COACHING PHILOSOPHIES AND PRACTICES OF MARTIAL ARTS COACHES

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ABSTRACT

COACHING PHILOSOPHIES AND PRACTICES OF MARTIAL ARTS COACHES

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The philosophical foundations of coaching have been broadly examined within sport science literature; however, limited attention has been given to Martial Arts. Martial Arts present a unique context where physical performance is closely intertwined with moral, cultural, and pedagogical dimensions, emphasizing discipline, self-regulation, and holistic development. This study addresses this gap by investigating the coaching philosophies of martial arts coaches and the extent to which these philosophies align with their practices in Türkiye. A qualitative research design was employed, utilizing semi-structured interviews with 10 experienced coaches across six martial arts disciplines (Aikido, Judo, Karatedo, Sayokan, Archery, and Capoeira), focus group interviews with youth athletes, and 14 field observations. Thematic analysis by MaxQDA identified two overarching domains: values for athletes and values for self. Coaches consistently emphasized personal and character development (e.g., discipline, resilience, respect), physical and athletic growth (e.g., technical mastery, injury prevention), and social-communal values (e.g., family cohesion, identity). Continuing

professional development and role modeling were also central to their philosophies. However, discrepancies emerged between articulated philosophies and observed practices, often shaped by contextual, structural, and experiential constraints. The findings underscore the complexity of Martial Arts coaching philosophies and the interplay between values, beliefs, and practices. It can be concluded that there is partial alignment between coaching philosophies and actual practices. By providing a culturally specific perspective, this study contributes to the literature on coaching studies and sport pedagogy, offering implications for coach education, youth development, and bridging the gap between theory and practice.

Keywords: *Coaching, Coaching Philosophy, Coaching Practices, Martial Arts*

ÖZ

SAVAŞ SANATLARI ANTRENÖRLERİNİN ANTRENÖRLÜK FELSEFELERİ VE UYGULAMALARI

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Antrenörlüğün felsefi temelleri spor bilimi literatüründe geniş ölçüde incelenmiş olsa da, savaş (dövüş) sanatlarına sınırlı düzeyde ilgi gösterilmiştir. Savaş sanatları, fiziksel performansın disiplin, öz-denetim ve bütüncül gelişimi vurgulayan ahlaki, kültürel ve pedagojik boyutların iç içe geçtiği özgün bir bağlam sunar. Bu çalışma, Türkiye'de savaş sanatları eğitmenlerinin antrenörlük felsefelerini ve bu felsefelerin uygulamalarla ne ölçüde örtüştüğünü inceleyerek söz konusu boşluğu ele almaktadır. Çalışmada nitel araştırma deseni benimsenmiştir. Altı farklı savaş sanatı disiplininde (Aikido, Judo, Karatedo, Sayokan, Okçuluk ve Capoeira) çalışan 10 deneyimli antrenörle yarı yapılandırılmış görüşmeler, antrenörlerin sporcularıyla odak grup görüşmeleri ve 14 alan gözlemi ile veriler toplanmıştır. Tematik analiz, iki temel alanı ortaya koymuştur: savaş sanatları antrenörlük bağlamının sporculara yönelik değerleri ve antrenörlerin kendilerine yönelik değerleri. Antrenörler, kişisel ve karakter gelişimini (örn., disiplin, dayanıklılık, saygı), fiziksel ve atletik gelişimi (örn., teknik ustalık, sakatlanmayı önleme) ve sosyal-toplumsal değerleri (örn., aile bütünlüğü,

kimlik) sürekli olarak vurgulamıştır. Sürekli mesleki gelişim ve rol model olma da felsefelerinin merkezinde yer almıştır. Bununla birlikte, dile getirilen antrenörlük felsefeleri ile gözlemlenen uygulamalar arasında, çoğunlukla bağlamsal, yapısal ve deneyimsel sınırlılıklardan kaynaklanan farklılıklar da ortaya çıkmıştır. Bulgular, savaş sanatları antrenörlük felsefelerinin karmaşıklığını ve değerler, inançlar ile uygulamalar arasındaki etkileşimi vurgulamaktadır. Antrenörlük felsefeleri ile gerçek uygulamalar arasında kısmi bir uyum olduğu sonucuna varılabilir. Kültüre özgü bir bakış açısı sunan bu çalışma, antrenörlük çalışmaları ve spor pedagojisi literatürüne katkı sağlayarak antrenör eğitimi, gençlik gelişimi ve teori ile pratik arasındaki boşluğun kapatılmasına yönelik çıkarımlar sunmaktadır.

Anahtar Kelimeler: Antrenörlük, Antrenörlük Felsefesi, Antrenörlük Pratikleri, Savaş Sanat

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Let them all stay above, you and me, let us stay below

Let them all be academic, you and me, let us be poetic

Let them all be named, you and me, let us be unnamed

Let them all be written openly, you and me, let us be written secretly

Let them all be separated, you and me, let us be together

Let them all be winner, you and me, let us be loser

You and me, let them all be what they want to be, let love make us we…

Thanks, to you,

Thanks, to me

Hold on tight, the road is long…

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CHAPTER 1

INTRODUCTION

This section presents information about the study's background, including its purpose, significance, and definitions of the terms.

1.1. Background of Study

Participation in sports offers a wide range of benefits for individuals across all age groups (Tahira, 2022; Torlindsson et al., 1990; Van Boekel et al., 2016; WHO, 2024). While many sports offer overlapping benefits, depending on their physical, psychological, and social requirements for optimal performance, there are distinct differences in their aims/objectives, training content, practices, and performance contexts too. For example, regardless of the type of sport participated in, all athletes should focus on developing their health-related fitness, including body composition, aerobic endurance, muscle strength and endurance, and flexibility. All athletes should also build self-confidence, character, and connection regardless of their sport emphasis (Cote and Gilbert, 2009; İnce, 2025).

However, there are also differences among specific sports groups concerning the predominant performance demands of each. For example, endurance sports require very high aerobic endurance and running economy (e.g., distance running, swimming, cycling, Nordic skiing) (Saunders et al., 2004). Racket sports require expert skills and performance related to object control, reaction time, power, and coordination (Baumeister et al., 2008). Team sports require excellence in group communication and dynamics in addition to sport-specific physical fitness and motor abilities (Eccles and Tenenbaum, 2004).

Among the numerous types of sport, Martial Arts, including sports like karate, judo, aikido, capoeira, and archery, stand out not only due to their physical demands but also because of their philosophical, pedagogical, and cultural depth. Martial Arts practices have long been recognized not merely as competitive activities but as disciplines of self-regulation, moral development, and holistic growth (Draeger, 1990; Woodward, 2009; Martinkova et al., 2019).

Martial Arts, encompassing both traditional and modern forms, offer a distinctive blend of physical training and value-based education. Unlike most competitive sports that prioritize performance outcomes, Martial Arts often emphasize self-perfection, discipline, and ethical conduct. This characteristic highlights the potential divergence between traditional coaching models, which focus on winning, and Martial Arts instruction grounded in personal transformation and philosophical tenets (Eakins, 2018; Ueshiba, 2013). Given this divergence, the role and mindset of the martial arts coach become central to the learning experience and developmental trajectory of practitioners.

In this manner, Martial Arts coaches must physically train the athletes to improve their skill-related fitness (e.g., power, coordination, speed, reaction time, balance) as well as excel in the sport-specific techniques. These sport-specific techniques aim to help individuals achieve their self-perfection, which is directly related to the concept of discipline. To reach this aim, techniques are practiced repeatedly until they become reflexes in the body. As Martial Arts are ancient and traditional types of sports, ethical conduct through training is quite essential.

Some other purposes of Martial Arts are the development of physical fitness, balance, and cognitive function (Rios et al., 2017) while incorporating a variety of approaches (Woodward, 2009). Martial Arts are more than just a set of fighting skills; they also improve one's well-being by contributing to mental health and decreasing aggression (Moore et al., 2020). Furthermore, it can enhance athletes' character, including values, responsibility, morality, and self-control, while improving their physical abilities (Martinkova et al., 2019).

In addition to guiding people to obtain self-mastery (Woodward, 2009) or other mentioned benefits, practicing Martial Arts, both traditional and modern versions, can help a person develop a capacity for self-defense and their ability to prevent an attack (Angleman et al., 2009). The development of self-defense can help people deal with dangerous situations by improving their ability to protect themselves by anticipating potential dangers (Thompson, 2014). This improvement extends beyond physical fitness, as Martial Arts instruction emphasizes skills such as predictive awareness of potentially hazardous situations, tactical reasoning, and informed decision-making. As a result of protective improvements, it can prevent peer bullying in youth groups, a severe problem in other countries (Boulton and Smith, 1994) and in Türkiye (Kilinç, 2023).

A coach is a person who plans and executes training to develop athletes (Kidman and Hanrahan, 2010) through the mentioned objectives. Recognizing that a coach is a person who guides athletes, coach selection is becoming a critical point because coaches reflect their personal beliefs and values, which provide direction for the guidance (Joo, 2005). These individual beliefs and values become apparent during the training that the coach has prepared. A participant exposed to the training can experience a master-apprentice or coach-athlete relationship (Cassidy et al., 2015), which is essential for improving students/athletes/participants (Newell, 1987).

Martial Arts coaches, like coaches in other sports, should be able to clearly define their coaching goals, explain how they aim to achieve these goals through training, determine how they assess and evaluate participation outcomes, organize the training ecosystem using appropriate instructional approaches, and maintain a commitment to ongoing professional development (İnce, 2025).

One can be a coach for football, basketball, volleyball, or Aikido; in other words, being a coach is independent of the sports field. However, to positively develop athletes, a coach requires specific competencies, although the implications of these competencies may vary from sport to sport. These competencies shape coaching practice (Lyle and Cushion, 2013), coaching pedagogy (Van Mullem et al., 2017), coaching in a specific

context (Lyle, 2002), coaching behavior (Lyle, 2002), and in general coaching philosophy (Nash et al., 2008; Van Mullem and Brunner, 2013). They are essential for all coaches to improve and increase their self-awareness in action.

Despite growing interest in coaching science, the construct of coaching philosophy in Martial Arts remains an under-explored area, particularly in Türkiye. Most of the coaching literature either generalizes across sports or emphasizes outcome-based frameworks, leaving little room for understanding sport-specific, context-bound philosophies. Nevertheless, as Lyle (2013) and Cushion and Partington (2014) argued, coaching behaviors are shaped by a coach's internal belief system, which is termed coaching philosophy. Thus, studying this belief system, especially in a context as philosophically rich as Martial Arts, can offer unique insights into both theory and practice.

Previous studies (Bennie and O'Connor, 2010; Collins, 2011; Nash, 2008; Gomes et al., 2018) on coaching philosophy in the sports science literature included multiple sports in their analysis and identified perceptions of coaching philosophy. Both written and in-depth approaches are evident in the methodologies of these studies. On the other hand, Cushion and Partington (2014) criticized almost all coaching philosophy literature, as it did not clearly explain the term to coaches. They suggested including preliminary information about coaching philosophy before attending an interview with coaches, as uninformed athletes often share personal understanding rather than rational insights.

At the same time, coaching practice is not always a direct reflection of philosophy. Several studies have pointed out inconsistencies between what coaches claim to believe and how they behave during training (Collins et al., 2011; Cushion and Partington, 2014; Nash et al., 2008). This misalignment might stem from structural, educational, or contextual constraints. Interestingly, in the Turkish context, there is limited information on coaching philosophies (İnce, 2025), and virtually no information on the alignment between coaches' stated philosophies and their actual coaching practices.

Therefore, a closer examination of the alignment between stated coaching philosophies and observed or self-reported practices is necessary. Such inquiry is even more pressing in martial arts, where values and techniques are often transmitted through traditional master-apprentice models that emphasize implicit learning and character development (Draeger, 1990). Furthermore, while technological tools and self-guided training have become increasingly accessible, particularly in post-pandemic times, research suggests that the competencies of a coach play a crucial role in youth development, motivation, and value acquisition (MacDonald et al., 2010; Weiss et al., 2016). In this regard, coaching in Martial Arts, which requires not only technical expertise but also moral guidance, deserves dedicated scholarly attention.

1.2. Purpose of the Study

This study addresses a significant gap in coaching and sports pedagogy literature by exploring the philosophies of martial arts coaches and their translation into practice. The two central research questions that guide this study are:

1. How do martial arts coaches perceive and articulate their coaching philosophy?

2. To what extent is there a consistency between martial arts coaches' stated philosophies and their actual or intended coaching practices?

By focusing on these questions, the study aims to deepen the understanding of coaching philosophy in a unique sport context and to contribute a culturally specific perspective from Türkiye, where such research is largely absent.

1.3. Significance of the Study

Independent of the sports field, child and youth participation in physical activity programs improves their health status in several aspects, including physical fitness, mental health, bone health, and cognitive function (World Health Organization, 2024).

On the other hand, besides analyzing physiological performance, nutrition, training needs, or outcomes of the athletes, the struggle to create structures or pedagogical approaches for coaches sustains its importance and shallowness (Nash, 2008). Coaching philosophy can be linked to searching for the right path in training. Calling this path 'right' is personal, as the rightness can depend on a person's past experiences (Carless and Douglas, 2011). Developing a coaching philosophy is a personal endeavor; it depends on individual beliefs (Cahill et al., 2021). However, increasing awareness and knowledge on the topic can contribute to coaches as they are shaping their beliefs.

Besides these, there is a need to analyze coaching philosophy in the field, as theoretical information is insufficient to allow literature to penetrate the concept of coaching philosophy (Nunomura et al., 2012). As Cahill (2021) also stated, the values and beliefs of coaches are crucial for their development. However, they are only helpful if they apply their philosophy to the coaching practice. Although academic studies have attempted to highlight the theoretical aspects of coaching philosophy, the examination of practical applications still requires clarification (Partington and Cushion, 2011). Moreover, the consistency of coaches should be examined, as they are critical to the training designs for athletes. As the importance of a coach is mentioned, their personal beliefs and values, combined with their ability to transfer these philosophies into effective practices, are one of their core skills in developing their athletes properly.

Cassidy et al. (2015) also declared the need for more connections between coaching philosophies and their practical applications, as well as other scholars and experts (Collins et al., 2011; Işık and Moustakas, 2022; Nash et al., 2008). One of the main limitations in conceptualizing a coaching philosophy is that it does not refer to the real-time applications of coaching professionals. Focusing on this issue may reveal the reasons for the coaches' misalignment when applying their coaching beliefs.

The advice of Carr and Kemis (1986) can be beneficial for one of the main arguments in existing literature, which is the gap between theory and practice (Cassidy et al., 2015; Collins et al., 2011; Nash, 2008). Their idea was to seek a path from irrationality

to rationality, or from ignorance to knowledge, rather than from theory to practice. Therefore, the second research question of the current study may create guidelines for martial arts coach education programs that reveal irrational or ignorant points.

As mentioned before, the coaching philosophies of martial arts coaches have yet to be examined in the coaching literature. Moreover, coaching philosophies have yet to be validated by their athletes as well as their practices. Examining the perceptions of coaching philosophy among martial arts coaches may contribute to the literature from a different perspective and reveal distinct coaching approaches for various sports contexts. Rather than focusing on individual thoughts, the current study seeks to combine similar coaching philosophies to reveal a collective approach. Moreover, the mentioned gap between theory and practice requires examination in Türkiye, as no previous research has been conducted.

1.4. Definition of Terms

Martial Arts: A set of knowledge about body movements intended to help an individual wound, kill, and/or capture opponent(s) and/or defend themselves against any physical attack (Shishida and Flynn, 2013).

Coach: The person who plans and executes training for the development of the athletes in a sport context (Kidman and Hanrahan, 2010).

Coaching Philosophy: "A coaching philosophy is built on a set of standards by which a coach influences, teaches, and models" (Van Mullem and Brunner, 2013).

Coaching Practice: Accumulating and contextualizing coaching behaviors, including managing training, leading, demonstrations, and feedback (Lyle, 2002).

CHAPTER 2

LITERATURE REVIEW

This study explores the coaching philosophies of Martial Arts coaches to enhance theoretical and practical information in coaching literature. Coaching philosophy is a topic that remains uncertain, according to the previous literature. This study aims to reveal a coaching approach for Martial Arts coaches according to their declared philosophies. Previously, researchers tried to analyze the coaching philosophies of coaches from varied sports fields, where Martial Arts still haven't been included in their studies.

Due to the complex structure of the topics, the term Martial Arts will be examined in detail. The roots of Martial Arts, different descriptions of the same concept, possible outcomes of the Martial Arts, and previous studies done with Martial Arts coaches will be identified. Following this, the definitions of coaching philosophy in the literature will be analyzed. After definitions, studies that aimed to examine coaching philosophy will be discussed in terms of their methodology, findings, and future suggestions. Lastly, gaps in the literature regarding coaching philosophy in sports and Martial Arts will be summarized before concluding the literature review section.

2.1. Martial Arts

2.1.1. History

This section of the literature review aims to understand a brief history of the Martial Arts, such as evolution, changes, and current approaches. These changes and

evolutions may summarize the current blurred areas or ideas, and also the differences between Martial Arts and other sports.

"Martial Arts" is a general term for traditional or modern fighting practices that include a range of methods with roots in different cultural traditions (Terry, 2006). These cultures are mainly Japanese, Chinese, and Korean cultures (Jennings, 2012), where Martial Arts were mainly born. Roots, or reasons for Martial Arts to be born, are essentially linked with military trainings (Lytvynenko and Mulyk, 2023), which focuses on killing or neutralizing someone. Also, in Japan, the first objective of Martial Arts training was learning how to kill someone with several weapons, such as sword, knife, arrow, or spear (Draeger, 1990), with several approaches, such as cutting, stabbing, kicking, or throwing (Kano, 2013). In other words, Martial Arts aim to gain knowledge or the ability to survive in war conditions, which may require one-on-one hand-to-hand combat or fighting with the use of several weapons.

Life goes on, and war ends. During peace periods (Draeger, 1990), participants and instructors of the Martial Arts maintained their training. However, their purpose must be changed since they will not kill anybody anymore, or weapons have still changed because of firearms. The self-perfection term entered the game since Martial Arts training must have new concepts and approaches. Moreover, the central division for the Martial Arts was about to begin, and there will be two concepts, Eastern and Western styles in Martial Arts.

Naturally, from their origin, Martial Arts are influenced by the culture (Moenig et al., 2023) in which they were born. In Eastern Asian Martial Arts, some religious influences included Daosim, Confucianism, and Chan Buddhism (Sukhoverkhov et al., 2021). On the one hand, Traditional Martial Arts, which can be counted as Eastern Martial Arts, significantly value mental strength and sharpness, self-control, relaxation, and body-mind balance (Wasik and Wojcik, 2017). With respect to physical aspects, their methodology in the practices mainly consists of repeating the same techniques (Kano, 2013; Nishiyama and Brown, 1959; Ueshiba, 2013) until the self-perfection (Draeger, 1990) is obtained, or from another perspective, this

perfection can never be obtained. Moreover, in Eastern Martial Arts, the master-disciple relationship is very crucial (Keilbart, 2019; Koshboyev, 2023) for the education of the athletes. Athletes take the instructor as a role model, which is believed to be one of the best methodologies in Eastern Martial Arts coaching. The student imitates the movements of the master until the technique approaches the master's. This is one of the key distinctions for distinguishing Martial Arts from other individual sports. Considering a coach as a role model is something common, but feeling the master-disciple relationship is something different, which may require movement and characteristic imitations.

Like Eastern Martial Arts, Western Martial Arts are also influenced by the culture in which they are used. As mentioned, Eastern Martial Arts are often associated with spirituality and self-defense; in contrast, Western Martial Arts are more closely linked to sports and competitive events (Moenig et al., 2023; Turnbull and Hurst, 1999). In other words, Western culture transformed Martial Arts training from an educational system to competitiveness. The adoption of Eastern Martial Arts in the West is influenced by Western societies from several aspects, such as Orientalism, reflexive modernization, and commodification, leading to the reconsideration of tradition (Brown and Leledaki, 2010). Furthermore, in Western Martial Arts, one of the purposes can be entertaining people (Gim, 1998). Mixed Martial Arts (MMA), clearly reveals the Western perspective of Martial Arts since it contains competitiveness, entertainment, shows, and advertisements.

While attributing the cause of the entertainment via MMA to commercialization and dehumanization, Cynarski and Lee-Barron (2014) state that reducing the meaning of Martial Arts to sport or competition is a critical mistake since it includes profound spiritual dimensions (Maliszewski, 1996). Furthermore, several doctrines, such as respect for other people, tradition and authority, or emotional self-control (Cynarski and Lee-Barron, 2014), are also mentioned in the previous literature.

Today, Martial Arts sustain its universal appearance (Vertonghen and Theeboom, 2010). Currently, the number of people who practice Martial Arts is increasing,

according to federation statistics (Eurasia Aikido Organisation, 2020; IJF.org, 2024; Kyokushinkaikan, 2024). These statistics are beyond age limits; in other words, athletes in Martial Arts training vary from early childhood to late adulthood. In other words, Martial Arts bears lifelong participation. Moreover, it can be observed, according to the recent sport science literature, that Martial Arts are one of the sport fields where it is being investigated by researchers from the aspect of youth participation (Demorest and Koutures, 2016; Harwood et al., 2017; Theeboom, 2012 ; Van Der Kooi, 2020; Vertonghen and Theeboom, 2010). Participant profile is another separation point that distinguishes Martial Arts from other sports. It is difficult to observe a training that includes a youth, an adult, and an elderly people at the same time.

Through a brief history of Martial Arts training, it can be determined that the purposes of Martial Arts training differ according to the level of competitiveness. In the modern world, some applications and methods have changed for different purposes, such as winning a tournament or entertaining society. On the other hand, some traditional or Far Eastern methods that aim to educate one through self-mastery, as most of society knows, remain in use. This shows that if the significant outcome of the training is not winning a competition, the approach to the athletes must be different. The concept of self-mastery, which has a historical context, should be deeply analyzed from a coaching perspective. Other approaches to different concepts may contribute to the sport science literature since they can reveal new coaching techniques, or different influencing factors in coaching philosophy

2.1.2. Definitions of Martial Arts

Starting with an etymological approach, the word ‘martial’ is derived from the Roman God of war, Mars, so the primary meanings of this word relate to war or warfare (Martinkova and Parry, 2015). As previously mentioned, Martial Arts were born to survive, kill, or neutralize the opponent. They had one purpose; maybe physical fitness was also one of the aims, so there was no need for a strict definition or classification.

However, when some other approaches were born, different classifications and descriptions existed.

This increment led to confusion about the definition of Martial Arts. The definition of Martial Arts is one of the argumentative topics in the literature, where experts believe that defining Martial Arts should be the primary task (Bowman, 2017). Definitions, in other words, discourse can shape one's thinking style, which may lead to different approaches to Martial Arts.

One can find variations, but similar definitions for Martial Arts. It can be understood from the study of Burke and colleagues (2007) that Martial Arts is a concept that allows athletes to engage in self-defense, mainly practiced as a sport, and allows one to explore oneself. In another definition of Martial Arts, Draeger (1990) summarizes Martial Arts as a path that leads to self-perfection. Furthermore, Bowman (2017) discussed the previous definitions or theoretical approaches for Martial Arts and Martial Arts studies. All of them will be correct, but all will naturally have some gaps.

A simple glance at the literature will show the lack of consensus in the sports sciences, specifically in Martial Arts or other discourses. For example, different research classified Taekwondo, a popular sport, differently. Theeboom and De Knop (1999) included Taekwondo in Asian Martial Arts, where Channon (2012) included Taekwondo in Eastern Martial Arts, and Dongoran and colleagues (2020) included Taekwondo in Martial Sports. Nobody can state that one of the definitions or categorizations is incorrect since there is no strict separation for Martial Arts concepts in the sports science literature. As mentioned before, awareness about the area that includes the studied Martial Arts field can change the approach, or mindsets of the researchers. This change can lead to new scientific studies.

Miller (2008) tried to categorize the activities included in Martial Arts. He preferred to analyze concepts according to the training methods, primary purposes, potential risks, or life-seeing perspective. Main categories in the Miller's work were: Self-defense, Fitness, Spiritual Growth, Assault, Sport, Combat, and Duel. This perspective

is one of the most detailed sources for the categorization and definitions of Martial Arts and variations, and possible situations, risks, approaches, psychologies, and more concepts are examined.

Similarly, Martinkova and Parry (2015) also tried to categorize the activities that are included in Martial Arts. Their classification was based on the purpose of the activities, where they produced five major headings for variations in Martial Arts: Martial Arts, Martial Sports, Martial Paths, Warrior Arts, and Close Combat. They defined each approach and gave examples to clarify the concept.

It can be summarized that international literature is concerned with the definitions through several variations in Martial Arts. It is important to note that if the type of Martial Arts changes, all coaching approaches, pedagogies, and participant profiles will also change. So, it is crucial to define the type. Moreover, national literature should also be concerned about the definitions in the Turkish language.

For the current dissertation, Miller's (2008) competitive and spiritual growth categories, which refer to self-perfection and competition concerns of the athletes, are examined. On the other hand, classifications of Martinkova and Parry (2015) were martial paths, and martial sports are parallel with the competitive and spiritual growth categories of Miller. Martial paths refer to the self-perfection of the athletes without concern for winning, and martial sports refer to the competitive aspects of the athletes of the Martial Arts training. These are different categories, but can be practiced in the same training period.

As can be obtained from the literature, the definition of Martial Arts is not exact, just like the coaching philosophy. One reason for this confusion may be the lack of terminological studies for Martial Arts in both English and Turkish. Defining something may lead to a loss of the concept's meaning; however, it also leads to specifically targeted studies that can contribute to the related areas more. To the author's knowledge, there is a lack of coaching philosophy studies specifically targeted at Martial Arts, both competitive and self-perfection, purposes for the current

study, as previous authors (Martinkova and Parry, 2015; Miller, 2008) categorized. Literature reviews of the definitions of Martial Arts aim to justify the sample selection of the current dissertation.

2.2. Previous Studies on the Aims and Outcomes of Martial Arts

In the last decade, Martial Arts coaches and athletes have been examined from various perspectives of sports science and psychology, specifically including psychological outcomes, physical outcomes, and pedagogical aspects.

Concerning the psychological outcomes of Martial Arts, the social-psychological outcomes (Verthongen and Theeboom, 2010), prosocial-antisocial behavior (Rutten et al., 2011), and the process of psychological development (Pierce et al., 2016) were examined in various research. Furthermore, the level of aggression and anger, which are other psychological outcomes (Bayansalduz, 2014; Kusnierz et al., 2014), resilience, which means, complexly, reducing one's vulnerable parts (Goldstein and Brooks, 2007) and increasing the endurance to the difficulties in life, was also analyzed (Moore et al., 2021; Greco et al., 2019). In addition, a study by Woodward (2009) expressed that Martial Arts training can be beneficial for Attention-Deficit/Hyperactivity Disorder (ADHD).

For the psychological outcomes of Martial Arts, Verthongen and Theeboom (2010) stated in their review that there is a positive correlation between Martial Arts and self-regulation. In contrast, there is a negative correlation between Martial Arts and the level of violence among the athletes. Concerning the discussion, the need for more substantial evidence to generalize those correlations was indicated. Parallel to this study, Rutten and colleagues (2011) compared the prosocial and antisocial behaviors of Martial Arts athletes with those of other individual and team sport athletes via self-reported questionnaires. Their results indicated that Martial Arts could affect one's prosocial behavior more positively than other sports included in their study. Pierce and colleagues (2016) conducted qualitative research with both coaches and athletes of an intensive wrestling camp to examine the process of psychological development of the

athletes. Their primary purpose was to analyze how the coach created a challenging climate that pressured the athletes to develop themselves psychologically. The results of their semi-structured interviews provided insight into a unique topic in Martial Arts that has been unexamined.

Kusnierz and colleagues (2014) conducted a quantitative study with different Martial Arts sports and a control group to compare their aggressiveness level. In their findings, the highest aggressiveness level was seen in the control group, which led to the conclusion that Martial Arts may help one to decrease the aggressiveness level by letting them diffuse their emotions and situational tensions. In his quantitative study, Bayansalduz (2014) supported the idea of the previous study that Martial Arts athletes showed significantly higher scores in anger control than the control group.

Besides the mentioned possible outcomes, another important concept that can be improved through Martial Arts is resilience. In their experimental research, Greco and colleagues (2019) compared Martial Arts athletes and a control group qualitatively concerning resilience to bullying, which is quite crucial for youth. Their results showed a significant difference between the experiment group and the control group, which means Martial Arts can help one improve resilience towards bullying, preventing risky situations in one's life. Supporting Greco and colleagues (2019), Moore and colleagues (2021) also examined resilience improvements through Martial Arts. Their sample was 234 secondary school students, excluding dropouts from the study. Since their study was also experimental, they divided their sample into two groups, the experiment and control groups, and then conducted their intervention. Their Martial Arts intervention lasted ten weeks. According to their results, Martial Arts-based intervention significantly positively affected secondary school students' resilience. One of their main suggestions for future studies was replacing the 10-week intervention with sustainable Martial Arts practices in secondary schools. Supporting the previous two studies, another study (Lorenço-Lima, 2024) declared the possible positive impact of Martial Arts on grit, which means being a conqueror of life's challenges. Their sample was 329 persons, and their findings are significant since grit can impact people's lives in terms of success (Duckworth et al., 2007).

As mentioned, the physical and physiological characteristics and outcomes of Martial Arts were also presented in various studies previously. Schick and colleagues (2010) examined body composition, vertical jump, flexibility, grip strength, maximal oxygen consumption, and one repetition maximum bench press and squat among Martial Arts athletes and compared them across different Martial Arts.

In a longitudinal study, Alm (2013) focused on the one-year effect of Martial Arts training on one's physiology. Aerobic capacity, anaerobic capacity, and body composition were their significant topics for exploration. Their findings suggested that one year of Martial Arts training is insufficient for physical improvements, where physical improvements can result in being above the average aerobic capacity. On the other hand, Fong and colleagues (2013) declared that Martial Arts may not improve physical and other health-related fitness, although it can significantly improve reaction time. Their sample was 20 youth athletes in Martial Arts, which means that generalizing their study is not rational.

Similarly, Schwartz and colleagues (2015) compared muscle strength and body composition, specifically health-related fitness, of the athletes of different types of Martial Arts in a sample of 935. They stated that the creation of physically beneficial training is up to instructors, who can also be called coaches. A correlational study by James and colleagues (2018) explored the outcomes of competing well in Martial Arts in a sample of higher-level and lower-level Martial Arts athletes. Their findings were significant for those who were preparing for competition in their training. They have concluded the significance of both anaerobic and aerobic capacities.

Considering these studies, there will be improvements in the body for the athletes of the Martial Arts; however, as mentioned above, training is something organized by the coach. So, the coach must be aware of the possible physical outcomes and opportunities through Martial Arts.

Research that aims to explore the coaching and pedagogical aspects of Martial Arts was also outlined as a topic in the previous literature, which will be examined from

now on. Previous literature showed that coaching and coaching applications are as crucial in Martial Arts (Van Der Kooi, 2020) as in any other sports field. Mentioned outcomes of Martial Arts training highly relate to the coaches (Pierce et al., 2016; Van Der Kooi, 2020).

On the one hand, coaching takes place in the guiding section of the "Black Box," which is defined for Martial Arts by Vertonghen and Theeboom (2013). Their primary conclusion was that sports scientists must contribute to clarifying this Black Box. One of the sub-headings of this Black Box was the teaching approaches of the coaches or coaching styles, which were examined before (Jia et al., 2022; Vertonghen et al., 2012). On the other hand, Martial Arts literature maintains its shallowness concerning coaching philosophy, which can be connected to the topics above and guide future studies about Martial Arts, especially in Türkiye. Possible outcomes of Martial Arts are mentioned and will be compared and discussed through the findings of the current dissertation.

In Türkiye, several outcomes of Martial Arts were being examined such as stress levels of the athletes (Öztürk, 2023), perceptions of values (Yıldız and Uslu, 2021), level of aggression (Delikurt, 2023), empathy level (Koçak and Sezen Balçıkanlı, 2021), psychosocial outcomes (Tekin, 2008), and anger levels (Gedik and Güvendi, 2023). These studies were empirical studies that declared arguments. On the other hand, to the author's knowledge, there is no study examining coaching philosophy, coaching approaches, or their social relations or underlying factors among Martial Arts coaches in Türkiye, which indicates the gap in the literature.

2.3. Studies on Martial Arts Coaching

Previous studies (Cynarski and Lee-Barron, 2014; Kirk, 2022; Predoiu et al., 2020; Romar et al., 2020; Rowold, 2006) suggested that the shallowness of Martial Arts topics in literature persists due to the lack of studies focusing on coaches and athletes. Martial Arts include philosophical traditions and approaches that separate them from other sports. Pursuing these traditions and approaches academically is entirely rational

since there is a lack of studies that aim to reveal them via qualitative methodology. Selected studies on the topic are briefly presented below:

Rowold (2006) examined leadership styles of Martial Arts coaches via a five-point response scale. The sample was 186 Martial Arts students, which indicates quite a large sample size. In his study, he aimed to gather information about coaches via their students. The findings revealed a transformational leadership style for Martial Arts coaches in Germany.

Cynarski and Lee-Barron (2014) aimed to examine philosophies of Martial Arts and their pedagogical consequences. Their study was a theoretical examination of the previous literature. They mentioned several approaches, such as Martial Arts assumptions, purposes, and values. According to their study and previous findings, the belief that Martial Arts are just a sport is a mistake since they include holistic approaches or pedagogies. Furthermore, courage, kindness, honesty, self-control, respect for others, being socially valuable, concentration, and strong will were the keywords mentioned in their study, proving that it is not just a sport. Keywords reveal the possible and potential differences between Martial Arts and other sports. Those pedagogies, pathways for learning, traditions, and traditional holistic approaches may reveal themselves in the philosophies of Martial Arts coaches. Thus, studies can support or argue with each other.

