

Humanistic and pedagogical dilemmas in teaching and promoting combat sports

Jan Harasymowicz^{1*}

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Dictionary:

Budo (Budō) – originally a term denoting the “Way of the warrior”, it is now used as a collective appellation for modern martial arts of kendo, jūdō, kyūdo and so on. The primary objective of these “martial ways” is self-perfection (ningen- kesei) [1].

Skill – noun an ability to do perform an action well, acquired by training [55].

Technique – noun a way of performing an action [55].

Aggression (in psychology) – is deliberate behaviour by the perpetrator intended to either hurt the opponent, harm or distress him/her in any other way, cause pain (regardless of whether this aim is achieved), or destroy things [56, 77].

Aggression (in praxeology) – is to initiate destructive fight or move in a verbal dispute from material arguments to those causing distress to the opponent [58].

Violence (in the praxeological sense) – physical pressure (physical force) or the application of chemical, electrical stimuli, etc., which causes the subject of action to be flung into a situation undesirable by him and becomes the object of someone's action [58].

¹ Paweł Włodkowic University College, Płock, Poland

* **Corresponding author:** Jan Harasymowicz, Stary Rynek 17 St., 09-400 Płock, Poland; e-mail: janharasymowicz@wp.pl

Abstract:

The attractiveness of hand-to-hand combat (fighting) has been an unquestionable phenomenon for thousands of years with two distinct trends – pathological (gladiator games) and sports (however with clear motor differentiation and health effects). Only some of the hand-to-hand fighting systems, qualified as combat sports, are distinguished by the status of an Olympic discipline. The cognitive goal of this work is the author's view of the hand-to-hand combat phenomenon from different perspectives.

The author analyses the theoretical, ethical and legal foundations of competent and socially desirable teaching of combat sports. He does so in the context of a broad perspective that includes the origins and evolution of various systems of hand-to-hand combat, the theory and ethics of Olympic sport, applicable legislation, and the opinions of the creators of budo. The author specifies the axiological, ethical and pedagogical criteria that responsible sports coaches must follow.

A competent teacher/coach in combat sports and hand-to-hand combat exercises and systems that do not formally meet the criteria for qualifying them as combat sports should not, according to the author, support the expansion of the culture of violence. He should promote the values of Olympic sport and the original health-promoting values of budo. In this context, the author critically evaluates the neo-gladiator and dehumanizing forms of competition propagated under the camouflaged name of ‘martial arts’ Therefore, he consistently uses the term ‘hand-to-hand combat (or synonyms)’ in the text, thus testifying to the intellectual resistance to this pathology.

Keywords: aggression, budo, dehumanizing forms of competition, hand-to-hand combat, teaching criteria, values

1. Introduction

In the author's opinion, combat sports and martial arts (before the term was appropriated by promoters of neo-gladiatorship) are, in the most general sense, forms of human psychophysical activity aimed at developing fighting skills at a short distance or in direct combat. Such skills increase the chances of protecting life and health during acts of self-defence, or more broadly, acts of necessary defence of legally protected property, which are permitted by the 1997 Criminal Code in force in Poland (Art. 25. [Countertype of necessary defense] § 1.).

INNOAGON – (innovative agonology) is an applied science dedicated to promotion, prevention, and therapy related to all dimensions of health and the optimization of activities that increase the ability to survive (from micro to macro scales) [33, 34].

Neo-gladiator – a person who trains mix martial arts (MMA) and similar forms of hand-to-hand fighting that do not meet the definition of sport according to the Olympic Charter [59].

WoS – Web of Science.

AI – artificial intelligence.

Skills in various forms of fighting, with and without weapons, have been taught for thousands of years in various cultures. They were used both by aggressors and by people defending themselves from physical aggression. Learning such skills was obligatory for knights, samurai, soldiers and policemen. For training purposes, various simulated weapons, devices and methods were used to ensure the safety of practitioners. Over time, various forms of competition also emerged, in which the permitted range of fighting techniques and the behaviour of competitors were limited by regulations. In this way, combat sports arose (boxing, judo, karate, kendo, sports fencing, taekwondo, wrestling and many others) were created.

