



The Bulletin

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The Kano Society

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The Bulletin - Editor's comment

Welcome to the third edition of the 'Bulletin' -

In this issue we have an original article from 1933 from a speech given by Kano—at which he is cited as being—Honorary Professor of Higher Normal College and Member of House of Peers, Japan; President of Kodokan (an institution for the study and practice of Judo) (original founder of Judo and Kodokan), Honorary President, Japanese Amateur Athletic Association (founder and former President, member of the International Olympic Committee.

Last issue we had a piece on the Kodokan symbol—apparently this has caused controversy because it was not a cherry blossom—but the imperial mirror—more to follow in the next bulletin! Enjoy your reading—
Regards— Diana Birch

The Contribution of Judo to Education-Part 1 - Professor Jigoro Kano

This was originally a course of four lectures delivered by Jigoro Kano at the Drill Hall of the 13th Battalion London Regt. - The first lecture took place on August 28 1933 Report in Nichi Ei Shinshi: September and October 1933.

The object of this lecture is to explain to you in a general way what JIUDO is. In our feudal times there were many military exercises, such as fencing, archery, the use of spears, etc. Among them there was one called JIUJUTSU, which was a composite exercise. consisting principally of the ways of fighting without weapons, using occasionally daggers, swords, and other weapons.

The kinds of attack were mostly throwing, hitting, choking, holding the opponent down, and bending or twisting the opponent's arms or legs in such a way as to cause pain or fracture. The use of swords and daggers was also taught We had also multitudinous ways of defending ourselves against such attacks. Such exercise, in its primitive form, existed even in our mythological age. But systematic instruction, as an art, dates from about three hundred and fifty years ago.

In my young days I studied this art with three eminent masters of the time. The great benefit I derived from the study of it led me to make up my mind to go on with the subject -more seriously, and in 1882 I started a school of my own and called it Kodokan. Kodokan literally means a school for studying the 'way,' the real meaning of the 'way' being the concept of life. I named the subject I teach JIUDO instead of JIUJUTSU. In the first place I will explain to you the meaning of these words. JIU means gentle or to give way; JUTSU, in art or practice; and DO, way or principle, so that JIU-JUTSU means an art or practice of gentleness or of first giving way in order to gain final victory; while JIUDO means the way or principle of the same.

Let me now explain what this gentleness or giving way really means. Suppose we assume we may estimate the strength of man in units of one. Let us say that the strength of a man standing in front of me is represented by ten units, whereas my strength, being less than his, is represented by seven units. Then if he pushes me with all his force I shall certainly be pushed back or thrown down, even if I use all of my strength against him. This would happen because I used all my strength against him, opposing strength with strength. But if, instead of opposing him, I were to give way to his strength by withdrawing my body just as much as he had pushed, remembering at the same time to keep my balance, then he would naturally lean forward and thus lose his balance.

In this new position he may have become so weak (not in actual physical strength but because of his awkward position) as to have his strength represented for the moment by, say only three units, instead of his normal ten units. But

meanwhile I, by keeping my balance, retain my full strength, as originally represented by seven units. Here then I am momentarily in an advantageous position, and I can defeat my opponent using only half my strength, that is half of my seven units, or three and one-half against his three. This leaves one-half of my strength available for any purpose. In case I had greater strength than my opponent I could of course push him back. But even in this case, that is, if I had wished to push him back and had the power to do so, I should first have given way because by doing so I should have greatly economised my energy. That is one simple instance of how an opponent may be beaten by giving way. Other instances may be given.

Suppose that my opponent tries to twist my body (as demonstrated) intending to cause me to fall down so. If I were to resist him I would surely be thrown down, because my strength to resist him is not sufficient to overcome his. But if on the other hand, I give way to him, and while doing so pull my opponent (as demonstrated) throwing my body voluntarily on the ground, I could throw him very easily.

I will give another example. Suppose that we are walking along a mountain road with a precipice on the side (as demonstrated) and that this man had suddenly sprung upon

(Continued on page 2)

Kodokan literally means a school for studying the way, ' - The 'way' being the concept of life



Enishoji Temple Birthplace of Judo

me and tried to push me down the precipice. In this case I could not help being pushed over the precipice if I attempted to resist him, while, on the contrary, if I give way to him at the same time, turning my body round (as demonstrated) and pulling my opponent towards the precipice, I can easily throw my opponent over the edge.