In their study, Bujak and colleagues (2014) aimed to examine the hierarchy of professional activities of Martial Arts and mixed Martial Arts coaches. Their study was conducted quantitatively, using a questionnaire to obtain information about the professional activities of coaches. The sample included 250 coaches, which increased the statistical generalizability of the study. According to their findings, the athletes' physical and technical preparation were the first two essential activities in their professional lives. For the capoeira group, organizing and refereeing a competition was found to be the least essential professional activity in their coaching life, which is parallel with the arguments of Cynarski and Lee-Barron (2014). Furthermore, the appearance of technical preparation also aligns with the statements of Draeger (1990).

To see the importance of a coach in Martial Arts, Cynarski (2020) examined the roles and responsibilities of the coaches. According to this study, a coach in Martial Arts carries vast amounts of responsibility, such as organizing physical training sessions that include essential movements or activities for the improvement of the athletes, and teaching tacit knowledge that originates from the initial teacher who transferred the knowledge. In addition, knowledge transfer through the culture of the Martial Arts is also essential for the coaches, which adds another burden to their bag, both theoretically and practically, since they need to integrate these concepts into their training.

One of the previous case studies (Romar et al., 2020), conducted on Brazilian jiu-jitsu (BJJ) coaches and athletes, aimed to examine coaching behaviors. Their primary data source was observations, which they encountered on videotapes. They found out that the main coaching themes of the BJJ training are skill perfection and competition trials. Although their sample is tiny, three coaches, their findings support one of the main arguments of the current study, which is variations in different sports contexts, especially in the Martial Arts field. They mentioned that participant-centered corrective feedback is quite common in the training. This can be linked with athlete-centered pedagogy, which Cassidy and colleagues (2015) mentioned in their book, and Jones (2006) declared the shallowness of the athlete-centered coaching approach in the literature. Romar and colleagues (2020) declared a "Black Box" term for Martial Arts, as Van Der Kooi (2020) also stated. To enlighten this "Black Box," shallowness of the Martial Arts must be handled with different approaches to the field (Romar et al., 2020).

Predoiu and colleagues. (2020) aimed to analyze and reveal fundamental personality properties of Martial Arts coaches, which are different from those of coaches in other Olympic sports. They analyzed the key personalities of 77 coaches, who were both expert and beginner coaches, via an online questionnaire. This study, in a purposive manner, is similar to the current dissertation since both seek to obtain a characteristic essence for Martial Arts coaching. In their conclusion, Martial Arts coaches appeared goal-focused, motivated, altruistic, and charismatic. However, their sample (n = 77)

included 21 Martial Arts coaches selected for the study via convenience sampling. This study indicated the need for information about Martial Arts coaches. The key characteristics that could be stated are the coaching philosophies of the coaches, since those concepts can reveal themselves in the values of coaches, which are directly related to coaching philosophies.

A recent PhD thesis by Kirk (2022) examined the coaching practices of MMA coaches. With respect to the methodology of the study, the primary data collection method was interviewing the participants. However, 4 MMA coaches participated in the study via a purposive sampling method. Findings of the study indicated four main themes which appeared throughout the data analysis: Evolving coaching in an unknown world, constrained early explorers, training camps, and monitoring of load.

2.4. Coaching Philosophy

Lyle (2002) defined coaching philosophy as a set of values of a coach or a set of frameworks of a coach, and they also mentioned several values, such as athletes', social, and organizational values. According to Nash and colleagues (2008), coaching philosophy is a concept created based on a coach's beliefs and core values that is formed through training. Reynolds (2010, as cited in Bennie and O'Connor, 2010) stated that coaching philosophy includes several aspects of the coach's practices and reveals their core values and methods. Similar but not the same, Van Mullem and Brunner (2013) declared standards and teaching methods of coaches to apply these standards for coaching philosophy definition in their coaching philosophy development guidelines.

Without any definitional concerns, one can use already derived definitions (Bennie and O'Connor, 2010; Callary et al., 2013; Collins et al., 2011; Gillham et al., 2016; Gomes et al., 2018). Cushion and Partington (2014) state that coaching philosophy must be revealed via practice. Moreover, different methods should be used to go beyond subjective understandings of coaches. They have questioned previous literature about coaching philosophy concepts in their critical study. In their research,

they declared that although the coaching philosophy concept is crucial for both coaches and researchers, there must be more empirical studies since there is a lack of empirical evidence in the literature. These concepts have not been addressed clearly in existing literature (Cushion and Partington, 2014).

A lot of definitions, confusion, and lack of consensus can be seen in the sports science literature when it comes to the definition of coaching philosophy (Collins, 2011; Cushion and Partington, 2014). One of the possible reasons for this lack of unity can be the nature of the concept. The subjective side of coaching philosophy may negatively affect researchers in creating a standard definition. Aspects that coach wants their participant to develop by giving priority mindfully and organizing practical applications that support these aspects, can be a suggestion for the definition of coaching philosophy.

2.4.1. Previous Studies on Coaching Philosophy

Several studies have been conducted to collect data about coaches' perceptions of coaching philosophy. Karpel (2006), in his PhD dissertation, conducted a qualitative study to obtain coaching philosophies of successful Division I head baseball coaches. Twelve professional coaches were interviewed to get their coaching philosophies. Semi-structured interview questions were piloted three times before being applied in the field, as the author stated. Interview questions are not much different from the current dissertation's semi-structured interview since both bear categories as coaching philosophy, participant perception, and self-reflection. According to the data analysis, 20 themes appeared in 5 different categories, which were Philosophical Foundation, Leadership, Assessment/Evaluation/Expectations, Program Organization, and The Collegiate Baseball Player. Besides more descriptive studies on coaching science, researchers suggested focusing on coach education programs to improve those core values and awareness of the topic.

In their study, Nash and colleagues (2008), one of the first empirical studies on coaching philosophy, researchers focused on the development of role frames and

philosophies of the coaches. Their primary data source was semi-structured interviews, which were conducted with 21 active coaches from 13 sports fields. The authors of the study had coaching backgrounds, which led them to understand and analyze the qualitative data more holistically. Their findings have concluded that as coaching experience increases over the years, perceptions of role frames and philosophies become more aware of the situation. The statements of the expert coaches were much more precise and more purposeful than those of the novices. Furthermore, some novice coaches cannot even state an opinion about their role frames and philosophies. Their primary conclusion was crucial, which indicates the importance of sample selection for future studies (e.g., lack of awareness in novice coaches), which has been taken into consideration by the author of the current study.

Bennie and O'Connor (2010) revealed the coaching philosophies of Professional Cricket, Rugby League, and Rugby Union Players and Coaches in Australia using a methodology similar to the current dissertation. A total of 30 players, assistants, and head coaches were involved in their study. After their semi-structured interviews, they created tags, properties, and categories using their data. One of the significant findings of their research was the priority of developing the athletes rather than focusing only on winning situations. Other themes that appeared according to the coaching philosophies of coaches were the coach's role, developing the player and the person, and educating the players.

In another research conducted for the first time on the coaching philosophies of novice coaches, Collins (2011) and their research team gathered written coaching philosophy statements of coaches, with a relatively large sample (n=35) for a qualitative study. Although most of their athletes had no coaching experience in the field, their statement papers revealed seven common coaching themes parallel to the coaching literature. The themes were coaching behavior, defining success, development, expectations, fun, life lessons learned through sports, and relationships. From a methodological point of view, semi-structured interviews can allow a researcher to gain a deeper understanding of the coach's mind than the written context, since the investigator can ask immediate questions. Their study effectively guided data representation since they pursued a path

for common coaching approaches. If this kind of representation is used for a sport-specific area with coaches from the same field, a new coaching approach can exist for this new field, which has not been explored previously.

Calvary and colleagues (2013) prepared a case study research on the examination of coaching actions based on the values developed by the coach. Repeated in-depth interviews with the coach were conducted in the study to gain insight into the coaching philosophy. After their data analysis, they stated that the values behind the coach's actions can depend on previous life experiences, which meant that values can be created even in the childhood of a coach. Although the study by Nash (2008) declared the importance of being an experienced coach in developing a coaching philosophy, they responded that even novice coaches could have a coaching philosophy that developed during their lives. In addition, discussions and reflections through coaching practices, values, and beliefs may enhance a coach's awareness for preparing practices based on those values.

Schreiner (2013), in a master's dissertation, interviewed five coaches who had at least 15 years of experience in coaching. In the study, semi-structured interviews were conducted with coaches to gain insight into their coaching philosophies. Through the data analysis, four major themes appeared, which were coaching development, positive motivational climate, managed competition, and athlete development. In the sub-themes of these major themes, a fun fact emerged as a core concept. In this thesis, the findings revealed that transforming those core values with fun is crucial. Furthermore, field observations according to the interviews were conducted to check the alignment between declared philosophies and coaching practices of the coaches. In the conclusion, it is stated that although coaches were selected from different sports fields, they showed similar core values for their profession. This argument supports the approach of the current study, where the author of the thesis believes that gathering information from one specific sport field may open new perspectives in a related area.

Van Mullem and Brunner (2013) created a guideline for developing a coaching philosophy that may help coaches improve themselves. Their guidelines, respectively,

included value identification, beliefs, mission statement, performance standards, purposes, mission statement for the team, performance standards for the team, and overall coaching philosophy. These concepts and guidelines can enlighten a coach from several aspects, such as informing their coaching practices and informing their squad. Furthermore, these steps result in a written version of one's coaching philosophy. On the other hand, it leads to a very long letter, which is difficult to read; in other words, Too Long; Didn't Read (Lahiri, 2017), if the primary audience of the paper is the coaches. It can be beneficial for qualitative coaching philosophy studies; however, it does not allow researchers to ask instant questions, where the concept gets deeper.

Gillham and colleagues (2016) conducted an examination of coaching philosophies with award-winning strength and conditioning coaches. They gathered their qualitative data via online open-ended questions, and their sample was four renowned strength and conditioning coaches who had received at least one national-level award. According to the commonalities of coaches' philosophies, besides the repetition of the importance of coaching philosophy, adaptation and change of the philosophy, sharing the philosophy with athletes, and not imitating another person's coaching philosophies were the most common among those coaches. One of their declarations was purposive sampling in their study. As they stated, strength and conditioning knowledge is well-developed. Compared to the current dissertation, both seek similar aims but different approaches. The current thesis can potentially examine the coaching philosophy more deeply because of the semi-structured, in-depth interviews.

A case study was conducted by Bespomoshchnov and Caron (2017) with a relatively less examined area and a person who is a Russian Ice Hockey, and as they declared, successful coach Anatoly Tarasov. In their study, their methodology is somehow blurred. Their source of knowledge is not exact, such as how they obtained the information or how they analyzed the data. They directly gave the key traits, or keywords, for the coaching philosophy of that successful coach, which were mentoring, key performance indicators, learning from other sports, emotional intelligence, athlete leadership, process orientation, and character development.

Gomes (2018) aimed to check the consistencies between coaching philosophy, coaching practice, and the effectiveness of ten elite coaches. Besides the consistency issues, they have highlighted four main themes that are fully matched for those elite coaches, and similar to the literature, which were athlete motivation, respectful relationships with athletes, the cohesion of the team, and formal and informal rules for the team's functioning. Their findings are gathered through coaches who are interested in different sports fields. Their data collection method was interviews with coaches to obtain the desired information. This study was crucial since it is one of the pilot studies in the literature that seeks the linear relationship between philosophy and practice for a coach. However, there was a lack of data collection sources for their triangulation (Denzin and Lincoln, 2011) method since they depended on their interviews. Their most significant conclusion was that coaches were not on a linear line according to their philosophy, practice, and effectiveness criteria, which the literature supports. In short, they did not aim to figure out a coaching philosophy framework for a specific sports field, but they showed that coaches are unaware of their coaching practices. The current dissertation seeks a path that allows literature to see the alignment between philosophy and practice, which will carry the study of Gomes (2018) one step further via field observations.

In a longitudinal study, Hooper's (2020) examined the coaching philosophies of grassroots coaches and the practical applications of those philosophies. From a methodological point of view, this study includes similar data collection methods to the current dissertation, such as semi-structured interviews and field observations. In this study, epistemology, axiology, and ontology terms were used, which are rationalized for not being used in the current dissertation. On the other hand, interview questions of both studies seek similar purposes. His sample included 10 soccer coaches with varying coaching experience. The thematic analysis clustered the data into three main headings, which were epistemology, axiology, and ontology. These three headings had sub-themes. According to all themes, he did field observations where durations of the parts of training were measured and discussed through stated coaching philosophies. Results of the study indicated the misalignment of coaching philosophies

and coaching practices. The importance of reflective practices is suggested in this study.

In conclusion, this literature review aimed to analyze previous studies and theoretical approaches to outline what has been and has still need to be done. History of Martial Arts, definitions and categorizations, and previous studies conducted on outcomes of Martial Arts were examined. Throughout the examination, several outcomes, concepts, or pedagogies are mentioned. Some of the studies stated the differences of Martial Arts from other sport fields, some other studies included Martial Arts because of their convenience sample approach. Like the elephant story in the dark, all previous studies conducted their studies to contribute to the sport science or enlighten the Martial Arts. The current dissertation's uniqueness has appeared through the examination since methodological approaches and aims are significant.

In addition, coaching philosophy studies in the previous literature were also examined. Several identifications for coaching philosophies of the coaches have maintained themselves for more than 18 years in the sport sciences. However, almost none of the studies focused on one specific sport field, especially, none of the studies targeted Martial Arts. In Türkiye, there is a dearth of knowledge regarding the coaching philosophy topic.

According to the Martial Arts and coaching philosophy studies, in both international and national contexts, the necessity of the current research has also appeared since there is a lack of specific sports field coaching philosophy studies, which aim to gather information from both coaches and athletes.

CHAPTER 3

METHODS

This section presents information about the study design, setting, participants, data collection tools, procedures, and data analysis in order.

3.1. Overall Design of the Study

Coaching philosophy describes a coach's individual beliefs and values, which can also be found in their coaching style, but cannot be clearly grounded on contextual clarity in the previous coaching literature (Partington and Cushion, 2024). The qualitative research approach is selected for this study for two main reasons: firstly, coaching philosophy is a concept that can reveal itself in its natural setting, as given in Denzin and Lincoln's (2011) assertion that qualitative research serves as a pathway to understand and interpret actions, with the natural environment being the most suitable setting for such attempts. Secondly, the qualitative study design allows the study not to miss points that quantitative study may miss because of the uncertain contextual clarity.

This study was designed as a generic design, one of the qualitative research methods used for topics where the study seeks to understand the experiences of individuals and how they make sense of the topic (Merriam, 2002). As declared by Merriam and Tisdell (2015), one of the aims of generic design is to pursue the pathway of people for constructing their worlds, which fits the coaching philosophy concept for this study. Semi-structured in-depth interviews allow the researcher to deeply understand the interviewee rather than generalize the thoughts (McGrath et al., 2018) or define them, where it seems essential to understand coaching philosophy better.

Different from coaching philosophy, coaching practices are behaviors of the coaches that can be observed (Gomes et al., 2018). Several semi-structured field observations were conducted after semi-structured interviews to examine the practices of coaches. Observations, where the researcher is a non-participant allow the researcher to gather information about field actions in natural settings (Yıldırım and Şimşek, 2013). The primary purpose of the observations was to check the alignment between coaching practice and verbally stated coaching philosophies (Figure 1).

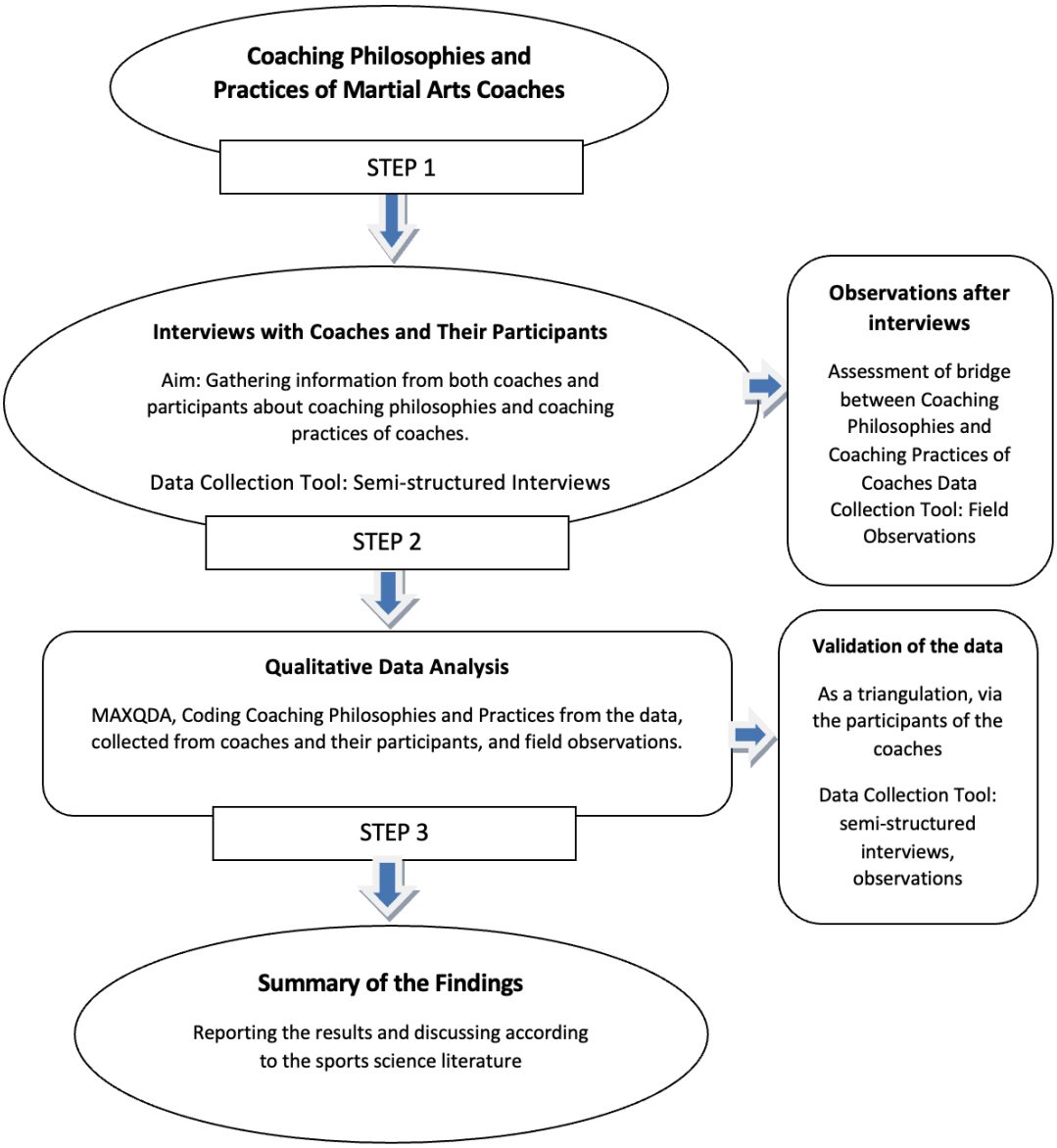


Figure 1. Flow of the Study

Thus, coaching philosophy is a topic that sustains its blurred appearance in the coaching literature. Deploying this study from a qualitative approach, can contribute to the literature since the design aims to deeply understand individual beliefs and values directly connected with the concept of coaching philosophy. Furthermore, as Creswell (2016) declared, the study's design and applications may change during field applications due to the nature of qualitative studies. The author is well aware of the possibility mentioned before starting the study.

3.2. Settings and Participants

Participants were recruited using snowball sampling, which is appropriate for sport-specific populations where personal networks facilitate access. Initial coaches recommended additional candidates. Martial arts classifications followed Martinkova and Parry's (2015) categories, martial paths and martial sports, aligned with Miller's (2008) categories of sport and spiritual growth.

Inclusion criteria were:

1. Martial arts category: active involvement in one of the above classifications.
2. Experience level: holding at least a second-degree senior coach certificate, the minimum requirement to operate a sports centre nationally, reflecting Nash's (2008) finding that philosophical awareness increases with experience. In the field, it is detected that not all experienced coaches are holding second-degree senior coach certificate, so, if their experience level was sufficient, they also included into the study.
3. Athlete demographic: training youth athletes aged 10–19, consistent with WHO's definition of adolescence (Singh et al., 2019) and previous sport science studies (Duhig, 2011; Bk et al., 2018; Kılıç and İnce, 2020).

Recruitment continued until data saturation was achieved, when additional interviews yielded no new themes (O'Reilly and Parker, 2012). The final sample comprised 10 coaches from six martial arts disciplines: Aikido (n=2), Judo (n=2), Karatedo (n=3),

Sayokan (*n*=1), Archery (*n*=1), and Capoeira (*n*=1) (Table 1). Additionally, 15 youth athletes (seven girls, eight boys) took part in interviews based on coaches' recommendations and their willingness to share experiences openly. Each athlete was only training with their coach. Moreover, the time duration for athletes to train with their coach was selected diversely to increase insights coming from them.

Table 1 represents the profile of the participants. Coaches(*n*=10) who train their athletes according to these classifications were selected for the study. Their professions were Aikido (*n*=2), Judo (*n*=2), Karatedo (*n* =3), Sayokan (*n*=1), Archery (*n*=1), and Capoeira (*n*=1). Data collection ended when no new insights were provided by the participants, and thus, data saturation was reached (O'Reilly and Parker 2012).

Table 1. Characteristics of Participants

Coach (Pseudonym)	Field Name	Gender	Age	Coaching Exp.	Coaching Degree	Number of participants involved
K-1	Karatedo	Male	47	35	5	2
K-2	Karatedo	Female	26	7	2	2
K-3	Karatedo	Male	51	24	1	2
J-1	Judo	Male	61	13	1	
J-2	Judo	Male	69	47	2	
A-1	Aikido	Male	39	15	2	3
A-2	Aikido	Male	45	13	2	
C-1	Capoeira	Male	42	23	1/A	2
Ar-1	Archery	Female	28	3	2	2
S-1	Sayokan	Male	31	12	2	2

3.3. Data Collection Tools

3.3.1. Development of the Interview Questions and Piloting

In-depth qualitative interviews were conducted with the participants of the study since it opened a way to gather information about one's perspective on an experience or

worldview (Kvale and Brinkmann, 2009). In other words, as Seidman (2006) declared, the qualitative interview is appropriate for comprehending the research subject's opinion on the experiences they had in their life. It is one of the main arguments of this study that coaching philosophy is a combination of personal beliefs, values reflected in coaches' practices and perspectives based on "what works?" to "get results" (Cushion, 2013). Thereby, in this study, one of the purposes of the researcher was to understand the perspectives towards coaching philosophy of martial arts coaches.

To achieve this purpose, this study relies on Seidman's work (2006) which mentions the importance of the structure of an interview. According to this, three main headings in his book are Focused Life History, The Details of Experience, and Reflection on the Meaning mentioned in his study. It is stated that these three series of interviews allow the researcher to understand the participant deeply. However, he also declares that alternatives can replace the structure. His methodology requires three separate interviewing sessions and sticking to the interviewing structure. This study borrowed the approach of Seidman (2006) regarding three main interviewing components. It fits this study well since it aims to understand one's experiences and opinions deeply. Furthermore, different interviewing sessions cost much more time, which may not be suitable for the coaches and athletes of the coaches, so all dimensions were implied in one interview session. Hence, three main approaches mentioned by Seidman were adopted to this study, which will be elaborated in detail below.

Pilot Interviews: The first pilot study was conducted via an online meeting, which lasted approximately two hours. Two hours was a tiring and long duration for an interview, which was mentioned previously. After the study, six different themes appeared throughout the professional life of the coach. These themes were Awareness of the Coach About the Coaching Philosophy Concept, How the Coach Designs Their Training, Difficulties Through the Coaching Process, Self-Defense, Reasons for Being a Coach, and Coaching Philosophy. The coaching Philosophy theme included 10 sub-themes which were, Reasons for Changing the Coaching Philosophy, Practical Applications of the Coaching Philosophy, Physical Education, Being a Role model,

Motivation, Fitness for Streets, Understandability, Life Perspective, Training for the Mind, Rationale, and Etiquette. According to the results of the pilot study, some revisions were done to the data collection tool through the researcher's experiences and the participant's comments about questions (e.g., "What kind of question is this?"). Furthermore, the coding skills of the researcher have improved as a natural process, and the names of categories and a number of categories were also revised. The first pilot study was not included in the data of the dissertation.

Another pilot study was conducted to see the outcomes of the revised interview questions. In the second pilot study, which was maintained for approximately half an hour, 49 coding units were detected relevant to the research topic. Since this was the last pilot study, coding units and related themes were re-arranged. Four major categories appeared through the data analysis which were Difficulties Through Coaching Process, Reasons for Being a Coach, Coaching Philosophy, and Practical Applications of the Coaching Philosophy.

3.3.2. Interviews

Interviews with the Coaches: To better understand and gather clear explanations, the coaching philosophy concept is briefly discussed with athletes (e.g. by Mentioning definitions from the literature.) at the beginning of the interviews. Directly starting coaching philosophy interviews may lead to wrong understandings especially for this concept (Partington and Cushion, 2014).

First Dimension - Focused Life History: This dimension aims to understand the life histories, individual life experiences, and reasons for the career selection of the coaches. Moreover, it also aims to gather information via the discourses of the coaches, which can help researchers understand some social factors, such as cultures, practices, and strategies (Manzoor et al., 2019) as Freeman and Kinneavy (1973) declared that discourse is one of the most important ways of communication, which is expository. The author tried to benefit from discourse since the coaching philosophies of the

martial arts coaches may be revealed or supported via their discourse on sports field names.

Section 1) Background

- Can you tell me your sports field and how many years you have been a coach?
- What is your coaching degree?
- What is your education level?
- Why did you want to become a coach?
- Why did you want to be a coach in this field?

Section 2) Discourse

- What is the purpose of sport to you?
- How would you define the word coach?
- What does “sports name (e.g. Karatedo, Aikido)" mean?
- Would you like your sport name categorized as a combat sport, martial art or something else? (After the answer, can you define combat for me?)

Second Dimension - The Details of Experience: This dimension aims to understand the study's core values, mainly about coaching philosophy and practice. The last section of the second dimension includes participant perception since the interviews will continue with athletes, and the alignment between findings of the coach interviews and participant interviews will be investigated in the ongoing stages of the study.

Section 3) Coaching Philosophy

- What are your core values or beliefs in martial arts coaching? (If the coach does not mention it, what about relations with their athletes?)
- Considering your explanations about your values, mission and performance standards, how do you state your aim/philosophy of coaching?
- Does your philosophy change over time? If so, which event/situation/concept caused this change?

Section 4) Coaching Practice

- How and according to what do you design your workouts?
- How do you operationalize the values you mentioned in your professional coaching practice?
- How do you decide if your practices work properly based on your values/beliefs?
- What is the situation(s) that challenge you in your practice when you try to apply your coaching philosophy?

Section 5) Participant Perception

- In what ways would you expect an athlete who comes to train with you regularly to have changed? (For example, he/she was a bit shy before, but after training, he/she gained courage.) Which concepts do you aim to change? Or which concepts would you not aim to change? Why?
- Does every participant learn at the same rate? If not, how do you close the gap between different learners?

Third Dimension - Reflection on the Meaning: This dimension includes a single reflection question that aims to reveal the personal perceptions of the coaches. Information that they stated about their life experiences, coaching philosophy, and coaching practice are combined in this dimension. Cushion and Partington (2014), noted that instant coaching practice and related coaching philosophy indications were not utterly conscious in the coaching literature. In this study, in addition to instant declarations of coaches, long-term expectations of coaches were also identified. The purpose of this application is to validate coaches' declarations and reveal their coaching philosophies via another approach.

Section 6) Self-Reflection

You explained why you chose martial arts, how you practiced coaching in this field, and your coaching philosophy. If you were a martial arts trainer for your own life, what do you think you would change in yourself?

Interviews with Martial Arts Participants (Athletes): One of the significant characteristics of qualitative research design was to obtain knowledge about an experience (Merriam and Tisdell, 2015), where the practices of coaches were mainly experienced by the athletes for this study. Since the topic of the interview, coaching philosophy, is not a sensitive topic (Merriam and Tisdell, 2015), focus group interviews were implemented to get information about coaching philosophy from the athletes of the coaches from a reverse look, which is used as a triangulation method to support the data (Oliver-Hoyo and Allen, 2006). In other words, data from the coaches' athletes, was used for cross-validation (Wiersma, 2000) using the qualitative approach. As Andersen et al. (2015) declared the importance of participant reflection and the shallowness of the athlete reflection, this approach can contribute to the literature from different aspects. These groups included at least 2 athletes, and at most 3 athletes. In addition, one of reason for selecting the focus group approach was efficiency issues. It saves a lot of time compared to one-on-one interviews.

The same questions were revised for the coaches' athletes to answer. Some were removed from the semi-structured interview since they would not contribute to the athletes' perspective of the study. The exact dimension structure is applied, but the last dimension, which includes self-reflection, is deleted. Questions are listed below in two separate dimensions.

First Dimension - Focused Life History:

Section 1) Background

- Can you tell us your sports field and how many years you have been a participant?
- What is your degree in this field?
- What is your education level?
- Why did you want to start doing sports?
- Why did you want to be a participant in this field?

Section 2) Discourse

- How would you define the word coach?
- What does the "sport name" mean, and what does it want to tell us?
- Would you like your sport name to be categorized as a combat sport, martial art, or something else? (After the answer, can you define combat/martial art/defense for me?)
- What is the purpose of sports to you?

Second Dimension - The Details of Experience

Section 3) Coaching Philosophy

- What are your coach's core values or beliefs about martial arts coaching?

Section 4) Coaching Practice

- Does your coach apply the core values you mentioned in your training? If yes how?

Section 5) Participant Perception

- Which values does your coach aim to bring you?
- How do you evaluate the learning of these values?
- Does every participant learn at the same rate? How does your coach ensure balance?

After the interview questions are prepared, they are sent to a field expert. Feedback for reinforcing the content and meaning of the data collection tool was taken from the first field expert. The second field expert, an active coach with more than 10 years of field experience, approved the revised questions. After this process, a pilot study is conducted to test the data collection tool. Lastly, the findings of the first pilot study and followed methodology were discussed with the third field expert, who was experienced in research design and qualitative applications. According to the third

field expert, some questions were deleted, or some were shortened because of the duration of the interview and realized that there was no need for some questions. In addition, the question that the pilot study participant found meaningless is revised for asking further participants. A second pilot study was conducted, which was maintained for approximately half an hour. After the second pilot study, data collection tool was read for use in the field (See Appendices A, for Turkish and English versions of the prepared tool).

3.3.3. Observations

Observation is one of the most effective qualitative research tools used to check a balance on a related topic rather than being only a subjective observation (Merriam and Tisdell, 2015). In this study, observations are conducted to answer the second research question, which identifies the alignment between the Martial Arts coaches' stated coaching philosophy and their coaching practice.

The author was an observer as a participant in the field observations; however, to reduce the effect of the observer, trainings were randomly selected to be observed. Randomly selected training allowed the author to see the natural settings of the coaches since Romar and colleagues (2020) criticized some previous research from the aspect of the natural environment where they were observed. They indicated the importance of a valid ecological setting, which means observing athletes and coaches in their usual training, to come closer to the truth. During the observations, an observation protocol was prepared concerning the observation steps of Creswell (2007). The coaches' declarations were the primary source of observation evaluation shaping.

As stated, a semi-structured observation protocol consisting of descriptive and reflective parts was prepared (Creswell, 2007). The researcher's self-reflections (Bogdan and Biklen, 1992) are included in the observation sheet (See Appendices B). The sheet is divided into two main parts, which consist of real-world activities and those self-reactions. Fourteen different observation sessions are conducted. In four observation sessions, another researcher also observed the area to reduce possible bias.

3.4. The Procedures of the Study

Ethical approval was obtained from Middle East Technical University, protocol number 0231-ODTUİAEK-2024, at the beginning of the research process (See Appendices C). Each participant was informed about ethical procedures and signed a voluntary participation form before they attended the interviews. For the athletes who contributed to the study for data triangulation, ages under eighteen, parent signatures were gathered. Moreover, permission for observations of the training were also guaranteed by coaches while they were being informed by the author.

Coaches were found based on the author's previous experiences. Furthermore, each coach or dojo was asked for directions to reach their knowing coaches. The researcher reached some of the coaches or dojos via social media.

The author conducted semi-structured interviews with coaches and their athletes to find answers to the first research question. Previous studies in the literature, dissertations, articles, and reviews are considered to be the basis of the interview questionnaire." What has been done?" and "What has yet to be done previously?" questions are answered. Before starting, the author analyzed the significant contributions of this study.

Interview lengths were kept flexible because of the duration of the interviews; there is no absolute time frame (Seidman, 2006) since they do not impact the validity or reliability (Thorsteinson, 2017). The duration of the interviews is arranged to be at most 60 minutes and not shorter than 30 minutes (McCracken, 1988). Seidman (2006) declared that younger athletes should have shorter duration. Since interview questions were prepared again for the younger athletes, their duration was shortened compared to coaches. Interviews with coaches were conducted first. After that, coaches advised on reaching athletes. Some triangulation interviews were conducted after observation sessions, in other words, end of the training sessions or just before the training sessions. This was beneficial for both researchers and interviewees during the time.

As mentioned semi-structured field observation form was prepared to answer the second research question. The author observes the training of the interviewed coaches, considering the interview conducted with the relevant coach. The authors pursued coaches' declarations in the interviews in field observations to check alignment. In some trainings, other colleagues are invited to the field observations to reduce collector biases.

