



The Kano Society Bulletin



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News

The Society was sad to learn of the death, at the age of 81, of David Waterhouse, Professor Emeritus of East Asian Studies at the University of Toronto, Canada. Professor Waterhouse died on 16 November 2017 from cancer. He was the holder of a 4th *dan* in *judo* (from *Judo* Canada and the *Kodokan*) and was awarded the Order of the Rising Sun, Gold Rays with Neck Ribbon, for promoting understanding of Japanese culture among Canadians.

Those who attended significant *judo* tournaments in Ontario, Canada may have also experienced Professor Waterhouse leading the Canadian and American flags in with his bagpipes. Even while battling cancer, he tried to attend training at the Kawasaki *Rendokan Judo* Academy in Hamilton, Ontario as much as possible. He will be much missed.

Llyr Jones

In this edition

This special issue of the Kano Society Bulletin is dedicated to the writings of Brian Watson. We thank Brian for his generosity in letting his work be published here. Thanks also to Llyr Jones who prepared and edited this edition.

We hope you enjoy the read.

Regards Diana Birch

The Brian Watson Special

Courage (in *Judo* and in Life)

“Courage is the first of human virtues because it makes all others possible.”
Aristotle (43BC - 17AD)

A courageous act can sometimes save a life. A firefighter, say, rescuing a victim from a blazing building, while on the other hand, a courageous act could be one of pure recklessness that benefits no one. For example, a mountain climber, who happens to be a compulsive risk-taker, scales dangerous peaks or a tightrope walker, who fearlessly crosses a rope attached to high buildings.

In daily life, acts of bravery are typically displayed when facing physical dangers. Certain occupations expose workers to a variety of hazards. For instance, hospital staff members at times treat patients suffering from highly infective and virulent diseases. The test pilot flying prototype aircraft faces much uncertainty. Will he be able to take off, accurately control in mid-air, and land the craft safely? Fortitude is often personified by the soldier under heavy fire in a war zone, or the lifeboat rescue crewman braving stormy seas, so too the bomb disposal squad member, and the construction worker actively engaged on tall structures. All such duties are at times acts of daring in the physical sense.

Because courage is a virtue with several definitions, let's look at some of the less obvious forms. What about perseverance? This is frequently shown by a determination to stick to one's guns. The man who has to maintain a long-term strict diet in tackling obesity, say, or the alcoholic who resolutely resists the temptation to re-start consuming alcohol. The truly strong-willed individual is not content to merely hold his ground; he is continually striving forward, even in times of great difficulty and perhaps has to contend with derision from others. To fail repeatedly, but to spend oneself in a worthy cause until achieving success can be a praise-worthy trait in one's character.

Moral backbone is sometimes manifested by one's resolve in facing ethical issues. This is reflected in the man who faithfully holds onto his convictions when his values are severely put to the test. He defends a moral principle while others may prefer to choose the safer aloof detachment from the issue at hand. Such a resolute attitude displays the preservation of one's integrity and can serve as a role model for others to emulate.

Next, the man in a position of leadership has at times to show intellectual bravery by adopting a willingness to consider new ideas and deal with any attendant difficulties. By placing honesty as the basis of the decisions he makes, often requires a commitment to do what is right rather than what is expedient or most convenient. He needs the nerve to be curious, to check facts, and ask questions since he risks making errors of judgment. This strategy can be a form of daring. The man with intellectual tenacity takes whatever time is necessary in order to gain a thorough understanding of the issues. He is dissatisfied with a superficial overview. He listens intently and takes into consideration the opinions of others by seeking out opposing views relevant to the problems. Such a man is not afraid to question others repeatedly until he has gained a clear understanding of the situation and the probable consequences of his actions. This is the toughness

often needed in order to carry out leadership duties in a responsible and constructive manner.

Another element of this multi-faceted virtue is spiritual resolve. We live in a fragmented world, divided by sectarianism, intolerance, hatred and greed. Boldness is necessary in speaking one's mind to a hostile audience on contentious issues, especially so when the legs are quivering. Again, there may be times of urgency when we are thrust into a role that we have no wish to fulfil, or for which we are totally unqualified for, and become as it were "a square peg in a round hole". To do one's best in taking on such a stressful challenge and to complete one's relevant duties satisfactorily, can again be a courageous act. And moreover, an obvious example is the man of supreme will who is unafraid of the prospect of his own demise. Such firmness was demonstrated by *judo* expert Gunji Koizumi (1885-1965), who indicated in his diary several months prior to his end that he planned to take his own life.

Moving on to *judo*, the sport has undergone revolutionary changes since the early 1960s when weight categories were first introduced in many competitions. Before that time, championships were open-weight events with far fewer restrictive rules than today. Therefore, one customarily met a wide range of opponents, from lightweights to heavyweights. Contestants had more freedom to grip all parts of the opponent's arms, legs, jacket and trousers and, a greater range of techniques were allowed. Occasionally, the smaller highly-skilled *judoka* would courageously tackle and at times throw their heavier opponents. Such feats were regularly greeted with loud applause from spectators. Multiple rule changes have over time placed increasing restrictions on such former freedoms. I would also add that in some competitions, the open-weight All Japan *Judo* Championship, for instance, contestants do not use blue *judogi*, all are in white.



Yasuhiro Yamashita holds Mohamed Ali Rashwan

Fortitude in *judo* provides us with much to consider. Indeed, in the case of injury during a bout, do we withdraw from the competition or tough it out even though we are in pain and greatly handicapped? A case in point occurred at the 1984 Los Angeles Olympic Games +100kg category final bout when Yasuhiro Yamashita, who had suffered a leg injury prior to the final, limped onto the mat to face the biggest man in the tournament, the 190cm tall, 140kg, Egyptian heavyweight, Mohamed Ali Rashwan. Nevertheless, the Japanese public deemed it Yamashita's duty to ignore his injury

and capture the gold medal for Japan no matter what. Fortunately, he managed to secure a hold down during a ground work tussle and surprisingly did indeed win Olympic gold. This particular incident gained Yamashita nationwide publicity and made him a most suitable icon for the rising generation of Japan. Again, I recall former leading British *judo* contestant, Karen Briggs, -48kg world champion in 1982, 1984, 1986 and 1989, who continued fighting until the finish in a bout at the 1992 Barcelona Olympic Games, despite suffering a dislocated shoulder.



Karen Briggs after dislocating her shoulder

Another instance concerns Jigoro Kano's strength of character. Once, according to a Japanese embassy official who was with him at the time, they were on a coach traveling through mountains in Italy. Their coach was involved in a traffic accident; it left the road and came to rest halfway over a steep cliff. Panic broke out among the passengers, who feared that the coach might fall. The embassy official said that Professor Kano kept his composure. He was well aware that it might go over at any second, but he remained cool. His attitude in the face of potential catastrophe helped restore calm among the other passengers and they all got off the vehicle quietly. A number of Kano's early students lost their lives in warfare. One in particular who saw military action during both the Sino-Japanese War (1894-1895) and the Russo-Japanese War (1904-1905), was Hirose Takeo. He was commander of the *Fukui-Maru* and was killed by enemy cannon fire as he desperately made a third heroic attempt to rescue his warrant officer, Sugino, during battle at Port Arthur. He was 57 at the time of death, following which Kano awarded him a posthumous *judo* grade of 6th *dan* on 8 April 1904.

Some people succumb easily to temptation, the habitual gambler who eventually loses all, and the seasoned alcoholic are, for whatever reason, seemingly bereft of self-discipline. Our *judo* training, if it has been thorough, should have intensified our willpower. The fully-trained *judo* man should therefore have enough inner strength to overcome such temptations and be able to keep his desires within sensible bounds. Today we often see *judoka* acting like footballers

and some other sportsmen. They display a lack of self-control when they win; they jump up and down punching the air, while the loser often looks a forlorn, dejected spectacle. They need to show some humility and empathy when they win. Traditionally, at the conclusion of any *budo* contest, neither winner nor loser showed any emotion. They both accepted the status quo with equanimity. These days it is only Japan's *sumo* men who seem to have preserved the *budo* tradition of stoical calmness and composure at the end of a contest. Thus, the *judo* instructor, who from his long experience has acquired a measure of self-discipline, sets his students a good example. This should empower students likewise and help them to further their efforts in the pursuit and eventual fulfilment of their own personal goals throughout life.

