



JITA KYOEI

Mutual Welfare and Benefit

Co-funded by the
Erasmus+ Programme
of the European Union



JITA KYOEI – Mutual Welfare and Benefit

Manual for Teachers, Trainers and Judo Mediators of Inclusive Values





Co-funded by the
Erasmus+ Programme
of the European Union



JITA KYOEI – Mutual Welfare and Benefit

Manual for Teachers, Trainers and Judo Mediators of Inclusive Values

»The European Commission support for the production of this certificate does not constitute an endorsement of the contents which reflects the views only of the authors, and the Commission cannot be held for any use which may be made of the information contained therein.«



TABLE OF CONTENTS

INTRODUCTION	3
MORAL EDUCATION IN THE SCHOOL SYSTEM AND SPORTS	5
About Jigoro Kano	6
WHY JUDO?	10
JUDO AS AN EDUCATIONAL METHOD	13
Judo Principles	17
VALUES AND THEIR IMPACT ON US	23
Values in judo	25
THE ROLE OF TRAINER, TEACHER, MENTOR – EDUCATION BY EXAMPLE	27
SPORT AS A TOOL FOR INTEGRATION AND INCLUSION	31
The role of sport in inclusion	32
Exploiting the potential of sport for social inclusion, integration and equal opportunities	33
SELF-REFLECTION QUESTIONNAIRE FOR TRAINERS, TEACHERS AND MENTORS	34
Self-reflection questionnaire	34
TRAINING MODULE	35
Questionnaire for game evaluation	35
<i>Pre-game questions</i>	35
<i>Questions during the game</i>	35
<i>Questions after the game</i>	35
<i>Questions for the future</i>	35
<i>Your questions</i>	35
EXERCISES	37
<i>Topic: PEER VIOLENCE</i>	37
<i>Topic: Non-acceptance of others (inclusion, integration)</i>	37
<i>Topic: Social activity</i>	37
<i>Topic: Destroying, polluting environment</i>	38
<i>Topic: Judo values on the street</i>	38
GAMES	39
ELECTRICITY	39
WE ARE FRIENDS	39
ONE QUESTION - ONE INTERLOCUTOR	39
THE WORD	39
WHO AM I?	40
ME AND MY QUALITIES	40
LINES OF LIFE	40
MIRROR GAME	41
ZOO GAME	41
GLUED FRIEND	41
CROCODILE GAME	42
THE VIRUS	42
SHARK GAME	42

CATCH THE TAIL	42
RELAY RACE GAME	43
SLEEPING BEAR	43
PIRATE BOAT	43
SHARKS AND FISHES	43
JUDO FREEZE TAG	44
JUDO PAPER PLATES	44
CRAZY HORSE	44
THE HUNTER	44
SUMO CIRCLE	44
SNAKE HUNT	45
NUMBER MAGNETS	45
WORMY WORMS	45
UNTIE THE KNOT	45
PANCAKE ROLL	45
PACKMAN	46
THE CHAIN	46
THE HUMAN SHIELD	46
SUMO FIGHT	46
STAY IN THE BOX	46
SWAP THE BELTS	47
THE CRABS	47
ESCAPE THE PRISON	47
THE BATTLE LINE	47
ROLL TAG	48
GET YOUR OPPONENT	48
FOUR JUDO WORDS	48
STOP THE CARS	48
BARBECUE GRILL	49
RUNNING AROUND	49
FISHERMEN GAME	49
THE SOCKS	49
ROBOTICS	49
BATTLE OF DRAGONS	50
LORD OF THE RING	50
BRAIN TOUCH	50
DON'T STEAL MY BELT	50
CONCLUSION	51
LITERATURE	53

INTRODUCTION

The final goal of Judo discipline is to perfect yourself and contribute something of value to the world.

Jigoro Kano

The guide is intended for trainers, teachers and other educators working with children and adolescents to help with inclusion, integration and education in general. It presents the values and concept of **Jita Kyoei - mutual welfare and benefits**, known from Japanese culture and judo. Those values are:

- mutual growth of the individual and the community;
- working together for the mutual growth of the individual and society;
- mutual respect and progress.

This project developed while we tried to answer the question: »Can we with sport, in which to win is almost as important as in war, educate children and teenagers to accept universal values and our differences?«

The project aims to implement the concept of Jita Kyoei into society through the use of sport, notably judo. The concept Jita Kyoei was devised by the founder of judo Jigoro Kano. Jita Kyoei means mutual prosperity for self and others. In the words of Jigoro Kano, it teaches us that each member of society and the groups organized within must function in harmony and

cooperation with others. Nothing is more important than living prosperously together. In today's world of multiculturalism and different world views, is getting ever more important to respect each other and accept our differences. Sport and judo, in particular, can be great tools to achieve this goal.

Judo can instil values, build character, and develop social and problem-solving skills, allowing you to stay focused and in good shape. It can also be of significant help to develop values like respect, discipline, and perseverance.

Values and beliefs significantly form our lives. They are internalized and deeply anchored in us. We create our value system during our life and it is often implicit. People communicate their values and beliefs to each other in their relationships as they shape our daily lives. When we can realize our values through our work and life, we are much more satisfied with work and life than if we are not allowed to do so. Each person has a value system in which values are hierarchically arranged. Some values are more important than others. Because our value systems are different, it is important to find a way to coexist tolerantly in a society of diverse value systems and how to pass on the values to future generations. When we ask ourselves about the role of a trainer or a teacher in transmitting values, some questions arise which we will try to answer in this manual. These questions are:

- What is the role of sport in the education and transmission of values?
- What are the values we want to pass on to the younger generations?
- How should a trainer or a teacher pass these values on to students?
- How is the education of trainers and teachers in this field taken care of?

- How to ensure that trainers and teachers can carry out education autonomously and professionally

Opinions on the role of the trainer in the transmission of values and education are divided in the sports profession. Some argue that the role of the trainer is primarily to prepare the athlete to achieve results in competitions and that education is not part of their tasks. On the other hand, the educational role of sports is becoming more and more prominent, especially in working with children and adolescents.

So, what is the direction in which education in sports and also in the school system should be directed? Opinions in Europe and around the world are extremely divided. It is often heard that there is no consensus in society today about values. It is not only about the marginalized social groups or immigrants, who still present just a small percentage of European society as a whole. European society is divided from the extreme right to the extreme left side, which recognizes different values. Spreading political beliefs and agitating to gain young voters can probably be prevented in sports and the school system with proper oversight. But we also spread our beliefs more subtly, not just through public agitation. Homophobia, sexism, religious intolerance, extreme nationalism, chauvinism, etc., can be expressed through body language, remarks, harassment, and discrimination. So, what are the values that sport wants to pass on the educational system to the younger generations? What is the role of sport and school in the education and transmission of values?

And there is, of course, the question of professional staff - trainers and teachers. Are the trainers and teachers who work in our public system, trained to convey values? Trainers and teachers, like other citizens, are members of various religious, political and other organizations with whom they share similar values. If

a sports organization or school where they teach does not have clearly defined values that professionals need to pass on to their students, they are more likely to pass on values from their social environment to them. Even if an organization has clearly defined values that it wants to pass on to its members, are professionals sufficiently educated and aware of the importance of education? Do they know how to pass on values to their protégés?

MORAL EDUCATION IN THE SCHOOL SYSTEM AND SPORTS

Nothing under the sun is greater than education. By educating one person and sending him into the society of his generation, we make a contribution extending a hundred generations to come.

Jigoro Kano

The importance of education is better defined in the school system than in sports. Education in the school system is defined by official documents. In the White Paper on Education in the Republic of Slovenia (Krek and Metljak, 2011), moral education is defined in the following way: »It is an extremely complex concept and is one of the key activities in which the educational system must not fail, as on the one hand, it is related to the transmission of common values, norms, habits and beliefs to younger generations, and on the other hand appropriate educational practices and the attitude of educators and teachers towards children is a condition for successful teaching and knowledge transfer.« The White Paper is therefore clear that moral education is

an integral part of the school system and attaches great importance to it, defining it as a key activity. At the same time, it immediately emphasizes the importance of teachers' educational behaviour.

On the other hand, the importance of moral education in sport in Slovenia is not so clearly defined in documents such as the National Sports Programme and the Law on Sport. Nevertheless, the individual definitions suggest that moral education in sport is important. This can be inferred from the very definition of the various forms of sport, where the legislations speak about Leisure-time sports education and Sports education aimed at quality and top-level sport. The word education is thus already an integral part of the programme itself and is thus inextricably linked to the content.

In the White Paper - White Paper on Sport (2007), the Commission of the European Communities set out why it is important to promote the sport in the field of education: »Through its role in formal and non-formal education, sport reinforces Europe's human capital. The values conveyed through sport help develop knowledge, motivation, skills and readiness for personal effort.«

Among the priorities in the field of sport, the European Commission also highlights these important goals:

- to foster a sense of social inclusion and integration through sport, particularly for marginalised groups;
- to eliminate racism and xenophobia and to create gender equality through sport.

The EU values are common to the EU countries in a society in which inclusion, tolerance, justice, solidarity and non-discrimination prevail.

The importance of education and the transmission of



values is particularly important in judo. Judo, because of the way it originated and developed, is an ideal means of linking the school environment with sport, as it is originated as an educational method. The importance of education and value transmission is intrinsic to the practice of judo and plays an important role in its development. One of the basic principles of judo, outlined by Jigoro Kano more than 100 years ago, is Jita Kyoei, which is inextricably linked to the education and values of Judo.

About Jigoro Kano

Jigoro Kano studied philosophy, economics and literature, and later pedagogy. He spoke fluent English, travelled a lot around the world, where he met all the great thinkers of the time (pedagogues, sociologists, philosophers, ...). He was the principal of the Pedagogical College, today known as the Faculty of Tsukuba.

He was a visionary and knew very well how to

use the acquired knowledge. He implemented this knowledge in the Japanese school system (compulsory sports lessons and education for physical education teachers) and in Kodokan Judo school.

Jigoro Kano was the first Asian in the International Olympic Committee (IOC). He founded the Japan Sports Federation, of which he was president. He was also the president of the Olympic Committee of Japan. He established »Kodokan Judo« so that it met all the criteria and was included in the school as a subject (in 1911) and as compulsory education (in 1931).

His guideline was to put together such an exercise that would contain the development of the whole person. According to him, judo is the only sport or discipline that is complete. It affects both the body and the mind, and through ethical principles also the development of the spirit or the spiritual growth of the individual. He achieved this with the principles

of Seiryoku Zenyo and Jita Kyoei. It is the principle of Jita Kyoei that educates responsible and socially active people who care about their personal growth and social well-being.

Due to its adaptability (to practitioners' abilities) and educational value (ethical principles), UNESCO has recognized judo as the best sport for youth development.

Judo can be seen as a direction in philosophy, as a religion, or just as a sport that has a holistic effect on human development.

Moral education is inextricably linked to both judo practice and school lessons, and both the trainer and the teacher cannot teach without educating. However, he is limited in his educational activities. Kroflič (2002) summarizes the following key conditions, which, according to Herbart, are crucial for a teacher's professionalism:

- Design lessons in such a way that, in addition to knowledge, it will also influence the character of the student;
- Anticipate and plan situations that enable the achievement of lesson goals;
- Refrain from abuses allowed by the position of teacher.

