### Cardiff School of Sport

**DISSERTATION ASSESSMENT PROFORMA:**

**Empirical**

<table>
<thead>
<tr>
<th><strong>Student name:</strong></th>
<th>Simon Dodd</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Student ID:</strong></td>
<td>St20017265</td>
</tr>
<tr>
<td><strong>Programme:</strong></td>
<td>SC</td>
</tr>
<tr>
<td><strong>Dissertation title:</strong></td>
<td>Analysing the Psychosocial Impact of Martial Art Training: A Life Study of Four Generations of Karate-Do Practitioners</td>
</tr>
<tr>
<td><strong>Supervisor:</strong></td>
<td>Dr David Brown</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Comments</strong></th>
<th><strong>Section</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Title and Abstract (5%)</strong></td>
<td></td>
</tr>
</tbody>
</table>
| Title to include: A concise indication of the research question/problem.  
Abstract to include: A concise summary of the empirical study undertaken. |
| **Introduction and literature review (25%)** |
| To include: outline of context (theoretical/conceptual/applied) for the question; analysis of findings of previous related research including gaps in the literature and relevant contributions; logical flow to, and clear presentation of the research problem/question; an indication of any research expectations, (i.e., hypotheses if applicable). |
| **Methods and Research Design (15%)** |
| To include: details of the research design and justification for the methods applied; participant details; comprehensive replicable protocol. |
| **Results and Analysis (15%)** |
| To include: description and justification of data treatment/data analysis procedures; appropriate presentation of analysed data within text and in tables or figures; description of critical findings. |
| **Discussion and Conclusions (30%)** |
| To include: collation of information and ideas and evaluation of those ideas relative to the extant literature/concept/theory and research question/problem; adoption of a personal position on the study by linking and combining different elements of the data reported; discussion of the real-life impact of your research findings for coaches and/or practitioners (i.e. practical implications); discussion of the limitations and a critical reflection of the approach/process adopted; and indication of potential improvements and future developments building on the study; and a conclusion which summarises the relationship between the research question and the major findings. |
| **Presentation (10%)** |
| To include: academic writing style; depth, scope and accuracy of referencing in the text and final reference list; clarity in organisation, formatting and visual presentation |

---

1 This form should be used for both quantitative and qualitative dissertations. The descriptors associated with both quantitative and qualitative dissertations should be referred to by both students and markers.

2 There is scope within qualitative dissertations for the RESULTS and DISCUSSION sections to be presented as a combined section followed by an appropriate CONCLUSION. The mark distribution and criteria across these two sections should be aggregated in those circumstances.
Analysing the Psychosocial Impact of Martial Art Training: A Life History Study of Four Generations of Karate-Do Practitioners

(Dissertation submitted under the discipline of Socio-Cultural)

Simon Dodd

ST20017265
Certificate of student

By submitting this document, I certify that the whole of this work is the result of my individual effort, that all quotations from books and journals have been acknowledged, and that the word count given below is a true and accurate record of the words contained (omitting contents pages, acknowledgements, indices, tables, figures, plates, reference list and appendices).

Word count: 12000
Name: Simon Dodd
Date: 14/03/2014

Certificate of Dissertation Supervisor responsible

I am satisfied that this work is the result of the student's own effort.
I have received dissertation verification information from this student

Name: 
Date: 

Notes: 
The University owns the right to reprint all or part of this document
# TABLE OF CONTENTS

ABSTRACT

CHAPTER 1 – BACKGROUND TO STUDY
   INTRODUCTION .......................................................................................... 1
   LITERATURE REVIEW .................................................................................. 4
   REVIEW OF METHODOLOGIES AND JUSTIFICATION .................................. 9

CHAPTER 2 - RESEARCH DESIGN .................................................................. 12
   INTERPRETIVE PARADIGM .......................................................................... 12
   METHODOLOGICAL STRATEGY AND DATA COLLECTION TECHNIQUES ............ 14
   PROCEDURES .............................................................................................. 15
   ETHICS ......................................................................................................... 16
   DATA ANALYSIS .......................................................................................... 17
   REPRESENTATION ....................................................................................... 19

CHAPTER 3 – DISCUSSION ............................................................................ 20
   AUTOETHNOGRAPHY .................................................................................. 21
   MOTIVES FOR TRAINING ............................................................................ 23
   SIGNIFICANCE OF THE TEACHER ................................................................. 25
   MARTIAL ART PRACTICE BEYOND THE DOJO ............................................ 27
   WHAT MAKES KARATE DIFFERENT? ......................................................... 29

CHAPTER 4 - CONCLUSION ......................................................................... 31
   LIMITATIONS TO THE STUDY AND AREAS FOR FUTURE RESEARCH .......... 32

REFERENCES ................................................................................................. 33

APPENDICES ................................................................................................. 39
   APPENDIX A ................................................................................................. A
      ETHICAL STATUS .................................................................................... A-1
   APPENDIX B ................................................................................................. B
      ATTRIBUTES OF THE QUALITATIVE AND QUANTITATIVE PARADIGMS - OAKLEY (1999) ........................................................................................................ B-1
      THE FIVE MAIN STAGES OF DATA ANALYSIS ....................................... B-2
   APPENDIX C ................................................................................................. C
      PARTICIPANT INFORMATION SHEET ...................................................... C-1
      PARTICIPANT INFORMATION SHEET (CONTINUED) ............................. C-2
      PARTICIPANT CONSENT FORM ............................................................... C-3
      SEMI-STRUCTURED INTERVIEW QUESTIONS ........................................ C-4
LIST OF TABLES

1) Coding Process............pg. 18
2) Participant Information............pg. 20
ABSTRACT

This paper attempts to address questions posed a long time ago by Back and Kim (1979) who conclude with the overarching question “what are the ends for which martial arts may be studied?” There are conflicting results in existing research on the psychological and sociological effects of martial art training; particularly regarding moral implication of a “violent” sport. Primarily using Bourdieu’s (1977) concept of habitus, life histories from four generations of karate practitioners were examined, including how one generation may affect the other. The study made use of semi-structured interviews, and the researcher’s auto-ethnography, which were coded and clustered into themes. Aligned with an interpretive paradigm the data is represented through impressionist tales. Through the views and life experiences of the practitioners the study concluded that martial art training, and the doxa of the fields, has been pivotal in shaping the psychosocial practices of the participants; building confidence, assisting with everyday life (work/careers, self defence, developing positive attitudes) and reducing violent tendencies. For future research it is suggested a larger sample be utilised, possibly incorporating other martial arts to compare to the findings of this study.
CHAPTER 1 – BACKGROUND TO STUDY

INTRODUCTION

Despite the diversity of martial arts disciplines available, common themes have developed in their promotion; particularly in the western world. Strayhorn and Strayhorn (2009) compared fifteen martial art websites and discovered a series of key words relating to mental health that were commonly used; “‘discipline,’” “self-discipline,” “self-control,” or “self-direction,” in 100%” of all cases. Differentiation between the eastern martial arts, such as Judo and Karate-Do, and the western combat sports, such as boxing, is important. Whilst both proclaim to build good moral character, as detailed by Back and Kim (1979), eastern martial arts profess to promote non-violence through martial practice, whereas their western counterparts have a tendency to provide only the goal of self-defence or competitive combat. The primary differentiation cited that distinguishes eastern martial arts is the presence of kata (forms) that, while enhancing and developing combat principles and techniques, provide an alternative focus “akin to the goal of the dancer” that “remain effective aid for fighting” (Back and Kim, 1979, p.24). They also provide a distinctive philosophy on the nature of the eastern martial arts.

Although eastern martial arts are said to promote similar ideologies, this paper focuses on the principles and philosophies apparent in karate-do and current karate-ka (karate-do practitioner). It is important to understand the history of this martial art, its guiding ideologies, and how these have been presented and evolved outside Japan.

The origins of karate remain obscure prior to the Okinawan development of Te, and later, Kara-te, however there is an indication that it evolved through unarmed fighting systems developed particularly in China (Funakoshi, 1973; Tan, 2004; Trimble and Hazard, 2006). Gichin Funakoshi is widely considered the ‘father of modern karate’ (Trimble and Morris, 1995; Sahota, 2003; Trimble and Hazard, 2006;), indeed it was he who changed the meaning of the Chinese characters to make ‘Karate’ (Funakoshi, 1973; Bar-On Cohen, 2006). Quoting Daruma, the founder of Zen Buddhism, Funakoshi (1973, p.7) states how “although the way of Buddha is preached for the soul, the body and soul are inseparable”, and so Zen Buddhist principles were intertwined with karate from its inception, along with much of the dogma of Budo. According to Wilson (2010, p.1), Budo is often mistakenly considered a “love of war”, whereas the oriental concept is actually very different. Bu,
the martial ways which conform to its teachings, “is more accurately translated as “to stop violence”, or “to bring about peace””. This echoes Funakoshi’s (1973, p.247) interpretation where “bu” is written using the Chinese character for “stop” within a character signifying two crossed halberds, leading to the meaning “to stop conflict”. Following this philosophy, Funakoshi created the Niju-Kun (20 precepts of karate) and Dojo-Kun, a set of principles to be learned, and embodied, by karate-ka in and out of the dojo (Funakoshi, 1938). Funakoshi (1938, p.53) succinctly stated the purpose for Karate-do:

“The objective of karate-do is to polish and nurture both the mind and body. The cultivation of one’s spirit and mental attitude begun during practice in the dojo (training hall) should not cease after the physical and mental exertions end for the day. Rather, this should continue outside the dojo, in our daily routine.”