Looking back at notable courageous events in the 20th century, we see that there were many who were decorated for outstanding gallantry, including those engaged in the conquest of Mount Everest, in single-handed global marine navigation ventures and in polar exploration. But perhaps the most famous individuals of that era were those who bravely pioneered space travel. I am thinking here of the Russians Yuri Gagarin, (1934-1968) and Ms. Valentina Tereshkova born 1937, and Americans John Glenn (1921-2016) and Neil Armstrong (1930-2012). But in my estimation, we should also include the man who took on the might of the British Empire and WON - Mahatma Gandhi (1869-1948). A man of infinite moral courage, he led the Indian independence movement against British rule and eventually achieved independence by employing a strategy of nonviolent civil disobedience. By becoming an exemplar of moral courage, Gandhi's legacy inspired many others around the globe. Among his most well-known adherents was Dr Martin Luther King (1929-1968). An American Baptist Minister, King became head of the US Civil Rights Movement and eventually achieved some objectives for the benefit of the African American community.

Finally, we should also not forget the name Malala Yousafzai, born on 12 July 1997 in Mingora, Swat, Pakistan. This young lady, in October 2012, miraculously survived a Taliban gunman's murder attempt. A well-known activist for human rights, especially so for female education, became at the age of 17, the youngest-ever Nobel Prize laureate. She received this prestigious award for her struggle against the suppression of the right of all children to receive education. Similar to Gandhi, Jigoro Kano and others, her advocacy has become a worldwide movement. These outcomes demonstrate the fact that nonviolent methods, and here I include Jigoro Kano's efforts in transforming jujutsu into nonviolent *judo*, can sometimes have a wide-ranging and beneficial influence on society.

Brian N. Watson, Tokyo, Japan, 18 August 2017.

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Perseverance (in *Judo* and in Life)

"Dripping water hollows out stone, not through force but through persistence."

Ovid (43BC - 17AD)

Because life is full of challenges and struggles, without the ability to persevere we shall achieve little of substance. Therefore, when yearning to attain a worth-while objective, we usually need to use both body and mind in order to overcome difficulties that often impede our way. Perseverance is the psychological stimulus that we require in order to continue progressing, especially so when all we really want to do is quit. Someone once said: When the going gets tough, the tough get going. This, I think, drives home the point.

Those who have accomplished much in life, the great musicians, champions in sport, writers, scientists, inventors, and others of note, must have possessed the necessary inner strength to carry on. Thus, it seems to me that it is a desirable attribute that we should try to cultivate. Sometimes, however, we make every effort to reach our goals, but despite our striving, we fail. Nevertheless, if we have genuinely made earnest efforts, it gives us some degree of satisfaction, and perhaps also a modest sense of pride. What we should not do though is take the easy way out, because by quitting too soon or by avoiding the issue altogether, does not make the challenge go away. It often only means that we shall have to deal with it again at some later date.

A spirit of perseverance is especially important to develop when young. Together with other performance values, it is an essential requirement to help the student gain future success. Encouraging a student to persist through hardship may teach him the work ethic and hopefully he will become a responsible and resilient adult. At the same time, he has to learn how to control his passions and desires. He must also understand that there are times for restraint when he should avoid indulgences and excesses. He must exercise caution in his actions, speech, thought and feeling when making judgments in daily life. The following are suggestions based on our *judo* training for helping one to create a spirit of tenacity.



Ichiro Abe Kodokan 10th dan doing uchi-komi in July 2017, at the age of 94

One lesson is derived from our practice of *uchikomi*. This Japanese word here means repetition training in which the trainee repeats the application of a particular technique for the purpose of learning the specific balance braking, body shifting, power application and other technical aspects associated with a *judo* throw. In order to perfect a throw, the contestant must typically do several thousand repetitions over a period of months before the throw can be used with any effect in contest. Of course, other artists and sportsmen do such training. The pianist must practice his scales repeatedly to improve his technique, so too the professional golfer regularly practices his swing many times. However, there is a difference; the *judoka's* *uchikomi* training is physically more demanding than either the pianist or the golfer experiences.



Started in 1884, *Kodokan* midwinter training (*kan-geiko*) was held for thirty days from January 6 to February 4, followed by a closing ceremony on February 5. This custom began with the aim of cultivating a strong mind and body by overcoming the harsh winter conditions. This type of training has a long tradition in Japan in religious practice and the arts, but Kano's promotion of the custom eventuated in it becoming a common form of training not only in *judo* but also in *kendo* and in various other dojos and schools as a way of tempering the spirit. Kano gave the following lecture in 1899 about the merits of such training.

"As usual this year's kan-geiko is being conducted in the main building and it is gratifying to see so many attendees every day. So, today I would like to talk to you

about the attitude expected in midwinter training. Although participation can be detrimental to people who are ill or of frail constitution, it is most certainly of great benefit to healthy individuals. Much depends on whether you have the right frame of mind during training.

When people venture into the world with goals and aspirations, regardless of whether it is for your own benefit, for your family, for other people, or even the country, little can be accomplished without exerting your mind and body. In this sense, a prerequisite for success is to possess fortitude which does not bend to cold or heat, and the strength to endure pain and hard labour. Amassing the resolve to be outside exposed to the biting wind or from walking on the road under the blazing sun is not easy. Cultivating strength to overcome hardship, as seen in the ascetic training of judo, is the most viable way to ensure one's ability to meet other objectives. The fortitude to endure pain and drudgery, and the dynamism to complete a task can be cultivated through participation in midwinter training. Do not think of kan-geiko just as a means to polish one's throwing or holding techniques. Instead, consider it a fine opportunity to train the spirit and body, and use it as a way to forge reserves of energy to fulfil various other social undertakings such as business."

*'Lecture outline regarding Kan-geiko'
(Kokushi, magazine, February 1899)*

Midsummer training (*shochu-geiko*) did not begin until 1897. It was first held from July 15 for a total of thirty days. The following article is an outline from one of Kano's lectures in regard to gruelling midsummer training sessions.

"People who pile on layers of bedding and dwell in rooms with a fireplace when a bitterly cold wind blows or who recline in cool places when it is hot enough to melt metal are surely contented. However, it is a contemptible situation indeed if a young man in his prime is unable to endure the elements without seeking out such comforts. As one tries to make one's way in the world and succeed in his chosen vocation, embracing a lifetime of comfort and ease is quite reprehensible, and reveals the sum of one's aspirations and spirit. How can we strive to exceed ordinary people in terms of tolerance to extreme cold or heat? If we are exposed to the cuttingly chilly north wind in the morning, we have the capacity through our dojo training to fight tenaciously in the most adversely cold conditions. We have engaged in such activities for many years. And this year we also conducted midsummer training during the school holidays. For thirty days in the hottest time of the day, fellow practitioners battled with each other in the dojo overcoming the extreme heat by tempering their spirit. As such, it is exhilarating and a good way to spurn heat, which few people could imagine..."

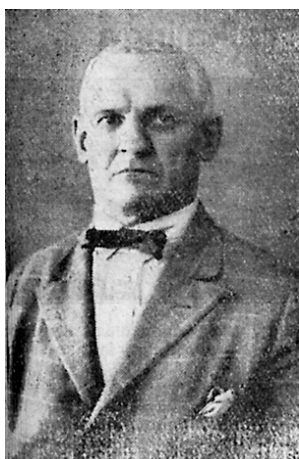
*(Kano-juku Alumni Association Periodical,
Issue 12, December 8, 1897)*

Famed journalist, author, translator, and *judo* expert Ernest John (EJ) Harrison (1873-1961) reportedly the first Englishman to receive a black belt *judo* grade, wrote that the *Kodokan kan-geiko* and *shochu-geiko* were started in order to

inure the pupil to the two extremes of heat and cold and to cultivate the virtue of perseverance. Trevor Pryce (TP) Leggett (1914-2000), who also achieved much success in life, had an intense admiration for his *judo* teacher Yukio Tani (1881-1950), and was a strong, life-long adherent of traditional *judo*, had this to say concerning *kan-geiko*:

“Life can be unfair, and one must learn to function as best as one can in adverse conditions and not simply throw up one’s hands. This is part of the mental training of traditional judo; do not become demoralized by injuries or unfavourable circumstances.”