The same can be said for sports programs that we run in sports organizations. Therefore, we believe that the key question is not whether moral education in school and sports is necessary, as the unequivocal answer is that it is inevitable. However, the question arises as to how moral education should be planned and implemented. How important are moral educational plans? Can moral education be accurately prescribed by policies and programs?

Kroflič et al. (2009) claim that we need a moral educational plan for secondary and vocational schools for two reasons, namely:

- Legal reasons: the school is bound to achieve educational effects by international documents, and it is also prescribed at the level of school legislation, so the school is obliged to plan how it will achieve these effects.
- Pedagogical reasons: there is no school without moral education because hidden moral educational factors only increase the possibility of manipulation and indoctrination.

The authors, therefore, advocate the making of moral educational plans in school. However, they point out that this is not enough. They say that the moral educational concept can be based on different educational-theoretical approaches and educational-disciplinary strategies. In choosing the appropriate educational-theoretical approaches, they mention the importance of the following theoretical principles:

- finding diverse solutions,
- ensuring consistency of handling,
- the need to consider deeper anthropological justifications and
- the need to be aware of the difference between the language of law and the language of more in-depth anthropological theories.

With a set of different theoretical principles, they want to emphasize the richness of ideas, with the help of which we can tackle a more complex design of the moral educational concept of the school and the disciplinary regime as its integral part. In all of this, they emphasize the importance of additional professional development of the school's professional staff.

In the school system, therefore, there are moral



educational plans that define moral educational behaviours. In the field of sports, as a rule, we do not have such programs. As a result, trainers are mostly left to themselves and their expertise. An additional problem is the great pressure of the environment for competitive results, which often lead to educational practices aimed at glorifying the importance of success and victory (sometimes at any cost) and discriminating against the less successful. This is also noted by the European Commission when highlighting issues in sport. That is why the Council and the representatives of the Governments of the Member States meeting within the Council on the European Union Work Plan for Sport (2020), recall that the European Union shall contribute to the promotion of European sporting issues while taking into account also its social and educational function. In the European Union Work Plan for Sport, one of the priority areas is to protect the integrity and values in sport, with emphasis on the importance of promotion of tolerance, solidarity, inclusiveness as well as other sport values and EU values.

Kroflič et al. (2009) divide moral educational factors into:

- Indirect moral educational factors and
- direct moral educational factors or in other words real moral educational factors.

Distinguishing between these two types of factors is important because indirect factors (regulations, house rules, moral educational plans, ...) are merely aimed action of direct factors. They claim that a good moral educational plan is not yet a guarantee for a successful moral education, as various rules, moral educational plans and curricula do not yet moral educate, but only direct the operation of direct moral educational factors. Direct moral educational factors include those that have a direct moral educational effect. The most important are:

- A set of moral educational topics of special moral educational subjects and activities;
- A set of moral educational topics of educational subjects;

- Methodical approach to teaching;
- Teacher;
- Peer relationships;
- The general culture of coexistence;
- Various social events that affect the functioning of the school;
- Responsible design of the educational concept of the school.

A well-designed school education plan can therefore be an extremely important factor for the good educational performance of a school. But it is far from enough. Students and teachers face situations in schools daily that require moral and value judgment. And it is precisely the handling of these situations that can have the greatest educational value. This thinking is easily transferred to the sports environment, as it is precisely sports activities that create situations that require moral and value judgment.

Kovač Šebart (2009) thinks about this problem in the following way: »The problem is not that our actions would not have moral educational effects, but that they are often not as we anticipated or planned. This is one of the reasons why we believe that every school should consider educational factors, but that a moral educational »plan« could mistakenly strengthen the belief that properly planned educational steps lead to the desired moral educational goal as a rule and directly.«

The proper moral educational functioning of a school is a mix of different educational factors. Some factors can be planned and also defined in educational plans, regulations, curricula and learning methodology. However, some factors cannot always be planned and are sometimes beyond our control. We can try to guide them or just be aware of their influence and correct other factors accordingly, or as Kovač Šebart (2009)

says: »The key to the moral educational design of a public school is that the school reflects on educational practices and finds principles, regulations and norms, which will support the concrete actions of teachers, students, school management and parents.«

WHY JUDO?

That which is called Judo is a great, universal Way. Its applications can be divided into various types of actual circumstances; it is a martial art, physical education, intellectual and moral education, as well as a method of everyday life.

Jigoro Kano

Judo is a tool with which we broaden our horizons and strengthen our consciousness. It is a tool with which we build our self-image and on the concrete examples that appear in everyday exercise, we acquire basic life values. It is a discipline where we develop the basics of cooperation, responsibility, altruism, empathy and responsibility. If we want to test ourselves in a fight, we must first overcome ourselves in an internal struggle. We must overcome the fear of defeat and the adversary. Every fall is a

symbolic defeat or death. Therefore, through the practice of judo, we learn to react at the right time to take care of the safety of ourselves and our partner. We are aware of the power we have and that we need to direct it towards the common good.

JU means »gentle« or »to give way«, JITSU means »art« or »practice« and DO means »way« or »principle« so that JUJUTSU means an art or practice of gentleness while JUDO means the way or principle of the same, by Jigoro Kano. Kano explained JU as adaptation and just as we adapt to the opponent's force in combat, we also adapt in life to the different situations that happen to us daily.

Several studies have addressed the positive effects of judo, including helping to redirect at-risk children's energy away from delinquency and crime in low-income areas, while also identifying a great potential for reducing aggressiveness. Likewise, studies about the effects of judo on the development of handicapped children show significant benefits, in which interactions with other judo players helped them deal with personal problems without force or aggression, acquire coping skills, and become more socially adaptive.

The ultimate goal of judo training is **“to develop oneself and one's character so that someday one could improve society and the lives of others.”**

The practice of judo gives you the perfect way to find opportunities for sporting, personal and social development.

Training and fighting in judo require one hundred per cent physical and mental engagement. Practising judo forms a specific personality trait structure for which judo athletes (judokas) cannot be anxious and uncontrollably aggressive. Continuous training makes





them brave and able to control themselves at all times. They also have substantial control over their own emotions of anger, sadness and joy. No experienced judoka will express his emotions in an uncontrolled movement or voice after a fight, regardless of whether he has won or lost. He is taught to accept defeat with dignity as his weakness, which he can compensate only with more ongoing and further work. He will also know how to regulate emotions when he wins because he knows how to empathize with his opponent. Training and competitions are places where young judokas are raised.

Norms of conduct in judo are always firmly established. Keeping clean and tidy clothes, greeting when entering the hall and approaching another, maintaining cleanliness on the mat, respecting the elderly, helping the younger, impeccable silence when exercising, respecting the referee, opponents and others are just some of the characteristics of judokas. The long-standing approach to teaching judo in this way significantly reflects on out-of-mat behaviour, so

it becomes life habits and rules according to which real judokas have little chance of becoming or being persons with delinquent, indecent or inappropriate behaviour in real life. The long process of judo training is also considered a continuous pedagogical process. Well-programmed judo training has a multidimensional impact on body functions and the formation of a specific and well-structured personality. We can expect that judo educational role in children/young athletes is very significant if they have retained the same valuable determinants of judo as twenty or more years ago with the adaptation of today's way of life and work. Judo can transform a person both physically and mentally – it is just a question of how it will focus and take advantage of all the benefits of such valuable martial art.

JUDO AS AN EDUCATIONAL METHOD

Judo is the way to the most effective use of both physical and spiritual strength. By training you in attacks and defences it refines your body and your soul and helps you make the spiritual essence of Judo a part of your very being. In this way, you can perfect yourself and contribute something of value to the world. This is the final goal of the Judo discipline.

Jigoro Kano

Kodokan Judo (training institution) was founded in 1882 by educator Jigoro Kano. Kano was one of the most important professional educators who introduced and modernized Japanese education. He was also an important member of the International Olympic Association.

Judo originated as “physical exercise” where through the practice of attack and defence, which is strongly underpinned by security and ethical principles, the individual develops his body, intellect and spirit. For Westerners, judo can be an exotic discipline but for the Japanese, it is quite common. It is based on the tradition of Japanese upbringing and the Bushido tradition. The education of the samurai, who relied heavily on the ethics of Zen Buddhism.

Judo through evolution from the skill of jūjutsu intended for combat passes into a system by which a person 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 is to perfect a completely independent assessment (Kodokan, 2009). 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 judo that are specifically related to the learning of morality (Kano, 1887). 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 (Watson, 2000). 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 (Stevens, 2013). Judo is an inclusive



discipline, as the practice can be adapted to all levels of skills and abilities. It is very integrative – training is possible only with a partner or in a group. For the exercise to take place, there must be contact, touch. Through contact and feeling the body (heart rate, breathing, etc.), we get to know our partner during exercise. This is followed by ethical principles such as concern for safety, responsibility for the partner, respect expressed by judokas with bows (Japanese greeting and showing respect and trust), cooperation (only through cooperation can both progress), altruism or sacrifice for the partner (infinite number of throws or falls), through fighting they gain or develop self-confidence (overcoming the fear of the opponent and defeat) and the awareness that defeats are something completely normal and that it is necessary to pick up and continue to fight or work.

The main ethical principle of judo says, by cooperating to the common well-being of all or society. Buddhists even go so far as to say that whoever, with his knowledge and skills, does not give to society, his life

is pointless. This shows respect for ancestors (teachers) and responsibility for descendants (we provide them with more knowledge and better living conditions).

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 Jigoro Kano (Kano, June 1936). 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 popularization of judo as a sport and healthy lifestyle is very important for the environment that we are in. In this way, all the positive values are promoted that judo holds. From the very beginning,



judo was taught as a martial art and sport that with its demanding workout, creates a qualitative, moral, and extremely useful member of the society. Therefore, children should be encouraged of judo's values, regardless of their sports success.

One story tells about a trainer who congratulated and hugged his contestant although he fought very badly and did not show much judo knowledge. At the questioning with a taunt of the fellow trainer to why joy after such bad combat, he got an explanation that the boy lost his parents in a car accident and ended up in the orphanage. He had multiple fractures and barely survived. He started school when he lived at the orphanage, but he became very problematic, so he started attending school less and began with deviating behaviour. However, he started judo and after a couple of months of training and influence from the club and a trainer, he gained confidence. Judo strengthened his body, and with that, a feeling of insecurity was gone. He continued his school and became exemplary, and

he desired to go to one competition, although due to his previous injuries this was very dangerous. So, he came to his competition, for which he thought that he would never be capable of, which made for him a big challenge. After the first combat, knowing the background story, his trainer was happy for another reason.