The goals of training also changed. When the main goal of developing fighting skills ceased to be killing on the battlefields, people began to see the benefits of training for personal development, self-control, cooperation and cessation of unnecessary violence. However, some of the hand-to-hand fighting systems that did not develop into combat sports were assigned, as it turned out today, the attractive name 'martial arts'. By adding the word 'mixed', an attractive camouflage of modern gladiatorism was created – the bloody spectacles of hand-to-hand combat returned (MMA – *mixed martial arts*).

The authors of Budo: *The Martial Ways of Japan* [1] emphasize the symbolic meaning of the development of the idea of the need to transform the sword that takes life into a sword that protects life. It is worth adding that the Japanese authorities, appreciating the advantages of judo training, used this discipline as the basis of the physical education curriculum. Analysing the differences between combat sports and martial arts (just before the term was appropriated by promoters of neo-gladiatorship), it can be rightly stated that every combat sport is also a martial art, because it develops specific skills that are useful in non-sporting combat (confrontation). However, a martial art is not a combat sport if it does not have a sports competition formula [2].

The cognitive goal of this work is the author's view of the hand-to-hand combat phenomenon from different perspectives.

2. Diversity of cognitive and application perspectives

Utilitarian and educational potential of training in combat sports and hand-to-hand combat

Competently implemented training in combat sports and many hand-to-hand combat systems enables comprehensive human development, prepares for survival in difficult situations and independent defence of basic values protected by law. It can be a valuable school of life, can promote a healthy lifestyle, teach psychophysical self-control, the art of effective use of body and mind, the art of self-defence and social cooperation [3, 4]. This pedagogical, humanistic and creative perspective of combat sports and hand-to-hand combat systems training was formulated by the author of this article in a 1978 publication [3] – recognized as a pioneer, first by many presentation authors during the 1st World Scientific Congress of Combat Sports and Martial Arts 22-24 September 2006, Rzeszów, in Poland [5], next during 1st World Congress on Health and Martial Arts in Interdisciplinary Approach, held in 17-19 September 2015, Częstochowa, Poland, under the patronage of Lech Wałęsa [6, p. 33].

Jerzy Nowocień, author of Sports Pedagogy, rightly points out that 'accepted and established behaviours, norms and rules in sport are often transferred to other areas

of social life' [7, p. 7] and that in sport, considered a social and cultural good, humanistic principles and educational work cannot be ignored.

The realization of the primary goal of education, which is the comprehensive development of the human being, largely depends on the educational work, responsibility and pedagogical preparation of sports teachers. According to the author, every sports coach must adhere to an appropriate ethical code in his work. Therefore, the article focuses on the key axiological, ethical and utilitarian elements related to the competent teaching of combat sports and hand-to-hand combat systems. They are especially important because the growing popularity of combat sports and some hand-to-hand combat systems is accompanied by highly undesirable phenomena and dehumanizing tendencies [8], for example, the organization of children's cage fights.

Negative and positive phenomena in combat sports

In recent decades, the evolution of combat sports has seen tendencies towards the fusion of various combat sports and hand-to-hand combat systems, as well as the emergence of new varieties of competitions inspired by gladiatorism, e.g. cage fighting, the Brazilian formula of *vale tudo* (everything is allowed), MMA, and the like. Such neo-gladiator formulas of brutal competition, promoted and organized for commercial purposes, are a denial of Olympic ethics and educational values of sport. Against the background of these negative phenomena, a new combat sport called UNIFIGHT (universal fight) deserves special attention. It was created as a result of searches aimed at creating a comprehensive and effective system of complementary preparation of a person to counteract aggressive entities in the social environment [9, 10]. UNIFIGHT is a utilitarian and currently the most comprehensive combat sport practiced in many countries. It fits into modern concepts of developing human defensive dispositions [11-13]. The sports competition in UNIFIGHT consists of:

