

SOCIOLOGY

VÍTOR ALBERTO VALADAS ROSA

PhD student in sociology, martial arts and combat sports,
ISCTE – Higher Institute of Labour and Enterprise Lisboa (Portugal)
Researcher in University of Évora
vitor.alberto.rosa@gmail.com

“Samurais” in modern Europe: motivations and understandings of Portuguese karatecas

Submission: 18.03.2012; acceptance: 28.03.2012

Key words: sociology, sport and martial arts, karate, culture, identity, motivations

Abstract. Outside its military-police instrumentation, the modern karate is included in a civilizing process, where violence becomes controlled conventions. It is run by conventional practices, but expressed through words and symbols adapted from Japan to the “West”. Karate is thus a language itself and constitutes a proper culture, sharing a sense of belonging and structure, conceptions of life and standards of conduct. Karate that is practiced and the way to practice it (high competition, amateurs form or Budō) is in line with the thinking of Bourdieu [2001: 9], a *habitus*, which means, the generating and unifying principle that retranslate intrinsic and relational features of a unit style of life. The purpose of this communication aims to draw a sociological profile of the practitioners of karate in Portugal: the representations of actors, the meanings of their practice, the social identity derived from them, and thus the practitioners’ communities’ culture. It seeks to develop an analysis of the motivations and understandings of participants. Apart from the participant-observation, the empirical analysis is based on results of a survey by questionnaire to advanced karate practitioners. With this sociological research, we hope to contribute to valorise this modality, extremely rich and varied in tales and narratives, in which the Buddhist tradition has continued to expand in stories, legends and myths, undoing prejudices and some stereotypes that are established.

Introduction

Karate is a combat system of “empty hand”, in which the upper and lower limbs are used as weapons. The origins of this form of struggle from the “East” are uncertain, although the literature states that its roots come from India, following to China and reaching the archipelago of Okinawa, the southern province of Japan. The secret practice of self-defence in the past, would eventually be introduced in Japan at the beginning of the twentieth century, by Gichin Funakoshi (1868-1957), and then institutionalised as a martial discipline in the modern military, between fitness and sport.

Following the Second World War, the practice of karate spread all around the world, becoming a relatively massified activity. After being secret, the karate today is revealed by books and magazines, aimed at practitioners and admirers, but as the subject of sociological research is a weekly studied

phenomenon, not only in Portugal but also on other countries, including Japan. From a sociological perspective, karate is a „complex subject” (in the words of Edgar Morin, 1977), since as a sociological subject is divided into multiple parts: as a martial art its practice breaks down into sport with competitive purposes and body development and martial discipline, for example a set of disciplines derived from ancient martial practices that keep references to warlike traditions, including the mythical tradition of the Samurai in Japan.

However, karate as a practice of the masses, outside the context of its instrumentation military and policial, is part of a civilizing process in which violence becomes conventions, directories and gestures and controlled competitions. Thus, karate is part of a set of modern „combat oriental sports”, but with a tradition associated with Japan and Okinawa.

The modern karate is run by conventional practices, as well as images, speeches and an array

of symbols adopted and adapted from Japan to the „West". In others words, karate, while training and sports practice, is a language and has an identity culture, sharing the expression of feelings of belonging and has an array of structure meanings, concepts of life and standards of conduct. The motivations for the practice and the meanings of karate (or other similar sports) to the practitioners build a specific field of research in sociology (of sport, sports organizations, culture, body, etc.).

The aim of our research aims to contribute to the design of a sociological profile of the practitioners of karate in Portugal, a country of „Western" contextual culture, and must not be understood as a representative sociographics data survey, but as a portrait of the cultures of practitioner communities built through the representations of actors, the meanings of their practice and social identity derived from [Clément 1995]. It seeks to develop an analysis of the practices on the one hand and expectations, motivations, attitudes, beliefs and values of practitioners on the other. To complete the picture, we try to detect and reconstruct the culture common ideologies of the communities of practitioners.

The limited aim of our research will present an analysis of the motivation to practise karate. It transpires here that for motivations we mean the intentions and purposes that lead to the practice of karate and the insertion into communities of practitioners. We can also refer to the expectations of practitioners to its practice. So we talk about the understandings of participants. By understanding we also want to say how the practitioners within its practice, namely the extent to which the training of practitioners relates karate with a culture of the martial arts and sports to combat.

There are so many sports (indeed, there is an increasingly large supply of sports in this world of commercially built entertainment!). Why is karate practised? How to explain the success of karate (and other martial arts)? Will it be for reasons associated with maintaining body and health reasons or entertainment or sports competition? In addition to the possible motives associated with physical activity and sport in general, whereas karate is particularly active in combat, will there be motivations not only associated with this combative activity, which exceeded the motor activity and body itself?

