

PUBLIC PERCEPTION OF MARTIAL ARTS AND COACHING

The Author has been practising karate (*shotokan*, *kyokushin* and others) since 1980. He holds 8 consecutive *kyū* ranks in *kyokushinkai* and was an instructor of this style. From February 1993 he has been practising *karate idokan* (*zendo karate tai-te-tao*), as *uchideshi* of GM Lothar Sieber. He was a runner-up in the *kata* competition at the tournament of the IMAF Tokyo 2000. He received 4 dan in *nihonden karate* and *kobudo*, and 7 dan in *idokan* karate. He actively participates in the circle of Polish and European *karate* as a leader of the IPA and IMACSSS.

WOJCIECH J. CYNARSKI

Chair of Cultural Foundations for Physical Education, Tourism and Recreation,
Faculty of Physical Education, University of Rzeszów, Rzeszów (Poland)
e-mail: cynarski@ur.edu.pl

The European karate today: The opinion of experts

Submission: 12.10.2013; acceptance: 18.05.2014

Key words: martial art, sport, European karate, aims, changes, sportification

Abstract:

Aim. From the perspective of the “humanistic theory of martial arts” [Cynarski 2004, 2006a] and the “general theory of fighting arts” [Cynarski, Sieber 2012] the author tackles the problem of the main directions of changes and institutional development of karate in Europe. He puts forward a hypothesis that *sportification* is not a dominant direction of changes in *karate*.

Method. Three complementary test methods for qualitative analysis were used: an analysis of subject matter literature; long-term participatory observation and the method of competent judges / expert courts.

There were five questions to karate experts (prepared in 3 languages).

1. What is the main purpose of the *karatedō*?
2. What are the trends in *karate* (in Europe)?
3. How is *karate* spreading – how many people are participating in different countries?
4. What is the percentage of people participating in sports *karate* (for competitions)?
5. How compatible is the *karate* now practised in your country with its Japanese and Okinawan origins?

There were answers from 7 experts from Europe, all holders of the highest ranks 8-10 dan in different varieties (styles, schools, organisations) of *karate* / *karatedō*.

Results. The institutionalisation of *karate* includes the creation of: organisations, new schools and regulations (e.g. concerning sports, fighting and arbitration), the teaching methods adopted and promotion through the ranks, the granting of licences to instructors and referees, promotion to higher sports classes, etc. This leads to the establishment of new schools, most of which are inauthentic or eclectic. Many experts point out that sports rivalry is contrary to the spirit of *karatedō*. Some emphasise the teaching of real self-defence, whereas others stress the educational meaning of participation.

Karate has been known in Europe for approximately sixty years and its sports formula, for the different varieties, has been developing alongside its practice. There is a large organisational breakdown, even within the framework of the same styles and also a clear trend to modernise “old” *karate*. *Sportification* of karate is not the only nor the most important change in European karate. It covers only a part of that area. Other trends in change concern the cultivation of old traditions, the modification of teaching and the progressive commercialisation (in recreational karate and services related to it).

Conclusion. Generally, we can distinguish: 1) a “pedagogical” or “humanistic” approach, where *karatedō* is a way of improving one’s personality; 2) the recreational treatment of practising karate, and 3) a concentration on the utilitarian values of karate and the fight as an expression of the cult of power or for the need of safety.

Motto: "Karatedō wa rei ni hajimari,
rei ni owaru koto wo wasuruna".

Introduction

Research into the influence of numerous cultural processes on changes in martial arts does not only concern *karate*. On the one hand, it concerns mega processes, such as globalization, on the other, the smaller ones with a different strength of impact such as 'sportification', the need to adapt to a variety of purposes and functions, or the willingness to modernize. *Sportification* covers various components of *budō* arts [Matsunaga *et al.* 2009: 32]. Shun Inoue describes *budō* as a 'modern invention', the modernization of the old *bujutsu* (a system of martial arts). *Budō*, *jūdō* in particular, became a component of the Japanese education system. It concerned a specific 'invention of tradition' to Western sport [Inoue 1992, 1998: 92].

Martial arts are alive, they are developed and modified. Their evolution is moving in different directions. This applies to the ancient Chinese *kung-fu* for example, which is practised in the classical form, or as the sport *wushu*, or is modified in the direction of technical and tactical modernization. Bruce Lee argued with the traditionalists and presented his observations on the limitations of different varieties of combat sports and martial arts [Lee 2003: 38-45]. The author gave an example to other creative people in the field of martial arts who establish new systems, methods or martial arts schools, advertised as more modern or more effective.

For example, Roland Habersetzer [1994] incorporated elements of Chinese *quanfa* (dragon, crane style etc.) for descriptions of the technical and tactical elements of *karate*. Finally, he created a *tengu-ryū* system, in which the same solutions of combat at various distances are applied to karate practice, *kobudō* (using the traditional cold steel) and *hō-jutsu* (shooting) according to Habersetzer's own style and school. This author rejects sports *karate*. According to his interpretation the way of *karate* is the way of humanity, but, if necessary, it can be used in actual combat [Habersetzer 2007, 2008]. Similarly, Peter K. Jahnke created *zendō karate tai-te-tao* i.e. the humanistically-oriented "Way of hand of peace" [Jahnke 1992; Sieber 2011].

Martial arts such as *karate*, *jūjutsu* and *aikijutsu*, which have been researched for a long time, are still practised and undergoing a process of evolution and institutionalization [cf. Haines 1968; Cynarski, Obodyński 2005; Słopecki 2010; Cynarski 2012]. Despite the centuries-old tradition, new goals bring

both ideological changes, as well as changes to the content of the curriculum. On the other hand, *Judo-Do* was Julius Fleck's response to the one-sidedness of sport judo. It included both technical developments (new projections, counter techniques, combinations) and ideological ones [Klinger-Klingerstorff 1951; Cynarski 2009]. Sports *judo* is changing, especially due to the development of sport science [Sasaki *et al.* 1993; IMAF 2000; Cynarski 2004: 229-231; Sikorski 2010]. Various martial arts, including *karate*, are subject to these changes.



Photo 1. Basic techniques

The author decided to undertake a study of the problem, what the trends are and the institutionalising of *karate* in Europe¹. He raises the hypothesis that *sportification* is not the dominant direction of change in *karate*. The problem here is analysed from the perspective of the "humanistic theory of martial arts" [Cynarski 2006a] and the "general theory of fighting arts" [Cynarski, Sieber 2012].

