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Motivation and Fascination Categories of Japanese Karateka and Jūdōka

Abstract

The German WMA-project (»Why Martial Arts?«) was initiated by Meyer's (2012) research on motivation and fascination of German karateka. Eventually, several sub-studies were conducted to analyse motivation and fascination in various martial arts styles profoundly, like jūdō (Liebl & Happ, 2015), taiji (Kuhn, 2016), krav maga and wing chun (Heil, Körner & Staller, 2017). By granting a fellowship, the JSPS supported a six-month project to transmit the research question to Japanese karateka and jūdōka.

From June to October 2017, 105 karateka and 123 jūdōka were interrogated. The results demonstrate that the motivation and fascination categories of Japanese jūdōka and karateka share many similarities. Huge differences are although observed in the importance of several motives. Regarding fascination, there are some martial-art-specific characteristics which contribute to their respective appeal, like the delight of throwing opponents and the possibility to throw bigger opponents (jūdō) or core principles as motion sharpness and simplicity (karatedō).

In comparison to German karateka resp. jūdōka, two motives are remarkably important for Japanese: to become stronger (強くなるため) and to learn respectful manners (礼儀作法を学ぶため).

Keywords

karatedō; jūdō; motivation; fascination; self-defence; strength

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1 Introduction

1.1 Previous Studies about Motivation in Martial Arts

One of the main interests of research in the academic field of martial arts studies focuses on the motivation and motives of martial arts practitioners. Since the late 1970s, several studies were conducted to fill the research gap, which will be briefly presented in chronological order in the following.

Hannak and Nabitiz (1979) examined jūdō (Japanese martial art, literally: “Way of Softness”) in Germany. The authors were especially interested in the circumstances why Western people participate in Japanese sports. At the University of Tübingen they conducted a quantitative study with 37 beginners and 16 advanced jūdōka (the suffix -ka means practitioner in Japanese martial arts). Their findings showed that beginners were described as tough and disciplined, whereas advanced students were softer as well as more gentle and creative. As they expected, the achievement motive was stronger among the advanced jūdōka. The health motive was mainly quoted by beginners. Competitors were more interested in engaging in jūdō techniques. Hannak and Nabitiz speculated that beginners were initially overwhelmed by the exoticism of the Japanese sport, i.e. the strict etiquette, the practice of how to fall properly and the unfamiliar duel situation. Later, typical sport motives like performance (see Gabler, 2002) were more dominant.

A study of Hartl, Faber and Bögle (1989) examined the reception of taekwondo in the west and concluded that a traditional, auto sufficient style as well as a modern, agonal style had been established. They asked 20 taekwondo practitioners in narrative, open interviews about taekwondo training issues. Depending on their favoured style, various motives were named. The most outstanding ones were the father figure motive, the education motive (by parents that sent their children to training) and the disciplinary or obedience motive.

Bitzer-Gavornik (1993), while researching about the change of personality traits in karatedō, also analysed training participation motives of 270 subjects. Bitzer-Gavornik used the Attitude towards Physical Activity Questionnaire. One of the main conclusions was that the karatedō group showed higher valuation in aesthetic, cathartic, ascetic, and risk-based dimensions in comparison to the control group. Furthermore, Bitzer-Gavornik determined gender and age differences as well as meanderings between karateka and non-athletes. The effects of the parameters age and gender were significant (for example young men’s motives differed significantly from elder women’s motives). However, the parameters duration and frequency of training as well as social class were almost exclusively ineffective in contrast.

As a basis of their research, Columbus and Rice (1998) presumed that specific life-world experiences could provide an impulse wanting to learn martial arts as a coping strategy. Accordingly, they designed items such as: “What are the contexts or grounds for these perceptions and experiences? How are contexts and meanings similar or different for various reported motivations for martial arts practice?” Columbus and Rice used a narrative-biographic methodology. The subjects were asked to answer the following question in written form: “Please describe in writing your experience of an everyday life situation in which you realised that training in a martial art is, or would be, a worth-wile activity.” All 17

participants attended an American college and practised karatedō, taekwondo, or tai chi. The results demonstrated that martial art skills were seen as useful in four distinct topics:

1. Criminal Victimization: conquest and prevention of physical and sexual threats
2. Growth and Discovery: emotional, mental and spiritual self-development and dismantling of psychic barriers
3. Task Performance: application of mental techniques learned in martial arts training to cope with everyday and professional tasks.
4. Life Transition: experience of structure, control and order in martial arts exercises as a counterpart to chaos in private life (divorce, job loss).

Columbus and Rice concluded that martial arts training was attended to reach either compensatory or emancipatory goals: Compensation in terms of a need for security and order (“assaults” or “life change”), emancipation in terms of internally or externally needed self-update (“development and discovery” or “task accomplishment”).

Breese (1998) examined access and drop out reasons of taekwondo practitioners in New Zealand. He used an open-ended questionnaire to collect qualitative data from 72 individuals. By using content analysis, he isolated several motive themes based on the similarity of meaning. The higher order themes representing reasons for participation turned out to be:

1. Fitness (fitness, flexibility, health)
2. Personal power and control (self-defence, self-control, self-confidence, mental aspects)
3. Competence (self-improvement, achievement, good at it, goal achievements)
4. Affiliation (social aspects, family sport, friends, helping others)
5. Enjoyment (fun, enjoyment)
6. Activity (after school activity, keeps me busy)
7. Contextual factors (the pace of grade, the focus on detail, the discipline, different).

Furthermore, these results show an increasing interest in personal power and control motives and a decrease interest in fitness motives with rising training experience. Individuals with four or more years of experience in taekwondo showed greater importance for affiliation (25%), in contrast to individuals with less involvement in taekwondo. Competence played a more important role for higher belt ranks than lower ranks.

“The results showed individuals at white and yellow belt ranks are primarily motivated to participate by themes of fitness, personal power and control and enjoyment. Fitness and personal power and control dominate the first and second themes for participation. In contrast, green and blue belts rank enjoyment as their first theme for participation. Second participation themes are fitness and personal power and control. Some green and blue belt participants are also interested in affiliation, as a secondary reason for participation. Furthermore, competence was stated by 10% of green and blue belt respondents as the primary reason for their participation. Red, black, and greater than black belt participants’ primary reason for participation is for personal power and control; however, competence and fitness, were other primary themes for some respondents.”

Major motives for starting taekwondo were learning self-defence (19%) and fitness (15%). Especially the aspects of fitness (22%), movement patterns (18%), techniques (11%), sparring (11%), and self-defence (8%) fascinated the athletes.

Bogdal and Syska (2002) analysed the emphasis of three key motives in their survey:

- Athletic success
- Health, fitness and stamina
- Karatedō as a way of life

They asked 300 Polish karateka using an undefined questionnaire with 48 items. 66% of the subjects chose “karatedō as a way of life” as their most important motive, 20% chose “athletic success”, and 12% chose the health motive. The “way of life” motive was significantly more meaningful to individuals with several years of training experience, older age (>30 years) or more frequent training. Younger, less trained, and less educated karateka were significantly more interested in athletic success. Bogdal and Syska explain this finding with the desire to emulate popular karatedō role models. This aspect of “looking for masculinity” was generally short-termed, as eventually either the training was discontinued or the dominant participation motive shifted.

The key interest of Zaggelidis, Martinidis and Zaggelidis (2004) was to examine the initial motives of jūdōka and karateka. The sample consisted of 103 Greek martial artists (56 jūdōka and 47 karateka). They adapted a questionnaire which was originally used by the Japanese Kōdōkan (jūdō organisation). The questionnaire was divided into a quantitative part with 28 items, and a qualitative part to discuss unknown motives. By using factor analysis, Zaggelidis, Martinidis, and Zaggelidis identified 12 motive groups:

1. Physical-personal benefits (health, strength, ability, character)
2. Interesting sport
3. Suitable (not seasonal, cheap, nearby)
4. Recreation
5. Means of demonstration (book - magazine, TV, film, lecture, in vivo display)
6. External image (eastern origin, outfit, belt, atmosphere)
7. Structure - nature of jūdō/ karatedō (one to one, small versus big, body size)
8. Safety (no injuries)
9. Competition (hard)
10. Family urge
11. Peers (friends)
12. Other.

The item “family urging” was significantly higher rated by women (especially karateka).

