



## The Kano Society Bulletin



Issue No. 40

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- Leaders by Brian Watson;
- Proficiency, Frustration and Commitment by Rob Casey;
- Trevor Leggett's *Kohaku Obi* by Llŷr Jones;
- Richard Bowen Collection.

### News

The Society was saddened to learn of the recent death of three British *judo* greats.

First, the passing of Tony Macconnell, on 7 July 2019, aged 79. Tony was a regular international player in the 1960s/70s, and later an inspirational British *Judo* Team Manager.

Next, the death of Gerry Gyngell on 12 July 2019. Gerry was a British *Judo* Council (BJC) international, and BJC representative at the British Open Olympic Trials in 1964.

Finally, the loss of Craig Fallon on 15 July 2019, aged 36. Craig was one of only two British men (the other – Neil Adams) to be simultaneously a World (2005) and European (2006) Champion. In March 2019 Craig had been appointed as the Welsh *Judo* Association's (WJA) Head of Coaching.

### In this edition

This edition of *The Bulletin* features an article on "Leaders" by Brian Watson; one on "Proficiency, Frustration and Commitment" in a *judo* context by Rob Casey; and one on "Trevor Leggett's *kohaku obi*" by Llŷr Jones. Thank you all.

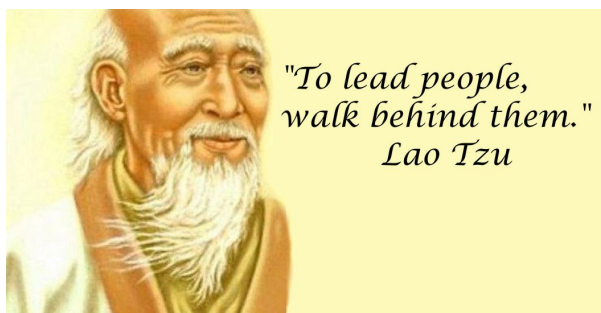
### Contributions

As always, we welcome contributions articles or photographs etc. to *The Bulletin*.

Regards Diana Birch

## Leaders

Brian Watson



Lao Tzu, also rendered as Laozi

To maintain order in the smooth and efficient functioning of civilised society, it is preferable for one individual to be appointed as the supreme leader during his or her term of office. This person must hold a position that empowers him to wield authority, if need be, at all times. Basically, a leader unifies a group of people, selects a course of action, and directs them in pursuit of a predetermined goal. He may be leading the crew of a ship, a committee, a commercial enterprise, an army, or indeed nation. Requisites for such tasks are similar. The most fundamental requirement, however, is that he has to win the confidence of the majority of the group. Then he must gain their respect. Or maybe I should say earn it. The more esteem that he can command, the easier it becomes for him to secure their trust. But possibly his biggest challenge is for him to persuade his followers to do willingly whatever he so desires them to do. Very often though, this can be achieved only by resorting to the prudent use of the carrot and the stick.

Above all, a leader needs to be eloquent: he must be able to define his objectives clearly and motivate and inspire his followers to proceed to the right destination. Essentially, he has to convince his group that what he is proposing is indeed attainable. Throughout history there have been orators who have commanded tremendous power over millions of people, mainly because they knew how to enliven and persuade them: Odanobunaga (1534~1582) in Japan, Horatio Nelson (1758~1805), and later Winston Churchill (1874~1968) in England, Napoleon Bonaparte (1759~1821) in France, Fidel Castro (1926~2016) in Cuba, to name but a few. These men were leaders in mostly military endeavours. To lead successfully in such perilous undertakings is perhaps the most daunting and stressful of tasks for a leader to accomplish. Conversely, men such as Mahatma Gandhi (1869~1948) in India and Martin Luther King (1929~1968) in the U.S., were indeed competent and charismatic leaders of mainly peaceful revolts.