The list of possible motives for the practice of any sport, in principle there are particular reasons (as well as influences) that lead individuals to take specific options regarding the occupation of their leisure time. The preference for karate, as the art of combat, but also as a martial art derived from the Japanese warrior culture – which we refer to in terms of Budô – requires a complexity

of considerations that, in our view, potentially differentiate the practice of martial arts "oriental" of any other sports. In large part, the specificity of the motivations for the training of karate comes from the origins of karate in a social culture radically different from the practitioners' culture. In this sense, karate has rituals, in fact, the karate is full of rituals and terminology, that need to be "adopted" or "embedded in the bodies" (making the *habitus*, in the words of Bourdieu, 2001, and Wacquant, 2000) by practitioners. In addition, the Eastern martial arts are largely systems of holistic nature, that is, the purpose of the training, although usually involving simulation of violence or military control of blows, may be linked to a lifestyle and, to some point with an imaginary life of a warrior. Therefore, the title of our communication and project refers to "Samurai."

In this study we want to address the motivation to karate practice as indicators of adherence to a culture of practitioners, a culture karateca associated with the identity of Budô. Are the karatecas the "Samurais" in modern Europe? This question leads us to question the extent to which karate practitioners in Portugal today (i.e. a modern European society) join a martial aspiration whose references not only demarcate them from the other athletes, but as a community identity.

To explore the issues listed, we will analyse here as practitioners of karate - with a high level and some experience - attach importance to certain motivations and expectations from their training. Then, we will review the design that practitioners have of their training, that is, if their training is designed as an expression of Budô or as an expression of either competitive or recreational sport. To develop this research on the practice and practitioners of karate in Portugal, as well as our observation-participants, we appealed to a survey by questionnaire to advanced practitioners of karate (brown and black belts of various styles in Portugal). The empirical analysis of this communication is mainly based on provisional results of this survey.

The survey and research were directed to karatecas of advanced level due to the nature of the problem of research outlined above. If our use of cultural and identity concepts made sense, belonging to a community structured around the practice of karate has to be demonstrated. So, it is not the learning (or socialization) for this culture-community that is at stake here; we want to portray a community to which the membership is already effective and proven. We believe that, generally, just from the degree of 1st *kyu* (brown belt) that the community recognizes the karatecas of belonging "in the status" of the practitioner. In principle it is from this level that you can teach karate, because,

from this moment of recognition of competence and qualification, the established community of practitioners recruits and induces a duly accredited member. Graduation (a ranking of graduations has a considerable weight in relations within the groups of practitioners) serves as an indicator of membership, as well as an experiment long enough to allow the field of codes of communication(s) group(s).

Through a process of sampling such as “snowball” [Vincent *et al.* 1997], we have reached 169 validated questionnaires (individuals of both sexes, between 13 and 71 years). In this paper, we will only treat questions that reveal the motivations of karatecas for their practice and some questions that clearly address the design that karatecas have of their practice.

1. Presentation of results

1.1. Styles of karate under review

There are a variety of styles (*ryū*, in the Japanese name) and systems of karate worldwide. The four major styles of karate, which are called the “traditional” are: Shotokan, Wado-Ryu (Japanese style), Goju-Ryu and Shito-Ryu (Okinawa styles). Each style (or variant) has its own supporters and a specific programme for graduates (as a way to verify the performance and development of students.) For the karatecas the style is the basis of their identity and is typical, but often hear (in the centres’ of circulation in stages, the showers, etc.) senior practitioners to verbalize that the style they practise the better prepared than the others, and who have missing arguments to justify the reason of the techniques applied. For a better understanding of the reader, let’s see some details about each of the styles of karate, which are present in Portugal: i) Shotokan – Shoto was chosen by Gichin Funakoshi (1868-1957) to sign their poems and at the end Shotokan means “the house of Shot.” In this style of karate, the emphasis is placed on kata (a predefined sequence of exercises practised without a partner), which uses low and strong positions to ensure a solid foundation for basic techniques. Although Funakoshi the founder of Shotokan, in fact it was his son Yoshitaka (Gigo) Funakoshi (1906-1945) that developed in the way we know it today. Quickly grew in popularity, supported and regulated by the Japan Karate Association (JKA), founded in 1955, and the Shotokan Karate Association (SKA), founded in 1968. The late appearance of other styles explains the predominance of Shotokan in Europe [Le Rest 2000]. Historically, it was the first style of karate implanted in France in the fifties, “et pris ses lettres of noblesse” [Le Rest 2000: 171], with the Japanese