The most important modern synthesis should include an introduction to the tactical principles of *karate* and some techniques of *jūjutsu* by Hironori Otsuka² (10 dan *wadō-ryū*) around 1934-1935. Then, between 1951 to 1957 Masutatsu Oyama introduced selected Korean (high back and rotating kicks), Chinese (circular blocks and interceptions) and Thai (low kicks, knee attacks) techniques to *kyokushin karate*.

¹ The first version of this work was presented during the Karate Specialist Subcommittee Meeting Symposium "Karate in the World", Sep. 12, 2013 in Tsukuba (Japan). Author was invited/keynote speaker in this Symposium [cf. Cynarski, Kubala 2013; JAB 2013; Kuwamori *et al.* 2013]. After publishing of the first report [Cynarski 2013, 2014], the second, developed version was accepted for publication in the "Ido Movement for Culture. Journal of Martial Arts Anthropology".

² It should be written: Ōtsuka, and similarly – Ōyama.

The "anti-style" to sport *karate* was created in 1975 as *zendō karate tai-te-tao*, also known as – *idōkan karate* [Sieber 2001; photos 1-3]. The creator of this style, Peter Jahnke borrowed some technical and tactical elements from H. Otsuka, and others from the Chinese *kenpō* (chain techniques, trap blocks) and *taekwondo* ITF. This style is developed by the current *sōke* – L. Sieber 10 dan [Lind 1999: 564; Cynarski 2009: 19-23] and the sponsoring organization is the Dan-Federation of Zen-Do-Karate Tai-Te-Tao and Budo (DFK). DFK does not incorporate countries or the institutions representing them, but rather the master teachers from only a few countries.

In opposition to the styles focused mainly on sports e.g. *karate shōtōkan*, *shitō-ryū* and *kyokushin* (and their derivatives), there emerged a "new quality" in the form of styles related to Chinese varieties: *American Kempo (kenpō)*, *U.S. TAI Karate* and *zendō karate tai-te-tao* from Germany. "These are modern systems, flexible and unrestrained by a sports formula. There are no suicide techniques in real battles, or kicking which is inconsistent with human anatomy and biomechanics, as is the case in some of the older schools. The main advantages of these systems are, variable positions, natural movements, speed, leaving the line of attack and soft blocks, serial, 'chain' attacks and sensitive areas, which are the target of these attacks" [Cynarski 2004: 222-223; cf. Sieber 2011].



Photo 2. Basic forms

For example *US TAI Karate* is a typical eclectic style. It was founded by David German 10 dan, who used to practise *jūjutsu* (under the supervision of *sensei* Kimura), *American Kempo* from Ed Parker and *kung-fu*. The style was presented in 1962 in Las Vegas for the first time. The name means: Transition, Action, Incorporated (T.A.I.) – *kenpō/karate/kung-fu system*. It embraces techniques from *jūjutsu* (self-defence and *ne-waza*), elements of Chinese origin, wrestling and boxing. Apart from hand techniques, armed elements (e.g. *kata sai*) are also practised.

Virgil D. Kimmey (10 dan *tai-karate*) transferred it to Europe where it is also presented by *sensei* Lothar Sieber and Hannelore Sieber (*dōjō* in Munich).

Methods

Three complementary test methods for qualitative analysis were used; analysis of subject matter literature; a long-term participatory observation (over 30 years), and the method of expert courts, known also as the 'competent judges'.

The interviews on European karate (the expert courts), were conducted in late December 2012 and March 2013 with 7 experts³ from different schools, styles and organizations. The highest-ranking Grand Masters were Lothar Sieber from Germany 10 dan (*zendō karate tai-te-tao*), Rudolf Jakhel from Slovenia 9 dan (sport karate), Roland Habersetzer from France 9 dan (*tengu-ryū*), Sergio Mor-Stabilini from Italy 8 dan (*sankukai, sankidō*), Harald Weitmann from Germany 8 dan (*Okinawa karate*) and two leaders of Polish *karate*: Jan Dyduch 8 dan (*ōyama karate*), and Aleksander Staniszew 8 dan (*shōrin-ryū*). They represent different karate organizations and 5 of them belong to the international Dan Committee of the IPA. Several other experts did not respond.

The study of the current situation in European karate consisted of five questions (prepared in three languages: English, German, and Polish) to the karate experts as follows: a) What is the main purpose of the *karatedō*? b) What are the trends in karate (in Europe)? c) How is karate spreading – how many people participating in the different countries? d) What is the percentage of people taking part in karate competitions? e) How compatible is your current style of karate with its Okinawan and Japanese origins?

Results

Let us start with the analysis of the subject literature. Roland Habersetzer from France, 9 dan (*tengu-ryū*), says that *budō* is becoming more of an art of living. Karate training tests itself in self-defence, in the struggle for life, not in sport competitions [Habersetzer 2008]. For as long as Gichin Funakoshi and Shigeru Egami were alive sport competitions were not organized in their

³ We understand that 'expert' is a specialist, who has big knowledge and experience in karate, with certification for at least 8 dan master degree (not only honour degree) in this martial art.

schools, as they were regarded by them as contrary to the spirit of *karatedō*.

Classic *karate*, the authentically traditional not the activity which has usurped its name does not need sports rivalry. The original Okinawan *karate*, *isshin-ryū* or *doshinkan* reject sport competition. The same applies to the *Zendo Karate* style *Tai-Te-Tao* (*idōkan karate*) which originated in Germany. Here sports rivalry is rejected as harmful for the personal development of people practising it [Sieber 2001, 2011; Sieber, Cynarski 2002-2003; Cynarski, Sieber 2007].

A Polish *karateka* and coach Peter Szeligowski (4th dan *kyokushin karate*), referring to two prominent and famous masters Gōgen Yamaguchi and Masutatsu Oyama, said that first of all, sports karate is understood as the opposite of *Budō* karate. The result is the commercialization of sports shows and reduces the aim of practising karate to achieve mastery in this kind of sport. Secondly, there is a lack of genuine passion. Karate becomes one of many activities, which are reduced to recreation. Thirdly, it is treated as a business and an instructor becomes a businessman. On the other hand, the meaning of *budō karate*, as a pathway of the warrior, is revealed while abiding by the virtues of purity, honour, courage, kindness and the pursuit of truth [Szeligowski 2009: 271-276].

Some strange, new styles are created, for example “*karatedō tsunami*” – the expression of revolution against traditional *karate*. Its creator Richard Murat enforces his own rules, and practises karate combined with Zen Buddhism [Murat 2003; Cynarski, Litwiniuk 2005]. The original organization of this style explicitly rejected any sporting competition, explaining that sport karate is a negation of the idea of *karatedō*.