The whole data collection procedure lasted approximately 4 months. Usually, a week or two of break was given before going to the field observations. The logic behind this was to give a coach time to forget the contents of the interview and show their natural behaviors in the training or prevent them from organizing a session through the interview content.

3.5. Data Analysis

Analysis of the semi-structured interviews was conducted using the MaxQDA application for Windows. An analysis of each interview was done right after the semi-structured interview sessions. To understand the data, Thematic Analysis guidelines of Braun and Clarke (2006) were implemented in the current dissertation. Firstly, all data transcribed through separate Word files, and then they were controlled and revised if necessary. Secondly, through the data, interesting parts are generated as initial codes. Thirdly, generated codes clustered for possible themes and sub-themes. Following that, themes, sub-themes, and codes were controlled again before obtaining a thematic map.

During the coding process, pathways for coding were rationalized since each research study is unique and requires unique approaches for coding (Patton, 2014). Saldana's (2015) coding manual was taken as a guideline for coding approaches. According to the manual, a two-step coding process, including a first-cycle coding process and a second-cycle coding process, was applied to the data.

The structural coding approach (Saldana, 2015, p.98), an elemental coding type, was selected in the first cycle of the coding process. It was suitable for the study according to the manual since structural coding was suggested for studies where the structure of the survey is already determined, which is the coaching philosophy for the current study. Furthermore, structural coding was suggested for beginner researchers and first coding experiences because it is simple. Followingly, in the second cycle of the coding process, the pattern coding (Saldana, 2015, p.236) approach was selected because codes must be clustered with respect to the meaningful coaching values of the coaches.

During interviews, pre-codes (Layder, 1998) appeared and were taken as notes by the researcher. Most of the codings were done on the same day as the interviews. Some simultaneous codes (Saldana, 2015, p.95) also existed through the nature of the data. Different researchers evaluated codes and categories to reduce the bias in the coding, categorization, and thematic analysis process. Feedback from 4 other researchers, two from sports sciences and two from qualitative research studies, was taken. Through their feedback and suggestions, themes were revised. After defining and naming all themes, the findings section of the dissertation is prepared.

3.6. Positionality

The author has been a participant for more than 9 years and a coach for more than 4 years in Martial Arts, which is the primary source of his curiosity. On the other hand, to reduce bias because of the author's past experiences, data were checked by the advisor and the co-advisor of the dissertation. The author's bias might have led him to shape the coding process through his past experiences. However, other researchers have checked the data to reduce this potential effect.

CHAPTER 4

RESULTS

The primary objective of this study was to examine the coaching philosophies of martial arts coaches and to explore the extent to which these philosophies align with their actual coaching practices. The findings are presented with two research questions: (1) How do martial arts coaches perceive and articulate their coaching philosophy? and (2) To what extent is there a consistency between stated philosophies of martial arts coaches and their actual or intended coaching practices?

4.1. Research Question 1: Perceptions and Articulations of Coaching Philosophy

This research question was examined using data obtained from semi-structured interviews with martial arts coaches. The aim here was to investigate the coaches' goals in the context of martial arts coaching, the values they prioritized to achieve these goals, and how they implemented their training practices (e.g., content, application, measurement, and evaluation).

Analysis of interviews with coaches revealed two overarching themes: Values for Athletes and Values for Self. Under "Values for Athletes," six sub-themes emerged: (1) Personal and Character, (2) Physical and Athletic, (3) Social and Community, (4) Emotional and Mental, (5) Daily Life, and (6) Sustainability. Under "Values for Self," two sub-themes were identified: (1) Professionality and (2) Personal and Character (Appendices D).

4.1.1. Values for Athletes

Personal and Character Development. Coaches consistently emphasized discipline, etiquette, resilience, self-awareness, autonomy, freedom, moral development, respect, and holistic development.

Discipline, the most frequently mentioned code, was described as both a training requirement (e.g., regular attendance, following instructions) and a life skill.

One of the coaches mentioned discipline in multiple meanings, which are regular attendance, the ability to focus, and educating the body.

> *İlerlemek için tabii ki öz disiplin şarttır ve yaptığınız işte bir disipline sahip olmanız gerekir. Örneğin, antrenmanlara düzenli katılmak bir disiplin gerektirir, antrenmanda söylenenleri yapmaya çalışmak bir disiplindir. Bununla birlikte, aynı zamanda vücudumuzu o eğitimlerle disipline etmek de bu sürecin bir parçasıdır (Antrenör A2).*
>
> *To make progress, self-discipline is, of course, essential, and maintaining discipline in what you do is necessary. For instance, attending training sessions regularly requires discipline, and following instructions during training is also a form of discipline. Additionally, disciplining our body through those exercises is an integral part of the process (Coach A2).*

Another participant confirmed the necessity of discipline via regular attendance at training. Different than the previous explanations for discipline, this coach mentioned it as:

> *Karate bir disiplin sporudur. Disiplinin içinde kaldığınız sürece hayatta çok fazla dağılmıyorsunuz. Özellikle kendi açımdan söyleyeyim, küçük yaştan beri karate yaptığım için benim bir hayat üçgenim oluşmuştu: ev, okul ve spor şeklinde (Antrenör K2).*
>
> *Karate is a discipline-based sport. As long as you remain within its discipline, you don't get too scattered in life. Speaking from my own experience, since I have been practicing karate from a young age, I developed a life triangle: home, school, and Karate (Coach K2).*

In addition, other participants from different sports fields connected discipline with their athletes' daily life experiences and body growth. These coaches used the discipline term as a tool that helps one in their daily life:

> *Yani sporun kişiyi disipline etmesi gerekir. Bence spor, kişinin hayatını düzene sokmasına yardımcı olmalıdır (Antrenör O1).*

> *Sports should discipline a person. I believe that sports should help individuals bring order to their lives (Coach O1).*

Etiquette was strongly associated with discipline, extending from dojo practices to everyday behaviors. Etiquette mainly refers to proprieties in dojos, such as entering and leaving a dojo, starting and ending training, one's clothing style, etc. Because etiquette doesn't require talent, coaches argue that athletes must train to improve their etiquette, which is connected to their discipline. A coach stated that:

> *Etiket kurallarını uygulamaya çalışıyoruz. Buradaki disiplin, her hareketin kontrol altında olmasıdır. Birisini düşürürken yaptıklarımız, normal oturup kalkarken ellerimizi kullanışımız hepsi birbiriyle bağlantılı. Tüm bu şablonlarda kontrol sağlamaya çalışıyoruz. Bu da kişiyi sürekli olarak farkında tutmayı amaçlıyor. Yani sadece normal otururken bile düzgün oturmaya çalışması, ayağa kalkarken de düzgün kalkmaya özen göstermesi gerekiyor. Sürekli olarak kendini kontrol etmesi lazım (Antrenör A1).*

> *We are trying to enforce etiquette rules. The discipline here is about keeping every movement. under control. What we do when bringing someone fall, how we use our hands even in normal sitting and standing, are all interconnected. We try to maintain control in all these patterns. This aims to keep the person constantly aware. In other words, even when simply sitting, they should strive to sit properly, and when standing up, they should focus on doing it correctly. They need to maintain constant self-control. (Coach A1).*

Another participant's statements confirm the approach to etiquette as:

> *Yani kıyafetime dikkat edeceğim, çantayı bir köşeye sıkıştırmayacağım, terliğimi giyeceğim ve salona geleceğim. Salonda terliklik var, terlikleri oraya koyacağım. Eşyalarımı rastgele bir şekilde fırlatmayacağım, kıyafet düzenime dikkat edeceğim. Disiplin buradan başlıyor. Sonra salona girdin, işte o kurallar, selamlamalar vesaire devreye giriyor (Antrenör C1).*

Paying attention to my attire, not stuffing my bag into a corner, wear my slippers, and come to the dojo. There's a place for slippers in the dojo, and I will put them there. I won't throw my belongings around carelessly; I'll be mindful of keeping my attire organized. Discipline starts from here. Then, once you enter the dojo, the rules, salutations, and so on come into play (Coach C1).

Moreover, one of the participants highlighted the importance of bowing in the dojo as:

Antrenman yaptığımız yere girerken selam verirsin. Daha sonra hocaya selam verirsin. Antrenman başlamadan önce bayrak bulunur. En önde, o anki öğrencilerin en kıdemlisi yer alır. Antrenörler ise karşı tarafta durur… (Antrenör J2).

When entering the training area, you bow. Then, you bow to the instructor. Before the training begins, there is a flag at the front. The most senior student among the athletes stands at the very front, while the instructors stand on the opposite side… (Coach J2).

Resilience was linked to persistence despite physical or mental discomfort. Resilience is a term investigated empirically in previous Martial Arts literature, meaning one's capability to resist risk or stress. Six participants mentioned resilience during their interviews. One of the participants mentioned resilience in the meaning of withstanding physical sickness and trying to show the discipline mentioned for attendance:

Bugün kendimi kötü hissetsem bile duygularımın peşinden gitmeye devam ediyorum. Bunu, aşılması gereken bir zorluk olarak görüyorum. Sadece duygular değil, bazen bedenin de "Daha fazla antrenman yapma" diyor. Mesela esnekliği çalışırken bedenim acıdığı için yapmamam gerektiğini söylüyor. Ama ben "Hayır" diyorum. Yani aslında, ilk başlarda kendi bedenim ve duygularım üzerinde belli bir kontrol kurmaya çalışıyorum (Antrenör A1).

Even if I feel bad today, I continue to follow through with my emotions. I see this as a challenge that needs to be overcome. It's not just about emotions; sometimes your body also says, "Don't train anymore." For example, when working on flexibility, my body tells me to stop because it hurts a lot. But I say, "No." In a way, you try to establish a certain level of control over both your body and emotional state, especially in the beginning… (Coach A1).

According to a quotation, resilience is also connected with continuity in attendance, which is also related to discipline. Another participant commented on the connection between discipline and resilience:

> *Disiplinin artması veya direnç gösterebilme kapasitesinin gelişmesi, psikolojik olarak da daha dayanıklı olmayı sağlıyor (Antrenör A2).*
>
> *The increase in discipline or the ability to show resilience also helps develop greater psychological endurance (Coach A2).*

Just like that coach, another coach has confirmed the importance of resilience and connected it to academic life:

> *Ve ister istemez biraz daha mücadele gerektiriyor. Benim görmek istediğim şey de bu aslında; her konuda mücadelecilik. Mesela nasıl diyeyim size hocam, üniversite gibi. Çoğu durumda, örneğin okulun uzaması gibi. Demek ki daha fazla çalışılması gerekiyor. Bu da kesinlikle tembellikten kaynaklanıyor (Antrenör S1).*
>
> *And inevitably, it requires a bit more struggle. This is what I aim to see—resilience in every aspect. For example, let me put it this way, like in university. In most cases, extending one's studies, it means working harder is necessary. This definitely stems from laziness (Coach S1).*

In addition, the practice of resilience relates to resisting a physical need, such as being thirsty. One of the previous coaches highlighted resilience for resisting an illness and maintaining attendance. Another coach, similarly, highlighted resisting weather conditions such as hot weather, which results in being thirsty:

> *Bazen dojo çok sıcak oluyor, herkes hemen su şişelerine sarılıyor. Ben de biraz durun diyorum. Yani "Ölmediniz, bir dur bakalım." diyorum. Ya da mesela çok nefes nefese kaldıklarında, "Durun, hemen tepki vermeyin, hemen bırakmayın," diyorum. Özellikle antrenmanlarda biraz hızlandığımızda, genelde yeni başlayanlardan ziyade daha ileri seviyedekilerde bu durum yaşanıyor. Fiziksel olarak zorlanmaya başlıyorlar. Bu fiziksel zorlanma, otomatik olarak psikolojik ve zihinsel bir zorlanmayı da beraberinde getiriyor. Çünkü o an bir deneyim yaşıyorlar ve bu onların gelişmesine neden oluyor. İlk 1-2 kez yaşadıklarında bir şok geçiriyorlar ve durumu yönetemiyorlar. Ancak zamanla buna maruz kaldıkça bunun aslında çok doğal bir süreç olduğunu anlamaya başlıyorlar (Antrenör A2).*

Sometimes the dojo gets very hot, and everyone immediately grabs their water bottles. I tell them to hold on for a moment, saying, "You're not dying, just wait a bit." Or, for example, when they're out of breath, I say, "Hold on, don't react immediately, don't give up so quickly." Especially during training sessions where we pick up the pace, this usually happens with more advanced practitioners rather than beginners. They start to experience physical strain, which automatically leads to psychological and mental challenges. It's because they are going through an experience, and this contributes to their development. The first one or two times, they may go into shock and fail to manage it. But over time, as they're exposed to these challenges, they begin to understand that this process is completely natural (Coach A2).

Parallel with the coaches mentioned, another coach stated the importance of resilience and connected it with the daily life activities of youth athletes, such as:

Yılmazlık işte, daha uzun süre dayanabilmek, zaten daha performanslı bir şekilde devam edebilmek demek. Şimdi çocuk burada o fiziksel direnci kazandığında, diyorum ki, doğal olarak bir kitabın başına oturduğunda hemen yorulmuyor. Eskiden 3 sayfada uykusu geliyorsa, şimdi 10 sayfada geliyor (Antrenör J1).

Resilience is the ability to endure longer and to continue more efficiently. Now, when the child builds that physical endurance here, I say, naturally, when they sit down to read a book, they don't get tired as quickly. If they used to feel sleepy after three pages, now it takes 10 pages (Coach J1).

So, the importance and connection between discipline and resilience are seen through declarations of Martial Arts coaches. When these two come together, they may push one to improve etiquette via keeping them aware and continuous.

Other personal growth aspects included fostering self-completion, self-awareness, autonomy, promoting freedom, respect, and holistic development. Self-completion is a term that refers to strengthening weaker parts and weakening stronger parts. Furthermore, this term is directly related to the roots of Martial Arts, which aim to help individuals achieve self-perfection. One of the coaches mentioned self-completion as:

Göremeyenin gören gözü, koşamayanın koşan ayakları olmak. Mesela yabancı dil konuşamayan birine yabancı dil öğretmek, hiç dans etmemiş birine dans etmeyi öğretmek, şarkı söylemeyi sevmeyen birine şarkı

söylemeyi öğretmek, ya da enstrüman çalmayı bilmeyen birine enstrüman çalmayı öğretmek gibi (Antrenör C1).

To be the seeing eyes for those who cannot see, the running legs for those who cannot run… For example, teaching a foreign language to someone who doesn't speak one, teaching dance to someone who has never danced, teaching singing to someone who doesn't enjoy it, or teaching an instrument to someone who has never played one (Coach C1).

It seems like a philosophical approach; however, this coach believes that in his field of sport, which includes instruments, dancing figures, and foreign languages, one can improve oneself in all of them. Another coach connected the fact that each person meets a different need in the same training to a doctor giving other medicines to varying patients:

Zaten bir eğitmeni öğrencilerine sorduğunuzda hepsi farklı bir özelliğinden bahsediyorsa bu çok iyi bir şey. Eğer hepsi aynı şeyi söylüyorsa, bu benim için pek olumlu bir durum değil. Evet, bu durum herkese aynı ilacı verip gönderen bir doktor gibi olmak demek. Oysa ki kimi acı hissedecek ve "Antrenmanlar çok acı verici" diyecek, kimi "Bu ortam beni çok rahatlatıyor" diyecek. Bazısı "Buradaki sessizliği seviyorum" derken, bir başkası "Buradaki sosyal ortamı, şakaları çok seviyorum" diyecek. Bunları duymak isterim. O yüzden her biri farklı bir şey almalı. Bu yüzden özellikle tek bir şeyi parlatıp vermemeye özen gösteriyorum (Antrenör A1).

When you ask students about their coach, if each of them mentions a different quality, that's a very good thing. If they all say the same thing, that's not a positive sign for me. It's like being a doctor who prescribes the same medicine to everyone. Some should feel the pain and say, "The training is very tough." Others should feel relaxed and say, "This environment is very soothing." One might say, "I love the silence here," while another might say, "I enjoy the social atmosphere, the jokes, and the interactions." That's what I want to hear. Therefore, I aim for everyone to take away something different. For this reason, I try hard not to emphasize or highlight just one thing (Coach A1).

The practice of self-completion is mentioned through individual approaches. One of the previous coaches stated the practical application for self-completion:

Antrenör kesinlikle bireysel farklılıklara inebilmeli. Capoeira yapan bir kişinin eksiklerini, güçlü yanlarını ve tutunabileceği noktaları tespit edip,

capoeira konusunda yatkın olduğu alanları belirleyerek onu bu açıdan teşvik etmeli. Yani motive etmeli ki hem capoeira'dan vazgeçmesin hem de iyi olduğu alanları ön plana çıkarabilsin (Antrenör C1).

A coach must focus on individual differences. They should identify the weaknesses, strengths, and potential areas of a person practicing capoeira, determine the aspects they are inclined towards, and encourage them from that perspective. In doing so, they can motivate the individual to stay committed to capoeira while bringing their strong points to the forefront (Coach C1).

Self-awareness follows the self-completion code. During interviews, self-awareness was mentioned from different perspectives, such as physical self-awareness and mental self-awareness. One of the coaches mentioned self-awareness from the physical aspect:

Bu böyle: örneğin, squat yaparken kalçanın içeri kaçmaması, sağa sola gitmemesi gerekiyor. Kasların simetrik bir şekilde kasılması, esnek ve doğru açılarda hareket etmesi önemli (Antrenör A1).

It's like this: for example, when doing a squat, your hips shouldn't cave inward or shift side to side. The muscles need to contract symmetrically and move in flexible and proper angles (Coach A1).

Moreover, one of the coaches mentioned both physical and mental aspects of self-awareness:

Çünkü rakibinin sağlığından da sen sorumlusun. Kontrolsüz bir teknik uygulayamazsın (Antrenör K2).

Because you are also responsible for your opponent's health. You cannot apply a technique without control (Coach K2).

The same coach gave an example for practical application to improve self-awareness, which was a wall punching activity:

Duvar çalışmaları yapıyoruz. Çıplak duvar çalışmaları. Duvara yumruk atma çalışmaları yapıyoruz. Eğer elin acıyorsa, rakibinin de canını acıtırsın çünkü (Antrenör K2).

We do wall drills. Bare wall drills. We practice punching the wall. If your hand hurts, you will hurt your opponent as well… (K2).

Autonomy is related to learning stages. One's unconscious conscious movements, in other words, reflexes, can be counted as autonomous movements. In Martial Arts, coaches define autonomy as giving the correct defense or attack movement immediately. One of the coaches mentioned autonomy as:

> *Doğru hareketi artık düşünmeden, refleks haline getirebilmek son noktadır. Bu şeye benziyor: sana saldırıyorlar, sen bir tepki veriyorsun, bir bakıyorsun ki tepkiyi vermişsin ve hareket doğru (Antrenör A2).*

> *Being able to perform the correct movement without thinking, turning it into a reflex, is the final stage. It's like this: they attack you, you react, and then you realize you've already reacted, and the movement was correct (Coach A2).*

In addition to physical aspects, one of the coaches exemplified autonomy through the psychological aspect:

> *O yüzden ben psikolojileri, zaten bir eğitmen olacak şekilde yetiştirmeye çalışıyorum. Herkes kendi kendinin antrenörü olabilsin, hani bana da ihtiyaçları kalmasın diye yetiştirmeye çalışıyorum biraz. O yüzden öğrenmelerinin asla bittiğini düşünmüyorum. Kendi içlerinde sürekli fark ediyorlar çünkü bir şeyi (Antrenör O1).*

> *That's why I try to develop their psychology in a way that prepares them to be trainers themselves. I want everyone to be able to train themselves, so they don't need me anymore. That's why I don't think their learning ever ends. They constantly notice something within themselves (Coach O1).*

That was mainly about their self-learning, even being their coach. Another coach stated the practical application for teaching autonomy to the athletes:

> *Bağımsız ve gerçekten özgür birilerini yetiştirmek istiyorsak, kişi sürekli olarak "Benim eksiğim ne?" diye sormalı. Siz sadece, o bu soruyu sorduğunda, bunun cevabını bulabileceği bir ortamı yaratmanız gerekiyor kendiniz (Antrenör A1).*

> *If we want to raise independent and truly free individuals, the person should constantly ask themselves, "What is my weakness?" You just need to create an environment where they can find the answer to this question when they ask it (Coach A1).*

Freedom is mentioned by one of the coaches. His approach to freedom and connecting freedom with body movements was fit for the self-management and personal growth category. He mentioned freedom as:

> *Bu modern çağda gençler hareket etmedikleri için biz en başta bir hareket eden canlıyız. Hareket etmiyorlar ve kendi bedenleri üzerinde zaten daha bir kontrolleri yok. Kendi istediklerini bedenleriyle yapamıyorlar. Dolayısıyla, ilk başta özgürleşmeye bedenlerinden başlamalılar. Yani ayağımı buradan buraya atacağım dediğinde atabilmesi, aslında bir özgürlük; bu kararı verip bunu uygulayabiliyor olması özgürlük tanımının bir parçasıdır. Yani özgür iradenin tanımları bence biraz buradan başlıyor. Yani seni hapsettiğimizde neyi kısıtlıyoruz? Diyorsun ki, "Ben şuradan şuraya gideceğim." Ben de diyorum ki, "Hayır, gidemezsin, seni oraya kapattım." Ama bu parmaklıklar olmadan da sen kendi bedenin vasıtasıyla aslında hareket edebilirsin. Bu parmaklıklar var, bacaklarımı tamamen açamıyorum. Bu, senin parmaklıklarını açmak istemenle bile yapılabilir olmaman, özgür iradene engel oluyor. Bu, aslında kişinin isteyip istememesiyle ilgili bir şeydir ama en azından bedeninin belli şeyleri yapabilmesi gerekir. Çünkü biz hareket eden canlılarız; yani hareket edebilmemiz lazım (Antrenör A1).*

> *In this modern age, young people don't move, so we are, to begin with, moving creatures. They don't move and they have no control over their bodies. They can't do what they want with their bodies. Therefore, the first step to freedom should start with their bodies. When I say, "I will step my foot from here to there," being able to do so is actually freedom. The ability to make this decision and apply it is part of the definition of freedom. I think the definition of free will starts from here. When we imprison you, what are we restricting? You say, "I will go from here to there," and I say, "No, you can't, I've locked you in there." But without these bars, you can still move with your own body. The bars exist; I can't fully open my legs. The fact that I can't even open my fingers when I want to become a restriction on your free will. Whether or not you want it is up to the person, but at least your body should be able to do certain things. Because we are moving creatures; we need to be able to move (Coach A1).*

This explanation is a prime example of coaching philosophy since it bears a purpose, application, and rationale behind it.

Respect was another code noticed during the interviews. It is obtained that coaches value respect as well as moral development in their athletes. All coaches mentioned

respect in their interviews. Some of them were mentioned as keywords, some of them were explained in detail. Mainly, coaches value it more than winning a competition. One of the coaches summarized respect as:

> *Niye saygı gösterirsin? Çünkü bu minder olmazsa, tatami olmazsa ben bu sporu yapamayacağım. Ona özen göstermem ve saygı göstermem gerekir. Aynı şekilde hocaya da saygı gösteriyorsun çünkü hoca sana bir şey öğretiyor. O öğretmen senin gelişmen için var. Arkadaşın da sana bir şey gösteriyor ve öğretiyor. Eğer o da yapmazsa, sen gelişemezsin (Antrenör J2).*

> *Why do you show respect? Because without the mat, without the tatami, I won't be able to practice this sport. I need to take care of it and show respect for it. It's the same with the coach. You show respect to the coach because the coach teaches you something. The teacher is there for your development. Your friend also shows you something and teaches you. If they don't do it, you won't be able to improve (Coach J1).*

This coach highlighted two aspects, which are respect for the place and respect for the coach. Another coach declared respect for others as:

> *Şimdi judo sporu çok farklı bir spor. Yani judo, gerçekten bir insana çok şey veren bir spor. Doğu sporlarının genelinde bu özellikler bulunur: sevgi, saygı, doğruluk, temizlik, zayıfa karşı zayıfı korumak gibi değerler (Antrenör J2).*

> *Now, judo is a very different sport. I mean, judo is a sport that gives a lot to a person. These values are generally found in Eastern sports: love, respect, honesty, cleanliness, and protecting the weak against the weak (Coach J2).*

Holistic development, the last code in the "personal and character" sub-theme, mainly covers the development of individuals who are not limited to one aspect, such as developing athletes from several elements rather than only from the physical aspect. One of the coaches mentioned this concept as:

> *Her alanda biz, bir jimnastikçi kadar akrobasi, bir dansçı kadar dans, bir dövüşçü kadar sert dövüşmeyi öğretiyoruz. Ama aynı zamanda bir tiyatrocu kadar ifade ve mimikleri, tiyatro niteliklerini kullanmayı da öğretiyoruz. Diğer taraftan, iyi bir müzisyen kadar perküsyon çalmayı, şarkı söylemeyi ve evet, dil öğrenmeyi de öğretiyoruz (Antrenör C1).*

In every aspect, we teach acrobatics like a gymnast, dance like a dancer, and fighting as tough as a martial artist. At the same time, we teach using expressions, gestures, and theatrical qualities like an actor. On the other hand, we also teach percussion as well as skilled musicians, singing, and yes, language learning too (Coach C1).

Additionally, another coach from Karate-do mentioned holistic development as:

O yüzden yarışma önemli, ama yarışma her şey değil. Madalya bir şekilde kazanılır, fakat maalesef, sürekli yarışma odaklı olunduğunda bu sistem çocuklarda işe yaramıyor (Antrenör K3).

That's why competition is important, but it's not everything. Medals can be won in some way, but unfortunately, when everything is focused solely on competition, this system doesn't work for children (Coach K3).

Physical and Athletic Development. Codes included athletic development, technical proficiency, motor skill improvement, body awareness, and injury prevention in this sub-theme. Coaches viewed physical conditioning and technical mastery as mutually reinforcing, with attention to proper posture, technique-specific body positioning, and maintaining overall health.

Athletic development refers to one's increasing physical fitness according to coaches' statements. One of the coaches mentioned athletic development as:

Belli motivasyonlar veriyoruz. Kişi bunları takip etmek isterse ya da belli görevler veriyoruz diyelim, bunları yapmaya çalıştıkça kendi bedeni üzerinde daha fazla hakimiyet kuruyor. Ayrıca, kendi antrenörlük felsefem doğrultusunda temel öğeleri de koymaya çalışıyorum. Yani, çökme, kalkma, en basiti squat, şınav, düşme, kuvvet ve karın kasları (Antrenör A1).

We provide certain motivations. If the person wants to follow them, or let's say we assign specific tasks, as they try to accomplish these, they gain more control over their body. Additionally, in line with my coaching philosophy, I try to establish the fundamental elements as well. For instance, squatting, standing up, basic movements like squats and push-ups, falling techniques, strength, and abdominal muscles (Coach A1).

Another coach confirmed the importance of athletic development with the necessity of being stronger:

Bir güreşçi gibi, bir halterci gibi güçlü olman gerekiyor çünkü karşılıklı bir mücadele söz konusu. Rakibinden daha güçlü, daha teknik olmanın yanı sıra zihinsel olarak da iyi bir performans sergilemen gerekiyor (Antrenör J2).

You need to be as strong as a wrestler or a weightlifter because it's a mutual struggle. In addition to being stronger and more technical than your opponent, your mind also needs to perform well (Coach J2).

The following quotation also emphasizes the importance of technical development, in addition to athletic development. Like athletic development, eight coaches stated the importance of technical development. Technical development is something like a craft. It is directly connected with the repetition amount, which is mentioned in the literature review chapter, as possible laws of Martial Arts. One of the coaches stated the importance of the connection between being stronger and being technically proper:

İstediğim kuvvet oyunlarını, teknik geçişlerin güzelliklerini ve teknik temizliği atletik performansla birlikte doğru şekilde verdiler. Eve çok mutlu gittim ve tatlı bir uyku çektim (Antrenör K1).

They delivered the strength games I wanted, the beauty of technical transitions, and the technical precision combined with athletic performance in the right way. I went home very happy and had a sweet sleep (Coach K1).

Another coach also repeated the importance of technical development through training years, and his expectations:

Bunun yanında, teknik olarak da gelişmiş olmasını bekliyorum. Yani o kadar yıl uğraşmanın sonucunda bir gelişim kaydedilmiş olmalı. Ve bu gelişimin meyvesini yemekten söz ediyoruz. Eğer 5-10 yıl geçmişse, gerçekten tekniklerinin etkili olmaya başlamış olması gerekir (Antrenör A2).

In addition, I expect technical improvement as well. After so many years of effort, there should be some noticeable progress. And this is about reaping the fruits of that progress. If it has been 5-10 years, their techniques should have become effective (Coach A2).

Like the relationship between discipline, etiquette, and resilience, if one starts to improve through athletic development, their technical development also benefits. These two are directly related to motor development.

Motor development represents the mentioned craft similarity in Martial Arts. One should develop motor skills through Martial Arts training. Three coaches mentioned motor development as a prior factor. One of the coaches mentioned motor development:

> *Tabii, yeni başlayan bir çocuğa öncelikle selamlamayı, duruşları, el ve ayak tekniklerini, nefes alıp vermeyi, sıkışı nasıl yapacağını, kalça ve kasık rotasyonlarını nasıl kullanacağını gibi çok temel maddeleri öğretiriz (Antrenör K2).*
>
> *For a young child, sports should be done to develop locomotor skills and motor abilities. To develop basic movement skills. In the subsequent stages, to support their physical, mental, social, and emotional development, a sports environment is important for all individuals at certain ages (Coach K2).*

Developing body awareness was another representation of this sub-category. One of the coaches mentioned:

> *Teknik yaparken vücut şeklin çok önemli. Kalça ve ayak pozisyonlarının her bir tekniğe göre ayrı özellikleri var. Bunların hepsi, bir teknik anlatılırken detaylı bir şekilde rehberlik edilmeli. Örneğin, "Kolunu buradan tutacaksın, sırtını şöyle döneceksin, ayağını bu şekilde açacaksın," gibi (Antrenör J2).*
>
> *Your body posture is very important when performing a technique. Hip and foot positions have specific characteristics for each technique. All of these should be guided in detail while explaining a technique. For example: "You will hold your arm here, turn your back this way, and position your foot like this" (Coach J2).*

Another coach, confirming the connections, mentioned body awareness as:

> *Tabii, yeni başlayan bir çocuğa öncelikle selamlamayı, duruşları, el ve ayak tekniklerini, nefes alıp vermeyi, sıkışı nasıl yapacağını, kalça ve kasık rotasyonlarını nasıl kullanacağını gibi çok temel maddeleri öğretiriz (Antrenör K1).*

Of course, with a beginner child, we first teach fundamental aspects such as bowing, stances, hand and foot techniques, breathing, how to clench properly, and how to use hip and groin rotations (Coach K1).

Some of the coaches mentioned health in terms of injury prevention. One of the coaches declared that:

Önem verdiğim şeyler, kırmızı çizgilerim var. Öncelikle güven ve güvenlik. En önemli konu sakatlanmamak ve sakatlamamak. Antrenmanda herkes birbirini düşünecek, güvenlik anlamında hassas olacak. Hiçbir öğrencim diğerini sakatlamayacak. Hırslanmayacak (Antrenör A2).

The things I prioritize are my red lines. First and foremost are trust and safety. The most important aspect is avoiding injuries and preventing them. In training, everyone will be considerate of one another and attentive to safety. None of my students will harm or injure another, nor will they act out of excessive competitiveness (Coach A2).

Social and Community. Social interaction was regarded as integral to martial arts training. Coaches fostered social development, valued athletes as individuals rather than customers, cultivated a family-like environment, reinforced national values, and integrated theoretical and artistic dimensions of martial arts (e.g., cultural history, performance aspects). Codes included social development, valuing athletes, being a family, national values, and theoretical and artistic aspects under this subtheme.

Social interaction is an inevitable part of the Martial Arts training since classes are held as a group class. Among the social development code in the social and cultural values sub-category, one of the coaches highlighted that he makes an effort to create a more positive social environment, which may be beneficial for the youth athletes who have difficulties socializing. The coach declared that:

Mesela gençlerde çok fazla asosyallik görüyoruz, bunu gidermeye çalışıyoruz, içeride sohbet ediyoruz. Zaten yetişkinler de yine aynı şekilde, çoğu buradaki sosyal ortamı oldukça iyi buluyor. İçeride olmasa bile dışarıda da bu sosyal ortamın devam etmesi lazım. Tüm bunlar olduğunda kişi morali bozulduğunda, "Ben bir aikidoya gideyim, bana iyi gelir," diyebilir. Bu hissiyatı bir şekilde oluşturmamız lazım. Ama onun dışında yapabileceğim bir şey yok (Antrenör A1).

For example, we observe a lot of social isolation among young people, and we try to address it by engaging in conversations inside. Similarly, adults often find the social environment here quite beneficial. Even if it doesn't happen inside, this social interaction should also exist outside. When all these are in place, a person who feels down might say, "I'll go to aikido; it'll make me feel better." We need to create this kind of atmosphere somehow. Beyond that, there's nothing more I can do (Coach A1).

Another coach highlighted the social development in the dojo and connected it into the social development among athletes' academic life. He linked behaviors of etiquette with social development. That coach mentioned that:

Çocuk geliyor. Şimdi sporu sevdiği zaman bir şey fark ediyor. Bak, mindere girerken selam veriyor, arkadaşına, hocasına selam veriyor, bana da selam veriyor. Bir süre geçtikten sonra çocuğa diyorum ki: "Bana niye selam veriyorsun?" "Hocamsınız," diyor, "Bize bir şey öğretiyorsunuz." "Okulda da öğretmenin sana bir şey öğretiyor. Orada neden hocana saygı göstermiyorsun? Buradaki arkadaşlarınla itişiyor musun?" "Hayır." "Neden okulda arkadaşlarınla itişiyorsun? Onlar da senin rakibin ya da düşmanın değil ki. Onlara da burada gösterdiğin saygıyı göster. Sınıfa girdiğinde de aynı şekilde davran." Çocuk bunu anladığı anda hem arkadaşları hem de hocasıyla diyaloğu değişiyor. Böylece dersteki performansı da yükseliyor (Antrenör J2).