master Kase in the early sixties. It is regarded as the most fundamentalist and traditional systems of Japanese karate, and continues to suffer from a strong internal conflict between the two organizations. The conflicts go through several aspects, including the interpretation of techniques, Katas and the basic concepts involved in this art. ii) Goju-Ryu - style means “hard-soft”. It is a combination of the techniques Chinese soft and hard/violent methods of training of Okinawa. This “school” was founded by Chogun Miyagi (1888-1953). In kata, the Goju-Ryu emphasizes the fast and slow movements, the tension and relaxation, with a thorough inspection of abdominal breathing. Movements are small and firm. iii) Wado-Ryu - means “the path of harmony.” When Gichin Funakoshi held demonstrations, was usually accompanied by his best students. Hironori Ohtsuki (1892-1982) was one of those students who began to train with Funakoshi in 1926. Ohtsuki, based on its experience in various martial arts, including judo, and with a thorough understanding of the science of vital points” (will affect waza), founded in 1939, this style of karate, which uses techniques free of tension (sudden movements). The Wado-Ryu is based heavily on the demonstration exercises developed by Ohtsuki. The positions of this style are slightly higher than those used in Shotokan. iv) Shito-Ryu - founded in 1939, by Kenwa Mabuni (1889-1952), this style combines two major styles of old Okinawa (Naha and Shuri-te). The positions are natural and are used in the attacks usually higher positions than in defences. It is the very use of open hand techniques. It is also characteristic of this style complement the study and practice of kobudo (traditional Japanese weapons). The Japanese Yoshinao Nanbu, champion of France in 1967, was the main driver of Shito-Ryu karate in France at the end of the sixties. Although the Shito-Ryu is popular in Japan, it has expanded far beyond its borders. In France, for example, and within the French Federations of karate and associated subjects (FFKDA), is considered a “poor relation” [Le Rest 2000: 171].

Table 1. Karate styles

Karate Styles	N	%
Shotokai	90	53,3
Shotokan	32	18,9
Goju-Ryu	25	14,8
Wado-Ryu	22	13,0
Total	169	100,0

That said, in the questionnaire applied successfully to the register of four styles of karate, with representation in 34 clubs and 14 associations of the sport, which are built (as) and distributed (as) in different ways by the national territory.

In the present work, no Shito-Ryu practitioner was included. The style Shotokai (Master Tetsuji Murakami and Mitsusuke Harada) is so far the most representative in terms of occurrences (53.3%).

Our experience allows us to say that the majority of practitioners when they enter a club or association of karate are unaware of the various styles available. They only take consciousness of division/fragmentation of karate styles when they progresses in the sport. We believe that there is a paramount objective of a karate-style over another. If the put them in a balance dish, we see that all have their strengths and weaknesses and in terms of application of techniques themselves, or the ways in which the instructors provide the training.

1.2. Distribution by gender

In the allocation of our karatecas respondents by gender, it appears that men are far more numerous (86.4%, n=146) than women (13.6%, n=23). In *Statistics on Culture, Sport and Recreation*, 2005, published by the National Statistics Institute (INE), it is also possible to check this discrepancy between genders. The number of male athletes is 10.489 and the number of female practitioners is 3.397. It may be asked: why are there so few women present in this way? Ken'ei [2004: 35] does not refer directly to discrimination based on gender, but believes that the low participation of women is due to karate being increasingly competitive. The french sociologist Defrance [1995: 31] have said: "(...) *quand une fille refuse d'entrer dans un sport «pour filles» et se soumet aux apprentissages nécessaires pour interioriser des dispositions ajustées à la pratique d'un sport «viril», elle obtient difficilement la reconnaissance des pratiquants masculins qui lui reprochent (...) son manque de performance*". And the: "*l'exclusion des femmes est d'autant plus nette qu'un sport cultive la violence physique brute*". And: "(...) *L'inégalité peut prendre d'autres formes que l'exclusion, comme lorsque les femmes sont acceptées, mais qu'on juge leurs compétitions sur le «style», alors que celles des hommes sont jugées sur la performance*" [id. ib.: 33]. For Bernard & Dorville [2006], and despite a remarkable growth of women's participation in sports (according to some surveys), the fight, the rugby, the boxing and so on are considered as «enclaves or male bastions». Given these factors, women are moving towards alternatives, including the practices that exist in current health clubs. Nevertheless, it is under disagreement whether women are running from these masculine activities or their participation in these activities is increasing nowadays.