I can multiply these examples to any extent, but I think those I have given will suffice to enable you to understand how I may beat an opponent by giving way, and as there are so many instances in Jiu-jitsu contest where this principle is applied the name Jiu-jitsu (that is, gentle, or giving-way art) came to be the name of the whole art. But, strictly speaking, real Jiu-jitsu is something more. The ways of gaining victory over an opponent by Jiu-jitsu are not confined to gaining victory first by giving way. We sometimes hit, kick, and choke in physical contest but, in contra-distinction to giving way, these are different forms of positive attack. Sometimes an opponent takes hold of one's wrist. How can one release himself without using his strength against his opponent's grip? The same thing can be said when somebody grips him from behind. If, thus, the principle of giving way cannot explain all the tricks in Jiu-jitsu contest, is there any principle which really covers the whole field? Yes, there is, and that is the principle of the maximum efficient use of mind and body and Jiu-jitsu is nothing but an application of this all-pervading principle to attack and defend.

Can this principle be applied to other fields of human activity? Yes, the same principle can be applied to the improvement of the human body, making it strong, healthy, and useful, and constitutes physical education. It can also be applied to the improvement of intellectual and moral power, and constitutes mental and moral education. It can at the same time be applied to the improvement of diet, clothing, housing, way of social intercourse, and carrying on of business, and constitutes the study and training in the ways of living. I gave this all-pervading principle the name of 'Jiudo'. So Jiudo, in its broad sense, is a study and a method of training in mind and body as well as in the regulation of life and affairs. Jiudo, therefore, in one of its phases, can be studied and practised with attack and defence for its main object. Before I started Kodokan, this attack and defence phase of Jiudo only was studied and practised in Japan under the name of

Jiu-jitsu, sometimes called Taijutsu, meaning the art of managing the body or Yawara, the soft management. But I came to think that the study of this all-pervading principle is more important than the mere practice of Jiu-jitsu, because the real understanding of this principle not only enables one to apply it to all phases of life but is also of great service in the study of the art of Jiu-jitsu itself.

It is not only through the process I took that one can come to grasp this principle. One can arrive at the same conclusion by philosophical interpretation of the daily transactions of business, or through abstract philosophical reasoning. But when I started to teach I thought it advisable to follow the same course I took in the study of the subject, because by doing so I could make the body of my pupil healthy, strong, and useful. At the same time, I could assist him gradually to grasp this all-important principle. For this reason I began the instruction of Jiudo with training in *Randori* and *Kata*.

Randori, meaning free exercise, is practised under conditions of actual contest. It includes throwing, choking, holding the opponent down, and bending or twisting his arms or legs. The two combatants may use whatever tricks they like providing they do not hurt each other and obey the rules of Jiudo concerning etiquette.

Kata, which literally means form, is a formal system of prearranged exercises, including hitting, cutting, kicking, thrusting, etc., according to rules under which each combatant knows beforehand exactly what his opponent is going to do. The training in hitting, kicking, cutting, and thrusting are taught in *Kata* and not in *Randori*, because if they were used in *Randori* cases of injury might frequently occur, while when taught in *Kata* no such injury is likely to happen because all the attacks and defences are prearranged.

Randori may be practised in various ways. If the object is simply the training in the methods of attack and defence, then the attention should be especially directed to the training in the most efficient ways of throwing, bending, or twisting, without special reference to developing the body or to mental and moral culture.

Randori can also be studied with physical education as its main object. From what I have already said, anything to be ideal must be performed on the principle of maximum efficiency. We will now see how the existing systems of physical education can stand this test. Taking athletics as a whole, I cannot help thinking that they are not the ideal form of physical education, because every movement is not chosen for all-round development of the body, but for attaining some other definite object. And furthermore, as we generally require special equipment and sometimes quite a number of persons to participate in them, athletics are fitted as a training for select groups of persons and not as the means of improving the physical condition of a whole nation. This holds true with boxing, wrestling, and different kinds of military exercises practised all over the world. Then people may ask, 'are not gymnastics an ideal form of national physical training?'

To this I answer that they are an ideal form of physical education from their being contrived for all-round development of the body, and not necessarily requiring special equipment and participants. But gymnastics are lacking in very important things essential for the physical education of a whole nation. The defects are:

1. Different gymnastic movements have no meaning and naturally are devoid of interest.
2. No secondary benefit is derived from their training.
3. Attainment of skill cannot be sought for in gymnastics as in some of the other exercises.

From this brief survey over the whole field of physical education, I can say that no ideal form has yet been invented to fill all the necessary conditions for it.