Leggett’s austere habits persisted until his mid-seventies when, at the insistence of his doctor and with considerable reluctance, he took to wearing warmer clothing. This austerity extended to his living quarters. Once back in London at the end of the war, he shared a flat with his mother (his father had died in 1943). Later, they moved to Kensington Square, off Kensington High Street, and it was there that his mother died in 1965. His next move was to Palace Garden’s Terrace, and here, with only himself to please, he was able to indulge his Spartan habits. This resulted in the entire radiators being stripped out, cutting off all hot water to the kitchen and bathroom. The sole source of hot water was an electric kettle.



Ernest John (EJ) Harrison



Trevor Pryce (TP) Leggett

In closing, it’s clear from Kano’s above comments that rather than a sportive activity, Kano meant *judo* to be a BUDO activity, a training for life, in which the prime objective is to encourage the student to develop by rigorous physical and mental training a fine, resolute character and self-realization. On the other hand, the aim of most instructors of western sports is largely confined to just one purpose only: the creation of a medal winner.

Brian N. Watson, Tokyo, Japan. 20 September 2017.

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Respect (in Judo and in Life)

“Civility costs nothing, and buys everything.”

Mary Wortley Montagu (1689 - 1762)

In boyhood my grandfather once asked me what I wished to be when I grew up. I answered in all seriousness, “A cowboy!” I couldn’t understand why he laughed since I often went to the cinema on Saturday mornings to watch Roy Rogers and co., and thought that the life of a cowboy must be wonderfully exciting. Also, the plots were always easy for me to fathom: the good guys wore the white hats and the bad-dies the black. It was not until much later that I realized most people in the real-world wear grey. On occasions, I saw other movies. One drama in particular I well remember was the 1948 production of *The Winslow Boy* by playwright Terrence Rattigan (1911 - 1977). There was nothing in the scenario that particularly interested me at such a young age, but what did strike me was the politeness of the dialogue and the respectful attitude shown by the actors. This was a world apart from the rude expressions and rough rowdiness of the popular children’s cowboy films of the day.

Words are similar to living creatures. They are born, live and die. After changes are introduced into society, it usually follows that language changes, too. Sometimes foreign words are anglicised, or new words are coined, and old ones gradually become redundant or are revived by being given fresh meanings to reflect the modification. Terms such as PC, hardware, software, tablet, smart phone, iPod and so forth have been created in recent decades thus mirroring the advances in information technology. On the other hand, car-jacking, self-harm, road rage, yobbo, acid head, football hooliganism and others manifest some of the modern-day ills of society. Such innovative expressions are soon used by media journalists, novelists, and others. These neologisms naturally influence our thoughts, speech and behaviour, often unconsciously.

Today’s society seems to be progressively uncivil. Hostile comments that can lead to the polarisation of communities are heard increasingly in modern-day life, sometimes gratuitously. Contentious remarks tend to receive speedy dominance, especially by the news media. Offensive and coarse linguistic expressions have become endemic in some communities. It is costing us our dignity, and sometimes even puts our democratic heritage in jeopardy. If we ignore this issue, incivility will become so ingrained as to be considered quite “normal”. This can be hazardous, particularly so when leading politicians and statesmen resort to the use of disrespectful speech on the world stage; for acrimony between communities and nations could well be the result.

Turning now to international *judo*, I have knowledge of several clubs that were firmly established, operated successfully for years and then arguments arose, members started to resign, and since newcomers were reluctant to join, as they saw it, a dysfunctional group, the clubs were forced to close because of dwindling funds. However, this tendency does not seem to happen so much in Japan. Perhaps this is because Japanese *dojo* have “*Dojo Rules*” that are rigidly enforced and are often displayed permanently on the notice board. At some *dojo*, all students are made familiar with the rules by being required to recite them in unison at daily training sessions, so that over time they become deeply-rooted in the minds of trainees.

During Japan’s feudal era *samurai* were trained in *jujutsu*, in archery, horsemanship, swordsmanship and in etiquette. Training in military arts for use in warfare is understandable, but why etiquette? There were a number of reasons as to why a strict system of etiquette was developed. Mainly, this was taught by means of rituals that were performed in order to show respect to one’s superiors. Also, rigorous training was given to show *samurai* how to wear and handle their weapons in a safe manner and how to behave so as not to give any offence particularly so in the presence of high officials. This training was conducted in the *dojo* where the trainees would maintain a composed dignity of demeanour. *Samurai* received instruction in both speech and manner because they would, perhaps on occasions, be summoned to an audience with the shogun or his officers in order to report on matters of relevance. Any *samurai* lacking civility could easily expose himself to ridicule and perhaps even punishment if he displayed ignorance of the respectful ways of the court.



Naganori Asano (1667–1701)

For example, in 1701 Naganori Asano, Lord of Ako, was in attendance on the shogun. During his visit, Asano drew his dagger in a fit of pique and wounded Yoshinaka Kira, a nobleman, who had insulted him. To draw one’s weapon from

its scabbard inside the castle of the shogun was a grave offense and therefore Asano was ordered to commit *seppuku* (ritual suicide), his own castle was forfeited, and his family was declared extinct. Briefly, what transpired next was that all 300 or so men of Asano’s clan disbanded, some two years later; however, forty-seven of his loyal *samurai* secretly re-grouped in order to avenge their master’s death and did so by murdering Kira. Thus, they in turn were ordered to commit *seppuku* for committing the crime of murder. This well-known incident is referred to in Japan as the “Forty-seven *Ronin*” or the “Forty-seven Master less *Samurai*” and became the theme for many books and historical dramas because it was considered to be emblematic of the loyalty, sacrifice, perseverance and honour, all of which were considered to be high principles that ordinary Japanese people should also endeavour to aspire to in daily life.

Typically, the *samurai* pledged allegiance to his lord and was expected to give his life, if need be, without demur. Formal etiquette was based on the stringent tenets of a professional warrior’s outlook on life: austerity, righteousness, duty, courage, politeness, truthfulness, self-control and benevolence that served as the bedrock of the warrior’s code of conduct. Ideally, in return for his steadfast loyalty he would receive land, property, titles and annual stipends of rice. On the other hand, there were times when, for whatever reason, loyalties among *samurai* and master wavered and self-seeking groups of *samurai* would resort to treachery, intrigue and deception in order to achieve their ends. Japan’s history records such instances that sometimes led to widespread strife and internecine warfare.

Professor Jigoro Kano (1860-1938) was a pacifist who initially studied the martial arts as a way to live peacefully with others. He was not so much interested in martial arts as a means of displaying physical superiority; rather he was captivated by the spiritual and intellectual components. In his twenties he studied in particular two of the major *jujutsu* traditions, the *Kito* and the *Tenjin-Shinyō* styles. His quest was to unify these two traditions which eventually led to his creation of *Kodokan judo*, an art that stressed not only physical skills but also mental focus and an ethical and humanitarian outlook on life. Kano was intrigued by the fact that *judo* training could strengthen both body and mind, and so he wished to increase its moral and intellectual aspects. A remnant of the civility remaining from the days of the *samurai* is that modern-day *judo* students are also given some instruction in how to behave. They are, for example, taught deportment and other elements of etiquette, such as how to bow correctly in both the formal sitting style and in the standing posture; this is especially required when performing *kata*. In Japanese *budo dojo*, the traditional formal sitting bow is still sometimes performed both before and after practicing with an opponent, together with the polite verbal request of: “*onegaishimasu*” before the start, and “*arigatou-gozaïmasu*” thank you, at the end of a bout. By being able to practice with a partner, both are able to learn from the experience, therefore, one is obliged to thank one’s opponent. *Judo* practice should always begin and end with a sincere bow of courtesy and respect. However, with the greatly increased internationalisation of *judo* in recent decades, the formal sitting bow before and after a contest has been replaced with the standing bow, largely for the sake of the

many modern-day non-Japanese *judoka*. Traditionalists, however, have resented this trend. Some foreigners are ignorant of the correct form of bowing and often give a slight, impolite nod of the head instead of a correct bow by bending at the waist, momentarily hesitating, and then returning to an upright posture at the start and end of a *judo* contest.