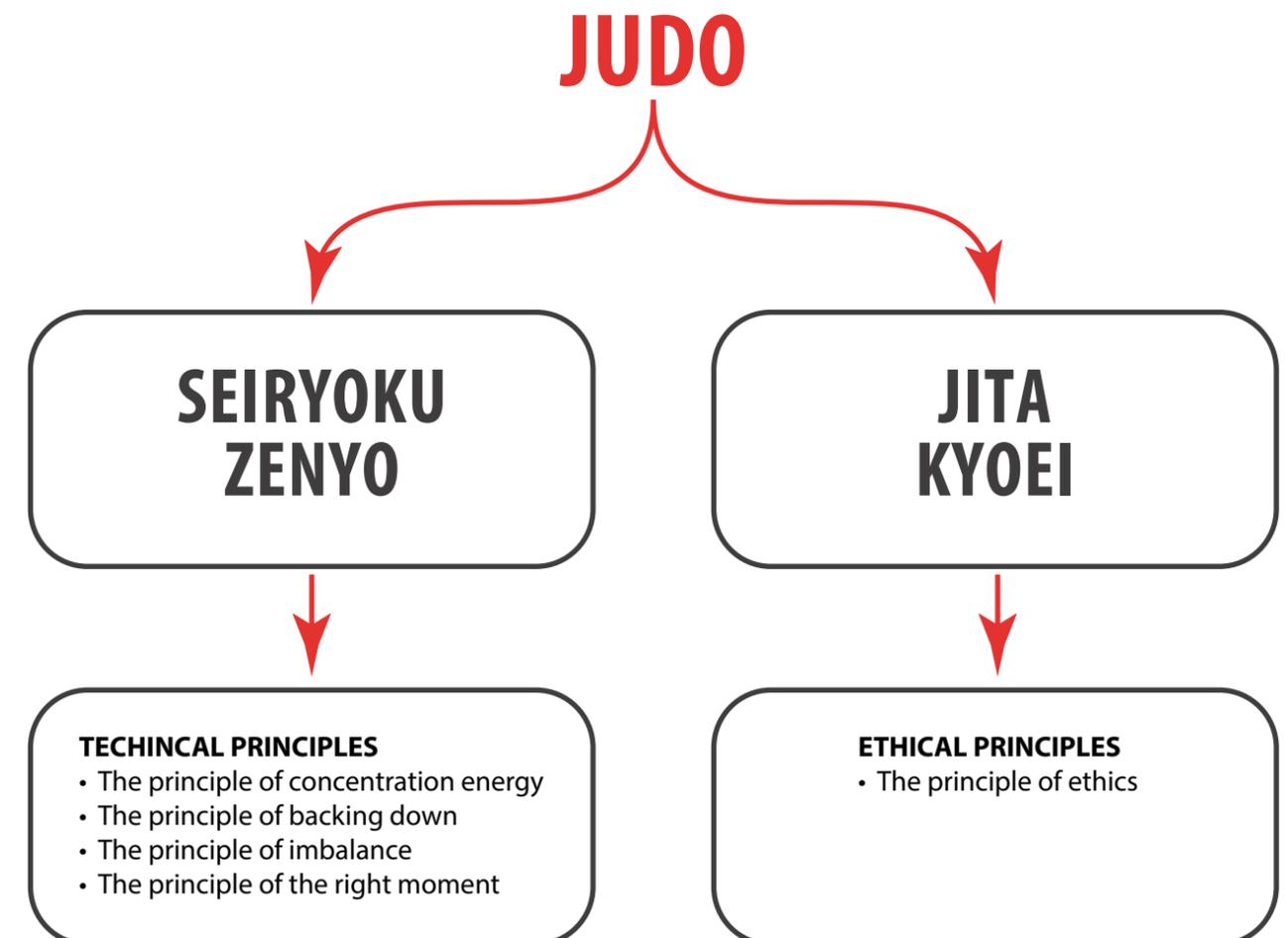
This story that happened in the US tells us that success in judo and sport is not just defined by results and medals. This story also tells about the width that every trainer has to have towards his members. Achievements in judo are not only measurable through sports results (Nishioka, 2010).

JUDO PRINCIPLES

»Worthy Use of Human Efforts« and »Mutual Prosperity« are the basic principles of social activity.

Jigoro Kano

Jigoro Kano studied both styles of classical Jujutsu, eventually mastering its deepest teaching and supplemented the training with an avid interest in other combative forms as well. He established a new principle of »maximum efficient use of physical and mental energy« while integrating what he considered the positive points of combat techniques with his ideas and inspirations (Kodokan Judo Institute). Judo is based on two main principles Seiryoku Zenyo and Jita Kyoei.





1. SEIRYOKU ZENYO (Maximum efficiency)

According to Jigoro Kano (1992), »Seiryoku-Zenyo (maximum efficient use of energy) applies to all types of endeavours, and it is to fully utilise one's spiritual and physical energies to realise an intended purpose. Seiryoku-Zenyo is the most effective use of the power of the mind and body. In the case of Judo, this is the principle upon which attack and defence are based, and what guides the process of teaching as well. Simply, the most effective use of mind and body may be described as the maximum efficient utilisation of energy. In summary, this can be described as "maximum efficiency". This idea of the best use of energy is one of the central tenets in Judo, but it is also important for achieving various aims in one's life.« (Kodokan Judo Institute).

It teaches us how to successfully use the energy to the maximum and how to use the opponent's energy against him. It also teaches us how to master, learn and achieve everything with maximum concentration. Interestingly, Kano's inspiration for this principle was gained while studying.

One of Kano's colleagues, Shiraishi, always had incomparably better results on the assignments and the exams, they had while studying. Kano initially attributed it to his training and fatigue, but when he began to analyse his colleague in detail, he was surprised. Shiraishi slept longer than anyone, he would go out and spend time with friends, but during the day he used every moment to learn and prepare.

The inspiration for this principle came from here which is universal and is not just related to judo technique.

2. JITA KYOEI (with mutual assistance to joint progress)

»As long as we coexist, each member of society and the groups organised within must function in harmony and cooperation with the others. Nothing is more important than living prosperously together. If everyone acts with the spirit of mutual cooperation, each person's work benefits not only himself, but also



others, and attaining this together will bring mutual happiness. Activities should not engage in simply for self-interest. Once started, it is only a matter of course that a person will find goodness in harmony and cooperation upon realising that his efforts will increase the prosperity of all. This great principle of harmony and cooperation is, in other words, the concept of Jita-Kyoei, or mutual prosperity for self and others.« (Kodokan Judo Institute).

This principle teaches us that we can achieve everything while helping each other.

The famous Indian poet Rabindranath Tagore was a friend of Jigoro Kano. In the development of judo in India, Kano was sent to him by Sensei Takagaki who taught about the moral values of judo. Takagaki speaks, "its value as a moral training lies not in its being a dry, dogmatic instruction, but in the fact that it inculcates moral training unconsciously in the mind of the student. To be brief, a real student, as a result of his training in judo, becomes

the rare possessor of the fine qualities of virtue, sincerity, faithfulness, and a keen sense of duty and responsibility to himself and his nation" (Gupta, 2021). It was a practical example from the everyday life of the Jita Kyoei principle.

Along with these two principles set by Jigoro Kano, the following principles are also very important for judo:

- **THE PRINCIPLE OF CONCENTRATION ENERGY**

When performing a judo technique, it is necessary to use all the physical and psychological energy concentrated in the direction that is most effective against the opponent – whether it is an attack or defence, combat in a standing position or on a mat. The principle is best illustrated in a funnel example (Kano, 2005).



If we blow in a funnel towards a candle with a wider part, the air is scattered and the candle cannot be put out. If we blow with a thin piece of funnel towards the candle, the air concentrates in a strong beam and the candle goes off (Kano, 2005).

- **THE PRINCIPLE OF BACKING DOWN**

The principle of backing down means that strength is used rationally. On the opponent's use of strength, it is necessary to back down and change the direction of the attack or continue in the same direction. This is illustrated the best in some throws (Tomoe nage) when the opponent's force is used to the maximum (Kanō & Lindsay, 1889).

- **THE PRINCIPLE OF IMBALANCE**

The principle of using imbalance is a key difference between the old school Kito ryu ju jutsu which was studied and taught by Jigoro Kano and Kodokan judo. Balance and imbalance are crucial to the performance of judo techniques.

When a man is in balance, he can use all his strength. When a man is out of balance, he cannot apply all his strength. With technique and combat, while standing up, we try to rule the opponent's imbalance and go for a throw. When performing a ground fighting technique (ne waza), we try to control the opponent's balance to use the technique of a hold down, bar or choking (Kano, 1934).

- **THE PRINCIPLE OF THE RIGHT MOMENT**

This principle ties onto previous principles and is crucial for the timely use of our energy, whether it is a question of defence or attack. This is the moment brought about by various causes (our movement, the movement of the opponents, the reaction to our attack, the combination, etc.), in which the opponent cannot adequately respond to our technique's performance (Kuleš, 2008).



• THE PRINCIPLE OF ETHICS

Ethics is one of the non-physical principles of judo. It teaches us about behaviour and educational influence on judokas (judo athletes). The assortment of ethics extends from the application of judo to self-defence, when it is the ultimate necessity to act according to the noble ethics of judo. The technique is used to get protected from the attacker or to protect the health or life of another, but the judo techniques are used to the limit when the attack is stopped and the attacker is controlled. Any intentional physical destruction is contrary to the spirit of judo. On the other hand, with our behaviour, we have to present judo at the highest level (Bradić & Callan, 2018).



VALUES AND THEIR IMPACT ON US

The true value of every person is decided upon the contribution of their life to society.

Jigoro Kano

What are values and what are the values that will underpin the concrete actions of trainers, teachers, students, organisational leadership and parents? Marjan Šimenc (2012) says that, according to Shaver, values are standards for judging worth, i.e., criteria for deciding that something is good, worthwhile, desirable. He continues: »We may not be conscious of our values, but in a sense, we "have" them anyway because we express them when speaking and acting. On the one hand, values can be explicit and we are aware of them, or they can be merely implicit and we might even deny that we have them, even though we express them in action.«

The influence of values on our behaviour and actions is therefore inescapable. But it is important to be aware of how our value system influences our educational work and what values we want to convey to our students.

White paper on Education in the Republic of Slovenia (Krek in Metljak, 2011) says that public kindergartens and schools should follow values that are common to the country and that do not give privilege or exclude anyone. It continues: »The expression of the consensus reached on fundamental values are the human rights and corresponding duties enshrined

in both the Constitution of the Republic of Slovenia and international instruments. These values are not randomly chosen, but a web of interconnected values and norms that support each other.« The values of tolerance, mutual assistance, pluralism, inclusion, solidarity, freedom, equality and dignity of the individual are emphasized several times.

Musek and Musek (2003) assert that »there is no society, social system and culture without a distinctive value system.« Values guide social and cultural factors and shape an individual's value system. In a study published in 2003, experts working professionally in the field of education, ranked the realisation of personal abilities and potential as the highest goal of education, followed by a better society and better human relations. The research goes on to conclude that it is the formation of values and a value system that is the component of education that contributes most to the achievement of the highest educational goals. In the same research, it also identifies which are the most important values, which are most present in the school system and which need to be better integrated into the school system. According to the experts, the most important factors are:

- Democratic values (freedom, democracy, tolerance, equality, equity);
- Social values (peace, justice, order, progress);
- Health values (health, healthy eating, physical culture).

Experts believe that these values should be better integrated into the education system. In addition to these values, they believe that environmental values, social values and life values should be more integrated. When asked which values, they think are most present in the school system, they answered that the most present values are education, knowledge, professional



success, respect for the law, and other performance and aspirational values. All of this points to a significant performance orientation of schools.

