

# Newsletter

## Março 2022



## FICHA TÉCNICA

### **Newsletter do CIEQV**

Março 2022

Número 18 | volume 3

### **Editores:**

José Fernandes Rodrigues

Rui Matos

Filipe Rodrigues

Miguel Jacinto

ISSN: 2184-8637

Periodicidade: Mensal

Suporte: Digital

[www.cieqv.pt/newsletter/](http://www.cieqv.pt/newsletter/)

### **Conceção gráfica:**

CloudByte

### **Propriedade:**

Centro de Investigação em Qualidade de Vida

Avenida Mário Soares, 110, 2040-413 Rio Maior

*Este trabalho é financiado por fundos nacionais através da FCT – Fundação para a Ciência e a Tecnologia, I.P., no âmbito do projeto nº UID/CED/04748/2020.*

03

## ARTIGO 1

### — Nicknames Reciprocally Attributed among Portuguese Surfers and Bodyboarders as Body Techniques' Metaphors



David P. R. Catela<sup>1</sup>, Vítor M. A. Milheiro<sup>2</sup>, Henrique M. P. O. Frazão<sup>2</sup>

<sup>1</sup> Motricity Sciences PhD, Child Motor Development MSc, Life Quality Research Centre (CIEQV), Portugal; Research Unity of the Polytechnique Institute of Santarém, Portugal; <https://orcid.org/0000-0003-0759-8343>

<sup>2</sup> Sport Sciences MSc; Higher School of Sports Sciences of Rio Maior, Polytechnique Institute of Santarém, Portugal

#### Abstract

Body techniques require the embodiment of pre-reflective principles and are constrained by the physical and functional properties of the instrument used. Nicknames miniaturize particular characteristics because it is an intentional way of representing a distinct identity and of adding humor. Surfers and bodyboarders share same natural space, with different instruments and body techniques. The purpose of this was to detect if reciprocal nicknames attributions reflect cultural differences, based on respective identity body techniques. Materials and Methods: Non-experimental descriptive study, with a convenient sample of 31 surfers, 10 bodyboarders, and 8 surfers and bodyboarders, aged

between 13 and 38 years old, with a practice experience between 1 and 25 years, with a structured survey with opened questions. Results: Results sustain the hypothesis that nicknames are systematic and follow a pattern, being humouristically formed and reformed relative to the topology of the bodyboarders' body techniques and of the surfers' instrument. Conclusion: Reciprocal nicknames attributed among Portuguese surfers and bodyboarders seem to crystalize interrelated semiotic processes (instruments, actions, and identities) of the residential whole of these surfing cultures, through masked protective and social terms, expressing a context of coexistence and playfulness, predominantly based on body techniques topology.

**Keywords:** Body Techniques, Metaphor, Nicknames, Surf, Bodyboard

## **Introduction**

Body techniques seen as structured actions of a specific culture, require the embodiment of pre-reflective principles, surfing as a culture determines a dialogue of body with a surface of the environment through an instrument, a board; and, are, also, social facts, within surfing, several subcultures, like surf and bodyboard, are learned and shared through specific body techniques (Crossley, 2004; Mauss, 1979; Lévi-Strauss, 2013). However, these body techniques are also constrained by the physical and functional properties of the instrument used (Osiurak, 2014); the bodyboard board is shorter, with a rounded front edge and is made of sponge, the surf board is longer, with a sharper front edge and made of fiberglass. Nicknames can serve to miniaturize particular characteristics (Skipper, 1989). Nicknames are frequent in sports, however, they are not arbitrary, because it is an intentional way of representing a distinct identity and of adding humour (Awad, 2012). Because surfers and bodyboarders share same natural space for practice, with different instruments and (consequently) different body techniques, our intention was

to detect in reciprocal (humoristic) nicknames attributions a reflection of cultural differences, based on respective identity body techniques.

## **Methods**

### **Sample**

A convenient sample of 31 surfers, 10 bodyboarders, and 8 surfers and bodyboarders (N= 49), 35 men and 14 women, aged between 13 and 38 years old (Mean = 20.16, SD = 4.16, Median = 19 years old), with a practice experience between 1 and 25 years (Mean = 4.74, SD = 4.40, Median = 3 years of experience); volunteers, with no rewards. Inclusion criteria were: i) to have, at least, one year of practice experience; ii) any sex admitted; iii) to practice, at least, one of the following two surfing disciplines: surf or bodyboard. Written informed consent was obtained.

### **Instrument and Protocol**

Answers were collected among surfers belonging to surfing centres and schools, distributed along the Portuguese seacoast, with a structured survey, including closed questions relative to sample characterization (age, gender, experience), and opened questions (preferred coast zones and beaches for practice; known nicknames: “How do you call to surfers/bodyboarders?”; motives for a nickname: “Why do you call them that way?”); and, terms used to communicate. For content analysis the functional typology of masks of Biela-Wołońciej (2012) was used.