When a small boy faces a difficulty that he cannot cope with, he turns to someone for help. Usually that person is his mother. She can act in two ways; either by teaching him how to deal with the issue himself; or, by tackling the problem on his behalf. If, however, the child finds himself alone in such a situation, then he is probably afraid and upset. In adulthood this self-same man facing difficulties that he is unable to cope with, is again troubled, but instead of crying, he normally complains and may seek to place whatever blame on others. He may, of course, turn

to someone for help, and if assistance is forthcoming, that particular helper becomes in a sense his “leader”. Should such a person on his behalf solve his problems, then he feels relieved and is no doubt appreciative. That person may be a surgeon, for instance, who successfully treats one of his family members. He is, naturally, grateful for perhaps saving the life of a loved one. In this case the surgeon is acting the role of the mother of his childhood. Therefore, his trust in this “leader” figure will be heightened on such an occasion.

A society can be divided into two groups; namely, the leaders, and the led. In life there are times when, for one reason or another, a person must take on board the responsibility of leader. Whether he is happy to accept the burden or not, may be out of the question. The first-born child in a family often has to take on this role in the temporary absence of parents, say the eldest son, caring for younger siblings.

He may lack confidence in doing so, but because of his seniority, he is expected to give them guidance and protection. Therefore, in life quite often people holding some authority are, as it were, pushed into a leadership role, especially so in some great national emergency.

A case in point occurred in the life of Dr. Shigeyoshi Matsumae an 8<sup>th</sup> *dan* in *judo*, who served as President of the IJF (International Judo Federation) from 1979 to 1987. Born in Kumamoto prefecture, Kyushu, Shigeyoshi Matsumae (1901~1991) in 1925 graduated from Tohoku Imperial University. An electrical engineer, he entered the Ministry of Communications and in 1935 invented the Long Distance Non-Loaded Cable Carrier Communication System. This system was apparently first realized between Manchuria and Japan. In 1941 Matsumae was appointed General Director of the Engineering Department at the Ministry of Communications. Very much an educator, in 1943 he established in Shimizu, Shizuoka Prefecture, his first school, one specialising in airplane technology.



Dr. Shigeyoshi Matsumae (1901~1991)

On 6 August 1945 during the morning rush hour, an atom bomb was detonated at 08:15 by a US warplane over the city of Hiroshima, Japan, killing some 140,000 people, mostly civilians. To investigate the nature of this new type

of weapon, Japanese government officials speedily formed an investigation group of technicians with Dr. Matsumae appointed as leader. The group's mission was to fly to Hiroshima on 8<sup>th</sup> August 1945 and gather as much technical data as possible, in particular to measure the extent of radiation, then return to Tokyo and submit an official report. Despite being highly exposed to the dangers of radiation while in Hiroshima, Matsumae and his team worked feverishly. Matsumae took measurements of the deadly radiation throughout the devastated city. At each location the readings were far above normal. His duty was also to record relevant details of the horrifying widespread destruction and in doing so, he transmitted them to posterity. On 10<sup>th</sup> August he returned to Tokyo with the results of the investigation and duly submitted his report to the Emperor.



Shigeyoshi Matsumae around 1941

Similar to Jigoro Kano (1860-1938), throughout life Matsumae sought to promote the furtherance of education. In 1949 he opened his second school, one for wireless science in Nakano, Tokyo. These two schools were later amalgamated to become Tokai Science School and later still were expanded further to become Tokai University with Dr. Shigeyoshi Matsumae, the founder, assuming the post of President. In 1952 he was elected a member of the Lower House of the Japanese Parliament where he served for 17 years. In the year 1966 he founded a cultural exchange program the *Nihon Taigai Bunka Kyokai*. Matsumae established other schools and in 1970 founded the Tokai University European center in Copenhagen, Denmark. Later, in 1979, the *Matsumae International Foundation* was created.

It is clear that Dr. Matsumae understood the correlation which exists in the various fields of Japanese culture. In Japan unlike Europe, there is a relationship between the martial arts and culture, for both co-exists in relation to each other. This is one of the fascinating characteristics of the Japanese *Budo* tradition. In this regard, Dr. Matsumae, a *judoman*-scholar, wrote, in 1979, an article entitled “Towards a Greater Understanding of Japan and a Lasting World Peace”. This article is now reproduced next.