This notion of wider implications for consideration by karate-ka was likewise summed up by Okinawan scholar Teijunsoku (n.d. cited in Nagamine, 1976, p.20):

“No matter how you may excel in the art of te, 
And in your scholastic endeavours, 
Nothing is more important than your behaviour 
And your humanity as observed in daily life.”

In the UK, Shotokan karate was primarily introduced and popularised by two notable Japanese Sensei’s; Hirokazu Kanazawa and Keinosuke Enoeda. Kanazawa was invited to teach in the UK in 1966, and subsequently the Karate Union of Great Britain (KUGB) was established “as a democratic and non-profit making organisation… with Sensei Kanazawa as Chief Instructor” (KUGB, 2013). In 1968, Sensei Kanazawa moved to teach in Germany and Sensei Enoeda was appointed as his successor. Enoeda promoted and developed Shotokan Karate-do across the UK as head of the KUGB, until his death in 2003. These prominent figures brought with them the philosophies and customs of the art as embodied in their native Japan. This had a significant influence on how karate was portrayed to western practitioners.

Mental health benefits are widely purported to coincide with martial art practice. The persistence of martial art organisations to promote psychological and sociological benefits
has led to wider debate regarding the truth in the statements. As evidenced by Vertonghen and Theeboom (2010, p.534), “a significant growth in the number of presentations on martial arts at sports scientific congresses has been detected” and state the results have ranged from “very positive to very negative”. Works by Lakes and Hoyt (2004) and Zivin, et al. (2001) believe they have proved the positive link between martial arts and psychological and sociological development. In contrast, Endresen and Olweus (2005) argue that martial art training has negative influences on the psyche and can lead to antisocial or aggressive behaviour. Further, many academics claim that this link is inconclusive or highly idiosyncratic and requires further study (Strayhorn and Strayhorn, 2009; Vertonghen and Theeboom, 2010). This highlights the ambiguous relationship martial arts has on this proposed development.

The decision was taken to combine the psychological and sociological development terms, that is, how a practitioner may adjust psychologically (behaviour, confidence, self-esteem, morals) and sociologically (identity and relationships within societies, cultures and communities) as a reciprocal relationship through martial arts practice. This will be termed ‘psychosocial martial art development’. The intention is to examine how martial artists view their own development. Investigating experiences from a diverse range of individuals provides means to recognise commonalities between martial art practitioners and their psychosocial development. Both positive and negative events will be explored to see how individuals adapted or learned from these experiences. This study focuses on several generations of practitioners of Shotokan Karate-Do within one organisation. The experience base ranges from approximately one years experience to 40+ years. This allows the research to convey how the traditional focus on character development practiced in this organisation affects new generations. By including an adult novice it is hoped to observe how a short period of exposure to Shotokan Karate-Do has influenced their development outside the dojo.

The intention is to determine if psychosocial transformation through martial art practice can address the philosophical claim posed by Back and Kim (1979, p.19), “what are the ends for which martial arts may be studied?”
LITERATURE REVIEW

A plethora of significant literature has been identified including both empirical and theoretical explorations of the topic area. These will be scrutinised and critiqued to ascertain themes and concepts essential for this investigation. This will provide perspective on contradictions or conflicting views, as well as analysing the inherent strengths and weakness in the research methodology, allowing the formulation of an informed conceptual framework with which to undertake the study.

Regarding psychosocial implications of martial arts practice, a recurring theme amongst relevant literature discusses the commonly held perceptions of martial arts. Back and Kim (1979, p.19) state “an adept in a martial art is supposed to be not only an expert in combat but also a spiritual master” and it is widely considered that martial arts can provide educational benefits to pupils (Theeboom and De Knop, 1999). The philosophical arguments presented by Back and Kim (1979, p.19) are indicative of the focus of this study.

“The three claims are that engaging in a martial art: (1) promotes the formation of good, moral character; (2) promotes nonviolent attitudes and behaviour; and (3) leads to enlightenment, or to some sort of mystic consciousness or divine union.

This is evidenced in how martial arts are being utilised by educators and welfare workers, particularly with disadvantaged youth (Abrahams, 2004; Bosch, 2008 cited by Vertonghen and Theeboom, 2010). Martin (2006) explains how this paradigm represents the commonly held views of martial arts by martial artists and forms the justification of many promotions or programmes that use martial arts. In contrast is the view that “desportization” (an increasing tendency for youth to be involved in ‘harder’ martial arts (Thai Boxing, MMA)) (Bottenburg and Heilbron, 2006) is drawing the oriental martial arts into alignment with the social perceptions of boxing where there are numerous calls for its ban for those under 16 based on medical, philosophical and ethical grounds (Pearn, 1998 cited in Vertonghen and Theeboom, 2010, p. 528). However, Smith (1999) explains how many of the common beliefs of the value of martial arts are largely based on their portrayal by the media; an image widely constructed for the sake of entertainment (Fuller, 1988; Grady, 1998). Vertonghen and Theeboom (2010) refer to this as a duality of perception concerning the effects of martial arts. A factor that drastically affects the two fold
standpoint can be attributed to the varying ideologies of martial arts, and even between organisations of the same martial art (Theeboom, De Knop and Vertonghenl, 2009). This will be important to consider when selecting a sample to ensure consistency with experiences.

Martial art practice may be categorised into three approaches; “traditional”, “sporting” and “efficiency” (Theeboom, De Knop and Wylleman, 1995, p.30). Traditional is characterised by a symbiotic relationship between the mental (including spiritual) and physical aspects of practice (Back and Kim, 1979; Bar-On Cohen, 2006; Martin, 2006; Molle, 2010). The sporting approach takes martial arts in its competitive sporting context where it becomes restricted by competition rules. Efficiency dictates an emphasis on the martial form for practical self defence. Theeboom et al’s (1995) succinct description of the inherent characteristics highlights how multiple perceptions may be generated through varied practice. Few studies have been classified in such a manner and failure to take these approaches into account has led to only general terminology being used (e.g. traditional vs. non-traditional) which has limited insight. It will be important to identify the focus of an organisation for the benefit of future research studies if any correlation between varied practice and psychosocial development is to be determined. Generalisation in these terms will not be easy as many organisations may consider all three important, and yet in practice prioritise only one.

Likely informed by this duality of perception, contradicting views and findings are asserted to how psychosocial development exists through martial art practice. These beliefs broadly fall into two assumptions; that psychosocial development through martial arts exists, or that martial arts practice is inconsequential. Further, those believing to have demonstrated the former are divided between whether the effects are positive, negative or esoteric. Through my own martial arts experience, I would ascertain it to be true that there is a relationship between martial art practice and psychosocial development. Although these observations have been generally positive, I have observed inconsistencies between other martial arts, different organisations of the same martial art, and even different clubs within one organisation. For this study, the former view will be supposed and so the review shall focus on scrutinising the proffered effects.

The concept of modelling, as seen through the Bobo doll study by Bandura, Ross and Ross (1961 cited in Martin, 2006), would infer that martial art training should lead to increased aggressive behaviour in line with Bandura’s (1977) Social Learning Theory. This
supports the findings of Endresen and Olweus (2005, p.476) that "involvement was likely to manifest itself in elevated levels of violent behaviour". Conversely, if the claim that "the primary requirement for the black belt is having a good moral character" is accepted (Back and Kim, 1979, p.21), logic would dictate that all future black belts (and later instructors) will have good moral character (because otherwise they would not be permitted to hold a black belt). Indeed, Funakoshi (1973, p.247) stated that a "trainee of Karate-do must consider good behaviour and humbleness as the highest of virtues" and that "those of weak character...will lose spirit and drop out early in their training" (Funakoshi, 1973, p.13). Therefore, the same theory can be said to provide supporting evidence for both arguments. Moreover, that these traits are not just taught they are also in some way assessed and this assessment forms a "filter" through which those without good moral character are not allowed to progress to teach or even grade until they show the right character. The problem with many sporting and commercial / efficiency based arts is that this value is sent to the background.

As some have identified (Gilbert and Trudel, 2004; Theeboom, et al., 2010), an area of contention amongst existing research involves how the role of the teacher/instructor often goes unobserved despite the accepted importance they play in sport; particularly in psychological development (behaviour, aggression and violence) as demonstrated by Cox (2012). As articulated by Musashi (1654) "the teacher is as a needle, the disciple is as thread". This may help explain some of the idiosyncrasies observed in research results and, regarding the moral implications of martial art practice, returns us to the concept of categorising, but now through the philosophies of the martial art/organisation and the teachers/instructors. Therefore, it will be important to attempt to ascertain the philosophies of the protagonists of this study and how they appear in their psychosocial behaviours. In this regard, and in conjunction with the differentiation of Oriental and Western martial arts, the religiously implied philosophies and ethics of Buddhism/Taoism become an embedded and integral part of "Traditional" martial arts practice (Martin, 2006; Molle, 2010; Brown, 2012). Martin (2006) stated:

Traditional martial arts training is an effective way of transmitting desirable values and, over time, indoctrinates students with the idea of respect, a sense of consequence, a sense of personal responsibility, and a sense of connection to the self through a strong mentor / student ... relationship.
Integration of religious precepts can be observed in a statement by Kamata and Shimizu (1992 cited in Molle, 2010, p.85) that “Aikido is “Zen in motion,” while Zen is merely “Aikido at rest”” and the pacifistic philosophy epitomized by Funakoshi that “There is no first attack in Karate” (Funakoshi, 1938, p.21). This is further demonstrated in the ethical, moral and spiritual ambitions indicated in the Niju-Kun and Dojo-Kun (Funakoshi, 1938; Japan Karate Association, 2014), and through the embodied practice of Bu and Budo that indicates a virtuous philosophy and code of life (Wilson, 2010). These concepts form a significant body of the arguments in favour of using martial arts to aid positive psychosocial development; particularly amongst youth. It has been suggested that “the ways of martial arts (Japanese budô) serve well the versatile psycho-physical and moral education of children and adolescents” (Obodyński, Cynarski and Witkowski, 2008, p.79). In a quantitative study, Lakes and Hoyt (2004) determined a positive effect for cognitive self-regulation and classroom behaviour, as well as positive behaviour and educational performance by using school-based Tae Kwon Do training. Likewise, a qualitative study by Theeboom et al (2009) recorded “positive socio-psychological outcomes” such as improved behaviour, increased self-, social- and academic- confidence, an adherence to non-violence and a lowering of aggression; 34 of the 40 surveyed children “indicated that they experience positive changes which have an effect on the way they feel and behave”. In line with the Social Learning Theory (Bandura, 1977), it was noted that the described behaviours were encouraged by the trainers, and were often conditions of their continued participation. This further implies how the formal philosophical dogma of the oriental martial art, if embodied by the teacher, may differentiate oriental and western martial arts. As cited by Back and Kim (1979, pp21-22), Aristotle claims that morality is learned by “being around good moral people and by being taught to act like them” and that, according to Nietzsche’s principle, “a person’s moral character is to be judged by what he does, not by what he says”. This may explain how, despite immersion in a violent practice, participants demonstrate abhorrence toward violent behaviour; so are ‘traditional’ arts violent in the same context as others? However, during Binder’s (2007) literature review on the psychosocial benefits of martial arts it was discussed how the teacher may also have a negative influence through behaviour modelling. This was attributed to training that focuses on physical techniques “without the ethical, moral, spiritual, or meditative components included” and may have repercussions in those organisations proclaiming to be primarily “sport” or “efficiency” based. This notion is supported by Banduras (1977) ‘Self-Efficacy Theory’ which implies how the experiences of an individual will drastically alter their behavioural response in given situations. This poses a serious problem for
research as it will be difficult to ascertain how attributable the effects are to the philosophy of the martial art itself, or the philosophy of the individual and whether the martial art affected said philosophy.

Whilst these theories provide possible answers for why a person may change psychosocially through martial art practice, the role of the individual must be taken into account. Bourdieu’s (1977 cited in Webb, Schirato and Danaher, 2002) work on the synergistic effect of social practice taking place in cultural fields and its impact on participants’ habitus describes how an individual’s (psychosocial) development may be informed by the practice he or she engages in, but also how their own beliefs and values inform the practice. Sweetman (2009, p.6) refers to habitus as “our predisposed ways of thinking, acting and moving in and through the social environment”. In Brown and Jennings (2013) work on identifying “martial habitus”, this concept may explain why the shared cultural field of ‘martial arts’ is disseminated into varying cultural fields between different arts. Further, it may indicate why a specific art may be split into multiple categories as previously discussed. Construction of habitus through cultural immersion and the self (bodily-hexis) could explain how and why an individual holds a certain disposition towards, say, the traditional or sporting forms of their art. Specifically, Bar-On Cohen (2005 cited in Bar-On Cohen, 2006, p.76) states that “learning to master martial arts...involves immersing oneself in an entire world-of-meaning, a new cosmological order composed of movement, senses, emotions and inter-subjectivity”. Further, it was stated that becoming a karate-ka involves “embodying the practice and ultimately becoming karate itself, since karate has no abode other than the karateka’s body” (Bar-On Cohen, 2006, p.76). In Wacquant’s (1995) work with boxers, using Bourdieu’s (1977) concept of habitus, “embodied capital” was referred to as influencing a practitioner’s view of their own art. This is indicative of the concept of an embodied habitus and how martial art training shapes a person’s discourse. Sweetman (2009, p.7) explains how “as the embodiment of social structure, habitus allows us to act, to participate effectively in the various social fields in which we play a part”, but also how these freedoms are “subject to particular limitations and constraints”. In this context, observing how the cultural field ‘structures’ dictated by those in power inform the habitus of those lower in the hierarchy can conceivably lead to an understanding of how generations of martial art practitioners develop psychosocially through practice.

What follows is a critique of the methodologies of the research that helped create the aforementioned views and will justify the focus of this study.
**REVIEW OF METHODOLOGIES AND JUSTIFICATION**

As this study will be informed by previous research, an understanding of why different methods were used and how the results were generated is essential to develop an appropriate research model.

Vertonghen and Theeboom (2010) reported that after the mid 1990’s some 40% of martial arts studies use the longitudinal design. ‘Longitudinal data …offers a movie rather than a snapshot’ (Berthoud, 2000 cited in Neale, 2014). Longitudinal studies are an increasingly common design for analysing long term effects from martial arts, and vary in scope and size; often as part of wider studies. This methodology is typically quantitative longitudinal (QNL) in the form of surveys or questionnaires, however qualitative longitudinal (QLL) studies, or a combined approach, are also possible (Neale, 2014). This design uses “the same sample group and measures particular variables over an extended period of time” (Gratton and Jones, 2004, p.96). Fuller (1988) and Binder (2007) suggest this design is useful for martial art based studies as they can establish cause-and-effect relationships of martial art practice. Both a strength and weakness in this method is the breadth of participants it allows to be involved. With extended time for data gathering, a cross-sectional design can be implemented, allowing for greater comparison of findings (e.g. between age of participants, sports or experience levels). Endresen and Olweus (2005) and Strayhorn and Strayhorn (2009) utilised this method to generate representative samples which can be seen to provide evidence or justification of the claims. However, due to the size and complexity of such studies, time and resources are an issue, and attrition and dropout rates are a common occurrence, thus limiting the validity of the results in quantitative terms (Gratton and Jones, 2004). It is worth noting that both these studies examined behaviour in social settings, finishing with drastically different results. Strayhorn and Strayhorn (2009, p.8) concluded that being part of a wider study meant they were limited in how much information could be gathered and there was a failure to identify long term change, while Endresen and Olweus (2005) refer to the issues of generalisation of findings. For this study it is considered that a longitudinal approach will not be practically achievable due to time constraints, nor will it provide the necessary data with which to address the question. Concurring with Theeboom et al (2009, p.29), “other research methods are needed to provide a better insight in this relationship”

Case studies occur commonly in much of the identified literature. Methods utilised by Lakes and Hoyt (2004) addressed if behavioural changes occurred in, and then migrated from, a martial arts environment. In their school based study, martial art practice replaced
2-3 of 4 the standard physical education lessons. Lakes and Hoyt (2004, pg.289) “incorporated a variety of evaluation modalities and multiple perspectives”, including demographic information provided by the parents, evaluation by external evaluators based on observer ratings, and finally from the participants’ classroom teachers and the participants themselves. Goodman’s (1997) Strengths and Difficulties Questionnaire was used to scale behavioural ratings, chosen specifically because “The SDQ has demonstrated good reliability and validity across several studies” (Lakes and Hoyt, 2004, p.290). As behaviour is significant in psychosocial development, this method was considered worthy of further attention to determine its usefulness to this study. Similarly, Obodyński et al (2008) made use diagnostic surveys enabling identification of practicing martial artist’s perceptions covering areas such as motives and values (and taking into account training period). Advantages of this method are the multiple perspectives that can be provided and may enable determination of what, and how soon, psychosocial changes occur. Two issues make this method potentially unsuitable for this study; firstly, where results are based on external observation they do not “evaluate internalizing behaviours” (Lakes and Hoyt, 2004, p.300), or secondly, it does not allow provision for those with long term practice to adequately convey individual experience outside the structured questionnaires.

The final recurring methodology is the use of in-depth interviews to record and analyse the experiences of practitioners. Theeboom et al (2009) made use of semi-structured interviews to ascertain practitioners own views of martial art participation and the personal effect it has had. Prior observation of training sessions allowed an insight into the cultural fields of practice of clubs and organisations. Post interview, themes were identified and content analysed so that only relevant data would remain to provide insight on the research questions. This allowed the participants to lead the trends of the findings, as opposed to being restricted to predispositions of the researchers themselves as would occur in purely structured interviews or questionnaires. This method was conducive with the research goals as it provided a wider context with which to understand relationships of why certain psychosocial changes occurred in the practitioners. This is particularly relevant to this study which wishes to recognise similar reflective accounts of self-change through martial art training.

Whilst informative, much of the research is conducted entirely on child/youth practitioners of martial arts (e.g. Abrahams, 2004; and Bosch 2008 cited in Vertonghen and Theeboom, 2010); commonly involving novices in martial art based programs. The intention is to
capitalise on the lack of focus on the development of adult martial artists. Secondly, 'martial arts' has oft been used in its generic term and no distinction made between styles, or where this distinction was made, Theeboom et al’s (2009) categorisation was not considered. Therefore, a further prospect arises; to what extent does a specific martial art in an organisation with a particular approach have on psychosocial change? Additionally, the majority of methodologies used in the above research relied on observations and surveys conducted by those around the individuals, not by martial art participants. This is where it is felt this study will provide an additional insight to the debate as “to date, only few studies have been conducted in which views and experiences of martial artists have been analysed” (Theeboom et al, 2009, p.21). Also, the majority of studies that have taken this approach were conducted with boxers (Burke, 1998; Sugden, 1987; Wacquant, 1995; 2004) further justifying why this will be a focus.