1.3. Level of Education

In the book *La distinction: critique sociale du jugement* (1979), Bourdieu notes that the optional sport of every social class (pages 140-141). The volume of Capital +, that is, from Capital Economic and Cultural +, have opted for individual activities, without body contact (e.g.: walking, swimming, surfing, body expression, delta wing, etc.). While the volume of capital - the Cultural Capital - Capital and Economic - are attracted by the collective activities and body contact (e.g.: to combat sports, rugby, soccer, etc.). This could be one of the issues to be explored in relation to social class of those who practise martial arts, namely karate. More specifically on the martial arts and sports to combat it was important to ascertain whether the fights "body to body" and the expression of physical force attracts more members of the class and the lower fringes of the middle classes. In our case, and at this stage of work, chosen the field of education, we could put in the category Cultural Capital, as an indicator. In other words, whether the appropriate level of educational influences on the motivation and sense of community. While in society, the social class differences in the sense of inequality and its consequences will be that through an esoteric practice and community that is built from there reproducing the social distinction? Emerge or a community of equals (whose only distinction is drawn based on qualification)? Do the practitioners of karate, with no hierarchy of social classes, go to the center of practical training the body and spirit, according to the way (*dô*), developing through hard learning techniques, the physical and moral qualities (hardening, will, perseverance, loyalty, strength of character) and fight the defects, such as vanity, pride, sloth, and so on. By analysing the frequency on the qualifications, there is high school capital by respondents. If you combine the frequencies into three categories: higher education, secondary education and up to 3rd Cycle, we get the values of higher education 42% (n=71), secondary education 27.2% (n=46) up to the 3rd Cycle 30.8% (n=52). The level of teaching modes, which attended or completed, is a bachelor.

Are there any differences between the distributions of educational and gender in our sample? However, one of the concerns of working to find a relationship (or lack thereof) between the views of practitioners on various aspects of their practice, it seemed important to us to ensure the control of other variables that could be correlated. For this, we need to know the probability of relationship between two variables in the population from which the sample emerged. To establish such

likelihood, the test of chi-square of Karl Pearson, symbolized by χ^2 , is widely used in conjunction with the tables of contingency (cross Tabulation). The aim is to accept the null hypothesis, namely that there is no difference / association between variables (to put it another way, there is a pattern as the qualifications are distributed in men and women) and the alternative hypothesis, i.e. there is a relationship between two variables in the population from which the sample was withdrawn. The minimum values that are usually used to reject the null hypothesis are 0.05, 0.01 or 0001 [Reis *et al.* 1999].

Table 2. Distribution of inquired, by education level

Level of Education	N	%
PhD	1	0,6
Master	13	7,7
Licenciature	53	31,4
Bachelor	4	2,4
Secondary (10th, 11th and 12th degree)	46	27,2
3rd Cycle (7th, 8th and 9 th degree)	38	22,5
2nd Cycle (5th and 6th degree)	8	4,7
1st Cycle (primary school)	5	3,0
Other	1	0,6
Total	169	100,0

With this in mind, the resulting output tells us that $\chi^2=2504$; $df=8$, $p=0,962$. The latter number (significance) tells us that the pattern of distribution of the level of education of men is different from the pattern of distribution of the level of empowerment of women. The *Cramer's V* (measurement of association between variables, setting itself as a correlation coefficient that ranges from 0, given the lack of correlation, and 1, indicating a perfect correlation), is equal to 0,962, once an association is very strong. In this population, and by the scale of contingency, are men who have a greater tendency to be licensed and to have completed high school than women. These data allow us to proceed with the assumption that karate is mostly practised by men of the middle classes, well equipped with a school and cultural capital. Not being a “sports chic” and “socially distinguished”, to use two phrases of Clément [2001: 175-199], karate is not a popular sport or masses (the few sports they are, with the exception of football).

1.4. Economic activity

As for economic activity, the distribution of frequencies shows that 43.8% of respondents work for hire or reward, 10.7% self-employed, employers are 7.1% and 32.5% are students. If grouped into two broad categories: people (excluding the unpaid

family workers, military service, home, retired, another situation and do not know/no answer) and students, it is possible to get the following distribution: the working population 62.1% ($n=105$) and students 32.5% ($n=55$).