- a) overcoming a special obstacle course combined with shooting with a laser pistol and throwing at a target (children – with a tennis ball, adults – with a sports knife);
- b) hand-to-hand combat in the ring, which can be carried out in several variants [14]:
 - during the light formula only takedowns and throws are allowed,
 - during the semi-light formula throws, joint locks and strangles,
 - during the classic formula the fight takes place in special gloves and with head protectors, in addition to throws, takedowns, joint locks and strangles, it is possible to use strikes with hands and legs, but only in a vertical position [15] (for children aged 10-11, strikes are not allowed).

There is also a winter version of UNIFIGHT (Winter Universal Fight), in which the obstacle course is replaced by a ski race (2 x 200 meters) combined with target shooting, and the fight in the ring is replaced by a fight in the snow limited to throws and takedowns [16]. UNIFIGHT was created as a synthesis of both various combat sports and hand-to-hand combat systems (boxing, judo, karate, sambo, wrestling, etc.), as well as experience gained on military training grounds. The aim was to create a universal combat sport, most useful for uniformed services, which can be practiced safely enough and in accordance with the ethics and aspirations of Olympic sports [17]. The concept of creating such a formula of sports confrontation was based on the belief that officers of services dealing with combating criminals must first get close to

them by overcoming various obstacles, and then overpower them by fighting in a limited space (which is imitated in sports combat by the ring) [17]. The need to develop shooting skills – the ability to act precisely – in conditions of physical fatigue, emotional stress and time deficit was also taken into account. This is how a spectacular, media-attractive and demanding comprehensive preparation new combat sport was created.

Criteria for the analysis and evaluation of training in combat sports and hand-to-hand combat systems

A rational, theoretically and socially justified analysis of the advantages and disadvantages of training in various combat sports and hand-to-hand combat systems requires a humanistic and comprehensive approach – taking into account both the biological and psychological needs of a human being and the contemporary criteria of their physical, moral, psychological and social education [18, 19]. In a humanistic perspective, training limited to teaching only utilitarian skills in hand-to-hand combat cannot be accepted. Such skills can be used both as means of aggression (criminal) and during justified acts of self-defence. Therefore, in a socially desirable, educational and integral model of sports training, in addition to physical fitness and skills, axiological and ethical personality competences of students should be developed [18, 19]. The underdevelopment of these competences and the lack of integral education lead to the escalation of violence and many other negative phenomena bordering on social pathology [13], which can be generally defined as deviations or trends that dehumanize sport [8].

These deviations are often provoked and reinforced by mass media, which provide their recipients with entertainment full of images of aggression, violence and bloody fight scenes. In such a context, it is easy to forget about the autotelic values of sport, about the need to promote the values of fair play in sport and in life. Therefore, the authors of the *Declaration entitled Sport and Fair Play in the 21st Century* – announced by The International Committee for Fair Play in December 2007 at the UNESCO headquarters in Paris – remind that sport must be a carrier of positive values [20].

Competition cannot lead to brutality or endanger the health of athletes. ‘**Health** – that of others, of team-mates and one’s own, above all must be fully preserved’ [20, p. 12]. The authors of the *Declaration oppose* all forms of brutal, aggressive behaviour in sport, against doping and aggressive commercialisation of sport. They rightly state that such phenomena ‘are a negation of traditional norms and the pedagogical model of sport’ [20, p. 11].