The aforementioned limitations were referenced as justification for the focus and methods employed by Theeboom et al (2009), which attempted to address these openings. As their publication bears a striking similarity in both purpose and methodological standpoint to this study, it is considered the most relevant to this work. As such, much of this paper will be using Theeboom et al’s (2009) research as a backbone for the investigation whilst paying close attention to their indicated shortcomings and future potential research areas.

Due to the identified limitation, the choice here to use one martial art, one organisation, and by using the experiences of the individuals it is felt this will provide a more detailed commentary on the supposed psychosocial changes, as opposed to a more general representation.
CHAPTER 2 - RESEARCH DESIGN

INTERPRETIVE PARADIGM
For this research a qualitative methodological approach was chosen as opposed to quantitative. Sherman and Webb (1988 in Blaxter, Hughes and Tight, 2001, p.64) state that “‘qualitative’ implies a direct concern with experience as it is ‘lived’ or ‘felt’ or ‘undergone’”, whereas “quantitative research is empirical research where the data are in the form of numbers” (Punch, 1998 in Blaxter, Hughes and Tight, 2001, p.64) and “is objective and singular with the researcher being independent from the subject being researched and is thus unbiased. The researcher will use an impersonal voice, and by deduction will be able to determine cause and effect” (Wright and Losekoot, 2012, p.416).

Using experiences as told through life histories, the subjective nature of the information will not be quantifiable; Gratton and Jones (2004) indicate that qualitative research “aims to capture qualities that are not quantifiable...feelings, thoughts, experiences”. Quantitative methods were therefore rejected on the grounds of comparisons outlined by Oakley (1999) (see Appendix B-1) which indicate that they seek generalisation and “the ‘outsider’ perspective”. This is not possible as I am a practicing martial artist, and so the subjective and “‘insider’ perspective” of qualitative research was deemed more appropriate as “you can never empirically or logically determine the best approach. This can only be done reflectively by considering a situation to be studied and your own opinion of life” (Arbnor and Bjerke, 1997 in Blaxter et al, 2006, p.58). According to Sparkes (1992), individual research takes place “in the social context of ‘invisible colleges’, that is, a community of scholars who share similar conception of proper questions, methods, techniques, and forms of explanation”. The term commonly used to describe these research communities is ‘paradigm’ (Schulman, 1986).

Patton (1987) defines a paradigm as “...a world view, general perspective, a way of breaking down the complexity of the real world”. As cited by Sparkes (1992, p.12), “Guba and Lincoln (1989) have argued that paradigms are basic belief systems that represent the most fundamental positions we are willing to take and which cannot be proven or disproven” and that “the values and assumptions [of individuals]...are a product of their life history”. There are multiple approaches to paradigm’s based or dependant on the discipline of research and “the researcher’s basic assumptions concerning the nature of reality, truth, the physical and the social world infuses all aspects of the investigative
process” (Earls, 1986 in Sparkes, 1992, p.15). Research guidance from the University of Southampton (2014) provides the following definitions:

According to Guba (1990), paradigms can be characterised through their: **ontology** (What is reality?), **epistemology** (How do you know something?) and **methodology** (How do go about finding out?). These characteristics create a holistic view of how we view knowledge: how we see ourselves in relation to this knowledge and the methodological strategies we use to un/discover it.

Ontologically, an internalist-idealistic position is adopted that purports there are multiple realities and is mind dependant where “the knower and the process of knowing cannot be separated from what is known, and facts cannot be separated from values” (Sparkes, 1992, p.27). Due to the requirement of interpretation in qualitative methods, researchers “are actually participants in the process of making social reality” (Smith, 1989 in Sparkes, 1992, p.27). As such, a “‘God’s eye view’ of the world is impossible, we cannot hope to see the world outside of our place in it” (Sparkes, 1992, p.27) and so the interests and purposes of the researcher form a portion of the study; this represents a subjectivist epistemology. Through interviews and auto-ethnography it is hoped to achieve a unique understanding of individuals and, as according to Brown (1988, in Sparkes, 1992), “there are no reliability and validity coefficients for the researcher who is observing and interviewing participants in the natural setting” and so coherence is important. Smith (1989) states:

An interpretive researcher cannot come to a study with a pre-established set of neutral procedures but can only choose to do some things as opposed to others based on what seems reasonable, given his or her interests and purposes, the context of the situation, and so on.

This concept is referred to as an ideographic methodology and posits that “what is “real” and valid is so because of mutual agreement by those who participate” (Popkewitz, 1984, p.42). According to Denscombe (2007), “Qualitative data always involves a process of interpretation in which the researcher produces meaning out of the ‘raw’ data” and that “the interpretation is bound up with the ‘self’ of the researcher”, one must be heedful of
personal prejudice or bias arising from previous knowledge or research when analysing the gathered information. This perspective is known as the interpretive paradigm.

**METHODOLOGICAL STRATEGY AND DATA COLLECTION TECHNIQUES**

The ethnomethodic method of life histories forms the methodological strategy for this research. Atkinson and Hammersley (1991 in Gratton and Jones, 2004, p.176) define ethnography as:

“...referring primarily to a particular method or set of methods. In its most characteristic form, it involves the ethnographer participating, overtly or covertly, in people’s daily lives for an extended period of time, watching what happens, listening to what is said, asking questions – in fact, collecting whatever data are available to throw light on the issues that are the focus of the research”

Ethnographies allow for an investigation of human behaviour, an understanding of relationships, and are considered a holistic research approach (Blaxter et al 2006; Gratton and Jones, 2004). Life histories permit the narration of experiences to the ethnographer in order to develop a picture of the group. According to Blaxter et al (2006, p.72) by using a life history approach “the participants can be seen as the writers of their own history rather than objects of research” (Casey, 1993 in Tuli, 2010, p.101) allowing for the free expression of views. Regarding the interpretive paradigm, these experiences are then “mediated through the researcher’s own perceptions” (Merriman, 1998 in Tuli, 2010, p.102), and as Tuli (2010, p.102) states “researchers using qualitative methodology immerse themselves in a culture or group…often participating in activities, interviewing key people, taking life histories” with the goal of attaining an “insider’s view”. As I am a practicing martial artist, a life history in the form of an auto-ethnography becomes a viable form of data collection to supplement the life histories of other participants gathered through interviews (Sparkes, 2000).

Understanding sampling techniques was required prior to selecting the sample size/group/individuals and considerations had to be taken; time constraints (in having access to, and conducting interviews), selecting appropriate individuals. Recognising why some sample methods were rejected was as important as why the final sample was chosen; for example, random sampling was not appropriate as this study does not seek generalisability, and due to the focus on generational influences random samples did not fit the criteria for analysis. Non-probability sampling methods suit the interpretive
standpoint (Gratton and Jones, 2004) and so theoretical sampling led to the identification of the participating organisation as they typify the implied theory of study. The key informant technique was used to choose specific members from the organisation for interview based on their positions (age, grade, experience etc). Additionally, one interviewee was chosen due to a statement they made that appeared relevant to this study, and so represents an opportunistic sample. Due to the participants’ prior relationship with me, this convenience sampling can be seen as a potential for bias (Blaxter et al 2006; Gratton and Jones, 2004; Denscombe, 2007). However, as I represent the middle party in the hierarchy and am contributing my own life-history prior to the interviews, it was not considered a negative form of bias. Rather, it represents the link between Chief Instructor and club students.

PROCEDURES
Intending to analyse views and experiences of individuals, the design of this research will make use of qualitative methods (Gratton and Jones, 2004) by utilising semi-structured interviews (‘structured’ not providing enough freedom of response, and ‘un-structured’ rejected as concise responses are needed). This concurs with Theeboom et al’s (2009) study and a wish to collect original data because “in...Anthropology and sociology, field work assumes particular importance” (Blaxter et al, 2006, p.65). However, where their study required prior observations of the teaching approach of the organisations, as I am a long standing member of the organisation this was not deemed necessary. Instead, preceding any interviews my own life history was recorded through self-reflective means (auto-ethnographical/biographical writing and previous interviews) to identify key events where karate influenced psychosocial changes. My philosophy of teaching/training and views on the organisation were recorded to attempt to identify and typify (to some extent) one’s own habitus that can later be compared to information garnered through interview, as well as the field and doxa of Shotokan, and that of the organisation in question. The reasons this was preliminary process were two-fold:

1) So my own experiences would not be influenced by the responses of the interviewees, nor cause conflict of interest by providing only selective recollections.
2) Identification of my own psychosocial change provides an initial reference point allowing semi-structured interview questions to be generated that would appropriately address the research question(s).
As with Theeboom et al’s (2009) study, this allowed a checklist of themes to be generated relating to possible explanatory theories for the interviewer to look out for during the interviews. Intending to observe time based psychosocial changes and generational influences, the initial questions were chosen to identify dates and key moments with which to probe during the course of the interview. This provision allowed for a natural chronology to structure the recording of data.

ETHICS
Due to the nature of qualitative research ethically informed social research is paramount “because of the closer relationships between the researcher and the researched” (Blaxter et al, 2006, p.158). As detailed by Baxter et al (2001), and supported by Gratton and Jones (2004), ‘Confidentiality’, ‘Anonymity’, ‘Legality’ and ‘Professionalism’ are common ethical issues that arise. Thus, all participants took part after 1) being made aware that participation was voluntary and could be ceased at any time without explanation, 2) potential risks were outlined, 3) confidentiality and anonymity were ensured. This was conducted via letters containing comprehensive information pertaining to the study and informed consent forms (See Appendix C). Participants were required to sign and return the consent form before becoming part of the study.