## Towards a Greater Understanding of Japan and a lasting World Peace

"I see the condition of the world today as consisting of conflict between the different national egoism. The Club of Rome has identified three crises that endanger the future of mankind: lack of energy, lack of food supplies, and burgeoning world population. Unless mankind learns to overcome these crises, there will be no lasting peace. The truth of the statement is undeniable, but in the conflict of national egoism that surrounds us today, the road to peace is still a long one. Therefore, we are called upon to do more than stand aside from the current of history.

In order for Japan to coexist peacefully with the other nations of the world and to facilitate the tasks that await our young people in the 21<sup>st</sup> century, we are now trying to prepare a forum for Japan's international activities. In this way, I believe, we will be able to open up a path to the future that will preserve our nation and mankind.

Following the tragic experiences of the Second World War, Japan firmly resolved to reject all attempts to enhance national prestige by force of arms and instead to follow a policy of peaceful reconstruction as an industrial nation. More than thirty years have passed since then, and it is now a fact that considerable friction has arisen between Japan and several foreign countries, especially in the field of trade and economics.

We Japanese are now making earnest efforts to face up to this problem and are studying how to open a path to peace and prosperity on the basis of mutual understanding. My search of enduring peace and friendship among all nations of the world and for an effective reminder of the path to which we, as a peaceful nation are committed, led to the decision to create this Foundation.

As will be clear from the statement of the purpose of the Foundation, I hope to invite active young research workers of outstanding character, without regard to sex, race, religion, ideology or nationality, to Japan. By deepening their understanding of Japan, and establishing links of trust and friendship, I seek to make a real contribution to permanent peace throughout the world. I shall therefore welcome from the bottom of my heart applications from promising young men and women who sympathize with our aims and wish to undertake research in Japan.

At this point let me acknowledge the deep impression made upon me at the time of the establishment of the Foundation by the inspiring ideals and practice of the Alexander von Humboldt Foundation, which operates under the sponsorship of the Federal Republic of Germany, and the far-reaching influence it has exerted. I would like to take this opportunity to express my deep gratitude and at the same time to say that I intend to make every effort to accomplish the purpose and mission of the Foundation."

Dr. Shigeyoshi Matsumae  
Tokyo, Japan  
June 1979

## Trevor Pryce Leggett



Photograph following a guest lecture delivered in Japanese by T.P. Leggett at Tokai University. Date 14 April 1984  
L to R: T. P. Leggett, Dr. Shigeyoshi Matsumae, Brian Watson,  
Back: First from right Kisaburo Watanabe

Trevor Pryce (T.P) Leggett (1914~2000) was born in London. He graduated from London University and came to Japan in 1939 as a member of the British Embassy. He was graded 6<sup>th</sup> dan in Kodokan Judo and 5<sup>th</sup> dan in Shogi [Japanese chess]. After World War II he worked as Head of the Japanese Department at the BBC, London, for 24 years. In 1983 Dr. Matsumae (1901~1991) invited Leggett to meet him in Tokyo in order to discuss "World Peace Through the Internationalization of Japanese Budo". This discussion was published in the October 1983 issue of the monthly magazine Bosei. Their intriguing comments are transcribed below.

### Promotion of International Friendship through Budo

**Matsumae:** I must confess I am not a specialist of *Budo*, or of the Japanese traditional martial arts. However, I am very fond of *judo* and have been dedicating my life to it. I have trained, by means of *judo*, not only my body but also my spirit, and this so far has supported my life.

Now I am undertaking the position of President of the International *Judo* Federation. This is because I believe that we should make more efforts to spread our *judo* to every part of the world. As you well know, *judo* was initiated by Mr. Jigoro Kano and has been refined in Japan, and I think it is now about time for *judo* to be internationalised.

I am hoping not only to spread *judo* more widely and substantially, but also to contribute to the attainment of world peace through *judo*. People in different countries often come into conflict with each other over disparity of political interests, but they can enhance mutual friendship through sports. This is how *Budo* or sports can play an important role in the world.