The most popular varieties of *karate* in Poland and Europe are still *shōtōkan* and *kyokushin* and sport competitions are organized in both of these styles [Cynarski, Walczak 2009].

Studies of *taekwondo* practice found that only 20% of adults are interested in sport competition whereas 60% of children are [Hartl, Faber, Bögle 1989], is also true for the karate milieu. Competition is something attractive for young people and for sports organizers competitions are a way of attracting sponsors and popularising the activities of the organization. Thus, in Europe, sports karate has been developing for over 50 years [cf. Hartl, Faber, Bögle 1989; Modern Sports Karate Associates 2011] and in Poland for over 40 years. On the other hand, many supporters still preserve the traditionally understood *karatedō* i.e. the way of the warrior studying martial arts [cf. Kogel 2010]. This is often connected with undertaking studies of karate at the source – in Japan, in Okinawa and also in China.

The institutionalization of *karate* includes the formation of organizations, new schools, rules and regulations (e.g. concerning sports, fighting and arbitration), adopted teaching methods and promotion to the ranks, granting licences to instructors and referees, promotion to higher sports classes, training programs, etc. [Cynarski 2006b; Cynarski *et al.* 2009; Cynarski, Walczak 2009; Cynarski, Litwiniuk 2011; Figueiredo 2014; Hamasaki 2014]. In the early days it required adaptation of legal procedures to the phenomenon of karate and the other Asian martial arts that have emerged in Europe, and adjustment of the karate environment to these regulations. Thus new national and international federations have established their own rules. New clubs and organizations were registered along with their new rules of functioning. At the same time, institutions of ‘sports karate’ and varieties preserving a non-sport character of *karate* were being developed.

During the conference *The perception of Budō – Global trends* at the Japanese Academy of



Photo 3. *Seiken choku-zuki*

Budo 45th General Assembly Commemoration Symposium (Tokyo, September 6-7, 2012) Dr Tatehiro Toyoshima presented a paper entitled *Internalization of karate*, where he generalized some insights into the adaptation of sports karate in the United States. Is the globalization of *karate* always associated with *sportification*? It was rather connected with the internationalization of *karate* / *karatedō*, and in some ways, its Americanization.

There is a global spread of *karate*. Today it is being practised in the world by (may be) 50-100 million people. These are the Okinawan, Japanese and contemporary styles created outside the Japanese islands. The process of promotion is accompanied by the process of *sportification* and organizational development.

Karate has been practised in Europe since the 1950s. In 1954 The Federation Francaise Karate & Box Libre (FFKBL) was established. Henry D. Plee (today 10 dan) – started in 1957-58 after

training with H. Mochizuki (*yoseikan karate*) and T. Murakami (*shōtōkan karate*), whereas another French *sensei* Roland Habersetzer (9 dan) has been practising *karate* since 1958.

1957 saw the beginning of *karate* in Germany with Jürgen Seydel, in Bad Homburg [Pflüger 1969]. Since 1965 Hiroshi Shirai (today 10 dan, ITKF) has been active in Italy. Thanks to Hirokazu Kanazawa (today 10 dan) in 1966 the Karate Union of Great Britain was created. In the same year Jacques Delcourt founded the European Karate Union (EKU), and five years later the IKU. In 1968 the All European Karate Federation was created. In October 1970 the WUKO was founded (as the federation for non-contact *karate*), in the Nippon Budōkan, Tokyo, during the 1st World Karate Championship [Aritake 2009].

A pioneer of *kyokushin karate* in the Netherlands and contact *karate* in Europe was Jon Bluming (today 10th dan). Other leaders of this style in Europe are Loek Hollander and Steve Arneil. These contact varieties (knock-down system) are moving towards such sports formulas as K-1 and, in general, towards kickboxing. An example could be the careers of such renowned *karateka* as Andy Hug. Similarly, this also applies to athletes in the non-contact varieties, who like Dominique Valera, also went into kick-boxing.

The organization of WAKO – the World All-Style Karate Organisation (1977) changed its name to the World Association of Kickboxing Organizations (1982), in this way practitioners of all-style *karate* sports became kick-boxers [Cynarski, Ziemiński 2010].

In co-operation with FAJKO⁴, WUKO was founded. On November 4th, 1993 WUKO was transformed into WKF. Jaques Delcourt remained its leader. Then on 15 September 1995 – ITKF was transformed into WKF TK. The leader of this group was Hidetaka Nishiyama (1928-2009) 9 dan *karate shōtōkan* and after his death, Richard Jorgensen from Canada became the leader. ITKF lists 63-74 members. At present it operates outside WKF.

WKF includes 130-160 countries (national teams) and since 1999 it has been recognized by the IOC. The President is Antonio Espinosa from Spain. WKF records organizations in the four major Japanese *karate* styles: *shōtōkan*, *shitō-ryū*, *gōjū-ryū*, *wadō-ryū*. In the EKF (subordinate to WKF) only 53 countries are registered.

In sport *karate* in addition to non-contact competitions (as in WKF), there is the *knock-down* formula propagated mainly by the International Kyokushinkai Organization. There is a similar

situation in the World Oyama Karate Organization, which was set up by Shigeru Oyama in 1983 [Piórko 2005].

After the death of Masutatsu Oyama (1923-1994) the *kyokushinkai* organization broke up, in Japan itself and globally and its division into 11 organizations. One of them is the Kyokushin World Federation and the European Kyokushin Federation (29 country represented). The leaders of this organisation are Loek Hollander 8 dan from the Netherlands and Andrzej Drewniak 7 dan from Poland. There are 9 other organisations which are derived from the IKO. The biggest one is the Oyama International Karate Federation, in which the current leader is Jan Dyduch 8 dan from Poland.

In addition to 'free-style' and 'all-styles' *karate*, there are non-style or outside-style varieties focused on free fighting, or similar in methods of training and competition to kick-boxing. These are practised in the U.S.A., Europe and various other countries worldwide [cf. Ambroży, Piwowarski 2008; Cynarski, Ziemiński 2010].

Sport *karate* is different from *karate* as a martial art. There are different goals, meaning, methods of training and technical and tactical preferences. Sport *karate* is evolving in the direction of the effectiveness of techniques tailored to the sporting rules of combat and arbitrary regulations.

Karate, which is not focused on sports competition or totally rejects it, is taught by one-style organizations, private schools and masters operating within section of multi-style federations. Such a kind of *karate* is propagated for example by the Japanese Academy of Budo (JAB), Kokusai Budō Renmei (IMAF), various international martial arts federations and national ones such as DDBV, DJJR or IPA [cf. Hamasaki 2014].

And what do the experts say?

What is the main purpose of the *karatedō*?

