and management scale - 16 particles

(Item no.: 1, 3, 4, 5, 7, 8, 9, 10, 11, 12, 20, 29, 30, 31, 33, 40)

1) I can maintain a good mood even if something bad happens.

3) I can maintain a good mood, even when the people around me are in a bad mood.

- 4) Unpleasant experiences teach me how not to act in the future.
- 5) When somebody praises me, I work with more enthusiasm.
- 7) When I don't like a person, I find ways to let him / her know.
- 8) When I am in a good mood, it is difficult to bring my mood down.
- 9) When I am in a good mood, every problem seems soluble.
- 10) When I am with a person who thinks highly of me, I am careful about how I behave.
- 11) I study and learn best when I am in a good mood and happy.
- 12) If I really want to, I will solve a problem that may seem insoluble.
- 20) I do not have difficulty to persuade a friend that there is no reason to worry.
- 29) I try to control unpleasant emotions and strengthen positive ones.
- 30) There is nothing wrong with how I usually feel.
- 31) I do my duties and assignments as soon as possible, rather than think about them
- 33) I try to keep up a good mood.
- 40) As far as I am concerned, it is normal to feel the way I am feeling now.
- 42) I notice when somebody's behaviour varies considerably from his / her mood.
- 45) I know how to pleasantly surprise each of my friends.

The issues selected for the exclusion of elements essential for the recognition of certain factors regulating emotions are important for the reason of their further processing and application. Regulation and management are certainly elements essential in the end chain of the mechanism of emotional regulators that convert different emotional states into behaviour. The selected questions in the questionnaire are arranged in a sequence that cannot reveal to the respondents and their biological age the goal of valorising the answers. Collecting data through questions to investigate children's emotional intelligence in the regulation and management of emotions can be useful for understanding their ability to recognize, understand and regulate their own emotions.

Emotion identification through questions encourage children to recognize different emotions and name them. An example is questions that associate with certain pictures or situations, and children should identify and name the emotions that these pictures or situations show.

To understand emotions, the questions through the answers check the understanding of emotions and the causes that cause them. The answers demonstrate the ability to understand how emotions occur and why they occur. Strategies and ways of regulating emotions are contained in the answers to questions that show the different strategies that children use to regulate their emotions. This may include questions about what techniques they use to calm down, redirect attention, or talk to others.

Responses showing one's own skills in emotion regulation are intended to determine self-reports of emotion regulation. This may include questions about how well they think they cope with difficult emotions or how successfully they can recognize and control their reactions.

The application of regulation strategies to real situations refers to questions that are associated with specific situations to test real-life emotion regulation skills. Children should think about how to deal with certain challenges or conflict situations.

All data were obtained according to the above subscales of the questionnaire and as such are relevant for further processing and analysis.

Official norms of primary school students on emotional factors

1. Observing and understanding emotions (escq\_pu)
2. Expressing and naming emotions (escq\_el)
3. Emotion regulation and management (escq\_rm)

Official norms of primary school students on emotional factors belong to the field of official psychology in primary schools in Croatia. In accordance with the law and the structure of primary school education in Croatia, psychologists are employed in all primary schools. Their job is to monitor and solve everyday problems and monitor and analyse various processes and the impact of educational and other activities during the educational process. It is psychologists who, with their continuous work, have contributed to the valorisation and scaling of some scales and values in certain spheres of the science of psychology. The cooperation of psychologists through the educational system is also connected with universities, which coordinate and incorporate all activities into the work of educational institutions. The official norms of primary school students on emotional factors are one of the unified scales created by the implementation of certain activities between the competent universities with the study of psychology and institutions that take care of



educational processes such as the Ministry of Education. These standards were obtained based on research and activities to monitor the impact and operation of the education system on children. The norms listed are compatible with the research and measurement of respondents because they are the same as the questionnaires used in this research in the segment of morphological, biological, and psychological values of respondents.

### 3.10 Questionnaire

This questionnaire was distributed in its original form due to its authenticity and verified reliability on various national, cultural, and religious samples.

One of the definitions of Emotional Intelligence (EI) that contains a comprehensive explanation is the existence of perception, evaluation and expression of emotions, then the ability of a particular approach that facilitates thinking, emotional understanding and finally regulating emotions (Grewal et al., 2006).

Emotion regulation can be defined in the following groups:

- a) awareness and understanding,
- b) acceptance,
- c) ability to control behaviour,
- d) ability to use situationally adequate emotional responses (Peña-Sarrionandia et al., 2015).

For the purposes of this research, the authors of this questionnaire identified questions that were rated as relevant for the assessment of the required parameters in the research. The focus is on issues that emphatically express emotional states, the regulators of feelings, and their recognition and understanding.

The test was presented in 2001 at the 7th European Congress of Psychology and was created in Croatia using the theoretical framework and model of emotional intelligence (Mayer & Salovey, 1997). In Emotional Skills and Competence Questionnaire (ESCQ) as a self-report measure of emotional intelligence, it defines parameters that aim at the quality of results. The Emotional Skills and Competences Questionnaire (ESCQ) has been used in many studies and as such has been translated into more than 30 world languages (Faria et al., 2006).

Emotional intelligence (EI) appears in most studies as tests with self-assessment scales. The test of psychometric quality and relations Emotional Skills and Competence Questionnaire (ESCQ) was selected as a self-report measure of emotional intelligence. The test is with several relevant

constructs in the Croatian, Portuguese, Finnish, Swedish, Slovenian, Spanish and Japanese contexts. It thus has proven value in a study within emotional intelligence from the Mayer-Salovey framework (Brackett & Salovey, 2006).

A unique variation of the ESCQ scale explains life satisfaction and empathy. Empathy is defined in crucial criteria for an indicator of emotional intelligence. The test has connections that are relevant in real life in terms of school achievement, different health risk behaviours and determining the quality of leadership (Takšić et al., 2009). The questionnaire was chosen because of the intercultural validation of the Emotional Skills and Competences Questionnaire (ESCQ).

It consists of 45 items divided into three subscales:

- perceiving and understanding feelings (PU),
- expressing and labelling feelings (EL)
- emotion management and regulation (MR) - and is classified as a measure of “emotional intelligence traits” or “emotional intelligence perceptions”.

Questionnaire Emotional Skills Competence Questionnaire (ESCQ-45). The research questions from the questionnaire were forwarded to parents and respondents in their original form. The questions arose with the aim of getting a picture of certain emotional states.

All respondents were clearly told that this was not a test of knowledge. There is no wrong answer in the test. Our interest in the research is to get information through a questionnaire on how you normally feel and think. Questions are answered immediately without too much thinking or analysis. The answer is by assessing how relevant these statements are to you by circling one of the following numbers.

The Emotional Skills and Competences Questionnaire for Children (ESCQ-C) contains all three main aspects of emotional intelligence:

- the ability to perceive and understand emotions,
- precise labelling and expression of emotions,
- emotion management and regulation.

Certain abilities can only be applied to personal emotions such as registering, perceiving, and understanding emotions.

Some abilities relate to one's own but also to the emotions of others. Examples are naming and understanding emotions.

Emotional Skills and Competences Questionnaire - used to assess emotional competencies, measure self-perception of the ability to perceive and understand emotions, express and label emotions, and manage and regulate emotions. Parents answering on behalf of the child.

It is a measure of self-assessment, with a scale of 5 points (1 - never to 5 - always).

Preliminary psychometric analysis ECSQ-C proved to be a good preliminary psychometric analysis for the psychometric properties of the questionnaire, especially for the lower reliability coefficients for the emotion regulation and management subscale (Stupin et al., 2017)

Table 1 Emotional Skills Competence Questionnaire

|   |
|---|
| <b>EMOTIONAL SKILLS &amp; COMPETENCE QUESTIONNAIRE</b>  |
| <b>ESCQ - 45</b>  |
| Author: Vladimir Takšić Ph.D., Associate Professor, Department of Psychology, Faculty of Philosophy,<br>University of Rijeka, Croatia |

This is not a test to examine your knowledge; therefore there is no wrong answer. We are interested in how you usually feel and think. Answer the questions immediately without thinking too much about them. Answer how much the given claims are relevant to you by circling one of the following numbers:

- 1 - Never
- 2 - Seldom
- 3 - Occasionally
- 4 - Usually
- 5 - Always

| Claim  | Evaluation |
|--|------------|
| 1) I am able to maintain a good mood even if something bad happens.              | 1 2 3 4 5  |
| 2) Putting my feelings and emotions into words comes easily to me.               | 1 2 3 4 5  |
| 3) I can maintain a good mood, even when the people around me are in a bad mood. | 1 2 3 4 5  |
| 4) Unpleasant experiences teach me how not to act in the future.                 | 1 2 3 4 5  |
| 5) When somebody praises me, I work with more enthusiasm.                        | 1 2 3 4 5  |
| 6) When something doesn't suit me, I show this immediately.                      | 1 2 3 4 5  |
| 7) When I don't like a person, I find ways to let him/her know.                  | 1 2 3 4 5  |
| 8) When I am in a good mood, it is difficult to bring my mood down.              | 1 2 3 4 5  |

Please, continue to work on the next page ➡

1 – Never 2 – Seldom 3 – Occasionally 4 – Usually 5 – Always

| Claim   | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| 9) When I am in a good mood, every problem seems soluble.   | 1 | 2 | 3 | 4 | 5 |
| 10) When I am with a person who thinks highly of me, I am careful about how I behave.                   | 1 | 2 | 3 | 4 | 5 |
| 11) I study and learn best, when I am in a good mood and happy.   | 1 | 2 | 3 | 4 | 5 |
| 12) If I really want to, I will solve a problem that may seem insoluble.                                | 1 | 2 | 3 | 4 | 5 |
| 13) When I meet an acquaintance, I immediately notice his/her mood.                                     | 1 | 2 | 3 | 4 | 5 |
| 14) When I see how someone feels, I usually know what has happened to him                               | 1 | 2 | 3 | 4 | 5 |
| 15) I am able to tell the difference if my friend is sad or disappointed.                               | 1 | 2 | 3 | 4 | 5 |
| 16) I can easily think of a way to approach a person I like.  | 1 | 2 | 3 | 4 | 5 |
| 17) I am capable to list the emotions that I am currently experiencing.                                 | 1 | 2 | 3 | 4 | 5 |
| 18) I am able to detect my friend's mood changes.   | 1 | 2 | 3 | 4 | 5 |
| 19) I can easily think of a way to make my friend happy on his/her birthday.                            | 1 | 2 | 3 | 4 | 5 |
| 20) I do not have difficulty to persuade a friend that there is no reason to worry.                     | 1 | 2 | 3 | 4 | 5 |
| 21) I am able to express my emotions well.  | 1 | 2 | 3 | 4 | 5 |
| 22) I can recognize most of my feelings.  | 1 | 2 | 3 | 4 | 5 |
| 23) I am capable to describe my present emotional state.  | 1 | 2 | 3 | 4 | 5 |
| 24) I can say that I know a lot about my emotional state.   | 1 | 2 | 3 | 4 | 5 |
| 25) If I observe a person in the presence of others, I can determine precisely her or his/her emotions. | 1 | 2 | 3 | 4 | 5 |
| 26) I do not have difficulty to notice when somebody feels helpless.                                    | 1 | 2 | 3 | 4 | 5 |
| 27) My behavior is a reflection of my inner feelings.   | 1 | 2 | 3 | 4 | 5 |

Please, continue to work on the next page ➡

|           |            |                  |             |            |
|-----------|------------|------------------|-------------|------------|
| 1 – Never | 2 – Seldom | 3 – Occasionally | 4 – Usually | 5 – Always |
|-----------|------------|------------------|-------------|------------|

| Claim  | Evaluation |   |   |   |   |
|--|------------|---|---|---|---|
| 28) People can tell what mood I am in.   | 1          | 2 | 3 | 4 | 5 |
| 29) I try to control unpleasant emotions, and strengthen positive ones.              | 1          | 2 | 3 | 4 | 5 |
| 30) There is nothing wrong with how I usually feel.                                  | 1          | 2 | 3 | 4 | 5 |
| 31) I do my duties and assignments as soon as possible, rather than think about them | 1          | 2 | 3 | 4 | 5 |
| 32) I usually understand why I feel bad.   | 1          | 2 | 3 | 4 | 5 |
| 33) I try to keep up a good mood.  | 1          | 2 | 3 | 4 | 5 |
| 34) I am able to tell somebody's feelings by the expression on his/her face.         | 1          | 2 | 3 | 4 | 5 |
| 35) I can detect my friends' concealed jealousy.                                     | 1          | 2 | 3 | 4 | 5 |
| 36) I notice when somebody tries to hide his/her bad mood.                           | 1          | 2 | 3 | 4 | 5 |
| 37) I notice when somebody feels guilty.   | 1          | 2 | 3 | 4 | 5 |
| 38) I notice when somebody tries to hide his/her real feelings.                      | 1          | 2 | 3 | 4 | 5 |
| 39) I notice when somebody feels down.   | 1          | 2 | 3 | 4 | 5 |
| 40) As far as I am concerned, it is normal to feel the way I am feeling now.         | 1          | 2 | 3 | 4 | 5 |
| 41) I have found it easy to display fondness for a person of the opposite sex.       | 1          | 2 | 3 | 4 | 5 |
| 42) I notice when somebody's behavior varies considerably from his/her mood.         | 1          | 2 | 3 | 4 | 5 |
| 43) I can easily name most of my feelings.   | 1          | 2 | 3 | 4 | 5 |
| 44) I am able to express how I feel.   | 1          | 2 | 3 | 4 | 5 |
| 45) I know how to pleasantly surprise each of my friends.                            | 1          | 2 | 3 | 4 | 5 |

Name \_\_\_\_\_

Gender F M

Age \_\_\_\_\_

Education \_\_\_\_\_

Thank you for your cooperation and honesty!