Jones, Mackay and Peters (2006) used the Participation Motivation Questionnaire (PMQ) by Gill, Gross, and Huddleston (1983) for their research, which they expanded with demographical questions and eight items about specific martial arts motivation. The sample consisted of 75 martial artists from the British West Midlands. The participants trained tai chi, karatedō, kung fu, aikidō, jeet kune do, British free fighting, taekwondo, and/ or jūjitsu. The most important motives were (in descending order) affiliation, fitness, skill development, friendship, rewards/ status, situational, and competition. The importance of

motives like fun, physical exercise, skill development and friendship were similar to other sports. The results suggested that participants with a higher training intensity showed “greater importance placed on the underpinning philosophy of the martial art”. No significant gender or training experience related differences were discovered, possibly due to the high percentage of men (76%).

For his study with 170 martial artists, Twemlow (1996) used a questionnaire containing 13 items and an undefined Likert scale. The most important motives were (ranked by amount of positive ratings) self-defence (154), physical exercise (152), improving self-confidence (143), self-discipline (141), fun or something to do (135), sport engagement (116), karatedō movies (114), spiritual practice (111), and meditation (104). Surprisingly, the competition motive was positively rated by 84 participants while 63 rated the item negatively. Speaking of karatedō motives, Twemlow (p. 102) states: “There is much to suggest that an interest in the martial arts may be motivated by magical wishes and wishes for power, as suggested by the high interest in karate motives.”

Rink (2007) asked 50 German karateka about their participation motives, using a questionnaire with 37 predefined motive items. Participants responded using a 4-point Likert scale. The resulting motive ranking is listed in table 1.

Tab. 1. Motive ranking evaluated by Rink (2007).

Rank	Motive (I do karatedō, because ...)	Rating
1	I want to do some exercise	4.40
2	I want to be physically fit	4.32
3	I want to be physically healthy	4.18
4	I want to have fun	3.76
5	I want to master self-defence	3.70
6	I want to reduce stress	3.68
7	I want to know my own limits	3.62
8	I want to accomplish a distinct performance	3.62
9	I want to achieve mental wellness	3.56
10	I want to achieve mental balance	3.48
11	I want to prove my willpower	3.44
12	I need compensation for work	3.40
13	I want to face new challenges	3.28
14	I want to accomplish beauty and elegance	3.26
15	I want to do sports with other people	3.22
16	I want to prove myself something	3.06
17	I want to do sports as a group	3.06
18	I think it is self-realisation	3.00
19	I want to share some time with other karateka after training	2.98
20	I want to stand my ground	2.68
21	I want to get to know people	2.66
22	I want to perform better than my enemy	2.66
23	I need social contact	2.64
24	I have to let off some steam	2.64
25	I want to agonise	2.60

26	I want to improve my self-confidence	2.50
27	I want to defeat the enemy	2.50
28	I want to reduce my body weight	2.44
29	I want to compete with other people	2.36
30	I want to get high belt rankings	2.34
31	I want to perform better than other people	2.30
32	I want to learn acrobatic techniques	2.06
33	I want to participate in competitions	1.96
34	I want social appreciation	1.80
35	I want to be able to harm people	1.30
36	I want to be appreciated by my friends	1.26
37	I want to be in the public eye	1.24

Ko (2010) asked 307 participants of a multi-style martial arts competition about their training motivation. The survey used an adapted version of the motivation scale of McDonald, Milne, and Hong (2002). The original 13 motivational factors were extended by the motive items cultural awareness, fun, and self-defence. Ko asked the test persons: “What are the important aspects in the training of martial arts?”, “How did martial arts training help you in your life?” and “What did you improve most since taking this class?” The most significant motives for training proved to be (moral) value development (46%), self-esteem (44%), physical fitness (42%), self-defence (38%), self-actualisation (36%), skill mastery (30%), stress release (8%), and cultural awareness (7%). Ko concluded “that more experienced martial arts participants were more motivated by value development; and beginners were more motivated by self-defence than others.” In comparison, jūdō/ jūjitsu participants were more motivated by aggression than other martial artists. Aikidō/ hapkido and kung fu/ wushu participants were relatively more motivated by social factors. Karatedō, taekwondo and jūdō/ jūjitsu participants were more motivated by self-defence. Regardless of the discipline, aesthetics turned out to be a main motivational factor for all participants.

Patel, Shukla, and Pandey (2012) focused especially on gender differences within their research about participation motives. They asked 50 male and 50 female Indian taekwondo practitioners using the PMQ by Gill, Gross, and Huddleston (1983). The evaluation of the 30 items questionnaire did not show significant gender-related differences in the motive hierarchy. Only five of 40 items differed significantly between male and female participants.

In summary, the presented studies provided ample information about the variety and range of motives, as well as different rankings of motive importance. However, the studies

- did not suffice to elaborate a motive spectrum in its entirety,
- did not suffice to illustrate motive changes related to individual biographies,
- did not differentiate between entry and participation motives,
- did not suffice to explain consistently the influence of personal factors on motives.

1.2 Why Martial Arts? (WMA) Project Results

To fill in these research gaps, Meyer (2012) interviewed 32 German karateka about their participation motives, entry motives and karatedō fascination to gain an explorative, complete motive overview. Furthermore, the participants were asked about alterations of their motive composition and memorable moments in their karatedō training career. Qualitative content analysis isolated 60 different participation motives, which Meyer clustered into 22 core categories (see table 2).

Tab 2. Motive branches, core categories and motives found by Meyer (2012).

Core category	Motive	Mentions
<u>Branch 1:</u>	<u>Related to social status</u>	
Social support	sent to practice by parents	9
Communication	meeting people	4
	socializing	3
	experiencing solidarity within the group	7
	cultivating friendships	13
	working with people	12
	observation of boyfriend	1
	getting in touch with an idealized father figure	1
Respect/ Loyalty	gaining respect	7
	showing loyalty towards the dojo/sensei	3
Self-confidence	improvement of self-confidence	10
	gaining more spiritual strength	1
	being recognized and respected	4
	receiving attention and embodying “coolness”	4
Power	becoming invincible	1
	intimidation of others	5
	demonstration of power	1
	provoking fights	6
<u>Branch 2:</u>	<u>Pragmatic</u>	
Profession/ Occupation	earning money	3
	preparing for vocational hazards	3
	promoting the dojo	1
Protection	self-defence	24
<u>Branch 3:</u>	<u>Cognitive-spiritual</u>	
Focus	improving ability to focus	4
Knowledge	gaining knowledge about techniques of karate	11
	correction of wrong doctrines	1
Spirituality	out of curiosity about Japanese tradition and culture	3
	development of a spiritual attitude with regard to everyday life	6
	because karate is a lifelong process of development	6
<u>Branch 4:</u>	<u>Cognitive-spiritual</u>	
Fitness/ Health	physical activity	6
	staying fit	21
	because it supports one’s health	5

	physical counterbalance to occupation/ profession	4
Body control	achieving body control	8
	(unattainable) perfection of techniques	9
	proving presence of stamina	9
	experience stability and strength of techniques	1
<u>Branch 5: Affective</u>		
Ambition/ Pride	ambition to improve own skills	2
	achieving higher degrees of classification (“new belts”)	7
	gaining black belt	7
	achieving what others have achieved	3
	participating in tournaments	7
	being proud of oneself	27
Curiosity	out of curiosity	2
	gaining new experiences	2
Fun	having fun	16
	for the fun of exercising techniques	2
Flow	for the fun of the stance of complete focus	2
	feeling free	1
Catharsis	blowing off some steam	8
	being in a very good mood after practice	4
	getting away from everyday life	5
	having something to hold on to after a great misfortune	1
Fear	battling fear	4
	experiencing thrill of fear	1
Pugnacity	for the joy of fighting	9
	beating/ hitting each other	4
Aesthetics	for the joy of aesthetics	7
Structure	for the joy of structure and discipline	6
Habit/ Addiction	out of habit	3
	out of addiction	1

Due to the statistically significant and highly interesting results, the German committee for martial arts studies launched the strategic research project »Why Martial Arts?« (WMA), emulating the methodology of Meyer. At first, Kuhn and Macht (2014) extended Meyer’s survey up to 183 participants by conducting an online survey. They streamlined the methodology and focused on karatedō fascination rather than motivation. 538 fascination categories for adults and 100 for children were found. In spite of this survey containing ten times the number of categories found in the previous survey, it did not reveal much new content, but added many details.