The child comes and starts to enjoy the sport. They begin to realize something: they bow when entering the mat, they greet their friends, their coach, and even me. After some time, I ask the child, "Why do you greet me?" They reply, "Because you're my coach; you're teaching us something." Then I say, "Your teacher at school also teaches you something. Why don't you show the same respect to them? Do you argue with your friends here?" "No." "Then why do you argue with your classmates at school? They're not your opponents or enemies either. Show them the same respect you show here. Act the same way when you enter the classroom." When the child understands this, both their interaction with friends and their teacher improves. Consequently, their performance in class also increases (Coach J2).

In addition to the coaches who mentioned social development as code, one of the coaches who also made an effort to raise social interaction, linked social development with the attendance at the trainings previously mentioned. He stated that:

Ben, sosyalleştirmeye de gayret ediyorum. İnsanlar sosyalleştikçe keyif alıyor ve bu durum bir şekilde alışkanlığa dönüşüyor. Ama sosyalleşmeyince sadece git-gel yapıyorlar ve bir süre sonra sıkılabiliyorlar (Antrenör A2).

I also make an effort to encourage socializing. People enjoy themselves more as they socialize, and it eventually becomes a habit. However, without socializing, it turns into a simple routine of coming and going, and after a while, people can get bored (Coach A2).

As mentioned, social interaction is something inevitable. In addition to social interaction and social development, some coaches emphasized valuing athletes. This code is directly related to the coach-athlete relationships and mainly refers to seeing athletes as a part of the sports center, not a customer. One of the coaches declared the connection between valuing a participant and success in competitions:

Birçok kulüp gibi gelen çocuğu hemen kaydetmiyoruz. Öncelikle çocuğun bizi sevmesini sağlıyoruz. Çocuk bir hafta, iki hafta, gerekirse üç hafta boyunca bizim misafirimiz oluyor. Çünkü o sporcu, eve gittiğinde "Anne, baba, hocamı sevdim, bulunduğum ortamı sevdim" derse, işte o zaman o çocuktan başarı geliyor (Antrenör K1).

Unlike many clubs, we don't register a child immediately. First, we ensure that the child grows fond of us. The child stays as our guest for one, two, or even three weeks if necessary. Because when that athlete goes home and says, "Mom, Dad, I liked my coach and the environment," that's when success starts to come from that child (Coach K1).

Another coach also highlighted the code of valuing athletes, and also declared physical interaction as:

Sporcuları seveceksiniz ve onlara değer vereceksiniz. Özellikle ben küçük çocuklarla ve küçük gruplarla çok çalışıyorum. Küçük bir çocuğun başını okşasanız, ismiyle hitap etseniz, ona sarılsanız, inanın o kadar mutlu oluyorlar ki. Ve bu mutluluk Judo'ya yansıyor, o sevgi Judo'ya yansıyor (Antrenör J2).

You need to love and value your athletes. Primarily, since I work a lot with young children and small groups. When you pat a child's head, call them by their name, or hug them, believe me, it makes them so happy. And that happiness reflects on Judo, that love reflects on Judo (Coach J2).

In addition, one of the coaches also highlighted the importance of valuing athletes and linked it to being a family with athletes. She stated that:

> *Sevgi bekliyorum, en önemlisi bu. Çünkü eğer çocuk ne yaptığı branşı ne de beni seviyorsa o çocuğu orada tutamam zaten. Zaten çocuklarla aramızdaki sevgi, iletişimimiz ve bağımız bambaşka bir şey. Adeta bir aile gibiyiz (Antrenör K2).*
>
> *What I expect most is love; it's the most important thing. Because if the child doesn't love the sport they're doing or me, I can't keep them there anyway. The love, communication, and bond I share with the children is something entirely different. We're like a family (Coach K2).*

Being a family is also mentioned by one of the other coaches. He believes that he is like a parent to the child athletes. Sometimes, he considers himself a father to some child athletes. He mentioned this as:

> *Antrenör kelimesini sabaha kadar kâğıda döksem yazarım. Neden biliyor musunuz? Çünkü yeri geliyor anne baba oluyorsunuz (Antrenör K1).*
>
> *I could write about the word "coach" on paper until morning. Do you know why? Because sometimes, you become like a parent…But in a way, we are also considered their fathers (Coach K1).*

Trying to be like a family is something that can connect athletes to coaches, or vice versa. In addition to family perspective, it is obtained that national values can also contribute to the connection between participant and coach as a society. One of the coaches mentioned the importance and emotional effect of national values on him as:

> *Çünkü çocukları çok seviyorum. Göğsüme taktığım al bayrağı çok seviyorum. Milli takıma hizmet etmeyi çok seviyorum. Bir çocuğun milli forma altında madalya aldığı zaman boğazım düğümleniyor, gözlerim doluyor, elim ayağım titriyor. Bunun verdiği haz çok büyük (Antrenör K1).*
>
> *Because I love children so much, I love the red flag (meaning Türkiye) pinned on my chest. I love serving the national team. When a child wins a medal under the national jersey, my throat tightens, my eyes fill with tears, and my hands and feet tremble. The joy it gives is immense (Coach K1).*

Another coach stated the importance of national values from a nationalist perspective. She used national values as a motivational tool in international tournaments. She stated that:

> *Bir de beklediğim şey şu: Temsil ettikleri, temsil edecekleri ve temsil etmek için çaba sarf ettikleri ülkenin, bayrağın ve bu değerlere ait manevi unsurların önemini çok iyi bilmelerini bekliyorum. Çünkü yarın bir gün yurt dışına çıktıklarında, karşılarına bir Ermeni ya da örneğin bir İsrailli rakip çıktığında, ne yapmaları gerektiğini, nasıl davranmaları gerektiğini ve o maçın önemini çok iyi kavrayabilen sporcular olmaları gerektiğini düşünüyorum (Antrenör K2).*

> *What I also expect is this: I expect them to deeply understand the flag, values, and moral principles of the country they represent, will represent, or strive to represent. Because one day, when they compete abroad and face an Armenian or, for example, an Israeli opponent, they should know how to behave, understand the significance of the match, and fully grasp its importance (Coach K2).*

National values were a goal for another coach to achieve. The purpose of this coach was to represent the country, so he organized his system to achieve it. He declared that:

> *Yurt dışında ülkeyi temsil edebilmemiz için önce Türkiye'deki yarışmaları yapabilmemiz lazım. Türkiye şampiyonalarını gerçekleştirebilmek için il şampiyonalarını yapmamız gerekiyor. İl şampiyonaları için de küçük salonlarda minik turnuvalar düzenliyoruz (Antrenör C1).*

> *To represent our country abroad, we first need to organize competitions in Turkey. To hold the Turkish Championships, we need to conduct provincial championships. For provincial championships, we organize small tournaments in local venues (Coach C1).*

The following code was theoretical and artistic aspects. This code represents historical or cultural information about related Martial Arts, and also artistic elements such as musical, theatrical, or aesthetic. One of the coaches stated the importance of theoretical knowledge, which may improve the social dimension of his coaching philosophy. He mentioned the theoretical approach as:

> *Kültürünü, tarihini, felsefesini, nerede ortaya çıktığını, kimlerin geliştirdiğini ve Türkiye'deki tarihini teorik olarak bilmelerini beklerim.*

Sınavlarda da hemen hemen hep sorarım. Hatta 4 yaşındaki bir çocuğa bile teorik bilgi sorarım. En azından yaptığı sporun adını söyleyebiliyor mu, bunu sorarım. 6 yaşındaki bir çocuğa hocasının soyadını sorarım. Ondan sonra 8 yaşındaki bir çocuğa takım arkadaşlarının isimlerini, okullarını sorarım; telefon numaralarını biliyor musun, bunu sorarım. 12 yaşındaki bir çocuğa ise bizim grubun diğer ülkelerdeki hocalarının isimlerini sorarım. Ama yetişkin bir öğrenciye, Capoeira'daki ilk yasal Capoeira okulunu kim açmıştır, diye sorarım. Ya da kendi hocamızın, grubumuzun kurucusunun doğum tarihini veya gerçek soyadını sorarım (Antrenör C1).

I expect them to know the culture, history, philosophy, where it originated, who developed it, and its history in Turkey, theoretically. I often ask these in exams. I even ask theoretical questions to a 4-year-old child, like whether they can say the name of the sport they are practicing. I ask a 6-year-old what their coach's surname is. Then I ask an 8-year-old about their teammates' names, schools, or whether they know their phone numbers. For a 12-year-old, I ask about the names of our group's instructors in other countries. For an adult student, I might ask who established the first legal Capoeira school, the birthdate, or the real surname of our group's founder (Coach C1).

A coach from Capoeira stated theoretical knowledge, which includes asking for historical information to child groups:

Tabii ki Capoeira'nın doğuşu bir savaş sanatı olarak gerçekleşmiş, ancak yasaklandığı için dans, müzik ve tiyatro gibi unsurlarla kamufle etmek zorunda kalmışlar. Bu durum Capoeira'yı benim gözümde bir savaş sanatından çıkarıp güzel sanatlar kategorisine taşıyor. Hiç şiddet uygulamadan da çok güzel bir Capoeira dansı gerçekleştirilebilir. Kimse kimseyi vurmadan da aynı etki yaratılabiliyor. Bu nedenle Capoeira yapan insanlara sanatçı gözüyle bakıyorum (Antrenör C1).

Of course, Capoeira originated as a martial art, but since it was banned, they had to camouflage it with dance, music, and theatrical elements. This transition moves Capoeira from being a martial art to being part of the fine arts. A beautiful Capoeira performance can be achieved without any violence. The same impact can be created without anyone hitting each other. For this reason, I see Capoeira practitioners as artists (Coach C1).

Emotional and Mental Growth. Mental development encompassed confidence, emotional regulation, empathy, and the ability to transfer martial arts concepts to other

life contexts. Enjoyment and fun were prioritised as essential to sustaining engagement and motivation. In this sub-theme, highlighted codes were mental development and enjoyment. The first one, mental development, is mentioned by seven coaches. One Aikido coach stated that:

> *Dojo'da fiziksel gelişimi sağlamanın yanı sıra zihinsel gelişimi de hedefliyoruz. Bununla birlikte özgüven, kararlılık, disiplin ve direncin artması gibi psikolojik alanlarda da gelişim sağlamaya çalışıyoruz (Antrenör A2).*
>
> *In the dojo, we aim not only to achieve physical development but also mental growth (Coach A2).*

Another coach tried to explain mental development, connecting it with discipline as:

> *Fevri ve heyecanlı bir tipse, en azından onları kontrol etmeye yavaş yavaş başlamıştır. Öyle ki, biraz daha belli bir disipline girmeye başlamış gibi görünüyor (Antrenör K3).*
>
> *If they are impulsive and excitable, at least they have started to control it gradually. They have begun to adopt a bit more discipline (Coach K3).*

Another coach explained what he expects from mental development, from a relaxation perspective, which can be beneficial for all age groups:

> *Biraz daha rahatlıyorsun, kafan dağılıyor, stres atıyorsun. Bu gerçekten psikolojik olarak seni rahatlatıyor. Ben bunu gördüm ve devam ettim. En azından empati kurabilmeyi de öğrenmeleri gereken bir şeylerden biridir kesinlikle (Antrenör S1).*
>
> *You relax a bit more, clear your mind, and relieve stress. This helps to relax you psychologically. I saw this and continued. Learning to empathize is one of the things they need to know (Coach S1).*

According to another coach's expectations, as mental development, he expects a feeling of learning;

> *Bunu yapınca zihinsel olarak buradan bir şeyler aldım demesi lazım. Öğrendiğini hissetmesi gerekiyor. Kafasında, bizim açımızdan aikido konseptlerini hayatında belli bir şeylerle belki bağdaştırması, yani ben buna çalışmıyorum (Antrenör A1).*

When doing this, they need to say to themselves that they've gained something mentally. They need to feel that they have learned. From their perspective, they should relate aikido concepts to certain things in their life. That is what I'm working on (Coach A1).

Lastly, another coach mentioned mental development from a quantitative perspective, where he compared the amounts of physical and mental perspectives in training. Furthermore, he mentioned the benefits of physical aspects on psychological aspects as:

Kesinlikle fiziksel ve zihinsel ikisi de eşit olmalı. Yani hem fizyolojik hem de psikolojik sağlık. Sağlık deyince benim aklıma sadece vücut fiziksel kısımlar gelmiyor. Psikolojik sağlık, yani psikolojik boyut da çok fazla. Sporun psikolojiyi düzeltme boyutu da çok fazla (Antrenör C1).

Both physical and mental health should be equally prioritized. That is, both physiological and psychological health. When I think of health, it's not just the physical aspects of the body that come to mind. Psychological health, that is, the mental aspect, is also very significant. The role of sports in improving psychology is also very impactful (Coach C1).

Enjoyment was another code under this sub-theme. Enjoyment mainly refers to the fun aspects of the training. For example, at the end of a single training, one should feel happier than at the entrance to that training. Furthermore, laughing or smiling by the athletes can also be considered as enjoyment. Coaches declared their expectations through happiness as a code. From a physiological perspective, one of the coaches mentioned happiness as:

En basitinden fiziksel olarak spor yaptırdığınızda oluşan hormonlar, yani mesela dopamin, kişiyi mutlu ediyor ve rahatlatıyor. Bunu oluşturmanız lazım. Yani bir antrenmandan birileri terlemeden çıkmamalı. Bir şekilde fiziksel olarak hareket etmesi lazım. Bunu sağlamalısınız, nabzını yükseltmemiz gerekiyor tamamen (Antrenör A1).

Simply put, when you make someone exercise physically, the hormones released, like dopamine, make the person happy and relaxed. You need to create this. In other words, no one should leave a workout without sweating. They need to move physically in some way. You need to ensure this, we need to raise their heart rate completely (Coach A1).

Another coach explained happiness from more social or purposeful perspective as:

Ben sadece okçuluğu sevmelerini, benim kadar zevk alabilmelerini ve oraya mutlu olmak için gelmelerini istiyorum aslında (Antrenör O1).

I just want them to love archery, enjoy it as much as I do, and come there to be happy (Coach O1).

In addition to this coach, another coach also mentioned the importance of the happiness of the athletes:

Çocuklar bize güveniyorlar. Dışarıda sohbet edelim, derim. Çünkü baktığım çocuk mutsuz görünüyor. Ya da içeride mutfağımız var, çayımızı koyarız, çocuğunla sohbet ederiz. Motivasyonunu toparladıktan sonra antrenmana mutlu giriyorsa eğer, ben çok mutlu oluyorum (Antrenör K1).

The kids trust us. I suggest, "Let's talk outside." Because I see the child looking unhappy. Or, we have a kitchen inside, we can make tea and talk with the child. If after restoring their motivation, they enter the training happily, I feel very happy (Coach K1).

The same coach also declared the importance of fun facts, in addition to happiness. He stated that:

Bence çocuklarımız ve gençlerimiz, kim olursa olsun, bu işi yaparken, spor yaparken eğlenmeli (Antrenör K1).

Our children and young people, no matter who they are, should have fun while doing this, while practicing sports (Coach K1).

Another coach also mentioned fun as his priority during training. He mentioned that:

En önemli kısım bence olaydan keyif almak, süreci yani. Hem süreçten hem de antrenmanlardan keyif alacak, eğlenecek, biraz da sosyalleşecek (Antrenör A2).

The most important part is enjoying the process, the event. They should enjoy both the process and the training, have fun, and socialize a bit (Coach A2).

Daily Life Impact. Coaches highlighted the transfer of martial arts values to home, school, and community contexts, promoting academic discipline, personal presentation, and lifelong learning. Daily life impact represents the transfer of learning

in the training context to daily activities or behaviors. One of the coaches mentioned it as:

> *Eğer bir dövüş sanatına veya savunma sanatına gidiyorsanız, sadece hareketleri veya teknikleri öğrenmek için gitmeyin. Hayatınızda ne öğrenebilirsiniz, orada ne kazanabilirsiniz, bu daha önemli diye düşünüyorum hocam (Antrenör S1).*
>
> *If someone goes to a martial arts or self-defense class, they don't go there just for learning the moves or techniques. What they can learn in life and what they can gain there is more critical (Coach S1).*

Another coach connected Martial Arts with the daily life of the athletes at home, school, or social areas as:

> *Evde anne-babaya olan hareketler, okuldaki öğretmene karşı, arkadaşa olan davranışlar ve dışarıdaki giyim kuşamı. Mesela sporculara hep derim, sporcu güzel giyinir, güzel konuşur, güzel kokar (Antrenör K1).*
>
> *The way you behave towards your parents at home, towards your teacher at school, towards your friends, and your appearance outside. For example, I always tell athletes that they dress well, speak well, and smell good (Coach K1).*

One of the coaches connected their training with the sports science knowledge of the athletes:

> *Yaptıkları işin gereksinimlerini bilmeleri ve güncel gelişmeleri takip etmeleri gerekiyor. Antrenman programları, beslenme düzenleri gibi konularda güncel bilgileri takip etmelerini istiyorum. Bunu bekliyorum (Antrenör K2).*
>
> *I expect them to be aware of the requirements of their job and to keep up with current developments. This includes following up-to-date information on training programs, nutrition plans, and similar topics (Coach K2).*

Sustainability. Continuous participation was considered essential for value transmission. Strategies for sustaining engagement included individualised approaches, motivational support, and clear expectations for attendance. One of the coaches mentioned sustainability in Martial Arts as:

Halbuki karate yaşam boyu süren bir şeydir. Artık 50 yaşında da başlayabilirsin, 70 yaşında da başlayabilirsin. Bir ömür boyu yapabileceğin bir şeydir ve kendi fiziksel yapın ne olursa olsun; kilo alabilirsin, yaşlı olabilirsin, güçlü ya da zayıf olabilirsin. Hatta bir uzvun olmayabilir. Ne olursa olsun, karateyi çalışabilirsin. Karate yapmak için herhangi bir engel yoktur. Tek engel sensindir (Antrenör K3).

However, karate is something that lasts a lifetime. You can start at 50, or even at 70. It's something you can do for your entire life, and no matter what your physical condition is, whether you gain weight, grow older, become strong or weak, or even lose a limb, you can still practice it. There is no barrier to practicing karate. The only barrier is yourself (Coach K3).

Another coach emphasized the importance of sustainability concerning learning as:

Sayokan, bütün teknik hareketlerini gösterebilirim. Hepsi bilgi, fakatbütün bilgiyi aynı anda yüklediğimde, bir iki saat sonra istemeden de olsa saydığı birkaç kelime veya tekniği hafızasına alır. Bunun için sürekli devamlılık esas alıyoruz. Ne kadar çok tekrar, o kadar iyi. Tıpkı okul hayatında olduğu gibi (Antrenör S1).

I can show all of Sayokan's technical movements. They are all knowledge, but when I load all the information at once, inevitably, after an hour or two, they will unconsciously remember a few words or techniques. For this, we emphasize continuity. The more repetition, the better (Coach S1).

Another coach has described a possible method for sustainability:

İnsanlarla, mesela 4 yaşından itibaren, 77 yaşına kadar nasıl hitap ettiğimiz önemli. Bu konuda verebilecek bir cevabım olmalı. Mesela, 77 yaşındaki bir insana veya 7 yaşındaki bir çocuğa salto öğretmiyorum, geri takla öğretmiyorum ya da 4 yaşındaki birine uzun bir Portekizce şarkı ezberletmiyorum. Burada, antrenör kesinlikle bireysel yaklaşmalı. Capoeira'da kişinin eksiklerini ve güçlü yönlerini tespit etmeli, yatkın olduğu alanları göz önünde bulundurarak onu teşvik etmeli. Bu şekilde, hem capoeira'dan vazgeçmesini engeller hem de iyi olduğu alanları ön plana çıkarabilir (Antrenör C1).

With people, from the age of 4 to 77, how you address them is essential. I should have an answer to this. For example, I don't teach a 77-year-old person or a 7-year-old child how to do a somersault or a backflip, nor do I make a 4-year-old memorize a long Portuguese song. Here, the coach must take an individualized approach. In capoeira, they should identify the

person's weaknesses and strengths, and based on their strengths, motivate them. This way, they will not give up on capoeira, and their areas of excellence can be highlighted (Coach C1).

As he connected sustainability with motivation and individual approach, another coach also declared the importance of motivation:

Herkesin benimle birlikte o konseptlere doğru gitmesi gerekiyor, ama devamsızlıklar bu gerçekten zorlaşıyor ve bunu sağlamak da çok zor. Sonuçta yine motivasyona dayanıyor; içerideki herkesin her derse gelmesi için hevesli olmasını sağlamaya çalışıyorum (Antrenör A1).

Everyone needs to move toward those concepts with me, but absenteeism makes it difficult, and it's hard to ensure that. Ultimately, it comes down to motivation; I try to make everyone inside eager to attend every class (Coach A1).

Lastly, one of the coaches declared that he may want the person to stop participating if that participant does not show regular attendance.

Şimdi adam geliyor, mesela başlıyor, bir antrenman görüyor, iki antrenman görüyor, üçüncü antrenmana gelmiyor, "geleceğim" diyor, iki hafta sonra geliyor, sonra gelmiyor. O zaman diyoruz ki, "bak, kendini kandırma, eğer yapmak istemiyorsan, gündeminde yoksa ya da başka şeylerin varsa, bunu bırak." Yani ben bunu söylüyorum. Gelmek istiyorsan gel, ama bunların arasında olamazsın (Antrenör A2).

So, the person comes, for example, starts, sees one training session, sees two, then skips the third one, says "I'll come" and then comes after two weeks, then skips again. In that case, we say, "Look, don't fool yourself. If you don't want to do it, if it's not on your agenda, or if you have other things, then leave it." That's what I tell them. If you want to come, come, but you can't be in between these two (Coach A2).

In summary, “the values that coaches intend to develop in their athletes” are loaded into six categories, which are personal and character, physical and athletic, social and community, emotional and mental, daily life, and sustainability.

4.1.2 Values for Self

Values for Self theme are related to the coaches’ own professional and personal development paths due to coaching in martial arts. Two sub-themes are created under

this theme from the interview data, including “professionality” and “personal and character” qualities.

Professionality. Coaches stressed ongoing professional development through acquiring “coaching knowledge” and “experience”. One of the coaches explained his ideas on professionalism concerning some scientific knowledge about sports sciences as:

> *Yani, diğer "ben de antrenörüm" diyenlerin hepsi aslında illegal. İlk yardımı, anatomiyi, pedagojiyi bilmeden ders veriyorlar. Peki, antrenörlük kursu verenler bunları biliyor mu? Orası tartışılır (Antrenör C1).*
>
> *All those who say, "I am also a coach," are operating illegally. They conduct lessons without knowing first aid, anatomy, or pedagogy. But do those offering coaching courses know these things? That's debatable (Coach C1).*

The same coach continued his speech by detailing the pedagogical aspects:

> *Yani, eğitim bilimleri ya da antrenörlük eğitimi almayan bir insan, 20-30 kişilik bir grup içinde her bireyin ihtiyaçlarını ve eksikliklerini tespit edemeyebilir ya da onlara yönelik bir antrenman yöntemi geliştiremeyebilir (Antrenör C1).*
>
> *A person without a background in educational sciences or coaching may not be able to identify the needs and shortcomings of each individual in a group of 20-30 people or develop a training method tailored to them (Coach C1).*

Another coach declared his expectations from coaching knowledge for rules of the games:

> *Çünkü her yıl, her olimpiyattan olimpiyata judo kuralları değişiyor. Birçok kural değişiyor. Dolayısıyla antrenörün bunları takip etmesi ve bilmesi gerekiyor. Judo müsabakalarından antrenmanlara, hatta sporcunun beslenmesine kadar her konuda bilgi sahibi olmalı (Antrenör J2).*
>
> *Because every year, and with each Olympic cycle, judo rules change. Many rules are updated. Therefore, coaches need to follow and understand these changes. They must be knowledgeable about everything*

from judo competitions to training sessions and even the athlete's nutrition (Coach J2).

Since coaching knowledge is an open-ended term, another coach explains knowledge about the equipment in the sports field. The source of that knowledge was YouTube. She declared that:

Ama bunun dışında, uluslararası başarıları olan bazı sporcuların ve antrenörlerin artık her şeyin internet üzerinde olduğu bir dönemde YouTube kanalları var. Bu kanallarda hem malzemeler, yeni malzemelerin neler olduğu, ayarlarının nasıl yapıldığı hem de tekniklerle ilgili videolar yer alıyor. Bu kaynakları takip ederek yeni şeyler öğrenmeye çalışıyorum ve bu tür bilgilere açık bir yaklaşım sergiliyorum (Antrenör O1).

Apart from this, some athletes and coaches with international achievements have YouTube channels in this era where everything is online. These channels feature content about equipment, new materials, how to adjust them, and techniques. I try to learn new things by following these resources, and I am open to such information (Coach O1).

In addition to scientific knowledge or knowledge about equipment, some coaches indicated the importance of their self-improvement. One of them declared self-improvement, especially the main reason for their profession:

Neden eğitmen olmak istedim? Kendimi geliştirme sürecindeydim. Başkalarının gelişimine katkıda bulunmak ve bu yolla kendi gelişimimi de artırmak istiyorum (Antrenör A2).

Why did I want to become a trainer? I was in the process of improving myself. I want to contribute to the development of others and, through this, enhance my growth as well. In essence, it's about continuing to master martial arts (Coach A2).

The second code was experience. Throughout the experience, one of the coaches indicated it related to self-improvement in coaching professions:

Bu, kişisel gözlem gerektiriyor, yani öncelikle tecrübe şart (Antrenör C1).

This requires personal observation, which means experience is essential (Coach C1).

Following his speech, he outlined methods for gaining experience in the field via international seminar attendance.

> *Sadece Türkiye'deki derslere girmek değil, yurt dışındaki antrenmanlara ve seminerlere katılmak, her milletten insanla çalışma yapmak da çok önemli (Antrenör C1).*
>
> *It's not just about teaching or attending classes in Turkey; participating in training sessions and seminars abroad and working with people from different nations is also very important (Coach C1).*

Another coach agreed that international seminar follow-ups, and stated the importance of talking with other coaches:

> *Birçok kişiyi görmek gerçekten çok farklı bir deneyim. Hem birçok insanı tanıyorum hem de sadece kendi öğrencilerimle sınırlı kalmıyorum. Bu durum bence büyük bir fark yaratıyor. Türkiye'de, yurt içinde ve yurt dışında pek çok eğitmenle tanışıyorum, ustamla çalışıyorum. Bu dans sınavlarında da birçok kişinin öğrencileri geliyor. Onlara sürekli eksiklerin neler olduğunu soruyorum. "Buradaki eksiklikler neler?" diye soruyorum ve "Şu şu eksik, bu bu eksik" diyorlar. Ben de bu eksikleri zamanla kendi eğitimimle tamamlamaya çalışıyorum (Antrenör A1).*
>
> *Meeting many people is truly a very different experience. I get to know many individuals and am not limited to just my students. This creates a significant difference. I interact with numerous instructors both within Turkey and internationally, and I also work on my master's. During these dance exams, students from many different trainers also participate. I always ask about the deficiencies: "What are the shortcomings here?" They tell me, "This and that are missing," and I try to address all these gaps over time through my training (Coach A1).*

Lastly, another coach agreed to the importance of international follow-up:

> *Çocukların yaptığı bir tekniğin ne işe yaradığını ve kimi düşürdüğünü bilmeleri gerekiyor. Dolayısıyla bu seminerler, dünya çapında, Japonya'da, 4 yıl Malaga'da, Romanya'da ve başka yerlerde düzenlendi. Bu seminerlerin bana teknik anlamda çok faydası oldu (Antrenör J2).*
>
> *Children need to understand what a technique does and whom it is intended to bring down. Therefore, these referee seminars, held worldwide—in Japan, for four years in Malaga, in Romania, and other places—have been very beneficial for me in terms of technique (Coach J2).*

Personal and Character. Being a role model was viewed as a core responsibility, requiring congruence between individual behavior and the values taught. Patience, humility, and integrity were repeatedly emphasized.

One of the coaches stated:

> *Rol model olman gerekiyor, yani sadece antrenman değil, antrenman dışında da dikkat etmen gerekiyor (Antrenör K3).*
>
> *You need to be a role model, meaning it's not just about training; you also need to pay attention outside of training (Coach K3).*

Another coach agreed with that situation and mentioned that a coach is very influential on athletes, on some occasions even more than the family:

> *Evde anneyi babayı dinlemiyor, ama geliyor, biz bir sefer söylüyoruz, dinliyor mesela (Antrenör K2).*
>
> *At home, they don't listen to their parents, but when they come here, we tell them once, and they listen (Coach K2).*

One of the coaches mentioned the effects of being a role model through his daily life:

> *Antrenör adam sigara içmeyecek tabii ki. Eğer çok zorunlu içiyorsa da sporcu yanında içmeyecek, ayrı bir yerde içsin. Ne bileyim, içmemesi benim için en doğal şey. Onun dışındaki yaşam tarzı da çok önemli antrenörün. Yani şimdi ben, S.. İ..., benim ilk hocalarımdandır. Onu çok örnek almışımdır. Mütevaziliği, insanlığı, teknik yapışı, çalışkanlığı (Antrenör J2).*
>
> *The coach shouldn't smoke, of course. If they must smoke, they shouldn't do it in front of the athletes; they should do it somewhere else. For me, not smoking is the most natural thing. The coach's lifestyle outside of that is also very important. I mean, ... who is one of my first coaches has been a great role model for me—his humility, humanity, technical approach, and hard work (Coach J2).*

Similarly, another coach declared a sequence that is followed from newcomers to experts in their dojo:

> *Çünkü biz ilk başta antrenörleriz ve bizden sonra bize yakın olan arkadaşlarımız var, işte siyah kemer, yani kademe olarak bize yakın olan arkadaşlarımız. Biz çünkü nasıl hareket edersek, gerçekten bizim*

ardımızdan gelen insanlar da o şekilde hareket ediyor. Fikirleri farklı olabilir, düşünceleri farklı olabilir ama salonun içerisinde ne yaparsanız, onlar da aynı şeyi uyguluyor. İster istemez bir yere sürekli gittiği zaman oradaki davranışları benimseyip gerçek hayatta da uygulayabiliyorsun zaten. Biz kendimizden başlıyoruz (Antrenör S1).

Because we are the coaches at first, and after us, there are our friends who are close to us, such as black belts, meaning those who are at a similar level to us. How we behave directly influences those who come after us; they end up behaving the same way. Their ideas or thoughts might differ, but whatever you do in the dojo, they will do the same. Inevitably, when you go somewhere constantly, you adopt the behaviors there and can apply them in real life. We start with ourselves (Coach S1).

Lastly, about behaving in the dojo as a coach, one of the coaches mentioned the importance of patience:

Görme engelli evladımız var. Annesi babası ayrı olan duygusal çocuklarımız var. Algılama güçlüğü çeken evlatlarımız var. Biz bu konuda çok sabırlı davranıp, onları üzmeden, "Sen yapamıyorsun" demek yerine, onların yapabileceği kadar eğitim veriyoruz (Antrenör K1).

We have a visually impaired child. We have emotional children whose parents are separated. We have children with difficulty in perception. In this regard, we act with great patience, providing them education without upsetting them, and instead of saying "you can't do it," we give them training according to what they can do (Coach K1).

4.1.3. Coaching Practices

Coaches' aims and values in coaching are operationalized by their coaching practices. Throughout the analysis of the data set, coaching practices of Martial Arts coaches consist of two major themes, which are "Session-Based Practices" and "Long-Term Practices" (Table 2).

Session-Based Practices refer to the practices that can be conducted in each of the training sessions. Every activity on this theme can occur at any time during a single training session. Two main categories (sub-themes) emerged in this theme:

interpersonal practices, training methods, and training applications. Emerged codes among interpersonal activities were individual approach, communication, motivating athletes, and being a role model.