### 3.11 Examining questions.

Research questions are designed so that through the answers we get the following target values:

1. perceiving and understanding feelings (PU),
2. expressing and labelling feelings (EL)
3. emotion management and regulation (MR) - and is classified as a measure of “emotional intelligence traits” or “emotional intelligence perceptions”.

The following questions were selected from the test:

The mentioned questions were chosen in agreement with the authors who created the questionnaire. The questions in their answers clearly express the required emotional values.

Emotional Skills and Competences Questionnaire - used to assess emotional competencies, measure self-perception of the ability to perceive and understand emotions, express and label emotions, and manage and regulate emotions.

It is a measure of self-assessment, with a scale of 5 points (1 - never to 5 - always).

The focus is on determining the perception and understanding of individual emotional states as a fundamental initial value in research. The continuation is on questions that express different possibilities and values of expressing and showing emotional states. As the ultimate interest in research questions are issues that determine the value of managing and controlling emotional states.

### 3.12 Testing plan

The test plan contains several phases:

1. Preparation of questionnaires,
2. Preparation of all regional testing centres,
3. Distribution of questionnaires to respondents,
4. Test time,
5. Completion of testing,
6. Collection and preparation of data for processing,
7. Data processing.

Testing of respondents will be conducted through the Qualtrics application which offers online test distribution. Prepared questions are entered into the application and asked for testing, collection of all relevant data and data processing.

The application is official and verified at the University of Hertfordshire, so the testing work is carried out in accordance with the highest standards.

By creating the questionnaire, it is electronically distributed to the parents of children who practice judo. All addresses and contacts were obtained in communication with regional judo centers and coaches working in these areas with these children. All instructions for using the questionnaire and solving the tasks were distributed to the regional centers and parents.

The program is designed so that the questionnaire can be filled out only once from one Internet address, which reduces possible manipulations.

Prior to the distribution of the questionnaire, all participants and respondents were acquainted with the purpose of the research and basic information and the protection of privacy in accordance with the law and the highest ethical standards.

### 3.13 Ethical Approval

The subject of the research are children aged 11-14. For this reason, a method was chosen that includes parents and responsible persons in charge of children. This avoids direct contact with children, so the ethical norm for conducting tests is more relaxed. All necessary actions for the research were prepared in accordance with the research plan and the approval was obtained from the competent authorities of the University of Hertfordshire.

Parents fill out questionnaires instead of children for the following reasons:

- Cognitive ability: younger children, especially those aged 11-14, may have limited cognitive ability to understand and express their opinions and experiences in the manner required to complete the questionnaire. This may include a complex understanding of questions, the ability to reflect on one's own emotional states, and the ability to provide precise answers. Parents can provide a better understanding and interpretation of the child's experiences.
- Language skills: younger children may have limited language skills and difficulty expressing their thoughts and feelings verbally. Parents, on the other hand, often have better developed language skills and the ability to articulate their child's experiences in a way that is understandable and suitable for research.
- Logistics and efficiency: Considering logistics, questionnaires for parents can be more efficient and convenient for data collection. Parents are usually available and have easier access to information about their child. In addition, having the parent fill out the questionnaire can be faster and more efficient than asking the child to fill out the questionnaire independently.



- Perception and perspective: Parents can provide important insight into the child's behaviour, emotional state, and other aspects of emotional intelligence from their perspective as a person closely related to the child. They are often able to notice and notice certain patterns or changes in the child's behaviour and emotional development.

Ethical approval, Protocol No. LMS / PGR / UH / 04302, for the Title of the Judo Study as a Method of Moral and Psychological Development and Influence on Children in the Judo Project in Schools in Croatia.

# Chapter IV Results

## 4.1 Focus group results: specific issues developed.

A total of 138 questionnaires were processed. After testing the respondents via a questionnaire that was distributed with the Qualtrics application, the extracted test results were further processed with the extraction of the required parameters. The Qualtrics application is set up so that the required elements are specified, and all elements are in accordance with the required values as specified in the questionnaire distributed. All parameters were extracted and prepared for further processing.

The results were transferred to a format for further processing in the SPSS program from which key parts depicting the picture of emotional states and their control were extracted. The results were extracted primarily with the aim of displaying values on specific issues with a magnitude diagram. The obtained results are presented with the values of minimum, average and maximum result. The results were processed according to all scales in three groups:

1. Observing and understanding emotions (escq\_pu)
2. Expressing and naming emotions (escq\_el)
3. Emotion regulation and management (escq\_rm)

*Table 2 Range of scores of judo children on the ESCQ*

| <b>Abilities</b>                     | <b>Number of participants in questionnaires</b> | <b>Minimum</b> | <b>Mean</b>   | <b>Maximum</b> | <b>St. Deviation</b> |
|--------------------------------------|---|----------------|---------------|----------------|----------------------|
| Observing and understanding emotions | 135   | 16.00          | <b>56.05</b>  | 75.00          | 9.39                 |
| Expressing and naming emotions       | 135   | 17.00          | <b>53.24</b>  | 68.00          | 8.32                 |
| Regulation and emotion management    | 135   | 20.00          | <b>63.65</b>  | 79.00          | 7.71                 |
| Total number of participants         | <b>133</b>                                      | 53.00          | <b>172.86</b> | 219.00         | 21.72                |

Table 3 Group Statistics results according to the sex of female and male samples

|                                      | Gender: | N  | Mean          | Std. Deviation | Std. Error Mean |
|--------------------------------------|---------|----|---------------|----------------|-----------------|
| Observing and understanding emotions | M       | 83 | 56.07         | 9.45           | 1.03            |
|                                      | F       | 52 | 56.01         | 9.38           | 1.30            |
| Expressing and naming emotions       | M       | 83 | 53.75         | 6.89           | 0.75            |
|                                      | F       | 52 | 52.42         | 10.21          | 1.41            |
| Total number of participants         | M       | 85 | 63.69         | 6.90           | 0.74            |
|                                      | F       | 53 | 63.60         | 8.92           | 1.22            |
| <b>The total difference</b>          | M       | 81 | <b>173.55</b> | 19.89          | 2.21            |
|                                      | F       | 52 | <b>171.78</b> | 24.463         | 3.39            |

The introductory analysis seeks to determine the research process through a possible factor of difference between female and male respondents. The results obtained in the group statistics were drawn according to the division into females and males, showing that the differences are very small and do not affect the result.

The ratio of male to female samples is 83:52. In the parameter Observing and understanding emotions (UEK\_PU), the difference is 0.06, Expressing and naming emotions (UEK\_EL), is 1.33, Regulation and emotion management (UEK\_MR), the difference is 0.09.

The total difference (UEK\_45) is 1.77, which means that the influence of different sexes is negligible for the research and the results can be considered relevant.

Table 4 Overview of differences between females and males

|        |                         | t    | df  | Sig. (2-tailed) | Mean Difference |
|--------|-------------------------|------|-----|-----------------|-----------------|
| UEK_PU | Equal variances assumed | .032 | 133 | .975            | .05             |
| UEK_EL | Equal variances assumed | .907 | 133 | .366            | 1.33            |
| UEK_MR | Equal variances assumed | .067 | 136 | .947            | .09             |
| UEK_45 | Equal variances assumed | .456 | 131 | .649            | 1.76            |

In the detailed review, the results represent tests (t), number of degrees of freedom (df), and Sig (2-tailed) p-value which shows us whether the correlation was significant at the selected alpha level. In Mean Differences, all values greater than 0.5 are not statistically significant.

Table 5 Cross-section of samples according to the judo experience

| Valid        | Frequency  | Percent      | Valid Percent | Cumulative Percent |
|--------------|------------|--------------|---------------|--------------------|
| <5 years     | 69         | 50.0         | 50.0          | 50.0               |
| >5 years     | 69         | 50.0         | 50.0          | 100.0              |
| <b>Total</b> | <b>138</b> | <b>100.0</b> | <b>100.0</b>  |                    |

Respondents in the research work were determined according to biological age according to age and according to the level of judo knowledge. According to the regulations for exams for student belts, the belt held by the respondents is also related to the biological age (the minimum age is strictly prescribed for each belt). This further enhances the pattern similarity control mechanism. The results show a significant level of equality in the respondents.

Table 6 Group statistics according to the years to practicing judo

|                                      | Years practicing judo: | N  | Mean          | Std. Deviation | Std. Error Mean |
|--------------------------------------|------------------------|----|---------------|----------------|-----------------|
| Observing and understanding emotions | <5 year                | 66 | 54.43         | 10.54          | 1.29            |
|                                      | >5 year                | 69 | 57.59         | 7.91           | 0.95            |
| Expressing and naming emotions       | <5 year                | 66 | 51.89         | 9.47           | 1.16            |
|                                      | >5 year                | 69 | 54.53         | 6.87           | 0.82            |
| Total number of participants         | <5 year                | 69 | 62.91         | 9.47           | 1.14            |
|                                      | >5 year                | 69 | 64.40         | 5.38           | 0.64            |
| <b>The total difference</b>          | <5 year                | 64 | <b>168.90</b> | <b>26.00</b>   | 3.25            |
|                                      | >5 year                | 69 | <b>176.53</b> | <b>16.15</b>   | 1.94            |

In the group statistics, we can see the dominance of values in correlation with the length of practicing judo. As a rule, all required parameters are higher in practitioners who have been training judo for longer, which can be data that indicates the influence of judo on emotional characteristics.

Table 7 Independent Samples Test

|                                      | Assumption              | t-test for Equality of Means |            |                 |                 |
|--------------------------------------|-------------------------|------------------------------|------------|-----------------|-----------------|
|                                      |                         | t                            | df         | Sig. (2-tailed) | Mean Difference |
| Observing and understanding emotions | Equal variances assumed | -1.97                        | 133        | 0.05            | -3.15           |
| Expressing and naming emotions       | Equal variances assumed | -1.86                        | 133        | 0.06            | -2.64           |
| Total number of participants         | Equal variances assumed | -1.13                        | <b>136</b> | 0.25            | -1.49           |
| <b>The total difference</b>          | Equal variances assumed | <b>-2.04</b>                 | 131        | <b>0.04</b>     | <b>-7.62</b>    |

The results show differences in correlation with the length of practicing judo. This is certainly an important fact that proves that the length of judo practice is correlated with the competence of emotional management. The obtained results show a difference especially in Expressing and naming emotions (UEK\_EL), which is 0.06 with Mean Difference of -2.64. Observing and understanding emotions (UEK\_PU) is 0.05 which is a satisfactory quality result with Mean difference -3.15. Regulation and emotion management (UEK\_MR) is 0.25 and Mean difference -1.49. The overall result shows the influence of biological age and judo experience in relation to emotional competence.

Of the 138 valid answer questions 136 had value for processing the results. All results were presented with minimum, maximum, and average values with standard deviations. The obtained values are the answers that refer to the questions according to the required parameters of emotional states. The questions are classified in a questionnaire from which values are recorded by selecting the required emotional elements (Takšić, 2003).

Table 8 Official norms of primary school students on emotional factors

| Abilities                                      | Minimum | Median       | Maximum |
|--|---------|--------------|---------|
| Observing and understanding emotions (escq_pu) | 35.00   | <b>55.00</b> | 74.00   |
| Expressing and naming emotions (escq_el)       | 25.00   | <b>44.00</b> | 63.00   |
| Regulation and emotion management (escq_rm)    | 40.00   | <b>57.00</b> | 74.00   |

Table 9 Median of official norms of primary school students on emotional factors

| Scale   | Median population norm |
|---|------------------------|
| Observing and understanding emotions<br>(escq_pu) | 54.0                   |
| Expressing and naming emotions (escq_el)          | 48.0                   |
| Regulation and emotion management<br>(escq_rm)    | 59.0                   |
| <b>The total difference</b>                       | <b>162.5</b>           |

Official norms for primary school children in Croatia are standardized for students' emotional competence. The connection between the Emotional Skills and Competences Questionnaire test and official norms is a guarantee of reliability for comparing results. The average values obtained according to individual scales will be compared with the obtained results of the questionnaire.

Table 10 The significance of the difference between a single fixed value and empirical results

| Scale                                | SD <sub>(M)</sub> | p=0.05 – z=1.98          | p=0.02 --<br>z=2.36    | p=0.01 z=2.62                    |
|--------------------------------------|-------------------|--------------------------|------------------------|----------------------------------|
| Observing and understanding emotions | 0.808             | <b>1.60 → 52.4 -55.6</b> | 1.907 →<br>55.91-59.09 | ---                              |
| Expressing and naming emotions       | 0.716             | 1.418 → 46.58-49.42      | 1.690 →<br>46.31-49.69 | <b>1.876 → 46.12-49.88</b>       |
| Total number of participants         | 0.656             | 1.300 → 57.70-60.30      | ----                   | <b>1.719 → 57.28-60.72</b>       |
| <b>The total difference</b>          | 1.884             |                          |                        | <b>4.936&lt; → 157.56-167.44</b> |

Testing of the significance of the difference between one fixed value (which does not have M and SD) and empirical results that have M and SD. The results show that the limit values in which the M population moves are considered, and it is seen whether the empirically obtained M is within these limits (not significantly different) or is higher / lower with a certain risk as in all statistical procedures.