Meijin Lothar Sieber 10 dan (photo 4) explains that: *kara* means void, to empty, to purify of selfishness and anger. *Te* signifies clear mind, heart and hands. This applies both to Japanese *karate* as well as to primary *taekwondo* according to the teaching of General Choi Hong Hi (ITF).

However, for a beginner the most important is self-defence. All *karate* clubs and organizations advertise that they teach self-defence. However, only a few styles actually do it⁵. There is too much sport here and too little real self-defence, so many

⁴ FAJKO was the most important Japanese organisation for *karate*. Now, it is the Japan Karate Federation (JKF).

⁵ L. Sieber agrees with remarks concerning the rules of self-defence described by K. Kernspecht [1988, 2011].



Photo 4. Meijin Lothar Sieber
[All photos – own, authors collection and IPA]

people leave and stop practising. A fairly common occurrence is adding some mythology to karate, creating legends. This applies to the legends of the masters, the exceptional efficiency of techniques or *ki* energy. However, *ki* is not something magical, it is part of using correct technique.

In general, it is both important to improve the nature of the person exercising, as well as to achieve real skills. In the first place personality is influenced by religion and ethics, such as the Ten Commandments. The secondary impacts are: self-discipline, self-control, respect for others, responsibility and tolerance, all which you can work out in the way of martial arts.

According to *shihan* Jan Dyduch (8th dan *karate oyama*, President OYAMA PFK), the main objective way of karate is harmonious psychological human development within the meaning of holistic.

Shihan Alexander Staniszew (8th dan, *kyōshi*) states that the current goal of *karate* is particularly “training” (practical study).

What are the trends in *karate* (in Europe)?

L.S.: Traditional *karate* loses out, people want to practise modern *karate*, without military drill. Traditional *karate* is becoming history. There are more styles and schools, every *sensei* wants to be *sōke* and earn money from it. These are often people who have not acquired any higher ranks. While practising something, they create new styles, new names, yet no good technique.

J.D.: A further organizational breakdown of the whole discipline. In the systems of contact karate known to me there is a successive taking over and controlling of the European structures by international organizations based in Japan. In terms of sport, there is a widening of the gap between many different systems of martial arts laws. In media, *karate* will still be a niche discipline. The media shows decreasing interest in *karate* in favour of more spectacular events in MMA or K-1, K-1 Max systems.

Karate will be developing towards recreation, with a growing number of children and people over 35. A high organizational, training and sports level continues in Western Europe (Poland, United Kingdom, France, Germany, Italy, Spain) and in Russia.

A.S.: Recent trends are clearly moving in the direction of “a healthy and fun way to spend your time.”

Dr Rudolf Jakhel (9 dan) answered the first and second questions: My presentation in Genoa⁶, as well as my book [Jakhel 1988], I hope expresses a relatively clear vision that karate-do nowadays is much different from how it declares itself to be. Already in its early years in Japan, and all the more since its globalisation it has become gradually obvious that it is “just” another combat sport, not having anything to do with the Japanese Bushido, not even with Zen-Buddhism at all (the claimed core of traditional karate). That is evident also from the article enclosed, found at the Wikimedia Commons (it must have been put there by one of the agents of traditional *karate* him/herself, otherwise it wouldn’t have been published there at all). On the one hand there is what the various prominent representatives of *karatedō* (Japanese, Okinawan, European, American) are declaring karate to be, and on the other, the completely opposite view as to why people actually start learning karate. Our article (with Dr Pieter⁷) on the motives of *karate* beginners which you already know well, discussed the radical decline in the irrational “spiritual” expectations (massively and consistently maintained by the prevailing traditional karate styles) and showed a clear increase in the pragmatic wish to learn to fight. This longitudinal study (1970-99, i.e., 30 years) is now over 13 years old, meaning such a trend must be even more visible today. The primary need of people to acquire fighting skills is nowadays also evident in the spread of “hard combat” derivations of *karate*: kick-boxing, Thai-boxing, K1, cage rage, ultimate fighting, etc. And on the other hand

⁶ The 1st International IMACSSS Conference, Genoa / Italy, June 2012.

⁷ This article is already published [Jakhel, Pieter 2013].

traditional *karate* has in the last 15-20 years or so lost around half of its practitioners (there are no statistics on that). The more karate agents will insist on aims away from or beyond the very sense of any combat sport by emphasizing the quasi higher, spiritual aims, the more karate will lose its attraction to young people ... This requires more in-depth research since the source of that problem seems to emanate from the Japanese "modernization" of Okinawan *karate* – for that see the works of Bruce Haines and Werner Lind who inspired my summary of *karate*'s history in the form of a critical essay also attached here (if it is interesting enough, I could prepare it for publication in that journal of yours).

How is *karate* spreading - how many people are participating in different countries?

L.S.: *Zendō karate tai-te-tao* is practised only by a few people in the centres in Germany and Poland. For many years international seminars were also held in Spain⁸.

J.D.: Unfortunately, I have not done such studies so have no statistics. In *Oyama karate* there are about 8,000 members in Europe.

A.S.: There is no reliable information, which can be quoted. The only official information comes from Okinawa Prefecture i.e. the only place in the world where *karate* has a "national" status.

By the end of the twentieth century, one could rely on official sources in Okinawa Prefecture, saying that *karate* is practised in the world by about 55 million people in more than 170 countries. Today in the twenty-first century, the number of trainees is estimated at "tens of millions". All data is imprecise – the number of karatekas is not counted. At stake is also a question of what we mean by the word *karate*.

R.J.: These are statistical data which might be collected by the official and non-official international or world *karate* associations (which I assume you know more closely). However, the right question here should be: how many are "still" practising *karate*, or even better, how many beginners "still" start *karate* each year in comparison with previous years. I doubt anybody would have such numbers.

What is the percentage of people in sports *karate* (for competition)?

L.S.: Maybe it is about 20% of people practise *karate* for sports *karate* competitions.

J.D.: In OYAMA PFK - approximately 60% of clubs and 20-25% of practitioners.

A.S.: The unanswered question - given earlier (about the variety of *karate*).

R.J.: This seems to be even less stable data. But, thinking about it consequently, one can assume that all *karate* associations which do not emphasize their distance or opposition to sports fighting competitions do prepare their practitioners for that or at least do not hinder them from taking part in sports fighting. For that conclusion we have two bases.

First, newcomers primarily want to learn how to fight and the only safe way of testing one's progress is in sports fighting competition (even if taking part in competition was not their motive in taking up *karate*, with time they realize the use of such competitions for their primary need (see: our study on motives [Jakhel, Pieter 2013; cf. Galloway 2004; Witkowski, Cynarski, Błażejowski 2013]).