They also remind that fair play is not limited to the correct behaviour of athletes, but applies to all other people associated with sport: teachers and sports activists, parents, doctors, fans, sponsors and media representatives. The authors of the *Code of Ethics of the International Olympic Committee* issued in 2023 [21] remind that in Olympic sport, respect for international conventions on the protection of human rights is mandatory, that during sports competition, in particular, the following should be ensured:

- respect for human dignity;
- rejection of all types of discrimination based on race, skin colour, gender, sexual orientation, language, religion, political or other opinions, nationality or social origin, property, birth or other status;

- rejection of all forms of harassment and abuse, whether physical, professional or sexual;
- rejection of all physical or mental injuries;
- provide participants with conditions of safety, well-being and medical care.

The position of the International Fair Play Committee defending the educational values of sport is very similar to the views of the Japanese authors of an extensive work on combat sports and martial arts of budo entitled *Budo: The Martial Ways of Japan* [1]. They critically assess the development of combat sports and martial arts (hand-to-hand combat systems) limited to teaching movement techniques and sports competition. They defend the values and teaching standards created by the creator of judo, Prof. Jigoro Kano [22]. Kano created judo as a complete, modern, comprehensive and effective system of physical, moral and defensive education of a person, which the Japanese authorities implemented in schools [23, 24].

Based on the analysis of the views of the most outstanding creators of Far Eastern combat sports and martial arts called budo (jūdō, karatedō, kyūdō, naginata, sumo, etc. [1]), the following conclusions can be drawn: Far Eastern combat sports and martial arts of budo have all the elements and features that allow us to state that they constitute complete systems of physical and moral education [25]. These systems are based on an original, inspiring philosophy of man (it emphasizes the need for internal transformation, constant discipline of mind and effort in developing self-control), on universal values of chivalric ethics and on the basis of respect for all life. The distinguishing characteristic of budo educational systems is the methodological foundations. Their common feature is basing the process of transformation of a person's personality on training of psychomotor skills necessary for responsible and effective counteracting physical aggression (training of decent self-defence). The differences mainly concern the forms and means of developing these skills and the degree of use of sports combat training.

It should be remembered that in the philosophical tradition of the East, the concept of 'fight' was mainly used to characterize the undesirable, full of anxiety and contradictory tendencies state of human mind [3, 18]. It was this that worried many sages who – wishing to tame and control it – sought its sources and created various practical methods. Physical combat, violence and injustice were for the Oriental thinkers an expression of chaos, weakness, ignorance and the internal 'struggle' of the human psyche. Such a belief also underlay the origins of budo philosophy, which gave a new spiritual and ethical dimension to the practice of combat and self-defence training [3].

The above-mentioned beliefs can be summed up by stating that socially desirable sports practice must ensure, in addition to physical fitness and health protection, the development of axiological and moral competences. The mission of sports and physical education is to build a culture of peace – based on respect for life, dialogue, solidarity and tolerance – and to combat the culture of war, violence and discrimination [26].

The analysis of the views of contemporary European sports theorists leads to the conclusion that from a social, comprehensive point of view, all sports training should meet several basic criteria:

- a) be focused on strengthening the body and education for health;
- b) provide students with the development of comprehensive physical fitness;

- c) develop the personality of training people in order to prepare them for an autonomous, creative social life;
- d) prepare for optimal action in difficult situations;
- e) be a planned, staged process, based on knowledge about the people being trained and knowledge about the regularities of human development and the processes of adaptation to various forms of physical effort [13, 27].

The author used such criteria for a comprehensive analysis and evaluation of combat sports and hand-to-hand combat training in order to establish theoretical, ethical and legal foundations for the educational work of a teacher/trainer. Attention was also drawn to the need to have appropriate rules of sports competition and a rationally justified system of training children and youth.