Interviews were then conducted in a semi structured manner to allow respondents to freely talk about their experiences (See Appendix C-4). These took place in a location chosen by the respondent so as to provide an environment they felt comfortable in to share their experiences; commonly at the respondents’ home, or their dojo pre- or post- training. Interviews were either audio- or video- tape recorded depending on permissions obtained from consent forms.

For anonymity all names of individuals and organisations have been changed
DATA ANALYSIS
The strategy for data analysis was informed by Miles and Huberman’s (1994 in Gratton and Jones, 2004) strategy for analysing qualitative data using a three stage approach; 1) Data is reduced and organised, 2) Data is displayed in an appropriate manner, and 3) conclusions are drawn or verified from this information. Although forming an initial skeleton for data analysis, upon further research it was felt the 5 stage analysis outlined by Creswell and Clarke (2007 in Denscombe, 2007 p.252) represented a more thorough and coherent strategy (See Appendix B-2). Interviews were accurately transcribed and the content analysed (Stages 1 and 2) and coded (Stage 3). Strauss and Corbin (1990) identify two types of coding; Open and Axial. In analysing the raw data, open coding involves highlighting or marking sections of text with a label or code. The large numbers of codes generated from this method are then sorted into groups and clustered. Similarly to Theeboom et al’s (2009) use of Scanlan, Stein and Ravizza’s (1991) methodology for examining interview data, raw information in the form of quotations were clustered “into interpretable and meaningful categories that emerged directly from participants’ own words” (Scanlan et al, 1991, p.106); termed the ‘First Order’ and is part of the ‘open’ coding stage and may also be referred to as ‘Emergent Coding’ (Stemler, 2001).
These ‘First Order’ codes were further grouped through Axial coding, into what are referred to as the ‘Second Higher Order’ themes, creating overarching titles for gathered information and contain sub-categories of codes allowing for analysis based on common themes, experiences and views expressed by participants (see following image).
My auto-ethnographical life history was similarly content analysed, and appropriate information extracted that fit the identified thematic clusters. This was deliberately done last so as not to adversely influence the coding process. This provides convention for an accurate cross examination of the relationship karate training has had on psychosocial change in identified socio-cultural settings.
1) Coding Process

<table>
<thead>
<tr>
<th>First Order</th>
<th>Second &quot;Higher&quot; Order</th>
</tr>
</thead>
<tbody>
<tr>
<td>Original reasons for taking up Martial art</td>
<td>Reasons to continue Martial art</td>
</tr>
<tr>
<td>Bullying</td>
<td>Choice</td>
</tr>
<tr>
<td>Media Image</td>
<td>Necessity</td>
</tr>
<tr>
<td>Social/Family Group</td>
<td>Grades</td>
</tr>
<tr>
<td></td>
<td>Competitions</td>
</tr>
</tbody>
</table>

Instructors

Experiences with instructors
Good?/Bad?
Being an Instructor
Choice
"Me" as The Missing Link

Significance of the Teacher

Effects outside the Dojo

Work/Career | Self-Awareness |
-------------|----------------|
Self Defence | Abilities |
Life Attitudes | Attitudes |
Decision Making | Goals/Motives |

"Who am i?"
"who have I become?"

Martial Art Practice
Beyond the Dojo

Comparisons

To other sports
Rugby
Boxing
MMA
Other Martial Arts
Individual vs Team nature
Categories
Traditional
Sport
Efficiency
Combination

What can Karate do for people?
Observations by practitioners

Why Karate? Or What Makes Karate Different?
Denscombe (2007, p.69) explains how the role of the researchers ‘self’ is important and that “a certain degree of introspection” is required when representing data. As an interpretive work, authentic representation of the data is crucial to maintain credibility as it carries with it “quite serious intellectual and moral responsibilities, for the images of others inscribed in writing are most assuredly not neutral” (Van Maanen, 1988, p.1). In ethnographic writing the use of ‘tales’ are often used to represent findings; these can include ‘realist’, ‘confessional’, ‘impressionist’ tales to name but a few. Adapted from the work of Van Maanen (1988) the following definitions are presented. A realist tale is commonly written in the third person, descriptive in nature, and displaying “an "interpretive omnipotence" wherein the fieldworker has the final word on how the culture is to be interpreted”. Confessional tales are characterised by highly personalised styles (often written in first person) and “represent a dialogue between experience and interpretation” from the fieldworker’s point of view. Finally, impressionist tales “represent an explicit attempt to bring the knower (confessional tales) and the known (realist tales) together in a representational form” and their value is “assessed by criteria of narrative rationality such as interest, coherence, and fidelity”. It was indicated that:

Impressionist tales are open to continuing interpretation but so, too, is the episodic, complex, ambivalent reality they describe. Perhaps most important, impressionist tales are a demanding test of fieldworker comprehension. They put more on the line, in a smaller space, with greater risks, than is true for either of the other forms.

Due to my dual relationship as researcher and practitioner, and taking the interpretive nature into account, the representation will appear more akin to an impressionist tale.
### 2) Participant Information

<table>
<thead>
<tr>
<th>Name (pseudonyms other than myself)</th>
<th>Age</th>
<th>Training Experience (Years)</th>
<th>Training Experience (Martial art/grade)</th>
<th>Position in Organisation</th>
</tr>
</thead>
<tbody>
<tr>
<td>John</td>
<td>59</td>
<td>42</td>
<td>(Previous) Kyokushinkai Karate (Current) 6th Dan Shotokan Karate</td>
<td>Chief Instructor</td>
</tr>
<tr>
<td>Simon</td>
<td>25</td>
<td>18</td>
<td>3rd Dan Shotokan Karate 3rd Kyu Judo</td>
<td>Club Instructor</td>
</tr>
<tr>
<td>Karen</td>
<td>21</td>
<td>18</td>
<td>1st Dan Shotokan 3rd Kyu Judo</td>
<td>Assistant Instructor and Senior Grade (Shotokan). Previously Club Instructor (Judo)</td>
</tr>
<tr>
<td>Michael</td>
<td>29</td>
<td>1</td>
<td>8th Kyu Shotokan</td>
<td>Student</td>
</tr>
</tbody>
</table>
The first question I had to ask myself was ‘why karate?’ The reasons were more complex than I originally realised. It all stemmed from watching Bruce Lee films with my uncle around age 6, and although I didn’t understand any differences between martial arts I just knew I wanted to do something like that. This has always been the statement I give when asked that question, however I realise now that martial arts only became so important to me because of the bond it created between my uncle and I. In many respects then the media image and family ties created my perceptions. I tried martial art after martial art, and it wasn’t until karate that I found something to suit my personality. Despite being a quiet, shy person, as my confidence in my abilities grew so too did my desire to protect my friends, as well as myself, from bullies. However, the more I learned about the potential damage I could inflict the more fearful I became of what I could do. Although I did protect my friends, I did so with a new found confident presence, not physical harm. Even though I was not a violent person before karate, in an example of the Social Learning Theory (Bandura, 1977) I realise now that my instructor embodied and quickly installed in me a sense of restraint and control in the dojo that I modelled outside. I signed my declaration in the grading licence, age 8, that reads:

I Promise to uphold the true spirit of Karate-Do and never to use the skills that I am taught against any persons, except for the defence of myself, family or friends in the instance of extreme danger or unprovoked attacked, or in support of law and order

I had no real understanding of this at the time, and yet I followed this practice unconsciously because of my instructor’s teachings. One sensei in particular had a profound effect on my psychosocial development, both good and bad, in and out of the dojo. I looked up to sensei as a father figure. I recall teaching my first lesson at the age of 12 when he was caught in a traffic jam. Outside karate I was shy and uncertain, in karate I simply called “line up!” (to adults and children alike) as I was the senior grade and ran a lesson for the next 1.5 hours. I remember not feeling afraid or overwhelmed or uncertain. The following lesson sensei was told how well I had done, and as one not to give much praise, he simply looked at me and smiled; this was all I needed. This proved to be a turning point. The following year I achieved my 1st Dan and my confidence grew in and out of the dojo. I became more assertive, more confident in my abilities and took my desire to achieve into all pursuits thanks to karate. I realise now that as Bourdieu outlined in his field theory (Bourdieu, 1977; Webb et al., 2002) I had developed my cultural and symbolic capital in the ‘field’ of karate, and then transferred it to other ‘fields’ via my habitus.
Further reflection has shown me how despite an abundance of choices available, in many situations I felt there was only one answer. I watched my sensei slip into an increasingly worse mental state in a short period of time and I have often said how I was “forced” to take over the club at a young age (17). I was never forced, I could have let the club close, but to me this was not an option. Although I felt “it was my club” I was more concerned about the other students; I couldn’t let them down. I took over the club as a matter of duty, and yet if it had not occurred this way I doubt I would ever have wished to. Now, I can’t imagine my life without it; the stress, the hard work...the pride. Sensei had taught me to put the needs of others ahead of my own in order that they may improve who I am. My habitus was shaped in echoes of Funakoshi’s (1975) statement that “the great virtues of karate are prudence and humility”; hence why I had no choice but to step forward, my habitus would not allow anything else. The way karate teachings have changed me psychosocially has led me to pursue a degree with the desire of becoming a school teacher. I wish to take what I have learned about myself and nurture a new generation after observing the positive changes in my own students in varying socio-cultural settings since undertaking karate training.