This ideal form can only be devised from a study based on maximum efficiency. In order to fulfill all those conditions or requirements a system of all-round development of the body as a primary consideration must be devised, as in the case of gymnastics. Next, the movements must have some meaning, so that they could be engaged in with interest. Again, the activities should be such as require no large space, special dress, or equipment. Fur-

thermore, they must be such as could be done individually as well as in groups. Those are the conditions or requirements for a satisfactory system of physical education for a whole nation. Any system that can meet successfully those requirements can, for the first time, be considered a programme of physical education based on the principle of maximum efficiency.

I have been studying this subject for a long time and have succeeded in devising two forms which may be said to fulfill all those requirements. One form is what I named 'representative form.' This is a way of representing ideas, emotions, and different motions of natural objects by the movements of limbs, body and neck. Dancing is one of the instances of such, but originally dancing was not devised with physical education for its object, and is therefore not to be said to fulfill those requirements. But it is possible to devise special kinds of dancing made to suit persons of different sex and mental and physical conditions, and made to express moral ideas and feeling, so that conjointly with the cultivation of the spiritual side of a nation it can also develop the body in a way suited to all. This representative form is, I believe, in one way or another practised in America and Europe, and you can imagine what I mean; therefore I shall not deal with it any further.



Kano practises with Mifune

Too Little Too Much—Trevor Leggett - part three 1997

This article is the third of a series of pieces by Trevor Leggett which first appeared in magazine form in 1997

In the last two articles I have tried to explain how Dr. Jigoro Kano's London lecture on Right Action affected me, a youngster of 16. He explained that from judo we could learn how to use just the right amount of force, not too much and not too little. As I have explained, it took me years to understand fully what he meant. At first it seemed obvious; there was nothing more to understand. But I was impressed by his wonderful old Japanese, and I felt inwardly that he would not simply state obvious things—there must be some deeper meaning.

I gradually came to see that he was speaking not just of judo waza, but of the whole attitude to life. I began to see that most of us are either Too Much men, who do everything unnecessarily strongly, or Too Little men, who cautiously test each step before taking it. (The English proverb for such Too Little men is: They look at a penny for an hour before they spend even a half-penny.)

The question is: how are we to correct our habitual attitude of Too Much or Too Little? First of all, we have to recognize which type we are. It is easier for the Too Little men to recognize themselves, because their attempts just fail. If we make the correct judo movements for a throw, at the right opportunity, but the throw fails, it means that we have used Too Little energy in the throwing action. It is perfectly clear that we must use more. If in an argument others cannot hear what I say because I spoke too softly, then too I just fail, and it is clear what I must do. But the Too Much men often succeed in forcing the result. The fault of Too Much does not appear at once. It is only later that they find they are not making good progress in judo. When they come against a good technique, they lose badly. The habitual shouters win arguments at the beginning but create resentment all

around them, and in the end are out-manoeuvred. In Kano's classical slogan: *Ju ju Sai Sai Go o sei-su* The Gentle indeed will control the Hard.

So it is clear to the Too Little man that he must change. If we take judo as the example, we see that if he keeps practising, he will change naturally into a Right Action man, because the very practice of judo will be changing his physical condition and co-ordination. He has to have strong character to persist with his judo in spite of continuous failure after failure. In one sense, it is harder for a Too Much man to change, because he is sometimes successful. The thoughts are sure to come: 'Why should I change? I have won'. Historians of war tell us that in the same way the winners of a war do not search for new weapons and strategies. It is the losers who look for something new: they lost. For instance, the Zulus in their years of triumph used to decide a battle with a final grand charge; even when they had acquired guns, they still make the grand charge, though it is quite contrary to the nature of the weapon. So they were defeated. The first problem for the Too Much man is to recognize that he uses too much force, and in a wrong way. When he has realized it, what can he do? Well, the characteristic sign of most Too Much men is that they are angry men. They express anger by using needless force; they feel they must *conquer*. The true answer is to love things and people for their own sake, not as objects on which to vent one's bad temper. It may take time to reach this level, and in the meantime it is not easy to overcome anger, but I heard of an effective way. A young able businessman