Tab 3. 25 most mentioned fascination categories found by Kuhn and Macht (2014).

Rank	Category	Mentions
1	community	40
2	body and soul	33
3	variety	28
4	age-independent	25
5	self-defence	23
6	wholly body training	22
7	body control	22
8	discipline	19
9	health	19
10	respect	19
11	tradition	19
12	versatility	19
13	dynamics	17
14	concentration	15
15	aesthetics	14
16	compensation	14
17	martial art	13
18	(fellow) karateka	13
19	fun	13
20	for everyone	12
21	competition	12
22	coordination	11
23	philosophy	11
24	movements	10
25	kata (single forms)	10

For the survey, Kuhn and Macht assumed that the terms “motivation” and “fascination” are interchangeable. Whereas the terms “motivation” and “motive” have been used by participants generally as synonymous for “reason” (to practice) and inherit a long psychological history, “fascination” remains somehow blurry and lacks a scientific definition.

In Kenyon’s (1968a, 1968b) well-known conceptual model for characterising physical activity, he defined six dimensions of the instrumental value of physical activity:

Physical activity ...

- as a social experience
- for health and fitness
- as the pursuit of vertigo
- as an aesthetic experience
- as catharsis
- as an ascetic experience

These dimensions can be defined as basic sport motive subsets, which are reflected in the aforementioned sub-studies. Kenyon's dimensions were used by the research team as starting point for the motive categorisation process (see chapter »Results«).

According to Gabler (2002, p. 13), sport motives "are meant as personality-specific dispositions aimed at sporting situations" (translated by authors). The entirety of motives which are operative in a specific environment is called the motive spectrum.

As mentioned, "fascination" is not a term that is commonly used in motivational theories, despite it being used by several aforementioned martial arts motivation studies. Nevertheless, it proved to be useful, helping people to describe

- their most important motive,
- a cluster of important motives,
- their dominant entrance motive,
- a strong motive which is tied to an essential characteristic.

While participants tended not to differentiate between motivation and fascination verbally, fascination was apparently used to embolden the uniqueness and individual importance of certain motives (see chapter »Fascination«). Looking at the WMA sub-studies, which perceived motivation and fascination almost synonymously, we have to keep the proximity of both concepts in mind, being aware that they are not equally used by participants.

In 2014, Kuhn et al. interrogated tai chi practitioners. In addition to the qualitative module targeting fascination, they implemented a quantitative module, which contained 37 motives on a Likert scale. 243 persons completed the questionnaire. Kuhn's research team isolated 377 categories of tai chi fascination. These were clustered into 36 axial categories called "themes" (see table 4). Kuhn et al. discovered gender-related and age-related differences for the ratings of specific motives.

Tab. 4. Fascination themes found by Kuhn et al. (2014).

Rank	Fascination theme	Mentions
1	movement	142
2	health	134
3	body	92
4	rest	85
5	meditation	59
6	energy	57
7	martial art	53
8	recreation	52
9	community	44
10	body and soul	42
11	lack of preconditions	39
12	development	34
13	self	34
14	variety	29
15	concentration	23
16	life	21

17	everyday suitability	20
18	mind/ soul	19
19	philosophy	19
20	always new	18
21	relaxation	17
22	training	17
23	mobility	16
24	joy and fun	15
25	balance	15
26	mindfulness	13
27	power	13
28	effortlessness	13
29	self-defence	13
30	inside	12
31	combat sport	12
32	memory training	11
33	centeredness	11
34	holism	10
35	coordination	10
36	culture	10

Liebl and Happ (2015) used the same research design for a jūdō study. In total, they questioned 1.273 jūdōka with a slightly modified motive pool. The two evaluation teams found 62 and 81 fascination categories, respectively. Unlike Kuhn et al., Liebl and Happ did not discover significant differences between the two sexes, but they found that the age of the participants did affect their motive importance.

In 2016, Heil, Körner, and Staller conducted a double sub-study of the WMA-project. They asked 217 krav maga practitioners and 63 wing chun practitioners about their motivation categories. For the qualitative module, the research team modified the stimulus question of the previous sub-studies, returning to Meyer's approach. Instead of asking about fascination, they pointed directly at former and current motives. The results confirmed the hypothesis that the participants of krav maga and wing chun are very interested in self-defence, which both systems are known to emphasise. Females were even more interested in self-defence than their male counterparts. The actual participation motives differed greatly from starting motives. In particular, the self-defence motive lost importance and was replaced (to a degree) by fitness and fun motives in krav maga and spiritual and social motives in wing chun, respectively.

Regarding the several sub-studies of the WMA project, the results unveiled great differences between motive importance and structures as well as fascination categories, depending upon the practiced martial art. Surprisingly, they also unveiled that age and gender only have minor influence on motive importance. However, it is still unclear whether the methodological disparities watered down the significance of the results.

1.3 Taking the International Step

Japan was chosen as a first international research target because the starting point of the WMA project was based on Japanese martial arts like karatedō and jūdō. Another reason for the selection of Japan was its traditional martial arts culture, which has been cultivated in Japanese society throughout its history. Thus, not only an intercultural comparison of fascination and motivation categories in the martial arts was expected, but also conclusions to what extent martial arts as cultural heritage depend (or not) on their original culture and society, regarding its value orientations, goals and symbol codes. Therefore, it was assumed that studying martial arts fascination and motivation in Japan would open a new research dimension, which could serve as a pilot scheme for further intercultural WMA sub-studies (for example krav maga in Israel; and wing chun and tai chi in China).

2 Methods

2.1 Instrument Development

Due to the unknown effects of the mutating methodology through the WMA sub-studies, we tried to adapt the methodology of the original survey by Meyer (2012), which had a strong fieldwork approach. Because of the larger survey scale, the research team had to change the qualitative interview technique. Instead, we applied a mixed method questionnaire, which was spread as a carbon copy and online (see below). The conceptualisation of the methodology for the Japanese sub-study contained the following development steps:

I. Adaption of methodology: The quantitative module as developed by Liebl and Happ (2015) was starting point of our quantitative part. The response options in the demographic module however had to be modified to serve Japanese realities (concerning school education, employment categories, etc.).

II. Translation of the questionnaire (based on Rippl & Seipel, 2008):

a) First draft: Two translators with research field knowledge translated the German version into their native language Japanese. Through consensual discussion among the research team a synthesis was made of both translations.

b) Retranslation: Two native German speakers retranslated the first draft into German language. The accordance of original version and retranslation was subsequently evaluated.

c) Assessment: The (re-) translated versions were discussed among an expert board, with the research team, expert translators, and research fellows as associates. The assessment lead to a final draft.

d) Field test: Five Japanese martial artists filled in the questionnaire and provided final feedback about the wording and layout.

The final draft applied three impulse questions in the qualitative module:

1. “For which reason(s) have you started karatedō/ jūdō training?” (「あなたはどんなきっかけ・理由で空手道・柔道を始めましたか。」)
2. “Have your reasons to train changed over time? Are there reasons that are currently more or less important than in former times?” (「その動機・きっかけは今までの稽

古を通じて変わりましたか。それは以前よりも重要になりましたか。重要さは薄れましたか。」)

3. “What fascinates you about karatedō/ jūdō?” (「あなたは空手道・柔道のどこに魅力を感じますか。」)

To prevent interferences between motivation and fascination (see discussion above), we exerted the term “reason” instead of “motive” in the questionnaire.

For the quantitative part of the study, the participants had to rate motives on a scale from »very applied« to »not applied«. We compiled the motive items of all former WMA sub-studies and martial arts motivation studies. Through merging, 48 motive categories were singled out. During the questionnaire development process, the following changes were made:

- a) The direct translation of “karatedō/ jūdō movement”, which was meant to describe physical technique patterns, had to be changed due to expert concerns that Japanese audiences would confuse it with a social movement.
- b) The motive “authority through power”, i.e., the desire to have power over other people - especially in combat - was estimated as offensive for Japanese audiences and was subsequently deleted.
- c) The original motive description “I like to brawl” was changed into “I enjoy impact techniques” to diminish the meaning of brutality, which could be offensive to Japanese audiences.