3. Basic pedagogical criteria for teaching combat sports and hand-to-hand combat

a) Teach competition in the spirit of fair play ethics

The rules of sports competition – which do not exist in some hand-to-hand combat systems, such as aikido – must be developed with the health and dignity of participants in mind. They define the necessary safety requirements for the conditions of competition, the characteristics of sports facilities and equipment, and describe permitted and prohibited actions that directly threaten the life or health of competitors. In sports combat formulas where hand and foot strikes are permitted, competitors should fight in head and leg protectors and appropriate gloves. The knightly rule prohibiting striking a lying competitor (which is permitted, for example, in MMA or during cage fights) must also be observed. Strikes may only be delivered to specific areas of the opponent's body in a vertical position. The fight should take place on an elastic surface, in a ring or on an appropriate mat. Authorized judges must be responsible for the safety of the competition participants, who stop the fight in situations that threaten the health of athletes. It is worth noting that the competition formula, which begins – as in UNIFIGHT – with overcoming a special obstacle course, promotes both the development of comprehensive physical fitness and health protection. It prevents people who are not sufficiently fit (time limit) or are injured from participating in the next phase of the competition. A shoulder joint injury, for example, prevents overcoming horizontal ladders while hanging on their hands, and a person with such an injury will not be able to participate in hand-to-hand combat (which may worsen the injury).

b) Enable several forms (variants) of sports competition

Each combat sport should offer several forms of safe competition, varying in terms of difficulty and required skills. Coaches and competitors can then choose a variant of sports combat appropriate for age, level of technical preparation, experience and psychological conditions. This enables children to safely participate in competitions and gradually develop hand-to-hand combat skills – from mild, based on takedowns and throws to sharp, such as punches with hands and feet. This state of affairs is also beneficial from a psychological point of view. Growing competition requirements and the need to acquire new skills protect against mental fatigue caused by the lack of training variability and the lack of prospects for further development. Learning new movement structures and forms of competition is – as indicated by scientific research results – an essential factor in the continuous development of an athlete's coordination skills [28].

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c) Organize competitions as an attractive sports spectacle in the spirit of fair play ethics

An example of such an attractive and unique spectacle is the UNIFIGHT competition. They provide sensations and emotions characteristic of both athletic sprints and combat sports. At the beginning, competitors – in blue and red outfits – take part in a spectacular competition on identical obstacle courses. This usually lasts about 30-60 seconds (depending on weight category, age, training and characteristics of the course). Competitors overcome a maze, a wall, horizontal ladders, a balance beam, a tunnel and a 6 m high net, shoot and throw at the target. It is similar to sprint competitions with obstacles.

However, it is not about one type of locomotion, but about versatile physical fitness, combined with the ability to act quickly and precisely during intense physical effort and competition. It is about the fitness that characterises the best commandos and members of elite intervention units. The regulation one-minute break after the first competitor reaches the ring – intended for putting on protectors – does not reduce the rank of the spectacle. The second competitor still overcomes the obstacle course, where he may lose the first point or be eliminated from further competition (if he exceeds the opponent's time by 1.5). Then the viewer watches the fight in the ring, which provides emotions similar to those in other combat sports. However, unifight is more attractive – both in terms of education, as well as the variety, dynamics and aesthetics of the fight. There are no time intervals lasting several minutes – as in MMA or during cage fights – when the competitors remain almost motionless, or try to hit the head or body of the lying opponent. A UNIFIGHT competitor can move from various, dynamic actions in a vertical position to fighting in a horizontal position, but he has only 5 seconds to do so. If during this time neither competitor manages to perform a lock or choke, the referee stops the fight and the competitors start it again in a vertical position.

After overcoming the obstacle course, the competitors usually fight 2 rounds of 2 minutes each – if they fail to end the fight before the time in a permitted manner. All this ensures great diversity and attractiveness of the sports spectacle. Only competitors with very good motor skills, comprehensive technical preparation and full control of their own actions can win here. A sports spectacle of this nature, conducted with full respect for the principles of ethics and aesthetics of Olympic sport, may not satisfy only fans of fights in the style of Roman gladiators [29, 30]. There are no bloody, brutal scenes here, which served to entertain crowds in ancient Rome. Responsible educators should combat modern forms of gladiatorism and deviations that dehumanize sports – such as children fighting in cages (young neo-gladiators).

d) Ensure comprehensive preparation for decent self-defence

All combat sports and martial arts (before the term was appropriated by promoters of neo-gladiatorship) develop specific abilities and serve to acquire skills that can be used during acts of self-defence [2]. However, the scope of techniques taught is more or less limited, specific to each discipline, and in the case of some combat sports (e.g. boxing, fencing) only to a limited extent provides preparation for defensive combat. The fight can take place in various conditions, situations, distances and stances. It may require the use of relatively mild or extremely sharp means, or even the use of objects in defence against an armed aggressor [13].