Table 2. Coaching Practices

Session Based Practices		Long-Term Practices	
Interpersonal Practices	Training Methods and Applications	Periodization	Evaluation
• Individual approach • Communication • Motivating • Being a role model	• Categorization through level • Training in pairs, • Activities during training • Repetition	• Planning the term • Examinations	• Observation

The individual approach in coaching refers to specific practice, communication, and development strategies to meet the unique needs, abilities, and goals of each participant. This approach recognizes that every participant has different physical, psychological, and technical characteristics, requiring personalized guidance to maximize their potential. By considering factors such as learning styles, motivation levels, and personal circumstances, coaches can create more effective and supportive training environments that enhance performance and overall well-being. One of the coaches tried to describe the individualized practice:

> *Siz o hareket formunu gösterdiğinizde, herkes ona ulaşmaya çalışırken ve onu tekrarlı bir şekilde yapmaya devam ederken, siz de kişisel geri bildirimlerle "Sen şunu şöyle yapıyorsun, buna dikkat et" diyerek hepsini o forma yaklaştırmaya çalışıyorsunuz (Antrenör A1).*

> *When you demonstrate that movement form, while everyone tries to achieve it and continues to repeat it, you provide personal feedback like "You're doing this in a certain way, pay attention to that," aiming to bring them all closer to the ideal form (Coach A1).*

Another coach highlighted the importance of an individual approach, and its connection to individual expectations:

> *Ama insanları biraz daha dinlemeye başladığında, herkesin ihtiyacının farklı olduğunu görüyorsun. Çünkü herkesi aynı sınıfa koyamazsın, herkesin beklentisi farklıdır. Bu yüzden, herkesin beklentisine dikkat etmeye çalışıyorum. Ancak bu, herkese özel bir terzi gibi davranıp kişiye özel gömlek diktiğim anlamına gelmiyor. Aikidoda olduğu gibi, herkes beyaz kıyafetle gelir ve herkes aynıdır. Aslında bir aynılık söz konusudur ama yine de herkesi tek bir kalıba sokamazsın. Çünkü herkesin hayata bakışı, duruşu ve beklentisi farklıdır. Bu yüzden buna önem veriyorum (Antrenör A2).*

> *But when you start listening to people more, you realize that everyone has different needs. You can't put everyone in the same category because everyone has different expectations. That's why I try to pay attention to individual expectations. However, this doesn't mean that I tailor everything specifically for each person, like a custom-made shirt. In Aikido, for example, everyone wears a white uniform and looks the same. There is a sense of uniformity, but you still can't fit everyone into a single mold because everyone has a different perspective on life, stance, and expectations. That's why I value this approach (Coach A2).*

One of the coaches declared that competition needs are also individual needs. He described the uniqueness of the competitions and the athletes who attended the competitions:

> *Müsabık ekibe bireysel çalışma çok önemlidir. Örneğin, müsabakaya katılacak iki sporcum varsa, onlar için özel çalışmalar yapmam gerekir. Nedir bu? Bildiğim ve öğrendiğim bilgiler doğrultusunda sporcular hakkında analizler yapmak, video çalışmaları yapmak ve onlarla bireysel antrenmanlar düzenlemek. Judoda şu prensip vardır: Her sporcu birçok tekniği bilir, ancak müsabakalarda kendine özgü, spesifik birkaç tekniği ön plana çıkarır (Antrenör J2).*

> *Individual training is very important for the competitive team. For example, if I have two athletes participating in a competition, I need to conduct special training sessions for them. What does this involve? Analyzing the athletes based on the information I have learned, conducting video analysis, and organizing personalized training sessions. In Judo, there is a fundamental principle: every athlete knows many techniques, but*

in competitions, they rely on a few specialized techniques that are unique to them (Coach J2).

Another coach explained individual approach through the practices from psychological and physiological aspects as:

Antrenman metotlarımız içerisinde, her çocuğun algılama gücüne, motorik özelliklerine, heyecan yapısına ve tabii ki stres ve kaygı düzeyine göre ciddi bir değerlendirme yapılır. Belli bir süre sonra zaten elinizdeki enstrümanı, yani sporcuyu, çok iyi tanırsınız ve doğru sesi verebilmek için ona uygun bir yaklaşım geliştirirsiniz. Bunu idealist antrenörler yapar, ancak ticari antrenörler bu detaya önem vermezler (Antrenör K1).

Within our training methods, a serious assessment is conducted based on each child's cognitive ability, motor skills, emotional structure, and, of course, their level of stress and anxiety. Over time, you become very familiar with the "instrument" in your hands, meaning the athlete, and you develop an appropriate approach to produce the right outcome. Idealistic coaches do this, but commercial coaches do not pay attention to such details (Coach K1).

Communication was another code under interpersonal practices. Communication is quite critical code since it is the fundamental requirement of everything else. One of the usage areas of communication was motivating athletes through talks. Motivation is the reason why people act, work towards a goal, or at least attend the training. It helps them stay focused and keep trying to improve. One of the coaches talked about motivation, connecting it with individual needs:

Belli motivasyonlar sağlıyoruz. Kişi bunları takip etmek isterse ya da belirli görevler veriyoruz diyelim; bunları yerine getirmeye çalıştıkça kendi bedeni üzerinde daha fazla hakimiyet kuruyor (Antrenör A1).

We provide specific motivations. If the person wants to follow them, or if we assign particular tasks, as they try to accomplish them, they gain better control over their body (Coach A1).

Another coach highlighted that motivating athletes is a matter of an individual approach:

Biraz daha motive edici bir ses tonu kullanıldığında beyin uyanıyor. Tabii her çocuğun yapısı farklı. Bazı çocuklar nazikçe yönlendirildiğinde,

"Yavrum, şöyle yapsan daha iyi olur. Şu maçta bunu böyle kullan. Antrenmanlara daha düzenli katılırsan daha iyi gelişirsin," dendiğinde anlıyor ve "Tamam hocam" diyerek kabul ediyor. Ancak bazı çocuklar bu tarz bir yaklaşımdan anlamıyor (Antrenör K1).

When a more motivating tone is used, the brain becomes more alert. Of course, every child is different. Some children respond well to gentle guidance, such as, "My dear, it would be better if you do it this way. Use this technique in the match like this. If you attend training more regularly, you will improve better." They understand and respond with "Okay, coach." However, some children do not respond to this approach (Coach K1).

Similarly, the importance of communication is mentioned as:

Tabii ki, bu şekilde bağırarak, arkadaşlarının yanında onu rencide ederek değil. Hani ne yapıyorduk? Selam veriyorduk. Burası neydi bizim? Dojomuz, değil mi? Böyle yapıyor çünkü artık bu etki-tepki meselesi. Ona her şeyin üst perdeden, sert bir şekilde yapıldığında, buna karşı bir direnç gösterebiliyor. Hele özellikle yeni nesil çocuklar için böyle bir durum söz konusu (Antrenör J1).

Of course, not shouting at them and embarrassing them in front of their friends. What were we doing? We were greeting. What is this place for us? Our dojo, right? Because it's now a matter of cause and effect. When everything is done in a higher, harsher manner, they can show resistance. Especially with the newer generation, this can be the case (Coach J1).

Another coach explained the importance of not saying mistakes in front of the crowd:

Çocukları ürkütmeden sohbet etmeyi tercih ediyoruz. Mesela bir çocuğumuz hata yaptığı zaman, nokta atışı yapmak yerine genel öğütlerle yaklaşmayı tercih ederim. Benim tarzım bu şekilde. İşte, "Kaan, sen şunu yapmışsın, bu doğru değil" demek yerine, "Çocuklar, şöyle bir durum olmuş. Bunu böyle yapsak daha iyi olurdu" diyorum. O zaman o çocuk kendini kötü hissetmiyor, diyor ki, "Bunu ben yaptım." İçeride bunu düşünüyor, sonra yanıma geliyor ve "Hocam, özür dilerim" diyor. Bu şekilde ilerliyorum her zaman (Antrenör K1).

We prefer to talk to children without scaring them. For example, when a child makes a mistake, instead of making a pinpoint remark, I prefer to give general advice. That's my approach. Instead of saying, "Kaan, you did this, this is wrong," I say, "Kids, something like this happened. If we

had done it this way, it would have worked better." Then, the child doesn't feel bad, they think, "I did this." They think about it inside, and later they come to me and say, "Sorry, coach." This is how I always proceed (Coach K1).

Besides these, as mentioned in the coaching philosophy section, coaches pay attention to being a role model to their athletes. During the interviews on their practices, some of them stated that coaches should reflect the values that they try to transfer. One of them was briefly described:

Antrenör sigara içmemeli tabii ki. Çok zorunlu içiyorsa da sporcu yanında içmemeli, ayrı bir yerde içsin. İçmemesi benim için en doğal şey. Antrenörün diğer yaşam tarzı da çok önemli. Mesela ben ilk hocamı çok örnek almışımdır; mütevazılığı, insanlığı, teknik becerisi ve çalışkanlığı (Antrenör J2).

A coach should not smoke, of course. If they must smoke, they should not do it next to the athletes, but in a separate place. Not smoking is the most natural thing for me. The coach's lifestyle outside of training is also very important. For example, I have always looked up to my first coach; his humility, humanity, technical skills, and work ethic (Coach J2).

Another coach gave an example about smoking, and connected it with the behaviors in the dojos as:

Çünkü sözlü olarak insanlar genellikle sigaranın sağlığa zararlı olduğunu söyler. "Sigara içme," dedin. Ama senin sigara içmediğini görürse, buna inanışı daha çabuk artar, hemen kavrar. Şimdi benim de mindere girerken yaptığım şey şu: Eğer minder pis ise, benim onu temizlediğimi görürler. Niye böyle yapıyorlar, diye soracaklardır; temizlik mi? Hayır, burada ben çalışıyorum ve temiz tutmak zorundayım. Bu bizim sporumuzun bir parçası. Eğitim minderde bitmiyor. Soyunma odasında da adaba uygun şekilde soyunmak gerekir (Antrenör J1).

Because verbally, people often say that smoking is harmful to health. "Don't smoke," you say. But if they see that you don't smoke, their belief in that will increase much faster; they'll understand immediately. For example, when I step onto the mat, if it's dirty, they see me cleaning it. They might ask, "Why is he doing this, is it about cleanliness?" No, it's because I am working here, and I have to keep it clean. This is part of our sport. Training doesn't end on the mat. Even in the changing room, one must behave according to the proper etiquette (Coach J1).

The second category (sub-theme) in session-based practices was training methods, and training applications. Training methods are the activities that shape the training. The main difference between training methods and training applications is that methods refer to their purposes, while applications refer to their actual implementation. Outcome codes in this category were categorized through level, training in pairs, activities during training, and repetition. To begin with, one of the coaches summarized the categorization by level. It represents training as clustered groups with respect to levels:

> *Şimdi kuşağına göre, mesela beyaz kuşaklara beyaz kuşağın tekniklerini gösterirsin. Gruplandırırsın, işte sarı kuşağa sarı tekniklerini (Antrenör J1).*

> *Now, according to their belt level, for example, you show white belts the techniques for white belts. You group them, and then you show yellow belts the techniques for yellow belts (Coach J1).*

Another coach confirmed it and explained their categorization in their dojo:

> *Şimdi grubumuzda her kademe için antrenman saatimiz var, yaşa göre değil. Okuldaki ders düzeni gibi düşünün; birinci sınıf, ikinci sınıf, üçüncü sınıf diye. Bizim burada haftanın yedi günü eğitimimiz var, gruplarımızda: alt yapı grubu, gelişim grubu, minik yıldızlar, profesyonel grup, ümit genç U21 ve büyükler grubu (Antrenör K1).*

> *Now, in our group, we have training hours for each level, not by age. Think of it like the school class schedule: first grade, second grade, third grade. Here, we have training every day of the week in our groups: the youth development group, the development group, the little stars, the professional group, the U21 youth group, and the adults group (Coach K1).*

One of the coaches stated that each level has unique learning purposes that's why they categorize them:

> *Bahar döneminde yeni öğrenci alıyoruz, işte onların beyaz kuşak olarak öğrenmesi gereken şeyler var. Temel teknikler, kata gibi çalışmalar ve kumite de yapıyorlar. Gereken şeyleri baz alarak o beyaz kuşaktan yeni gelen öğrencilere odaklanıyorum. Benzer şekilde, sarı kuşak olanlar için de sarı kuşağa uygun daha ileri teknikleri öğretiyorum (Antrenör K3).*

In the spring term, we accept new students, and there are things they need to learn as white belts. Basic techniques, kata, and kumite are included. I focus on teaching the necessary things for the new students coming in as white belts. Similarly, for the yellow belts, I teach more advanced techniques suited for their level (Coach K3).

Another code that emerged was training in pairs. Coaches mentioned that they lead their athletes to conduct their training by getting in pairs. In other words, making practice as a couple:

Eşli çalışıyoruz. Tekli çalışmalar da yapılıyor ama genelde eşli olur. Eşli çalışırken eşim benim için çok önemli. Neden önemli? Çok sert duran bir adamla çalışırsam, hiçbir şey öğrenemem. O şekilde, beni çektiğinde gelecek, itişimde gidecek. Tekniğe girdiğimde direnmeyecek. Teknik çalışmalarında bu çok önemli (Antrenör J2).

We work in pairs. Individual sessions are also done, but generally, it's in pairs. My partner is very important for me during paired work. Why is it important? If I work with someone who seems very rigid, I can't learn anything. In that case, when they pull me, I will come, and when I push, they will go. When I engage in the technique, they won't resist. This is crucial in technical work (Coach J2).

Another code, activities during the training sessions, refers to the physical movements that they do in their training. In other words, movements that mainly aim to enhance the bodily development of the athletes. Moreover, helping athletes to improve their skills, fitness, and performance in a structured way is the concern of overall body training. One of the coaches highlighted the importance of strength as well as techniques:

Onları zorlamalı. Yani, tabii ki ilk aşamalarda değil, ancak belirli bir seviyeye ulaştıklarında, kapasitelerini artırmak için hem teknik hem de fiziksel olarak kademeli bir yük artışı uygulanmalıdır (Antrenör J2).

They need to be challenged. That is, not at the initial stages, of course, but once they reach a certain level, a gradual increase in load should be applied both technically and physically to enhance their capacity (Coach J2).

The importance of a partner through the learning process is highlighted in the mentioned quotation. Referring to training in pairs, fall practice was another

outstanding training application among Martial Arts coaches. Fall practice is falling personally before applying techniques to reduce injury potential:

> *Çünkü temeli şudur: Bu çocuk buraya spora geldi, sağlık için geldi. Sakatlanmaması lazım. Judoda düşmeyi bilmeyen bir sporcu mutlaka sakatlanır. Düşmekten korkan bir sporcu mutlaka sakatlanır ve sakatlanmanın ötesinde arkadaşını da sakatlar. Çünkü korktuğu için kendini kasar ve teknik yapamaz (Antrenör J1).*
>
> *Because the foundation is this: The child came here for sports, for health. They must not get injured. In judo, an athlete who doesn't know how to fall will definitely get injured. An athlete who is afraid of falling will certainly get injured and, beyond that, will injure their partner as well. Because of their fear, they tense up and cannot perform the technique (Coach J1).*

Another coach confirmed the importance of fall as:

> *Yani en önem verdiğim şey, yuvarlanabilme ve düşebilmeyi öğrenmesidir (Antrenör A2).*
>
> *The most important thing I focus on is the ability to roll and learning how to fall (Coach A2).*

Moreover, one of the coaches connected fall practice and practicing in pairs:

> *Düşürmesi lazım, düşürerek çalışması lazım. Yani sporcu düşmekten de korkmayacak, düşürmekten de korkmayacak. Çalışmalar karşılıklı olarak yumuşak bir şekilde yapılmalı. Ayrıca judo, yumuşaklık anlamına gelir; bu yüzden yumuşak bir judo yapacağız, sert bir judo yapmayacağız. Özellikle partnerin, eşin önemi çok fazladır (Antrenör J2).*
>
> *They need to throw and practice by throwing. Athletes should not be afraid of falling or throwing. Training should be done in a mutual and gentle manner. Moreover, judo means softness, so we will practice soft judo, not hard judo. The importance of the partner is very significant (Coach J2).*

According to coaches, one of the core activities in their practices is repetition. Repetition is repeating the same movements or techniques over and over again. By this, the body starts to digest the technique. One of the coaches mentioned this repetition as:

İlk antrenman el teknikleriyle başlar, ikinci antrenman ise ayak teknikleriyle devam eder. Bu teknikler tamamlandıktan sonra kombinasyon halinde tekrar edilir. Bu kombinasyonları antrenman sürecine dahil ediyor ve sürekli tekrar ediyoruz. Aslında antrenmanlar sürekli tekrar esasına dayanmaktadır (Antrenör S1).

The first training session starts with hand techniques, while the second session continues with foot techniques. Once these techniques are completed, they are repeated in combination. We incorporate these combinations into the training process and practice them repeatedly. In fact, training is based on constant repetition (Coach S1).

Another coach highlighted the importance of repetition:

Şunu söyleyebilirim, okçulukta sürekli olarak aynı hareketleri yapmanız gerekiyor. Mete'yi izlediğinizde de bunu görebilirsiniz; her zaman aynı çekişi yapmalı, aynı sürede bırakmalı ve aynı hedefe isabet ettirmeye çalışmalıdır. Bu aslında oldukça zor bir süreçtir, ancak bir kez başladığınızda bırakamazsınız. Kötü bir atış yaptığınızda, "Dur, iyi bir atış yapmalıyım, antrenmanı böyle bitiremem." dersiniz. İyi bir atış yaptığınızda ise, "Bundan bir tane daha yapacağım." düşüncesine kapılırsınız. Bu yüzden okçuluk, asla bitiremediğiniz ve bırakamadığınız bir spordur (Antrenör O1).

I can say that in archery, you need to repeat the same movements constantly. You can observe this when watching Mete; he must always perform the same draw, release at the same timing, and aim for the same spot. This is actually quite challenging, but once you start, you can never give it up. When you make a bad shot, you think, "Wait, I need to make a good shot; I can't end the training like this." And when you make a good shot, you say, "I'll do one more like that." That's why archery is something you can never truly finish or give up (Coach O1).

Lastly, one of the coaches mentioned repetition from a quantitative perspective:

Fakat bana o kadar faydası oldu ki... O kadar çok! Günde 500-600 kez sürekli onunla teknik çalışıyordum (Antrenör J2).

However, it benefited me so much... So much! I used to practice techniques with it 500-600 times a day (Coach J2).

Besides session-based practices, the second category of coaching practices of Martial Arts coaches was long-term practices. The main point that differentiates long-term

practices from session-based coaching practices is that long-term practices aim to apply their purposes longitudinally. The first category under long-term practices was periodization. Periodization refers to organizing training in annual or half-yearly structures, which are called macro or micro cycles in training theory. It involves changing the focus of training, like building strength or endurance, and including rest periods. The goal is to make sure athletes peak at the right time, such as during competitions, and avoid overtraining. One of the coaches declared periodization as:

> *Periyodizasyon yapıyoruz. Yarışmalara, kuşak törenlerine veya mevsimsel değişimlere göre planlama yapıyoruz. Mesela, Eylül, Ekim ve maksimum Kasım aylarında daha çok kondisyon, güç ve kuvvet antrenmanlarına ağırlık veriyoruz (Antrenör C1).*

> *We do periodization, planning according to competitions, belt ceremonies, or seasonal changes. For example, in September, October, and at most November, we focus more on conditioning, strength, and power training (Coach C1).*

Another coach confirmed the periodization through the competition calendar:

> *Ondan sonra o çocukların yıl içerisindeki en önemli müsabakası neyse, onu hedef müsabaka olarak belirliyoruz. Örnek olarak, Ümit Genç U21 grubumuzun genellikle Avrupa seçmeleri yaz aylarında olur. Eğer çift yıllara denk geliyorsa, bir de dünya seçmesi kışa doğru yapılır. Bu iki maçı hedef alıyorum ve öncesindeki süreci zaman dilimlerine ayırarak planlıyoruz. Şu an biz de Ağustos'ta bir maça gideceğiz, bu çocuklar için en önemli maçlardan biri (Antrenör K2).*

> *Then, we designate the most important competition of the year for those children as the target competition. For example, our U21 group typically has the European qualifiers in the summer. If it coincides with an even year, there is also the World qualifiers in the winter. I target these two competitions and break down the process before them into time periods. Right now, we are going to a competition in August, one of the most important matches for the children (Coach K2).*

The ones who do not attend competitions also stated that they do periodization. The difference was that their periodization reference was belt examinations. Following periodization, measurements and evaluation take a longitudinal place among the practices of coaches. Observation was the only evaluation method that was mentioned

during interviews. Most of the coaches directly stated that they use observation to understand whether a participant is performing well. For instance, one of the coaches mentioned:

> *İşe yarayıp yaramadığını zaten sporcularımızın davranışlarından anlıyoruz (Antrenör K2).*
>
> *We can already see whether it works or not through the behavior of our athletes (Coach K2).*

Another coach confirmed it. He highlighted observing both techniques and etiquette in dojo:

> *Gözlemliyoruz tabii. Mesela yaptıkları teknikleri, girişleri, çıkışları (Antrenör J2).*
>
> *Of course, we observe them. For example, the techniques they perform, their entries, and exits (Coach J2).*

Another coach notices this etiquette observation as:

> *Hem gözlemleyerek hem de onun davranışlarını tespit ederek... Salona girip çıkarken bile, eğer küçük bir çocuk ayakkabısını toplayıp kaldırıyorsa, benim için gelişiyor demektir (Antrenör C1).*
>
> *By both observing and identifying their behaviors... Even when entering and leaving the gym, if a small child picks up and puts away their shoes, it means they are improving in my eyes (Coach C1).*

4.2. Research Question 2: Alignment between Stated Philosophy and Coaching Practices

This research question was examined by comparing the coaching philosophies and practices of martial arts coaches studied in the first research question with data obtained from focus group interviews with these coaches' athletes and the researcher's observations in the coaching context.

4.2.1. Athletes View

According to focus group interviews with athletes, they perceived that their coaches' coaching philosophies and practices are shaped around the same four primary categories, similar to those of their coaches. These four categories are personal and character, physical and athletic, social and community, emotional and mental.

Within the personal and character category, athletes mentioned resilience, which was one of the highlighted aims to develop by coaches in the coaching context. One of the athletes noticed not giving up via the motivational support of his coach:

> *Öğretmen, çok çabuk pes etmemeyi de öğretiyor. Örneğin, ısınmada plank yapıyorsun; orada biraz durup bırakmak kolay, ama hoca eğlenceli bir şekilde sürekli teşvik ediyor (A1 Antrenörünün Odak Grup Katılımcısı)*
>
> *The teacher also teaches not to give up easily. For example, during warm-up, you're doing a plank; it's easy to stop after holding for a while, but the teacher continuously encourages you in a fun way (Focus Group Participant of Coach A1).*

Another participant also noticed resilience from a physical pain aspect and connected it with the code of discipline:

> *Benim, mesela bugün bileğim acıyordu, bileğim ağrıyor; ama hedeflerim olduğu ve disiplinli olduğum sürece antrenmanları asla aksatmamaya çalışıyorum (K2 Antrenörünün Odak Grup Katılımcısı).*
>
> *For example, my wrist was hurting today, but as long as I have goals and stay disciplined, I always try not to skip training sessions (Focus Group Participant of Coach K2).*

Following the resilience, self-completion is also stated during participant interviews. It can be obtained from the following quotation that athletes can understand the balance that most of the coaches try to create:

> *Yani hocam, bir öğrencisini alıyorsa onun eksik yanını kapatmaya çalışıyor. Mesela çocuk içine kapanıktır, ben çok özgüvenliyimdir, her yerde konuşurum, ederim. Hoca da der ki: "Dengelemeye çalışalım. Bu*

çocuğu biraz susturayım, bu çocuk biraz daha konuşsun (K1 Antrenörünün Odak Grup Katılımcısı).

When my coach takes on a student, they try to address their weaknesses. For example, if the child is introverted and I am overly confident, talking and engaging everywhere, the coach might say: "Let's try to balance this. Let's quiet this one a bit and encourage the other to speak more (Focus Group Participant of Coach K1).

After resilience, self-awareness was also mentioned during participant interviews. One of the interviewees declared self-awareness connected to body awareness:

Meditasyonla ilgileniyorsanız belki biliyorsunuzdur; o da doğrudan önce vücuttaki farkındalıkla başlıyor, yani ilk dersleri. Bu nedenle, okçuluk bence bu farkındalığı kazandırıyor ve günlük hayata doğrudan yansıyor (O1 Antrenörünün Odak Grup Katılımcısı).

If you're interested in meditation, you might know that it also starts directly with body awareness, especially in the first lessons. That's why I think my sport contributes to this awareness and directly reflects it in daily life (Focus Group Participant of Coach O1).

Another participant also connected self-awareness and body-awareness with the force that they apply during their trainings:

Antrenman haricinde gösterilen şiddeti asla kabul etmeyiz ve hatta antrenmanda bile buna genelde ceza verilir. Örneğin, yeni başlayanlara üst kuşaklar haddinden fazla darbe vurduğunda bunun bir cezası vardır. Çünkü karşındaki kişiye kaldırabileceğinden fazlasını vuramazsın. Bu ilkeyi her zaman uyguluyoruz (S1 Antrenörünün Odak Grup Katılımcısı).

We never tolerate violence outside of training, and even during training, it is usually penalized. For instance, if higher-ranking students strike newcomers harder than necessary, there is a penalty for that. You cannot hit someone harder than they can handle. We always enforce this principle (Focus Group Participant of Coach S1).

Lastly, autonomy is mentioned under the self-management and personal growth sub-category. The participant perceives autonomy via their training:

Bizim öngörü çalışmalarımız var, gelirseniz görürsünüz. Karşıdaki rakipler size sürekli ardı ardına saldırıyor ve sizden bir tepki vermeniz bekleniyor. Bu sayede tepki süresi oldukça gelişiyor. Donup

kalmıyorsunuz, özellikle bir korku veya tehlike anında(S1 Antrenörünün Odak Grup Katılımcısı).

We have anticipation drills; you can see them if you visit. Opponents attack you repeatedly, and you are expected to respond. This significantly improves reaction time. You don't freeze during moments of fear or danger (Focus Group Participant of Coach S1).

Another participant stated autonomy with respect to feedback. As they noticed, their coach gives them opportunities to improve their self-feedback and feedback within their team:

Burada biz kendi kendimize de geri bildirim yapıyoruz. Koçumuz geliyor, bize geri bildirim veriyor. Ya da ben bir arkadaşımda hoşuna gitmeyen bir şey görsem, ona geri bildirimde bulunuyorum; o da bana aynı şekilde yapıyor. Hepimiz aslında birbirimize geri bildirim veriyoruz (O1 Antrenörünün Odak Grup Katılımcısı).

Here, we also give feedback to ourselves. Our coach comes and gives us feedback. Or, if I notice something my friend might not like, I give them feedback, and they do the same for me. In a way, we are all giving feedback to one another (Focus Group Participant of Coach O1).

Respect and morality were also highlighted during participant interviews. One of the athletes summarized the ethical outcomes of their training:

Etik olarak da sporcu ahlakı açısından çok doğru öğrenciler yetiştiriyor (S1 Antrenörünün Odak Grup Katılımcısı).

In terms of ethics and sportsmanship, our coach raises very well-grounded students (Focus Group Participant of Coach S1).

Another participant accepts ethical improvement through their belts as:

Aralarından siyah kuşağı geçenler, hep daha saygılı olur karşındakilere antrenmanlarda (K3 Antrenörünün Odak Grup Katılımcısı).

Those who pass the black belt among them are always more respectful towards others during training (Focus Group Participant of Coach K3).

Another participant stated that they learnt how to be a human from their coach.

Mesela, biz antrenörümüzden insan olmayı öğrendik. Gerçek anlamda insan olmayı öğrenmek (K1 Antrenörünün Odak Grup Katılımcısı).

For example, we learned to be human from our Coach. Learning to be genuinely human (Focus Group Participant of Coach K1).

The second category was physical and athletic. Athletes stated the improvement of their body for skill-related fitness components (e.g., agility, speed, power). One of the athletes stated their athletic development as:

Antrenmanda koşuyoruz, bayağı aktif hareket ediyoruz. Isınma bile yaptığımız şeyler, ertesi gün her yerin ağrıyor ama bu kasların geliştiğine dair bir ağrı olduğu için güzel oluyor (A1 Antrenörünün Odak Grup Katılımcısı).

We run and move actively during training. Even the warm-ups make every part of your body sore the next day, but it's a good pain because it shows that your muscles are developing (Focus Group Participant of Coach A1).

Another participant agreed with the athletic development and stated the effect of athletic development on his daily activities:

Vücut fonksiyonlarımı geliştirerek daha iyi bir durumda kalmamı sağlıyorum. Bir yere hızla gitmem gerektiğinde daha hızlı koşabiliyorum, yani kondisyonum arttı (C1 Antrenörünün Odak Grup Katılımcısı).

By improving my body functions, I manage to stay in better shape. When I need to get somewhere quickly, I can run faster, meaning my conditioning has improved (Focus Group Participant of Coach C1).

Another participant mentioned flexibility, with respect to individual attention:

Mesela öğretilen şeyleri, ısınmada bile en basit şekilde açma-germe hareketlerini yapıyoruz. Gerçekten kendine vererek, önem vererek yapanlar çok gelişiyorlar. Sadece bir dönemlik antrenman sonunda bile, 4 ay sonunda, ben de öyleydim. İlk başladığımda kütük gibiydim. Hiç parmak ucuma bile dokunamıyordum esnemeye çalışırken. Şimdi ise inanılmaz bir şekilde esniyorlar, çok atiklik kazanıyorlar, kondisyonları çok artıyor. Ama şey de mümkün, kendiniz vererek yapmadığınızda 4 ayın sonunda çok da ilerleyememeniz mümkün. Herkes aynı verimi alamayabiliyor, çünkü herkesin verdiği çaba orantılı (K3 Antrenörünün Odak Grup Katılımcısı).

For example, even in warm-ups, we do the simplest stretching exercises. Those who do them with full commitment and attention improve significantly. Even after just one term of training, or after 4 months, I was the same. When I first started, I was stiff as a log. I couldn't even touch my toes while trying to stretch. Now, however, they stretch incredibly, gain agility, and their conditioning improves a lot. But it's also possible that if you don't put in the effort, after 4 months, you might not progress much. Not everyone gets the same results, as the output is proportional to the effort each person puts in (Focus Group Participant of Coach K3).

One of the athletes added a physical combat aspect to athletic development as:

O zaman fizikselden başlayayım. Bir kere dayanıklılık, mukavemet çok fazla derecede artıyor. 3-4 yıldır gelen biri ise mesela birebir mücadeleyi tecrübe etmiştir. Dayanıklılığı artmıştır. Bir harekete geçme kapasitesi de artmıştır (S1 Antrenörünün Odak Grup Katılımcısı).

Let me start with the physical aspect, then. First of all, endurance and resistance increase significantly. Someone who has been training for 3-4 years, for example, has experienced one-on-one combat. Their endurance has improved, and their capacity to act has also increased (Focus Group Participant of Coach S1).

The social and community category followed the first two categories. Social developments are crucial for all athletes since they conduct their training in group classes where social interaction is inevitable. One of the athletes mentioned socializing as a long-term outcome:

Bence bir kere uzun süre düzenli spor yaptığı için belli bir sosyal çevresi olmuş olur (A1 Antrenörünün Odak Grup Katılımcısı).

I think, just because they've been doing regular sports for a long time, they will be a part of a social group (Focus Group Participant of Coach A1).

Another participant exemplified the socializing process, with contributions from their coach:

Ve diğer senpai'ler de yeni gelen öğrencilerin bizimle antrenman yapmayı sevmelerini istiyorlar, biraz da bize alışsınlar, kanları ısınsın diye. Antrenmanlardan sonra sosyal etkinlikler oluyor, birlikte genelde bir bara gidiliyor. Ama içmiyorsanız sıkıntı değil, çekinmeyin gelin deniyor. Hocamız da buna önem veriyor, öğrencilerin herhangi bir şeyden dolayı

çekinmemelerini, gelmelerini istiyor (K3 Antrenörünün Odak Grup Katılımcısı).

And the other senpais want the new students to enjoy training with us, so they can get used to us and warm up. After the training, there are social activities, and we usually go to a bar together. But if you don't drink, it's okay, don't hesitate to come, they say. Our instructor also values this, ensuring that students don't feel hesitant about anything and encouraging them to come (Focus Group Participant of Coach K3).

Lastly, one of the athletes declared socializing through their training camps and holidays:

Sosyalleştiriyor. Kamp ortamı, tatil ortamı, maça gittiğimizdeki birlik beraberliğimiz, sohbetimiz (K2 Antrenörünün Odak Grup Katılımcısı).

It encourages socializing. The camp environment, vacation atmosphere, our unity, and conversations when we go to a match (Focus Group Participant of Coach K2).

The last category that athletes mentioned was emotional and mental. Through the last category, athletes highlighted their mental developments and happy states during their training. To start with, one of the athletes stated the effect of discipline in his life, and as an outcome of that discipline, his mental development:

Dışarıda çok sinirlerine hakim olamıyorlar. Ben dediğim gibi çok yaramaz bir çocuktum. Çok kavga ederdim ama. Beni o kadar durgunlaştırdı ki, şimdi biri bana küfür etse bile vurmuyorum (K2 Antrenörünün Odak Grup Katılımcısı).

They can't control their temper much outside. As I said, I was a very mischievous child. I used to fight a lot. But he calmed me down so much that now, even if someone curses at me, I don't hit them (Focus Group Participant of Coach K2).

Another participant agreed that the calming effect and mentioned feeling like a home in their sports center:

Mesela o gün sınavım kötü geçti, başka bir şey oldu, moralim bozuk. Ya da sadece kendi başıma kalıp dinlenmem lazım. Burası ev gibi görüyorum ben (O1 Antrenörünün Odak Grup Katılımcısı).

For example, if I had a bad exam that day, or something else happened, and my mood is down. Or if I just need to be alone and rest. I see this place as a home (Focus Group Participant of Coach OF1).

Another participant understood that mental development is a mental resilience:

Zihinsel olarak da bir direnç gelişiyor. Mesela bir rakiple veya tehlike anında soğukkanlığını koruma hissi çok güzel gelişiyor (S1 Antrenörünün Odak Grup Katılımcısı).

Mentally, a sense of resilience also develops. For example, the ability to stay calm in a situation with an opponent or a moment of danger develops beautifully (Focus Group Participant of Coach SF1).

The same participant noticed that their training is like a therapy:

Liseden itibaren yapıyorum. Yani bu, benim için rahatlama biçimi, terapi biçimi. Özellikle dövüş sporlarını o yüzden seviyorum (S1 Antrenörünün Odak Grup Katılımcısı).

I've been doing it since high school. It's a way for me to relax, a form of therapy. That's why I particularly enjoy combat sports (Focus Group Participant of Coach SF1).

Focus group participants' (athletes) views on their coaches' coaching practices were categorized into session-based practices and long-term practices, consistent with the coaches' data. However, the data was shallower than that of coaches to understand the coaching practices in action. Within the session-based practices, interpersonal practices, training methods and applications were emphasized by the athletes. Considering the interpersonal practices, athletes highlighted the importance of an individual approach:

Herkes aynı aşamada zorluk çekmeyebilir. Örneğin, bir kişi A aşamasında takılıp kalırken, diğeri B aşamasında zorluklarla karşılaşabilir. Bu nedenle, antrenör tüm bu aşamalarda iyi bilgi sahibi olmalı ve her sporcuyu kendi bireysel ihtiyaçlarına göre yönlendirmelidir (A1 Antrenörünün Odak Grup Katılımcısı).