Besides these adaptations, the following elements were added:

- d) We inserted the motives “to become stronger” (「強くなるため」 *tsuyoku naru tame*) and “to acquire respectful manners” (「礼儀作法を身につけるため」 *reigi sa-hō wo mi ni tsukeru tame*) due to the assumption that these motives are very important for Japanese martial artists.
- e) Three blank items were inserted to provide opportunities to fill in missing motives (though they were not used by any participant).
- f) An explanation was added that items could be skipped in case the participant does not want or is unable to answer.
- g) Due to Harzing’s (2006) discovery that Asian populations tend to answer socially desirable, controversial items (like “because people should fear me”, “to do self-torment”) were shifted into the second half of the item list to not bias participant respondents.
- h) Takahashi et al. (2002) pointed out that Japanese people tend to avoid choosing extreme answers (like 0 or 10 on a 10-tier Likert scale). Therefore, we preferred a 4-point Likert scale and dismissed a neutral option to prevent participants from avoiding statements.

The finalised list of quantitative items is showed in table 5 (including Japanese original text):

Tab. 5. Quantitative item module used for the Japanese survey.

	Translated question	Original question (Japanese)
1.	because <i>karatedō/ jūdō</i> fosters my health	健康のため
2.	to meet friends and acquaintances	友達や知人に会うため
3.	interest in Japanese culture and tradition	日本の伝統と文化に興味があるから
4.	to strengthen my self confidence	自信をつけるため
5.	to have fun	楽しいから
6.	enjoyment of <i>karatedō/ jūdō</i> movements and techniques	空手道・柔道の動き・技をするのが楽しいから
7.	because I like discipline	規則・規律が好きだから
8.	to let loose and work off	体力を消費し、ストレス発散させるため
9.	to get to know people	未知の人と知り合うため
10.	to participate in competitions	試合に出場するため
11.	just to do some exercises	ただ運動するために
12.	to be loyal towards the <i>sensei / the dōjō</i>	先生や道場に忠実でありたいから
13.	to develop a mental attitude for everyday life	日々の生活の中での精神的な支えを学ぶため
14.	because I am curious, and I want to do something new	好奇心が強く、自分が常に何か新しいことに挑みたいから
15.	to be able to defend myself	自己防衛のため、自分を守ることができるから
16.	because I like to concentrate myself mentally and physically	心身ともに集中するのが好きだから
17.	to call attention and get prestige because I am doing <i>karatedō/ jūdō</i>	空手道・柔道をしていることで、注目されるから
18.	to relax myself	リラックスするため
19.	because I enjoy impact techniques	相手に対して効果のある技が好きだから
20.	to feel community spirit	仲間との一体感を感じられるから
21.	to compete with people	他人と競うため
22.	to experience fighting thrill	格闘中にスリルを味わえるため
23.	because I strive for the perfection of technique	技術を完成させるため
24.	out of habit	習慣だから
25.	to stay or to become more fit	もっと健康になるため、健康を維持するため
26.	my parents wish that I join training	親が稽古に行くことを望んでいるから
27.	to prove myself that I endure training	練習に耐えられることを証明するため
28.	to learn a lot about <i>karatedō/ jūdō</i> generally	空手道・柔道について多くのことを学ぶため
29.	to prepare myself for dangerous situations at work	仕事上、危険な場面を想定し、準備するため
30.	to strive for perfection of my character	人格を完成させるため
31.	to improve my body control	身体の動きをよくするため
32.	because <i>karatedō/ jūdō</i> training develops respect	空手道・柔道の稽古は尊敬の念を育てるから
33.	to do self-torment	自分を追いつめたいから
34.	because <i>karatedō/ jūdō</i> is a lifelong, life-accompanying way	空手道・柔道は生涯の道であるから
35.	to gain higher belt graduations	昇級・段するため
36.	to fight against my anxieties	自分の恐怖心を抑えられるため
37.	to distract myself from worries and problems	悩みや問題などを考え込まないようにするため
38.	to become stronger	強くなるため
39.	to be proud of myself	自分の誇りのため
40.	because I like the beauty of <i>karatedō/ jūdō</i> movements	空手道・柔道の動きの美しさが好きだから

41.	because my friends are going to training, too	友達が稽古に行っているから
42.	because in some moments, I forget everything around	無心を得るため
43.	to become invincible or to feel like invincible	無敵になる、あるいは無敵だと感じたいから
44.	to improve my <i>karatedō/ jūdō</i>	空手道・柔道の上達を目指すため
45.	because people should fear me	人が私のことを怖れるため
46.	to have a father/ <i>sensei</i> figure	父親的模範像・師範模範像を見つけるため
47.	to teach people <i>karatedō/ jūdō</i>	人に空手道・柔道を教えるため
48.	to acquire respectful manners	礼儀作法を身につけるため

The third questionnaire module evaluated demographic data about gender, age, training experience, belt graduation and school education.

2.2 Survey

106 karateka and 133 jūdōka completed the questionnaire. 45 karateka and 65 jūdōka did the survey via online a questionnaire while 62 karateka and 68 jūdōka filled out the paper version. One karatedō questionnaire and ten jūdō questionnaires had to be dismissed due to formal issues (such as minor age, incomplete answers).

Tab. 6. Survey statistics.

Karatedō	Min	M	Max	SD
Age	12	29.1	74	14.48 years
Belt graduation	/	1st kyū	7th dan	3.82 ranks
Training experience	/	11.1	55	11.60 years

Jūdō	Min	M	Max	SD
Age	14	19.3	50	4.65 years
Belt graduation	2nd kyū	2nd dan	5th dan	0.89 ranks
Training experience	2	11.3	39	5.06 years

Of the 105 valid karatedō questionnaires, 60 were filled out by males, and 45 by females (see table 6). The karatedō participants practised various styles (including full-contact and semi-contact styles). Of the 123 valid jūdō questionnaires, 85 were from male participants and 38 from females.

During the parallel process of generating and analysing data, data saturation was eventually reached. Data saturation itself was detected when no more significant new outcomes could be generated through new data acquisition.

2.3 Data Analysis

For both surveys, the qualitative modules were analysed by the research team using qualitative content analysis (Mayring, 2010). The research team initially translated answers and discussed content analysis afterwards. Sometimes Japanese martial arts experts were consulted to provide advice when the core research team did not agree or was unsure about specific data interpretations.

The quantitative and demographic parts were analysed with a crossover testing method, containing the Fisher's exact test, chi-squared test, g-test, and ANOVA.

3 Results

3.1 Entry and Participation Motives

Through axial categorisation, six motive branches were defined, containing 23 motive categories (see table 7).

Tab. 7. Axial categories and motive branches.

Society	Efficacy	Spirit	Body	Emotion	Preference
social support	profession	knowledge	health	joy	habit
communication	self defence	concentration/ focus	body control	flow	curiosity
respect/ manners		spirituality/ tradition	catharsis	aesthetics	
self-confidence		(mental and physical) strength		thrill	
power				order	
pride				aggression	

The qualitative part delivered no new motive categories. However, the proband answers were important to enhance the understanding and cultural connotations of specific motives.

Table 8 shows the results from the quantitative part. It is remarkable that the motive ratings in the jūdō survey are closer to each other than in the karatedō survey. Whereas for karatedō the standard deviation is about 0.5, for jūdō it is about 0.08. There are three possible explanations:

- For jūdōka, motive importances are indeed similar.
- As the survey statistics show (see table 6), age, belt graduation and training experience in the jūdō survey have a significant lower standard deviation. This means that the participants were much more similar to each other in comparison to the karatedō group and therefore the results are more similar, too.
- The urge to answer in a considered way was less strong for the jūdō test persons probands. While the research team had close connections to the karatedō gate keepers and sensei, the jūdō connections were more formal and distant in comparison.

Tab. 8. Motive importance («very applied» = 1 / «not applied» = 4).