And secondly, success in competitions is the most evident proof for the quality of the participating associations. If they wish to remain attractive to young people (in the present time when their attraction is generally sinking) they must include preparation for sports fighting on their agenda or at least tolerate it, even if it might be completely opposite to their declared goals or missions. (I wrote an essay that touches on that theme). The most evident proof for that is the "modern" *karate* school *Nambudō* which originally (in the 1980's) emphasized its distance from sports fighting but with time could not avoid participating in *karate* competitions.

However, competition training has been included in *shōtōkan* training as a consequence of Yoshitaka's (Funakoshi) leadership - as opposition to *shōtōkai* separatists ... or so one finds in various interpretations of the strongest *karate* style. So, why is the percentage of competing *karate* sportsmen important at all? To what aim?

How compatible is the *karate* now practised in your country with its Japanese and Okinawan origins?

L.S.: Okinawan *karate* is the original and quite complete. However, Gichin Funakoshi's *karate* was more like fitness practised more for health and psychophysical fitness. Currently, modern varieties are practised, mixed with kickboxing, etc. Fewer and fewer people are interested in classic styles, more and more people want to practise new styles. Modern *karate* is more open to changes, modernization. For example *zendō karate tai-te-*

⁸ There is also a school of *zendō-ryū karatedō*, which originates from this style and is practised in Greece and Germany.

tao is closer to the real *jūjutsu* and self-defence (*jūjutsu-karate*) [cf. Sieber 2011].

J.D.: This is a bit of a tricky question, because the Oyama style was created by Shigeru Oyama, who was born in 1936 into a Korean family, raised and educated in Japan, after 20 years of practising *kyokushin karate* in the United States. *Oyama karate* is a relatively young discipline that continues to grow and evolve, especially in Europe, where the shift away from the traditional methods and patterns of the Japanese style is clear and justified.

A.S.: It is difficult to answer it, because what does the Japanese original mean? There is only one original, the Okinawan. “Japanese” *karate* is far different from the original - an incomplete copy. If you mix tea with beer, it is not going to be either tea or beer. The same will be the case with Okinawan *karate* and its Japanese copy.

R.J.: Frankly speaking, in the light of the increasing prevalence of sports fighting, all references to karate’s Far Eastern origins, be they Japanese or Okinawan, remain just references and a commercial for those segments of the population who are still seeking some spiritual level of self-realization and believe that they will find it by training as *karatedō*. It would be very interesting to do some research to find out if *karate* has finally become more popular in the West than in its countries of origin. And if so, why? Specifically, if *karate* has an advantage over other combat sports because of its higher spiritual mission, then how come so many non-Japanese combat “striking” sports including boxing, Thai-boxing and Muay-Thai and even *taekwondo* are popular among Japanese young people, and how does this compare with *karate*? There is also the question of how much the activities (and money?) of Butokukai is supporting *karate* in competition with the non-Japanese combat sports?

GM Sergio Mor-Stabilini (8 dan) gives the following answer to all the questions:

The essence of *karate* is removed from the notion of winners and losers, trophies and prizes because the real opponent of the student is the self. This was the main purpose of *karate* even if this psychological target was misunderstood all over the world for different purposes.

The word “karate” itself means “empty hand” but this word also has very interesting and profound psychological implications. It means that we have the freedom to use our hands to their full potential which symbolizes not only a total liberation of oneself but also the key to establishing a harmonious internal and external life.

Today we live in a mechanized, automated and sophisticated society whose tendencies might

develop further. The need for a well-balanced life is magnified and the practising of karate, as well as other martial arts, should help to build a more stable psycho-physical existence.

However when *karate* was introduced to western countries, thanks to cinema, television and magazines, it was widely perceived as a purely physical art. It was also a competitive sport at both amateur and professional levels controlled by individual promoters and organizations. Now we know that this was not the heart of karate. Its true essence is to train the body, mind and spirit together in order to realize the fullness of human potential.

Since the origins of *karate* are intertwined with Chan or Zen, this should be of interest to all martial arts’ students. Understanding its roots can help make their practice more meaningful. Also the etiquette of karate has been largely forgotten in the modern practice. Formality, ritual courtesy and respect must be practised every day in order to cultivate a sense of self-awareness and sensitivity to the feelings of others. Strict discipline, respect, courtesy and sincere practice are the core elements to bear in mind when teaching *karate* these days, in order to evaluate the uniqueness and individuality of every student.

But today *karate* displays a variety of styles, teaching and methods and many other modern styles are physically transformed into professional or semi-professional sports. Nevertheless *karate* is today an extremely efficient form of physical conditioning, in self defence, in developing discipline and concentration. These are the direct, tangible benefits of studying *karate* and they are all highly relevant to the need of people today. Nowadays *karate*, as well as contact and semi-contact western sports is spread all over the world and organized into many different international federations. In Europe the number of people enrolled in the different national federations is around 200,000 and there are at least a million practitioners worldwide. Some years ago the number of the practitioners of karate was higher but today the introduction of contact, semi-contact and full-contact sports, as well as other disciplines from Japan, China and the Philippines, hugely increased choice

The current situation in Europe now is much more confused than before not only from the massive introduction of contact and other martial arts but mostly because people’s way of thinking has changed. People today are living in a computerized, automated society and this faster and faster world reduces people’s spare time. Moreover the lack of steadfastness does not help the practice of karate as a martial art. This kind of thinking will influence

people's future choices about whether to take up *karate*. There will probably be many more-or-less organized federations to control karate as a sport, besides the organizations for extreme sports such as contact sports, to promote semi and professional matches and probably only small groups of traditionalist will remain to practice this martial art according to its original teaching.

In my opinion *karate*, as well as many other martial arts, should not be turned into sports because sports rules contradict its etiquette, formality, ritual courtesy, respect and search for a harmonious internal and external life. To understand *karate* (*karatedō*) today we may use the word "*dōjō*" as a linking bridge with the historic traditions of this art: the *dojo*, or training hall, has its origins in a Sanskrit word "*bodhimandala*" meaning "place of enlightenment". As such, it is quite different from a gym or a health club, because the *dojo* is a place in which to foster a sense of community and belonging which distinguishes it from the isolated, alienated atmosphere that pervades other places of physical training [cf. Mor-Stabilini 2013; Cynarski 2014].