In the research M of all subscales and in total on UEK-45 are higher than the population norms, and in the PU scale this difference is greater with a risk of less than 5% but greater than 2% →  $P < 0,05$  a  $p > 0,02$ .

For the other scales, the total score is  $p < 0.01$  - which means that the results of the judo population are significantly better in these emotional abilities than the general population.

For an adequate comparison, the official standard scale for elementary school students for the emotional component category determined by the Ministry of Education is used. The scale is adapted to the three main skills of emotional components (Observing and understanding emotions, Expressing, and naming emotions, Regulation, and emotion management), and three basic measurement sizes (Minimum, Mean, Maximum).

The results will be processed and compared through diagrams to appropriately show the relationship between primary school students and children who practice judo in primary school.

Processing the results involves processing each emotional component that is explored separately and then compared to the norms of the elementary school population (Takšić, 1998). The norm used for comparison is the official standardized scale for children in primary schools. The norms overlap identically with the characteristics obtained through the Questionnaire Emotional Skills Competence Questionnaire (ESCQ-45).

Finally, a comparison of all groups of emotional states among the same groups is made.

## 4.2 Data analysis of collected questions.

All questions from the questionnaire distributed were processed through the Qualtrics University of Hertfordshire system.

According to the number of respondents, the obtained results were used for a quality analysis of the required emotional parameters in accordance with the predicted scales from the UEK-45 questionnaire. In the segment of communications to the target group of respondents and the process itself, everything was done in full accordance with the research plan.

Respondents are homogeneous groups that have undergone similar training processes and are in similar sociological and social conditions.

For ease of analysis, data processing also included statistical analysis. The statistical analysis itself is part of an extensive analysis for a better and more complete presentation of the results. The measurability of the results through the required parameters gives a better picture of the research and research objectives.

The following identifications using individual UEK-45 subscales were used.

1. Scale of ability to perceive and understand emotions - 15 particles
2. Scale of ability to express and name emotions - 14 particles
3. Scale of ability to regulate and manage emotions - 16 particles

The results processed in this way have a good correlation with the theoretical explanation through analysis and discussion.

The obtained results of the respondents do not show in some parts differences in the values of emotional scales normalized for primary schools. An important difference can be seen in the part related to showing emotions and their control. Certain differences in the form of increased values can be observed in some editions to a significant extent, while in some issues they are at the average level.

The value of the results is also defined by the value of the individual required emotional states in the respondents. The obtained values are processed and presented in an easily understandable way through diagrams and explanations. Statistical results are focused only on the required parameters and their clear picture. All required emotional characteristics, and finally the overall result, were processed separately.

### 4.3 Cross-section and analysis of research questions

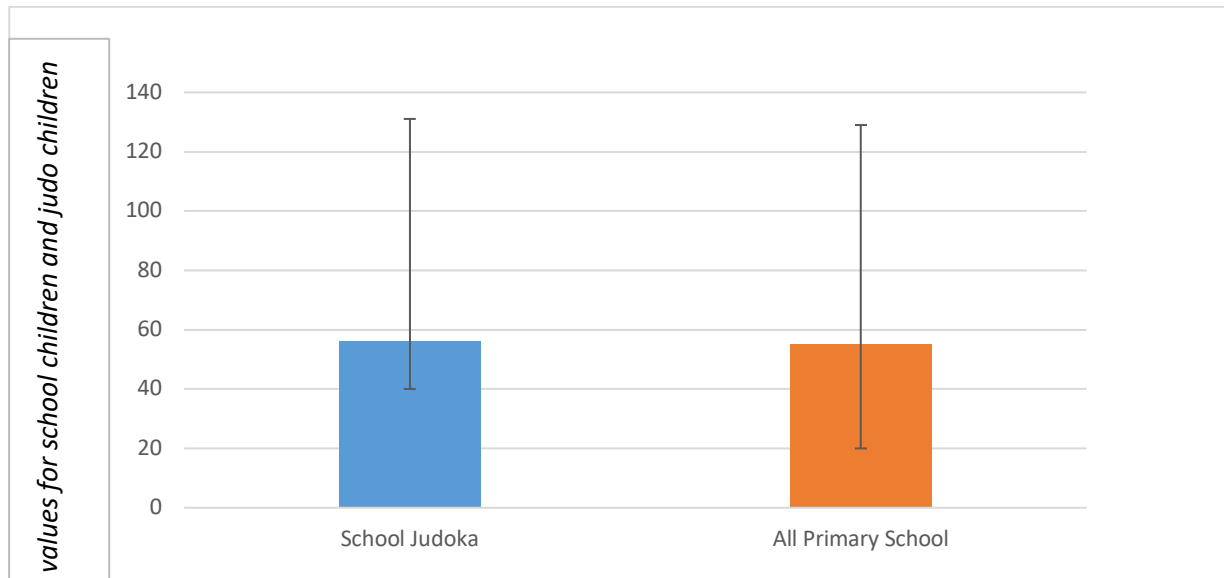
#### 4.3.1 ESCQ\_PU Emotional scale of ability to perceive and understand emotions.

*Table 11 ESCQ\_PU Emotional scale of ability to perceive and understand emotions.*

| Value         | School Judoka | All Primary School |
|---------------|---------------|--------------------|
| Minimum       | 16.00         | 35.00              |
| <b>Median</b> | <b>56.05</b>  | <b>55.50</b>       |
| Maximum       | 75.00         | 74.00              |



Figure 11 ESCQ\_PU Emotional scale of ability to perceive and understand emotions comparison of normative values for schoolchildren and judo children



Test results in these questions show the ability to observe and understand emotions. As a fundamental element for the functioning of different emotional states, the result is essential for further understanding. The answers to the questionnaire show the level of understanding and perception of emotions in the respondents.

A comparison of the two samples shows a small difference in value of 0.5 or converted to a percentage of 1.9% which is evidence of an overall low influence of the factor on the understanding of emotions. The results are very similar between judo children and school children in the emotional component of understanding emotions.

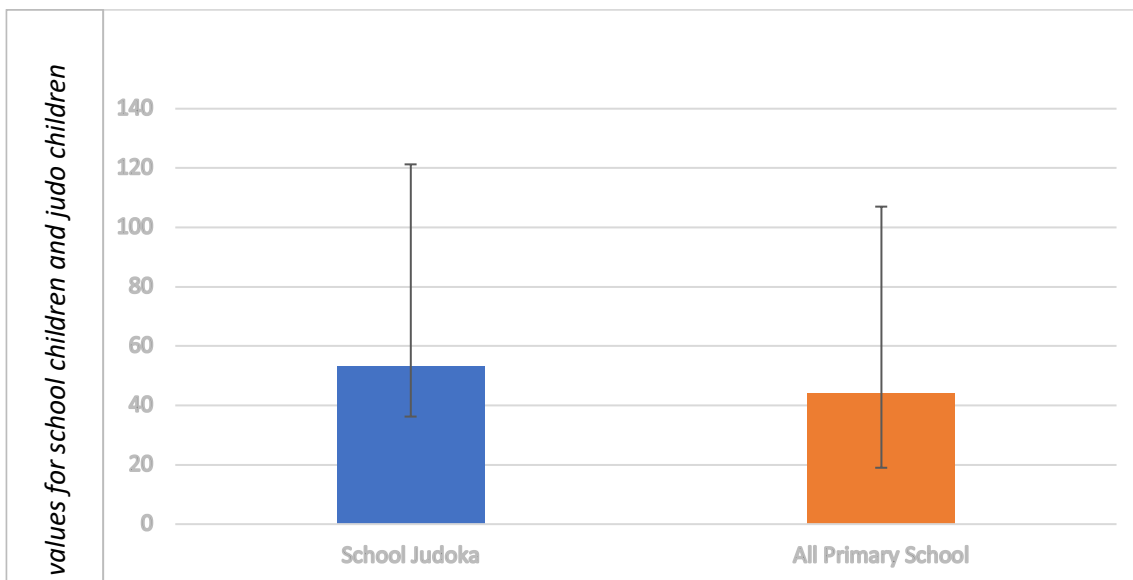
Understanding and perceiving emotions is one of the fundamental mechanisms of emotional functioning. If understanding and just knowing the naming of individual emotions is already a matter of a certain emotional maturity. The questions in the questionnaire are defined as guiding and thinking to express the required value through the answers. The obtained values are similar in both groups of respondents with minimal advantage of the judo population. Biological age is also correlated with the expected outcome, so it can be concluded that the emotional element of understanding and naming emotions is in line with average expectations. It is obvious that judo activity in this factor does not show a significant difference in the respondents.

### 4.3.2 ESCQ\_EL Emotional scale of ability to express and name emotions.

Table 12 ESCQ\_EL Emotional scale of ability to express and name emotions.

| Value         | School Judoka | All Primary School |
|---------------|---------------|--------------------|
| Minimum       | 17.00         | 25.00              |
| <b>Median</b> | <b>53.24</b>  | <b>44.00</b>       |
| Maximum       | 68.00         | 63.00              |

Figure 12 ESCQ-EL Emotional scale of ability to express and name emotions comparison of normative values of schoolchildren and judo children



The scale of the ability to express and name feelings through responses shows a high level of these characteristics in the respondents. The ability to name and express is an element that builds on the previous and is a connecting factor in different emotional states.

Significantly higher mean value was expressed in the examined judo population and the difference was 9.24 or 21%.

This result can be considered great and shows a significant difference in favour of the judo population. The mere expression and naming of feelings is directly correlated with emotional literacy as well as emotional regulators. The pronounced difference in favour of the judo population

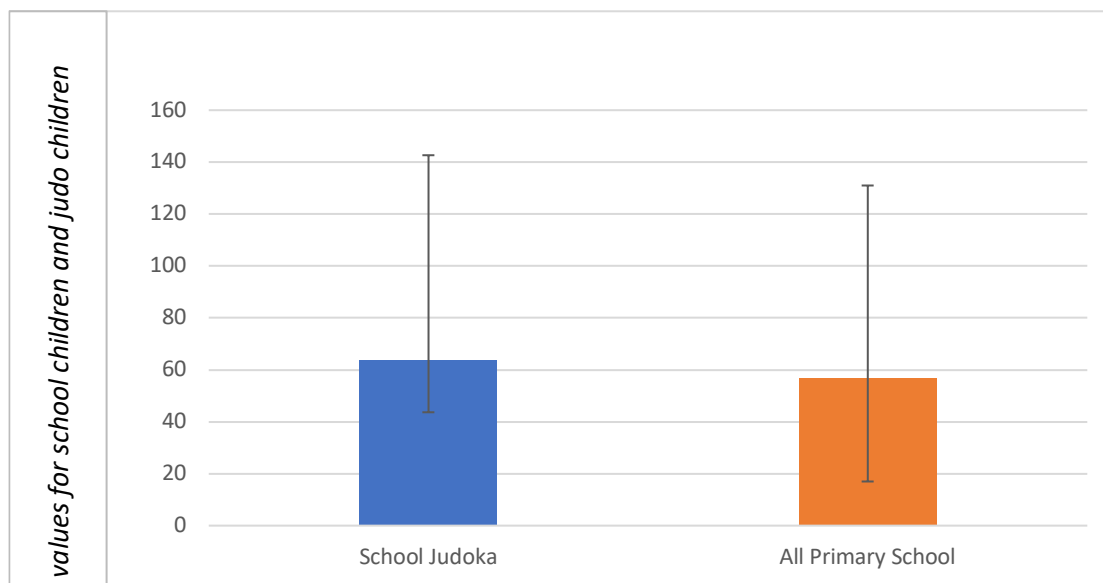
is significantly emphasized, and the factor of the ability to express and name feelings can be taken as a visible impact of judo activities on the population of judo respondents.

### 4.3.3 ESCQ\_MR Emotional scale regulation and management

Table 13 ESCQ\_MR Emotional scale regulation and management

|               | Emotional scale regulation and management<br>(ESCQ_MR) |                    |
|---------------|--|--------------------|
| Value         | School Judoka  | All Primary School |
| Minimum       | 20.00  | 40.00              |
| <b>Median</b> | <b>63.66</b>   | <b>57.00</b>       |
| Maximum       | 79.00  | 74.00              |

Figure 13 ESCQ\_MR Emotional scale regulation and management ability scale: Comparison of normative values for schoolchildren and judo children



The scale of regulation of feelings and ability to manage are essential for the connection of emotional states and behaviour. The level of development of the regulator and emotion management can be seen in the results of 6.66 or 11.7% in favour of judo respondents. The difference in favour of the judo population of respondents significantly shows the possible impact of judo activities on children in the segment of regulators and emotion management. Given the

correlation of this element with self-control, it can be concluded that the answers in the questionnaire showed very good results.

Emotional regulation and the ability to manage the results obtained is significantly higher in favour of judo respondents. Compared to the previously tested emotional factor, this emotional element has a lower value of the difference in results. However, as the expression itself is significantly higher in the judo population compared to other respondents, there is argumentative evidence of the impact of judo activities on children. As a factor that is one of the keys to influencing behaviour, emotional regulation, and the ability to manage significantly shows the development of self-control mechanisms.