In Japan, many *dojo* function and flourish in an atmosphere of relative harmony. The reason for this is that *dojo* rules and customs are rarely violated by the well-disciplined trainees. All authority in the *dojo* rests with the instructor. A typical training session lasts for two hours and usually starts and finishes strictly on time. During this period there is customarily very little verbal communication uttered throughout the session. Even well before the official starting time, students are already wearing their *judogi* ready to begin practice on time. At the start, students line up in order of grade and face their instructor. All bow in unison, he bows in response. A senior student is appointed to lead the 10-minute warm-up exercises. Next, a general *randori* session lasts for about one hour. The instructor will then give a short lesson on a particular technique for some 15 minutes. This is followed by a 30-minute groundwork period. Usually the captain of the *judo* team leads the final gruelling physical exercises in which some two hundred push-ups, stomach and leg exercises are performed. All students, who by this time are sweating profusely, again sit in line in front of the instructor who gives a short pep-talk followed by a few minutes' *mokuso* or meditation, and then all make a final respectful bow as the practice is brought to a close. The students will then co-operate with each other in both sweeping the *dojo* and in the discarding of any rubbish. Floorboards surrounding the *tatami* area are washed with wet cloths and wiped dry. When the *dojo* cleaning chores have been completed, all then bathe. The instructor bathes first alone. The senior and junior students follow. The juniors clean the bathroom before dressing and leave the *dojo* and bathroom neat and tidy ready for the following day's training. Thus, these rigorous daily cleaning chores are considered to be an important and an integral part of one's *judo* regimen.



Sweeping the *tatami* after practice

Because Japanese students know that etiquette lies at the base of *budo* and also know exactly what is required of them, normally there is little friction among the *dojo* membership. Each student's behaviour is constantly monitored by the instructor. If a student, for example, fails to bow properly when he enters or leaves the *dojo*, which is the custom when entering a temple or some other building of especial merit, or shows any other disrespect or inappropriate behaviour, he is quickly reprimanded by either a senior student or by the instructor. Therefore, perhaps because of such regular discipline at school as well as the *dojo*, there is little vandalism by the young in Japan. Thus, a civil and harmonious atmosphere is routinely maintained in many Japanese *budo dojo*. Such mores encourage dignity and admiration not only for the instructor but also for the *dojo* itself, and it is this respect for the instructor-*dojo* unit, which forms the basis for good order, manners and most importantly safety. During my three-year *judo* training at a Japanese university, I occasionally saw a few violent and inappropriate incidents among the students. These occurred on the very rare occasions when the instructor was either late or absent. Therefore, it is most desirable that at every *judo* session a senior figure should lead the training and see that discipline is always strictly maintained.

Thus, the observance of etiquette serves as a system to preserve social order. This is the fundamental aspect that one should contemplate when practicing *judo*. At the same time, the heeding of etiquette is considered to be an indispensable part of one's life outside the *dojo*, too. If in either training or contest, decorum is disregarded, the encounter could turn into a fierce fight, and if so, the possibility of learning anything of value would vanish. In *judo*, therefore, we are expected to show self-restraint and to respect our opponents at all times, even though they may resort to unprincipled behaviour when totally obsessed with the idea of winning at all costs.

Finally, it is imperative that instructors of the *budo* arts fulfill their essential duty, which is to be an EXEMPLAR that will influence most favourably the character development of their students.

Brian N. Watson, Tokyo, Japan, 18 October 2017

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Instruction (in Judo and in Life)

“Nothing under Heaven is more important than education. The teaching of one virtuous person can influence many. What has been well learned by one generation can be passed on to a hundred.”

Professor Jigoro Kano (1860-1938)

Kano, a famous educator, also made the following comment with regard to judo instructors:

“They (judo instructors) should, moreover, be able to comprehend how one man is able to gain advantage and win in a contest and how another is defeated. They need to have detailed knowledge of physical education, teaching methods and have a thorough grasp of the significance of moral education. Finally, they must understand how the principles of judo can be, by extension, utilized to help one in daily life and how they themselves can be of benefit to society at large.”

If a student has respect for his teacher, he usually does well in his studies, be it music, mathematics, sport or whatever. On the other hand, if he dislikes his teacher for some reason, he generally does less well. Thus, for the student's success, much depends on the maintenance of a friendly teacher-student relationship.

Be that as it may, all teachers have the important moral responsibility of leading and guiding the young in their pursuit of worthwhile knowledge within the context of a physical, social or cultural setting. The teacher is also expected to safeguard the welfare of his charges while they are under his supervision in classroom study, in a musical studio or in physical activity in a sports' environment. The ideal teacher is, moreover, one who is able to motivate students in order to help them develop competence in their methods of study and in their adoption of a positive attitude. If these goals are met in full, the student should be able to improve his academic performance, embrace an active lifestyle and perhaps most importantly, acquire a life-long enthusiasm for learning.

I believe that there is a difference between a teacher and an educator. One of the great difficulties for all in the teaching profession is this: How do you teach under-achievers who have no wish to learn? There is only one sure way that I know of and that is to inspire the student with a burning desire to learn. It is only then that the student will, for the most part, teach himself. There are two ways to drive a donkey, one is by judicious use of the carrot and the other is by use of the stick. Of these two methods, the use of the stick will result in the student perhaps making some effort, but at the same time he will probably harbour strong resentment; therefore, the carrot or some other potent inducement is needed. Once the teacher is able to inspire the student in some way, he then becomes, in my estimation, an educator, because inspiration usually works like magic. The problem is, of course, what is the best way? A method that successfully stimulates one student may well repel another. The following is a case in point that I heard of many years ago. A Japanese lady called on a distinguished professor of music,

who was already in retirement, and asked him if he would teach her young son to play the flute. The professor explained that since he was retired, he no longer gave instruction. Several weeks later, the lady, undeterred, this time accompanied by her young boy, again called on the professor. She once more repeated her request. The professor turned to the boy and said: ‘Do you really wish to play the flute?’ Because the boy seemed to be keen, and his mother so insistent, the professor finally relented and agreed to give him one lesson a week.

The subsequent week, the boy, as instructed, knocked on the professor's door expecting to receive his first lesson. The professor came to the lobby and greeted the boy. He told him that there were many leaves on his garden and that he should leave his flute in the lobby, get the broom and sweep up all the leaves. The professor returned to his study. Some thirty minutes later the boy again knocked on the door and told the professor that he had cleared the leaves. The professor checked to see that all the leaves had indeed been cleared and said, ‘That's good. Take your flute, you may go home now.’ For a further two weeks the boy repeated the same chore and returned home with his new flute case still unopened. On the fourth occasion, when the boy had cleared up all the leaves, the professor came to the lobby with his own flute and played two or three pieces. The boy stood and listened intently, by this time no doubt yearning to be taught. But yet again the professor said, ‘You may go home now.’ The next week, however, the professor informed the boy that he had no need to clear the leaves and invited him in and gave him his first lesson. The professor continued to do so for some time, following which the boy became an accomplished musician.

Trevor Pryce Leggett (1914-2000) in similar vein related this concerning a British actress. ‘Edith Evans (1888-1976), one of our greatest actresses, was rejected by teachers at an important drama school at her first hearing. In her reminiscences she says: ‘Yes, they gave me a hearing. And then they told me, well, no’. But she became a genius at acting. If she had accepted the limitation which they thought she had, it would have been a great loss’.

Another example, again from Leggett, who was a 5th dan shogi (Japanese chess) expert, he related as follows: ‘I knew very well the famous shogi champion Yasuharu Oyama (1923-1992). Chess is a much more popular game in Japan than it is here in the UK, and the chess champion is as big a national figure as a football star here in the UK.

When Oyama was a small boy, he got the idea that he wanted to play and went to a famous dojo training hall in Osaka. The head instructor a man of enormous experience who had trained many champions gave him a few test games. He told him: ‘My boy, you haven't got the talent for it. To take you on as an apprentice wouldn't be honest, and it wouldn't be fair to you. You haven't got the basic gift for this – go and try something else.’

Oyama, the little boy, wept, finally the head instructor said: ‘Look, I'm not taking you on as a pupil, because that would not be fair to you. If you like, after school you can come here,

and you can help clean up, as a servant. You can watch the games and you may play occasionally, but I'm not taking you on as a student. It would be wrong and would just give you false hopes."

The result was this: Yasuharu Oyama soon became a chess genius. He achieved professional status in 1940 at the young age of 16. He went on to totally destroy all opposition and dominated Japanese chess for 25 years, winning over 100 major competitions (1,433 games in total) during his long reign.

Both of the above-mentioned examples are similar in that both teachers seemed to know instinctively that the boys had potential. All the teachers had to do was to consider the best ways to inspire them. Their methods were different and perhaps a little eccentric; nevertheless, both teachers achieved their objectives. Thus, there are many ways to skin a cat.