Not everyone may struggle at the same stage. For example, while one person gets stuck at stage A, another may face difficulties at stage B. Therefore, a coach must be well-versed in all these stages and guide each

athlete according to their individual needs (Focus Group Participant of Coach A1).

In addition to the individual approach, the communication skills of the coach were also mentioned:

Antrenör önce çocuğu gözlemler, eğer içine kapanık görünüyorsa, antrenör yaklaşır ve onlarla konuşmaya çalışır. "Nasılsın? İyi misin?" diye sorarak başlarlar. Önce sohbet eder. Antrenmandan önce, her zaman sporcularla konuşmak için zaman ayırır (K1 Antrenörünün Odak Grup Katılımcısı).

The coach first observes the child; if they seem withdrawn, the coach approaches and tries to engage them. They start by asking, "How are you? Are you okay?" The conversation comes first. Before training, the coach always takes time to talk with the athletes (Focus Group Participant of Coach K1).

Throughout the second category, training methods and applications, athletes mentioned the importance of training in pairs:

Örneğin, her antrenmanda farklı kişilerle eşleşmeye çalışıyoruz. Ayrıca, bir teknik değiştiğinde, farklı kilo, boy ve vücut tiplerine sahip kişilerle mücadele etme konusunda deneyim kazanabilmek için partnerleri de değiştirmeye çalışıyoruz (S1 Antrenörünün Odak Grup Katılımcısı).

For example, we pair up with different people in each training session. In addition, when a technique changes, we try to change partners so that we can gain experience in competing with people of different weights, heights, and body types (Focus Group Participant of Coach S1).

In addition to training in pairs, the practice of fall was also highlighted since it is conducted in each training:

Çalıştığın kişi sana bir teknik uyguluyor ve bunun bir etkisi olmalı. Ama sen de incinmemelisin. Bu yüzden. Düşmelisin ama belli bir şekilde, yani incinmeyeceksin, düşeceksin. Çünkü diğer kişi sana bir teknik uyguluyor (A1 Antrenörünün Odak Grup Katılımcısı).

The other person is doing a technique on you, and it should have an effect. But you shouldn't get hurt either. That's why. You should fall, but in a certain way, meaning you won't get hurt, you will fall because the other

person is doing a technique on you (Focus Group Participant of Coach A1).

Long-term practices are also mentioned in the interviews with athletes. Within this theme, periodization is emphasized by a participant:

Maça göre antrenman yapıyoruz. Her zaman bir planımız var. Bir taktiğimiz var. Her zaman o antrenmana göre gidiyoruz ve her şey üzerinde çalışıyoruz (K2 Antrenörünün Odak Grup Katılımcısı).

We train according to the match. We always have a plan. We have a tactic. We always go according to that practice and work on everything (Focus Group Participant of Coach K2).

Observations of their coach as a measurement and evaluation approach were mentioned as:

Çünkü takımı gözlemliyor ve Ankara'ya, kulübe döndüğümüzde "Bu bizim eksiğimiz, bunu yapamadık. Bir sonraki maçta bunu yapacağız." diyor. Bunlar üzerinde çalışıyor (K2 Antrenörünün Odak Grup Katılımcısı).

Because he observes the team, and when we return to Ankara and the club, he says, "This is our shortcoming, we couldn't do this. We'll do this in the next match." He works on these (Focus Group Participant of Coach K2).

Another athlete highlighted that:

Antrenörümüzün yaptığı insanlara öğretmek, onları gözlemlemek ve hatalarını düzeltmektir (A1 Antrenörünün Odak Grup Katılımcısı)

What our coach do is teach and observe people and correct their mistakes (Focus Group Participant of Coach A1)

4.2.2. Observations on Coaching Context

The purpose of observation during training in this study was to verify the elements of coaching philosophy presented by coaches during interviews and the training objectives and practices perceived by athletes through observation by the researcher.

To this end, the researcher observed three sessions for each coach. Observer field notes samples are presented in the Appendices E.

In the trainings, it is observed that discipline concept tried to be defended by coaches. Athletes who were acting up or disrupting the training routine were warned by the coaches. This can be linked with the codes which are discipline and etiquette because etiquette was mainly about all behaviors in the dojos. Attitude towards the children who disturbed trainings sessions were effective on all athletes because coaches did not arrange their voices for the ones, but for whole class. About resilience, the motivations of coaches during physical forcing trainings were observed by the researchers. Almost all coaches motivated their athletes to resist the pain they feel during strength and conditioning trainings. Related to this, coaches and their assistants warned athletes about re-arranging their body such as “Keep your foot straight.” or “Use your hips.” which pushes them to develop a self-awareness.

Autonomy was not supported by almost any coach during trainings. More accurately, no statements or practices were made to support autonomy. This was because, in every observed training session, athletes were told verbatim what to do by their coaches. Only one coach, who did not participate in the training themself, may have supported autonomy. This was an indirect, not direct, support for autonomy.

Much like autonomy, freedom was not observed by the researchers during the observations. Only one coach attempted to describe the athletes' liberation through movement in his statements during training. No word of freedom was heard in any of the other coaches' observed training sessions.

Moral development emerged as a concept that many coaches used in their training sessions and tried to convey to their students. Mentions of treating friends well, being respectful to one's opponents, and even being respectful to one's teachers at school were heard in some training sessions. No moral development training beyond the auditory level was observed. Holistic development, with all the different topics it contains, was not quoted in any of the coaches' training sessions.

Athletic development was naturally a part of every training session. Since the topic was martial arts, every movement performed in every training session was beneficial to athletic development. Furthermore, because each training session focused on specific techniques, technical development was also naturally observed in every session. Linked to athletic and technical development, motor development, although difficult to observe in the short term, would also be a concomitant development. Some coaches made statements about hygiene, but in practice, no coaches made statements that emphasized hygiene. Only one coach mentioned not stuffing clothes into bags after training. Perhaps, if longer-term observations had been conducted, it would have been observed that coaches were raising hygiene issues and trying to reflect them in their athletes' practices. No injury prevention warnings were observed in any of the training sessions. If routine warm-ups were an example, only warm-ups and short cool-downs were performed.

In terms of social development, athletes interacted with each other at almost every training session. However, some training sessions were relatively small, resulting in less social interaction than others. Because some training sessions included a mix of age groups, it appeared that social development could be much greater. The appreciation of children, a component of social development, was observed while observing the coaches. The coaches addressed almost every child athlete who entered the door as if they were an adult. Naturally, those who had been athletes of the same coach for a long time were seen to become like family to each other and their coaches. In one gym in particular, a coach was observed placing one of the child athletes on his lap, saying, "My daughter..." and kissing her. No other trace of national values was found other than the Turkish flag hanging in a prominent position in almost every gymnasium we visited. However, during training, coaches were the sole decision-makers in the training environment. Athletes had no involvement in the decision-making processes regarding training planning and implementation. Athletes did whatever the coaches wanted them to do. There was no questioning, moreover, there were no any questions coming from the coach such as “What do you think?” or “What is your opinion about this topic?”

During field observations, development of mentality, and psychology were not observed by researchers. Some athletes deep exhaled and said "oh!" during and after their workouts were signs of relaxing. Since children were laughed, it can be said that enjoyment, happiness and fun facts showed themselves in trainings. Effectiveness in daily life was demonstrated only by one coach. During the somersault exercises, it was stated that somersaults were practiced in case of a fall on the street or at school. No discussion or practice was given that would affect academic success. Although maintaining regular attendance was something many coaches mentioned in their interviews, no coaches were observed mentioning this to their athletes.

Because coaches value coaching knowledge, scientific knowledge, and experience, concepts that can be readily apparent in their discourse, attention was paid to whether coaches expressed pedagogical and scientific knowledge. With the exception of a few coaches, the majority were far removed from sports science terminology. They simply mentioned the actions performed. For example, "Let's start running!" However, some coaches used phrases like, "Now, let's get your pulse up a little during this warm-up phase," or "We shouldn't put too much stress on the tendons."

Finally, patience was a requirement expressed by nearly every coach. Furthermore, being a role model emerged as a concept mentioned by all coaches. During the observations, coaches did not become angry when athletes made mistakes or misunderstood something. They were patient. Whether a coach was a role model for an athlete could not be determined from the observations.

4.2.3. Alignment of Stated Coaching Philosophy Components with the Coaching Practices

The data indicated that coaches' statements regarding their coaching philosophy were aligned with the athletes' reports. Observation data had limitations due to the number of observed sessions. However, during these observations, no circumstances were identified that contradicted the views expressed in interviews with coaches and athletes.

Table 3. Comparison between Coaches' Stated Coaching Philosophy Components and Athletes' Views

Categories Among Coaching Philosophy	
Declarations of Coaches	Declarations of Athletes
• Personal and Character (For Athletes Theme) • Physical and Athletic (For Athletes Theme) • Social and Community (For Athletes Theme) • Emotional and Mental (For Athletes Theme) • Daily Life (For Athletes Theme) • Sustainability (For Athletes Theme) • Personal and Character (For Self-Theme) • Professional (For Self-Theme)	• Personal and Character (For Athletes Theme) • Physical and Athletic (For Athletes Theme) • Social and Community (For Athletes Theme) • Emotional and Mental (For Athletes Theme)

Overall, according to the data focused on the alignment of the stated coaching philosophy elements in the examined martial arts coaching context, the following conclusions have been drawn:

- Discipline and etiquette were reinforced through consistent routines, structured session formats, and explicit behavioral expectations.
- Physical and technical development was integrated into progressive training plans and periodized programs.
- Social and community values were fostered through team activities, participant recognition, and cultural education.
- Emotional and mental growth was addressed via reflective discussions, encouragement of resilience, and ensuring a positive training climate.
- Sustainability was supported through personalized feedback, motivational strategies, and long-term goal setting.

In summary, martial arts coaches demonstrated philosophies that were rooted in traditional as well as up-to-date aims and values. However, the application of the philosophies in coaching practice was only partially observed.

CHAPTER 5

DISCUSSION

In this chapter, the findings of the study were discussed with respect to the research questions, including the martial arts coaches stated coaching philosophies and the alignment of their philosophies with the coaching practices. Subsequently, implications for practice and future research recommendations were provided, considering the study's limitations.

5.1. Martial Arts Coaches' Coaching Philosophies

Coaching philosophies of martial arts coaches were explored through interviews with them. Interviews questioned the coaches' views on the aims, values, professional development perspectives, and coaching practices in the context, which include the elements of a sound coaching philosophy.

The findings reveal that martial arts coaches' coaching philosophies are constructed on the aims/values for athletes and the aims/values for self (coaches). Within the aims/values for athletes' developing character, physical/athletic competence, socialization, and emotional and mental characteristics are represented. Additionally, ensuring athletes transfer what they learn in martial arts coaching to their daily lives and continue to train regularly are among the stated coaching aims/values of these coaches. Within the values for self, coaches reported continuing professional development to improve their professional knowledge by reflecting on their experience, using scientific knowledge, and attending seminars. Coaches also highlighted the importance of being a role model and the value of patience as a coach in practice. Concerning coaching practice, coaches reported session-based practices

(each specific training) and long-term planning/practices. In session-based practices, coaches stated using a tailored (individualized) approach, communication, motivation, and being a role model to reach the martial arts participation goals for their athletes. Training based on the level of athletes (inclusion), training in pairs, targeting physical and technical skills, and repetitive practices were the reported training/teaching approaches in session-based practices. Considering the long-term practices using periodization, and checking the development by observation as a measurement and evaluation approach are emphasized by the coaches.

Martial Arts coaches' aims and values in their coaching for the athletes (Values for the Athletes) are in line with the previous studies, stating that Martial Arts' emphasis on developing self-mastery with respect to holistic development of the athletes (e.g., physical, mental, social, spiritual aspects) (Martinkova and Parry, 2015; Miller, 2008). In the current study, it is evident that coaches prioritize the development of character, physical competency, social skills, emotional and mental development as well as transferring learning for Martial Arts participation to daily life and sustaining regular sports participation. These developmental areas focus are in line with others studies indicating that physical activity/sport participation should develop activity specific physical competency including fitness, technique, and tactics; confidence; connection, and character (Cote and Gilbert, 2009).

It is important to highlight that Martial Arts coaches in this study had a concrete understanding of coaching philosophy elements in terms of aims and values for the athletes. Their emphasize on development of discipline, etiquette, autonomy, resilience (Duckworth, 2007; Greco et al., 2019; Lorenço-Lima, 2024; Moore et al., 2021), respect indicate the awareness of both Martial Arts (Miller, 2008; Martinkova and Parry, 2015) and sports culture as a coach (Cote and Gilbert, 2009).

Additionally, it can be understood by the objective of improving personality and character that most of the coaches highlight effective coaching, which goes beyond enhancing physical outcomes or conditions and focuses on shaping athletes' character and personal growth. This highlights that coaches, directly or non-directly, try to help

athletes succeed not only in sports but in their everyday lives. Parallel to the findings of Ko and Kim (2010), the current study declared the importance of value growth through the motivations of the Martial Arts athletes.

Discipline was considered essential for developing athletes' personal and character outcomes. It involves creating a structured environment where athletes learn to respect rules, be punctual, and put in consistent effort. Coaches believe that discipline forms the foundation for athletes to develop good habits, such as focus and work ethic. The reason behind this belief is the possible regulations that athletes can adapt into their lives, such as being punctual and making consistent effort in their academic life. This is supported by literature, which suggests that discipline plays a critical role in fostering an environment where athletes can reveal and achieve their potential or gain personal daily life improvements (Seoyeon, 2024).

Resilience was another critical emphasis on coaches' responses in this study. Resilience refers to a participant's ability to recover from setbacks, face challenges, and continue moving forward after failures. Coaches discussed how athletes often face difficulties like losses, injuries, or personal struggles. Resilience may help them stay motivated and focused on their long-term goals. Literature supports this view, showing that resilience is essential for mental toughness and perseverance, especially in high-pressure situations (Gould et al., 2002; Greco et al., 2019; Moore et al., 2021). Furthermore, the mentioned research tested the resilience improvements through Martial Arts practices with a control group, which also supports that concept quantitatively.

Self-completion, another code, refers to athletes' growth through self-awareness and personal achievement. Coaches stated that self-completion goes beyond physical development and involves athletes' understanding of their strengths, weaknesses, and the process of self-improvement. It encourages athletes to take responsibility for their growth, set goals, and work towards them with dedication. This concept fosters a sense of purpose and fulfillment, which leads to greater motivation and long-term success. According to the explanations of Draeger (1990), this concept can be linked with self-

perfection. One should find weaknesses or strengths inside them to reach an elevation in their minds. In addition, one of the coaches defined their sports purpose as directly related to the self-completion code, which shows the priority of it for the coaches.

Autonomy and freedom also played an essential role in this sub-theme. Coaches declared that allowing athletes to make decisions and have control over their learning process is vital to increasing motivation and personal growth. Autonomy enables athletes to feel more engaged and empowered in their training, leading to greater ownership of their development. This development can be linked with the autonomy stage of Fitts and Posner (1967) because of the definition of their autonomous stage of learning, where they mention the fact that the learner decides what to learn and how to learn. Since coaches support autonomy, at least verbally, this may result in much more self-confident athletes and also competitors. Providing freedom within a structured environment helps athletes feel trusted and valued, contributing to their autonomy. This approach aligns with self-determination theory, which suggests that autonomy is a key factor in enhancing motivation and well-being (Deci and Ryan, 2000).

In contrast, Grant (2013) conducted an empirical study that a goal-oriented coach-coachee relationship is much more effective than an autonomy-supporting coach-coachee relationship, as they argued that training is not about people, but about development. This development doesn't carry emotional relationships between coach and coachee. One of the possible reasons for this debate can be the timing of the coaching approach. Time intervals or requirements for goal-oriented coaching or autonomy-supporting coaching are not precise in the literature. In other words, in which stage of learning goal-oriented coaching should be applied and how much it should be maintained is unclear. Or, the sports field that people attend may bear different purposes; this may reveal the reason behind this debate.

Lastly, etiquette plays a crucial role in Martial Arts training, particularly in the context of self-management and personal growth. It is not only about proper behavior but also about cultivating discipline and self-awareness in all aspects of life, both inside and

outside the dojo. The key elements of etiquette discussed by the coaches were related to behaviors such as entering and leaving the dojo, starting and ending training, how one dresses and organizes their belongings, and how one greets another person in the dojo.

These actions, though seemingly simple, are viewed as fundamental in the development of a Martial Arts participant's character. Furthermore, the idea that etiquette does not require talent but can be learned through practice is central to many of the coaches' philosophies. One coach explained that etiquette, as a form of discipline, is interconnected with other elements of Martial Arts. The focus on maintaining control in movements, even in simple tasks like sitting or standing, encourages athletes to be constantly aware of their bodies and actions. By practicing proper etiquette, athletes are thought to internalize discipline, which extends to their training and personal lives. These arguments are parallel with the declarations of one of the most popular Martial Artists, Tamura (2009). In his book about etiquette, he stated similar approaches to Martial Arts training with examples of simple tasks like sitting, standing, wearing a cloth, or greeting someone.

The physical and athletic sub-theme was the second major sub-theme obtained from the data. Six principal codes appeared in this sub-theme, which include athletic development, technical development, body awareness, health, hygiene, and motor development. This suggests that Martial Arts coaches view physical development not only as an athlete's performance but also as their overall growth. Coaches believe that athletic development is not solely about strength but also about improving body control and awareness. This focus aligns with the idea that Martial Arts training is a holistic process, where physical strength is not the only concern (Cynarski and Lee-Barron, 2014). Additionally, the role of body awareness stands out in the training process, where coaches emphasized that understanding one's body is crucial for executing techniques effectively. This is not just about physical performance, but is connected with self-awareness.

Another critical aspect that was obtained from the data was the emphasis on health and hygiene. Coaches highlighted the importance of preventing injuries, ensuring safety, and promoting lifelong health through sport. This suggests a concern for the well-being of athletes beyond their athletic development. Additionally, hygiene was frequently mentioned, indicating that cleanliness is considered vital not only for health but also for creating a respectful and disciplined training environment. This reflects the importance of a safe, healthy, and respectful atmosphere for athletes to train (Lyle, 2002). Furthermore, motor development, particularly for younger athletes, was seen as a foundational aspect of training.

Following the first two sub-themes, social development was a significant component of Martial Arts training, as classes are often conducted in a group setting. One of the coaches highlighted the importance of creating a positive social environment, particularly for young athletes struggling with social isolation. By fostering open communication, the coach aimed to help athletes feel connected and supported both in and outside the dojo. This idea is supported by research on the social benefits of group activities, where structured social interaction can improve athletes' overall well-being (Johnson, 2019). Additionally, a study that aimed to examine the pedagogical consequences of Martial Arts training is also parallel with that socializing aspect (Cynarski and Lee-Barron, 2014).

Another coach discussed how Martial Arts training encourages social behaviors, like bowing and greeting others, which are linked to respect and social development. This behavior transfers to everyday life, including school, where athletes begin to show more respect toward teachers and peers. This connection between Martial Arts etiquette and social development aligns with findings in sports psychology, which suggest that participation in organized activities helps young people learn essential life skills, such as respect and communication (Weinberg and Gould, 2011). For example, in a football field, it isn’t easy to find this kind of etiquette, which can support social development.

Valuing athletes and forming a family-like environment were other important aspects in the social sub-theme. Coaches highlighted that building strong relationships with athletes leads to success, both in sports and personal development. One coach shared that before enrolling children in the program, they ensure the child develops a bond with the coach and the environment, making the participant feel valued. A previous study highlighted this family-like situation and its benefits to both coaches and their athletes (Partikova and Jennings, 2018). This approach fosters trust, which may be vital for long-term participation. Conversely, Theeboom (2012) mentioned the potential adverse effects of these approaches, depending on the context.

Additionally, coaches discussed the role of national values in motivating athletes, especially during international competitions. While some coaches emphasized the emotional significance of representing one's country, others used national pride as a motivational tool, particularly when athletes were facing opponents from other nations. This reflects the code that national identity can influence motivation and performance in competitive sports, according to Nirmaljit (2011). Furthermore, this national pride is a tool that gathers athletes together, where they can socialize.

Theoretical development also contributed to the social sub-theme, with one coach expecting athletes to learn about the history, culture, and philosophy of the Martial Art they practice. This theoretical knowledge not only deepens athletes' connection to sport but also reinforces the importance of tradition and respect within the community. Similarly, the coach from Capoeira introduced an artistic perspective, seeing the sport as a blend of Martial Arts and performance art, highlighting its cultural and artistic significance.

In the interviews, coaches mentioned the emotional and mental sub-theme of their coaching philosophy, focusing on mental development, happiness, and fun. Most of the coaches agreed that mental growth is just as important as physical training. In a parallel manner, one of the previous studies of Vealey (2007) highlighted that sports should help athletes grow emotionally and mentally, not just improve their physical skills. Some of the coaches considered mental development as part of discipline, where

athletes learn to control their emotions and become more focused. This is important because discipline helps athletes to develop good habits that can benefit them both in sports and in life (Gould et al., 2002). Some coaches also linked mental development to relaxation, explaining that sports can help reduce stress and improve overall well-being, which is supported by a review study of Lubans and colleagues (2016).

Happiness was another key code. Coaches believed that athletes should feel happy during training, not just after achieving success. Arent et al. (2000) conducted a study that supports this argument. The difference was that they studied with elderly people. Coaches also emphasized that creating a positive, supportive environment helps athletes stay motivated and enjoy their sport, which is in line with the study of Deci and Ryan (2000). Finally, fun was seen as crucial. Coaches highlighted that sports should be enjoyable, as they increase motivation and make athletes more likely to stay focused and perform better (Côté and Gilbert, 2009). When athletes enjoy their training, they feel more satisfied and are more likely to continue participating in the long term. In contrast, Ericsson and colleagues (1993) discussed that the fun or enjoyment factor is not that important for youth athletes. Their technical and athletic improvement is much more important than the fun fact.

In addition to the social sub-theme, the daily life sub-theme of coaching philosophy highlighted the importance of transferring skills and values learned in sports to everyday life. This may be one of the most essential sub-themes, since if athletes do not attempt a competitive sport field, they should apply what they learn to their daily life. It includes two key codes, which include effectiveness in daily life and academic development. These two approaches show how Martial Arts training impacts athletes beyond the training environment.

Coaches discussed effectiveness in daily life as an important outcome of Martial Arts training. One coach declared that learning Martial Arts should be about more than just techniques; it should teach life lessons that can be applied in everyday situations. This reflects the broader view that sports can enhance life skills, such as discipline, responsibility, and problem-solving (Côté and Gilbert, 2009). Another coach pointed

out that Martial Arts training helps shape athletes' behaviors in various social contexts, like at home, school, and friendship circles. By focusing on personal conduct such as dressing well, speaking politely, and being respectful, athletes can carry the values they learn in training into their daily interactions (Gould et al., 2002). How do athletes construct their values is mostly about who they consider as a role model, in other words, their coach.

Academic development was another important aspect linked to the daily life sub-theme. One coach highlighted that athletes should stay informed about current developments in areas such as nutrition and training techniques in sports science. This connection between sports and academic knowledge supports the idea that sports can foster a lifelong learning mindset, encouraging athletes to stay curious and informed (Deci and Ryan, 2000). Furthermore, in line with the previous statement, athletes should know about their nutrition, which is related to their training (Heaney et al., 2011). Another coach shared an example where martial arts training helped improve a participant’s academic performance by promoting respect for teachers and peers. This shift in attitude, fostered by lessons in respect and discipline during training, can be translated into better behavior in school and maybe improved academic outcomes (Fabio and Towey, 2018; Pinto-Escalona et al., 2021).

The sustainability in training, the last sub-theme, detected according to the data, in coaching emphasizes the importance of maintaining regular participation over time, which is critical for the effectiveness of coaching philosophies. Without continuous involvement, athletes cannot fully benefit from the learning and growth opportunities that training or coaching provides. Continuous participation was a key concept mentioned by several coaches. One coach discussed how Martial Arts, such as karate, offer lifelong opportunities for practice, regardless of age or physical condition. This highlights that the sustainability of participation depends not only on the training itself but on the participant's motivation and commitment, independent of the age factor. Another coach mentioned that regular practice and repetition are crucial for mastering skills and ensuring that athletes retain what they learn. This aligns with the idea that

consistency in training is essential for both skill development and long-term engagement, as Ericsson and colleagues (1993) declared.

Individualized approaches were also seen as vital for sustainability. Coaches noted that preparing the training experience to meet the unique needs of each participant increases their chances of staying motivated. By addressing the specific strengths and weaknesses of athletes, coaches can set a sense of accomplishment and challenge, which helps sustain interest over time.

As previously highlighted, motivation in individual sports appeared as another critical factor for sustainability (Moradi et al., 2019). Coaches explained that motivating athletes to remain engaged and show up consistently is one of the most considerable difficulties. Without motivation, athletes may lose interest and drop out of training. Studies have indicated that a lack of motivation is one of the most common reasons for athletes or athletes to disengage from long-term training, especially in kids (Weiss, 2000). Creating an environment that increases intrinsic motivation, where athletes feel connected to their goals, was identified as essential for sustainable participation.

Finally, some coaches emphasized that consistency is key. If athletes do not attend regularly, they may be asked to reconsider their commitment to the program. This approach reflects the belief that while coaching philosophies are designed to help athletes grow, sustainability requires a level of discipline and dedication on their part. This idea is supported by research on commitment in sports, where consistency in effort is directly linked to success and personal development (Ericsson et al. 1993).

In conclusion, the coaching philosophy of Martial Arts coaches in this study integrates various sub-themes to foster well-rounded development in athletes. The personal and character sub-theme emphasizes discipline, resilience, autonomy, and freedom, helping athletes grow not only physically but also mentally and emotionally. Etiquette, closely tied to discipline, plays a crucial role in instilling self-control and respect, while also cultivating broader life skills like mindfulness. The social and community aspect further strengthens athletes by promoting social interaction, valuing individuals, and

fostering national pride, all of which enhance personal and athletic growth. Meanwhile, focusing on mental development, happiness, and fun nurtures emotional strength and resilience, ultimately leading to better performance. Beyond physical skills, coaching also impacts daily life and academic success, with coaches guiding athletes to apply training values in real-life contexts. Lastly, sustainability in coaching ensures long-term success by maintaining motivation, encouraging continuous participation, and fostering personal growth. Together, these sub-themes can create a holistic environment where athletes can benefit both in and out of the dojo.

Values for Self as a coach in being in a Martial Arts context is a crucial aspect explored in this study. The separation of Values for Athletes and Values for Coaches can be counted as logical since coaches should develop themselves (Nash, 2022), not only their athletes, especially if they count themselves as role models (Hardman et al., 2010) in the sports setting. Coaches, in this study, mentioned the self-values under professional development and character development aspects. Coaches' awareness of professional development and being a role model for the athletes are critical professional qualities that strengthen their coaching philosophies.

The professional sub-theme of coaching includes continuous learning, adaptation to new developments, and self-improvement, which are crucial for maintaining coaching expertise in a qualified manner. The interviews highlighted that professional values are not limited to acquiring certifications, but also include seeking deep learning with various knowledge sources, such as scientific research, changing rules of the sport, and experience. Coaches expressed their concerns about the lack of standardized educational requirements in coaching, emphasizing the need for a strong foundation in pedagogy (Nash and Collins, 2006), anatomy (Baudha, 2023), and first aid (Castro, 2010) to ensure safe and effective training, especially among the educators of the official ministry.

The interview findings revealed that international follow-up plays a critical role in this process. Coaches should actively seek opportunities to learn from seminars, competitions, and collaborations with international experts.

Additionally, self-improvement appeared as a central theme in the professional sub-theme among Martial Arts coaches. Several coaches highlighted their motivation to improve both as students and teachers continuously. Experience, particularly gained through international interactions and cross-cultural exchanges, is seen as an essential factor in shaping coaching philosophies. Additionally, they should not forget to develop themselves in their sport-specific skills since their field includes motor development.

As mentioned above, their sports field includes motor development, where athletes must see the evolution of those motor skills. The second sub-theme, which was personal and character sub-theme among their self-values, includes being a role model. They mostly talked about moral values for being a role model, such as communication with family, good habits in daily life, patience, and honesty. Conversely, they did not mention their technical role modelling.

Coaching Practices findings with respect to the coaches stated "Session-Based Practices" and "Long-Term Practices" describe how coaches operationalize their aims and values of their Martial Arts coaching by planning (Long-Term Practices) through periodization, measurement and evaluation; and interpersonal practices and training applications (Session-Based Practices) by practices, communication, motivation, being a role model, tailored (individualized) and repetitive practices, and training in pairs.

Coaches' long-term planning perspective with periodization, measurement and evaluation is an indicator that they are aware of the importance of planning in coaching. This approach is parallel with the professional competencies that a sports coach should have concerned long-term planning (Bompa and Buzzicelli, 2019; Balyi et al., 2013). However, coaches planning for measurement of evaluation by just observation look to be a relatively weak approach for the coaching purpose, including holistic development. From the coach's statement, it is understood that planning for regular systematic testing of physical and technical development does not exist in their practice. In this aspect, it can be argued that Martial Arts coaches in this study do not

professionally prioritize measurement and evaluation in the coaching context, which is a critical limitation for their professional practice.

Coaches' session-based practices statements with respect to interpersonal approach and training approaches have particular strengths, such as coaching awareness on individualization, communication, motivation, being a role model, including seeing the importance of repetitive practice, and reciprocal practice (training in pairs). However, their training and teaching approaches mainly seem to depend on reproductive approaches (coach-centered) and neglect problem-solving and autonomy-supportive (more athlete-centered) teaching methods (Cassidy et al., 2015; İnce, 2025; Jones, 2006; Kılıç and İnce, 2023).

5.2. Alignment Between Coaching Philosophy and Coaching Practice

To understand and check the alignment between expressed coaching philosophies and the coaching practices, two primary sources of data were used. The first data utilized were the interviews with the athletes of the coaches. To analyze the alignment, the athletes' answers regarding their coaches' coaching philosophies were considered, and the points where they were aligned with each other were examined. The second data source used for the alignment control was field observations conducted by the researcher, and the coaches' expressed coaching philosophies compared with their training.

Findings indicated that there was alignment between the coaches' statements and athletes' expressions of the coaching philosophy elements in the coaching context in general. However, observations did not provide enough support for some of the stated coaching philosophy elements by the coaches and the actual practices. Specifically, how do the coaches create an autonomy supportive environment, freedom to operationalize some of the aims/values for athletes, and the teaching approaches stimulating them, including productive teaching approaches, such as problem solving, and autonomy support, was not evident in the observed sessions.

Athletes described their coaches' philosophies in similar ways to the coaches themselves. Four of the six major sub-themes found in coach interviews, which are personal and character development, physical and athletic development, social and community development, and emotional and mental development, were also perceived by their athletes. This shows that what coaches do has an impact on their athletes, indicating that there is no significant transfer gap between coaches and their athletes.

However, the two sub-themes mentioned by coaches, sustainability and daily life, were not highlighted by athletes. This suggests that while coaches aim to create long-term benefits and real-life applications, athletes focus more on their direct experiences during training. One of the reasons may be that the athletes have not yet found or sought a philosophy in their sports. So, they mainly focus on the physical aspects and some short-term outcomes. Another possible reason may be that the coaches have not yet clearly implemented these concepts into their training. In addition, athletes didn't talk about sustainability or applying their knowledge in everyday situations. This implies that while coaches want to produce long-term advantages, athletes prioritize fleeting sensations. Coaching should assist athletes in integrating life lessons from their training. Coaches may need to make this point stronger, seeing the lack of this theme in participant responses.

Concerning the personal and character sub-theme, similar to their coaches, athletes also highlighted the importance of this sub-theme. Athletes primarily focused on self-management and personal growth, often mentioning how training helped them build discipline, develop resilience, and gain a sense of autonomy. However, a significant difference was obtained, in that while coaches' expressions can be linked with holistic development, including emotional, social, and ethical growth, athletes did not explicitly recognize this broader perspective. While coaches view this as a core objective, athletes may experience these benefits without necessarily identifying them as part of a structured coaching philosophy. Furthermore, this difference in perceptions may depend on the past experiences of the athletes, where they did not connect sport with other holistic approach components.

In the physical and athletic sub-theme, like their coaches, athletes also agreed on the importance and existence of athletic development. They focused on how their physical abilities improved over time. They mentioned increased endurance, speed, strength, and flexibility. Research by Ericsson and colleagues (1993) highlighted that practicing, which is more important than the enjoyment factor, is key to athletic improvement, and participant responses support this by recognizing that effort may directly affect progress.

In the social and community sub-theme, athletes confirmed the social benefits of training. Some of them highlighted long-term friendships and feelings as part of a group. Johnson (2019) emphasized the role of a positive environment in fostering a positive environment where athletes feel connected. This environment is the one that is created or planned by coaches. Especially nowadays, when most people use social media to become more social, Martial Arts training can be beneficial for them to see real social contexts.

In the emotional and mental sub-theme, the expressions of the athletes were parallel to those of their coaches. Some of the athletes mentioned their fears, which started to disappear after they started Martial Arts. Another point that was commonly cited by athletes was happiness. They believe that their training is beneficial for them to become happier or to overcome their negative mental status.