#### 4.4 Comparison of school children and judo children

The final comparison shows the relationship between the respondents of the judo population and the prescribed norms for primary school students. The results show a comparison of children who practice judo and children who do not practice judo. The prescribed norms for primary school students are an official measure and clearly show the average values of the population of non-Judo respondents. After testing and processing the samples and results, results were obtained that clearly differ from the three required emotional factors.

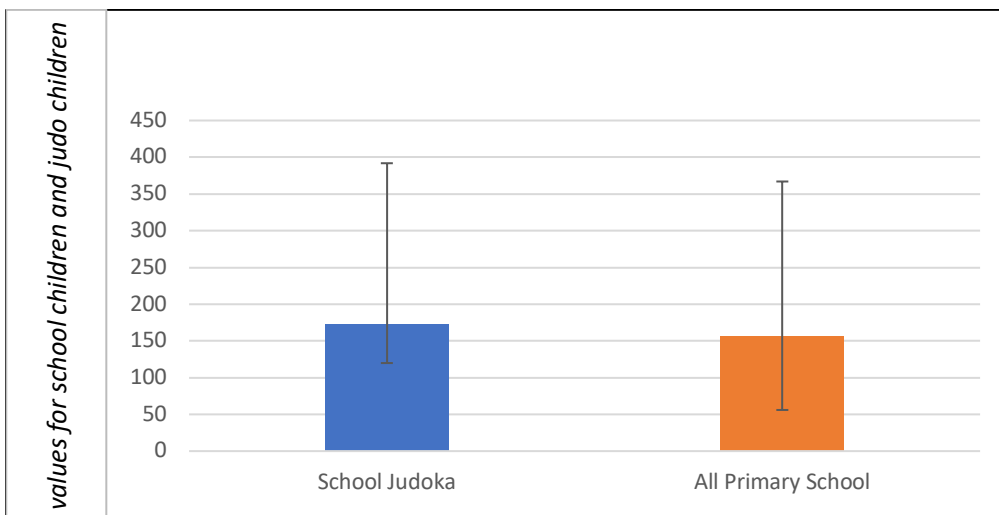
Presentation of results in percentages expressing response values is visibly higher in favour of the judo population as the target group of respondents. Prescribed norms for primary school children in the segments of emotional intelligence are intended for the same groups of children with average values of the total population and a much larger sample.

The prescribed norms refer to the population of total children in the whole of Croatia. All other factors that can have a great influence on the values of measurements, such as different sociological and psychological conditions in different cultural and geographical parts of Croatia, are considered in these norms. Therefore, the prescribed norms are valid with great value in scientific research because they cover the work of the entire education system.

Table 14 Final comparison of normative values for schoolchildren and judo children.

| Value         | ESCQ Total    |                    |
|---------------|---------------|--------------------|
|               | School Judoka | All Primary School |
| Minimum       | 53            | 100                |
| <b>Median</b> | <b>172.86</b> | <b>156</b>         |
| Maximum       | 219           | 211                |

Figure 14 Final comparison of normative values for schoolchildren and judo children



We see a big difference in the ability to express and name emotions in favour of the judo population, which is 21%. The influence of judo on judokas is manifested in the ability to express and name emotions on a scale. This is a result that predominantly shows the influence of judo on this emotional component. It should be noted that in previous research, a difference was observed between the population of athletes and non-athletes in favour of athletes, but with a slightly different (older) age of respondents. The expressed value of 21% is large according to the number of respondents and shows a significant difference compared to the standard norms for primary school children. The result also unequivocally shows that in the target group of respondents in the research, the development of emotional intelligence in the segment of the ability to express and name is higher, which is one of the indicators of emotional maturation. According to the

significantly visible difference, the conclusion about the earlier maturation of emotional components is imposed as a possible influence of judo activities.

The third emotional element explored is presented in the scale of regulation and management. As a factor that correlates with the previous element of expressing and naming emotions, it is important as evidence of the impact of judo on the judo population of children. The element of regulation is logically related to the expression and name of emotions and represents the emotional chain of functioning. The difference of 11.7% is a confirmation of the influence of judo on children. All the above is a strong argument that leads us to the conclusion that the impact of judo activities on the development of emotional components essential for the functioning of the mechanism of self-control and influence on behaviour is significant and measurable. The difference in relation to the prescribed norms for primary school children has a higher value in the research because it is a population that is in the psychological segment in the phase of the beginning of development and the formation of emotional factors.

Therefore, the conclusion is that comparing the values of the results between the target group of respondents and the prescribed norms for the same age of children is visibly and significantly to the benefit of judo children. This can undoubtedly say that the effect on the emotional states of children who engage in judo activities is significant.

Thus, for this research we can qualitatively conclude about the connection of emotions through the regulators of feelings and the influence on the mechanisms of self-control, and thus behaviour.

All these emotional states were related to the mechanisms of self-control, which was clearly shown by the results in some editions.

The overall average score is 16.60% in favour of the judo children's respondents. The result clearly confirms the positive and visible impact on the population of children practicing judo.

# Chapter V Discussion

## 5.1 Key findings

The notion of emotional intelligence, emotional control, emotion regulators explain the mechanisms that occur during judo practice. Research has proven that there is a connection between emotional state, emotional control, and self-control. Emotional state, which refers to the current emotional reaction that a person experiences, is related to emotional control, which refers to a person's ability to manage his emotional reactions, regulate them and adapt to situations. Self-control is a continuation in the chain of emotion functioning mechanisms and contains a broader concept of control, which includes control over one's behaviour, thoughts, impulses, and emotions.

The influence of emotional states on emotional control is significant under the influence of intense emotional states such as aggression, fear, anger, etc. The ability to control such emotions may be reduced. Intense emotions can overwhelm the ability to think rationally and make decisions, which can lead to impulsive behaviour and a lack of emotional control.

Judo activity in its structure contains different emotional states caused by different methods and situations. Through exercise, mechanisms for regulating emotional states are developed through emotional control. People who are more skilled in emotional control have a greater ability to deal with negative emotions and reduce their intensity.

Self-control is essential in the regulation of emotional control. People who have greater self-control have a greater ability to refrain from impulsive reactions and to manage their emotions in an adaptive way. Self-control can be considered the basis of emotional control because it requires conscious effort and regulation to maintain the desired emotional reaction.

It is definite that emotional states, emotional control, and self-control interact and influence each other through different mechanisms such as emotional regulators. The emotional state can affect the ability of emotional control and self-control, while the skills of emotional control and self-control can help in the regulation of emotional states. This connection points to the development of emotional intelligence and effective management of emotions.

Their presentation illustrates in a pictorial way the extreme situations that occur with the onset of aggression that is controlled by emotional regulators and that occur continuously through the constant process of training. By constantly repeating them, the practitioner becomes aware of all emotional states and, with recognition and naming, manages to express and direct and regulate them.

This is one of the key elements in which a person practices learning to control emotions in extreme emotional states and direct them to controlled behaviour through self-control.

The notion of morality is related to written and unwritten principles and rules of conduct in a particular society. The analysis of different warrior systems that create warriors leads to the realization of the impact of a certain training and coaching of warriors that influences behaviour. Training and norms of behaviour during training are closely related to extremely strict and rigorous ways of training and relationships within the warrior group.

The self-control factor is one of the key ones that stands out in the description of top and well-trained warriors. It is self-control that is one of the factors that makes a warrior prominent in his social environment. Self-control is manifested in behaviour during warrior training and training, in relation to their warrior environment and superiors. Of course, the impeccable execution of tasks and orders is most closely connected with the discipline possessed by the warrior.

The behaviour of warriors in everyday life is something that emphasized his moral and psychological characteristics above other members of the social community. As such, warriors have always been distinguished precisely because of their moral principles that follow.

Self-control as one of the key factors for achieving self-control through analysis and research has been explained as close in the processes associated with emotional control. Emotion control is extremely important because its action indirectly affects an individual's behaviour.

In addition to the various emotional processes that occur due to the training process in which the opponent is attacked or defended from his attacks, other factors that are closely related to judo training affect compliance with norms and rules. Other ways of training than fighting require maximum commitment of physical and mental resources.

The research is aimed at explaining the mechanisms that recognize certain emotional states and which are directed towards certain levels of behaviour through emotional regulators.

The mechanisms themselves were explained and analysed through different types of judo activities, which showed a clear picture of the impact of individual judo exercises on man. The mechanisms are analysed in detail and reveal certain phases that are responsible for the transition from emotional states to behaviour.

A detailed analysis of judo activities highlights emotional factors that are important for influencing human behaviour. This determines the target group of emotional factors that will be explored in the



respondents. A specific questionnaire, which was tested in several different cultural-geographical areas and in different age groups, achieved the quality and credibility of research.

The results of the respondents were processed and presented with the target values of emotional states, and through the presentation one can see the specific impact of practicing judo on the respondents. Official norms used for the same population further give credibility and quality to research.

The results are presented in a clear way and with visible differences in values between the results of the respondents and the norms of primary school.

The target group of respondents was chosen precisely because of its biological and sociological characteristics in which emotional development begins to form. Thus, the possible differences and influences of judo activities can be noticed by measuring.

The results of the target group of respondents were compared with the official norms for primary school children with completely identical emotional elements needed in the research. The quality of the research is shown by the verification of official norms with identical values that were selected as target values for children as the target group of respondents. The content of the norms was obtained through research that considered various elements of life in the segment of psychological, emotional, sociological, and cultural parts of the Croatian education system. It is through research that the target group of respondents and the questionnaire is focused on identical parameters such as the values in the official prescribed norms. Thus, the quality of the research can be considered reliable because all the values sought through the questionnaire through the answers of the respondents are in full correlation with the prescribed norms for primary school children.

Thus, the research has acquired the conditions and can be verified as valid.

The results showed differences in values in favour of the target group of respondents, which proves judo as one of the possible activities that can positively affect the moral and psychological development of children.

## 5.2 General characteristics of emotional development of the target group of respondents

It is important to note that although these characteristics are generally observed during the emotional development of children between the ages of 11 and 14, there are individual variations. Factors such as culture, family environment, personality traits, and life experiences can influence how children of this age group manage and express their emotions. Additional activities that are in

the attention of this age group, such as sport with its factors (coach), can catalysed certain emotional maturation processes in a positive but also negative direction (Woodman et al., 2009).

The emotional development of children between the ages of 11 and 14, often referred to as early adolescence or preadolescence, is a critical period characterized by significant changes in emotional experience, regulation, and expression.

Typical characteristics of emotional development in this age group are reflected in increased emotional intensity. Early adolescents may experience emotions more intensely than younger children or older adolescents. They often show increased sensitivity, passion, and strong emotional reactions to different situations (Johnson-Laird & Oatley, 1989).

An increase in emotional complexity was also observed in the mentioned group. In this emotional development, children begin to understand and express a wider range of complex emotions, including mixed emotions, such as feeling happy and sad at the same time. They develop a more nuanced understanding of emotions and become better at recognizing and labelling their feelings. Emotional instability is also present.

Early adolescence is characterized by frequent and sometimes rapid changes in emotions. Children can experience sudden mood swings, showing both positive and negative emotions within a short period of time. This emotional instability is influenced by hormonal changes and challenges associated with the transition from childhood to adolescence.

During this phase of emotional development, self-awareness also increases. Children become more self-aware and worry more about how others perceive them. They may experience self-conscious emotions such as embarrassment or shame more intensely, especially in social situations. Peer acceptance and social affiliation become important factors in their emotional well-being (Friesen, 2013).

As emotional maturity progresses, early adolescents begin to understand and empathize with others' emotions and perspectives. They show increased concern for the feelings of their peers and behave more prosaically, showing compassion, empathy and support to their friends and family.

Challenges of emotional regulation begin to emerge. As the emotional repertoire expands, early adolescents often face difficulties in effectively regulating their emotions. They may struggle with impulse control, emotional outbursts, and coping with frustration or anger. However, they also develop coping strategies and self-regulation skills during this period.

Emotional development during early adolescence is intertwined with identity formation. Children in this age group may experience emotional turmoil as they explore their values, interests, and personal identity. They may question their own worth, experience an identity crisis, or struggle with conflicts between their own emotions and social expectations (Stein & Oatley, 1992).

Relationships with the environment through friends and peer groups play a significant role in emotional development during this stage. Early adolescents seek validation and support from their peers, and these relationships greatly influence their emotional experiences. They can experience both positive emotions, such as belonging and friendship, as well as negative emotions, such as rejection or exclusion.

There is also gender socialization and cultural norms that can shape emotional development in early adolescence. Boys and girls may experience different social expectations and face different challenges in understanding and expressing emotions. Girls show more emotional expressiveness, while boys may be more inclined to suppress or mask their emotions due to social pressures (Van Kleef, 2009).

Emotional development is extremely important in developing personality in children. Characteristics are based on biological emotional reactions, but in addition to them, emotional reactions are also conditioned on external stimuli. Learning emotional expression is also associated with social learning. In this way, children learn to express themselves emotionally from their social environment, and thus models for imitating emotional expression are created. Through the above social process that is related to the social environment, the development of emotion control is indirectly influenced (Sindik, 2009).