The self-defence skills of outstanding budo masters were usually the result of many years of practice of several different hand-to-hand combat systems [31]. The above observations are necessary to assess the advantages and limitations of individual combat sports in terms of completely preparing a person for the needs of self-defence. This preparation cannot be limited either to the practice of a wrestling-type sport or to the practice of a sport consisting solely of striking [13].

In this context, the advantages of UNIFIGHT are once again revealed, as it allows for the most comprehensive preparation for defence against direct or indirect aggressive actions, even by an armed person. In this discipline, sports combat encompasses a much wider range of motor activity than in other combat sports. Training and competition on an obstacle course comprehensively develop motor and coordination skills, shooting skills and throwing skills. In turn, hand-to-hand combat training and competition in the ring (where in limited space you can use strikes with your hands and feet, throws, levers and strangulations) develop a wide range of skills and abilities necessary for defence against direct physical attack.

The combination of competition on an obstacle course – where you also have to shoot and throw accurately at the target – with competition in the ring places increased demands on competitors in terms of psychomotor preparation, stress control and brings the duel closer to real conditions of hand-to-hand combat. We therefore conclude that systematic UNIFIGHT training can currently provide the most complete – and especially for officers of the dispositional groups of society – psychomotor preparation for broadly understood self-defence and hand-to-hand combat. Such preparation also means being ready to inflict death on an exceptionally dangerous aggressor [11].

The law permits killing an aggressor as part of repelling a direct, unlawful attack on any legally protected asset. However, it requires that during acts of self-defence, the welfare of the aggressor's life and health be taken into account, and that they not be endangered beyond the scope of necessary defence [18]. This leads to the conclusion

that in a socially desirable, optimal model of teaching self-defence, we must take into account the criteria of law and ethics. A socially positive model of teaching combat sports and hand-to-hand combat can be synthetically called teaching honourable self-defence [18, 32]. This name defines the basic features of a model of teaching combat skills that is consistent with the law and the chivalric ethos. The term 'honourable self-defence' also best expresses – in the author's opinion – the basic, original moral and theoretical assumptions of the most widespread, Far Eastern systems of combat sports and especially traditional Japanese martial arts collected into a unique ethical-motor budo formula (jūdō, jūkendō, karatedō, kyūdō, naginata, sumo etc. [1]).

What is more, experts of the new applied science INNOAGON [33-35] show self-defence in dimensions distant from motor actions. On the one hand, it is surprising to discover that the term 'self-defence' have been used in WoS from 1902 to March 2023 in 1,568 in the titles of publications of seemingly mutually exclusive scientific disciplines [36]. On the other hand, self-defence, in the broad sense of INNOAGON, turns out to be an effective way of counteracting intellectual violence and institutional violence [37, 38] and is a certain form of preparation for counteracting violence on the part of AI [39, 40].

e) Have a progressive and complete training system

Most of the modern gladiator fights promoted by the media – which are a denial of the ideals of combat sports and martial arts [41] – is not based on systematically developed training models, consistent with the comprehensive criteria of human education and modern knowledge. Their educators usually limit themselves to teaching a specific repertoire of combat techniques and certain forms of physical preparation. In general, they do not see the need to implement training on scientific foundations and in accordance with the recommendations of modern sports theory. This leads to an impoverished, fragmented and deformed training practice in terms of strategic goals, methods and means. It is reduced to the dimension of physical fitness and the search for physical advantage in a specific formula of hand-to-hand combat. The lack of a systemic approach and basing training on scientific foundations generates negative consequences regarding planning, control and training methodology [42].