My reasons for training have evolved, as has my understanding of them. I maintain the desire to uphold the spirit of karate and live up to my sensei, but now too do I wish to have this profound influence on new generations; that is my goal, my purpose. I brought myself to the field of karate, and the doxa of karate-do and my sensei took it, shaped it, moulded it and I took it with me everywhere. My habitus, my karate goes everywhere with me, I cannot switch off to the mentality and philosophies I hold dear. A disposition as an expression of habitus is indicative of Bourdieu’s (1977) concept of ‘bodily hexis’ that states:

Bodily hexis is a political mythology realised, embodied, turned in a permanent disposition, a durable manner of standing, speaking and thereby of feeling and thinking.

The person I have become I attribute greatly to my time in Karate-Do and the organisation; the experiences, the instructors, the philosophies. I firmly believe I would not be the confident, caring and motivated person I am without it. Understanding my own habitus is a step towards knowing who I was, who I am, and who I may become. As Funakoshi (1988, p.17; p.10) said, “[Those who pretend to know of karate] are playing around in the leaves and branches of a great tree, without the slightest concept of the trunk” and “karate is a
martial art of self examination”. In this spirit, questioning why karate becomes so important in a practitioner’s life is important.

MOTIVES FOR TRAINING
Participants were questioned on why they decided to undertake martial arts, and if the reasons for continuation changed. Very quickly certain themes arose. As Fuller (1988) and Grady (1998) reported, media image played a significant part for two of the participants (as well as me as previously mentioned). John said “I had this image of smashing bricks in half and the sort of mystique of it all, ... I just thought they went along, punching bricks and learning to chops bits of wood up and stuff like that”. This sentiment was echoed by Michael; “I just watched a lot of martial arts movies and thought it was all the same really. They stand around and punch and kick and do all these little moves and shakes”.

All participants indicated a family or social tie as an initial motivation. For John and Michael this was a friend who was a practitioner, and for Karen it was her father who was an instructor himself. Michael emphasised the importance of social interactions when he said:

I’ve always wanted to do a martial art. But I never had the time, or never was bothered, when I was younger. I met you, who’s a friend doing it, and I can’t see any reason why I couldn’t give it a go. It made it easier for me knowing I’ve got people I know in the class.

As with Bandura’s (1977) Social Learning Theory this can be construed as a desire to model the behaviour and actions of peers in a given social group. A further observation was how sociological factors affected an individuals’ psychology which led to a ‘seeking out’ of a way to effect psychosocial change. John indicated how as an instructor:

I’ve seen people coming to me ... who’ve been bullied, low self-esteem, no confidence. And it hasn’t made them superman or Einstein, but it certainly helps them to cope with the challenges of life and achieve up to their full potential.

Certainly in Karen’s, and my own case, bullying led to martial art practice as an attempt to change our disposition in a socio-cultural setting. Karen explains “Yes I was bullied; in all fairness karate helped me ... through primary school, ... through secondary school”.

These findings also concur with Theeboom et al’s (2009) study, although this study was able to go further. Understanding the raison d’être for undertaking martial art training was
essential as the reasons why participants continued, and continue to train in martial arts, and their perceptions of them, altered drastically; from often very narrow reasons to wider benefits. There appears a common consensus that karate had a fundamental impact on their everyday lives, and was cited as such as a reason for continuing. Michael refers to a rapid change in attitude over the course of his years training:

I have realised now it’s doing more than just fitness for me. ... It’s helped me deal with a lot of stress when it comes to my business ... karate took my mind off work and also I was able to have a bit of an outlet.

Perhaps more succinctly put, Karen indicates “It helps me relax when things are stressful. It’s a way of blocking out the rest of the world.”

When hearing these statements Bourdieu’s (1977) notion of taking one’s habitus to a field, allowing the doxa of a field to shape and develop the habitus, and then taking it in its modified form with you wherever you go instantly came to mind. While it could be argued that other sports can have a similar affect, John explicitly expressed his own belief of why the traditional martial arts impose such changes as a primary goal:

The beauty of the martial arts; it is sort of addictive and I dare say that I’m probably an addict myself. But because of the nature of what we do, certainly the discipline and the great release and sense of achievement you can have, and the camaraderie, that makes it quite different.

Clearly the original perceptions of the field of karate changed rapidly for all participants. Bourdieu (1977), as explained by Webb et al (2002), indicates how the ‘transformation’ of one’s capital within a field may take place through knowledge, social interaction and positions within a class or hierarchy. This “unconscious ‘taking in’ of rules, values and dispositions” (Webb et al, 2002, p36) has led to a change in habitus akin to Wacquant’s (1995) experience with ‘embodied capital’ amongst boxers. To paraphrase Wacquant (1995), these practitioners have ceased to ‘do karate’ and instead have ‘become karate’, which relates to Bourdieu’s (1977) point that habitus is not something we have, it is something we are.
SIGNIFICANCE OF THE TEACHER
As previously indicated, the concept of ‘modelling’ (Bandura, 1977) is important in understanding psychosocial changes through martial art practice. The role of the teacher (sensei), or becoming/being a teacher, became a recurring theme. John, who has the most experience of other teachers and being a teacher, provided a unique perspective amongst participants. One of the first things mentioned was “there was [sic] no black belts around in those days as instructors”, and that “There was [sic] a lot of good instructors about, but it just took such a long time in those days to develop because they were few and far between.” Due to this, John mentions how he “tried to pick out the best from everybody” and eventually led to him becoming a club instructor after no more than 4 months training and only holding the first belt. Suggestive of Deci and Ryan's (2000) Self Determination Theory, this motivation born from necessity let to a habitus he would take beyond the dojo:

It did make me a confident ... and a determined person not to ... give up. I would always strive for high achievements, and if I was ever knocked back it would make me more determined to try and achieve.

Interestingly, it appears to be an unconscious knowledge of this element of his habitus that led to a refusal to model his instructor as can be seen:

It wasn’t a personal choice. ... Unfortunately, [sensei] went professional and money became the forefront of all he was doing. ... I didn’t agree with that ... and that is why we formed our own organisation. ... I thought perhaps it might be nice to be in control of our own destiny.

This indicates a disposition that places value based ends of practice as principal, and gravitates away from material goals. Perhaps most significant is the way John goes on to refer, unintentionally, to how his own habitus shapes the organisation, and how those within model this habitus as they undergo psychosocial changes from immersion in the culture of karate and the organisation.

... As chief instructor of an organisation, it is without a doubt a reflection of me as an individual, and with my dedication, commitment, control and caring attitudes I think it does have a reflection on all the students, who then become instructors in the organisation, as a big reflection on the like-mindedness of the type of people we are.
It was particularly interesting to hear how similar experiences with an instructor shaped Karen’s beliefs and values in a refusal to model certain behaviour. Reference is made to an event where her judo instructor was, temporarily, no longer mentally capable to run the class. This led to Karen running the club as a necessity almost single headedly from the age of 12, leading to a fundamental psychological change of character; “I would probably say I am a teacher. I struggle being a student, because after teaching so long it’s very difficult to go back”.

This meant when the instructor eventually returned Karen was no longer able to operate in a diminished role. As a result, when an incident arose due to poor and unsafe teaching by another within the club, still behaving as an instructor Karen confronted the sensei and was banned from training as a result. At this time Karen was training to compete in the London 2012 Olympics and there remains a feeling of bitterness that her potential was never acknowledged:

I was teaching 2nd Dans their grading syllabus, and yet I’m still only a 3rd kyū ... in Judo, because my instructor couldn’t be bothered with me, couldn’t be bothered to teach. ... And I haven’t stopped blaming my instructor for it.

Although Karen had already resumed training in karate at this time, the profound effect this experience had on her habitus in and out of the field of martial arts was evident as she recognises and refuses to model certain behaviours of this instructor. When asked about how significant martial arts have been personally to psychosocial changes, the instructor was a main reason:

I would probably say it depends on the instructor. Because in Judo, it didn’t change me much in any way at all because my instructor didn’t put much effort in. But the instruction in karate is far better, ... it’s calmed me down. Which is a big change.

Karen explains how this instructor became sport focused in approach, and so this statement may indicate of the distinction between the sporting and traditional spheres of influence. It was interesting hearing these stories from John and Karen that so closely reflected how I took over my club. We each became instructors through necessity not choice, and yet it became a fundamental part of our habitus.

Michael, to some extent, has become the most interesting to analysis for this theme. As a student with little experience he has rarely trained outside my own club. It was therefore strange when he began quoting me to me.
[On Karate] It’s like having another tool in the tool box; you keep it there ready, as you have said before in the lessons.

Further, he would quote phrases (“The tradition is the control side of it and also the respect”), analogies (“It’s like having another tool in the tool box”), concepts (“the foundation of what else is built on it”), philosophies of karate and life (“It will mature the mind”, “it’s a controlled release”), of the chief instructor John (which have been identified as elements of his habitus being reflected through the association) which he would not have heard John mention. Somehow his habitus has been shaped through the bodily hexis of the chief instructor and the field and doxa of karate-do and the organisation. How can psychosocial change have been affected in such a modelled way, as Bandura (1977) indicates, without a direct relationship? This leads me to deduce that there is a missing link; me. The only conclusion I can assume is that I have modelled John in some ways, used his phrases (the tool in tool box analogy for example), and my own bodily hexis has partly become a reflection of John’s within this particular field.

MARTIAL ART PRACTICE BEYOND THE DOJO
Much of the doxa of Shotokan Karate-do comes from Gichin Funakoshi’s ‘20 Precepts of Karate’ (Funakoshi, 1938) and indicates the use of karate as a way of life. The following in an excerpt of some of these principles:

8) Karate goes beyond the dojo

9) Karate is a lifelong pursuit

10) Apply the way of karate to all things. Therein lies its beauty.