All social activities have an impact on the emotional development of children. Sport as an activity helps in the development of emotional maturity and emotional competence. The stages of development of emotional intelligence progressively increase with the additional influence of activities such as sports. Through sports activity there is an increased activity of emotional work and the inclusion of additional factors such as coach, team, audience, and by defining different sports goals, the emotional mechanism begins to develop rapidly.

In general, sport is an activity that has a positive effect on the development of emotional competence (Costa et al., 2011).

The target group of respondents is in the biological age when the ability of self-assessment is created, which is related to their own emotional cognition and social-emotional characteristics. The target group is in the phase of developing their own image of themselves at the level of general value and social acceptance (Molander, 2011).

Since the study contains both sexes of girls and boys, the possible impact of judo activities on the objectives of the study is important to analyse the possible gender differences.

The ratio of male to female samples is 83:52. In the parameter Observation and understanding of emotions (UEK\_PU) the difference is 0.06, Expression and naming of emotions (UEK\_EL), is 1.33, Regulation and management of emotions (UEK\_MR), the difference is 0.09.

The total difference (UEK\_45) is 1.77, which means that the influence of different genders is negligible for the research and the results can be considered relevant.

The general results of the respondents contain the basic data of the respondents in the research. The results proved that the difference in the gender of the respondents is negligible and that all the results are relevant.

The sample similarity control mechanism was defined with the biological age of the respondents and the level of judo knowledge. Biological age is correlated with the grade that the respondents attend in primary school. The level of judo knowledge is an additional mechanism that confirms the level of similarity of the respondents. Judo knowledge is defined by student belts that express e in degrees (*kyu*) and which are defined by the rules for taking student belts with a clearly limited biological age of the respondents. Thus, a certain belt through the degree is limited to the minimum age.

### 5.3 Observing and understanding emotions.

In the segment of observing and understanding emotions, the respondents expressed the required values of this emotional component with their answers. Observing and understanding emotions are key aspects of research in the psychology of emotions. A scientific review of these topics enables a better understanding of the nature of emotions, their causes, expression, regulation and influence on the behaviour and well-being of the individual. Through the subjective experience of emotions, the research obtained results related to the internal feelings and mental states of the respondents through questionnaires (Fife-Schaw, 1995).

The use of self-reports and questionnaires allows respondents to directly express their emotional experience and self-evaluation. Researchers can use scales and questions that examine different aspects of emotion, such as intensity, duration, valence (positive or negative), and specific emotional experiences. In this research, we tried to deepen our understanding of observing and understanding emotions in children. By elucidating the factors that shape emotional perception and understanding during this critical developmental stage, this study has the potential to inform educational practices, interventions, and support systems for early adolescence. It is expected that

the results will promote the understanding of emotional development, resilience, and social-emotional well-being in this age group, as well as the understanding of overall psychological and social development (Johnson-Laird & Oatley, 1989).

The results of the research help to investigate the perception and understanding of emotions in children between the ages of 11 and 14, a critical developmental period characterized by significant emotional changes. With a comprehensive and systematic approach, this research aims to shed light on the factors that influence emotional perception, expression and understanding in this target group. Through empirical observations, data collection, and analysis, we aim to improve our understanding of emotional development during early adolescence and provide valuable insights to educators, parents, and practitioners in fostering emotional well-being in this age group.

This period is marked by complex emotional experiences, increased self-awareness, and the development of relationships with peers (Black, 2002). However, there is little research that specifically focuses on the observation and understanding of emotions during this crucial developmental stage. This study aims to bridge this gap by examining the factors that shape emotional perception and understanding in early adolescents through emotional intelligence, emotional control, and emotional regulators.

Based on existing literature and theoretical frameworks, it is expected that early adolescents will exhibit increased emotional intensity, increased emotional complexity, and greater self-awareness. Furthermore, it is hypothesized that gender differences may influence emotional expression and understanding, with possible variations in socialization processes. The results may contribute to our understanding of emotional development during early adolescence and provide practical implications for promoting emotional well-being in this population (Stupin et al., 2017).

A comparison of the two samples shows a small difference in value of 0.5 or converted to a percentage of 1.9% which is evidence of an overall low influence of the factor on the understanding of emotions. The results are very similar between judo children and school children in the emotional component of understanding emotions. The question of feeling or perceiving certain emotional signs and signals in a person is important when it comes to feelings in oneself or others, as well as different contexts, and reacting according to the emotional motivation caused by perception. For all the above, observing and understanding emotions is one of the fundamental emotional factors.

The process of observing and understanding emotions begins from an early age in children when the first reactions are associated with basic life needs such as hunger, thirst or some discomfort or pain. It is a process that develops with human development and is conditioned by numerous

factors. Emotional understanding can also be called emotional literacy in humans because this understanding becomes a tool for communication but also an understanding of relationships within our immediate and wider social community (Takšić, 2002).

The first environment is the family or the immediate environment in the development of understanding of emotions and soon the influence of the rest of the social environment expands. Despite the individual specificity of each person, the social and sociological environment in which a person grows has a great influence. Conditions such as the cultural environment, the standard of society and the closer and further social environment affect the formation of the level of understanding and observation of emotional states.

Emotions by their nature of acting on a person can be positive or negative. Positive emotions stimulate certain intellectual efforts and interactions between people. Negative emotions are intended to protect various functions, as well as the functions they direct in the physical and mental spheres. This includes mechanisms in charge of making favourable decisions and directly influencing behaviour. This can prove that observing and understanding emotions is defined as the basis for further emotional components that influence behaviour (Toyota et al., 2007).

The element of understanding and perceiving emotions is one of the basic functions of the emotional mechanism. Understanding and knowing the naming of individual emotions also determines the level of emotional maturity that is important for other emotional components. The questions in the questionnaire were created in a way that directs different values of the answers, thus achieving a result in the form of the required value. The obtained values are similar in both groups of respondents with minimal advantage of the judo population (Faria et al., 2006). Biological age is also correlated with the expected outcome, so it can be concluded that the emotional element of understanding and naming emotions is in line with average expectations. The conclusion is that judo activity in this factor does not show a significant difference in the respondents in relation to the prescribed norms for primary schools for children.

The reason for the similarity of the results with the prescribed norms for primary school children is in the still dominant influence of the immediate family environment. Socio-sociological impact is still in its infancy and as such does not differ much from additional influences such as sports activity. Elementary understandings of emotions develop in later life and are much more influenced by additional activities such as sports or other activities in addition to regular ones such as schooling and family life (Costa et al., 2011).

The obtained result is expected because it is a population that is just beginning to develop its biological, sociological, and emotional development. Certain differences are more conditioned by

some social or sociological characteristics in which the respondents live than by the influence of some external activity.

## 5.4 Expressing and naming emotions.

By examining the ways in which children in this age group express and label their emotions, this study aims to deepen our understanding of the developmental processes underlying emotional expression and improve our knowledge of emotion regulation strategies.

Expressing and naming emotions is an important segment of research in the field of emotional intelligence in psychology. Emotional intelligence refers to the ability to recognize, understand, regulate, and effectively manage one's own emotions and the emotions of other people.

Observing and understanding emotions are key aspects of emotional intelligence in psychology. Emotional intelligence refers to the ability to recognize, understand, regulate, and manage emotions, both in oneself and in other people (Peña-Sarrionandia et al., 2015). Emotionally intelligent people can recognize different emotions in themselves and in others. This includes understanding verbal and non-verbal cues of emotion, such as facial expressions, tone of voice, gestures, and body cues. Recognizing emotions allows us to be aware of our emotional states and the states of other people.

Emotionally intelligent people have a deeper understanding of emotions, including their causes, sources, and contextual factors. They recognize that emotions are complex phenomena that can be the result of internal and external events and individual interpretations. Understanding emotions allows us to gain deeper insight into ourselves and others, and to understand how emotions affect our behaviour and well-being (Richards, 2003). Emotional intelligence includes the ability to regulate one's emotions. This entails recognizing negative emotions, such as anger or sadness, and applying strategies for their regulation and management. People with high emotional intelligence can use techniques such as reflection, redirecting attention, breathing, and calming down to cope with intense emotions and achieve emotional balance. Empathy is a key aspect of emotional intelligence that relates to understanding and being sensitive to other people's emotions. Emotionally intelligent people can recognize and understand other people's emotions, put themselves in other people's shoes and provide support and understanding. Empathy enables the establishment of quality relationships, better communication, and interpersonal connection (Eisenberg & Morris, 2001).

Developing emotional intelligence can be achieved through education, training, therapy, and personal development, which can have a positive impact on our emotional well-being and interpersonal relationships.

When it comes to expressing emotions, emotionally intelligent people show the ability to express emotions in an appropriate way in an appropriate context. This includes the ability to express one's emotions in an adequate way, as well as an understanding of social norms and the context in which they are expressed. Expression of emotions can include verbal expression (expression through words) and non-verbal expression (expression through body, facial expressions, gestures, etc.). Naming emotions refers to the ability to recognize and adequately name the emotions we experience. Emotionally intelligent people can recognize the different emotions they feel and name them correctly. Naming emotions allows us to better understand and regulate our emotions, as well as to communicate them to others in a clear way (McCarthy et al., 2013).

Observing and studying the expression and naming of emotions in the context of emotional intelligence helps us understand how these skills affect our interpersonal relationships, social interaction, and well-being. People with high emotional intelligence usually have a better ability to recognize and express emotions in an adaptive way, which contributes to better interpersonal relationships, better communication, and greater satisfaction with life. Studies have shown that emotionally intelligent people often have greater emotional awareness, which allows them to recognize and name their emotions with greater accuracy. Also, emotionally intelligent people show a greater ability to understand and interpret other people's emotions, which helps in better understanding and establishing empathic relationships with others (Goleman, 1995).

The development of emotional intelligence, including the expression and naming of emotions, can be achieved through various forms of training and interventions, such as workshops, therapeutic work, or personal development. These approaches help individuals become more aware of their own emotions, understand their role, and learn effective strategies for expressing and regulating them. Children in this age group show an expanded emotional vocabulary and a growing ability to accurately recognize and label a wider range of emotions. Gender differences may also play a role in expressing and naming emotions, but in this case, they are not significant. The findings of this study may contribute to our understanding of emotional development during early adolescence and provide practical implications for fostering emotional intelligence in this population (Walden & Smith, 1997).

Understanding how children express and label their emotions is key to fostering emotional intelligence and healthy socio-emotional development. The age of the respondents is characterized by significant cognitive, social, and emotional changes, which makes it a suitable time to investigate the expression and naming of emotions in this population. However, research specifically focusing on this age group in terms of emotional expression and the ability to articulate and label emotions remains limited (Valli, 2017). Quantitative data from questionnaires and emotion recognition tasks through analysis with statistical methods shows correlations,



developmental trends in emotional maturation and potential gender differences in emotional expression and labelling (Adrian et al., 2011). By exploring the multifaceted nature of emotional expression and the ability to articulate and label emotions in this age group, we can potentially inform possible interventions, educational practices, and support systems aimed at promoting emotional well-being and social competence.

One of the prominent features of organizational life factors are the mechanisms of emotions and emotion management. The questionnaire, through its questions, extracted answers that were targeted with elements of expressing and naming emotions. Respondents showed the value of the ability to express and name feelings through a questionnaire a large difference in the result in relation to the prescribed norms for primary school children. Significantly higher value is expressed in the target judo population compared to the prescribed norms of the general population of primary school children. The difference is significant and amounts to 9.24 or 21%, which confirms a great advantage over the rest of the population of the comparative sample.

The ability to name and express is an element that is directly related to different emotional states and their direction towards behaviour. The result can be considered significant in relation to the comparative population and the prescribed norms and shows a significant difference in favour of the judo population. Expressing and naming feelings is directly correlated with emotional literacy as well as emotional regulators. The pronounced difference in favour of the judo population was significantly emphasized, and the factor of the ability to express and name feelings can be taken as a visible impact of judo activities on the population of judo respondents (Sterkowicz-Przybycień & Fukuda, 2016).

Expressing and naming emotions is an important link in the process that influences emotional transformation in behaviour through emotional regulators. Significant value in favour of the judo population confirms the impact of judo on the target group of respondents. Achieving the difference in the stated values is the basis for confirming the claim about the positive impact of judo on the child population. The impact of judo on the target research population is certainly significant evidence and as such is relevant to the research. Previous research with the same questionnaire has also shown a difference in favour of the target group surveyed between the adolescent population in sports classes and the rest of the population (Takšić et al., 2005).

However, this target group is biologically older, so some components may be more pronounced due to greater emotional maturity in relation to this research. Naming emotions is a factor that we can associate with emotional literacy and is directly correlated with emotional intelligence. Emotional intelligence is one of the foundations for achieving an understanding of human behaviour (Eime et al., 2013).

Emotional expression is driven by emotional understanding and is directly related to emotional regulators. Through emotional regulators, emotions are directed to a certain action that can cause visible and invisible processes of action in humans (Faria et al., 2006).

Emotional expression is driven by emotional understanding and is directly related to emotional regulators. Through emotional regulators, emotions are directed to a certain action that can cause visible and invisible processes of action in humans. Invisible processes of emotional action refer to thoughts and psychological or biological processes that remain "in themselves" without visible manifestation. Invisible processes of emotional action are defined by boundaries that other people in the immediate vicinity cannot feel. People who have strong emotional intelligence can detect emotional processes sooner than people who do not have strong emotional intelligence (Grewal et al., 2006). In such cases, a person with highly developed emotional intelligence can feel changes in another without them being pronounced. Emotional connection between persons increases emotional understanding and expression in proportion to connection.