The author of the article observed this phenomenon for many years, in Mexico and Poland, during his professional work in sports clubs and at universities. Direct observations of classes conducted by instructors of various combat sports and hand-to-hand fighting systems revealed deficiencies in the means, methods and forms of training [43]. The function of the supervisor of the diploma theses of students who trained various combat sports allowed the author to notice the lack of appropriate methods for monitoring the effects of training. When students chose a topic concerning the general or special physical fitness of people practicing their preferred discipline, it turned out that they had never been tested themselves and were unable to indicate tests useful for research. In such a situation, they willingly accepted the supervisor's proposal to use tests developed for UNIFIGHT educators. This discipline, in the sense of the proposed system of training competitors, has no less advantages than as a formula of sports competition. This is evidenced by the textbooks published in 2006 and 2012 containing training teaching and monitoring programs [44, 45].

In the light of scientific knowledge, sports training should include a set of tasks, the implementation of which ensures good health, education, harmonious physical development, technical and tactical skills and a high level of development of special

physical preparation [46]. Competent educators should plan the gradual development of an athlete and 5 types of their preparation – physical, technical, tactical, mental and theoretical. All types of athlete preparation must be controlled and periodically assessed [27, 47].

Knowledge about the trained individuals, comprehensive control and assessment of their preparation are essential elements of the correct training process, which must be adapted to age and individual capabilities [13, 27]. The training program should be developed based on scientific knowledge of sports training and meet the comprehensive requirements of modern sports theory regarding rational training. Therefore, combat sports, self-defence and hand-to-hand combat educators should use textbooks that propose a progressive, integral model of teaching and sets of training methods and means developed in detail for individual age categories. Such a textbook should contain a general characteristic of the systemic preparation of athletes, organizational and methodological recommendations, a normative part and a methodological part.

A good example are the previously mentioned manuals on planning training in UNIFIGHT, they propose a progressive, multi-stage strategy for combat sports training, which begins with the stage of sports and health training (there is no specialization in it, the main goal is to develop health and adapt the body to physical effort). Such a proposal is fully justified, consistent with the progressive model of athlete development proposed by the author of the article for combat sports. The recommendation to start the long-term process of teaching sports from the stage aimed at promoting a healthy lifestyle, developing health and general physical fitness of the body is particularly noteworthy.

4. Conclusions

Combat sports, self-defence and hand-to-hand fighting training should be carried out within the framework of a humanistic, pedagogical and holistic (in the recommendations of especially some experts with a humanistic orientation [48, 25]) or based on the complementary approach and precise language of INNOAGON [49-51, 34, 52, 53] perspective of human education. Such training should have a pro-health nature, strengthen all dimensions of health and ensure comprehensive development of a person's ability to act and survive in difficult situations related to combating direct or indirect physical aggression. Combat sports and hand-to-hand fighting training should be carried out in accordance with a modern, systemic training model ensuring the completeness of the content taught and its appropriate distribution in time (adapted to the sensitive phases of biological and mental development of students and their individual capabilities).

A competent teacher/trainer of combat sports and hand-to-hand fighting cannot support the expansion of the culture of violence, should promote the values of Olympic sport and shape friendly attitudes of empathy and readiness to cooperate with others. The development of hand-to-hand combat skills must go hand in hand with teaching behaviours recommended by law and ethically impeccable (hand in hand with teaching ethics and principles of decent self-defence). Only such a training model has fully humanistic personality-building, utilitarian and social values.

Data Availability Statement: The data supporting this study's findings are available from the corresponding author upon reasonable request.

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Author:

Harasymowicz Jan <https://orcid.org/0009-0005-9268-7181>

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