Table 3. Distribution of inquired, by economic activity

Economic activity	N	%
Boss	12	7,1
Employee	74	43,8
Self-employed	18	10,7
Unpaid family workers	1	0,6
Military service	1	0,6
Student	55	32,5
Home	1	0,6
Retired	4	2,4
Unemployed	1	0,6
Other situation	1	0,6
Not know/No response	1	0,6
Total	169	100,0

The output of the cross economic activity (active versus student population) and sex, results in $\chi^2=0,771$; $df=1$; $p=0,383$. This last figure tells us that differences exist between the variables. The *Cramer's V* =0380 therefore is an association average. In this population, according to the contingency table, the men have a greater tendency to work on behalf of others and students are mostly women.

2. Motivations and understandings of karatecas

For the motivations and understandings of the respondents to practise karate, and using a scale that ranges from „very important” to „nothing significant” it is possible to present the following table:

An initial analysis of data presented in Table 4 shows that karatecas of our sample attach the utmost importance to the physical (79.3%) and psychological well-being (78.1%) in the practice of karate. They consider very important the development of character and behaviour (68.0%), the pleasure of practicing (61.5%) and mental development (59.2%). The respondents attach less importance to the development of a business related to the modality (7.7% very important, 36.7% nothing important) and seeking spiritual or religious (8.9% very important, 34.9% nothing important). For the competition, is assigned an importance quite divided by 36.1% to consider it anything important, but with 14.8% and 17.8% to consider it very or somewhat important, respectively. The self-defence is considered important, but with a very important

Table 4. Distribution of inquired, by the motivations and understandings

	Valorization of the Reasons for the Practice of Karate	Very Important	%	Something Important	%	Slightly Important	%	Nothing Important	%	NS/NR	%	Total
1	Physical well-being (e.g. motor development and body, maintain the physical, fitness)	134	79,3	34	20,1	0	0,0	0	0,0	1	0,6	169
2	Psychological well-being (e.g. compensation of stress, distraction of concerns)	132	78,1	31	18,3	4	2,4	1	0,6	1	0,6	169
3	Development and behavioral in nature (e.g. self-control, control of aggression, control the interaction, respect, discipline)	115	68,0	45	26,6	7	4,1	1	0,6	1	0,6	169
4	Pleasure of the practice of karate (e.g. enjoyment provided by the activity of karate)	104	61,5	48	28,4	14	8,3	2	1,2	1	0,6	169
5	Mental development (e.g. increase in concentration and cognitive ability)	100	59,2	58	34,3	7	4,1	2	1,2	2	1,2	169
6	Self-Defence	76	45,0	74	43,8	14	8,3	3	1,8	2	1,2	169
7	Conviviality and Affiliation (e.g. maintenance or acquisition of friends, joined a group)	50	29,6	92	54,4	24	14,2	2	1,2	1	0,6	169
8	Competition (e.g. involvement in tournaments or championships amateur or professional)	25	14,8	30	17,8	51	30,2	61	36,1	2	1,2	169
9	Development of a business (e.g. opportunity for instructor, trainer, technical refereeing)	15	8,9	33	19,5	60	35,5	59	34,9	2	1,2	169
10	Seeking spiritual or religious	13	7,7	31	18,3	61	36,1	62	36,7	2	1,2	169

distinction between (45%) and somewhat important (43.8%). These data are consistent with findings from other studies conducted by us in 2006 and 2007 [Rosa, 2006b and 2007]. Therefore, we noticed that for the majority of respondents there are a number of items that are almost universally attributed some degree of importance and others that are considered without or with little importance.

Is there a difference of opinion between men and women on the importance of the grounds chosen to practise karate? Are there any differences between the reasons and economic activity (active versus student population)? To answer these two questions, we have used the student *t-test* (parametric) for two averages. In this case, we used two hypotheses: H0: the variances of samples are equal; H1: The variances of the samples are different. In the first issue, the results tell us that the only reason "mental development (e.g.: increased ability to concentrate...)" ($t=2204$; $df=39$, $p=0034$) there are differences of opinion between men and women. For the second question, the results indicate the existence of differences between the views of the working population and students regarding the reasons for "physical well-being and psychological well-being" ($t=-2174$; $df=88$, $p=0032$; $t=-2210$; $df=73$, $p=0030$, respectively), but stronger in the ground "competition" ($t=-3689$; $df=90$, $p<0000$). In Portugal, and according to the study of Figueiredo [2006], the children are the step that takes part in more federal authorities' competitions, but the competitive environment is similar to the Senior model.