Discussion

In literature promoting *karate* character improvement is indicated as the main goal of karate training [Pflüger 1969: 11]. S. Mor-Stabilini and Harald Weitmann (8th dan in modern *Okinawa karate*) also believe that *karatedō* is expected to improve the character of its practitioners. A famous German *karateka* Albert Pflüger (born 1941), 7 dan *shōtōkan karate*, the author of many books on the rules of *karatedō* (as the motto of this work), has created *koshinkan karate*. This illustrates the situation of European instructors creating new schools independent from Japanese institutions. New schools and organizations were founded by J. Bluming, H. Mochizuki, P. Jahnke, R. Habersetzer, H. Mochizuki, S. Mor-Stabilini and H. Weitmann [cf. Cynarski 2013; Mor-Stabilini 2013].

The martial art, *karate*, is changing the purpose of its practice. They are interpreted as a form of invented tradition [Hobsbawn, Ranger 1983; Inoue 1992, 1998; Nagamine 2000; Green 2003, 2010]. If a utilitarian purpose is retained, then self-defence and fighting techniques will be improved. For the new sports the teaching is adapted to the needs of competitive sports. At other times, the main focus is on the educational and self-realizational meaning of training.

We generally distinguish between: 1) a "pedagogical" or "humanistic" approach when *karatedō* is a way of improving personality

[Funakoshi 1975; Jahnke 1992], 2) treating karate as entertainment, 3) focusing on the utilitarian values of karate and fighting, especially in contact styles [cf. Oyama 1979]. The first is now a result of the humanization of martial arts, the second, which is now dominant in Europe comes from its commercialization, while the third one comes from the worship of power and the pursuit of the greatest efficiency in fighting.

The outcomes of studies conducted in the environment of karate concerning motives for practising this martial art sometimes give conflicting results. The research conducted in Poland by Kuśnierz [2011] indicates that the main motive is to obtain real self-defence skills. This is consistent with the opinion expressed by L. Sieber. On the other hand, according to the results of research a majority of Portuguese karatekas (in relation to enthusiasts of strict sport) point to the principles of *Budō* that give deeper meaning to practising karate [Rosa 2012]. This discrepancy may be apparent, however, when respondents had only a choice between the sport meaning of *karate* and *karate* understood as a martial art.

Among the experts we can determine a clear advantage for the proponents of the modernization of *karate*, in relation to the declared guardians of tradition. Only *shihan* Staniszew sees intrinsic value in the tradition of Okinawa. The others point to the need to modify the techniques of karate or its teaching methods or to an ideological foundation.

The *sportification* of *karate* is not the only nor the most important change in European karate. It concerns only a part of that environment. Other trends relate to the cultivation of the old traditions, the modification of teaching (following the achievements in sport sciences) and increasing commercialization (services in the "leisure industry").

Recapitulation and conclusions

Karate has been known in Europe for approximately sixty years and its sports formula, in the different varieties, has been developing during this time. There is a large organisational breakdown, even within the framework of the same styles and also a clear trend to modernise "old" *karate*. The *sportification* of *karate* is not the only nor the most important change in the European karate. It covers only a part of that area. Other trends of change concern the cultivation of old traditions, the modification of teaching and progressive commercialisation (in recreational karate and the services related to it).

The institutionalising of *karate* includes

the creation of organisations, new schools, and regulations (e.g. concerning sports, arbitration and fighting), the adoption of teaching methods and methods of promotion through the ranks, the granting of licences to instructors and referees, promotion to higher sports classes, etc. This leads to the establishment of new schools, which are mostly inauthentic or eclectic. Many experts point out that sports rivalry is contrary to the spirit of *karatedō*. Some emphasise the teaching of real self-defence skills, whereas others stress the educational meaning of practice.

We can generally distinguish: 1) a "pedagogical" or "humanistic" approach when *karatedō* is the way of improving personality [cf. Funakoshi 1975; Jahnke 1992]; 2) treating *karate* as entertainment; 3) focusing on the utilitarian values of *karate* and fighting, as an expression of the worship of power or for the need of safety.

Acknowledgment

The author would like to thank all Grand Masters-Teachers of *karate* for interviews/opinions and their help in this work.

Main source

Interview concerning European *karate* – boards of experts (Dec 2012/March 2013)
 Lothar Sieber 10 dan (Germany)
 Roland Habersetzer 9 dan (France)
 Rudolf Jakhel 9 dan (Slovenia)
 Jan Dyduch 8 dan (Poland)
 Sergio Mor-Stabilini 8 dan (Italy)
 Aleksander Staniszew 8 dan (Poland)
 Harald Weitmann 8 dan (Germany)