Values are therefore clearly defined. But is this really the case? Are these really the values that can be emphasised and communicated to achieve appropriate educational effects?

Kroflič et al. (2009) define the transmission of values in a slightly different way: »Both the content and the method of teaching must therefore always be in line with respect for the person and his or her individuality, taking into account the principles of tolerance, non-coercion of ideological convictions, non-discrimination based on gender or social origin, etc. The task of education, including at school, is therefore not to transmit well-defined traditional values, but to support the development of a person's potentials, which will help him or her to build his or her worldview and value system.«

It is not enough for a sports organisation or school to

just define the most important values in its education plan, as these cannot achieve the desired educational goals. The aim of moral education is the development of a personal value system, which the children will develop with the support of professionals. Medveš (1991) asserts that the task of the teacher today is no longer only to acquaint adolescents with values, but also to encourage their moral judgement.

Šimenc (2012) says that »school acts on behalf of society, i.e., upholding society's values. And the core values of a democratic society (the democratic ethos) include human dignity and the associated capacity for independent reflection. As an "agent of society", schools must not impose social values on pupils, but help them to make good choices for themselves and to ensure that the basis of their values is as rational as possible.«

Transferring values to students in the educational process is therefore not an easy and simple job. It is an extremely complex task that needs to be clearly defined in school curricula and then implemented.



Values in judo

Jigoro Kano incorporated all the acquired knowledge into judo and developed it into modern physical exercise, where through attack and defence training, the body, mind and spirit of an individual are developed. Because judo is based on Japanese culture, the tradition of Bushido (samurai) and Zen philosophy, it contains and works through values or moral code.

In judo, the way of teaching is also important. Before Jigoro Kano, the teachers jealously hid their knowledge and passed it on to their students drop by drop. With Kano, the teaching of martial arts has changed. The most important things have become safety and care for a healthy way of exercising. The set of techniques was in plain sight. He approached the development of techniques in a scientific way, where the holistic development of man was the most important.

Judo is a project of life through which values are acquired and the individual becomes autonomous and thus beneficial to the community. What some sports

industries promote on billboards next to playgrounds, every judoka lives daily. Respect, courtesy, sincerity, modesty, courage, self-control, friendship and honour (pride) are part of a judoka's daily practice. Young judokas learn discipline and orderliness of place and the individual from the first contact with Judo.

Judo is not a sport. As a sport, we use only part of the judo practice. This is called randori or free exercise. The partners perform various techniques in free movement (movements, grips, throws, control). When randori changes from a learning process to a competition, we talk about Shiai. Only victory and the medal are important here. This part is a sport. Judo as a sport is only a tool for achieving the higher goals of an individual (self-confidence, overcoming fear, problem-solving...).

Judo is not a martial art. The practice of judo is not focused on BU (the skill of military combat) but on DO, which means the holistic development of the individual (body, mind and spirit).



Judo is not a sport, judo is not a martial art, judo is a way of life. Judo is a tool with which the individual becomes a better person and helps the growth of society as a whole.

The concept of judo as an educational method derives from a moral principle that is not imposed (command) or revealed (religion) but is shared (transmitted) by example. We teach morals and values by example or by living them.

Jita Kyoei (with cooperation to mutual progress) is one of the basic moral principles in Judo. It is in the belief that through self-realization and cooperation we help the growth of the world. We help young people build a social sense. Judo says that self-realization is important so that you can give and it is necessary to give for self-realization to occur.

THE PRINCIPLE OF ETHICS

Ethics is one of the non-physical principles of judo. It teaches us about behaviour and educational influence on judokas. The assortment of ethics extends from the application of judo to self-defence, when it is the ultimate necessity to act according to

the noble ethics of judo. The technique is used to get protected from the attacker or to protect the health or life of another, but the judo techniques are used to the limit when the attack is stopped and the attacker is controlled. Any intentional physical destruction is contrary to the spirit of judo. On the other hand, with our behaviour, we have to present judo at the highest level (Bradić & Callan, 2018).

Besides all the principles, in judo, we follow 8 moral values: **modesty, courage, friendship, self-control, politeness, honour, respect and honesty** (International Judo Federation, 2019)

- **MODESTY** – We are more than ourselves,
- **COURAGE** – Doing what is right,
- **FRIENDSHIP** – It's the purest human feeling,
- **SELF-CONTROL** – To have power over yourself and your greatest challenges,
- **POLITENESS** – Our greatness comes from how we treat others,
- **HONOUR** – Be true to your word and your principles,
- **RESPECT** – Without respect, there is no trust,
- **HONESTY** – To seek the truth and express honestly

THE ROLE OF TRAINER, TEACHER, MENTOR – EDUCATION BY EXAMPLE

The teaching of one virtuous person can influence many; that which has been learned well by one generation can be passed on to a hundred.

Jigoro Kano

Given all the above, the task facing the trainer or teacher is extremely demanding and complex. But how can a trainer or teacher educate and pass the values to students?

Kroflič notes that a positive transfer is crucial in mutual relations. The transfer is a strong emotional contact between a child and an individual adult. It is the contact that enables the trainer or teacher to have a moral educational influence, and the child to accept the teacher's authority, identify with and take over the views, beliefs, values, attitude towards the world and various cultural habits. If the trainer or teacher wants to work educationally, emotional contact with the student will be of great help because education is a process of shaping and self-shaping the human personality as a whole, which is realized through content, objects and topics related to cognitive level, affective level and functioning (1997 in Butolo, 2016).





Creating a cohesive training group means half the work done - half the success. Being accepted and noticed among the peers whose companies they want, the desire to belong and feel connected to others has a very big impact on the well-being and motivation of students (Kroflič, 1997, Raffini, 2003).

Baćanac and Škof (2007) emphasize that the most important thing for a trainer or teacher is to have an equal and respectful attitude towards all trainees when forming a strong cohesive training group (class). A teacher or trainer is (must be) an example to young people (Gough, 2003).

A humane approach to youth sports training, whether at school or in a club, must be based on strong moral and ethical values. Gough (2003) says that sport (trainer or teacher) kneads human matter and shapes it. This is a great opportunity but at the same time an even greater/extraordinary responsibility. The fact that in many sports young people spend more time with coaches (training) than with their parents tells us how great the responsibility and educational mission of a

coach of young athletes is (Baćanac and Škof, 2007).

The authors say that sport can offer a young person all the best if the athlete (child or adolescent) has at least a few years of example of a coach with character, humane treatment and well-executed programs in terms of content and organization (Baćanac and Škof, 2007).

But how autonomous is a trainer or teacher in his educational work? Teachers often point out that they cannot be autonomous in their work, as different regulations and curricula limit them at work, instead of being a guide and help, they are given a broader framework within which they can autonomously choose which direct educational factors used in their work. Kovač Šebart and Krek (2009) summarize the dilemma between the autonomy of teachers' work and the institutional frameworks in which teachers work extremely well: »Enforcing professional autonomy is essential for our thesis, namely that the adequacy and success of moral educational behaviours are conditioned by the school building a structure of



educational behaviours that are considered and reflected as a whole. Professional autonomy is also a condition for finding educational behaviours in response to individual circumstances in which an individual school operates. Despite different circumstances, public schools must respect common and general values, social and institutional frameworks within which the work of teachers and other professionals takes place.«

According to White Paper on Education (Krek and Metljak, 2011), because a teacher works in circumstances that are not prescribed and that are constantly changing, he encounters a series of problems for which there are no prescribed solutions and which he must judge for himself often at the time they occur. The writers of curricula and school legislation are also aware of the problems that can arise in educational activities. The White Paper also notes that situations can sometimes arise where there is a conflict between student rights and the need for educational action. In such a case, the appellate instances assess only the legality, but on the

other hand, teachers and schools have a great deal of autonomy in their educational activities, which can also be non-transparent. Paradoxically, this can lead to the self-limitation of teachers who do not act educationally because they are concerned that they will infringe on the rights of students and thus become the subject of appeal and legality. The White Paper, therefore, proposes: »The law should not only protect individual rights, but should explicitly allow teachers the right to professional judgment and decision, i.e. the actual possibility of judging between rights and duties, and/or allow temporary restrictions on individual student rights within the framework of educational practices.«

Trainers often find themselves in a diametrically opposite situation. Educational plans in sport are non-existent and there are usually no rules on how to act. As long as the trainer does not break the law, he is often completely autonomous in his work.

In addition to all the above, the teacher's educational behaviour requires his authority. The importance of teacher authority is pointed out by many authors.



Kroflič says that authority is closely connected with the planned moral educational process. The student follows the example of the one who educates, and this comes from the source of power (non-coercive) influence on the student, which is represented by authority (Kroflič, 1997).

In her master's thesis, Andreja Butolo (2016) states: »A teacher no longer has unconditional authority, he must justify his position through work and mutual relations with parents and children. The teacher must build his authority from the personality.« Society therefore no longer recognizes unconditional authority to the teacher. The authority of a teacher is tied to his successful pedagogical work and derives from his competencies, the professionalism of his work, the relationships he builds and his personality.

Speaking of physical activities and sports, we can say that a large part of a child athlete's life activities takes up training. Therefore, it is to be expected that sports trainers also have an important educational role. They have very complex educational tasks, and

a lot depends on them how the sport will affect the young person and what kind of person they will grow into. Sports trainers are often the dominant people in a child's life and undoubtedly represent role models and people they trust. They are often both authorities and educators who encourage the child to work better and more successfully, pass on experiences, and teach him how to deal with victories and defeats, face injustice, approach new challenges, and many other things. They are the ones who spend a significant portion of their time with the child.

SPORT AS A TOOL FOR INTEGRATION AND INCLUSION



The ideal of human society that no one can oppose is that oneself and others flourish by mutual compromise and assistance of every member of society.

Jigoro Kano

When we talk about integration or inclusion, we often talk about the inclusion of deprived people in society – individuals or groups who are usually in a less favourable position than the majority of a population (Adamič, 2017). The difference between integration and inclusion is that integration should focus only on the disabled, while inclusion should apply to all, with an emphasis on those exposed to exclusion (Lesar, 2013).

Integration - refers to adaptation, namely the inclusion in society, country, institution or organization of people from certain or different underrepresented, less privileged or vulnerable social groups and always about the elimination of discrimination based on race, nationality, colour, sex, disability, sexual orientation, age or class. The integration model indicates the process of integration into a group, society, country, institution, etc. (Kamberidou et al., 2019).

Inclusion - means the elimination of social exclusion and respect for diversity, as opposed to tolerance and assimilation, that all have equal human rights, social privileges, civil and constitutional freedoms and rights such as equal access to education, health care and employment. Inclusion focuses on helping everyone and leaving no one behind (Kamberidou et al., 2019).

Duffy (1998 in Tušak & Tušak, 2003) describes social exclusion as when an individual or group do not have the opportunity to engage in economic, cultural and social life and to deviate from everyday findings in society.



The role of sport in inclusion

Sport is an activity that enriches the quality of life of individuals, and also has a significant impact on society. It is an effective means of bringing people together and socializing, regardless of gender, age or social affiliation.