	Karatedō		Jūdō	
1	enjoyment of karatedō movements and technique	1.71	to meet friends and acquaintances	2.34
2	to become stronger	1.73	because jūdō fosters my health	2.36
3	to have fun	1.77	to stay or to become more fit	2.36
4	to improve my karatedō	1.80	my parents wish that I join training	2.37
5	because karatedō fosters my health	1.82	just to do some exercises	2.40

6	to improve my body control	1.87	to improve my body control	2.41
7	to acquire respectful manners	1.88	because my friends are going to training, too	2.42
8	to strengthen my self confidence	1.89	to gain higher belt graduations	2.43
9	to develop a mental attitude for everyday life	1.98	to develop a mental attitude for everyday life	2.44
10	because I like the beauty of karatedō movement	1.98	to be loyal towards the sensei resp. the dojo	2.45
11	because I strive for the perfection of technique	2.00	to relax myself	2.45
12	to learn a lot about karatedō generally	2.08	to improve my jūdō	2.46
13	to be able to defend myself	2.08	because people should fear me	2.46
14	to stay or to become more fit	2.09	interest in Japanese culture and tradition	2.46
15	because I like to concentrate myself mentally and physically	2.12	to distract myself from worries and problems	2.47
16	to strive for perfection of my character	2.12	because I like discipline	2.47
17	to let loose and work off	2.14	to compete with people	2.48
18	to feel community spirit	2.19	to have a father/ »sensei« figure	2.48
19	because I am curious and I want to do something new	2.21	because I am curious and I want to do something new	2.50
20	to be proud of myself	2.23	to acquire respectful manners	2.51
21	to meet friends and acquaintances	2.27	to learn a lot about jūdō generally	2.51
22	because karatedō training develops respect	2.34	to let loose and work off	2.52
23	to be loyal towards the sensei resp. the dojo	2.50	to get to know people	2.52
24	interest in Japanese culture and tradition	2.51	to do self-torment	2.52
25	to gain higher belt graduations	2.51	because jūdō training develops respect	2.52
26	out of habit	2.56	to become stronger	2.52
27	because I like discipline	2.60	to teach people karate	2.52
28	because karatedō is a lifelong, life-accompanying way	2.64	because I like to concentrate myself mentally and physically	2.54
29	to get to know people	2.68	to fight against my anxieties	2.54
30	because I enjoy impact techniques	2.68	to become invincible or to feel like invincible	2.54
31	to do self-torment	2.68	because I strive for the perfection of technique	2.54
32	just to do some exercises	2.71	to strengthen my self confidence	2.55
33	to participate in competitions	2.72	enjoyment of jūdō movements and technique	2.55
34	to distract myself from worries and problems	2.75	to experience fighting thrill	2.55
35	to compete with people	2.83	to participate in competitions	2.56
36	because in some moments, I forget everything around	2.85	to feel community spirit	2.56
37	to relax myself	2.85	to have fun	2.57
38	to teach people karate	2.86	because jūdō is a lifelong, life-accompanying way	2.57
39	to fight against my anxieties	2.89	to strive for perfection of my character	2.58
40	to experience fighting thrill	2.95	to be able to defend myself	2.58
41	to prove myself that I endure training	3.01	to prove myself that I endure training	2.60
42	because my friends are going to training, too	3.08	to be proud of myself	2.61
43	to call attention and get prestige because	3.12	because in some moments, I forget every-	2.61

	I am doing karatedō		thing around	
44	to have a father/ »sensei« figure	3.16	out of habit	2.63
45	to prepare myself for dangerous situations at work	3.33	to prepare myself for dangerous situations at work	2.65
46	to become invincible or to feel like invincible	3.43	because I like the beauty of jūdō movement	2.66
47	my parents wish that I join training	3.49	to call attention and get prestige because I am doing jūdō	2.70
48	because people should fear me	3.56	because I enjoy impact techniques	2.71

In the following section, the different motive branches are explained and motive backgrounds described.

Society Motives

This branch consists of interpersonal contact motives. However, it is also defined by motives aiming at an improvement of the social status.

The most important category in this branch is social support, which is a very well researched motive in sport contexts (especially in youth sport engagement, see Beets et al., 2010). In our survey, it seems to be a kind of a hybrid motive because of the intention to participate is partly or mainly external: Japanese karateka and jūdōka were introduced often to the martial art by siblings, parents, children or friends. Additionally, they were impressed by promotional demonstrations of senior students (「先輩」 *senpai*). Adults occasionally reported the desire to share leisure time with their children (or grandchildren), which lead them to the martial art.

Nearly 30% of all jūdōka were encouraged by their parents to start training, further 30% by their siblings and 20% by their friends. In total, around four out of five jūdōka were influenced by (jūdō-active) family and friends to start training. Accordingly, the motive “my parents wish that I join training” is placed on the 4th motive rank in jūdō. In karatedō, these numbers are remarkably small in comparison (family and friends combined: 25%). It is unlikely that these differences are solely related to different demographic stats. We believe that the broader recognition of jūdō in Japanese society and school system contributes to this fact. Also, the Olympic Games affected the choice, as several jūdōka started training after watching jūdō at the Olympics (「オリンピックをみてやりたくなった」).

The society branch also includes sport motives as found by Gabler (2002). The related self-regarding motives “to strengthen my self-confidence” and “to be proud of myself” are more important for karateka (8th and 20th motive rank) than for jūdōka (32th and 42th motive rank). It is interesting that in contrast the more community-related motives “to meet friends and acquaintances”, “because my friends are going to training, too”, “to get to know people” and “to feel community spirit” are significantly higher ranked by jūdōka. Indeed, “to meet friends and acquaintances” is the most important motive for jūdōka overall.

The motive “because people should fear me” seems to be strongly connected to bullying as several subjects reported that they started training because they were bullied. Nevertheless, it is somehow surprising that for karateka it is the least important motive overall, while for jūdōka it is the 13th most important motive.

The pride motive is tied to victories in competitions as well as to higher belt graduations. The fact that the motive “to gain higher belt graduations” is more important for jūdōka (8th motive rank) overall than for karateka (25th motive rank) might be explained with the average young age of the jūdō subjects (19.3 years).

The motive “to compete with people” is more important for jūdōka (17th motive rank) than for karateka (35th motive rank), likely because jūdō is commonly trained in pairs, unlike karatedō where single forms (「型」 *kata*) are more important and basic techniques (「基本」 *kihon*) are commonly trained without partner. However, we did not expect that the corresponding motive “to participate in competitions” was rated very low by karateka (33th motive rank) as well as by jūdōka (35th motive rank). The data analysis suggests that this motive is heavily affected by personal factors in the way that with increasing age, training experience and belt graduation, the importance for jūdōka decreases dramatically (with the logical exception of jūdōka with more frequent competition participation). On the other hand, older karateka (>40 years) with high belt graduations get noticeable more interested in this motive. Supposedly this is due to the (virtual) lack of throws in karatedō competition, therefore karatedō may be more suitable for older practitioners than jūdō.

An interesting aspect is the respect or manners category. One may assume that the motive “to acquire respectful manners” would be less important for Japanese people, because in Japanese society manners are omnipresent and taught in school and family from very young age. Indeed, especially karateka claimed the motive as being very important (7th motive rank; jūdōka: 20th motive rank). The participants explained that politeness in Japanese society is an extremely complex phenomenon as there are many different layers of actions and phrases to express politeness, depending on situation, gender and status of the participants. Language and gestures depend of the social rank of the addressed people. In the strict environment of the dōjō, Japanese are able to practice correct manners (「礼儀作法」 *reigi sahō*) beyond their usual social contexts (like peer, family) with the intention of applying them in their work life later. Thus, the dōjō is seen as a closed experimental area to train social manners.

Efficacy Motives

The efficacy branch is filled with pragmatic motives, such as learning self-defence for work or civil life. Despite being one of the lowest-ranking crime rate nations, this motive is quite relevant for Japanese karateka (13th motive rank). However, these do not tend to prepare themselves for an ambush, rather their protection competence is strongly intertwined with the key motive “to become stronger” mentally and physically (see below). This assumption is supported by the fact that for jūdōka this motive is less important (40th motive rank), despite their average young age, which might put them rather in difficult situations than older adults. Both groups stated as expected that the motive “to prepare myself for dangerous situations at work” is irrelevant.