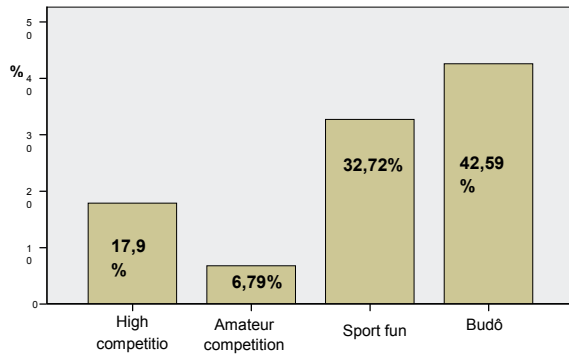
Are there any differences of opinion on the basis of their qualifications among karatekas on the importance of the grounds chosen to practise karate? To answer the question whether there are differences between the reasons and level of

education (grouped into three broad categories: higher education, secondary education and up to 3rd Cycle), we test the parametric *One-Way ANOVA*. The analysis of variance (ANOVA) examines the differences between two or more averages. The chances of working are: H0: There are no differences between groups of variance; H1: There are differences in variances between groups. The output of the analysis leads us to reject the null hypothesis, i.e. the hypothesis that there are no differences between groups, except for reasons "self defence" and "competition" to the level "until 3rd Cycle".

3. Different ways of practising karate

The problem we want to prove is to what extent the practice of karate is associated with a community whose identity stems from an adherence to the design of Budô. For the Japanese Kenji Tokitsu, and contrary to an existing idea in the middle of martial arts, the Budô not out of the practice of martial arts warrior. It is a modern design aimed at the formation of global human, intellectual and physical, through traditional disciplines of combat. The Budô evokes an image of seriously, the severity of ritual, respects for and by older masters of silent meditation, and so on [Tokitsu 2000: 13-14].

Therefore, the distinction between entertainment and Budô or competitive sport is a question of the association's practice with a way to be physical in practice and in the world. In this sense, the practice of Budô (as a way to be in life and to understand karate) that this method leads to the question which goes beyond sport and puts karate (and other martial arts, because the reality is similar) in an ambiguous description [Clément



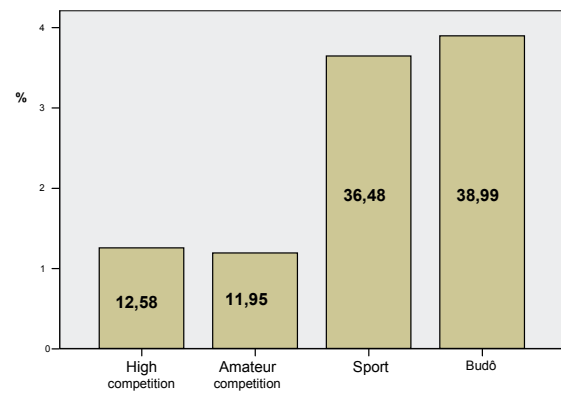
Graphic 1. Distribution of respondents, according to the design or orientation of karate that privilege

1985]: sports, martial arts, art or Budô? On the other hand, and this myriad of chances to practise, appears that there are differences in attitude and commitment associated with karate, when exercised by insiders or advanced practitioners.

Two questions in our questionnaire relate to the design of the guidance or karate practitioners prefer that the (staff side) and on the direction of the practice of karate which is privileged in the *dojo* (local of practice) (external, directed by the instructor). The findings are almost similar, as illustrated in the two graphs below, but they highlight a very interesting aspect of how those karate practitioners understand their practice.

The two graphs show that the largest percentage of our respondents, but not the majority, indicates the preference for a design of their practice as Budô. This question is attested to the importance that the practitioners are the codes of standards of conduct of the *dojo* associated with ethical principles of Budô and maintenance of the rites and symbols from Japan, as shown in the table below. However, as it can be seen, an almost equal proportion of practitioners indicate a preference for a design of one's practice as a leisure sport.

What seems more interesting in these results is that the respondents almost unanimously attach importance to the codes of Budô. The majority (69.2%) attaches great importance to the codes of Budô. However, significant percentages attach the importance to the rites and symbols from Japan, the



Graphic 2. Distribution of respondents according to the design or orientation of karate that is privileged at the practice

hierarchy among practitioners and maintaining the leadership of Japanese masters. The vast majority of respondents also attach great importance to some or spiritual dimension of the sport. On the one hand, there is the part of a core of practitioners who clearly expressed a strong commitment to values that we have associated with the design of the practice of karate as Budô. There is also identification with the “orientalism”, and the “Japanese” of the sport.