When I made a tour of *judo* in European countries, as leader of a group of *judo* players from Tokai University, I asked the *judo* instructors of those countries why they were promoting *judo*. Almost all gave me the same answer: "Japan rose from ruins right after the end of World War II, and in a very short time became prosperous with tremendous economic power. Why was it so? What is the reason of her vitality? It must be something that only exists in Japan, not in Europe – it must

be the Japanese *Budo*. The spirit of *Budo* must have generated her national power of reconstruction". From this viewpoint, they have introduced the spirit of Japanese *Budo*, and *judo*, *aikido* or the art of self-defense, and *karate* or the Ryukyuan art of self-defense, all of which have become popular very rapidly in European nations.

In the course of dissemination, a problem arose: that is, the quality of instructors sent abroad from Japan. Firstly, they had little knowledge of the language of that country. Secondly, they have acquired neither good sense nor manners. For example, they are insensitive in roughly flinging down the *judo* instructors of foreign countries in the presence of many spectators. No matter how strong they are, they should avoid doing this. They are in need of basic attitude as international *judo* instructors. How to solve this problem was one of the main subjects of our frequent discussions.

Such conditions convinced me that we need well-qualified, internationally-minded instructors, who are familiar with the history, culture and life style of the various nations of the world and who have working knowledge of the relevant foreign language. I made up my mind to train such *Budo* instructors. They must acquire the spirit of *budo*, starting with a salutation and ending with salutation. They must also receive education in both international common knowledge and foreign languages.

Therefore, I proposed to establish the International *Budo* University (IBU) [*Kokusai Budo Daigaku*]. I was very happy to find that this idea was heartily supported by many people. Japanese business circles contributed to the fund the Ministry of Education approved it as an authorized university. It is now under construction in Katsu-ura in Chiba Prefecture, a city on the Pacific coast to the east of Tokyo, and it will be inaugurated in April of 1984.



The International *Budo* University in Chiba Prefecture

I am also going to open a *Budo* Center in Vienna. It was the City of Vienna that suggested this idea. They offered 33,000 square meters of land for its site. I accepted this proposal with pleasure and the construction will be completed in autumn of next year (1984). We will provide there *Budo* training such as *judo*, *kendo* or Japanese fencing, *karate*, *aikido* and *naginata* or Japanese halberd for women. In addition, we will teach some of our cultural heritage, such as flower arrangement, tea ceremony and *Zen*. I want non-Japanese

people to learn as many good aspects of our tradition as possible, because I believe that is how international cultural exchange should take place and how international friendship should really grow.

**Leggett:** So, you are going to open the International *Budo* University in Chiba Prefecture, Japan, and *Budo* Center in Vienna, Austria. I really wish too, that foreigners would learn not only the arts, but also the spirit, the nucleus of *Budo*. What I regret most is that people outside Japan cannot learn the spirit of *Budo* no matter how deeply they are interested in it, because they don't have the relevant materials written in English or German.

They, especially students, might easily become frustrated if they only learn techniques, without the intellectual approach provided by written materials.

**Matsumae:** I can understand that. It is not easy to operate a university with *Budo* as its core, even in Japan. This is the very first attempt. However, we are going to meet the challenge with a comprehensive approach, including ethical, historical and philosophical studies.



The Matsumae *Budo* Centre in Vienna

### Understanding of the *Budo* Spirit and Japanese Culture

**Leggett:** These days we can see many Japanese specialists instructing *judo* in foreign countries, and I quite agree with you on the point you mentioned a little earlier. But here I would like to refer to Mr. Kisaburo Watanabe, who was the national coach of *judo* in Britain for three years from 1961 and who is now the Head of the Promotion Department of the *Nippon Budokan*: (Japan *Budo* Center). He stayed in my house. Every morning he went to a well-known school to learn English, and taught *judo* in the afternoon. He tried very hard and acquired sufficient ability of English to understand British culture and to write about *judo* in English. He was a diligent and competent man, but many others are not.

I must point out that most of them lack the knowledge of their own culture and history. We foreigners are very disappointed by that.

We do not expect, or want, Japanese *judo* instructors to learn Shakespeare before they go to Britain, but they do need to learn Japanese culture, history and classics.

**Matsumae:** That is quite true. The Japanese are all supposed to read their classical literature such as “*Heike Monogatari*” [“*The Tale of Heike*”] and “*Makura-no-Soshi*” [“*The Pillow Book*”]. But actually, most of them do not. Japanese with an inadequate knowledge of the culture of his own country cannot pass as an international man in the world.