After the collapse of Japan's feudal regime in 1867, most samurai became unemployed. Those who were involved in *budo*, however, campaigned to have martial arts introduced into the Japanese school system. The ministry of education authorities rejected their appeals as being impractical. There were not enough *budo* practitioners qualified to teach so many classes nationwide. There were few *dojo* facilities on school premises. *Budo* training was considered by many as being too rough and therefore hazardous for children to engage in.

Had it not been for prominent educator and *judo* founder Jigoro Kano, participation in *kobudo* (traditional martial arts) would have probably remained an unpopular, dying pastime. Kano, however, was impressed with the western concepts of physical education, and had the idea that through teaching children physical education and modern-day *budo*, strong bodies and ethical, eager-to-learn minds could be developed and in future be of value to society. From the 1890s Kano's articulation concerning *judo*'s significance in education became very influential, so much so that other *budo* practitioners followed his example. Kano taught the physical principle that by use of *judo*; it was possible for a small man to defeat a bigger man. But for Kano there was a far more important deep ethical meaning.

Kano seemed to believe that by emphasizing student's mental development through *judo* training, it could go some way in mitigating what he saw as the moral decay of Japanese society. By being angry with political leaders for this decay and harbouring a bad attitude did not help matters, one merely wasted one's energy thus opposing *judo*'s goal of using energy most efficiently. In his writings he advocated that wanting to do good for society is not sufficient, the young especially should acquire the habit of actually **doing** good. He considered the fruits of physical education for the young would enable them to make a useful contribution to the betterment of society. Kano was against the practice of engaging in *judo* solely for the purpose of winning medals. He believed that *judoka* should also foster personal spiritual development.

The outcome of the Sino-Japanese War of 1894-1895 and the Russo-Japanese War of 1904-1905 convinced many Japanese politicians of the practical benefits of adding *budo* training to the Japanese school system. Thus, by cultivating strong bodies and a martial spirit, the young could better serve the nation. Therefore, by 1918 *budo* had been approved as a subject and added to the curriculum of Japan's middle schools and included as an elective subject for the nation's primary schools. As expected, by the 1930s there was a strong sense of military spirit, discipline, and loyalty permeating the country nationwide. These core beliefs, I believe, were instrumental in persuading the authorities to make *budo* training compulsory for many Japanese school children. However, in 1945, after the Second World War defeat of Japan, the US-led occupation forces quickly issued a nation-wide ban on *budo* training at all schools. Thus, *budo*, mainly *judo* and *kendo* disciplines, were not re-introduced to the school system until after the occupation forces had left Japan in the 1950s.

Turning now to modern-day *judo*, much depends on the attitude of the student when the instructor is asked to decide whether to accept him for training or not. Sometimes a father will bring his son to a *judo* club and ask the instructor to teach his boy. Often the father has the desire for his boy to learn *judo*, but that does not necessarily presuppose that the son has, too. Quite often, in such a case, the boy is not really committed, soon loses interest, and quits training. Conversely, should a boy visit a *dojo* of his own volition and enroll himself, the outcome is somewhat different for by coming alone the boy indicates that he is eager and has a genuine wish to learn *judo*. Usually such a boy tends to train in a diligent manner and makes satisfactory progress.

When it comes to teaching the art of *judo*, the main priority for the instructor should be to take every possible precaution to avoid student injuries. If children are injured while practicing, their parents will no doubt take a dim view of *judo*, consider it to be a dangerous activity, and perhaps forbid their child from further participation. In most sportive activities, of course, accidents and possible injury can happen. However, since *judo* is a non-violent activity and provided training is carried out under strict and experienced supervision, injuries should be of rare occurrence.



Young *judo* students practicing *kata* under the supervision of high ranking *Kodokan* instructors

Judo instructors can have a significant influence on the young. Their effect can continue long after the student's *judo* career ends. This implies that instructors have a moral responsibility to stimulate their charges in a positive manner; however, will this be for good or ill? And, what determines the nature of an instructor's authority over his charges? There are a number of forces at play, but the primary one for consideration is the personality of the instructor. Instructors should endeavour to become moral exemplars. They should be persons of suitable character, displaying moral courage, compassion, humility, respect, honour and integrity. These are indeed all demanding traits. Of course, an instructor values his students' winning championships, but some students seem to mistake *sport* for war and believe victory is all that matters. More than victory; winning in an honourable way is what matters, by having respect for oneself, and safeguarding the reputation of *judo* also matters a great deal. Surely it is better to lose with honour rather than win without it. Once accepting the role of instructor, one also needs to accept responsibility for attainment of excellence of character in those whom they teach.

My hope is that more instructors will take this responsibility to heart and seek to be role models for the young. If instructors are truly sincere in this regard, they can exert a favourable bearing on the lives of their students that may last a lifetime. Thus, instructors have an incredible opportunity to use their celebrity power to influence positively the next *judo* generation.

Lastly, teaching the young to think for themselves and drawing out the natural talent that many of them possess is always a worthwhile objective. *Judo* should not be considered an end in itself, for it can also be educative if approached in the spirit that professor Kano intended. *Judo* instructors should never deviate from the above-mentioned high principles of their calling. For it is only then that they will be able to bring lasting HONOUR not only to themselves but also to the repute of the *judo* fraternity worldwide.

Brian N. Watson, November 24, 2017, Tokyo, Japan.

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Challenges (in *Judo* and in Life)

"A man may conquer a thousand men in battle, but he who conquers himself is the greatest warrior."

The Buddha (c.563-480BC)

The word "challenge" conveys a variety of meanings. It can mean to fight, debate, oppose, or to compete in some way for supremacy. Because challenges are an inevitable part of life, we must learn to embrace and cope with them. To tackle a challenge can be a daunting experience, one that we are often more fearful of beforehand than when actually dealing with the task, whatever it may be. It could perhaps be when having to give an impromptu speech in public for the first time, taking an examination or visiting the dentist for a tooth extraction. Nevertheless, challenges made by ourselves or by coincidence that we are able to overcome are some of the most beneficial factors that we learn in life. The key, of course, is to prepare for them as best we can.

Having to address an audience often causes one to become tense and if one is unable to relax and rise to the occasion, then errors can easily occur because of "stage fright". Competing in a *judo* contest before spectators for the first time is again a worrying experience for some people who cannot relax prior to entrance to the arena. Conversely though, sometimes being "on edge" can actually be a help to some people since it concentrates the mind, allowing no distraction and thus may enable one to be more attentive to the task at hand. In such a case, this slight nervousness that the situation evokes in us can be dealt with comfortably by most people.

I well remember my experience of "stage fright". When I was at primary school our music teacher announced that she wished to form a choir to take part in an upcoming children's concert to be held at Middlesbrough town hall in front of some 600 people. She asked each pupil in turn to sing any song. I was scared of appearing on stage, so I gave a very pathetic rendition of the national anthem, and returned to my desk fully confident that I would not have to appear. When she later read out the names of those selected I was utterly dismayed to hear my name. I had a dread of facing hundreds of adults. It worried me no end. Some weeks later, at choir practice, the teacher suddenly stopped playing the piano and said, "Someone is singing off key". She asked us to sing again, walked along the line and when approaching me, she said, "Watson, it's you. You may go back to your classroom". My stage fright evaporated instantly.

Throughout life we all have minor and major difficulties to deal with, some of which we cannot avoid. Many children with toothache are afraid of the dentist. They have two choices: to summon up courage and visit the dentist, or continue to suffer in pain. However, once the parent has convinced the child that the only rational option offering relief is to go to the dentist; most children will eventually relent and go. By agreeing to visit the dentist the child has therefore accepted an unpleasant challenge, but benefits by obtaining solace. Childhood experiences of a similar nature are important lessons for life.

Be that as it may for the able-bodied, but those who face greater hardship are those destined to live life physically challenged. These are the people who truly understand the meaning of the word “challenge”. But what is surprising to me, is the tenacity of human nature, for these days we quite often hear reports of handicapped people accomplishing much in life. One of the reasons for this is, I believe, the potent influence derived from the present-day Paralympics.