According to White Paper on Sport (2007), participation in a team and principles such as fair play, compliance with the rules of the game, respect for others, solidarity and discipline as well as the organisation of amateur sport based on non-profit clubs and volunteering, reinforce active citizenship. Volunteering in sport organisations provides many occasions for non-formal education which need to be recognised and enhanced. Sport also provides attractive possibilities for young people's engagement and involvement in society and may have a beneficial effect in helping people steer away from delinquency.

Experts say that sports activities or sports affect the personality of young people and create positive effects on the body and mind. They are an important source

of socialization, communication and social integration. Playing sports is the perfect framework for shaping the younger generations, as it is a social factor that is becoming increasingly important in modern society (Sopa and Pomahaci, 2016).

Socialization through sport is a process of social integration through communication, understanding and cooperation, and an interactive role in resolving conflicts. It is also a complex process in which individuals learn skills, attitudes, values, and behaviours that enable them to function in a particular culture. Through sport, individuals learn to cooperate, take on certain roles in the group, and define themselves within the group (Pomohaci and Sopa, 2017).

Sport offers many opportunities to learn to cooperate with others, develop patience and tolerance, and offers participants the opportunity to feel accepted. In the context of social inclusion through sport, deprived children and other participants can be taught social skills and abilities that make it easier for them to integrate into society, while learning sports elements,



developing motor skills and physical development are of secondary importance (Adamič, 2017).

Sports clubs and other sports organizations promote equality in society and facilitate casual learning. They offer a community of values and common interests that transcend social, political and ethnic divisions. Participants share the same interests and acceptance of all because of the common values of the community (Agergaard, 2011).

Exploiting the potential of sport for social inclusion, integration and equal opportunities

The White Paper on Sport (2007) states that sport makes an important contribution to economic and social cohesion and more integrated societies. All citizens must have opportunities for sport. It is, therefore, necessary to identify the specific needs and situations of under-represented groups and to take into account the specific impact that sport can have on young people, people with disabilities and people from socially disadvantaged



backgrounds. Sport can also facilitate the integration of immigrants and people of other nationalities into society and support intercultural dialogue.

The European Commission considers that sport could be better used as an instrument for social inclusion in the policies, actions and programs of the European Union and the Member States. This includes the contribution of sport to job creation and ensuring economic growth and recovery, especially in disadvantaged areas. Non-profit sports activities that contribute to social cohesion and the inclusion of weaker groups can be considered as social services of general interest (White Paper on Sport, 2007).

SELF-REFLECTION QUESTIONNAIRE FOR TRAINERS, TEACHERS AND MENTORS

It is not important to be better than someone else but to be better than yesterday.

Jigoro Kano

Through the implementation of activities in the project, we concluded that we, the trainers, are often mistaken when we think that our way of working is correct.

In recent years, a lot has changed in the field of human and children's rights, the way of communication and words that are no longer appropriate to use and the like. We were raised in a way that can be controversial today or can even border on a "crime". We often find ourselves still working on these old patterns from time to time.

We, the trainers, were raised 20, 30 and more years ago. Therefore, it is right for every trainer to make a self-reflection and for everyone to find out for themselves if their work or vocabulary is a work/vocabulary of respect and inclusion.

For this purpose, we prepared a short self-reflection questionnaire for trainers.

SELF-REFLECTION QUESTIONNAIRE

What are my most important values in life?
Which beliefs, guidelines or ideas are very important to me?
Do I build a personal relationship with each student without hesitation?
Does "different" (race, religion, disability...) cause me discomfort?
What emotions do I have?
Do I have the same approach to all parents?
How do I encourage students?
Do I use derogatory and offensive incentives when encouraging students?
Do I humiliate students as a way of motivation?
Do I compare the less diligent with women, grandmothers, or some other label in the female gender?
What do interpersonal relationships mean to me?
What do I want to do?
Am I learning from my mistakes?
What is important to me?

TRAINING MODULE

Before and after practising Judo or engaging in a match, opponents bow to each other. Bowing is an expression of gratitude and respect. In effect, you are thanking your opponent for allowing you to improve your technique.

Jigoro Kano

During the project activities (the round table and workshops with trainers and young athletes), several values were mentioned, such as compassion, honesty, the mindset of diversity which enriches us, respect, empathy, openness, gentleness, equivalence, courage, acceptance and no prejudice.

The training module consists of 3 parts. First is the evaluation questionnaire for the trainers or teachers regarding the exercises or games. The second part consists of exercises for children and adolescents which encourage them to find the solutions to different issues, such as peer violence, exclusion, environmental

issues etc. The third part of the training module consists of 50 games for children and youth which encourage inclusion and help in the development of values.

Every training or lesson should be well thought out and methodologically set. The trainer needs to prepare the accessories in advance, take care of the safety of the students, explain the rules. Most games in this chapter come from judo so it is recommended that they are played on the mats. Before every game, the trainer needs to give clear instructions to the students.

In this chapter, there is also the questionnaire for game evaluation which can be used by the trainer to evaluate the game with the students – a reflection of the game, values, emotions etc. The questionnaire for game evaluation can help the trainer to choose the games appropriate to achieve the goals.

QUESTIONNAIRE FOR GAME EVALUATION

Pre-game questions

- Do you think that games are suitable for achieving these goals?
- Did students understand the instructions?
- Did students need additional explanations? What kind?

Questions during the game

- How was the game? Fun, stress, boredom?
- Did students quickly grasp the essence of the game?
- Have you repeated it several times?

Questions after the game

- How did the students comment on the game? Their satisfaction from 1 to 5 (1-bad, 5-great).
- Did the students understand the goals and meaning of the game?
- Did you talk about the topic of the game before/after the game?
- What questions did the students ask?
- What answers did the students give?

Questions for the future

- What would you change about the game?

Your questions

-
-
-
-
-

EXERCISES

Topic: PEER VIOLENCE

Age: 7 – 21

Issues: beatings and extortion, humiliation and insult

Goals:

- To develop a sense of "presence", responsibility and courage.
- To see injustice and to react.
- To inform the competent authorities and help the victim (if it is possible to advise where to turn for help).

Methodology:

- Presence - observing what is happening in the area, writing a diary for 60 days.
- Responsibility - to stop violence, to help the victim.
- Courage - to see and react, to make an (anonymous) report.
- Conversation in class, sports group - a story about a weak and brave classmate.
- »I lose my face« game - situation games/role plays (students make up different situations).

»I lose my face« game

We lose face when we allow someone else to be humiliated. We are talking about social death. A good example is Gessink, who drove his Western trainers away when he won the final at the 1964 Olympics. Despite winning, he showed all the honour and respect to the defeated Japanese by ending the fight with a bow.

How can we lose face:

- We turn away from injustice - we do not react, even though we see injustice;
- We humiliate someone - we do not respect

people and or their culture, we are overpowering, arrogant because of the race, knowledge, skills, etc.;

- We say one thing and we do another;
- We betray a friend - we tell his/her weak points (object of ridicule).

Situation examples:

- a student of another race in class
- a student with disabilities in sport club
- vandalism/hooliganism (destroying city objects, trashing around, etc.)
- behaviour on the street (helping elders, helping people with disabilities, etc.)
- peer violence (physical and psychological)
- protocol on how to report the violence
- protocol on how to enter the conflict
- helping the victims

Topic: Non-acceptance of others (inclusion, integration)

Age: 7 – 13

Issues: intolerance regarding race, gender, religion, disabilities, nationality, etc.

Goals:

- To develop a sense of respect, inclusion, altruism and solidarity.

Methodology:

- Conversation with students in class, sports group.
- Games for inclusion and integration, role plays

Topic: Social activity**Age:** 14 – 21**Issues:** social inactivity, lack of interest in the society**Goals:**

- To promote proactivity of young students.
- To develop a sense of presence, responsibility, altruism, solidarity, cooperation.
- To develop a sense for problem-solving, social activity.

Methodology:

- Initiatives, workshops, conversations that promote the proactivity of students.
- Problem-solving activities.
- Leading the groups for the development of values through the implementation of projects.
- Conversation on how they could be socially beneficial, how to involve others, etc.

Topic: Destroying, polluting environment**Age:** 14 – 21**Issues:** vandalism, trashing around**Goals:**

- To develop a sense of responsibility and duty to the place we live in.

Methodology:

- Through stories and active work.
- Conversations, workshops on how to become the role model and take care of a clean environment and waste separation
- Cleaning actions.

Topic: Judo values on the street**Age:** 7 – 21**Issues:** not being present (to be aware of the activities) in the street/area we live in**Goals:**

- To develop a sense of presence, responsibility, observance.

Methodology:

- Conversations, role plays – how to behave to elders.
- Conversations, role plays – how to behave to people with disabilities.
- Conversations, role plays – how to behave to people in need.

GAMES THEME: INTRODUCTION GAMES

The Getting to Know section describes how to get to know everyone in the group in a relaxed way. The most suitable methods for getting to know each other are conversation, observation, comparison, touch, solidarity, research, drawing, performance, interview, and questions and answers (Strauch, 2000).

ELECTRICITY**Values:** solidarity, friendship, respect**Goals:** introduction, touch, solidarity**Age:** 7+**Accessories:** /

Description: Let's make a circle by holding hands. The leader gently pulls the neighbour's hand, that of his neighbour, and so on until the leader calls the stop. The person with whom the bidding has stopped says their name and something about themselves. He then pulls his neighbour with the other hand, the neighbour next door, and so on, until the leader calls the stop again. We finish when everyone has introduced themselves.

Modification: Instead of holding hands, students can pass the ball. This modification is appropriate also for younger children (aged 3 and above).

WE ARE FRIENDS**Values:** modesty, courage, friendship, politeness, respect**Goals:** relaxation, introduction to group work, inclusion in a foreign language**Age:** 7+**Accessories:** music, several of the same cards with the word friend in several languages: Prijatelj, Um amigo, Un Amico, Friend

Description: Everyone gets one card. Along with the music, the students have to run around the room and exchange cards all the time. When the music everyone with the word in the same language makes a group and introduce each other. Then the music plays again and the game repeats from the beginning.

ONE QUESTION - ONE INTERLOCUTOR**Values:** modesty, respect, courage, friendship, politeness**Goals:** introduction to the topic, the first conversation**Age:** 7+ (depends on the topic)**Accessories:** chairs

Description: Arrange the chairs in two rows so that they face each other. The chairs should be one meter apart so that the students in the pair are looking at each other and can talk in peace.

The trainer asks questions related to the topic, such as, "What do you do if you walk past a couple fighting in the street?" Pairs have three minutes to respond. The students in one row stand up and move one chair to their left. The trainer then asks the next question, the couples answer and the students from the other row stand up and move one chair to their left. Thus, each question is answered by different couples.

After answering all the questions, we give some time to continue the conversations.

Evaluation:

- Was it hard to answer?
- Which question did you find the most difficult?

THE WORD**Values:** politeness, respect**Goals:** communication, imagination, fun**Age:** 8+**Accessories:** /

Description: Students play in pairs. A team of two make up one word. Then they try to tell each other as much as possible just by emphasizing that word. Only this word and no other is allowed. After 5-10 minutes, talking is allowed again and the students can talk about what each one talked about with emphasizing that word.