20) Be constantly mindful, diligent, and resourceful in your pursuit of the Way.

Each participant clearly indicated that karate was, and is, instrumental in their everyday life and in the shaping of their character. Common words, terms, analogies and ideologies sprang up throughout the interviews such as ‘confidence’, ‘switching on and off’, ‘control’, as well as a general suggestion of abhorrence to violence and using karate as a ‘life line’. Key to understanding the affect karate has had was the self-awareness each participant demonstrated of what could be considered their habitus. When questioned on how karate had affected John beyond the dojo environment he stated:
I think if I hadn’t done martial arts I would certainly be a very different person. I wouldn’t like to say what sort of route I may have gone down, but I don’t think it would have made me the positive and caring person I am today.

John further attributes karate as developing the determination he required to succeed in eventually becoming a fire-fighter, and Karen explains how with a job/career “it just teaches you that if you work hard you get it”. Michael reinforces how once you get there in your career it provides the means to “deal with a lot of stress”, provides “a bit more focus”, and that practices learned (meditation, breathing etc) allows him to “calm myself down”. This demonstrates how specific practices lead to changes over time and clearly echoes the above precepts that karate has wider psychosocial benefits.

Concurring with this notion both Karen and Michael recount incidents that required karate in its self-defence form and yet demonstrate a caring nature. Karen explains how “It was karate that calmed my anger down”, and how during two separate physical confrontations, knowing the damage she could inflict, consciously chose a path of self-restraint and did not physically injure her attacker; with a school bully, this was weathered for several years before finally responding, similar to one’s own experience. Michael more directly refers to how karate has shaped his control when, after successfully defending himself from an attacker even before his first grading, he said “I was safe, the guy was safe, and we were both safe together!” Questioning why this was important the following response was given about how he would have acted prior to karate:

I wouldn’t have been as controlled, and so reserved as well. ... I would have battered the crap out of him. But with the training, with the karate ... I knew I wouldn’t have had to do much more. Because I’ve got some sort of idea of my abilities. Whereas before, I didn’t.

Following these accounts, all were directly asked about the violent nature of martial arts training. All agreed that the skills are inherently violent in what they do. However, they instantly rejected the notion that martial arts make you violent, refuting the common example of the Bobo doll study (Bandura, Ross and Ross, 1961 cited in Martin, 2006) and the concept of modelling (Bandura, 1977) that proclaims martial arts will make you violent (Endresen and Olweus, 2005). Metaphors and analogies featured heavily in the responses with both John and Michael referring to karate as enabling a “switching on and off” and “controlled release” of violent tendencies and attitudes, as a metaphorical ‘tap’, providing moments of clarity to affect good decision making; “Let that tap off and let it out”.
Concisely, Karen refers to karate, with echoes of Wilson’s (2010) definition of Budo, with the wonderful phrase “It’s practicing peace effectively”. This demonstrates how the discursive practices that are focal to the organisation have been absorbed into her character.

John firmly believes that you do have to have the right character within you to begin with, and karate “helps to build, develop, the caring nature side of people” and that “it certainly helps them to cope with the challenges of life”. The self-awareness of the life changing impact karate has had on psychosocial development, and confirming the indicated precepts, is clear when you read the following statements each made:

**John:** Well in many respects really it’s made me the person I am. ... Looking back it did make me a confident ... and a determined person not to ... give up.

**Karen:** it was karate that calmed my anger down ... It’s moulded me. ... It’s changed my character.

**Michael:** Like I’ve noticed myself, my mentality has changed a lot from when I started to where I am at now. ... I’ve taken away some bad things and concentrated more on the good things.

**WHAT MAKES KARATE DIFFERENT?**

It could be argued that the indicated effects are not unique to martial arts, or to karate specifically. However, each participant was keen to draw comparisons with other pursuits to address the question ‘what makes karate different?’

John makes his case with a comparison to rugby and initially draws many similarities; team nature with individual skills, gentle development from fun (tag) to full contact, and the development of the person. However, a fundamental difference is drawn when John states “Unlike a lot of sports the aggression side is continuous all the time, but I wouldn’t say it’s an aggression in martial arts it’s a controlled potential ability”.

A comparison with boxing, Mixed Martial Arts (MMA), and other martial arts became common with all participants. Karen immediately stated that “I don’t agree with boxing, I don’t agree with MMA. That is violence”, citing inconsistent use of or lack of restraint. Michael similarly agrees boxing is an “aggressive sport”, with John returning to the ‘tap’
metaphor stating “I understand the nature of boxing; you switch on and you can’t switch off until it’s all over”. From this, a picture of the doxa of karate begins to become evident. Drawing on Karen’s wide experience in Judo she compares the people as products of the two martial arts; “the people in karate have far more devotion than the people in Judo”. John similarly states “I think people within the martial arts, especially karate, those who keep going have very positive attitudes, and they don’t give up lightly”.

Directly questioned on where the organisation fits with Theeboom et al’s (1995) classifications (Traditional, Sporting, and Efficiency) all reflected a requirement for a combination of the three “to become effective martial artists”. While the weighting by Karen and Michael did appear to put sport as the least of the three, likely due to my own teachings placing least emphasis on the ‘sport’ element, they nevertheless reflected John’s notion of how all three help create what the organisation stands for; discipline, respect, “self-confidence...without an arrogance”, self defence and control etc. After only year, Michael has already formed a strong opinion on this matter that reflects John’s goals for karate and organisation; “If you take out any of those parts it will not be what it was when it is full. It needs to be that formula”.

There becomes a common accord that karate for mental, physical and sociological change is a lifelong pursuit as originally stated by Funakoshi (1938); it is a ‘Do’, a ‘Way’. An excellent representation of this doxa from Shotokan Karate-Do emerged from karate’s influence on John’s habitus where he explains:

“It’s [Karate] like a bottle of champagne really, you can put the wine in the bottle, but it’s not going to mature for a number of years and that’s very important. The character has to mature as well as your ability to do techniques.

John further demonstrates belief in the importance of long term psychosocial development of practitioners where he states “there’s no such thing as bad martial arts, just bad martial artists”.

The like-mindedness of the views and beliefs expressed may be symptomatic and representative of how this organisation’s practice of the doxa of karate itself has shaped the habitus of first the chief instructor, and later, the future generations of the organisation.
CHAPTER 4 - CONCLUSION

The participants ostensibly agree that martial art training in general, and the particular version of Shotokan Karate, has profound psychosocial affects on those that participate. Coinciding with Theeboom et al’s (2009) results it is clear that the role of the teacher in ensuring a positive psychosocial development is crucial. Returning to Back and Kim’s (1979) theory that “the primary requirement for the black belt is having a good moral character” it is felt that the findings of this study both prove and disprove this notion. Firstly, other than the least experienced practitioner, all have suffered negative experiences with instructors who have demonstrated what each believed to be morally questionable actions. As a result of this they, and I, have ensured our own teachings are ones we consider morally good. Revisiting Aristotle’s claim that morality is learned by “being around good moral people and by being taught to act like them”, and considering John’s statement regarding how karate “nurtures” aspects of a person, perhaps it is more appropriate to conclude that there is a requirement of morality prior to karate or martial art training. Therefore, Back and Kim’s (1979) statement may be said to be true in this case where each participant (myself included) reflect the moral and ethical dispositions of those above them, right up to the chief instructor who in turn embodies the doxa of Shotokan Karate-Do outlined by Funakoshi (1938). This is clearly indicated in the control and self restraint shown during physical confrontation, and the detestation towards violence each candidate demonstrates. Furthermore, responses from the least experienced participant that reflected those of the chief instructor demonstrates how I, as club instructor, represent the missing link in passing on the beliefs and values of those above. Although appearing indicative of Bandura’s (1977) Social Learning Theory, and the concept of modelling, demonstrated refusal to model some behaviour of other instructors emphasises the importance of “the self”. This notion of an ever changing habitus (Bourdieu, 1977; Webb et al, 2002) being partly developed through the doxa of karate and that of an organisation becomes fundamental in judging the extent of psychosocial development. As was plainly noticeable with the accounts from Michael, the profound effect karate has had developed extremely quickly and from a very early stage of exposure to this field. Developing a bodily hexis (Bourdieu, 1977; Webb et al, 2002) through and from martial art practice leads me to deduce that understanding one’s self is key to ensuring martial arts are an effective tool for the lifelong effects professed by the participants. It is my firm belief that the failure of many martial art based behaviour studies (such as by Endresen and Olweus, 2005; Strayhorn
and Strayhorn, 2009; Vertonghen and Theeboom, 2010) to recognise any discernible effects has been down to one notable omission; a failure to recognise the significant difference between those who seek out martial arts training, as opposed to those that have it forced upon them. Karate teaches us that you must “First know yourself, then know others” (Funakoshi, 1938, p.31). Learning to understand the reciprocal relationship between karate practice and the emergence of habitus will let us, as practitioners, appreciate the profound psychosocial changes karate, and those within it, may have on us and others in everyday life.

It is felt this study has broadly succeeded in adding relevant and informative content to this subject area, and has specifically succeeded in providing a greater insight in addressing the initial questions outlined by Back and Kim (1979):

“To what extent can martial arts influence the development of moral character?”, “are there justifications for martial arts purporting to promote non-violent behaviour?”, and finally, “what are the ends for which martial arts may be studied?”