This event has grown from a small gathering of British World War II service veterans in 1945, to the thousands of athletes who despite a wide range of disabilities, compete and are inspired by the Paralympics today. Those who despite blindness, amputations, congenital and developmental ailments have nonetheless, conquered problems caused by their afflictions and succeeded in a variety of achievements. Many take part in sports that have enabled them to realize positive results, both physical and psychological. By participating, they increase their muscle power and co-ordination; they also derive an emotional health benefit. Sporting activities improve endurance and fitness while at the same time provide a means for companionship, a sense of attainment and heightened self-esteem. For example, Yuichiro Miura in 1970 became the first person to ski down Mount Everest. Then in May 2013, at the advanced age of 80 years, and despite four recent heart operations, Mr. Miura, became the oldest man to scale Mount Everest. Musicians who have prevailed over adversity include blind pianists and composers such as, Mr. Nobuyuki Tsujii, who, blind since birth, in 2009 won the esteemed Van Cliburn Piano Competition. In addition, the multi-instrumentalists and well-known song writers Stevie Wonder (over 100 million records sold) and Ray Charles (1930-2004) both blind, had immensely successful careers as entertainers.

Physically challenged people are increasingly taking part in wheelchair races, tennis, basketball and other sportive activities. Many of these sportsmen and sportswomen compete despite having impaired limb range of movement while many others suffer varying degrees of vision impairment. One of the few sports that blind people seem to have little difficulty in competing with the fit and healthy able-bodied is *judo*. Years ago, I remember practicing *judo* with a skilful Japanese 3rd *dan*. It was not till we had finished our practice that I realised he was blind. In September 2007 a street robber in Germany reportedly punched and tried to mug 33-year-old Michael Esser, a blind man. However, the victim happened to be a former visually impaired world *judo* champion who wrestled the robber to the ground and immobilised him. A passer-by called the police, who came and arrested the mugger.

I recall two adults who found it a worry dealing with a *judo* contest experience held before a large group of their peers. They were two well-experienced 3rd *dan* grade holders with whom I trained at the famous Renshuden *Judo* Academy in London in the early 1960s. Both were highly capable, and in training contests with British national team members they sometimes succeeded in defeating them. Since they were so skilful, I fully expected them to soon become members of the British national team. However, I noticed that in official national *judo* team elimination contests, neither of them did well. This puzzled me, and so I decided to observe them

more closely. Before their names were called to enter the arena, they could not seem to relax. They would pace up and down, sit then soon stand up and start pacing again. Also, they hardly spoke to any of their fellow competitors and both wore worried expressions. Because their performances were mediocre on the several occasions that I observed them, it appeared to me that they were both overly nervous. Unfortunately, they did not succeed in displaying their innate, full potential when it mattered; perhaps this was a result of psychological stress.

As a child progresses in *judo* grade, he is frequently obliged to take on certain duties in the running of the *dojo*. He may be asked to help with the cleaning chores or give instruction to the new children joining the *dojo*. Later, he may be asked to act as referee at club contests, serve on a committee and so forth. These minor tasks, if accomplished well, may prove some help to his gaining confidence in leadership. The difference between those who succeed in life and those who do not, often is a result of one's ability to face challenges and deal with them in an astute manner. The strong and resilient *judoka* will endure setbacks and life problems just like others, but his *judo* training should enable him to try repeatedly following initial failures. Thus, the apt Japanese proverb here is: fall seven times, get up eight, useful advice to adhere to in life, for how we think affects our ability to persevere. There are two opinions held in this regard; some people have high expectations of quick and easy success. This rarely happens. Often you need to try more than once and may need to try different methods until you find one that enables you to succeed. Also, if you lack confidence and believe that you are weak, then most likely you will fulfil that prophecy by not trying repeatedly after failing the first few times. On the other hand, if you believe that you are persistent and that you can achieve; you will keep trying no matter what, until you make progress in dealing with your difficulties.

An example that I recall here, I observed in my younger days when employed as a life guard at the Porchester swimming pool in Queensway, Bayswater, London. After *judo*, swimming was the sporting activity that I was much interested in, for I had swum in competition in my school days. Many of the small children, who visited the crowded pool, especially during school holidays, were from underprivileged neighbourhoods. Most were unable to swim, therefore I had to keep a sharp eye on them when they disobeyed my advice and ventured along the perimeter of the pool to the deep end, as they often did. Some of these children would regularly attend in groups. They would lark and fool around and occasionally jump, or would be pushed, into the deep end. When they realized that they were out of their depth, they panicked. They would thrash both arms and legs in a vigorous effort to keep their heads above water. Then they made for the side-wall handrail, or the shallower end of the pool, as best they could. Since I had similar experiences when I was their age, I purposely did not go to their assistance. I knew that it was a good lesson for them and that it would quickly teach them to fend for themselves by learning how to keep their heads above water and in effect, how to swim, after a fashion. They often succeeded in reaching the safety of the handrail or breathlessly returning to the shallow end under their own steam after swallowing a few mouthfuls of

chlorinated water in the process. On only a few occasions did I have to go to the aid of these disobedient children.

Admittedly, they had swum only a few strokes, but the important point is that it was the first time in their lives that they had actually swum. Naturally, this brief but harrowing experience had forcefully taught them to swim, which gave them some added confidence that later encouraged them to try to swim farther and farther on their subsequent visits to the pool. After several such visits, as expected, some of these children became enthusiastic swimmers. They had, therefore, learnt a survival skill that someday could help save them from drowning. Thus in life, sometimes we have to be cruel to be kind.

In the case of the better-off families, however, things were quite different. These children would always be brought to the pool by their parents who would relax on chairs while observing their children throughout their swimming lessons. A professional swimming coach would be engaged to teach. Most of these children, both boys and girls, took months in learning to swim. In my opinion, they were being overly protected; the main problem was that they took longer than other children to lose their inherent fear of the water. The coach would give them an inflatable rubber ring to wear during each lesson and she would make them dog-paddle alongside the edge of the pool as she accompanied them up and down while holding a long pole, the end of which was held in front of the child's head so that he could grab it for safety at any second he felt the least bit vulnerable. Because they were constantly wearing the rubber ring and were rarely challenged, they made very slow progress.

If a child is thrust into a distressing situation similar to the small kid struggling to swim for the first time in the pool, it is unlikely that he will cope well. The experience will, however, be of some help to him in dealing with difficulties later in life, for his intense reaction to panic is in essence, a graphic display of FIGHTING SPIRIT aroused in challenging his trauma.

Finally, a quote from a world-renowned psychiatrist:

"Be grateful for your difficulties and challenges, for they hold blessings. In fact... Man needs difficulties; they are necessary for health, personal growth, individuation and self-actualisation."

Carl Gustav Jung (1875-1961)

Loyalty (in Judo and in Life)

"Nothing is more noble, nothing more venerable, than loyalty."

Cicero (106 BC – 43 BC)

After having lived in Japan for some time, one comes to realize that the concept of loyalty is considered by many Japanese as a highly-regarded virtue. Loyalty, a basic moral principle, is thoroughgoing in that it is not merely casual but is one of wholehearted commitment. Upon reading some of the related myriad incidents that have occurred throughout Japanese history, one soon understands why this is manifested so in the national character.

In days gone by, the code of chivalry favoured by the ruling *Shogunate* stressed the importance of fidelity and other obligations that the *samurai* was to abide by in his relationships with family members, friends and especially so with his lord and his clan. Likewise, the support gained by the *shogun* was based on genuine respect that the population had for his martial prowess. The sword was considered to be a symbol of such allegiance and as such was a representation of personal honour and emblematic of the spirit of self-sacrifice. *Samurai* placed great emphasis on the military virtues of bravery, honour, self-discipline and the stoical acceptance of death. Normally, such devotion was interpersonal and because "blood is thicker than water" human loyalties with biological links were generally the strongest.

Nevertheless, often the major ethical dilemma for the *samurai* was one of conflict arising from dual loyalties. When occurring between, say one's family members and one's lord, the *samurai* was unable to serve two masters equally well; in actual fact though, the *samurai* did not really have much of a choice, for his stipend was paid largely in *koku* (150 kilograms of rice) the amount that he would receive yearly from his lord. In such case, it was accepted that he owed undivided fidelity to his master, thus the authority that a lord had over his *samurai* retainers was often vice-like.

During the feudal era in Europe also loyalty was a potent force for it was regarded as an "allegiance to the sovereign or established government of one's country" and also "personal devotion and reverence to the sovereign and royal family". It referred to fidelity in service, or to an oath that one had made. It meant one who is loyal, in the feudal sense of fealty, thus one who is lawful and has full legal rights as a consequence of faithful allegiance to a feudal lord.