Evaluation:

- How did we get along?
- Were there any misunderstandings?
- Did we use body language?
- What messages did we convey?

WHO AM I?

Values: self-control, politeness, respect, honesty, empathy

Goals: learning more about each other, empathizing with each other, communication, imagination, fun

Age: 8+

Accessories: stickers, pen

Description: Students write their names on a sticker and give them to the trainer. The trainer distributes the stickers by sticking them on the backs of the students. If the group is ethnically mixed, everyone should get a different nationality. They make a circle, one student stands in the middle, shows to others the name on the back and asks them different questions that students can answer together and only with "NO" and "YES". The student from the middle has to guess who is he/she from the answers. For example: "Do I like to dress in colourful dresses?" Questions should be as personal as possible. Whoever is a guessed person, goes to the middle and start the game.

Evaluation:

- How did you feel when you were someone else for a while?
- How did you feel when you had to ask personal questions?

ME AND MY QUALITIES

Values: honesty, respect, friendship

Goals: introduction, observation, comparison

Age: 10+

Accessories: papers and pens

Description: Everyone writes their name and one of their positive qualities on their piece of paper. The leader picks up the sheets and distributes them so that no one gets their sheet. Everyone has to find the person whose sheet they have without words. Then they place themselves in a circle so that the neighbour has a sheet of his neighbour. The leader introduces the person from the sheet and its positive qualities. Everyone briefly introduces themselves.

LINES OF LIFE

Values: courage, respect, politeness, friendship

Goals: nonverbal communication, research

Age: 12+

Accessories: a large sheet of paper and pencils for each pair

Description: The players are divided into pairs, if possible, each from a different country or province. Each pair gets one large sheet of paper and pencils. Each couple should draw a vertical line on the middle of the page, starting at the top of the sheet with the point of birth, and write their place of birth next to it. They then follow the stations down the line for three or five years, depending on the age of the players. At each line of their partner's life, they write or draw what was most important to them in life at the time. Speaking is forbidden, they communicate with mimics and drawing on paper. Each player can draw on half of the sheet. They then present the pairs to each other based on the drawings.

Modification: if the players come from different countries and do not understand each other, we can let them each use their mother language or their dialect.

Evaluation questions:

- How hard did you try to understand your partner?

- Were you able to tell each other everything you wanted?
- How did you feel when you couldn't speak to each other?

THEME: ACTIVE GAMES

Warm-up or active games are suitable for a short break during serious, in-depth work to push blood through the veins and relax the thoughts. After these games, participants are fresh and ready for further work. The most suitable methods are performance, collaboration, touch, awakening the imagination and improvisation (Strauch, 2000).

MIRROR GAME

Values: courage, self-control, politeness, respect

Goals: attention, creativity, adaptation, integration, skills development, communication

Age: 5+

Accessories: /

Description: A pair of students are in the area of 2 mats (tatami), face to face. One student is a reflection in the mirror, the other is making moves. The reflection imitates the movement of a student. At the signal of the trainer, they change roles.

ZOO GAME

Values: courage, friendship, self-control, respect

Goals: creativity, fun, imitation, integration, skills development

Age: 5+

Accessories: /

Description: The trainer selects an animal and one student explains or shows how it moves. The rest of the students imitate, then another student explains and shows the movement of the next animal selected by the trainer. The game continues until all the students showed the movement of an animal.

GLUED FRIEND

Values: politeness, friendship, respect

Goals: cooperation, adaptation, physical contact, skills development, fun

Age: 5+

Accessories: Judogi (if possible)

Description: A pair of students hold the Judogi's sleeve of each other (or holding hands) and have to perform the tasks the trainer says. For example:

- Run
- Walk backwards
- Jump
- Jump on one foot
- Walking on hands and knees
- Zempo Ukemi
- Ushiro Ukemi
- ...

CROCODILE GAME

Values: courage, self-control, respect, honour

Goals: cooperation, strategy, adaptation, physical contact, imitation, fun, skills development

Age: 5+

Accessories: /

Description: The playing area is defined. One student is a crocodile and chases other students (wild animals). The crocodile has to move only on its belly and wild animals are moving on all four (on hands and knees). Wild animals move from one area to the other without being caught by the crocodile. Whoever is caught become a crocodile and help to chase other wild animals. The person who is never caught is the winner and can become a crocodile in a new game.

THE VIRUS

Values: modesty, friendship, politeness, honour, respect, empathy

Goals: cooperation, strategy, physical contact, imitation, fun, inclusion, skills development

Age: 5+

Accessories: /

Description: The playing area is defined. In one (or two) corners there is a marked area that represents the hospital. One student is the virus and needs to tag other students. Tagged student lay down, waiting for (at least) two students to come and take him/her to the hospital. After the hospital, he/she can play again. The students who are rescuing the tagged student cannot be tagged by the virus while rescuing.

SHARK GAME

Values: courage, self-control, respect, honour

Goals: cooperation, strategy, physical contact, imitation, fun, inclusion, skills development

Age: 5+

Accessories: /

Description: One of the students is the shark and puts a hand over his head as if it were the dorsal fin. At the signal of the trainer, the shark has to catch the fish (other students) with the side fin (free arm). Whoever is touched becomes a shark and help to chase other fishes. The student who is never caught is the winner and can become a shark in a new game.

Modification: Elephant game: One of the students is the elephant and puts a hand to the nose and passes the other arm inside as if it were a trunk. At the signal of the trainer, the elephant has to catch other students with the trunk (free arm). Whoever is touched becomes an elephant and help to chase others. The person who is never caught is the winner.

CATCH THE TAIL

Values: modesty, courage, self-control, honour, respect

Goals: fundamentals of the grip fighting and movement, fight, physical contact, skills development

Age: 5+

Accessories: short belts

Description: The playing area is well defined. On the

trainer sign, each student tries to catch the belt of another student. The student who collects the most belts is a winner. They can play the game as a warm-up game; every time, somebody gets the belt they return it to the student they got the belt from and the game continues.

Modification: Steal the belt game can be played in a pair as well. A pair of students in an area of 2 mats (tatami), each have a smaller belt stuck in the pocket or behind the waist (half of the belt must be seen). The goal is to steal that belt and/or get the partner out of the area when trying to escape from taking off its belt.

RELAY RACE GAME

Values: modesty, courage, friendship, self-control, honour, respect

Goals: cooperation, teamwork, encouragement, communication, skills development

Age: 5+

Accessories: /

Description: At least two teams have formed that face each other in several relay races, with different success criteria and operational objectives. Each team is organized in a row, breaking one member of each team at the same time, trying to beat colleagues at speed.

SLEEPING BEAR

Values: courage, self-control, politeness, respect

Goals: strategy, adaptation, fun, inclusion

Age: 5+

Accessories: /

Description: One student takes the role of a sleeping bear, lying on its belly, facing the floor and with face covered, pretending that it is sleeping. The rest of the students slowly and quietly approach the sleeping bear without waking it up. As soon as they reach the bear, they cuddle and shout for the bear to wake up.

When the bear wakes up, it gets up and tries to catch the students. Whoever is caught, becomes a sleeping bear.

PIRATE BOAT

Values: modesty, courage, self-control, honour, respect

Goals: fight, physical contact, confrontation

Age: 5+

Accessories: thick mat

Description: A group of students goes on a thick mattress (boat) and kneels (they cannot stand up on their feet). One student is the shark and moves around the thick mat on its belly. The pirates aim to carefully push each other out of the boat. If the shark catches the pirate which fell down the boat, it becomes another shark. The student who stays alone on the mattress wins.

SHARKS AND FISHES

Values: modesty, courage, self-control, respect, honesty

Goals: skills development, communication, strategy

Age: 5+

Accessories: /

Description: The playing area (mat) is defined. Two students (the sharks) are in the middle and the rest of the students (fishes) are along one side of the mat. Everyone must move only on their hands and knees. Each round begins when the sharks slap the mat three times, at this point all the other participants try to get from one side of the mat to the other (on hands and knees only) without getting turned over on its back. If somebody gets pinned, they join the centre as a shark. The student who has not been caught is a winner. This game can be played with adults and children, but when mixing students of differing sizes care must be taken to avoid an adult getting turned over onto a smaller child.

JUDO FREEZE TAG

Values: modesty, self-control, honour, respect, honesty

Goals: physical contact, coordination, cooperation

Age: 5+

Accessories: /

Description: One student tries to catch the others. When somebody gets tagged, they freeze. To unfreeze, a partner has to make some judo technique (judo fall, throw, etc.)

Modification: Can also be modified for groundwork by doing a turnover from the turtle (student with knees under its belly) to unfreeze people.

JUDO PAPER PLATES

Values: modesty, self-control, respect

Goals: strategy, coordination, skills development, judo movement, inclusion

Age: 5+

Accessories: small paper plates

Description: You need a bunch of small paper plates. Give two to each participant and instruct them to put one under each foot. Start by having them try to walk/run around the room while not losing the paper plates from under their feet. Then have them move sideways, backwards and in a circle. If they do it correctly, they will be able to move fluidly without losing their plates. This teaches them how to maintain contact with the ground while still moving, a skill that is very important in Judo. Next, you can have them play tag while keeping the plates under their feet. Paper plates can usually be used again and again, but after they are worn out, recycle them.

CRAZY HORSE

Values: courage, self-control, politeness, honour, respect

Goals: maintaining back control, balance, skills development, coordination, physical contact, fun

Age: 5+

Accessories: /

Description: This game is played with an adult paired with a student. The adult gets on all fours and the student gets on their back with feet in and arms locked around the body (seatbelt grip - one over the head and the other under the arm). The adult tries to get the student to fall off by bucking and twisting. The ferocity of the bucking should be tailored to the individual student to ensure they are challenged but not thrown off violently. This teaches them how to maintain back control under tough situations.

THE HUNTER

Values: modesty, courage, self-control, honour, respect, honesty

Goals: spatial orientation, coordination, cooperation, strategy

Age: 5+

Accessories: /

Description: The playing area is well defined. All the students are standing in the playing area, two students (the hunters) are moving only on their knees. The hunters must tag other students. Whoever gets tagged becomes a hunter and helps to chase. Whoever runs for more than 5 seconds outside the playing area, becomes a hunter as well.

SUMO CIRCLE

Values: modesty, courage, self-control, honour, respect

Goals: fundamentals of the grip fighting and movement, fight, physical contact, skills development

Age: 5+

Accessories: belts

Description: Students play in pairs. They mark the playing area by making a circle with both the belts large enough to step inside. They are on their knees holding grips and trying to push/pull their partner out of the circle without stepping out themselves.

SNAKE HUNT

Values: courage, self-control, honour, respect

Goals: attention, cooperation, adaptation, physical contact, strategy, fun

Age: 5+

Accessories: short belts/ribbon

Description: Students play in two teams against each other. In the middle of the playing field, the trainer puts short belts/ribbons (snakes). Each team is on one side of the playing field and they lay on their belly (they are the crocodiles). When the trainer says "GO", students (crocodiles) crawl to the middle to get as many belts/ribbons as possible (they are hunting snakes). Students must always move on the ground in the position of the crocodile (crawling). The fight for the belt is allowed on the ground, one-on-one only (can get up on their knees, while fighting for the belts).