was hampered in his career by sudden outbursts of fury when contradicted in the presence of other people, or at meetings. He asked a friend, experienced in meditation, for advice, but added: 'I know you're going to tell me to count backwards from nineteen before I reply. When I get angry, I forget all that sort of thing. I see a red mist before my eyes, and I can't control myself. Isn't there something a bit stronger?' The friend looked at him, smartly dressed and very careful about his appearance. He said: 'Yes, perhaps there is, for someone like you. But you have to be ready for a little shock. Buy a little mirror, one that you could hold in the palm of your hand. Keep it in your pocket. When you begin to see that red mist coming up, take out the mirror get up and go to the window, or leave the room for a few moments if you can and hold it in your palm and look it'. The businessman did this next time he was contradicted. He sat and looked at the mirror, concealed in his half-closed hand where no one else could see it. He saw a face contorted with rage, lips swollen, eyes with bright red blood vessels. The shock of seeing his own ugliness was like a shower of icy water. He never again lost his temper in public. When I heard this, I was reminded of something in my own life. When I was young, I often made biting criticisms of others mostly as some story about them and was not above inventing a few details to give the story an extra twist. I knew it was wrong but did not think it did any real harm, I found it amusing, as did a few of my friends who did the same. One day three of us happened to be talking to an Indian teacher, for whom I had considerable respect. To my surprise

the teacher suddenly began telling a rather spiteful story about someone known to all of us. As he went on, we realized that what he was saying could not possibly be true. His usually placid face had taken on a venomous look as he spoke. I was disappointed in him, and thought, 'Why, he's just like the rest of us, he does it too!' Finally he said something outrageous and one of us said: 'Oh no, we all know that couldn't be true'.

The teacher's flow of words stopped as if a tap had been turned off. We looked at each other without saying, and went our separate ways. I noticed that the others were now very careful when talking about other people and I found that I did not find it so amusing to make bitter remarks. We never mentioned that we saw our own fault mirrored in the teacher's face and speech and did not like what we had seen.

Even when we realize what is wrong, it takes strength of character to begin to change. We have to get rid of our excuses. The Too Much man says: 'At any rate, I get something done. I have faith: I don't have doubts. Maybe I make some mistakes, but there is no progress if we are always afraid of making mistakes'. The Too Little man says 'At any rate I do not make mistakes. I am scientific: science deals in probabilities; there are few certainties in science. It is hard to judge new ideas, but experience shows that 99% of new ideas are wrong. So if I reject all new ideas, my judgement be 99% correct. That is a very good figure'.

The goal is to give up fixed attitudes and meet each occasion with a gentle, adaptive attitude not fixed in Too Much or Too Little. I came to believe that the various fixed attitudes are what Dr. Kano meant by *Hard or Go*: his maxim for us was *Ju ju Sai Sai Go o Sei-su*—The Gentle indeed can control the Hard. He called it an all-pervading principle.

Weakness and Strength

Sometimes your biggest weakness can become your biggest strength. Take, for example, the story of one 10-year-old boy who decided to study judo despite the fact that he had lost his left arm in a devastating car accident.

The boy began lessons with an old Japanese judo master. The boy was doing well, so he couldn't understand why, after three months of training the master had taught him only one move. "Sensei," the boy finally said, "shouldn't I be learning more moves?" "This is the only move you know, but this is the only move you'll ever need to know," the Sensei replied.

Not quite understanding, but believing

in his teacher, the boy kept training. Several months later, the Sensei took the boy to his first tournament. Surprising himself, the boy easily won his first two matches. The third match proved to be more difficult, but after some time, his opponent became impatient and charged; the boy deftly used his one move to win the match. Still amazed by his success, the boy was now in the finals. This time, his opponent was bigger, stronger, and more experienced. For a while, the boy appeared to be overmatched. Concerned that the boy might get hurt, the referee called a time-out. He was about to stop the match when

the Sensei intervened.

"No," the Sensei insisted, "let him continue."

Soon after the match resumed, his opponent made a critical mistake: he dropped his guard. Instantly, the boy used his move to pin him. The boy had won the match and the tournament. He was the champion. On the way home, the boy and Sensei reviewed every move in each and every match. Then the boy summoned the courage to ask the one question that was really on his mind.

"Sensei, how did I win the tournament with only one move?" "You won for two reasons," the Sensei

answered. "First, you've almost mastered one of the most difficult throws in all of judo. And second, the only known defence for that move is for your opponent to grab your left arm."

The boy's biggest weakness had become his biggest strength.