## **Results**

The surfers indicated more beach options (N = 27) than bodyboarders (N = 8), and all beaches proposed by bodyboarders were also by surfers. Although sharing the same resource, the waves, surfers do prefer those with more wall and bodyboarders those who

break faster. Considering the total of respondents, the principal mentioned rule for space sharing (N = 31) is the one of priority- priority who was more time waiting for the wave. Paradoxically, when asked about specific terms of their sport, 14 of them mentioned “drop-in”, which means to enter in the same wave.

The nicknames used by surfers for bodyboarders were: “frogs” (N= 20), “creepers” (N= 19), “turtles” (N= 5), “ducks” (N= 2), “loaf van”/”boogie” (N= 2), “spongebob” (2); and some explanations were: “because in the wave they look like frogs”, “because they do not stand up”, “because they are always on the board and face down”. The nickname that was used by bodyboarders for surfers was “pointy” (20), and the explanation was: “because of the shape of the front edge of the board”. Four out of six nicknames for bodyboarders were relative to animals and were the most frequently mentioned (96%); but, contrary to nicknames in other sports (e.g., football) the themes have no feature of masculinity or aggressivity; instead, humour is the predominant theme. Also, the majority of nicknames for bodyboarders are of aquatic animals (frogs, turtles, duck), probably because this surfing culture is an aquatic one.

## **Discussion**

Results sustain the hypothesis that these sporadic linguistic terms of concurrent surfing cultures, are systematic (Lakoff, 1990) and follow a pattern (Awad, 2012), reciprocal attribution of nicknames are humouristically formed and reformed (Bell, 1984) relative to a certain theme, which is, predominantly, the topology of the bodyboarders’ body techniques and of the surfers’ sport instrument, the board. The predominance of humouristic nicknames may be considered as “good intention protective masks” and as “social masks” (Biela-Wołończiej, 2008, 2012), because the purpose is not to harm the other surfing culture but to ensure a pleasant atmosphere, considering that both cultures

must coexist and share same resource- the waves, in a context where playfulness (and not competition) predominates.

## Conclusion

In these surfing cultures, nicknames seem to crystalize interrelated semiotic processes (instruments, actions, and identities) of the residential whole (Kockelman, 2006), through masked protective and social terms (Bielaa-Wołońciej, 2012), expressing a context of coexistence and playfulness, predominantly based on body techniques topology.

Funding information: This study has a grant from the Portuguese Foundation for Science and Technology, I.P. (Number UIDP/04748/2020).

---

## Referências

- Awad, E. (2012). What's in a Nickname? Nicknames and Identity in the 2010 Football World Cup in South Africa. *Cross-Cultural Communication*, 8(3), 72-75.
- Bell, A. (1984). Language Style as Audience Design. *Language in Society*, 13(2), 145-204.
- Bielaa-Wołońciej, A. (2008). English Epitaphs. Humour as a Mask for Taboo. In A. Kwiatkowska, & Sylvia Dzeren-Glowacka (Eds.), *Shades of Humor* (pp. 127-137). Piotrkow Trybunalski: Naukowe Wydawnictwo Piotrkowskie.
- Biela-Wołońciej, A. (2012). Language mask as a tool for linguistic analyses. In B. Surányi & D. Varga (Eds.), *Proceedings of the First Central European Conference in Linguistics for Postgraduate Students* (pp. 46-58). Pázmány Péter Catholic University, Budapest.
- Crossley, N. (2004). The circuit trainer's habitus: Reflexive body techniques and the sociality of the workout. *Body & society*, 10(1), 37-69.
- Kockelman, P. (2006). Residence in the world: Affordances, instruments, actions, roles, and identities. *Semiotica*, 162(1/4), 19-71.
- Lakoff, G. (1990). The Invariance Hypothesis: Is abstract reasoning based on image-schemas? *Cognitive Linguistics* 1(1), 39-74.
- Lévi-Strauss, C. (1979/2013). *Introduction to the work of Marcel Mauss*. Routledge.
- Mauss, M. (1979). *Body Techniques*. London: Routledge and Kegan Paul

- Osiurak, F. (2014). What neuropsychology tells us about human tool use? The four constraints theory (4CT): mechanics, space, time, and effort. *Neuropsychology Review*, 24(2), 88-115.
- Skipper, J.K. (1989). Public Nicknames of Famous Football Players and Coaches: A Sociohistorical Analysis and Comparison. *Sociological Spectrum*, 9(2), 103-123.
- Allison, P. (2010). Survival Analysis. In G. R. Hancock (Ed.), *The Reviewer's Guide to Quantitative Methods in the Social Sciences* (1 edition, pp. 413-423). Routledge.