Conclusions

At the present, karate is seen from formal and informal, from karate competitive and recreational, from karate institutional spontaneous, from karate competition in team and individual, from karate results and karate oriented to the health and welfare. We could not be more in line when Bruce Neuffer [2006] says that karate is plural and the speeches of practitioners are very heterogeneous. Thinking karate or, more generally, “Penser les arts martiaux” (“Thinking the martial arts”), as recommended in Braunstein [1999], becomes an imperative. We have started this work looking at to what extent the hypothesis that karatecas have a communal identity. For this purpose highlight the approach of that identity, or understanding that karatecas have their practice, their design as Budô. To prove the direction of our hypothesis it would not be at all necessary to achieve unanimity in the views of so karatecas,

Table 5. Importance related to the practice of karate

	Award of the degree of importance to issues related to the practice of karate	Very Important	%	Something Important	%	Slightly Important	%	Nothing Important	%	NS/NR	%	Total
1	The code of conduct associated with the dojo principles of budô	117	69,2	44	26,0	3	1,8	1	0,6	4	2,4	169
2	The maintenance of rituals and symbols from the practice of karate in Japan	75	44,4	81	47,9	12	7,1	0	0,0	1	0,6	169
3	The spiritual dimension of the sport	69	40,8	73	43,2	23	13,6	2	1,2	2	1,2	169
4	To obtain the graduations and the graduation hierarchy among practitioners	63	37,3	74	43,8	27	16,0	4	2,4	1	0,6	169
5	To maintain the link with the Japanese masters and leadership	59	34,9	90	53,3	15	8,9	2	1,2	3	1,8	169

but rather a strong expression of adherence to the values of Budô. The existence of a community does not imply a degree of uniformly strong identity of its members. The results of this investigation, even if temporary, certainly show some plurality of meanings of karate. But now we found a strong expression of adherence to the values of Budô at least a core, almost majority, if not majority. These senior practitioners realize their practice while Budô, facing relation to a tradition and a philosophy, i.e., an identity, not only as a mere sporting aspect. Thus we can conclude this first analysis of the results of our investigation stating that there is evidence to continue the exploration of this issue.

References

- BOAVENTURA João Correia (1995), *Estudo sobre as artes marciais orientais e as organizações não governamentais: mundiais, internacionais e nacionais*, Lisboa, Ministério da Educação, Instituto do Desporto, INDESP/IDP.
- BOURDIEU Pierre (1979), *La distinction: critique sociale du jugement*, Paris, Les Éditions de Minuit.
- BOURDIEU Pierre (2001), *Razões práticas: sobre a teoria da acção*, 2.ª edição, Lisboa, Celta Editora (trad.: Miguel Serras Pereira).
- BRAUNSTEIN Florence (1999), *Penser les arts martiaux*, Paris, PUF.
- CLÉMENT Jean-Paul (1995), "Processus de socialisation et expressions identitaires: l'apport de la théorie de l'habitus et du champ en sociologie du sport", *Sport, Relations Sociales et Action Collective - Actes du Colloque*, 14-15 octobre 1993, Bordeaux Talence: MSHA, pp. 117-126.
- CLÉMENT Jean-Paul (2001), "Les arts martiaux et la société française: sociologique historique de l'implantation du jūdō et de l'aikidō", *Daruma*, n.º 8/9, Automne 2000/ Printemps 2001, pp. 175-199.
- CLÉMENT Jean-Paul (1985), *Etude comparative de trois arts martiaux: lutte, judo et aikido*, Paris, INSEP.
- CYNARSKI Wojciech J. (eds.) (2008), *Proceedings of the 2nd International Scientific Conference of Experts - Researchers on Martial Arts and Humanists: Martial arts, Combat Sports, Humanism (budô, kakugi, jindô)*, 25th-26th, Krosno and Targowiska (Poland), Rzeszów, Rzeszów University Press.
- DEFRANCE Jacques (1995), *Sociologie du Sport*, Paris, La Découverte.
- ELIAS Norbert (2006), *O Processo Civilizacional*, Lisboa, Publicações Dom Quixote (trad.: Lídia Rodrigues), 1.ª ed.: 1989.
- FIGUEIREDO Abel (2006), *A Institucionalização do Karaté: Os Modelos Organizacionais do Karaté em Portugal*, Tese de doutoramento, Lisboa, UTL/FMH (copy text).
- GLANZ Jeffrey (1995), "A school/curricular intervention martial arts program for students at-risk", *Journal of At-Risk Issues*, 2 (1), Summer, pp. 18-25.
- GRESSER Bernard e DORVILLE Christian (2006), "Lutte: une histoire de femmes", communication presented at seminar JORRESCAM, Tarbes, days 1-2 june (copy text).
- KEN'EI Mabuni (2004), *La Voie de la Main Nue - Initiations et Karate-Do*, Paris, Editions Dervy.
- LE REST Pascal (2001), *Le karatéka et sa tribu, mythes et réalités*, Paris, L'Harmattan.
- LE REST Pascal (2002), *Le visible et l'invisible du karaté: ethnographie d'une pratique corporelle*, Paris, L'Harmattan.
- MAUSS Marcel (1950a), *Sociologie et Anthropologie*, Paris, Quadrige, PUF.
- MAUSS Marcel (1950b), "Les techniques du corps", *Sociologie et anthropologie*, Paris, PUF.
- MORIN Edgar (1977), *La Méthode*, Paris, Editions du Seuil.
- NEUFFER Bruce (2006), "Enquêtes auprès des karatékas essoniens: essai de comparaison entre discours et pratiques", communication presented in the colloque JORRESCAM, Tarbes, days 1-2 june.
- REIS, E., MELO P., ANDRADE R. e CALOPEZ T. (1999), *Estatística Aplicada*, 3.ª ed., Lisboa, Edições Sílabo.
- ROSA Vítor (2007), "Encuadramiento Legal e Institucional de las Artes Marciales y Deportes de Combate en Portugal", *Revista de Artes Marciales Asiáticas*, Universidade de León (Espanha), vol. 2, n.º 4, Diciembre, pp. 8-31.
- ROSA Vítor (2008), "Las artes marciales y los deportes de combate en números: una mirada exploratoria sobre los datos numéricos o estadísticos en Portugal", in *Revista de Artes Marciales Asiáticas*, vol. 3, n.º 2, junio, Universidad de León (España), pp. 38-49.
- SILVA Jorge Miguel (org.), (1991), *Soshinkai - 25 anos de presença (1996-1991)*, Porto, Shotokan Kokusai Karate-Do Portugal.
- TOKITSU Kenji (2000), *Budô-Le Ki et le Sens du Combat*, Editions DésIris, France.
- VICENTE P., REIS E. e FERRÃO F. (1997), *Sondagens*, Lisboa, Edições Sílabo.
- WACQUANT Loïc (2000), *Corps et âme. Carnets ethnographiques d'un apprenti boxeur*, Marseille, Agone.