"... The Boy's biggest weakness had become his biggest strength"



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The Bulletin



Judo's Foundations –applied to Olympic education and fair play -

Emerson Franchini - University of São Paulo

Combat sport is considered to be one of the oldest forms of sport. There is abundant archaeological evidence displaying these sports in antiquity. Evidence for this is present in several places around the world, such as the Tomb of the Vizier Ptah-hotep (2300 bc), which displays six pairs of boys wrestling together, and the representation of tournaments performed in 1300 bc both in Egypt.

The reports of Oriental martial arts are very ancient and related to legends, making it difficult to verify its veracity. In the Ancient Olympic Games, combat sports were also represented (boxing, pankration, wrestling and part of the pentathlon) and achieved great success. The great admiration and practice of combat sport in different nations certainly had a warlike utilitary character, especially in Ancient times, when Athenians and Spartans, as well as several working classes in Japan and China, had to learn to fight as part of their education. These aspects suggest the universal character of combat sport. Nevertheless, when fight techniques are part of the cultural patrimony of different nations it also becomes part of the sport and education process. In the Sydney Olympic Games, the following combat sport sports were performed: boxing, judo, wrestling (greco-roman and freestyle) and taekwondo. The importance and popularity of combat sports are proven by the number of sports that were part of these Games.

In Tokyo, 1964, judo debuted as a demonstration sport and was the first Oriental combat sport to be included in the Olympic program. It became a full sport in Munchen, 1972. Judo was also the first combat sport to be performed by women in the history of

the Olympic Games when it appeared as a demonstration sport in Seoul, 1988, and as a full Olympic sport in Barcelona, 1992. Furthermore, judo is the only Japanese sport to be practiced worldwide. But it is in relation to its educational aspect that judo ("the gentle way") as proposed by its founder Jigoro Kano contains its sustentation basis. Thus, the purpose of this paper is to analyze the potential contribution of judo to Olympic Education and consequently to the development of fair play, reviewing the educational method proposed by Jigoro Kano. Judo, although derived from a "war art" (*jiu-jitsu*) and nowadays recognized as a top level sport carries in its essence and in its principles aspects related to education, which can contribute to the diffusion of Coubertin's Olympic ideals.

Judo as proposed by Professor Jigoro Kano can be defined as an overcoming of oneself rather than the overcoming of an opponent since it is based in the principles of the "best use of one's energy/ maximum efficiency" (*seiryoku-zenyo*) and "mutual welfare and benefits" (*jita-kyoeh*).

A symmetry between those Kano's conceptions and Coubertin's *eurhythmy* is then a focus to be better explored in view of mutual adaptation. If Olympism advocacy accepts *seiryoku-zenyo* and *jita-kyoeh* because of similarities with *eurhythmy*, the gap between the two can be overcome. Thus, the search for the overcoming of our own limits is likely associated with the balanced whole of the body, will and mind in addition to the intrinsic motivation of participation in sport. The educational sense of judo is finally outlined in its essences which is similar to the educational standpoints found in Olympism according to Coubertin's

eurhythmy.

In conclusion, education for both judo and Olympism is a matter of an integral vision of its components, including fair play and other ethical proposals. Not surprisingly, a currently conception of fair play is related to the intrinsic nature of sport practice and "as respect for the game is applicable at all levels of sport and readily lends itself to adaptation and implementation in education programs" (Butcher & Schneider, 1998, p. 19).

Thus, the practice of judo directed to education can reach a large number of people and contribute to the diffusion of Olympic and Judo principles.



Jigoro Kano (1860-1938)

“ ...
*Sometimes
struggles are
what we need
in life ”*

A Butterfly

A man found a cocoon for a butterfly. One day a small opening appeared, he sat and watched the butterfly for several hours as it struggled to force its body through the little hole. Then it seemed to stop making any progress. It appeared as if it had got as far as it could and could go no farther. The man decided to help the butterfly.

He took a pair of scissors and snipped the remaining bit of the cocoon. The butterfly then emerged easily. Something was strange. The butterfly had a swollen body and shrivelled wings. The man continued to watch the butterfly because he expected at any moment, the wings would enlarge and expand to be able to support the body, which would contract in time.

Neither happened the butterfly spent the rest of its life crawling around with a swollen body and deformed wings. It was never able to fly.

The man in his kindness and haste did not understand that the restricting cocoon and struggle needed for the butterfly to get through the small opening of the cocoon are nature's way of forcing fluid from the body of the butterfly into its wings so that it is ready for flight once it achieved freedom.

Sometimes struggles are needed in life. If we go through all our life without any obstacles that would cripple us we would not be as strong as we could have been. Not only that, we could never fly.