To give an indication of modern-day loyalty, or perhaps it would be better to say the following resulted because of intense and complete indoctrination, I here mention the case of a few Japanese WWII soldiers who were discovered on islands in the Pacific and were repatriated to Japan in the 1970s. One in particular was Shoichi Yokoi (1915-1997) an apprentice tailor when the Pacific War broke out; he was conscripted along with thousands of others. Shortly before the war ended in 1945, he was stationed on the island of Guam when it was overrun by US forces. He escaped capture and with a few comrades, fled into the jungle where they remained. Over the intervening years, however, his comrades died.

After surviving in an underground cave for 28 years, Yokoi was discovered by two local men in January 1972. He was subdued and brought out of the jungle. When interviewed upon his return to Japan, he said he knew in 1952 that the war had ended. However, he feared coming out of hiding, saying, "We Japanese soldiers were told to prefer death to the disgrace of getting captured alive and it is with much embarrassment that I return". After a whirlwind media tour of Japan, he married and settled down in rural Aichi Prefecture. Yokoi became a popular television personality and an advocate of "austere" living. He was featured in a 1977 TV documentary *Yokoi and His Twenty-Eight Years of Secret Life on Guam*. He received the equivalent of just \$300 in back pay, and a small pension, but eventually much more

after an intense public outcry. Although he never met Emperor Hirohito while visiting the grounds of the Imperial Palace, Yokoi stated, "Your Majesties, I have returned home ... I deeply regret that I could not serve you well. The world has certainly changed, but my determination to serve you will never change". Yokoi died of a heart attack in 1997, aged 82, and was buried at a Nagoya cemetery under a gravestone that had originally been commissioned by his mother in 1955, after Yokoi had been officially declared dead.



Shoichi Yokoi in 1941 and 1972

I here give another example of faithfulness. In the early 1990s, I was employed as a Japanese/English translator for Toyota UK at Burnaston, Derby. One day, I went by car to pick up a Japanese engineer who had come to the UK for a series of meetings with his British counterparts. On my return journey, as we entered the company car park filled with hundreds of British, German and French-made cars owned by the British workforce, my Japanese passenger said in Japanese, "That's strange". I soon realized the reason for his comment. Had we been in Japan, practically all cars in the company's car park would have been Toyotas, because the Japanese workforce, out of a strong sense of company loyalty, would buy only Toyota cars. It would be considered disloyal for an employee to buy a car made by a rival car maker. Similarly, many Japanese employees, and their immediate relatives too, will quite naturally buy only those TVs, radios, and other products that have been manufactured by the employee's company, even though there may be available a similar product at a lower price marketed by a competitor.

In student *judo* clubs and at some other sports clubs, members are similarly expected to show unwavering devotion to their particular university. If a team loses an important match, for instance, it is not unusual to see them in tears afterwards. Should a member announce that he had decided to resign from his *judo* club, it is possible that he would be ostracised, for what the members would consider to be an act of betrayal. Therefore, once one has joined a student *judo* club, one is expected to remain staunchly committed to that particular club. Even after graduation the old boys will attend *judo* competitions to give their former university team moral support, and if need be, financial assistance also.

If an employee is approached and offered a higher salary by a rival company, many employees accept the offer and switch their allegiance to the rival. This happens in all countries, including Japan. However, from my experience, I would say that it occurs less frequently in Japan. The reason for

this is yet again – loyalty. Most Japanese, after graduation, join a company and expect to stay with that particular company for the rest of their working lives. One's employers also fully expect their workers to remain loyal to them for their entire career. Another factor that has a bearing here is that similar to the situation at sports clubs, resignation is considered to be an act of betrayal.

Many male salaried earners will call at their favourite bar before heading home at night. They will usually patronise the same bar for years, maybe the one that they have been long devoted to since student days. Rarely will a Japanese man venture to an unknown bar even though it may offer more convenience and perhaps more comfort. Again, this is borne out by his sense of both loyalty and trust, for he trusts not only the bar owner but also the other regular patrons of the bar. Should he, for example, fall on hard times, the bar owner may well allow him credit and weeks of grace before being required to settle his bill.

Japan is prone to natural disasters such as sporadic earthquakes, volcanic eruptions, fires, tsunamis and typhoons of varying severity that strike yearly from July to October and often results in landslides and flood damage. Whenever such calamities occur, casualties are given medical care and housed in temporary accommodation. Later, on return to their devastated homes, the survivors suffer physically, financially and emotionally, especially so when family heirlooms and photographs have been destroyed. It is then that the hard work of discarding and replacing all broken furniture and ruined tatami mats is begun. Occasionally extensive repair work to the house itself also needs to be carried out. At such time, neighbourhood men, women and students will form groups in order to provide assistance to the unfortunate householder in repairing the damage. Such gestures of assistance are of enormous psychological help to victims. Sometime later, when all repairs have been completed, the sufferer will visit the homes of those who helped in order to present them with a gift as a token of gratitude. The victim will usually note down the details and names of all who gave assistance and retain it in the family records. The reason being that at some future date, perhaps decades later, when a similar tragedy occurs to others, this record of names will be consulted and out of a sense of obligation the family members will reciprocate by providing assistance to the newly hapless victims, especially so, if their family name appears on the retained list.

A final word concerns of all things a dog named Hachiko, which has come to epitomize loyalty to the Japanese. In 1924, Mr. Hidesaburo Ueno, a professor at Tokyo University, took Hachiko, an Akita breed, as a pet. Ueno would commute daily to work, and Hachiko would leave the house to greet him at the end of each day at Shibuya Station. The pair continued this daily routine until one day in May 1925, Ueno did not return. He had suffered a stroke while giving a lecture, and died without returning to the station where Hachiko was waiting. Nevertheless, each day, for the next nine years, nine months and fifteen days, before his passing, Hachiko would await Professor Ueno's return, appearing at the station precisely when the evening train was due. Hachiko's regular appearance naturally attracted the attention of other commuters for many of those who frequented the station

had often seen Hachiko and Professor Ueno together. Initial reactions from people, especially from those working at the station, were not necessarily friendly. However, after the appearance of a newspaper article about Hachiko on 4 October 1932, the dog became somewhat famous and people started to bring Hachiko food to nourish him during his daily wait. No doubt the daily snacks encouraged his “loyalty”.

Later, Hachiko gradually became a national sensation since his faithfulness to his master's memory deeply impressed many Japanese as a spirit of family loyalty to which all should strive to achieve. Teachers and parents especially used Hachiko's vigil as an example for children to follow. A well-known artist rendered a sculpture of the dog, and throughout the country, a new awareness of the Akita breed grew. Eventually, Hachiko's legendary devotion became a nation-wide symbol. A statue of the faithful dog was erected in front of Shibuya Station and remains there today. It's well known as a popular rendezvous spot for Tokyoites, as famous as the Eros statue at Piccadilly Circus is to Londoners. Over recent decades a number of books and movies based on the story of Hachiko have appeared, including a US made movie released in 2009 that starred famed actor Richard Gere in the role of Professor Ueno.



Hachiko Statue, Shibuya Station

Although some of the above-mentioned instances may seem a little bizarre to the western reader; nevertheless, it is demonstrably evident that in Japan, LOYALTY is regarded as an admirable facet of one's character.

Brian N. Watson, Tokyo, Japan, 13 January 2018

Ethics (in *Judo* and in Life)

“The purpose of judo is to perfect oneself physically, intellectually and morally for the benefit of society.”

Professor Jigoro Kano (1860-1938)

Kano considered *judo* training to be an aid to the student's educational aspirations. His ultimate ambition was to produce students of fine moral character, so that they would in future become useful, educated citizens and thus be of some benefit to society. In response to Kano's wishes, therefore, it is necessary for young *judoka* to be guided

through adolescence in order to attain Kano's objectives. Such an adult would hopefully possess a virtuous character trait, resulting in his having a disposition to act from good intentions and show both intellectual and emotional attributes.

Training directed towards moral development can be induced by way of both initiation and imitation. A child learns how to perform a throw by imitating his instructor and those who are good at the sport. Likewise, a child can start learning how to be a more virtuous person by imitating an instructor of good moral behaviour. Such initiation is important. The sensible instructor will provide an example of what is expected by initiating the young into proper modes of conduct. Children, therefore, should be encouraged to commit to *judo* both as a sportive and as a moral learning experience, which means that they will engage in *judo* as it ought to be practiced rather than for any vacuous purpose.