Spirit Motives

This branch inherits cognitive and spiritual motives. An important motive here is the joy of concentrating mentally on the complex and sometimes difficult martial arts movements

and patterns. Additionally, the knowledge motive is important which covers two subcategories: firstly, many martial artists are interested in movement variety and technique (「技」 *waza*) amount. They seek to expand their overall knowledge and to enhance their insights into technique application. Secondly, they show interest in history, development, styles and masters of karatedō/ jūdō. The knowledge motive has a patriotic component, as seen in the following quote of a jūdōka: “[The attraction of jūdō is] that it is a national sport in Japan” (「日本の国技であること。」). It is also visible in the moderate importance of the motive “interest in Japanese culture and tradition”. Especially remarkable are statements like this: “Travelling to Asia and Africa I learned that people there share the stereotype of Japanese people practising karatedō. Therefore, I thought for myself that I have to do it” (「海外旅行でアジアやアフリカに行った際に、現地の人たちが日本人に対して空手のイメージを持っていることを知り、自分もやらねばと思いました。」).

A more transcendent variation of the knowledge motive is the spirituality motive. A core characteristic of many Japanese martial arts is the mixture with religious, philosophical or (at least) behavioural elements and codes (see Bittmann, 2017; Maliszewski, 1996; Hama-guchi, 2006). Despite long-time controversies about the exact impact and the genesis of spiritual paradigms, the majority of martial arts researchers recognise aspects from Shintō, Confucianism, and Zen in Japanese martial arts. Accordingly, many martial artists regard their art as a lifelong way to spiritual maturity and character perfection, which is reflected in several quotes by jūdōka (“[You] can cultivate your heart” 「心を養うことができる。」), as well as by karateka (“The perfection of character is important” 「人格形成を大事にしているところ。」). Overall, spiritual motives like “to develop a mental attitude for everyday life”, “to strive for perfection of my character” and “because karatedō/ jūdō is a life-long, life-accompanying way” are more important for karateka than jūdōka. Generally, with higher belt graduations and older age, this motive becomes less important in both groups.

Body Motives

For most, this branch covers typical sport motives like fitness, health, and catharsis.

Focusing on health, especially older people stressed out the fact that karatedō can be practised up to old age and has numerous health benefits, while some male teenage jūdōka argued that they wanted to reduce weight. Generally this motive is very important as the associated motives “because jūdō fosters my health” and “to stay or to become more fit” take the second and third rank for jūdōka (5th and 14th motive rank for karateka).

While several karateka experience catharsis through exhausting training sessions, a few of them reported their need of contact fighting to achieve catharsis. Unsurprisingly, the correspondent motive “because I enjoy impact techniques” is the least important motive for jūdōka, as there are usually no striking and kicking techniques. Typical catharsis motives like “to let loose and work off”, “to relax myself” and “to distract myself from worries and problems” have medium ranks in both groups, whereby jūdōka rate these motives slightly higher in tendency.

The motive “just to do some exercises” can be located in between the health and the catharsis motive. It is prevalent for jūdōka, who put it on the 5th motive rank. Several jūdōka mentioned that they started jūdō after ceasing other sports like swimming or football. Karateka ranked this motive at 32th place. It is likely that this is due to the more age-diversified karatedō subjects. For young (<20 years) and older (>40 years) martial artists, this motive is rather unimportant.

As body control is key for a proper execution of martial arts techniques, both groups place the motive “to improve my body control” on a high 6th motive rank. In comparison to other athletes, martial artists are intrigued to reach and surpass their individual body limits with a dedication nearing obsession for which there are two main reasons: on the one hand, this goal is attached to Zen-Buddhist beliefs which request doing techniques naturally with flawless perfection. On the other hand, excellent body control ensures the safety of the opponent and of oneself, as inaccurately executed karatedō/ jūdō techniques can be very dangerous.

The strength motive marks the connection point of mental and physical motives, which encompasses an important core of Japanese training spirit. Nearly all karateka mentioned the desire to become stronger (「強くなるため」 *tsuyoku naru tame*) through training. Overall it is the second most important motive. For karatedō beginners, it is the most important motive, which even surpasses the impetus of family and friends. The qualitative data suggests that while for karateka, even though it is at the start of training the most important motive, it becomes unimportant with more training experience and higher graduations. But there is also a strong significance, that karateka who engage more often in competitions rate the importance higher than equals in belt graduation and training experience. Jūdōka rate this motive with medium importance. As jūdō is a quite strength-driven, competitive sport, it is no surprise that in tendency the desire to become stronger especially gets in the focus of high-competitive jūdōka. Therefore, we find here a divergent trend as karateka usually start with a high importance of this motive which is steadily decreasing, and jūdōka with a low importance which is steadily increasing. But not every beginner in karatedō/ jūdō is affected by it and the trends are significant but by no means overwhelming.

Reminded of the low criminal rate in Japan, martial artists stated that the utilisation for self-defence is not their main goal (but for few it is apparently to be safe while visiting other countries). In general, Japanese define strength as combination of physical and mental power. Several participants expressed the need of physical and mental strength to cope with the hardships of everyday life at school or in the job. Therefore, martial arts reinforce their resilience to endure the exhausting working conditions in Japan. Accordingly, it is fair to conclude that martial arts are a kind of pragmatic preparation for work and family life.

A combination of the strength motive and the body control motive is the desire to prove one’s own resilience. The attached motive “to prove myself that I endure training” was placed on the 41th motive rank in both groups and has its peak for people around 18-21 years old. Further attached motives like “to do self-torment” and “to become invincible or to feel like invincible” are rated low by karateka (31th and 46th motive rank) and slightly

higher by jūdōka (24th and 30th motive rank). Especially high-graduated, high-experienced jūdōka rate the motive “to become invincible or to feel like invincible” significantly more important than any other group. More than three quarters of jūdōka between 20-50 years old rate this motive positively.

Emotion Motives

The emotion branch covers different feelings karateka/ jūdōka experience during training and competition.

The thrill motive covers two subcategories: On the one hand, people like the thrill which they are experiencing in combat situations, where loss and victory are a split second away and severe pain has to be expected at any time (see chapter »Fascination«). Nevertheless, both groups rate the motive “to experience fighting thrill” minor important (karatedō: 40th motive rank / jūdō: 34th motive rank). On the other hand, people try to overcome their personal anxieties through fighting which may be the living example of “fighting against yourself”. This is also a low rated motive in both groups, but particularly important for half of male karateka.

The order motive covers the joy of discipline and simplicity. Both groups rated the corresponding motive “because I like discipline” averagely. As in comparison to typical social environments, martial arts training habitus in Japan does not differ very much, this result was expected.

Joy is the third important motive for karateka, which is experienced notably during technique execution, whether in *kumite* (fighting), *kata* (form), or *kihon* (basics). The motive “enjoyment of karatedō movements and technique” is even the most important motive for karateka overall (despite its importance decreases with age). Regarding the seriousness with which Japanese tend to practice, this result is quite striking. For jūdōka, joy is far less important with “enjoyment of jūdō movements and technique” on the 33th and “to have fun” on the 37th motive rank. Maybe this can be interpreted as a hint that some (young) jūdōka are pressured to a certain degree to participate in training (see »Fascination«).

Joy is connected to the flow motive. As in other martial arts and sports, martial artists sometimes experience flow while practising (see Csikszentmihalyi, 1990). It is unclear whether Japanese martial artists experience flow experiences - as nobody reported such - and the quantitative analysis ranks the flow motive at a mere 36th place for Japanese karateka and 43th for jūdōka. The fascination with which jūdōka are describing the act of throwing (see chapter »Fascination«) indicates flow experiences in jūdō nevertheless.

The aesthetics motive is divided into two parts: the joy of viewing and the joy of doing karatedō/ jūdō movements. Karateka rank “because I like the beauty of karatedō movement” and the corresponding “because I strive for the perfection of technique” as their 10th and 11th important motive. Unsettled remains the fact that jūdōka rate these motives far lower (46th and 31th motive rank), with strong negative correlations of importance to age, belt graduation and training experience.

Preferences Motives

Many motives are tied to the individual preferences. However, several participants also tended to start training out of curiosity (motive rank 19 in both groups). Several karateka were especially inspired by martial arts movie heroes/ heroines, notably Rachel Moore (「毛利蘭」 *Mōri Ran*) from the “Case Closed” series, and Chinese actor Jackie Chan. Naturally, the importance of this motive declines with more martial arts experience.

As in other sports and martial arts, people continued martial arts practice because of the strong habit formed through the on-going participation. Our results indicate that in Japanese culture, this habit is sometimes protected by parents (or friends) who insist on not giving up training. Additionally, many Japanese have access to martial arts through budō courses and clubs in school, especially to kendō and jūdō and to a lesser degree to karatedō and even sumo. For karateka, this motive gains importance with increasing training experience, but loses importance for high-graduated karateka with more than 14 years training experience.