**Leggett:** I read Shakespeare in school, to be sure. But I must confess I just gulped it down. Then I went to live in Germany, and found the German people asked questions about Shakespeare. Such experiences compel us to learn more about Shakespeare and enable us to appreciate the treasures of our own tradition.

**Matsumae:** That is the same with us Japanese. We leave Japan and return appreciating the virtue of our own country and are often awakened to a real understanding of our own tradition through the eyes of foreigners. This is true, but it is before going abroad that all our instructors ought to learn Japanese history and culture to a certain extent at least.

### The Combined Spirit of the Sword and the Pen All Over the World

**Leggett:** Are you going to teach the Japanese language in the *Budo* Center in Vienna and in the International *Budo* University in Chiba Prefecture?

**Matsumae:** Yes, we have that intention.

**Leggett:** I would like to suggest you teach calligraphy, too. I trained myself in *judo*, and I also learned the Japanese language, together with Chinese characters. My teacher, who was working for the British Embassy, was very good at calligraphy. He taught me calligraphy in association with the spirit and attitude of *judo*. For example, he told me to write characters not using merely the hand or arm, but by using the whole body as we do in *judo*. I was much interested in his teaching, and I became aware of the correlation which exists in various fields of Japanese culture.

**Matsumae:** In the *Nippon Budokan*, we are trying to relate *Budo* to culture, as we call it the correlation of “the sword and the pen”. As one of such efforts, we hold the annual event of “New Year Writing” when some 6,000 participants gather from every part of Japan from children of four or five years old to men of seventy years or so get together from every part of the country, as soon as the New Year starts.

**Leggett:** In Europe, there is no relationship between the martial arts and culture. But in Japan, both arts have co-existed in relation to each other. This is one of the finest characteristics of Japanese tradition. I believe the combined spirit of “the sword and the pen” will make a great contribution to enrich world culture.

**Matsumae:** That is a very important point you mentioned. We have never had such an objective way of looking into ourselves.

**Leggett:** Foreign *judo* lovers are very interested not only in the art but also in its spirit, which is deeply rooted in Japanese tradition.

We know that you have placed great emphasis on the spiritual side of *Budo*. So, it would be very nice for us if you could publish a translation of “*Hiden-sho*”, or the books of secrets of *Budo*. I have never seen a biography of Mr. Kano published in English. He is so familiar to us that we often associate the word “Japanese” with “Jigoro Kano”. I have read several times his prefaces in the magazines of the *Kodokan* Gymnasium. They are short but very stimulating. Maybe you could also collect these and publish them in translation.

**Matsumae:** That is true and it is up to us to publish it and we will do our best. Indeed, we are inclined to overlook the important points which are close at hand.

**Leggett:** When I went to a *judo* hall in Japan for the first time, I saw the players exchanging bows before and after *randori*, or free practices regardless of their ranks, even between a high grader and a beginner. It was a wonderful sight. I was deeply impressed. It can never be seen in Western sports.

**Matsumae:** We do have the spirit of respect in Japanese *Budo*.

**Leggett:** Right, but I notice that nowadays they make the bow standing. They used to do it from sitting, didn't they?

**Matsumae:** Yes, you are right. *Judo* has changed since it became popularised in Europe. The original ways of *judo* have been disappearing since then. It seems to me a great loss. I miss the seated bow very much.

**Leggett:** It reminds me of what happened to *judo* when it was first introduced to Europe. In France, it was proposed to translate all the technical terms of *judo*. For instance, *Harai-goshi*, or sweeping loin, was to be “No. 7 loin” and *Hane-goshi*, or springing loin was “No. 8 loin”. I strongly opposed this idea. I instanced the terms of music which are all in Italian. Italian words such as “*allegro*” and “*sonata*” are used everywhere. Western music originated in Italy. *Judo* originated in Japan. So, it is only proper to use the Japanese words in the field of *judo*. I insisted on that and in the long run they agreed with me. So even in Europe, a *judo* match is begun with the command “*Hajime!*” [“Begin!”], as you do here. Of course, it is pronounced with a Western accent, but it is very important to observe this rule.