Modification: Children can move in different styles (running, jumping, walking on all fours, etc.).

NUMBER MAGNETS

Values: modesty, friendship, self-control, politeness, honour, respect

Goals: cooperation, physical contact, coordination, inclusion, fun

Age: 5+

Accessories: /

Description: Students run around the playing area. When the trainer calls some number, students form a group, holding hands with as many participants as is the number. For example, if the trainer calls the number 5, students form groups of 5.

WORMY WORMS

Values: modesty, friendship, self-control, politeness, honour, respect

Goals: cooperation, physical contact, coordination, inclusion, fun, communication

Age: 5+

Accessories: /

Description: The playing area is defined. Students (worms) crawl in the playing area, trying to crawl over as many other worms as possible.

Modification: When one worm gets to another worm it gives the instruction "UP" or "DOWN". If up, then the worm needs to go on all fours so the first worm can crawl under it, if down, then it stays down so the first worm crawl over it.

UNTIE THE KNOT

Values: modesty, friendship, politeness, honour, respect

Goals: cooperation, physical contact, coordination, inclusion, fun

Age: 6+

Accessories: hoops or jumping ropes tied together to form the circle

Description: Students can form a group of 5 or more. They stand in a circle holding hands and facing inside. They must turn around (facing out) without letting go of their hands.

Modifications: The game can be played in different positions (sitting, laying on a floor, etc.). Students can use a hoop or tied jumping rope, which travels around the circle of the students.

PANCAKE ROLL

Values: modesty, friendship, politeness, honour, respect

Goals: cooperation, physical contact, coordination, inclusion, fun

Age: 6+

Accessories: /

Description: The trainer needs to give students the instructions to be aware of the safety of each other (so

they will not kick or hit each other). Students roll as pancakes. If they meet another student, they can roll over them.

Modification: Students play the game in pairs. They lay on the ground, facing each other and holding hands. On the sign of a trainer, they roll as a pancake. They can form the bigger (mega) pancake as well, trying to roll from one side to another side of the playing area without losing their grip.

PACKMAN

Values: modesty, courage, friendship, self-control, respect

Goals: physical contact, coordination, balance, inclusion, fun

Age: 6+

Accessories: /

Description: The playing area is defined. Students run only on the lines of the gym (or lines on the mats). When they meet another student, they introduce themselves, shake hands, give them high five or hugs (depending on the instructions of the trainer). Then they turn around, following the lines to meet as many students as possible.

THE CHAIN

Values: modesty, courage, friendship, self-control, respect

Goals: cooperation, cohesion, teamwork, communication, coordination, inclusion and integration

Age: 6+

Accessories: /

Description: One student starts the game trying to catch the remaining teammates. When someone is tagged, they both grab each other's sleeves (or hold hands), forming the chain. The game continues with a chain formed by two students, trying to expand. The

remaining student wins.

THE HUMAN SHIELD

Values: courage, friendship, self-control, respect

Goals: fight, physical contact, skills development, protection

Age: 6+

Accessories: /

Description: In this game, students are in a group of 3. They play in a well-defined area. One student from the group tries to grab the partner's back. Another student is in between as a human shield (protect one partner from another one). They cannot run away just move sideways.

SUMO FIGHT

Values: modesty, courage, self-control, honour, respect

Goals: fundamentals of the grip fighting and movement, fight, physical contact, skills development

Age: 6+

Accessories: mats

Description: A pair of students are in an area of 2 mats (tatami). They are on their knees, clinging to each other with one arm under the partner's armpit and the other on the back passing close to the neck. The trainer calls "Hajime" (start) and the students try to push the partner out of the area or get the opponent on the ground.

STAY IN THE BOX

Values: modesty, courage, self-control, honour, respect

Goals: fundamentals of the grip fighting and movement, fight, physical contact, coordination, skills development, strategy

Age: 6+

Accessories: mats

Description: Similar to the sumo game, students play in pairs, facing each other while standing on a separate

mat. They get their grips and try to pull or push their opponent out of their single mat space while staying in their mat. This only works if you have mats that are a similar size to tatami (1m X 1m).

Modification: Smelly doggy bombs: Trainer can put different objects (smelly doggy bombs) on the ground (ground marks, hula hoops, belts, etc.) everywhere in the playing area. Students hold their grips, trying to get the opponent to step on the smelly doggy bombs (ground marks, belts...). They count how many times they step on the objects. The winner is the one who has the lower result. While playing the game, the students must be aware of the other pairs playing the game, so they don't hit each other.

SWAP THE BELTS

Values: modesty, courage, self-control, honour, respect

Goals: coordination, strategy, fight, skills development, physical contact, maintaining stable position, balance, fun

Age: 6+

Accessories: short belts or socks

Description: Students are playing the game in pairs, holding their grips. One student (tori) stands on the belt and is moving the belt with the foot. The opponent (uke) tries to imbalance the student and make it lose its belt. Tori must try to take control of the piece of the belt with the foot by making the best use of space and uke's reactions.

THE CRABS

Values: modesty, courage, friendship, self-control, politeness, respect

Goals: strategy, physical contact, fight, maintaining stable position, balance, skills development

Age: 6+

Accessories: /

Description: The playing area is defined. Everyone walks around like a crab (on all four, belly towards the ceiling). Crabs try to get other students to fall on the mat by pulling their hands or feet.

ESCAPE THE PRISON

Values: courage, friendship, self-control, respect, honour, honesty

Goals: positioning the body as an obstacle, cooperation, fun, inclusion, strategy, adaptation, physical contact, skills development

Age: 6+

Accessories: /

Description: The playing area is defined. In the middle of the playing area is a student (prison guard), other students (prisoners) are on one side of the playing area, trying to pass the prison guard and escape the prison. If the prison guard tag prisoners, they become prison guards and help to tag other students. The winner is the last student who passes the prison guards without being tagged.

Modification: Children can play this game in different positions (standing, on all fours, crawling, etc.).

THE BATTLE LINE

Values: courage, self-control, respect, honour

Goals: strategy, adaptation, physical contact, skills development, fun

Age: 6+

Accessories: /

Description: The playing area is defined. Students play in pairs and they are in the middle of the mat. The starting position is on their hands and knees facing each other with left shoulders touching. One student (tori) goal is to make it to the other side of the mat, while the opponent (uke) tries to stop the tori before 30 seconds runs out by pinning or immobilizing

them. Roles switch and the clock resets. Repeat until exhaustion sets in.

ROLL TAG

Values: courage, self-control, respect

Goals: physical contact, cooperation

Age: 6+

Accessories: /

Description: One or two students lay down and the rest of the students form a circle standing around them. The laying students have to roll around like a pancake to tag someone and cannot get up on their hands/knees or stand. If they tag someone then they can stand up and the tagged student becomes the pancake.

Modification: Tagged students are always the pancake and the group of taggers keeps growing until everyone is turned into a pancake.

GET YOUR OPPONENT

Values: courage, self-control, honour, respect

Goals: fundamentals of action/reaction principle, balance, fight, physical contact, coordination, cooperation, fun

Age: 6+

Accessories: /

Description: The playing area is defined. Students are grouped into two teams, one of them kneels, the other one is standing. The game begins in the middle of the playing area. The standing team has to bring their kneeling partners to their end of the playing area as quickly as possible (the kneeling team cannot stand up or even go forward). If during the one-on-one situation, the students who are kneeling brings down the standing partners, then they can bring them to their end of the playing area.

FOUR JUDO WORDS

Values: modesty, friendship, self-control, politeness, respect

Goals: attention, language development, coordination, fun

Age: 6+

Accessories: /

Description: There are four corners in the room, the first one is called "Yoko" which means side, the second one is called "Shiho" which means box, the third one is called "Gatame" which means control, the last one is called "state" which means astride.

When the trainer calls some word, students must go to the appropriate corner as quickly as possible (alternate native language and Japanese, make changes, etc.).

STOP THE CARS

Values: courage, self-control, honour, respect

Goals: fundamentals movement, fight, physical contact, coordination, skills development, fun

Age: 6+

Accessories: /

Description: The playing area is defined. Students are grouped into two teams: the red cars and the white cars. They are sitting shoulder to shoulder and are in the middle of the playing area. When the trainer calls out a colour, the team concerned must reach its side of the playing area, the other team must stop them from doing that. The called team (it is the one that has the colour trainer called out before) is moving on their knees, while the others can stand up. The opponent team can try to overturn the cars that are in the all-fours position. "How do we stop this car? We should remove its wheels, of course!". Students will firstly grab the belt or the judogi (the trousers, the jacket, etc.) to hold the opponent. The trainer will have to make them notice that cars continue to advance. Students will respond

to that action by placing themselves in a straddle position and thus taking control of the opponent's arms. The opponents have now been blocked, but they are still able to move forward a bit; by using their legs. "How can the students take control of the opponent's legs? They can do that by using their legs! They have to slide the feet on the groin and then they have to raise the heels, pushing hard by using the stomach, just like a reverse Tate Shiho. Eventually, the opponents get blocked, they lay on the ground and can no longer advance. This activity will serve as a basis for studying overturning in the future, but it can be the basis for studying strangles too.

BARBECUE GRILL

Values: modesty, friendship, self-control, politeness, respect

Goals: physical contact, coordination, timing, fun

Age: 7+

Accessories: /

Description: Students form a group of 4-6. Students lay down tight to each other (barbecue grill), one student (sausage) lay down on them. When they are ready, laying students start to roll to another side of the playing area, grilling the sausage. When the sausage falls down the barbecue grill, he/she lay down tight to his/her teammates and another student becomes the sausage. The game repeats until all of the students are the sausage or until they reach the end of the playing area.

RUNNING AROUND

Values: modesty, self-control, respect

Goals: relaxation, exercise, imagination

Age: 7+

Accessories: /

Description: We run around the room and the trainer gives instructions on what basis and circumstances

accompany our run. We run on sharp rocks, on fingertips, on smooth ice, on snowstorms, to avoid large puddles, on the warm sand, on the edge of a balcony, on shallow water, on hot asphalt etc.

Evaluation:

- When we are silent, we talk to the body, how?

FISHERMEN GAME

Values: courage, friendship, self-control, respect

Goals: cooperation, strategy, coordination, physical contact

Age: 7+

Accessories: /

Description: The playing area is defined. Two students start the game, holding hands and forming a "fishing net". They chase other students. Students who are tagged become a part of a fishing net and help to chase together. The students who form the fishing net must hold hands all the time.

THE SOCKS

Values: modesty, courage, self-control, honour, respect

Goals: physical contact, fight, self-confidence development

Age: 7+

Accessories: socks

Description: The playing area is defined. Students play the game only on their knees and hands (they cannot stand up). Each student puts one sock on their foot. The goal is to get the sock off the opponent's foot while not losing their sock. If the students lose their socks, they can make one exercise (for example 10 squats) to gain new socks.

