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5/21/2017 | VCFA - 1st Semester | Mailing #3

Madsen, Lian Malai. *Fighters, Girls and Other Identities : Sociolinguistics in a Martial Arts Club*. Bristol, Multilingual Matters, 2015.

Chapter 2: Sports, Integration and Participation; The Nørrebro Taekwondo Club

Madsen studies the connection between sports clubs (extra curricular activities that include fitness or sports action) and the discourses of social integration. Specifically Madsen worked with the Nørrebro Taekwondo Club in Copenhagen Denmark in 2003, to study the process of identity positioning with adolescent practitioners through a community of practice.

A community of practice, as defined by Wenger's Learning Theory of Communities of Practice, is *"a group of people engaging in an activity together through participation of mutual engagement, joint enterprise and the development of a shared repertoire"*. Thus the Nørrebro Taekwondo Club provides the perfect case study for informal processes of identity positioning and development.

Madsen moves on to breakdown the term practice as; *"a focus on smaller groups of repeat in-person encounters in the context of Doing. Doing is not just a physical act but a "practice" of doing in a historical and social context that gives structure and meaning to what we do"*.

Of note Madsen continues to explore the verbal signs, symbols, imagery, physical language and procedures as well as the underlying assumptions, perceptions and embodied understandings that make up the Nørrebro Taekwondo Club's community of practice. Madsen argues that these expressions and perceptions create a community and it is through the acceptance or rejection of the embodied understandings and practices that a student can be integrated or assimilated.

For example the practice's symbols, rituals, and social norms of class, such as; bowing to the flags at the beginning of class, the belt colors/hierarchy, gym logos, gym etiquette, community stories and commands in Korean all demonstrate a practice of doing that was more than just a physical movement for the students, but a whole community of awareness, perception, historical and cultural significance.

If a new student participated in the “doing”, said student was personally positioning themselves within the community and creating a shared-lived experience through a community of practice.