Visible processes of expressing emotions begin with visible biological processes on the body (redness on the face, small gestures on the face or body, etc.). The process can be stopped by small gestures or associated with speech or increased gestures. Movements or certain actions of the body are the ultimate expression of emotional states and as such can be completely controlled through emotional regulators, partially regulated or completely uncontrolled (Laborde et al., 2014).

The stages of regulation that affect immediate behaviour are often simultaneous and can last the same or different. An example is when an emotional state manifest itself through simple physiological bodily processes and speech and continues with a certain action of the body as a continuation of the reaction. Such actions can also be stopped at the same time or differently at each stage of the emotional impression. Emotional regulators are a key factor in determining emotional performance from the process of emotional understanding to the process of expressing emotional states.

Emotional literacy is associated with emotional regulators in a positive way because knowing emotions and recognizing their states is one of the factors that can affect emotional regulators.

The strength of the process that most engages emotional regulators is most often proportional to emotional arousal. Extremely extreme emotional states are the biggest activator of emotional regulators. This is precisely the reason that the impact of a judo activity in which one directly influences the other causes extreme activation of emotional regulators. An attack on an opponent using techniques such as throwing aims to destroy the opponent in which the opponent's body is thrown with maximum force. An attack on an opponent that uses the technique of breaking the arm

(lever on the elbow joint) or a suffocation technique in which a person is deprived of consciousness by attacking the neck are extreme emotional states. Identical emotional processes occur in the case when the opponent attacks us in the same way (Bradić, 2019).

The basis of all these activities that take place during training or during a fight is the emotional state of aggression directed towards one of these techniques. The high speed of development of the aggressive state in the process of struggle is caused by the momentum for attack or defence in which the aggression is directed towards one of these two goals. Aggression is an extremely strong emotion and through judo activity it is necessary to achieve the effect of a certain technique.

The key thing in these processes is the control of such states, which is directed by an extremely aggressive state, and this is only possible through the developed management of emotional regulators (Callan & Bradic, 2018). It is equally important that all extreme emotional states quickly return to normal due to the necessary rationality in judo activities. Emotional regulators are equally important for these states, and through their great influence, extreme emotional states quickly return to the level of normal functioning. Frequent exposure to such processes increases emotional literacy because all emotional states become recognizable and as such can be directed towards a certain expression.

Emotional literacy and emotional naming with expression are key elements in the processes from which emotional states turn into behaviour. This is the basis for the development of self-control as one of the main factors in following certain rules. Expressing and naming emotions are elements that have a great connection with the behaviour in judo activities due to the specifics of judo activities in their technical and tactical structure. The importance of assessing and knowing a certain emotional state through directing it towards a certain goal is crucial for judo activity.

## 5.5 Regulation and emotion management

Emotion regulation and management is a factor at the end of the chain of emotional mechanism sought by the research questionnaire. This emotional element is key to influencing behaviours caused by different emotional states. The scale of regulation of feelings and the ability to manage are essential for the connection of emotional states and behaviour. The emotional processes that cause behaviour in humans begin with observing and understanding certain emotional states. Expressing and naming emotional states is a phase that builds on the previous one and it affects the direction in which a particular emotion will be determined. Emotional regulators are the ones who direct the stated emotional state and determine the amount of transmission to behaviour (Jones, 2003).

Regulation and management of emotions represent an important segment of emotional intelligence in psychology. Emotional intelligence refers to the ability to recognize, understand, regulate, and manage emotions, both in oneself and in other people. Emotion regulation encompasses various strategies and processes that allow us to manage our emotions in an adaptive way (Duckworth et al., 2014). Emotional awareness is the ability to recognize and be aware of one's own emotions. Emotional awareness involves understanding and accepting your emotions, without judging or suppressing them. Emotionally intelligent people can recognize and name the different emotions they experience, which allows them to be aware of their internal states.

Self-regulation refers to the ability to manage one's own emotions in an adaptive way. These include impulse control, delay of gratification, stress management and regulation of emotional responses. Emotionally intelligent people develop strategies such as self-monitoring, deep breathing, reflection, or redirecting attention to control and direct their emotions (Zelazo & Cunningham, 2007). Emotional flexibility refers to the ability to adapt emotions and their expressions in different situations. Emotionally intelligent people are open to different emotional reactions and adjust their expression of emotions according to the context. They can use different styles of emotional expression depending on the situation, such as open expression, restraint, or compromise.

Empathy refers to the ability to understand and be sensitive to the emotions of other people. Emotionally intelligent people show empathy for others and can regulate their own emotions to provide support and understanding to others. They are also aware of social norms and contexts and adjust their expression of emotions to be appropriate in each situation (Zelazo & Cunningham, 2007). It is important to emphasize that the regulation and management of emotions in emotional intelligence is not the suppression or complete suppression of emotions, but the ability to consciously manage and channel emotions in a way that is constructive and adapted to the situation. Developing these skills can have a positive impact on our emotional well-being, interpersonal relationships, and overall quality of life.

The questionnaire revealed certain self-assessment measures that can be used to assess children's self-perceived emotion regulation strategies and their effectiveness. This research investigates the processes of emotion regulation and management in children aged 11 to 14, a critical developmental period characterized by increased emotional complexity and new self-regulation abilities. Exploring the strategies used by children in this age group to regulate their emotions and manage emotional experiences.

Effective regulation and management of emotions plays a vital role in children's psychological well-being, social interactions, academic success, and overall development. The period between the

ages of 11 and 14 marks a significant developmental stage in which children experience increased emotional intensity and face new challenges in managing complex emotions. Emotion regulation and management is a factor that influences the concrete transformation of the emotional state to the degree of behaviour. The results obtained on the sample of respondents unequivocally show a greater difference in favour of the judo population. The level of development of regulators and emotion management is visible in the results of 6.66 or 11.7% in favour of judo respondents. The difference in favour of the judo population of respondents significantly shows the possible impact of judo activities on children in the segment of regulators and emotion management.

Factors influencing the manifestation of emotional states are highly correlated with behaviour and influence on self-control. Self-control as a concept and means a person's control over himself primarily in the segment of behaviour and expression of positive or negative emotional states. The ability to manage positive or negative emotional states is determined by the regulators of emotions and the overall ability is called self-control (Uphill et al., 2009).

As a factor that directly affects a person and his behaviour in accordance with certain rules or norms in the immediate or wider environment, we can conclude that as such he is responsible for behaviour in accordance with moral principles. Considering the connection of this element with self-control, it can be concluded that the answers in the questionnaire showed very good results.

Emotional regulation and the ability to manage the results obtained is significantly higher in favour of judo respondents. Compared to the previously examined emotional factor, this emotional element has a smaller value difference in outcomes. However, as the term itself is significantly higher in the judo population compared to other respondents, there is substantiated evidence of the impact of judo activity on children. As a factor that is one of the keys to influencing behaviour, emotional regulation, and the ability to manage, the development of self-control mechanisms has been significantly demonstrated (Yoo et al., 2006).

11.7% is a significant difference compared to the prescribed norms for the rest of the population of primary school children if the biological age of the respondents is considered. Namely, the biological age of the respondents is in the phase of early emotional maturation and is still not significantly visible or significantly measurable.

The difference obtained in favour of the judo population can be considered because of judo activities, which proves the impact of judo on children in the segment of emotional factors of regulation and management of emotions. Judo activity is defined by the rules that define the way of fighting and the technical structure is composed of elements that require aggression in the application of technique. Applying controlled aggression in attacking an opponent or defending

against an attack elicits emotional training that affects behaviour. The whole set of emotional elements that occur during the fight and training force the trainee to focus on the content of the fight with a quick analysis of their own emotional states and their adequate direction to win over the opponent. Emotion management and regulation is a key component in this area. The same pattern can be mapped and a different state not only on judo activity.

The factor of self-control is manifested through the management and regulation of emotions in a way that their direction towards the action itself is controlled on several levels. One level is management through directing and coordinating with physical action for which one tries to use only the aggregation of all emotions into the main reservoir from which it is targeted with behaviour (Uphill et al., 2009). Thus, anger or fear will be recognized and through emotional regulators and the management and regulation of emotions will be transformed towards a single goal.

Greater development of emotion management and regulation is correlated with a higher factor of self-control and a factor of emotional literacy.

The obtained result is important for the research because the positive difference in relation to the prescribed norms of the other population of children can be used as an argument for the impact of judo activities on emotional processes and emotional states that occur. The result of the research is an argument for the impact of judo activities on children's behaviour in accordance with certain rules.

## 5.6 Comparison of the results obtained by children in school and judo children.

The overall results unequivocally show that the impact of judo activities on children is visible and measurable. Factors of expressing and naming emotions as well as managing and regulating emotions are significantly higher values than the official norms of the general population of children.

The results are clearly expressed in values and as such can be relevantly used for research conclusions. Norms used for the same population in primary schools for emotional states show us the relationship to the values of the respondents.

The conclusion of the examination based on the results is that the respondents show results in the required emotional factors.

The key evidence in the study can be summarized as follows:

1. The result of the emotional component obtained in the category of observation and understanding of emotions is almost identical and the difference is only 1.9% in favour of the target group of respondent's judo population and clearly show that there is no difference due to the impact of judo activities on respondents.
2. The result of the emotional component of expressing and naming emotions is significant in favour of the target group of respondents in relation to the prescribed norms for primary school children and amounts to 21% in favour of the target group of respondents in the judo population.
3. The result of the emotional component related to the management and regulation of emotions is 11.7% in favour of the target group of respondents in the judo population, which is significant in relation to the prescribed norms for other primary school children

The similarity is in the categories related to general emotional understanding, while the expressed value of the results is observed in the part related to the control of emotional states and regulated expression of emotions. The factor of expressing emotions and recognizing them is increased in the respondents in relation to the norm. The control-regulatory factor in the respondents is significantly expressed in relation to the norm.

Thus, the key evidence of the research is that the respondents, compared to the norms of other students, showed a significantly more developed factor in expression and naming and management and regulation of feelings, which is one of the key factors for behavioural management and direct influence on self-control.

Research has significantly influenced the understanding of factors crucial to behaviour in a process involving different emotional states. Research has shown that judo activity is associated with the development and management of various emotional states as well as the ability to self-control.

Higher results of the judo-targeted group of respondents in relation to the prescribed norms for primary school children indicate greater emotional literacy, which is correlated with the factor of self-control and direct influence on behaviour. This is one of the key factors for understanding and respecting different rules and norms and is therefore significantly important for moral development.

The mechanisms of different emotional states that are activated and developed through judo training are directly related to the development of self-control and adherence to different rules and norms of behaviour. The mechanisms thus developed are adapted to other segments of life. The results are evidence of the impact of judo activities on the positive development of basic emotional

states and their relationship to behaviour. Self-control through different emotional states by their understanding and regulation, are responsible for following different rules and which certainly includes the ability to adapt to following moral principles.

It is obvious that the prescribed norms for primary school children in the segment of emotional factors were made based on general and average social and sociological conditions. The obtained values of the research of the target population of judo respondents differ significantly from the average of the prescribed norms, which is an argument for creating a conclusion about the positive impact of judo on children.

A significantly higher segment of expressing and naming emotions is associated with the structure of judo activities and high emotional arousal during exercise and their management and regulation directly affects behaviour in stressful moments that occur during combat.

Situations that develop emotional elements are directly related to emotional regulators that thus influence behaviour and following rules.

When it comes to emotional intelligence, doing judo can provide a child with the opportunity to develop social skills, such as empathy, understanding and managing emotions. Through participation in sports, children can learn to recognize emotions in themselves and in others and develop the communication skills necessary to build positive relationships with others. Also, sports like judo often emphasize the importance of fair competition, teamwork, and respect, which can contribute to the development of emotional intelligence in children.

Judo training requires self-control through discipline, persistence and management of one's own behaviour and emotions. Regular judo training can help children develop self-discipline, impulse control, and the ability to deal with frustration. During training, children learn to control their body and emotions to achieve their goals and overcome challenges. These self-control skills can be transferred to other areas of life, including school.

However, it is important to note that the results may vary depending on the individual characteristics of the child, the environment, the quality of training and other factors. It cannot be generalized that all children who play sports, including judo, are automatically more emotionally intelligent or better developed in self-control than children who do not play sports. Other factors, such as family support, upbringing methods, education, and experiences, can also have a significant impact on the development of children's emotional intelligence and self-control.



## 5.7 Implications of the findings

The implications of the research findings on the regulation and management of emotions in the child respondents in this research can be significant for various stakeholders involved in the phases of childhood and adolescence.

Educational implications are possible as the research findings may provide guidance to educational professionals on how to support the development of emotional skills in children aged 11 to 14 years. Judo coaches, trainers, as well as teachers can apply knowledge about emotion regulation to help children cope with emotional challenges, improve their concentration and performance, and create a safe and stimulating environment for emotional development.

Parental implications may also be present due to the presentation of the mechanisms that their children use to regulate emotions. Parents can apply these findings to support their children's emotional development, encourage open discussion about emotions, and provide guidance for learning effective emotion management strategies.