When the observations checked coaches' coaching philosophy elements in the actual coaching context, activities targeting the discipline, physical/athletic development, social development, and repetitive practice were evident in the settings. However, there was no evidence for the athlete-centered pedagogies targeting the autonomy supportiveness of problem solving. Recent studies on pedagogical aspects of coaching specifically have emphasized the necessity of using productive problem-solving and autonomy-supportive teaching approaches for the holistic development of the athletes (Ince, 2025; Kılıç and Ince, 2023). It can be argued that the Martial Arts coaching context in this study is not aligned with these approaches, even though the coaches stated that they emphasize those. However, limitations of the observation used in this

study should be considered when evaluating this finding. There was a limited number of observations (three sessions for each coach) in this study, and coaches might not use them in the observed sessions.

Thus, not entirely but partially, alignment between expressed coaching philosophies of Martial Arts coaches and their practices was obtained from the results of the study.

5.3. Implications of the Study

Theoretically, this study explored the coaching philosophies of Martial Arts coaches. Martial Arts coaches in the study setting stated their coaching philosophies by considering “aims/values for athletes”, “aims/values for self”, and “coaching practices” to reach those aims/values. Athletes were able to recognize some of these goals/values in the coaching context and validated their coaches' perspectives. However, there were no indications of autonomy supportiveness, holistic development, and athlete-centered teaching approaches, including productive problem solving and athlete-initiated methods, in the coaching practice, neither in participant expressions nor in the observed sessions. Moreover, coaches’ measurement and evaluation approaches were limited to unsystematic, simple observation.

Furthermore, contrary to what their coaches stated, athletes never mentioned expecting long-term participation and development. Or, despite their training or coaches mentioning the benefits they could use in daily life, they did not emphasize that sports have affected their daily lives. One of the reasons for this may be that the athletes lacked a philosophical approach to sports. If they had only received tangible parts of physical education and sports in their past, that is, during their pre-university education, it may be considered that this is the reason why they cannot reconcile sports with philosophy, and therefore with daily life. As a solution to this situation, the inclusion of sports philosophy in physical education classes can be tested by submitting it to the official authorities. The inclusion of the title of sports philosophy in the physical education and sports course curriculum in primary, secondary, and high schools can affect students' perspectives on their sports, and they can more easily

understand the long-term development that their coaches are trying to provide them with.

Based on the findings of this study, the following recommendations were made for specific stakeholder groups: For Coaches: Develop and maintain philosophical consistency in practice; adapt teaching approaches in line with the athletes' age, level, motivation, and consider using autonomy supportive, productive approaches, too; Develop systematic measurement and evaluation techniques to evaluate the athletes' progress and outcomes by considering their holistic development.

For Sports Federations: Update coaching competencies to integrate the elements of coaching philosophy aspects and their practices in the Martial Arts coaching context. Provide continuing professional development opportunities for coaches on coaching philosophy.

For Coach Educators: Develop continuing professional development programs emphasizing all aspects of Martial Arts coaching philosophy and aligned coaching practices in the context. Put specific attention on developing autonomy supportiveness, consistent teaching methods, and systematic measurement and evaluation approaches to use in their coaching setting.

For Policy Makers: Define Martial Arts coaching standards and strengthen certification systems by ensuring the development of a sound coaching philosophy by Martial Arts coaches.

5.4. Recommendations for Future Studies

Based on the results of this study, the following recommendations are made: Future research can conduct coaching philosophy studies with other sport contexts, such as Indoor sports, outdoor sports, individual sports, team sports, or conduct research directly with other branches of sports, such as swimming, running, skiing, etc. Through this recommendation, variations in different sports groups for coaching philosophy

elements can be compared with each other, which may enhance understanding of the coaching philosophy elements in action empirically from a more holistic perspective.

Lastly, to understand how coaches construct their coaching philosophies, which guide their training and athletes, psychological research can be conducted. The researcher emphasized that possible previous experiences, including childhood, may contribute to the current coaching philosophies. For example, a schema therapy in psychology literature may be helpful to understand the schemas of coaches and their projection into the training.

5.5. Limitations of the Study

There are some limitations of the study that readers should be aware of when evaluating the current study findings. First, data were collected via semi-structured interviews and observations. Findings are limited by the data collection methods used. Second, field observations included only three sessions for each coach in the study. This may not be enough for a complete understanding of coaching practice. Lastly, this study is a qualitative study, and findings could not be generalized for all Martial Arts coaching contexts.

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APPENDICES

A. SEMI STRUCTURED INTERVIEW QUESTIONS (ENGLISH AND TURKISH VERSIONS)

Interview Questions

"Coaching Philosophies and Practices of Martial Arts Coaches"

Thesis Study

Thank you for participating in this interview voluntarily. Everything you say during the interview will remain confidential. Only my thesis advisor and thesis committee will have access to the information. Your name will not be used in any way during the research. If you allow me during the interview, I would like to record the interview for later review and analysis.

There is no element that will harm or mislead you during this research. However, if you do not feel safe during the research, you can withdraw from the research at any time.

Our aim in the study is to understand the coaching philosophies that martial arts coaches personally shape while practicing their profession, then to observe the training of the same coaches, and finally to interview some of their athletes to develop martial arts literature in terms of coaching philosophy.

For this purpose, I will ask you questions related to the subject. I expect you to answer the questions sincerely in line with your own thoughts and experiences. There will be no right/wrong for the answers you give. Every answer you give will be specific to you and related to the coaching philosophy you have developed

Your coaching philosophy will try to be understood through some questions about the areas you value to improve the participants in your training, how you turn this value into reality in training and how you prove this fact.

Section 1) Background

1- Can you tell me your sport field and how many years you have been a coach?

2- What is your coaching degree?

3- What is your education level?

4- Why did you want to become a coach?

5- Why did you want to be a coach in this field?

Section 2) Discourse

1- What is the purpose of sport to you?
2- How would you define the word coach?
3- What does "sport name" mean?
4- Would you like your sport name to be categorized? (As a combat sport, martial art or something else?) (After the answer, can you define combat for me?)

Section 3) Coaching Philosophy

1- What are your core values or beliefs in martial arts coaching? (If coach does not mention, what about relations with their participants?)
2- Considering your explanations about your values, mission and performance standards, how do you state your aim/philosophy of coaching?
3- Does your philosophy change over time? If so, which event/situation/concept caused this change?

Section 4) Coaching Practice

1- How and according to what do you design your workouts?
2- How do you apply the values that you mentioned in your professional coaching practice?
3- How do you decide whether your practices work properly through your values/beliefs or not?
4- What is the situation(s) that challenge you in your practice when you try to apply your coaching philosophy?

Section 5) Participant Perception

1- In what ways would you expect an athlete who comes to train with you regularly to have change? (For example, he/she was a bit shy before, but after training, he/she gained courage.) Which concepts do you aim to change? Or which concepts would you not aim to change? Why?
2- Does every participant learn at the same rate? If not, how do you close the gap between different learners?

Section 6) Self-Reflection

1- You explained why you chose martial arts and how you practiced coaching in this field, along with your coaching philosophy. Let's say you are a martial arts trainer for your own life, what do you think you would change in yourself?

Mülakat Soruları

"Savaş Sanatları Antrenörlerinin Antrenörlük Felsefeleri ve Pratikleri"

Tez Çalışması

Bu görüşmeye gönüllü olarak katıldığınız için teşekkür ederim. Görüşme süresince tüm söylediklerinizi gizli kalacaktır. Yalnızca tez danışmanım ve tez jürim bilgilere erişim sağlayabileceklerdir. Araştırma içerisinde isminiz hiçbir şekilde kullanılmayacaktır. Görüşme süresince izin verirseniz görüşmeyi daha sonra inceleyip analiz etmek için kaydetmek istiyorum.

Bu araştırma süresince size zarar verecek ya da yanıltacak hiçbir unsur bulunmamaktadır. Fakat siz araştırma süresince kendinizi güvende hissetmezseniz araştırmadan istediğiniz zaman çekilebilirsiniz.

Çalışmada amacımız savaş sanatları antrenörlerinin mesleklerini icra ederken kişisel olarak şekillendirdikleri antrenörlük felsefelerini anlamak, sonrasında aynı antrenörlerin antrenmanlarını gözlemlemek ve son olarak da bazı sporcuları ile görüşerek savaş sanatları literatürünü antrenörlük felsefesi açısından geliştirmeyi sağlamaktır.

Bu amaç doğrultusunda size konu ile ilgili sorular yönelteceğim. Soruları kendi düşünce ve deneyimleriniz doğrultusunda içtenlikle cevaplamanızı bekliyorum. Vereceğiniz cevaplar için herhangi bir doğru/yanlış olma hali olmayacaktır. Vereceğiniz her cevap size özel ve sizin geliştirdiğiniz antrenörlük felsefesi ile ilgili olacaktır.

Antrenörlük felsefesi, sizin antrenmanlarınızda katılımcıları hangi alanlarda geliştirmek istediğiniz, bu isteğinizi antrenmanda nasıl gerçeğe dönüştürdüğünüz ve bu gerçeği nasıl kanıtladığınıza dair bazı sorular ile anlaşılmaya çalışılacaktır.

GÖRÜŞME SORULARI

A) Kişinin Geçmişi ve Demografik Bilgiler

1- Spor branşınızı ve kaç yıldır antrenörlük yaptığınızı söyler misiniz?
2- Antrenörlük dereceniz nedir?
3- Öğrenim durumunuz nedir?
4- Neden antrenör olmak istediniz?
5- Neden bu branşta antrenör olmak istediniz?

B) Söylem

1- Sporun amacı size göre nedir?
2- Antrenör kelimesini nasıl tanımlarsınız?
3- "Branş ismi" ne anlama geliyor?
4- Branşınıza nasıl hitap edilmesini istersiniz? (Cevap sonrasında bana savaşı/dövüşü/savunmayı tanımlayabilir misiniz?)

C) Antrenörlük Felsefesi

1- Savaş sanatları antrenörlüğünüze dair temel değerleriniz ya da inanışlarınız nelerdir? (Eğer belirtmez ise, katılımcılarınız ile aranızdaki ilişki hakkında neler söyleyebilirsiniz?

2- Değerleriniz, misyon ve performans standartlarınızla ilgili açıklamalarınızı dikkate alarak koçluk amacınızı/felsefenizi nasıl belirtirsiniz?

3- Felsefeniz zaman içerisinde değişiyor mu? Eğer değişiyorsa hangi olay/durum/kavram bu değişime sebep oldu?

D) Antrenörlük Pratiği

1- Antrenmanlarınızı nasıl ve neye göre tasarlıyorsunuz?

1.a- Antrenmanlarınız sırasında nasıl uygulamalar yapıyorsunuz?

1.b-Antrenmanlarınızdaki öncelikleriniz /kurallarınız neler?

2- Profesyonel koçluk uygulamalarınızda bahsettiğiniz değerleri nasıl hayata geçiriyorsunuz?

3- Uygulamalarınızın belirttiğiniz değerler açısından işe yarayıp yaramadığına nasıl karar veriyorsunuz?

4- Bahsi geçen antrenörlük felsefesi ve uygulamalarını pratiğe dökerken sizi zorlayan durum(lar) nedir?

E) Katılımcılarına Dair

1- Sizinle düzenli antrenman yapan bir katılımcının hangi açılardan değişmiş olmasını beklersiniz? (Örneğin, öncesinde biraz çekingen biri idi fakat 2 yıllık çalışma sonunda giderek cesaret kazandı şeklinde.)

2- Antrenmanlarınız sırasında katılımcılarınızın aynı oranda öğrendiğini düşünüyor musunuz? Eğer öğrenmiyorlarsa aralarındaki açığı nasıl kapatıyorsunuz?

F) Öz-Yansıma

1- Neden savaş sanatlarını seçtiğinizi ve bu alandaki antrenörlüğünüzü nasıl icra ettiğinizi antrenörlük felsefeniz ile anlattınız. Diyelim ki kendi hayatınızın da savaş sanatları antrenörüsünüz, kendi eğitmenliğiniz ile ilgili neyi değiştirirsiniz?

B. EXAMPLE OF OBSERVATION SHEET

Gözlem Formu

Tarih: **Antrenör:** **Branş:**

Gözlemci 1: **Gözlemci 2:**

Antrene Edilen Grup:

Yaşanan Olaylar	Gözlemci Notları

C. APPROVAL OF THE METU HUMAN SUBJECTS ETHICS COMMITTEE

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ
APPLIED ETHICS RESEARCH CENTER

ORTA DOĞU TEKNİK ÜNİVERSİTESİ
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06 MAYIS 2024

Konu: Değerlendirme Sonucu

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi: İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Mustafa Levent İNCE

Danışmanlığını yaptığınız Deniz Kaan YAZICI ***"Savaş Sanatları Antrenörlerinin Antrenörlük Felsefeleri ve Uygulamaları "*** başlıklı araştırmanız İnsan Araştırmaları Etik Kurulu tarafından uygun görülerek **0231-ODTUİAEK-2024** protokol numarası ile onaylanmıştır

Bilgilerinize saygılarımla sunarım

Prof. Dr. Ş. Halil TURAN
Başkan

Prof.Dr. İ. Semih AKÇOMAK
Üye

Doç. Dr. Ali Emre Turgut
Üye

Doç. Dr. Şerife SEVİNÇ
Üye

Doç.Dr. Murat Perit ÇAKIR
Üye

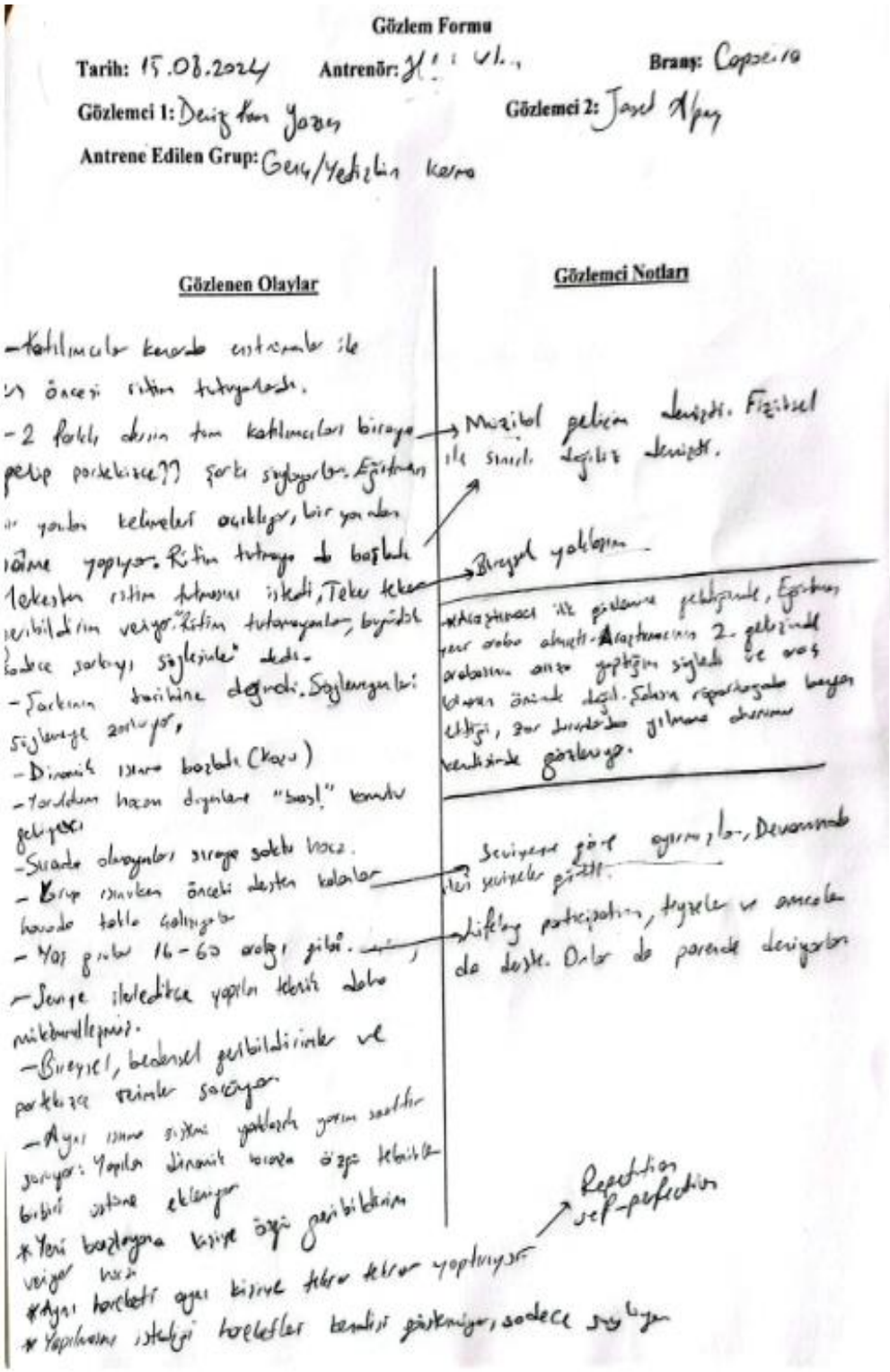
Dr. Öğretim Üyesi Süreyya ÖZCAN KABASAKAL
Üye

Dr. Öğretim Üyesi Müge GÜNDÜZ
Üye

D. COACHING PHILOSOPHY OBTANIED FROM INTERVIEWS

Values For Athletes					Values For Self	
Personal and Character	Physical and Athletic	Social and Community	Emotional and Mental	Daily Life	Sustainability	Professionality	Personal and Character
• Discipline • Resilience • Etiquette • Self-awareness • Autonomy • Freedom • Moral development • Respect • Holistic development	• Athletic development • Technical development • Motor development • Body care • Hygiene • Body awareness • Injury prevention	• Social development • Valuing athletes • Being a family • National values • Theoretical and artistic aspects	• Mental development • Relaxation • Psychological development • Enjoyment, happiness, fun	• Effectiveness in daily life • Academic development • Academic success	• Sustaining regular attendance	• Coaching knowledge • Scientific knowledge • Experience • International seminar follow-ups	• Being a role model, patience

E. EXAMPLES FROM FIELD OBSERVATIONS



Gözlem Formu

Tarih: 15.08.2024 Antrenör: [illegible] Branş: Capoeira

Gözlemci 1: Deniz Han Yazar Gözlemci 2: Jazel Alper

Antrene Edilen Grup: Genç/Yetişkin karma

Gözlenen Olaylar

- Katılımcılar karşılıklı eşleşmeler ile ön öncesi ritim tutuşmaları.
- 2 farklı dersin tüm katılımcıları bir araya gelip partnerleşme?? şarkı söylüyorlar. Eğitmen bir yandan kelimeleri açıklıyor, bir yandan ritme yapıyor. Ritim tutmaya da başladı. Tekrardan ritim tutmasını istedi, Tekrar tekrar geribildirim veriyor. "Ritim tutmayanlar, büyüdük sadece şarkıyı söyleyelim" dedi.
- Şarkının devamına değindi. Söylenmeyenleri söylemeye zorluyor.
- Dinamik ısınma başladı (Kaos)
- Yardımcı hocam diğerlerine "basit" konuları gelmesini
- Sırada olmayanlar sırayı sakin hoca.
- Bir grup ısınırken önceki dersten kalanlar havada takla çalışıyorlar
- Yaş grupları 16-60 arası gibi.
- Sınıfa ilk geldiğinde yapılan ilerisi daha mükemmelleşmiş.
- Bireysel, beden sel geribildirimler ve partnerle temas sağlıyor.
- Ayak ısınma sistemi yaklaşık yarım saattir sürüyor. Yapılan dinamik hareket bir önceki hareketin birbiri üstüne ekleniyor
- * Yeni başlayana kişiye özgü geribildirim veriyor hoca
- * Ayak hareketi ayrı ayrı birçok kez tekrar tekrar yaptırıyor
- * Yapılanlar istediği hareketler temelli gösterilmiyor, sadece söyleniyor

Gözlemci Notları

Müzikal gelişim denendi. Fiziksel ile sınırlı değildi denendi.

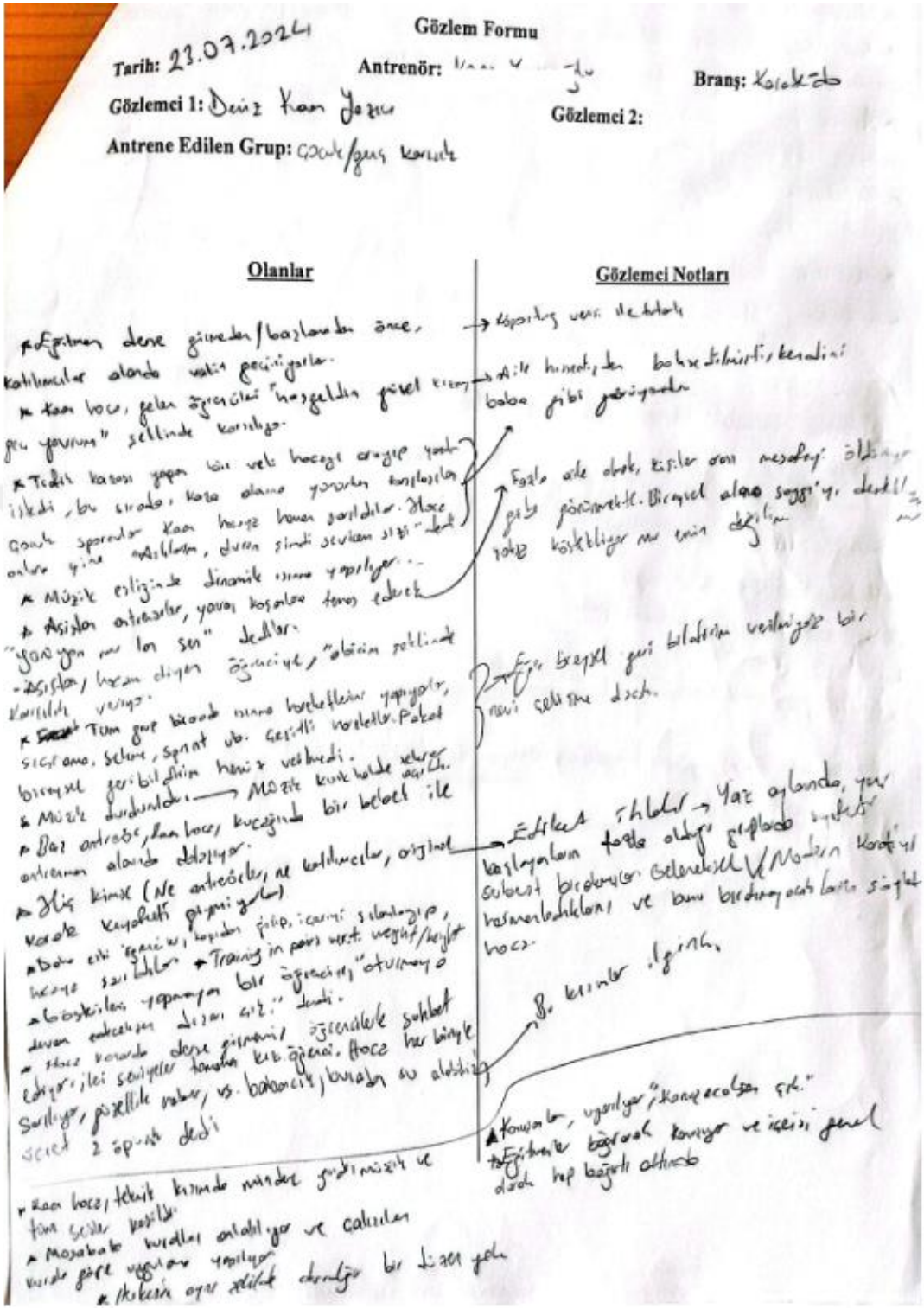
Bireysel yaklaşım.

Araştırmacı ilk gözlemine geldiğinde, Eğitmen yer arabo almıştı. Araştırmacının 2. gelişinde arabanın arka yaptığım sınıfta ve ara kalanın önünde değil. Sahra röportajında bunun ekibi, bir bütünlük yılmaz olarak kendisinde görüyor.

Seviyeye göre ayrım yok, Devamlılık ilkesi seviyeler gözetir.

Lifelong participation, tüyeler ve anneler de dahil. Onlar da parçada diyorlar

Repetition ve perfection



Gözlem Formu

Tarih: 23.07.2024 Antrenör: [illegible] Branş: Karate

Gözlemci 1: Deniz Kaan Yazıcı Gözlemci 2:

Antrene Edilen Grup: Çocuk/genç karate

Olanlar

Gözlemci Notları

F. TURKISH SUMMARY / TÜRKÇE ÖZET

GİRİŞ

Spor yapmanın her yaş grubundaki bireylere çok çeşitli faydaları vardır (Tahira, 2022; Torlindsson ve ark., 1990; Van Boekel ve ark., 2016; WHO, 2024). Birçok spor, optimum performans için fiziksel, psikolojik ve sosyal gerekliliklere bağlı olarak birbiriyle örtüşen faydalar sağlarken, amaçları/hedefleri, antrenman içeriği, uygulamaları ve performans bağlamları açısından da belirgin farklılıklar vardır. Örneğin, katıldıkları sporun türü ne olursa olsun, tüm sporcular vücut kompozisyonu, aerobik dayanıklılık, kas gücü ve dayanıklılığı ve esneklik dahil olmak üzere sağlıkla ilgili zindeliklerini geliştirmeye odaklanmalıdır. Tüm sporcular, spor dallarının ağırlıklarına bakılmaksızın özgüven, karakter ve bağ kurma becerilerini de geliştirmelidir (Cote & Gilbert, 2009; İnce, 2025).

Geleneksel ve modern formları kapsayan dövüş sanatları, fiziksel antrenman ve değer temelli eğitimin kendine özgü bir karışımını sunar. Performans sonuçlarına öncelik veren çoğu rekabetçi sporun aksine, dövüş sanatları genellikle kendini geliştirmeyi, disiplini ve etik davranışı vurgular. Bu özellik, kazanmaya odaklanan geleneksel antrenörlük modelleri ile kişisel dönüşüm ve felsefi ilkelere dayanan dövüş sanatları eğitimi arasındaki potansiyel farklılığı vurgular (Eakins, 2018; Ueshiba, 2013). Bu farklılık göz önüne alındığında, dövüş sanatları koçunun rolü ve zihniyeti, uygulayıcıların öğrenme deneyimi ve gelişim sürecinde merkezi bir rol oynar.

Bu şekilde, dövüş sanatları koçları, sporcuların beceriyle ilgili kondisyonlarını (örneğin güç, koordinasyon, hız, tepki süresi, denge) geliştirmek ve spora özgü tekniklerde mükemmelleşmek için onları fiziksel olarak eğitmelidir. Bu spora özgü teknikler, bireylerin disiplin kavramıyla doğrudan ilişkili olan kendini

mükemmelleştirme hedefine ulaşmalarına yardımcı olmayı amaçlamaktadır. Bu hedefe ulaşmak için, teknikler vücutta refleks haline gelene kadar tekrar tekrar uygulanır. Dövüş sanatları eski ve geleneksel spor türleri olduğundan, antrenman sırasında etik davranışlar oldukça önemlidir.

Spor bilimi literatüründe antrenörlük felsefesi üzerine yapılan önceki çalışmalar (Bennie & O'Connor, 2010; Collins, 2011; Gomes et al., 2018; Nash, 2008) analizlerinde birden fazla spor dalını ele almış ve antrenörlük felsefesi algılarını belirlemiştir. Bu çalışmaların metodolojilerinde hem yazılı hem de derinlemesine yaklaşımlar göze çarpmaktadır. Öte yandan, Cushion ve Partington (2014), koçlara bu terimi açıkça açıklamadığı için antrenörlük felsefesi literatürünün neredeyse tamamını eleştirmiştir. Bilgisiz sporcular genellikle rasyonel içgörülerden ziyade kişisel anlayışlarını paylaştıkları için, koçlarla görüşmeye katılmadan önce antrenörlük felsefesi hakkında ön bilgi verilmesini önermişlerdir.

Aynı zamanda, antrenörlük uygulamaları her zaman felsefenin doğrudan bir yansıması değildir. Birkaç çalışma, koçların inandıklarını iddia ettikleri ile antrenman sırasında sergiledikleri davranışlar arasındaki tutarsızlıklara dikkat çekmiştir (Collins ve ark., 2011; Cushion & Partington, 2014; Nash ve ark., 2008). Bu uyumsuzluk, yapısal, eğitimsel veya bağlamsal kısıtlamalardan kaynaklanıyor olabilir. İlginç bir şekilde, Türkiye bağlamında antrenörlük felsefelerine ilişkin sınırlı bilgi bulunmaktadır (İnce, 2025) ve koçların beyan ettikleri felsefeler ile gerçek antrenörlük uygulamaları arasındaki uyum hakkında neredeyse hiç bilgi yoktur.

Bu nedenle, belirtilen antrenörlük felsefesi ile gözlemlenen veya kendi beyanlarına göre uygulanan pratikler arasındaki uyumu daha yakından incelemek gerekir. Bu tür bir inceleme, değerlerin ve tekniklerin genellikle örtük öğrenme ve karakter gelişimini vurgulayan geleneksel usta-çırak modelleriyle aktarıldığı dövüş sanatlarında daha da acildir (Draeger, 1990). Ayrıca, özellikle pandemi sonrası dönemde teknolojik araçlar ve kendi kendine rehberli eğitim giderek daha erişilebilir hale gelse de, araştırmalar bir koçun yetkinliklerinin gençlerin gelişimi, motivasyonu ve değerlerin edinilmesinde çok önemli bir rol oynadığını göstermektedir (MacDonald ve ark., 2010; Weiss ve ark.,

2016). Bu bakımdan, sadece teknik uzmanlık değil, aynı zamanda ahlaki rehberlik de gerektiren dövüş sanatlarında antrenörlük, akademik olarak özel bir ilgiyi hak etmektedir.

Amaç

Bu çalışma, dövüş sanatları koçlarının felsefelerini ve bunların uygulamaya aktarılmasını inceleyerek antrenörlük ve spor pedagojisi literatüründeki önemli bir boşluğu ele almaktadır. Bu çalışmayı yönlendiren iki temel araştırma sorusu şunlardır:

1. Dövüş sanatları koçları antrenörlük felsefelerini nasıl algılar ve ifade ederler?

2. Dövüş sanatları antrenörlerinin ifade ettikleri felsefeler ile gerçek veya amaçladıkları antrenörlük uygulamaları arasında ne derece tutarlılık vardır?

Çalışma, benzersiz bir spor bağlamında antrenörlük felsefesinin daha iyi anlaşılmasını ve bu tür araştırmaların büyük ölçüde bulunmadığı Türkiye'den bu kavram açısından özgün bir bakış açısı sunmayı amaçlamaktadır.

Çalışmanın Önemi

Spor alanından bağımsız olarak, çocuk ve gençlerin fiziksel aktivite programlarına katılımı, fiziksel zindelik, ruh sağlığı, kemik sağlığı ve bilişsel işlevler dahil olmak üzere birçok açıdan sağlık durumlarını iyileştirir (Dünya Sağlık Örgütü, 2024). Öte yandan, sporcuların fizyolojik performansını, beslenmesini, antrenman ihtiyaçlarını veya sonuçlarını analiz etmenin yanı sıra, antrenörler için yapılar veya pedagojik yaklaşımlar oluşturma çabası da önemini ve sığlığını korumaktadır (Nash, 2008). Antrenörlük felsefesi, antrenmanda doğru yolu aramakla ilişkilendirilebilir. Bu yolu "doğru" olarak nitelemek kişiseldir, çünkü doğruluk kişinin geçmiş deneyimlerine bağlı olabilir (Carless ve Douglas, 2011). Antrenörlük felsefesi geliştirmek kişisel bir çabadır; bireysel inançlara bağlıdır (Cahill ve ark., 2021). Ancak, konu hakkında

farkındalık ve bilgiyi artırmak, koçların inançlarını şekillendirirken onlara katkıda bulunabilir.

Bunların yanı sıra, teorik bilgiler literatürün antrenörlük felsefesi kavramını tam olarak kavrayabilmesi için yetersiz olduğundan, sahada antrenörlük felsefesinin analiz edilmesi gerekmektedir (Nunomura ve ark., 2012). Cahill (2021) de belirttiği gibi, koçların değerleri ve inançları onların gelişimi için çok önemlidir. Ancak, bu değer ve inançlar ancak antrenörlük felsefelerini antrenörlük uygulamalarına yansıttıkları takdirde faydalı olabilirler. Akademik çalışmalar antrenörlük felsefesinin teorik yönlerini vurgulamaya çalışsa da pratik uygulamaların incelenmesi hala açıklığa kavuşturulmaya ihtiyaç duymaktadır (Partington ve Cushion, 2011). Ayrıca, koçların tutarlılığı da incelenmelidir, çünkü sporcuların antrenman tasarımları için kritik öneme sahiptirler. Koçların önemi belirtildiğinde, kişisel inançları ve değerleri, bu felsefeleri etkili uygulamalara aktarma becerileriyle birleştiğinde, sporcularını doğru bir şekilde geliştirmekteki temel becerilerinden biridir.

YÖNTEM

Antrenörlük felsefesi, bir koçun bireysel inanç ve değerlerini tanımlar. Bu inanç ve değerler, koçun antrenörlük tarzında da görülebilir, ancak önceki antrenörlük literatüründe bağlamsal netlikle açıkça temellendirilemez (Partington ve Cushion, 2024). Bu çalışma için nitel araştırma yaklaşımı iki ana nedenden dolayı seçilmiştir: ilk olarak, antrenörlük felsefesi, Denzin ve Lincoln'ün (2011) nitel araştırmanın eylemleri anlamak ve yorumlamak için bir yol olduğu ve doğal ortamın bu tür girişimler için en uygun ortam olduğu iddiasında belirtildiği gibi, doğal ortamında kendini ortaya koyabilen bir kavramdır. İkinci olarak, nitel araştırma tasarımı, çalışmanın, belirsiz bağlamsal netlik nedeniyle nicel çalışmanın gözden kaçırabileceği noktaları gözden kaçırmamasını sağlar.