References

- Ambroży T., Piwowarski T. (2008), *Modernity, tradition and security as the versatility aspects of All Style Karate*, "Ido – Ruch dla Kultury / Movement for Culture", vol. 8, no. 86-95.
- Aritake T. (2009), *Karatedo* [in:] *Budo: The Martial Ways of Japan*, Nippon Budokan, Tokyo, pp. 187-202.
- Cynarski W.J. (2004), *Theory and practice of Far Eastern martial arts in European perspective*, Rzeszow University Press, Rzeszów, 417 pp., [in Polish, with summary in English].
- Cynarski W.J. (2006a), *Reception and internalization of the martial arts' ethos by practising person*, Rzeszow University Press, Rzeszów, 420 pp., [in Polish, with summary in English].
- Cynarski W.J. (2006b), *The institutionalization of martial arts*, "European Journal for Sport and Society", vol. 3, no. 1, pp. 55-61.
- Cynarski W.J. (2009), *Martial Arts – Ido & Idokan*, IPA, Rzeszów [in Polish, with summary in English].
- Cynarski W.J. (2012), *Jujutsu yesterday and today. From research on the institutionalization of martial arts*, "Ido Movement for Culture. Journal of Martial Arts Anthropology", vol. 12, no. 3, pp. 10-18.
- Cynarski W.J. (2013), *Karate in Europe – Institutional development and changes*, "Wulfenia Journal", vol. 20, no. 9, pp. 2-14 [access: Sep.-Dec. 2013, later: author's resignation].
- Cynarski W.J. (2014), *Karate in Europe – Institutional development and changes: "karatedo wa rei ni hajimari, rei ni owaru koto wo wasuruna"*, "Research Journal of Budo", vol. 46, no. 3, pp. 168-183.
- Cynarski W.J., Kubalá K. (2013), *JAB and IMACSSS Conference – Tsukuba 2013. On scientific, budo studies and cultural tourism*, "Ido Movement for Culture. Journal of Martial Arts Anthropology", vol. 13, no. 4, pp. 25-34.
- Cynarski W.J., Litwiniuk A. (2005), *Karatedō and karate Tsunami*, "Ido - Ruch dla Kultury / Movement for Culture", vol. 5, pp. 238-241.
- Cynarski W.J., Litwiniuk A. (2011), *Exemplification of the institutionalization process of martial arts: the new development*, "Journal of Combat Sports and Martial Arts", vol. 2, no. 1, pp. 49-52.
- Cynarski W.J., Obodyński K. (2005), *Martial Arts in the process of institutional and ideological change on the example of Aikijutsu*, "International Journal of Eastern Sports & Physical Education", vol. 3, no. 1, pp. 118-129.
- Cynarski W.J., Obodyński K., Litwiniuk A., Sieber L. (2009), *Exemplification of the process of institutionalization of Far Eastern martial arts* [in:] W.J. Cynarski [ed.], *Martial Arts and Combat Sports – Humanistic Outlook*, Rzeszów University Press, Rzeszów, pp. 83-89.
- Cynarski W.J., Sieber L. (2007), *Zendo karate – 30 years of the school and style (1977-2007)*, "Przegląd Naukowy Kultury Fizycznej UR", vol. 10, no. 1, pp. 25-29.
- Cynarski W.J., Sieber L. (2012), *Chapter 1. Report of the Idokan Poland Association's research* [in:] W.J. Cynarski, *Martial arts Phenomenon – Research and Multidisciplinary Interpretation*, Rzeszow University Press, Rzeszów, pp. 13-47.
- Cynarski W.J., Walczak J. (2009), *Karate casus in Poland – towards sociology of martial arts*, "Journal of Combat Sports and Martial Arts", vol. 1, no. 1, pp. 59-63.
- Cynarski W.J., Ziemiński P. (2010), *Holland's primacy in world of K-1 kick-boxing organization*, "Ido – Ruch dla Kultury / Movement for Culture", vol. 10, no. 1, pp. 31-35.
- Figueiredo A. (2014), *Dialogue regarding intrinsic challenges for karatedo teaching and practice: Multidimensional training variables and factors from exercise to macrocycles planning*, "Research Journal of Budo", vol. 46, no. 3, pp. 165-167.
- Funakoshi G. (1975), *Karate-do – My Way of Life*, Tokyo – New York – San Francisco.
- Galloway S. (2004), *Motivation theory for elite karate athletes*:

- A psycho-physiological approach*, "Human Movement", vol. 5, no. 2, pp. 95-105.
22. Green T.A. (2003), *Sense in nonsense: The role of folk history in the martial arts* [in:] T.A. Green, J.R. Svinth [eds.], *Martial Arts in the Modern World*, Praeger, Westport, CT.
 23. Green T.A. (2010), *Invented tradition* [in:] T.A. Green, J.R. Svinth [eds.], *Martial Arts in the World: An Encyclopedia of History and Innovation*, ABC-CLIO, Santa Barbara, Calif.
 24. Habersetzer R. (1994), *Karate für Meister. Mit Körper und Geist*, Sportverlag Berlin, Berlin [in German].
 25. Habersetzer R. (2007), *Tengu. Ma voie martiale*, Amphora, Paris [in French].
 26. Habersetzer R. (2008), *Tengu-no michi, pioneer idea for true return to sources...*, "Ido – Ruch dla Kultury / Movement for Culture", vol. 8, pp. 240-247 [in Polish].
 27. Haines B. (1968), *Karate's History and Traditions*, Rutland (Vermont) – Tokyo.
 28. Hamasaki S. (2014), *Karate in America*, "Research Journal of Budo", vol. 46, no. 3, pp. 163-164 [in Japanese and English].
 29. Hartl J., Faber U., Bögle R. (1989), *Taekwon-Do im Westen. Interviews und Beiträge zum kulturellen Schlagabtausch*, Mönchseulen-Verlag, München [in German].
 30. Hobsbawn E., Ranger T. (1983), *The Invention of Tradition*, Cambridge University Press, Cambridge.
 31. IMAF (Apr. 2000), *Hidden Budo & Bujutsu. On changes in judo techniques and training methods*, International Martial Arts Federation, Tokyo.
 32. Inoue S. (1992), *The invention of 'Martial Arts'*, "Soshioroji", 37, no 2, pp. 111-125.
 33. Inoue S. (1998), *Budo: Invented tradition in the martial arts* [in:] S. Linhart, S. Frühstück [eds.], *The Culture of Japan as Seen through Its Leisure*, State University of New York Press, Albany, pp. 83-93.
 34. JAB (2013), *Karate in the World* [in:] *2013 International Budo Conference by the Japanese Academy of Budo. Abstracts*, University of Tsukuba, Sep. 10-12, 2013, p. 20.
 35. Jahnke P. (1992), *Zen-Do Karate "Tai-Te-Tao"*, München [in German].
 36. Jakhel R. (1988), *Modernes Sport Karate: Grundlagen der Technik und Taktik*, Wuppertal [in German].
 37. Jakhel R., Pieter W. (2013), *Changes in primary motives of karate beginners between 1970-1999*, "Ido Movement for Culture. Journal of Martial Arts Anthropology", vol. 13, no. 1, pp. 48-57.
 38. Kernspecht K.R. (1988), *Vom Zweikampf. Strategie, Taktik, Physiologie, Psychologie und Geschichte der waffenlosen Selbstverteidigung*, Burg-Fehmarn [in German].
 39. Kernspecht K.R. (2011), *Kampfflogik*, Vol. 3: *Die Praxis des Treffens & Nicht-getroffen-Werdens*, EWTO-Verlag [in German].
 40. Klinger-Klingerstorff H. (1951), *Judo und Judo-Do. Die hohe Schule des Kampfes*, Verlag Dr. G. Borotha-Schoeler, Wien [in German].
 41. Kogel H. (2010), *Kata Bunkai. Die geheimen Techniken im Karate*, Meyer & Meyer Verlag, Aachen [in German].
 42. Kuśnierz C. (2011), *Values associated with practicing modern karate as a form of cultivating old Japanese Bushido patterns*, "Ido Movement for Culture. Journal of Martial Arts Anthropology", vol. 11, no. 4, pp. 1-5.
 43. Kuwamori M., Figueiredo A., Bennett A., Koyama K., Matsuo M., Ishimatsu-Prime M., Yokoyama N., Kalina R.M., Honda S., Cynarski W.J. [eds.] (2013), *Proceedings of the 2013 International Budo Conference by the Japanese Academy of Budo*, University of Tsukuba, Tsukuba.
 44. Lee B. (2003), *Jeet Kune Do. Komentarze Bruce'a Lee na temat sztuk walki*, J. Little [ed.], Budo-Sport, Warsaw [in Polish].
 45. Lind W. (1999), *Lexikon der Kampfkünste*, Sportverlag, Berlin [in German].
 46. Matsunaga H. et al. (2009), *Budō: The Martial Ways of Japan*, Nippon Budokan Foundation, Tokyo.
 47. Nagamine Sh. (2000), *Tales of Okinawa's Great Masters*, Tuttle Publishing, Tokyo.
 48. Modern Sports Karate Associates (2011), *40 Jahre Modernes Sport-Karate*, MSKAI-Jubiläumssheft, Aachen [in German].
 49. Mor-Stabilini S. (2013), *The Essence of Karate-do: Sankido Example*, "Ido Movement for Culture. Journal of Martial Arts Anthropology", vol. 13, no. 4, pp. 45-48.
 50. Murat R. (2003), *Karate for beginners and advanced*, Książka i Wiedza, Warsaw [in Polish].
 51. Oyama M. (1979), *The Kyokushin Way. Mas. Oyama's Karate Philosophy*, Japan Publications Inc., Tokyo.
 52. Pflüger A. (1969), *Karate. Grundlagen, Grundtechniken, Kampf*, Falken, Wiesbaden [in German].
 53. Piórko A. (2005), *Shigeru Oyama – the founder Oyama Karate. Oyama Karate in Poland and in the world*, "Ido – Ruch dla Kultury / Movement for Culture", vol. 5, pp. 16-22.
 54. Rosa V.A.V. (2012), *"Samurais" in modern Europe: motivations and understanding of Portuguese karatekas*, "Ido Movement for Culture. Journal of Martial Arts Anthropology", vol. 12, no. 2, pp. 11-19.
 55. Sasaki T., Kashiwazaki K., Todo Y., Murata N. (1993), *Gendai Judo Ron: Kokusaika jidai-no judo o kongaeru*, Taishukan Shoten, Japan [in Japanese].
 56. Sieber L. (2001), *Characteristics of the Idokan Karate*, "Ido – Ruch dla Kultury / Movement for Culture", vol. 2, pp. 26-27.
 57. Sieber L. (2011), *Chapter 12. Zendo Karate Tai-Te-Tao* [in:] W.J. Cynarski [ed.], *Selected Areas of Intercultural Dialogue in Martial Arts*, Rzeszow University Press, Rzeszów, pp. 145-154.
 58. Sieber L., Cynarski W.J. (2002-2003), *Peter K. Jahnke and zendō karate tai-te-tao*, "Ido – Ruch dla Kultury / Movement for Culture", vol. 3, pp. 257-264.
 59. Sikorski W. (2010), *Science for Judo Praxis*, Polish Judo Association, Warsaw [in Polish].
 60. Słopecki J. (2010), *Evaluation of educational programmes jūjutsu in Poland* (doctoral dissertation, in Polish), AWF, Warsaw.
 61. Szeligowski P. (2009), *Traditional karate kyokushin. Budo and sport fighting*, Aha, Łódź [in Polish].
 62. Witkowski K., Cynarski W.J., Błażejowski W. (2013), *Motivations and determinants underlying the practice of martial arts and combat sports*, "Ido Movement for Culture.