LIMITATIONS TO THE STUDY AND AREAS FOR FUTURE RESEARCH
While unhealthy bias was limited at every stage where possible, as a practicing martial artist and a constituent member of the organisation the sample was drawn from, unintentional bias may be seen to have influenced the direction of the study, the responses of the participants, or the interpretation of the findings. Whilst addressed during the methodology, it could nevertheless be useful to conduct a similar study using participants from an external source. Secondly, it is felt time restraints did not allow for the wider possibility of also using several generations from another organisation which would provide grounds of comparison between the different practices and philosophies. As such it would be prudent to replicate a similar study using another Shotokan Karate-Do organisation, another style of karate, or even a different martial art to see how the doxa of each, and the habitus developed, are related to the passing on or transmission of habitus from instructors to students (and students to other students). Finally, although the choice of adult participants was an informed choice based on the limitations of other research studies, it would be interesting to conduct a similar study that uses a sample including child participants of varying levels of proficiency to determine if the martial art influence on psychosocial change alters based on the age and ability of a practitioner.
REFERENCES


APPENDIX A

ETHICAL STATUS

Date: Thursday, 13 March 2014

To: Simon Dodd

Project reference number: (13/5/401U)

Your project was recommended for approval by myself as supervisor and formally approved at the Cardiff School of Sport Research Ethics Committee meeting of 29th May 2013.

Yours sincerely

David Brown PhD

Supervisor
## APPENDIX B

**ATTRIBUTES OF THE QUALITATIVE AND QUANTITATIVE PARADIGMS - OAKLEY (1999)**

### Table 11.1 Attributes of the qualitative and quantitative paradigms

<table>
<thead>
<tr>
<th>Qualitative paradigm</th>
<th>Quantitative paradigm</th>
</tr>
</thead>
<tbody>
<tr>
<td>Advocates the use of qualitative methods</td>
<td>Advocates the use of quantitative methods</td>
</tr>
<tr>
<td>Phenomenologism: concerned with understanding behaviour from actors’ own frames of reference</td>
<td>Logical positivism: seeks the facts/ causes of social phenomena</td>
</tr>
<tr>
<td>Naturalistic and uncontrolled observation</td>
<td>Obtrusive and controlled measurement</td>
</tr>
<tr>
<td>Subjective</td>
<td>Objective</td>
</tr>
<tr>
<td>Close to the data: the ‘insider’ perspective</td>
<td>Removed from the data: the ‘outsider’ perspective</td>
</tr>
<tr>
<td>Grounded, discovery oriented, exploratory, expansionist, descriptive, inductive</td>
<td>Ungrounded, verification oriented, reductionistic, hypothetico-deductive</td>
</tr>
<tr>
<td>Process-oriented</td>
<td>Outcome-oriented</td>
</tr>
<tr>
<td>Valid: real, rich, deep data</td>
<td>Reliable: hard and replicable data</td>
</tr>
<tr>
<td>Ungeneralizable: single case studies</td>
<td>Generalizable: multiple case studies</td>
</tr>
<tr>
<td>Holistic</td>
<td>Particularistic</td>
</tr>
<tr>
<td>Assumes a dynamic reality</td>
<td>Assumes a stable reality</td>
</tr>
</tbody>
</table>
## The five main stages of data analysis

<table>
<thead>
<tr>
<th>Stage</th>
<th>Quantitative data</th>
<th>Qualitative data</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Data preparation</td>
<td>Coding (which normally takes place before data collection) Categorizing the data Checking the data</td>
<td>Transcribing the text Cataloguing the text or visual data Preparation of data and loading to software (if applicable)</td>
</tr>
<tr>
<td>2 Initial exploration of the data</td>
<td>Look for obvious trends or correlations</td>
<td>Look for obvious recurrent themes or issues Add notes to the data Write memos to capture ideas</td>
</tr>
<tr>
<td>3 Analysis of the data</td>
<td>Use of statistical test, e.g. descriptive statistics, factor analysis, cluster analysis Link to research questions or hypotheses</td>
<td>Code the data Group the codes into categories or themes Comparison of categories and themes Quest for concepts (or fewer, more abstract categories) that encapsulate the categories</td>
</tr>
<tr>
<td>4 Representation and display of the data</td>
<td>Tables Figures Written interpretation of the statistical findings</td>
<td>Written interpretation of the findings Illustration of points by quotes and pictures Use of visual models, figures and tables</td>
</tr>
<tr>
<td>5 Validation of the data</td>
<td>External benchmarks Internal consistency Comparison with alternative explanations</td>
<td>Data and method triangulation Member validation Comparison with alternative explanations</td>
</tr>
</tbody>
</table>

APPENDIX C

PARTICIPANT INFORMATION SHEET

Participant Information Sheet

Title of Project: Analysing the psychosocial impact of martial arts training: A life history study of generational influences in Karate-Do

Background
Martial arts are often advertised as providing psychological or sociological benefits to participants. This is a view hotly debated by many organisations and studies, but usually supported by the martial arts community. The intention of this research is to record life histories, focusing on key events of martial arts practitioners and the effects these had. Through this, we wish to get the first hand experiences of individuals to identify if these changes are evident, and whether or not martial arts have contributed outside the dojo. Additionally, it is hoped the research will provide information as to how an organisations teaching philosophies continue in new generations of practitioners.
This is an invitation for you to join the study which will be run by myself, a Sport Coaching undergraduate student at Cardiff Metropolitan University.

Your participation in the research project:
Why have you been asked?
Martial arts practitioners who continue to be involved in martial arts, whether studied from childhood or adulthood will be able to provide a wide range experience to the study. It is from these accounts that we can investigate the conflicting claims regarding martial arts contribution to wider character development.
The investigation is completely voluntary and there is no obligation to join the study.

What would happen if you join the study?
If you agree to join the study, then you will be asked to take part in one short interview, lasting between 30-60 minutes. The interview will not be time-consuming or challenging, and you may choose what time suits you to conduct the interview. You will be asked a range of different questions concerning the issues mentioned and you will be provided with a copy of the questions in preparation for the interview. The interview will be audio recorded, and if agreed, video recorded as well.

What happens if you want to change your mind?
If you decide to take part in the study, you may change your mind and stop at any time. Your decision will be respected with no questions asked and there are no penalties for stopping.
PARTICIPANT INFORMATION SHEET (CONTINUED)

Are there any risks?

There are no significant risks to this study. However, due to the reflective nature of the interview, if you did feel that there was any stress involved, you can stop at any time. Just make sure that you let the interviewer know that you want to stop.

Your Rights

You do not have to give up any legal rights when joining the study. In the very unlikely event of something going wrong, Cardiff Metropolitan University fully indemnifies its staff, and participants are covered by its insurance.

Are there any benefits from taking part in the study?

From taking part, I hope to raise primary evidence of how martial art practice affects the individual. The reflective process will hopefully provide a greater insight into your own experiences, and your current attitudes to the martial arts.

What happens to the interview results?

I alone will be responsible for transcribing all the information (except for personal identification information) from the study into a computer word document. The interview will be typed up onto a computer so that your responses to the topics discussed can be included into the investigation. These will then be clustered with other interviewees responses based on identified themes. Once the investigation is complete, all the information will be properly disposed of, but until then it will be kept securely at Cardiff Metropolitan University.

How do we protect your privacy?

All the information we receive from you is strictly confidential and subject to the Data Protection Act (1998). All names of individuals, places and organisations will remain anonymous through the use of pseudonyms. When the study is complete and all the information has been analysed, all forms of data collected will be destroyed.

Further information

If you have any questions about the research or how I intend to carry out the study, please contact me:

Simon Dodd
Mobile: 07917441138
Email: st20017265@cardiffmet.ac.uk
PARTICIPANT CONSENT FORM

Participant Consent Form

Title of Project: Analysing the psychosocial impact of martial arts training: A life history study of generational influences in Karate-Do
Name of Researcher: Simon Dodd

Participant to complete this section. Please initial each box.

1. I confirm that I have read and understand the information sheet for this study. I have had the opportunity to consider the information, ask questions and have had these answered satisfactorily.

2. I understand that my participation is voluntary and that it is possible to stop taking part at any time, without giving a reason.

3. I agree to take part in the above study.

4. I agree to the interview being audio recorded.

5. I agree to the use of anonymous quotes being used in publications.

6. (Optional) I agree to the interview being video recorded

Name of Participant:
Date:
Signature of Participant: …………………………………………………………..
SEMI-STRUCTURED INTERVIEW QUESTIONS

Interview type: Semi structured questioning using chronology to structure flow as much as possible.

1. Background information (age, time spent in martial arts, time started, type of martial art(s), grade, position)
2. Why did you originally take up you martial art?
   a. Is the reason the same now?
3. Could you summarise/outline your experience in martial arts? Such as start date, important grading dates, competition experience, current motives/goals. (This may give us some dates and times / events to question.)
4. Can you identify any key moments/events that happened during or through studying your martial art?
   a. This will give us some points for further questioning
   b. Look for positive and negative moments
5. Have there been any moments where you used martial arts, or something from martial arts, to help you in an outside environment?
   a. Could be physical use, or behaviour change. Let them expand where possible
6. Do you feel martial arts practice/experience has changed you in any way, particularly outside the dojo?
7. There are conflicting arguments on whether martial arts have psychological or sociological benefits. As a practitioner/instructor, where do you stand on this argument?
8. There is an idea that Martial Arts practice can be approached in 3 ways.
   “Traditional”, “Sporting” and “Efficiency”. Traditional focuses on mental and physical unity. Sport includes a high social focus, constrained by rules of competition. Efficiency being effective application of self defence techniques. In order, where do you feel you club/organisation focus lies? (All 3 can be used/ordered in any way seen fit)
9. To conclude, if you were to give me three words you feel sum up what martial arts can develop in a person, what would they be?