Bu çalışma, çalışmanın bireylerin deneyimlerini ve konuyu nasıl anladıklarını anlamaya çalıştığı konularda kullanılan nitel araştırma yöntemlerinden biri olan genel tasarım olarak tasarlanmıştır (Merriam, 2002). Merriam ve Tisdell (2015) tarafından belirtildiği gibi, genel tasarımın amaçlarından biri, insanların dünyalarını inşa etme yolunu izlemektir, bu da bu çalışmanın antrenörlük felsefesi kavramına uymaktadır. Yarı yapılandırılmış derinlemesine görüşmeler, araştırmacının düşünceleri genelleştirmek (McGrath ve ark., 2018) veya tanımlamak yerine, görüşülen kişiyi derinlemesine anlamasına olanak tanır; bu da antrenörlük felsefesini daha iyi anlamak için gerekli görünmektedir.

Katılımcılar

Katılımcılar, kişisel ağların erişimi kolaylaştırdığı spor odaklı popülasyonlar için uygun olan kartopu örnekleme yöntemi kullanılarak seçildi. İlk antrenörler ek adaylar önerdi. Dövüş sanatları sınıflandırmaları, Miller'ın (2008) spor ve ruhsal gelişim kategorileriyle uyumlu olarak Martinkova ve Parry'nin (2015) kategorileri, dövüş yolları ve dövüş sporları izlendi.

Dahil edilme kriterleri şunlardı:

1. Dövüş sanatları kategorisi: yukarıdaki sınıflandırmalardan birinde aktif katılım.

2. Deneyim seviyesi: Nash'in (2008) felsefi farkındalığın deneyimle arttığı bulgusunu yansıtan, ulusal düzeyde bir spor merkezini işletmek için minimum gereklilik olan en az ikinci derece kıdemli antrenör sertifikasına sahip olmak. Sahada, tüm deneyimli antrenörlerin ikinci derece kıdemli antrenör sertifikasına sahip olmadığı tespit edildi, bu nedenle deneyim seviyeleri yeterliyse, onlar da çalışmaya dahil edildi.

3. Sporcu demografisi: WHO'nun ergenlik tanımı (Singh ve ark., 2019) ve önceki spor bilimi çalışmaları (Duhig, 2011; Bk ve ark., 2018; Kılıç ve İnce, 2020) ile tutarlı olarak, 10-19 yaş arası genç sporcuları eğitmek.

Veriler doygunluğa ulaşana kadar, yani ek görüşmelerden yeni temalar çıkmayana kadar işe alımlar devam etti (O'Reilly ve Parker, 2012). Nihai örneklem, altı dövüş sanatları disiplininden 10 antrenörden oluşuyordu: Aikido (*n*=2), Judo (*n*=2), Karatedo (*n*=3), Sayokan (*n*=1), Okçuluk (*n*=1) ve Capoeira (*n*=1) (Tablo 3.1). Ek olarak, antrenörlerin önerileri ve deneyimlerini açıkça paylaşma istekleri doğrultusunda 15 genç sporcu (yedi kız, sekiz erkek) görüşmelere katıldı. Her sporcu sadece kendi antrenörüyle antrenman yapıyordu. Ayrıca, sporcuların antrenörleriyle antrenman yapma süreleri, onlardan elde edilecek içgörüler artırmak için farklı şekilde seçildi.

Table 3.4. Katılımcı Profili

Coach (Pseudonym)	Field Name	Gender	Age	Coaching Exp.	Coaching Degree	How many participants involved
K-1	Karatedo	Male	47	35	5	2
K-2	Karatedo	Female	26	7	2	2
K-3	Karatedo	Male	51	24	1	2
J-1	Judo	Male	61	13	1	
J-2	Judo	Male	69	47	2	
A-1	Aikido	Male	39	15	2	3
A-2	Aikido	Male	45	13	2	
C-1	Capoeira	Male	42	23	1/A	2
Ar-1	Archery	Female	28	3	2	2
S-1	Sayokan	Male	31	12	2	2

Veri Toplama Araçları

Görüşme Sorularının Geliştirilmesi ve Pilot Uygulama

Çalışmanın katılımcılarıyla derinlemesine niteliksel görüşmeler yapılmıştır, çünkü bu, bir kişinin deneyimlerine veya dünya görüşüne ilişkin bilgileri toplamaya olanak sağlamıştır (Kvale ve Brinkmann, 2009). Diğer bir deyişle, Seidman (2006) 'ın belirttiği gibi, niteliksel görüşme, araştırma konusunun yaşamında yaşadığı deneyimler hakkındaki görüşünü anlamak için uygundur. Antrenörlük felsefesinin, kişisel inançlar, koçların uygulamalarına yansıyan değerler ve "sonuç almak" için "ne işe yarar?" temeline dayanan bakış açılarının bir kombinasyonu olduğu, bu çalışmanın ana argümanlarından biridir (Cushion, 2013). Bu nedenle, bu çalışmada araştırmacının amaçlarından biri, dövüş sanatları koçlarının antrenörlük felsefesine yönelik bakış açılarını anlamaktı.

Bu amaca ulaşmak için, bu çalışma Seidman'ın (2006) görüşme yapısının öneminden bahseden çalışmasına dayanmaktadır. Buna göre, kitabındaki üç ana başlık, çalışmasında bahsedilen Odaklanmış Yaşam Öyküsü, Deneyimin Ayrıntıları ve Anlam Üzerine Düşünme'dir. Bu üç görüşme serisinin araştırmacının katılımcıyı derinlemesine anlamasını sağladığı belirtilmektedir. Ancak, bu yapının yerine alternatiflerin de kullanılabileceğini belirtmektedir. Seidman'ın metodolojisi, üç ayrı görüşme oturumu ve görüşme yapısına bağlı kalınmasını gerektirmektedir. Bu çalışma, üç ana görüşme bileşeni ile ilgili Seidman'ın (2006) yaklaşımını benimsemiştir. Bu çalışma, kişinin deneyimlerini ve görüşlerini derinlemesine anlamayı amaçladığından, bu yaklaşım bu çalışmaya çok uygundur. Ayrıca, farklı görüşme oturumları çok daha fazla zaman gerektirir ve bu da antrenörler ve antrenörlerin sporcuları için uygun olmayabilir, bu nedenle tüm boyutlar tek bir görüşme oturumunda ele alınmıştır. Bu nedenle, Seidman'ın bahsettiği üç ana yaklaşım bu çalışmaya uygulanmıştır ve bunlar aşağıda ayrıntılı olarak açıklanacaktır.

Gözlemler

Gözlem, yalnızca öznel bir gözlem olmaktan ziyade, ilgili bir konuyla ilgili dengeyi kontrol etmek için kullanılan en etkili nitel araştırma araçlarından biridir (Merriam ve Tisdell, 2015). Bu çalışmada, gözlemler, dövüş sanatları antrenörlerinin ifade ettikleri antrenörlük felsefesi ile antrenörlük uygulamaları arasındaki uyumu belirleyen ikinci araştırma sorusunu yanıtlamak için yapılmıştır.

Yazar, saha gözlemlerine katılan bir gözlemciydi; ancak, gözlemcinin etkisini azaltmak için, gözlemlenecek antrenmanlar rastgele seçildi. Rastgele seçilen antrenmanlar, Romar ve arkadaşları (2020) gözlemlerin yapıldığı doğal ortam açısından bazı önceki araştırmaları eleştirdikleri için, yazarın antrenörlerin doğal ortamlarını görmesini sağladı. Onlar, gerçeğe daha yakın olmak için geçerli bir ekolojik ortamın, yani sporcuları ve antrenörleri olağan antrenmanlarında gözlemlemenin önemine dikkat çekmişlerdir. Gözlemler sırasında, Creswell (2007) tarafından belirlenen gözlem adımlarına ilişkin bir gözlem protokolü hazırlanmıştır. Antrenörlerin beyanları, gözlem değerlendirmesinin şekillenmesinde birincil kaynak olmuştur.

Çalışmanın Prosedürleri

Araştırma sürecinin başında Orta Doğu Teknik Üniversitesi'nden protokol numarası 0231-ODTUİAEK-2024 olan etik onay alınmıştır (Ek C'ye bakınız). Her katılımcı etik prosedürler hakkında bilgilendirilmiş ve görüşmelere katılmadan önce gönüllü katılım formu imzalamıştır. Veri üçgenlemesi için çalışmaya katkıda bulunan on sekiz yaşın altındaki sporcular için ebeveyn imzaları alınmıştır. Ayrıca, antrenmanların gözlemlenmesi için izinler, yazar tarafından bilgilendirildikten sonra antrenörler tarafından da garanti edildi.

Antrenörler, yazarın önceki deneyimlerine dayanarak bulundu. Ayrıca, her antrenör veya dojo'dan, tanıdıkları antrenörlere ulaşmak için yol tarifi istendi. Araştırmacı, bazı antrenörlere veya dojo'lara sosyal medya aracılığıyla ulaştı.

Yazar, ilk araştırma sorusuna yanıt bulmak için antrenörler ve sporcularıyla yarı yapılandırılmış görüşmeler gerçekleştirdi. Literatürdeki önceki çalışmalar, tezler, makaleler ve incelemeler, görüşme anketinin temelini oluşturmaktadır. "Neler yapıldı?" ve "Daha önce neler yapılmadı?" soruları yanıtlanmaktadır. Başlamadan önce yazar, bu çalışmanın önemli katkılarını analiz etti.

Veri Analizi

Yarı yapılandırılmış görüşmelerin analizi, Windows için MaxQDA uygulaması kullanılarak gerçekleştirilmiştir. Yarı yapılandırılmış görüşme oturumlarının hemen ardından her bir görüşmenin analizi yapılmıştır. Verileri anlamak için, Braun ve Clarke'ın (2006) Tematik Analiz kılavuzları mevcut tezde uygulanmıştır. İlk olarak, tüm veriler ayrı Word dosyalarına aktarılmış, ardından kontrol edilmiş ve gerekirse revize edilmiştir. İkinci olarak, veriler üzerinden ilginç kısımlar ilk kodlar olarak oluşturulmuştur. Üçüncü olarak, oluşturulan kodlar olası tema ve alt temalar için kümelenmiştir. Ardından, tematik harita elde edilmeden önce tema, alt tema ve kodlar tekrar kontrol edilmiştir.

Kodlama sürecinde, her araştırma çalışması benzersiz olduğundan ve kodlama için benzersiz yaklaşımlar gerektirdiğinden, kodlama yolları rasyonelleştirilmiştir (Patton, 2014). Kodlama yaklaşımları için Saldana'nın (2015) kodlama kılavuzu kılavuz olarak alınmıştır. Kılavuza göre, verilere ilk döngü kodlama süreci ve ikinci döngü kodlama süreci olmak üzere iki aşamalı bir kodlama süreci uygulanmıştır.

Konum

Yazar, merakının ana kaynağı olan dövüş sanatlarında 9 yıldan fazla bir süredir katılımcı ve 4 yıldan fazla bir süredir koç olarak görev yapmaktadır. Öte yandan, yazarın geçmiş deneyimlerinden kaynaklanan önyargıyı azaltmak için veriler, tezin danışmanı ve yardımcı danışmanı tarafından kontrol edilmiştir. Yazarın önyargısı, geçmiş deneyimleri nedeniyle kodlama sürecini şekillendirmesine neden olmuş

olabilir. Ancak, diğer araştırmacılar bu potansiyel etkiyi azaltmak için verileri kontrol etmişlerdir.

SONUÇLAR

Bu çalışmanın temel amacı, dövüş sanatları antrenörlerinin antrenörlük felsefelerini incelemek ve bu felsefelerin gerçek antrenörlük uygulamalarıyla ne ölçüde uyumlu olduğunu araştırmaktı. Bulgular iki araştırma sorusu ile sunulmuştur: (1) Dövüş sanatları antrenörleri antrenörlük felsefelerini nasıl algılar ve ifade ederler? ve (2) Dövüş sanatları antrenörlerinin ifade ettikleri felsefeler ile gerçek veya amaçladıkları antrenörlük uygulamaları arasında ne ölçüde tutarlılık vardır?

Araştırma Sorusu 1: Antrenörlük Felsefesinin Algılanması ve İfade Edilmesi

Bu araştırma sorusu, dövüş sanatları koçlarıyla yapılan yarı yapılandırılmış görüşmelerden elde edilen veriler kullanılarak incelenmiştir. Buradaki amaç, koçların dövüş sanatları koçluğu bağlamındaki hedeflerini, bu hedeflere ulaşmak için öncelik verdikleri değerleri ve antrenman uygulamalarını (ör. içerik, uygulama, ölçme ve değerlendirme) nasıl hayata geçirdiklerini araştırmaktı.

Antrenörlerle yapılan görüşmelerin analizi, iki genel tema ortaya çıkardı: Sporcular için Değerler ve Kendisi için Değerler. “Sporcular için Değerler” altında altı alt tema ortaya çıktı: (1) Kişisel ve Karakter, (2) Fiziksel ve Atletik, (3) Sosyal ve Toplumsal, (4) Duygusal ve Zihinsel, (5) Günlük Yaşam ve (6) Sürdürülebilirlik. “Kendisi için Değerler” başlığı altında iki alt tema belirlendi: (1) Profesyonellik ve (2) Kişisel ve Karakter (Ek D'ye bakınız).

Sporcular için Değerler

Kişisel ve Karakter Gelişimi. Koçlar disiplin, görgü kuralları, dayanıklılık, öz farkındalık, özerklik, özgürlük, ahlaki gelişim, saygı ve bütünsel gelişim konularını sürekli olarak vurguladılar. En sık bahsedilen kural olan disiplin, hem bir eğitim gerekliliği (örneğin, düzenli katılım, talimatlara uyma) hem de bir yaşam becerisi olarak tanımlandı.

Etiket, dojo uygulamalarından günlük davranışlara kadar uzanan disiplinle güçlü bir şekilde ilişkilendirilmiştir. Görgü kuralları, esas olarak dojo'lara girip çıkma, antrenmanı başlatma ve bitirme, giyim tarzı vb. gibi dojo'lardaki uygun davranışları ifade eder. Görgü kuralları yetenek gerektirmediğinden, antrenörler sporcuların disiplinleriyle bağlantılı olan görgü kurallarını geliştirmek için antrenman yapmaları gerektiğini savunurlar.

Dayanıklılık, fiziksel veya zihinsel rahatsızlığa rağmen sebat etmekle bağlantılıydı. Dayanıklılık, önceki dövüş sanatları literatüründe deneysel olarak araştırılan bir terimdir ve kişinin risk veya strese direnme yeteneğini ifade eder. Altı katılımcı, röportajlarında dayanıklılıktan bahsetti. Dolayısıyla, disiplin ve dayanıklılık arasındaki önem ve bağlantı, dövüş sanatları antrenörlerinin açıklamalarından anlaşılmaktadır. Bu ikisi bir araya geldiğinde, kişiyi farkında ve sürekli olmasını sağlayarak görgü kurallarını geliştirmeye itebilir. Diğer kişisel gelişim unsurları arasında kendini tamamlama, öz farkındalık, özerklik, özgürlüğü teşvik etme, saygı ve bütünsel gelişim yer almaktadır.

Kendini tamamlama, zayıf kısımları güçlendirmeyi ve güçlü kısımları zayıflatmayı ifade eden bir terimdir. Ayrıca, bu terim, bireylerin kendini mükemmelleştirmesine yardımcı olmayı amaçlayan dövüş sanatlarının kökleriyle doğrudan ilgilidir. Felsefi bir yaklaşım gibi görünse de, bu antrenör, enstrümanlar, dans figürleri ve yabancı dilleri içeren kendi spor alanında, kişinin tümünde kendini geliştirebileceğine inanmaktadır. Özerklik, öğrenme aşamalarıyla ilgilidir. Kişinin bilinçsiz bilinçli hareketleri, başka bir deyişle refleksleri, özerk hareketler olarak sayılabilir. Dövüş

sanatlarında antrenörler, özerkliği doğru savunma veya saldırı hareketini anında yapmak olarak tanımlar.

Saygı, görüşmeler sırasında dikkat çeken bir başka kuraldı. Koçların, sporcularında saygı ve ahlaki gelişimi önemsedikleri anlaşılmıştır. Tüm koçlar görüşmelerinde saygıdan bahsetmiştir. Bazıları anahtar kelime olarak bahsedilmiş, bazıları ise ayrıntılı olarak açıklanmıştır. Koçlar genel olarak saygıyı, bir yarışmayı kazanmaktan daha önemli görmektedir. "Kişisel ve karakteristik" alt temasının son kodu olan bütünsel gelişim, esas olarak tek bir yönle sınırlı olmayan bireylerin gelişimini kapsamaktadır. Örneğin, sporcuların sadece fiziksel yönüyle değil, çeşitli unsurlarla geliştirilmesi gibi.

Fiziksel ve Atletik Gelişim. Bu alt temadaki kodlar arasında atletik gelişim, teknik yeterlilik, motor beceri gelişimi, vücut farkındalığı ve sakatlık önleme yer almaktadır. Koçlar, fiziksel kondisyon ve teknik ustalık arasında karşılıklı bir güçlendirme ilişkisi olduğunu düşünmekte ve doğru duruş, tekniğe özgü vücut pozisyonu ve genel sağlığın korunmasına önem vermektedir. Disiplin, görgü kuralları ve dayanıklılık arasındaki ilişki gibi, atletik gelişim yoluyla gelişmeye başlayan bir kişinin teknik gelişimi de bundan faydalanır. Bu ikisi motor gelişimle doğrudan ilgilidir. Motor gelişim, dövüş sanatlarında bahsedilen zanaat benzerliğini temsil eder. Kişi, dövüş sanatları eğitimi yoluyla motor becerilerini geliştirmelidir.

Sosyal ve Toplumsal. Sosyal etkileşim, dövüş sanatları eğitiminde ayrılmaz bir unsur olarak kabul edildi. Antrenörler sosyal gelişimi teşvik etti, sporcuları müşteri olarak değil bireyler olarak değerlendirdi, aile benzeri bir ortam yarattı, ulusal değerleri pekiştirdi ve dövüş sanatlarının teorik ve sanatsal boyutlarını (örneğin, kültürel tarih, performans unsurları) entegre etti. Bu alt tema altında sosyal gelişim, sporcuları değer verme, aile olma, ulusal değerler ve teorik ve sanatsal unsurlar yer aldı. Sosyal etkileşim, dersler grup olarak yapıldığından dövüş sanatları eğitiminin kaçınılmaz bir parçasıdır. Sosyal ve kültürel değerler alt kategorisinde yer alan sosyal gelişim kodları arasında, antrenörlerden biri, sosyalleşmekte zorluk çeken genç sporcular için faydalı olabilecek daha olumlu bir sosyal ortam yaratmaya çalıştığını vurgulamıştır. Bahsedildiği gibi, sosyal etkileşim kaçınılmaz bir şeydir. Sosyal etkileşim ve sosyal

gelişimin yanı sıra, bazı antrenörler sporcuları değer vermeyi vurgulamıştır. Bu kod, antrenör-sporcu ilişkileriyle doğrudan ilgilidir ve esas olarak sporcuları bir müşteri olarak değil, spor merkezinin bir parçası olarak görmeyi ifade eder.

Duygusal ve Zihinsel Gelişim. Zihinsel gelişim, özgüven, duygusal düzenleme, empati ve dövüş sanatları kavramlarını diğer yaşam bağlamlarına aktarma becerisini kapsıyordu. Katılım ve motivasyonu sürdürmek için zevk ve eğlence öncelikli olarak ele alındı. Bu alt temada öne çıkan kodlar zihinsel gelişim ve zevkti. Keyif, bu alt temanın bir başka koduydu. Keyif, esas olarak antrenmanın eğlenceli yönlerini ifade eder. Örneğin, tek bir antrenmanın sonunda, kişi antrenmana başladığı andan daha mutlu hissetmelidir. Ayrıca, sporcuların gülmesi veya gülümsemesi de keyif olarak değerlendirilebilir. Koçlar, mutluluk koduyla beklentilerini dile getirdiler.

Günlük Yaşam Etkisi. Koçlar, dövüş sanatlarının değerlerinin ev, okul ve toplum bağlamlarına aktarılmasını, akademik disiplini, kişisel sunumu ve yaşam boyu öğrenmeyi teşvik etmeyi vurguladılar.

Sürdürülebilirlik. Değer aktarımı için sürekli katılımın gerekli olduğu düşünülmüştür. Katılımı sürdürmek için stratejiler arasında bireyselleştirilmiş yaklaşımlar, motivasyon desteği ve katılımla ilgili net beklentiler yer almıştır.

“Kendine Değer Vermek” teması, koçların dövüş sanatları koçluğu sayesinde kendi mesleki ve kişisel gelişim yollarıyla ilgilidir. Bu tema altında, görüşme verilerinden ‘profesyonellik’ ve “kişisel ve karakter” nitelikleri olmak üzere iki alt tema oluşturulmuştur. Profesyonellik. Koçlar, “antrenörlük bilgisi” ve “deneyim” kazanarak sürekli mesleki gelişimlerini vurgulamışlardır.

Antrenörlük Uygulamaları

Antrenörlerin antrenörlük amaçları ve değerleri, antrenörlük uygulamalarıyla hayata geçirilir. Veri setinin analizi boyunca, dövüş sanatları koçlarının antrenörlük

uygulamaları iki ana temadan oluşmaktadır: “Seans Temelli Uygulamalar” ve “Uzun Vadeli Uygulamalar”.

Oturum Temelli Uygulamalar, her bir eğitim oturumunda gerçekleştirilebilecek uygulamaları ifade eder. Bu temadaki her aktivite, tek bir eğitim oturumu sırasında herhangi bir zamanda gerçekleştirilebilir. Bu temada iki ana kategori (alt tema) ortaya çıkmıştır: kişilerarası uygulamalar, eğitim yöntemleri ve eğitim uygulamaları. Kişilerarası aktiviteler arasında ortaya çıkan kodlar, bireysel yaklaşım, iletişim, sporcuları motive etme ve rol model olma idi.

Antrenörlükta bireysel yaklaşım, her katılımcının kendine özgü ihtiyaçlarını, yeteneklerini ve hedeflerini karşılamak için belirli uygulama, iletişim ve gelişim stratejilerini ifade eder. Bu yaklaşım, her katılımcının farklı fiziksel, psikolojik ve teknik özelliklere sahip olduğunu ve potansiyellerini en üst düzeye çıkarmak için kişiselleştirilmiş rehberliğe ihtiyaç duyduklarını kabul eder. Koçlar, öğrenme stilleri, motivasyon düzeyleri ve kişisel koşullar gibi faktörleri göz önünde bulundurarak, performansı ve genel refahı artıran daha etkili ve destekleyici eğitim ortamları yaratabilirler.

İletişim, kişilerarası uygulamalar altında yer alan bir başka koddu. İletişim, diğer her şeyin temel gerekliliği olduğu için oldukça kritik bir koddur. İletişimin kullanım alanlarından biri, konuşmalar yoluyla sporcuları motive etmekti. Motivasyon, insanların harekete geçmelerinin, bir hedefe doğru çalışmalarının veya en azından antrenmana katılmalarının nedenidir. Odaklanmalarını ve gelişmeye devam etmelerini sağlar.

Seans bazlı uygulamaların yanı sıra, dövüş sanatları antrenörlerinin ikinci antrenörlük uygulamaları kategorisi uzun vadeli uygulamalardı. Uzun vadeli uygulamaları seans bazlı antrenörlük uygulamalarından ayıran temel nokta, uzun vadeli uygulamaların amaçlarını uzun vadede uygulamayı hedeflemesidir. Uzun vadeli uygulamaların ilk kategorisi periyotlamaydı. Periyotlama, antrenman teorisinde makro veya mikro döngüler olarak adlandırılan yıllık veya altı aylık yapılar halinde antrenmanı organize

etmeyi ifade eder. Bu, güç veya dayanıklılık geliştirme gibi antrenmanın odak noktasını değiştirmek ve dinlenme sürelerini dahil etmek anlamına gelir. Amaç, sporcuların yarışmalar gibi doğru zamanda zirveye ulaşmalarını sağlamak ve aşırı antrenmanı önlemektir.

Yarışmalara katılmayanlar da periyotlama yaptıklarını belirttiler. Aradaki fark, onların periyotlama referansının kemer sınavları olmasıydı. Periyotlamanın ardından, ölçümler ve değerlendirmeler antrenörlerin uygulamaları arasında uzun vadeli bir yer tutar. Gözlem, görüşmeler sırasında bahsedilen tek değerlendirme yöntemiydi. Antrenörlerin çoğu, bir katılımcının iyi performans gösterip göstermediğini anlamak için gözlem kullandıklarını doğrudan belirtti.

Araştırma Sorusu 2: Belirtilen Felsefe ile Antrenörlük Uygulamaları Arasındaki Uyum

Bu araştırma sorusu, ilk araştırma sorusunda incelenen dövüş sanatları koçlarının antrenörlük felsefesi ve uygulamaları ile bu koçların sporcularıyla yapılan odak grup görüşmelerinden elde edilen veriler ve araştırmacının antrenörlük bağlamındaki gözlemleri karşılaştırılarak incelenmiştir.

Sporcuların Görüşü

Sporcularla yapılan odak grup görüşmelerine göre, sporcular koçlarının antrenörlük felsefelerinin ve uygulamalarının, koçlarınınkine benzer şekilde aynı dört ana kategori etrafında şekillendiğini algılamışlardır. Bu dört kategori kişisel ve karakter, fiziksel ve atletik, sosyal ve toplumsal, duygusal ve zihinseldir.

Kişisel ve karakter kategorisi içinde sporcular, antrenörlük bağlamında koçlar tarafından geliştirilmesi vurgulanan hedeflerden biri olan dayanıklılıktan bahsetmişlerdir.

Odak grubu katılımcılarının (sporcuların) antrenörlerinin antrenman uygulamalarına ilişkin görüşleri, antrenörlerin verileriyle tutarlı olarak seans bazlı uygulamalar ve uzun vadeli uygulamalar olarak sınıflandırıldı. Ancak, antrenman uygulamalarını anlamak için veriler antrenörlerin verilerinden daha yüzeyseldi. Seans bazlı uygulamalar içinde, sporcular kişilerarası uygulamaları, antrenman yöntemlerini ve uygulamaları vurguladılar.

Antrenörlük Bağlamına İlişkin Gözlemler

Bu çalışmada antrenman sırasında yapılan gözlemlerin amacı, antrenörlerin görüşmelerde sundukları antrenörlük felsefesinin unsurlarını ve sporcuların algıladıkları antrenman hedeflerini ve uygulamalarını araştırmacının gözlemleri yoluyla doğrulamaktı. Bu amaçla, araştırmacı her antrenörün üç antrenmanını gözlemledi. Gözlemcinin saha notlarından örnekler Ek E'de sunulmuştur.

Antrenmanlarda, antrenörlerin disiplin kavramını savunmaya çalıştıkları gözlemlenmiştir. Yaramazlık yapan veya antrenman rutinini bozan sporcular antrenörler tarafından uyarıldı. Bu, disiplin ve görgü kuralları kodlarıyla bağlantılı olabilir, çünkü görgü kuralları esas olarak dojo'lardaki tüm davranışlarla ilgilidir. Antrenman seanslarını bozan çocuklara karşı sergilenen tutum, antrenörler seslerini sadece o çocuklara değil, tüm sınıfa yönelttikleri için tüm sporcular üzerinde etkili oldu. Dayanıklılık konusunda, araştırmacılar fiziksel zorlama antrenmanları sırasında antrenörlerin motivasyonlarını gözlemlemiştir. Neredeyse tüm antrenörler, sporcularını kuvvet ve kondisyon antrenmanları sırasında hissettikleri acıya direnmeleri için motive etmiştir. Bununla ilgili olarak, antrenörler ve yardımcıları sporcuları “Ayağını düz tut” veya “Kalçalarını kullan” gibi vücutlarını yeniden düzenlemeleri konusunda uyarmış ve bu da onların öz farkındalık geliştirmelerini sağlamıştır.

Genel olarak, incelenen dövüş sanatları koçluğu bağlamında belirtilen antrenörlük felsefesi unsurlarının uyumuna odaklanan verilere göre, aşağıdaki sonuçlar çıkarılmıştır:

• Disiplin ve görgü kuralları, tutarlı rutinler, yapılandırılmış seans formatları ve açık davranış beklentileriyle pekiştirilmiştir.

• Fiziksel ve teknik gelişim, aşamalı antrenman planlarına ve dönemsel programlara entegre edilmiştir.

• Sosyal ve toplumsal değerler, takım etkinlikleri, katılımcıların takdir edilmesi ve kültürel eğitim yoluyla teşvik edilmiştir.

• Duygusal ve zihinsel gelişim, yansıtıcı tartışmalar, dayanıklılığın teşvik edilmesi ve olumlu bir antrenman ortamı sağlanması yoluyla ele alınmıştır.

• Sürdürülebilirlik, kişiselleştirilmiş geri bildirim, motivasyon stratejileri ve uzun vadeli hedef belirleme yoluyla desteklenmiştir.

Özetle, dövüş sanatları koçları, geleneksel ve güncel amaç ve değerlere dayanan felsefeler sergilemiştir. Ancak, antrenörlük uygulamalarında bu felsefelerin uygulanması sadece kısmen gözlemlenmiştir.

TARTIŞMA

Bu bölümde, araştırma sorularına ilişkin olarak, dövüş sanatları antrenörlerinin ifade ettikleri antrenörlük felsefelerine ve bu felsefelerin antrenörlük uygulamalarıyla uyumuna ilişkin bulgular tartışılmıştır. Ardından, araştırmanın sınırlılıkları göz önünde bulundurularak, uygulamaya yönelik çıkarımlar ve gelecekteki araştırmalar için öneriler sunulmuştur.

Dövüş Sanatları Antrenörlük Felsefeleri

Dövüş sanatları Antrenörlerinin antrenörlük felsefeleri, onlarla yapılan görüşmeler aracılığıyla araştırılmıştır. Görüşmelerde, koçların amaçlar, değerler, mesleki gelişim perspektifleri ve bağlamdaki antrenörlük uygulamaları hakkındaki görüşleri

sorgulanmıştır. Bu konular, sağlam bir antrenörlük felsefesinin unsurlarını içermektedir.

Bulgular, dövüş sanatları antrenörlerinin antrenörlük felsefelerinin sporcular için hedefler/değerler ve kendileri (antrenörler) için hedefler/değerler üzerine inşa edildiğini ortaya koymaktadır. Sporcuların karakter gelişimi, fiziksel/atletik yeterlilik, sosyalleşme ve duygusal ve zihinsel özellikler, sporcular için hedefler/değerler içinde temsil edilmektedir. Ayrıca, sporcuların dövüş sanatları antrenmanlarında öğrendiklerini günlük yaşamlarına aktarmalarını ve düzenli olarak antrenman yapmaya devam etmelerini sağlamak, bu antrenörlerin belirtilen antrenman amaçları/değerleri arasında yer almaktadır. Kendileri için değerler arasında, antrenörler deneyimlerini değerlendirerek, bilimsel bilgileri kullanarak ve seminerlere katılarak mesleki bilgilerini geliştirmek için mesleki gelişimlerini sürdürdüklerini belirtmişlerdir. Antrenörler ayrıca rol model olmanın önemini ve antrenör olarak sabrın değerini vurgulamışlardır. Antrenörlük uygulamaları ile ilgili olarak, koçlar seans bazlı uygulamalar (her bir özel antrenman) ve uzun vadeli planlama/uygulamalar bildirdiler. Seans bazlı uygulamalarda, koçlar sporcularının dövüş sanatlarına katılım hedeflerine ulaşmak için özelleştirilmiş (bireyselleştirilmiş) bir yaklaşım, iletişim, motivasyon ve rol model olmayı kullandıklarını belirttiler.

Antrenörlük Felsefesi ile Antrenörlük Uygulamaları Arasındaki Uyum

İfade edilen antrenörlük felsefesi ile antrenörlük uygulamaları arasındaki uyumu anlamak ve kontrol etmek için iki ana veri kaynağı kullanıldı. İlk olarak, koçların sporcularıyla yapılan görüşmelerden elde edilen veriler kullanıldı. Uyumu analiz etmek için, sporcuların koçlarının antrenörlük felsefelerine ilişkin cevapları değerlendirildi ve birbirleriyle uyumlu olan noktalar incelendi. Uyum kontrolü için kullanılan ikinci veri kaynağı, araştırmacı tarafından yapılan saha gözlemleri ve antrenörlerin ifade ettikleri antrenörlük felsefelerinin antrenmanlarıyla karşılaştırılmasıydı.

Teorik olarak, bu çalışma dövüş sanatları antrenörlerinin antrenörlük felsefelerini araştırmıştır. Çalışma ortamındaki dövüş sanatları antrenörleri, "sporcular için hedefler/değerler", "kendileri için hedefler/değerler" ve bu hedef/değerlere ulaşmak için antrenörlük uygulamalarını dikkate alarak antrenörlük felsefelerini belirtmişlerdir. Sporcular, antrenörlük bağlamında bu hedeflerin/değerlerin bazılarını tanıyabildiler ve koçlarının bakış açılarını doğruladılar. Ancak, antrenörlük uygulamalarında ne katılımcıların ifadelerinde ne de gözlemlenen seanslarda, özerkliği destekleyici, bütünsel gelişim ve sporcu merkezli öğretim yaklaşımları, üretken problem çözme ve sporcu tarafından başlatılan yöntemler gibi unsurların varlığına dair herhangi bir gösterge bulunmamaktaydı. Dahası, koçların ölçme ve değerlendirme yaklaşımları, sistematik olmayan, basit gözlemlerle sınırlıydı.

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