Clinical implications are related to professionals working with children who have difficulties with emotion regulation. Understanding the mechanisms of emotional processes can help therapists adapt therapeutic approaches and techniques to help these children develop healthy emotion regulation strategies.

Certain implications can also fall under the social aspect. Emotional regulation plays an important role in social behaviour and interpersonal relationships. Research findings can provide insights into understanding emotions and better managing conflicts among peers. This can have a positive impact on the quality of interpersonal relationships, the prevention of peer violence and the promotion of empathy and understanding.

There can certainly be a developmental intervention through programs aimed at developing emotional skills in children.

For example, educational programs that include emotion regulation training and stress management strategies can be developed to help children build healthy emotional skills.

It is important to point out that the implications of research findings are always contextual and should be adapted to the specific needs and characteristics of children. Therefore, possible further research and application of the obtained results will provide a deeper understanding and practical application of these findings.

Emotional intelligence and self-control play an important role in the sports behaviour of all athletes and can significantly influence their success and interactions in the sports environment (Bradić, 2019).

Emotional intelligence affects how they control their reactions: Sports can be extremely stressful, and athletes with high emotional intelligence can better control their reactions to stressful situations and pressure, which can keep them calmer and more focused during competition (Takšić, 2002).

A developed emotional intelligence achieves an understanding of their emotions during any sporting activity, such as frustration, sadness, or anger, and they can learn how to redirect these emotions in a constructive way to improve their performance (Thompson, 1991).

Developed emotional intelligence also helps better communication in the segment of understanding the emotions around you, which contributes to stronger interpersonal relationships. Through the mechanisms of emotional regulators, the immediate influence on self-control can improve the abilities of athletes in situations of maintaining focus, displaying unsportsmanlike behaviour and uncontrolled aggression (Bradić, 2019).

## 5.8 Influence of results on further research

Research has significantly influenced the understanding of the mechanisms responsible for the processes between emotional elements and behaviours in in-process-induced processes that affect judo activity. The target group of respondents are children from primary schools involved in the judo project in schools in Croatia. The biological age of the respondents is in the extent to which the processes of emotional maturation are formed and as such are measurable due to the influence of certain activities such as judo.

The results unequivocally showed the existence of the impact of judo activities on the target group of respondents and as such are certainly an argument on which another research can continue.

The connection between different emotional states and their management is related to the ability of self-control which is responsible for respecting and following certain rules and norms of behaviour.

The obtained results are the basis for further research on this topic, which is closely related to similar research in the field of psychology, sports psychology, and sociology.

Research on activities that develop self-control is one of the key factors for compliance with various rules and norms and is therefore significantly important for moral development. Further research and analysis of these mechanisms can clarify all parts of the chain of mechanisms that affect the transformation of emotional states into behaviour.

The mechanisms of different emotional states that are activated and developed through judo training are directly related to the development of self-control and adherence to different rules and norms of behaviour. The mechanisms thus developed are adapted to other segments of life. The results are evidence of the impact of judo activities on the positive development of basic emotional states and their relationship to behaviour. Self-control through different emotional states by their understanding and regulation, are responsible for following different rules and which certainly includes the ability to adapt to following moral principles.

This research with its results is the basis for further research to better understand the relationship between judo, emotion control and self-control as factors that positively influence behaviour and moral development.

Therefore, the research can be considered successful in proving the connection between the influence and development of judo activities on emotional intelligence, emotional control, emotional regulators, and behaviour. Such a connection is proof that judo develops the prerequisites for building and following moral norms. Further research is possible to determine the classification of individual judo exercises and activities with a targeted impact on a particular psychological part or emotional competence.

Thus, the value of judo activities can be increased with the goal of even greater social utility. The research itself stimulated the interest of the public and the scientific community on the impact of judo activities on the development of moral and psychological traits in children. During this research, several activities directly related to the research were initiated.

Several European projects have been launched on the topic of the moral code and the influence of judo activities on children's behaviour. The Jita Kyoei project is directly related to this research and was launched with the aim of spreading the influence of judo practice on children's behaviour.

The project consists of priorities specific to judo and the field of sports. Through judo principles and judo moral values, the partners get to know each other and conduct workshops in their communities. The direct goal is the implementation of judo values in one's own social community through joint workshops and exchange of experiences.

In addition to theoretical and practical education, the project also creates educational materials through manuals, websites, and applications.

The "Balthazar" project was also implemented, in which children in Croatia were faced with COVID-19 during the pandemic. The character of Professor Baltazar was used from a famous cartoon in which Professor Baltazar always finds a solution to all problems. Originally, the

character of Professor Baltazar is one of the patron characters of the city of Rijeka, because in the cartoon the whole atmosphere is inspired by the city of Rijeka. The Croatian Judo Federation has produced numerous educational materials (Special publication on the moral code and Professor Baltazar, memory card with the topic of the moral code, pencils, and crayons with the theme Professor Baltazar), which were distributed to children in all parts of Croatia.

Also, during the distribution, a promotional film was shot with a researcher in the main role, in which I played Professor Baltazar and distributed gifts to various educational institutions. In the second part of the film, I explained the moral principles of judo.

Another European project that we are implementing is inspired by this research and is being implemented under the name "Sonkei" and is based on the issue of violence in sports. One of the goals of the project is to promote moral judo values. Project "SONKEI - respect in sport, respect in life".

The European Judo Union produced a series of cartoons on the Judo Moral Code, while the International Judo Federation produced a whole chapter with appropriate educational materials for the Judo Project in Schools on the Judo Moral Code.

With all the above, it is quite certain that the topic of the impact of judo on children and the contribution of judo to society will be further developed through research. In cooperation with the Faculty of Philosophy in Rijeka and the Croatian Judo Association, I plan to continue researching future generations of children with the same and some other elements.

From the level of the European Judo Union, which has 55 member states, as well as the International Judo Federation, which has 204 member states, there is great interest in researching this topic at the level of doctoral dissertations, because in this way they prove relevant.

## 5.9 Limitations of research

Research on emotional intelligence and emotional control in research-age children may be subject to some limitations.

The use of questionnaires completed by parents as a means of collecting data on emotional intelligence and emotional control in children also has its limitations. Dependence on parents as a source of information can lead to unreliable data. Parents may have their own perceptions and interpretations of the child's emotional states and behaviour, which may be biased or incomplete.

Parents may tend to respond in a way that is socially acceptable or desirable, rather than expressing their child's true emotional capacities. The possibility of such socially desirable responses may affect the accuracy of the results. A parent's perception of their child's emotional intelligence and emotional control may differ from the child's actual abilities. Parents may overestimate or underestimate their child's emotional skills, which can affect the accuracy of the results. Questionnaires for parents often do not consider the contextual variables that can influence the child's emotional reactions and behaviour. Contextual factors, such as school, peer, and family environment, may be important for understanding emotional intelligence and emotional control, but may be missed in parenting questionnaires.

Parents may be subject to biases and prejudices in their perception and assessment of their child's emotional abilities. This can result in subjective assessments that do not reflect the child's actual skills. The main limiting factors in research are:

### **5.9.1 Limitation by the sample of participants**

Finding enough participants who fit a certain age group can be challenging given the ratio of the total population of judo children to the sample. Also, one of the limitations is ensuring that the participants have different levels of emotional intelligence and emotional control to obtain representative results.

### **5.9.2 Limitation of the measurement method**

By using questionnaires in research, data is collected through answers. Demonstrating emotional intelligence and emotional control can sometimes be subjective from that perspective. There are various instruments and scales used to assess these traits, but none of them are perfect. Depending on the method used, there may be some measurable error or subjectivity in the data collected.

### **5.9.3 Limitations of the experimental design**

For research with children, an experimental design that is ethically acceptable and that considers the special needs and sensitivities of children has been carefully selected. Research protocols are provided that are clear, understandable, and adapted to the child's age. But each design contains certain limits that can result in certain deviations in the research.

### **5.9.4 Influence of external factors**

Emotional intelligence and emotional control can be influenced by external factors such as family situation, environment, culture, and education system. These factors can have a significant impact on research results and are important to consider when interpreting the results.

### **5.9.5 The connection between emotional intelligence and emotional control**

Emotional intelligence and emotional control are complex constructs that are interrelated. Determining a clear boundary between these two dimensions can be challenging, and measurable results can be further hampered by dependence on children's self-report or subjective measures.

### **5.9.6 Time factor**

Emotional intelligence and emotional control develop over time. Research conducted in a certain time frame can only provide a momentary insight into these traits in children aged 11 to 14, and long-term changes may remain unexplored. That is why the result is useful as information about the current state of emotional personality and mechanisms in children.

All the mentioned limitations inform us about the need for a quality approach to the research of emotional intelligence and emotional control in children with a critical understanding and careful consideration of the research context and methodology. Integrating multiple methods and participants with different profiles can provide a more comprehensive insight into these complex constructs.

Planned future research will certainly improve the quality of the sample of respondents and research methods. This will allow the obtained results to be successfully linked to this research, which will ensure the sustainability of scientific monitoring.

## **5.10 Recommendations**

This doctoral dissertation will provide a deeper understanding of the role of emotional intelligence, self-control and the judo moral code in the moral development and sports behaviour of children and young athletes. Its results may have important implications for educational programs, training, and management in sports to encourage the development of moral values and sports ethics in young athletes in the judo discipline.

After a doctoral dissertation on the topic of emotional intelligence, self-control, and the judo moral code, there are some areas for further research that can expand knowledge on the topic. The goal is to expand knowledge and the value of judo activities and their influence on children through different segments of research and application. The research part would include a longitudinal study that follows the participants over a longer period, to investigate how emotional intelligence, self-control and judo moral code develop over time and their influence on moral values and sports behaviour in the long term.

Through intervention studies, research can be conducted that includes the implementation of interventions aimed at the development of emotional intelligence and self-control in children in the context of judo sports. By researching and observing how certain interventions affect moral values, sports behaviour, and the achievement of sports goals. The ways in which the stated research results can be applied in practice at different levels of society and territory.

Various comparative studies can more clearly show the comparison of emotional intelligence, self-control and moral value of children who play judo with children who play other sports or with those who do not play sports. Investigate whether there is a specificity of judo as a sport in the development of emotional intelligence, self-control, and moral values.

With qualitative research that uses qualitative methods, such as focus groups or individual interviews, we can gain a deeper understanding of the experiences of children who practice judo in relation to emotional intelligence, self-control, and moral values. These studies can provide richer and more contextualized insights.

A great area for research is the impact of training on the emotional intelligence and self-control of coaches and their relationship and impact on children. Research on the process of training and development of emotional intelligence and self-control in coaches affects their ability to effectively encourage emotional intelligence and self-control in children in judo sport. Examine how such coaches contribute to the moral development and sports behaviour of children.

Through the cultural aspects of the research, relationships and differences in emotional intelligence, self-control, and moral values in the context of judo sport in different cultures can be shown. Research into the possible influence of cultural factors and their influence on the development of these traits and their connection with moral values and sports behaviour is another possible direction of additional research and upgrading.

Planned future research will certainly improve the quality of the sample of respondents and research methods. This will allow the obtained results to be successfully linked to this research, which will ensure the sustainability of scientific monitoring.

The author made the following statement above (page 20);

‘My wish is that the research will help implement judo in the school curriculum through best practices for integrating judo into regular physical education classes or developing special judo programs in schools.’

From this statement one of the goals of the research is certainly to help implement judo in the school curriculum through best practices for integrating judo into regular physical education classes or developing special judo programs in schools. Research results that show a positive impact on the emotional component on behaviour through various projects are already being implemented in schools. Many existing projects involving Croatia, EU countries as well as non-EU countries are a guarantee for the internationalization of the value of judo. This makes the research implementable and sustainable. See Appendix C – H.



# Chapter VI Conclusion

## 6.1. Connecting the themes of samurai and bushido, with emotional control

In the first part of the research, the connection of emotional control as one of the key components of the *bushido* code and the samurai way of life is shown throughout history. Emotional control expressed through self-control was the basis for a quality warrior who can face difficult situations with restraint and calmness.

*Bushido* was a code of honour and ethics that the samurai followed, and emotional control played an important role in their training and lifestyle through preparation for stressful situations in training and combat, but also following the rules in everyday life. Better self-control is associated with better concentration and decision-making in combat in situations of high stress and danger to life. The *bushido* code promoted values such as courage, loyalty, honesty, and honour. Samurai was encouraged to develop emotional control to adhere to these values. The radical act of *seppuku*, the ritual suicide that samurai performed as an act of honour when they had disgraced or injured their honour, required exceptional emotional control and courage, as a samurai was not allowed to show fear or remorse in the face of death.

Samurai practiced meditation and other techniques to develop emotional stability and clarity of mind. This helped them make better decisions and face the challenges and pressures of everyday life. In essence, emotional control was a key component of the *bushido* code and way of life of the samurai because it was for them to be better warriors and serve their master or country flawlessly, and to always preserve honour and courage.

The initial goal of the research was to prove the impact of judo practice on the moral and psychological characteristics of children involved in the Judo project in schools in Croatia. By elaborating the topic, the parameters obtained by the research were determined. The research was conducted through a questionnaire with the help of clubs, parents, and the respondents themselves, children. The results obtained in the research by their quality can be applied to research at the academic level.