3.2 Fascination

The following results derive from participant answers to the question “What fascinates you about karatedō/ jūdō?” in the qualitative segment of the questionnaire. As stated above, “fascination” is difficult to define as a scientific term, and participants used it in different ways. Reduced to the descriptions of a strong motive, which is tied to an essential characteristic of the respective martial art, the results are shown in table 9.

Tab. 9. Important fascination categories (ranked by mentions).

Rank	Karatedō	Jūdō
1	aesthetics	throwing the opponent
2	respectful manners	respectful manners
3	unity of body & soul	ippon technique
4	karatedō techniques	jūdō principles
5	karatedō principles	success in competitions
6	fight dynamics	constant self-improvement
7	visible improvement due to hard training	get stronger
8	community	perfect throwing
9	mental strength	instant victory/loss
10	constant self-improvement	aesthetics
11	success in competitions	1 on 1 fights
12	unarmed (fights)	fun
13	profundity	national tradition and cultural heritage
14	friendship	visible improvement due to hard training
15	even in old age possible to train	connection of people
16	little space and money/ equipment needed	mental strength
17	infinity of mental and physical learning	respectful for the opponent/ partner
18	respect for the opponent/ partner	unarmed (fights)
19	national tradition and cultural heritage	fight dynamics
20	dedication and perseverance	technique diversity

Generally, the fascination categories of karateka and jūdōka share several similarities. Both groups mention the fact that their sport is a national tradition and cultural heritage (「国技」 *kokugi*; karateka: 19th fascination rank; jūdōka: 13th fascination rank), the fascination of competition success (karateka: 11th fascination rank; jūdōka: 5th fascination rank) and the visibility of training progress (karateka: 7th fascination rank; jūdōka: 14th fascination rank).

Another important fascination factor is the implemented moral code which includes respectful manners (karateka/ jūdōka: 2nd fascination rank) and respect for the opponents/ training partners (karateka: 18th fascination rank; jūdōka: 17th fascination rank). Both principles serve to establish and preserve friendships (karateka: 14th fascination rank; jūdōka: 15th fascination rank) and community spirit (karateka: 8th fascination rank; jūdōka: 17th fascination rank).

The equivalence of physical and mental strength which is centred in the key motive “to become stronger” (see above; jūdōka: 7th fascination rank), is referred to in fascination categories like mental strength (karateka: 9th fascination rank; jūdōka: 16th fascination rank), constant self-improvement (jūdōka: 6th fascination rank; karateka: 10th fascination rank), infinity of mental and physical learning (karateka: 17th fascination rank) as well as dedication and perseverance (karateka: 20th fascination rank).

Several karateka described the conjunction of mental, moral and physical aspects in karatedō as well as the flexibility and variability of karatedō techniques as fascinating (13th fascination rank) by employing the term profundity (「奥の深さ」 *oku no fukasa*). Also, the modesty of karatedō practice was mentioned as a fascination category, as little space and equipment is needed (16th fascination rank) and the physical requirements are low (15th fascination rank).

For karateka, a key element of their fascination for karatedō is its distinctive technical characteristics. They stated that the unique aesthetics of karatedō technique are very compelling (1st fascination rank), because of their symmetry, the alternation of stillness and motion, their elegance and their fast, precise and powerful execution. Also, the choreography of kata forms is acclaimed. This fascination category is linked to karatedō basic principles (5th fascination rank) and karatedō technique principles (4th fascination rank) which were cited by test persons as:

- 1) “sude de tatakau” (「素手で戦う」), which describes fighting with bare hands (12th fascination rank),
- 2) “kime” (「極め」), which describes the sudden muscle tension at the right moment during technique execution,
- 3) “shingitai” (「心技体」), which describes the unity of heart, body and technique (see 3rd fascination rank),
- 4) “waza no kire” (「技のキレ」), which describes the sharpness and speed of techniques,
- 5) “muda no nai ugoki” (「無駄のない動き」), which describes the sobriety and simplicity of (body) movements,

- 6) “*isshun ni mieru tsuyosa*” (「一瞬に見える強さ」), which describes the strength which is visible in one (short) moment (likely the final stage of technique execution),
- 7) “*waza wo kumiawaseru koto de mugen no kanōsei*” (「技を組み合わせることで無限の可能性」), which describes the countless options to string and combine techniques,
- 8) “*shinken*” (「真剣」, literally: real, live blade), which describes the seriousness in practice and tournament fights,
- 9) “*sayū taishō no ugoki, tenshin, hansha shinkei*” (「左右対称の動き・転身・反射神経」), which describes the strategy to mirror and react constantly and dynamically to the movements of the opponent (6th fascination rank).

The most fascinating aspect for *jūdōka* (1st fascination rank) is the act of throwing a partner/ opponent. Many subjects described this a joyful moment or pleasant feeling (「人を投げることの快感」), especially in competitions. Several *jūdōka* stated that this feeling is intensified when the throw is executed with “proper” technique (「綺麗に投げる」) rather than brute force, which adds to the fascination (8th fascination rank). In competitions, delivering a perfect executed technique will be rewarded with an *»ippon«* (「一本」), a full point, which technically counts as knockout and immediate victory. Probandes tended to describe techniques (「技」 *waza*) rated as *»ippon«* with the additional character 「大」 (literally: big; such in: 「大技で一本を取る」). Performing an *»ippon«* technique fascinates *jūdōka* gravely (3rd fascination rank). Therefore, we can conclude that the most fascinating moment for *jūdōka* is when they manage to accomplish a flawless, impressive and decisive throw.

Jūdōka are also likewise fascinated by the aesthetics of *jūdō* techniques (10th fascination rank) because they are “attractive” (「格好いい」). They acclaim that fights are proceeded barehanded (18th fascination rank, see *karatedō* fascination principle I) and dynamically (19th fascination rank, see *karatedō* fascination principle IX), too.

A core *jūdō* principle which contributes to the fascination of the interrogated *jūdōka* is embedded in the term *»jūdō«* itself, which refers to the proverb “softness controls hardness” (「柔能く剛を制す」). Several subjects stated that in *jūdō* a small, weak person can throw a taller, stronger person. It depends only on rightful technique execution. Accordingly, a participant concluded that “in *jūdō*, there is no impossibility. Those who endeavour can certainly win” (「柔道には、不可能と言う文字はなく、誰でも努力をすれば必ず勝つことができる」).

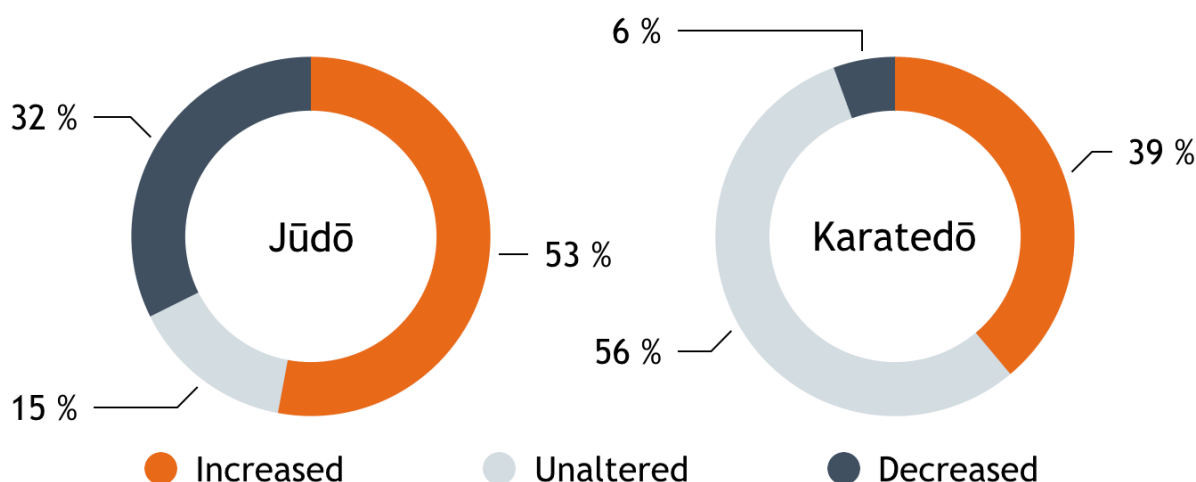
The second most important *jūdō* principle is that due to the fight dynamics and the rapid technique application, victory or loss are decided in a blink of an eye (「一瞬で勝負が決まってしまう」).