Journal of Martial Arts Anthropology”, vol. 13, no. 1, pp. 17-26.

Abbreviations

DDBV – Deutscher Dan-Träger und Budo-Lehrer Verband e.V.
 DJJR – Deutscher Jiu-Jitsu Ring „Erich Rahn” e.V.
 DFK – Dan-Federation of Zen-Do-Karate Tai-Te-Tao and Budo
 EKF – European Karate Federation
 EKU - European Karate Union
 EWTO – European WingTsun Organisation
 FAJKO – Federation of All-Japan Karatedo Organizations
 FFKBL - The Federation Francaise Karate & Box Libre
 IKO - International Kyokushinkai Organization
 IMACSSS – International Martial Arts and Combat Sports Scientific Society
 IMAF - International Martial Arts Federation (*Kokusai Budō Renmei*)
 IOC – International Olympic Committee
 IPA – Idōkan Poland Association (*Stowarzyszenie Idōkan Polska*)
 JAB – Japanese Academy of Budo
 JKF – Japan Karate Federation
 IKU – International Karate Union
 IMAF – International Martial Arts Federation
 ITF – International Taekwon-do Federation
 ITKF - International Traditional Karate Federation
 MMA – Mixed Martial Arts
 MSKA - Modern Sports Karate Associates
 OIKF - Oyama International Karate Federation
 OYAMA PFK – Oyama Polish Federation of Karate (*Polska Federacja Karate*)
 WKF – World Karate Federation
 WKF TK – World Karate Federation – Traditional Karate
 WUKO – World Union of Karate-do Federations

Dzisiejsze europejskie karate – opinia ekspertów

Słowa kluczowe: sztuka walki, sport, karate europejskie, cele, zmiany, usportowienie

Streszczenie

Instytucjonalizacja *karate* obejmuje powstawanie organizacji *karate* (kluby, stowarzyszenia, federacje), regulaminów (np. sportowych, dotyczących walki i sędziowania), przyjętych sposobów nauczania i promocji na stopnie, przyznawania uprawnień instruktorskich i sędziowskich, klas sportowych itd. Powstają nowe szkoły, najczęściej syntetyczne lub eklektyczne. *Karate* znane jest w Europie od około sześćdziesięciu lat i równolegle rozwijana jest jego formuła sportowa, w różnych odmianach. Ma miejsce duże rozbieżności organizacyjne, nawet w ramach tych samych stylów. Wyraźna jest też tendencja do modernizacji „starego” *karate*.

Usportowienie *karate* nie jest jedyną ani najważniejszą zmianą w „europejskim” *karate*. Obejmuje tylko część tego środowiska. Inne kierunki zmian dotyczą kultywowania starej tradycji, modyfikacji nauczania oraz wynikają z postępującej komercjalizacji (rekreacyjne uprawianie *karate* i usługi w tym zakresie). Wielu specjalistów zwraca uwagę, że rywalizacja sportowa jest sprzeczna z duchem *karatedō*. Niektórzy akcentują nauczanie realnej samoobrony. Inni – wychowawczy sens praktyki.

Możemy ogólnie wyróżnić: 1) podejście „pedagogiczne” lub „humanistyczne”, gdy *karatedō* jest drogą doskonalenia osobowości; 2) traktowanie *stricte* rekreacyjne i rozrywkowe uprawiania *karate*; 3) koncentracja na wartościach utylitarnych *karate*, samoobronie i walce, co może być wyrazem kultu siły lub wynikać z potrzeby bezpieczeństwa.