Selected respondents showed significant development in understanding and managing emotions on the questionnaire. High scores on individual questions detect mechanisms that recognize, control, and manage a variety of emotional states. The importance of emotional intelligence through their recognition, management, and direction is directly related to influencing behaviour. This process is manifested through self-control. Thus, it can be concluded that respondents who

practice judo have a positive influence on behaviour and following the rules due to the direct connection of the mechanisms of recognizing, controlling, and directing different emotional states.

The results of the respondents showed that judo as an activity in children has a positive effect on the processes of emotional states. The study showed that judo activity in primary school has a positive effect on behaviour, which has been confirmed in previous research that included behavioural grades.

The results unequivocally show the values of the influence of judo on children through exercise in a different spectrum of emotional states. Children involved in judo in the study generally showed a higher level of emotional competence compared to the scale applied to other school children.

In the part related to the observation and understanding of emotions, there is a certain similarity between the respondents and the standardized scale for other children with little advantage of children who practice judo. The conclusion is that children of similar biological age in the segment of observation and understanding of emotions are exposed to similar living conditions and social environment. This is also the reason that just observing and understanding certain emotions is associated with the transfer of general knowledge gained from one's immediate environment such as family. The impact of judo practice itself on observing and understanding emotional states is not directly related. The fact that the biological age of the respondents with their emotional components is in the phase of the beginning of personality formation should also be considered. Only the formation of emotional intelligence at that biological age is less pronounced than the influence of judo.

In the segment of expressing and naming emotions, the biggest difference is in favour of the judo population, which proves the greatest impact of judo activities on children involved in the Judo project in schools compared to the prescribed norms of other children. Expressing and naming emotions is a segment that is directly responsible for achieving a certain emotional literacy and further direction towards behaviour. This emotional factor is responsible for the further influence on behaviour because it is directed towards emotional regulators. Emotional regulators will react according to the emotional state and emotional arousal based on the recognition of a particular emotion and according to its naming. This is the key to further action of emotional regulators who will act according to the degree of recognition of a particular emotion.

The recognizability and naming of a particular emotion is proportional to the action of emotional regulators. According to the recognition and action of emotional regulators, emotional expression is achieved, which is later manifested in visible and invisible gestures or behaviour.

A significantly higher result in this segment in the target group of respondents proves greater emotional maturity and literacy in the judo population. This created a foundation for a better transformation of certain emotional states into behaviour, which is a prerequisite for achieving emotional control and self-control of the individual, thus achieving a foundation for quality monitoring of norms and rules of behaviour.

The segment of emotion management and regulation is also more pronounced in the judo population of respondents compared to the prescribed norms for other children.

Emotion management and regulation is the last stage in the chain of functioning of the mechanism of emotional action. After naming and expressing the emotion management and regulation factor transforms emotion toward behaviour. The amount and impact on emotional states in correlation with the development of the mechanism of management and regulation of emotions through the regulator of emotions. The power of regulators and emotion management is developed by processes that cause them to strain and act in intense emotional situations such as judo training.

The study of emotions in children in primary schools in the emotion segment has broadened the foundations of a platform that deals with the direct and indirect influence of judo on behaviour.

Selected respondents on the questionnaire showed stability in understanding and managing emotions. The examination showed a solid formation of higher and highest positive values that equally show such regulation and management of emotional states. The value of judging the emotional state and behaviour of respondents is highly defined based on experience and positive assessment and self-assessment. Emotional intelligence with regulatory mechanisms is key to influencing behaviour and maintaining a quality level of teaching in judo students. We can conclude that in addition to learning the techniques and principles of judo, the values of judo, such as the moral codes of judo, can be promoted in a quality way.

This is one of the key elements that influence how a certain emotion will be transformed through the action of emotional mechanisms on behaviour.

The null hypothesis was not proven and thus our hypothesis that judo practice will influence the development of psychological characteristics of self-control with emotional control in children as related to morality, is proven

The chain in the process between emotional states through self-control factors that influence behaviour explains the connection between martial arts and the influence on moral development. Judo, as the first official martial art, with its defined training goals aimed primarily at personality

development, thus becomes recognizable with its positive influence on the development of morals and psychological traits in humans.

We can conclude that judo activity is directly related to the mechanisms of emotional action. Judo activity with its content that requires a high intensity of emotional arousal due to its frequent borderline extreme situations has a great impact on strengthening the chain of emotional mechanisms. Thus, judo activity contributes to the development of self-control and control of emotions, which achieves a higher level and the ability to follow certain rules or norms of behaviour.

A person with developed self-control and emotional intelligence can recognize and distinguish certain situations, regardless of the possible complexity, he will react in the greatest possible correlation with certain rules and norms of behaviour specific to the environment in which he operates.

Thus, we can conclude that judo is a proven activity that positively affects the development of moral and psychological characteristics in children.

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ШПАКОВСКОГО ПО АНГЛОЯЗЫЧНОМУ ПЕРЕВОДУ С ЯПОНСКОГО С. ТЕРНБУЛЛА). *Актуальные  
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# CHAPTER VII: APPENDICES

Appendices A: Personal note from Professor Naoki Murata about Jigoro Kano and Morality

★ Kano's writing about moral and Judo for Bradic 14/08/06

大系一巻 Kano Jigoro Taikō Vol. 1

柔道と精神修養 P.14 - P.17 (註)  
Cultivate one's mind by Judo practice

言講道は柔道の文化的精神の発揮  
Display (or show) Judo spirit of cultural aspect  
P. 2 ~ P.13

徳育と柔道 P. 84 - P. 86  
Moral education and Judo

団体生活と柔道 P. 90 - P. 92  
Group life and Judo

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大系二巻 Kano Jigoro Taikō Vol. 2

精神修養上の効果 P. 50 - P. 51  
Effect on mental discipline

勝負の紅方に不満を以て出来ぬ二とある  
Dissatisfied with a way of attack and defence P. 73 - P. 75

美的情操を涵養す P. 82  
Cultivate a sentiment by Judo practice

柔道の修養は技術と共に精神の修養に留意せし  
Pay attention to both brushing up technical skill and cultivating mind through Judo practice P. 83 - 85

◎ 柔道修心法 P. 120 - P. 135  
「柔道一則並にこれに教育上の価値あり」  
Cultivating method by Judo practice Judo as General and educational value

柔道修行者の任務 P. 218 ~ P. 224  
Duty of Judo practitioners

柔道乱取の修行者は技術の練習と共に  
精神の修養に心をを用いるを要す P. 254 - 257

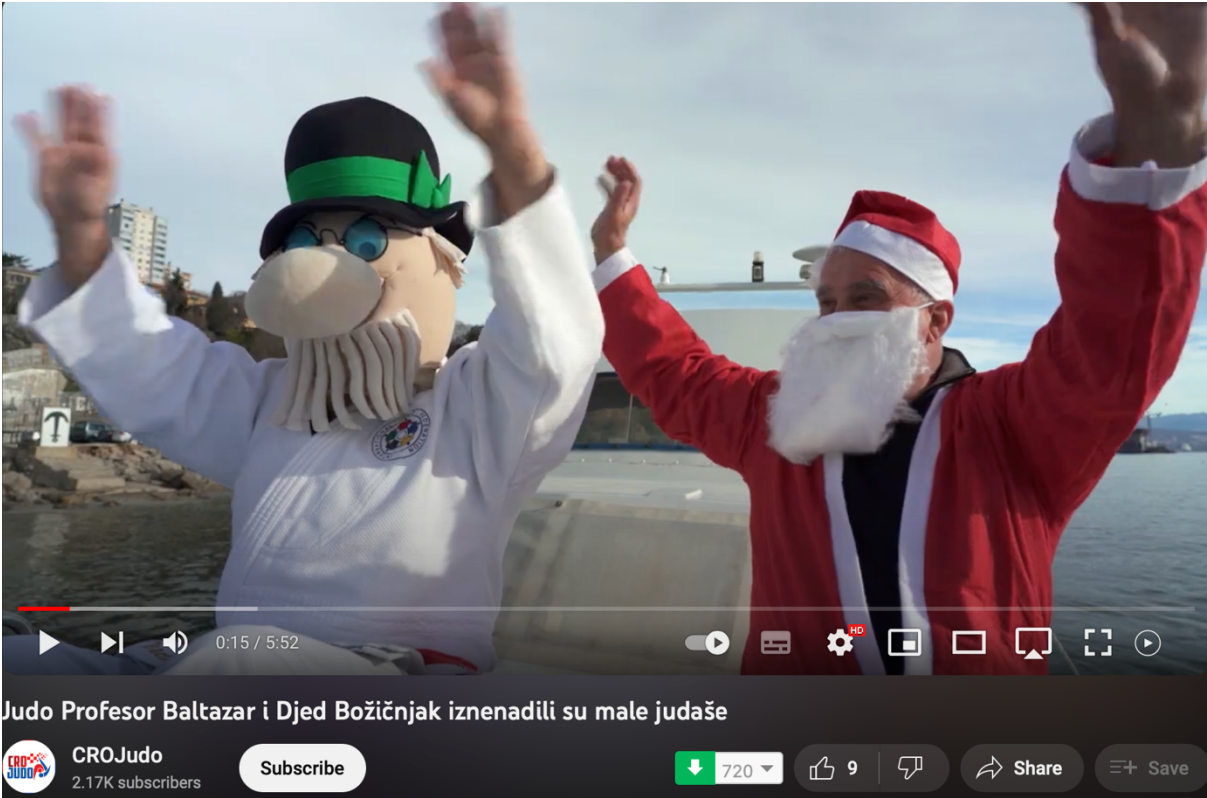
same

Appendix B: Croatian judo federation Professor Balthazar cartoon - Deep Virtues



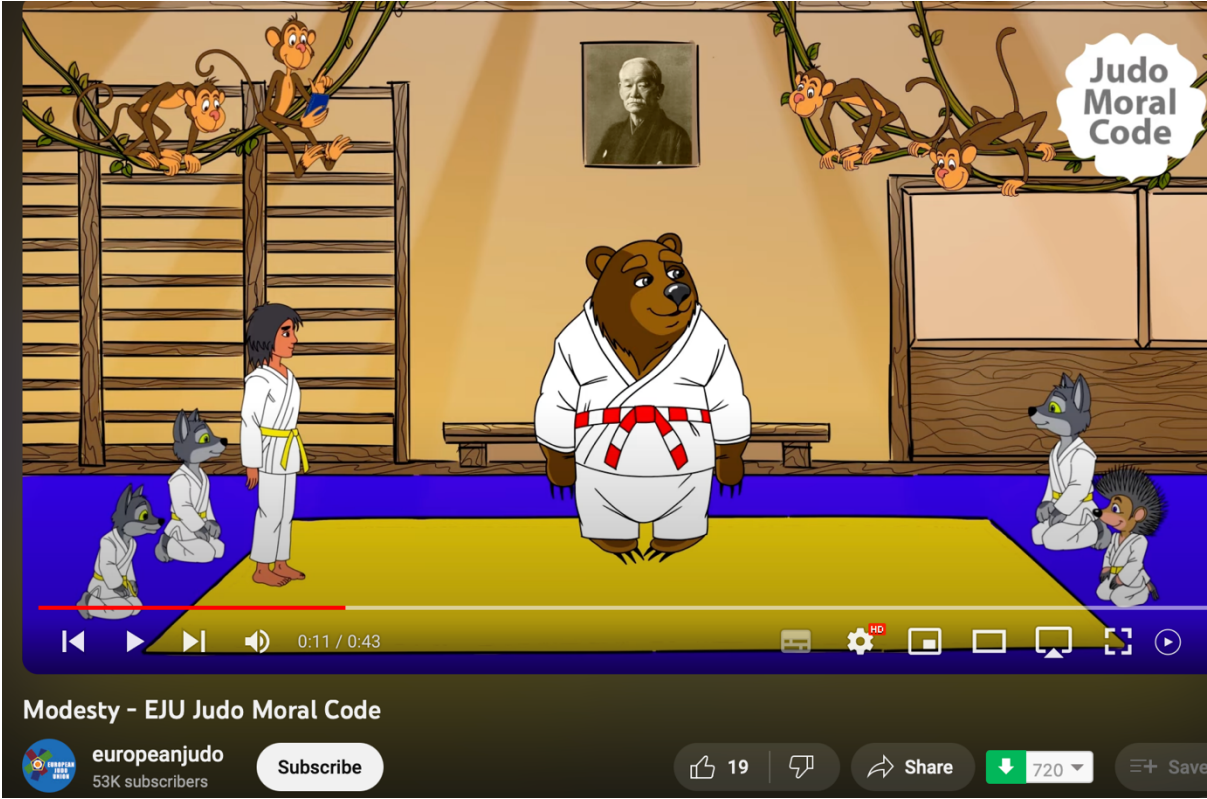
<https://www.youtube.com/watch?v=fdx1jfnw3sl&t>

Appendix C: Croatian judo federation - Moral code video during the COVID-19 pandemia



[https://www.youtube.com/watch?v=NPuJ8g\\_-U0A](https://www.youtube.com/watch?v=NPuJ8g_-U0A)

Appendix D: European Judo Union - Judo Moral Code



<https://www.youtube.com/watch?v=yR4Dg4kYDA&list=PLINJATZjiB3REIFzZ3ffGfUxxdpBHKqcF>



Appendix F: Croatian judo federation- Judo moral code –Memory card