ROBOTICS

Values: modesty, courage, friendship, self-control, politeness, honour, respect

Goals: cooperation, teamwork, physical contact, creativity, fun

Age: 8+

Accessories: /

Description: In the beginning, the trainer establishes several groups of students (3-5 students per group). Groups will have to go from one area to another following the trainer's instructions. For example, the trainer calls the instruction, that the group needs to go to another area with 4 hands and 6 legs on the ground – students discuss the possible movement and cooperate in performing the task.

BATTLE OF DRAGONS

Values: courage, self-control, respect

Goals: cooperation, teamwork, opposition, respect and acceptance, communication

Age: 8+

Accessories: belts for each student

Description: Each dragon is formed by a team of students (4-5) who organize themselves in line, one after the other and grab the belt/hips of the front partner. Each dragon has a head (first student in a line) and a tail (last student in a line). This game requires at least two dragons, with each head of a dragon having to catch the tail of another, without the line breaking and being tagged.

Modification: Instead, two of the dragons chasing each other's tails, we can have one student (the dragon hunter), which try to catch the tail of the dragon (the last student in the line). When the hunter tags the tail, he/she becomes the tail and the head becomes the hunter.

LORD OF THE RING

Values: courage, self-control, respect

Goals: improving foot sweep, balance, coordination, skills development

Age: 8+

Accessories: /

Description: Students hold hands in a circle (the ring). Each student tries to sweep the feet of the student next to them. If a student fall, they sit out, and the rest continue until there is only one left (the lord). This is a great drill that improves foot sweep ability and balance at the same time.

BRAIN TOUCH

Values: courage, self-control, respect

Goals: guard passing, strategy, fight, coordination, skills development

Age: 8+

Accessories: / (belts if possible)

Description: Students play the game in pairs. One student (uke) lay on their back, the other (tori) stands at uke's feet. Tori wins if he/she can touch the uke's head. The student on the ground (uke) defends by moving left and right, using feet and hands to impede tori (no kicking/hitting is allowed). To make it more difficult have the uke put one or both hands tucked into their belt. Once tagged, they change the roles.

DON'T STEAL MY BELT

Values: courage, self-control, honour, respect

Goals: establishing control, striving to a better position, physical contact, fighting

Age: 10+

Accessories: belts for each student

Description: Similar to the "Catch the tail" game but with the ability to work both standing and groundwork. Everyone tie their belt without putting a knot in it, if someone gets your belt off you are out. While the "Catch the tail" game is more suitable for younger students who are just developing fine motor skills, "Don't steal my belt" is ideal for students aged 10 or older that should be working on establishing control while also working towards more advantageous positions.

CONCLUSION

This manual is about education. What is, teaching people to live together, other than education? Education takes place through values that are part of morality and ethics. Different cultures have different values but some are common to all and then we talk about universal values. But that is not all. If all cultures have values such as respect, cooperation, pride, courage, humility etc. their order is also very important. This means that if one person has a different order of values than another, those two people will have a different pattern of behaviour.

Jita Kyoei project is an attempt to use sports or physical activities of children to instil certain universal values. We chose judo for this purpose because we know it best and because judo is a very special martial art. Also, all the persons involved in this project are judo masters and trainers.

Judo has already emerged as an educational method and in its essence "hides" moral principles. It is based on the tradition of "samurai", where respect and pride, but also humility and self-discipline are very important. But it is also based on the values of modern society, where cooperation and mutual assistance are important. Judo founder, Jigoro Kano, said that it is not important how good you are yourself, but it is important how much of your knowledge and skills you share in society and thus help society progress. Hence the quote that we only compete with ourselves and the only thing which matter is that we are better today than we were yesterday.

At the beginning of this project, we started talking about inclusion and integration. The people who talk, socialize, touch, and work together are a team. And judo is exactly that. It prepares people who are different (physically, mentally, culturally...) to participate. It encourages judokas to make physical

contact, to participate and cooperate in the exercise because this is the way they can progress and take care of each other's safety. We collected several sports games which promote inclusion and values. Through the games in the handbook, we encourage physical contact between children and enable them to get to know each other, cooperate and grow together. In this way, they become friends and thus more accepting and tolerant of their partner's differences.

In the manual, we have also focused on different life situations that can happen to young people at school, on the street, at home, in their lives. This can help them think and learn about their behaviour when encountering violence, injustice, people in need of help, or when they see destroyed social property such as benches, parks and other city equipment in their path. There is also an important emphasis on youth proactivity. By being present or observing their living space, they can notice many shortcomings or things that can be fixed and improved. We've included role-plays in this part with a very meaningful title, "I Lose My Face".

However, because values are also passed from teacher to student and are most often learned by living them, one part of the manual is also dedicated to teachers and trainers. We prepared an evaluation questionnaire for self-reflection. Many of the educational approaches we were once taught, nowadays can be criminal acts. So, the way teachers and trainers work, talk to young people and what kind of example they give, is important not only because of the education itself but also because of teacher and trainer legal security. Teachers and trainers need to be positive role models to their students.

Through the project duration, we have educated more than 50 young people who have earned the title of

»Judo Mediator of Inclusive Values« and can spread universal values among younger children and peers, both in clubs and schools and also in the streets.

Be a role model for children, students, friends and all society. Let Jita Kyohei (working together for joint progress) be your guide too.

We invite you to share this guide with your friends and colleagues.

Thank you.

LITERATURE

Adamič, N. (2017). Športne dejavnosti kot sredstvo socialne integracije s študijo primera »Icehearts« (Magistrsko delo). Univerza v Ljubljani, Fakulteta za šport, Ljubljana.

Agergaard, S. (2011). Development and appropriation o fan integration policy for sport: how Danish sports clubs have become arenas for ethnic integration. *International Journal of Sport Policy and Politics*, 3:3, 341-358. DOI: 10.1080/19406940.2011.596158.

Bradić, S. & Callan, M. (2018). Critical judo elements in self-control development and emotional control. In T. E. J. S. R. S. A. T. S. A. P. C. A. R. I. JUDO“ (Ed.).

Butulo, A. (2016). Zavedanje učiteljev o pomenu vzgoje v šoli. Koper: Univerza na primorskem (magistrsko delo).

EU Commission (2007). White Paper on Sport. COM (2007) 391 final.

EU Commission (2007). White Paper on Sport. COM (2007) 391 final

Gough, R.W. (2003). Značaj je vse – za etično odličnost v športu (Janez Penca Trans.). Novo mesto: Penca in drugi d.o.o.

Gupta, R. (2021). Rabindranath Tagore Quest for a Physical Education; Judo in India. *International Journal of Physical Education, Health & Sports Sciences*, 10(1), 42-50.

International Judo Federation. (2019). Teacher – Judo Values: Connecting To The Values. International Judo Federation.

Kamberidou, I., Bonias, A. and Patsantaras, N. (2019). Sport as a means of inclusion and integration for

»those of us with disabilities«. *European Journal of Physical Education and Sport Science*, 5 (12), 99-128. DOI: <http://doi.org/10.5281/zenodo.3464696>

Kano, J. (1887). Jujutsu. *Asian Society Magazine*, Volume 15.

Kano, J. (1934). Lecture of the Principles of Judo and their application to all Phases of Human Activity, given at the Parnassus Society. Athens.

Kano, J. (June 1936). Dojo ni okeru shugyosha ni tsugu. *Judo*, Volume 7, Number 6.

Kano, J. (2005). Mind over muscle: writings from the founder of Judo. Kodansha International.

Kanō, J., & Lindsay, T. (1889). Jujutsu and the origins of Judo. *Transactions of the Asiatic Society of Japan*, 15.

Kawamura, T., & Daigo, T. (2000). *Kodokan New Japanese-English Dictionary of Judo*. Kodokan Judo Institute.

Kodokan. (2009). Jigoro Kano and the Kodokan: An Innovative Response to Modernisation. In R. Kano (Ed.). Tokyo: Kano Risei.

Kodokan. (n.d.). Teachings of Kano Jigoro Shihan. Kodokan Judo institute.

Kovač Šebart, M., Krek, J. (2009). Vzgojna zasnova javne šole. Ljubljana: Center za študij edukacijskih strategij.

Krek, J., & Metljak, M. (2011). Bela knjiga o vzgoji in izobraževanju v Republiki Sloveniji 2011. Zavod RS za šolstvo. <http://doi.org/978-961-234-773-4>

Kroflič, R. (1997). Avtoriteta v vzgoji. Ljubljana: ZPS d.o.o.

- Kroflič, R. (2002). Šola – izkustveni prostor socialnega učenja in/oziroma moralne vzgoje? *Sodobna pedagogika*, let 53 (119), št. 5, str. 42-51.
- Kroflič, R. in drugi (2009). Ali poklicne in strokovne šole potrebujejo vzgojni koncept. Ljubljana: Center RS za poklicno izobraževanje.
- Kuleš, B. (2008). *Trening judaša*. Zagreb: Kugler.
- Lesar, I. (2013). Šola za vse? Ideja inkluzije v šolskih sistemih. Univerza v Ljubljani, Pedagoška fakulteta.
- Medveš Z. (1991). Pedagoška etika in koncept vzgoje. *Sodobna pedagogika*, let 42, št. 3 – 4, str 101-117.
- Musek, J., Musek Lešnik K. (2003). Ekspertni pogled na vlogo vrednot v vzgojno izobraževalnem sistemu. *Anthropos* 2003 174, str 97-142.
- Nishioka, H. (2010). *Training for Competition: Judo: Coaching, Strategy and the Science for Success*. Ohara Publications.
- Raffini, J.P. (2003). 150 vaj za povečanje notranje motivacije pri učencih. Translation: 150 ways to Increase intrinsic Motivation in the Classroom. Ljubljana: Educy.
- Sopa, I.S. and Pomohaci, M. (2016). The importance of socialization through sport in students group integration. *Land Forces Academy "Nicolae Balcescu" Sibiu*. XXI. 151-160. DOI: https://www.researchgate.net/publication/314093944_The_importance_of_socialization_through_sport_in_students_group_integration
- Stevens, J. (2013). *The way of judo: a portrait of Jigoro Kano and his students* (First edition ed.). Shambhala.
- Pomohaci, M. and Sopa, I.S. (2017). Extracurricular sport activities and their importance in children socialization and integration process. *Scientific Bulletin*, 22(1), 46-59. DOI: <https://doi.org/10.1515/bsaft-2017-0007>
- Šimenc, M. (2012). Moralna vzgoja: reprodukcija, transmisija in razjasnjevanje vrednot. *Šolsko polje*, letnik XXIII, številka 5-6, str. 79 – 92.
- Tušak, M. & Tušak, M. (2003). *Psihologija športa*. Ljubljana: Znanstveni instiveni institut Filozofske fakultete.
- Watson, B. N. (2000). *The father of judo: a biography of Jigoro Kano*. Kodansha International.



JITA KYOEI

Mutual Welfare and Benefit

Co-funded by the
Erasmus+ Programme
of the European Union



Športno
Društvo
GIB
ŠIŠKA
1902



RIJEČKI
SPORTSKI
SAVEZ



POLJSKI VUKOBARAN



**GINÁSIO
CLUBE
PORTUGUÊS**

»The European Commission support for the production of this certificate does not constitute an endorsement of the contents which reflects the views only of the authors, and the Commission cannot be held for any use which may be made of the information contained therein.«