„Samuraje” we współczesnej Europie: motywacje i rozumienie portugalskich karateków

Słowa kluczowe: socjologia, sport i sztuki walki, karate, tożsamość, kultura, motywacja

Streszczenie

Poza militarno-policyjnym zastosowaniem nowoczesne karate włączone jest w cywilizacyjny proces gdzie przemoc staje się kontrolowanymi konwencjami. Podlega ono konwencjonalnym praktykom, ale wyrażane jest przez słowa i symbole przejęte z Japonii przez Zachód. Stąd karate jest językiem samym w sobie i tworzy odpowiednią kulturę o wspólnym poczuciu przynależności oraz struktury, koncepcji życia i standardów

zachowania. Karate i sposób jego praktykowania (zawody na wysokim stopniu, forma amatorska lub *budô*) są zgodne z filozofią Bourdieu [2001: 9], *habitus* co oznacza generowanie i wspólną zasadę, która tłumaczy ponownie wewnętrzne i pokrewne cechy stylu życia. Wschodnie sztuki walki są oparte na holistycznym systemie tzn. celem treningu, który obejmuje symulację przemocy lub militarnej kontroli uderzeń, może być połączony z stylem życia, w pewnym sensie wyimaginowanym życiem wojownika, stąd w tytule pojawia się odwołanie do samurajów.

Celem pracy jest nakreślenie socjologicznego profilu karateków w Portugalii, opis znaczenia ich praktyk, tożsamości społecznej, którą z niej czerpią oraz kultura ich społeczności. Ma to na celu

rozwój analizy motywacji oraz zrozumienia respondentów. Poza obserwacją uczestniczącą zastosowano analizę empiryczną opartą na rezultatach ankiety przeprowadzonej wśród zaawansowanych karateków. Autorzy podkreślają mniejszą obecność kobiet w sztukach walki. Przytoczone dane wskazują też, że karate ćwiczą głównie mężczyźni z klasy średniej o dość wysokim poziomie edukacji i kultury, nie jest to sport masowy. Poprzez niniejsze badanie socjologiczne autorzy mają nadzieję przyczynić się do podwyższenia wartości tej modalności, ogromnie różnorodnej i obfitującej w opowieści, w których buddyjska tradycja rozwijana jest w historiach, legendach i mitach, obalając uprzedzenia i ustalone stereotypy.

This copy for personal use only – distribution prohibited