Those who follow Kano's teaching will favour magnanimity, fairness, respect for the rules, and possess a spirit that welcomes cooperation with others. These virtues are entrenched in the traditions of *judo* and need to be promoted and displayed periodically by all those who embrace the interests of the sport. Therefore, as the young witness, imitate, and are initiated into these practices, they should begin to develop such traits in their own characters. This infers that they be influenced by their *judo* experiences as a form of some moral edification. It also requires that coaches, parents, and fans be likewise committed to making *judo* progress in this same positive manner. The idealistic traditions embedded in *judo* by Jigoro Kano should, as much as possible, remain. However, at the same time, *judo* is now ultimately directed by modern-day general administrative control. It is, therefore, what the *judo* fraternity makes it: it can be a fun, competitive or demanding activity; nevertheless, we should remember that the *dojo* is also where a strong, admirable character should be formed, displayed and reinforced.

There is, of course, sometimes conflict between the needs of society and the needs of the individual. The moral development of a child often proceeds when his selfish desires are repressed and replaced by the values of the important socialising agents impacting on his life, for instance, by parents, teachers and elder siblings. Thus, such socialisation is usually the primary driving force behind the child's moral development. As the child advances in age, his moral attributes first manifest in the child's world. Factors that unconsciously affect him are often the subtle moral concepts related to welfare, justice, and rights. Youngsters are habitually guided by authoritative mandates, but when in succeeding years they become more autonomous, they evaluate the actions of others based on their own independent principles of morality.

There was a time, alas years ago, before the moral degeneracy of many sports, when most sportsmen and women in the UK possessed favourable reputations. Players, both young and old, would compete as amateurs and rarely were there incidents of cheating or of corruption. ‘Fair play’ was the guiding principle; for if anyone stepped out of line, mention “fair play” and he would invariably retrace his steps. Sadly,

however, this is no longer the case. Cheating in many sports by means of unfair conduct, in particular by the taking of banned drugs, or what are often euphemistically referred to now as performance-enhancing substances, has become very widespread over recent decades. Despite implementation of rules by sports administrators to engage this problem, the existing rules are regularly flouted. Such behaviour is quite unethical, for what effect do cheating athletes have on the honest ones? What concerns me, however, are the health risks associated with these sordid practices. The frequent press revelations giving details of such troubling incidents are not very encouraging to the younger generation of today's athletes.

In the earlier Victorian era (1837-1901), for instance, British school children were encouraged to engage in sports, more especially team games. These activities were seen as a positive means for children to gain fitness, develop self-confidence, and as a way of encouraging teamwork. The fostering of harmonious relationships with others would, it was hoped, aid society in the long run by also leading to the sound character development of the mature adult.

In the decades following the Meiji restoration of 1868, when Japan was intent on rapid modernisation, Japanese too followed suit and sports such as gymnastics, tennis and the first popular team game in Japan, baseball, which had been recently introduced from the United States, quickly won favour. However, many of the sportive activities engaged in by most individuals at that time were the traditional martial disciplines and were as such almost totally amateur pursuits. Few sportsmen of the day were paid for their participation in games or sports events. In fact, professionalism was looked upon in disdain and was very much discouraged. No professional sportsmen, who by extension included Japan's sturdy rickshaw runners of the period, were allowed to participate in the early Olympic Games marathon events, for instance.

Since the latter half of the 20th century, particularly following the advent of televised sport, the situation, initially in the West, changed quite dramatically. Sports for the first time could be quite clearly divided into two groups: spectator sports, which are mostly professional, and which include soccer, boxing and wrestling, for example, and the less glamorous, amateur participant sports, which are, nevertheless, perhaps more beneficial for maintaining the general good health of the nation, such as swimming, gymnastics, jogging and, of course, judo. Similarly too in Japan, the professional spectator sports of *sumo*, baseball and wrestling for instance, became extremely popular following the introduction of televised matches. Few of the tens of millions of Japanese TV viewers who have an interest in such professional sports, however, actually play them. Nowadays, more and more sports are in effect becoming big razzmatazz show business events; this is chiefly so for those activities having the most TV-viewer entertainment appeal. Thus, apart from the significance of their value in product endorsement by corporate sponsors, do the millions of fans actually derive any direct personal healthful benefit from being merely passive spectators of such sports?

Because of the huge amounts of money at stake, some involved in certain sports have earned disreputable reputations for engaging in corrupt activities, increasingly those associated with gambling. This is indeed a sorry reflection on some modern-day professional athletes since such activities can naturally have a less than wholesome influence on the conduct of the young, many of whom are often totally fascinated by the press-reported exploits, both good and bad, of their favourite sports stars.

The situation in Japan, however, especially with regard to *judo*, is somewhat different. Incidents of wrongdoing involving Japanese *judo* men and women are indeed rare. Because *judo* is largely amateur and very much a participant sport, anyone who shows up at a *judo* club in Japan hoping just to sit, watch and be entertained is likely to be disappointed, for often he is expected to step onto the mat and join in the practice or leave. As with most participant sports, the more effort that one puts into the activity, the more reward one gets out of it. The physical benefits derived from regular *judo* training can help participants to keep fit, alert and remain active, often well into middle age and sometimes beyond. Thus, *judo* enjoys a largely unblemished reputation in present-day Japan.

Sports attract people from all walks of life, both male and, of course, in this day and age, more increasingly female. The spectacle and feats of Japan's world champion female wrestlers and her female Olympic medal winning weightlifters no longer astonishes one. This is especially so in *judo* too, for many of Japan's female world and Olympic champions have in recent years become ever more skilled, and in fact there is little to choose between the *judo* expertise of males and females these days. Some sports are costly and tend to be elitist, yachting, polo, and golf are prime examples. When considering the expense normally required for participation in these activities, such as the equipment required, sporting wear, club fees and travelling expenses, the expenditures can be quite high, particularly so for young wage earners. *Judo*, on the other hand, as Jigoro Kano wished, is perhaps one of the least expensive sports that one can engage in; this is especially so in Japan. *Judo* suits are relatively inexpensive and hard wearing. Compared to the fees charged by fitness centres and other sports clubs, *judo* club fees are normally surprisingly low.

Despite the many possible benefits to be accrued from *judo*, one matter still remains predominant. How is it possible to further increase safety and thus lessen the chance of accidents? All instructors must emphasise this ongoing requirement in order to safeguard their young charges. Common problems have in the past included overzealous rough training between beginners and the more advanced players, and troubles with mats and training equipment. If an accident occurs, a meeting should always be held with those directly involved to determine the exact cause and take all necessary steps to prevent any possible recurrence. Provided that instructors are responsible men and women who keep in mind Kano's teachings, then the future reputation of *judo* for the young should continue to flourish and thus be a force for good in the world of education as suggested in this quote:

“One day it (judo) will be recognized as the best form of mental and physical education and health – giving exercise.”

Gunji Koizumi (1885-1965)

Brian N. Watson, Tokyo, Japan, February 16, 2018.

About the Author – Brian N. Watson



Brian N. Watson was born in Middlesbrough, United Kingdom in 1942. He practiced at the Renshuden and the Budokwai in London, gaining a 2nd dan, at later at Chuo University, Tokyo. He was formerly a *kenshusei* [special research student] at the *Kodokan*, Tokyo, where he gained a 4th dan.

Brian was a regular contributor to the British magazine “*JUDO*” from 1967 to 1986. His *judo* publications include “*Judo Memoirs of Jigoro Kano*” (Trafford Publishing, 2008, 2014), “*Yasuhiro Yamashita’s Early Life*” (Tokyo, Otori Shobo, 1986), and “*The Father of Judo*” (New York, Kodansha International 2000, 2012).

An ex-university lecturer, he is currently employed as a Japanese language translator and English correspondent for the Imperial Hotel, Tokyo



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The Richard Bowen Collection



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In 1949, Richard Bowen began judo training in London at the Budokwai, of which became Vice-President. He lived in Japan for four years to deepen his studies. A former British International, he fought in the first ever World Judo Championships in Japan in 1956. He was the author of more than eighty articles. Richard Bowen built up an extensive judo Library in the course of research for his articles and books, and he kindly donated it to the University of Bath Library. Items in the collection are for reference use only (not available for loan). Items can be viewed between 9am-5pm. If you would like to look at an item from The Richard Bowen Collection, please contact the Subject Librarian, Peter Bradley. +44 1225 384784