3.3 Shifts of Motive Importance

Based on the results of former WMA studies we assumed that Japanese karateka and *jūdōka* would sometimes change the individual importance of certain motives. In the ques-

tionnaire, this research topic was targeted asking: “Have your reasons to train changed over time? Are there reasons that are currently more or less important than in former times?”

Japanese participants tended to answer on two different levels of abstraction. In some of the answers, subjects judged if their entire motivation towards the sport has altered whereas other described their shifted interest in specific motives. Basically, answers of the former type are divided into the categories decreased, unaltered and increased motivation overall to participate in training. The following graphic shows these results.



Graph. 1. Changes of overall motivation with increasing training experience.

Naturally, there are few subjects admitting decreasing motivation, because most of them who are affected would have been dropped out of the sport previously.

Tab. 10. Seven most affected motives by importance shifts.

	Karatedō	Jūdō
1	to become stronger	to become stronger
2	to win in competitions	to have fun
3	to dive deeper into karatedō philosophy and technique	to practice because of my very own initiative
4	to acquire respectful manners	to win in competitions
5	to have fun	to strive for perfection of my character
6	to stay or to become more fit	to stay or to become more fit
7	to endure and continue training	to endure and continue training

One of the core motives for Japanese martial arts practitioners is the desire to become stronger. This motive was most often cited by karateka and jūdōka regarding alterations in motive importance. Several subjects admitted that the initial desire to become stronger has decreased in importance since the motive was saturated (“I have become stronger. The importance has decreased” 「強くなれました。重要さは薄れました」) and/ or other motives got into focus (“The importance of becoming stronger has decreased; [my] health

and becoming a good person are getting more importance” 「強くなるという重要さは薄れ、人間的に素晴らしくなりたいという事と健康が重要となった」).

Several participants stated that the motive “to win in competitions” has gained importance. It is important to note that the descriptions differ from the related motives in the quantitative part “to participate in competitions” and “to compete with people”: interestingly, the joy of winning was underlined notably often by karateka, especially regarding the overall minor importance of the affiliated motives (see above). Some karateka stated that the desire to succeed in competitions gave the impetus to dive deeper into karatedō technique and philosophy (“As I practiced [karatedō], competition itself was interesting and the study of strategy became enjoyable” 「やってみると、競技自体が面白く、戦術の研究が楽しく思うようになりました」).

Besides winning, further reasons were mentioned to deepen karatedō practice. “The longer I study, the more I am attracted to its profundity. My general interest remains unchanged, but it has exceeded the sphere of a hobby. It became my life purpose. Since [karatedō practice] is a training of devotion, it is possible for me to transmit the cultivated power into the work life. And that’s why it’s gotten stronger than it used to” (「修業年数を重ねれば重ねるほど、その奥深さに引かれた。興味は今も変わらず、さらに趣味の領域を超えて「生き甲斐」になった。精進修業でもあり、その培った力で仕事などに活かすなど、以前より重要になった」).

The following quote highlights very well how the borders of typical sport motives are surpassed by martial artists with long training experience when they realised that the acquired mental and moral strength is valuable for the life outside the dōjō in the sense of human perfection (「人間形成」). “When I was in elementary school, junior high school and high school, through jūdō I was just striving for strength. When I entered the university, I had difficulties with human relations, which is still a problem. I am still striving for strength but beyond that I like to develop through jūdō further as a human” (「小、中、高と柔道の強さを求められてばかりでしたが、大学に入って人間関係で困ったり、強さを求められたりして、今も大変ですが、これからは柔道を通して人間的に成長していきたいとおもいます」).

In some ways this change of significance affects the Japanese key motive “to acquire respectful manners” (see above), too, when participants appreciate that manners are very valuable in their everyday life. “I think that respectful manners are important not only in karatedō, but in every other setting, too” (「空手に限らず、あらゆる場面で礼儀は大切だと思います」).

The second and third most cited changes in motive structures of jūdōka are paired. As we have seen, many martial artists began their sport due to the request of parents and family members. Therefore, the voluntariness to engage is dubious (see chapter »Emotion motives«). For several participants, the extrinsic motivation (or pressure) to participate was replaced over time by intrinsic motivation as the initiative to train shifted towards the subjects themselves (“At first I did it because of the influence of my older sisters, but gradually I did it for myself” 「最初は、姉達の影響だったが、だんだん自分の意思でやる

ようになった」). We believe that for many martial artists the perceived fun increased simultaneously, even though this correlation was not showcased firmly by subjects (“At first I did it out of obligation but gradually jūdō became enjoyable.” 「最初は仕方なく始めたものの、次第に柔道が楽しくなった」).

Although the motive perseverance has overall a relatively minor importance (see above), specific explanations in regards to this motive are interesting. They demonstrate that the aim to endure is usually connected to martial arts philosophy rather than pragmatic reasons (like meeting friends, staying fit), as the following karateka quotes (which are not common but nevertheless intriguing) illustrate:

- a) “[My] motivation was not changed through practice, it was a goal to overcome painful practice. As practice became more demanding, there were times when I thought »I can’t do it for myself« as well. But if I give up here, I lose the rare opportunity to change myself, it would be a blasphemy against myself, so I could continue. The thought became increasingly more important as practice continued, eventually becoming the most important one” (「[私]の動機は稽古を通じて変わるものではなく、苦しい稽古を乗り越えるための目標でありました。練習が高度なものになっていくにつれ、「自分にはやはりできないのではないか」と思うこともありました。しかしここで諦めたら、自分が変わる希少な機会を失ってしまい、過去の自分に対する冒涇であるため、継続していくことができました。その思いは練習を積み重ねるにつれ、ますます大きなものとなり、自分の中で最も重要なものとなりました」).
- b) “I was taught the importance of overcoming my weak heart (mind)” (「自分の弱い心に打ち勝つ大切さを教えてもらった」).

4 Conclusion

The results demonstrate that many motives of Japanese karateka and jūdōka share similarities in importance and background. Some of them seemingly inherit culturally specific and - maybe - unique meanings, like developing respectful manners, getting stronger or becoming acquainted to national heritage.

Concerning the motive importance, a shift could be noticed due to increasing training experience. Japanese participants tended to answer with a simple statement. Their overall motivation increased, decreased or remained stable, usually avoiding statements about changes of specific motives. Nevertheless, we can assume that Japanese martial artists usually adapt their motive structures.

Especially Japanese karateka emphasised the profundity (「奥の深さ」 *oku no fukasa*) which is a strong part of its fascination, reinforcing some of the most important participation motives, like “enjoyment of karatedō movements and technique”, “to improve my karatedō”, “to acquire respectful manners”, “to develop a mental attitude for everyday life”, “because I strive for the perfection of technique” and “to learn a lot about karatedō generally”. On the other hand, jūdōka emphasised the pleasure to precede a flawless

throwing technique and therefore winning with decisive scoring, as seen in fascination categories.

The participant answers illustrate that the mechanics of ascending and descending motives are individually specific. Several participants started their training with the desire to get stronger or because of parental request, but eventually replaced the initial motives with sophisticated, philosophical motives as well as social or performance motives.

Whereas the previous WMA studies had shown that karatedō and jūdō and its surrounding Japanese heritage are to a certain degree exotic outside Japan, they serve to acquaint Japanese people with national heritage, social etiquette and perseverance in a broad sense.

4.1 Reflection

As mentioned, the significance of the quantitative jūdō data is not without doubts, as the sample is not as diverse in age, belt graduation and training experience like the karatedō sample. Moreover, the response behaviour of jūdōka tended to be statistically inconsistent in comparison to the karatedō subjects.

Even though being impracticable it would be interesting to interrogate parents of karateka/ jūdōka, asking why they recommend their children to start or continue practice and how hard they pressure them to do so because subject answers indicate that Japanese students start practicing seemingly rarer by their own initiative.

We believe that follow-up research should take American and African karatedō/ jūdō culture into account. Additionally, it occurs to be useful to expand the international »Why Martial Arts?« (WMA) research project to further martial arts in a broader range of cultural contexts.

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