We are very interested in the spirit of *judo*. In competitive sports, winning or losing is almost everything but in *judo* there is a spirit of generosity. In Britain we make it a rule to meditate for two minutes after practice, which is well-liked. In Japan, however, such a custom seems to be disappearing. I regret this. Isn't it a great loss?

**Matsumae:** Quite true. It may not be easy, but we should try to maintain our precious tradition as much as possible. There is much we can learn from you! You are looking at very important points from outside Japan. Indeed, you seem to have mastered Japanese *Budo* more than we have.

**Leggett:** Your tradition is still alive. And I don't think it makes any sense to adapt it to a foreign climate. On the contrary it can be harmful sometimes. What we want to learn from you

is something genuine, what still survives in the Japanese tradition.

### Spreading Friendship Through Judo

**Matsumae:** I had a lot of matches when I was young as everyone did in our apprentice days. There were some strong **players** in our rival school, and I fought against them, burning with a fighting spirit. Sometimes I won and sometimes they won, and as we grew older, our relationship grew more and more friendly.

**Leggett:** That is the real *judo* spirit.

**Matsumae:** One incident made me convinced of their real friendship. When I grew older, World War II broke out. I opposed the war and joined the movement against the Tojo Cabinet, the militaristic government of those days. I was then a Bureau Chief of the Ministry of Communications, but I was sent to the Philippines as a private soldier. I feel grateful every time I recall some of my friends - how they devoted themselves to help me out! They were my *judo* rivals with whom I fought with all my might in my youth. They made every effort to save me at the risk of reprisals against themselves from authority

**Leggett:** That kind of story can only be born, in a sense, within the background of *judo*. It is a really interesting story. To my regret, however, we have very little chance to hear or read of such anecdotes concerning *judo*, because we lack translations.

**Matsumae:** You must know that Mr. Isao Inokuma (Professor of Tokai University, who won the All Japan Championship twice and victory in the heavyweight class of the Tokyo Olympic Games). He had a match against a Soviet champion, named Kiknadze in the Tokyo Olympics. Through this match, they became friends. We were shocked when we heard he had been killed in a traffic accident. Mr. Inokuma paid a visit to his grave, visited the bereaved family and held a *judo* match in memory of his friend, at which he presented a Kiknadze cup. Not only the district but the Soviet people appreciated it very much. Through *judo*, such a story is born.

I think that kind of friendship is one of the features seen in *judo*. In *kendo*, a bamboo sword is used. It is, in a sense, a medium between two players. In baseball, a ball and a bat are the media. They do not have such direct contact of bodies as we do in *judo*. I need hardly mention such individual sports as running and golf. In *judo*, we contact the opponent physically. I believe a sort of naked human feeling develops in it.

Today, Mr. Leggett gave me some very good suggestions. We should not neglect the good things in our tradition but positively show them to the world with confidence. We should not indiscriminately follow the Western civilisation. We have the ability to imitate technology and industry, but we cannot imitate culture and spirit. We should make further efforts to spread Japanese culture to the other parts of the world, not from an egotistical standpoint but from the universal humanistic point of view. I want to express my gratitude to Mr. Leggett, and I promise to do my best in this work as much as possible.

### Concluding Remarks

Shigeyoshi Matsumae went on to establish throughout the world a large number of educational cultural exchange programs with universities. For his life-long efforts, Dr. Matsumae received numerous honorary degrees from universities in various countries. He died in 1991 at the age of 89.

1. A leader has at times to show courage, as in the case of Dr. Matsumae facing great danger in Hiroshima in 1945, many though, are reluctant to take on the duties of leadership, for they know that if things go wrong and the frustration of their followers escalates to outright anger, then it is the leader who is most likely to be blamed and incur their wrath. A leader is, therefore, constantly worried for he is frequently called upon to make important decisions. When he is proved right, few complain. But when proved wrong, or if his group is unsuccessful in any endeavour: and even if he is innocent of culpability, nevertheless, he is the one who must accept the consequences, which often means the vengeance of his followers, and especially the fury from rivals. Thus, all leaders sooner or later learn this truth from the words of William Shakespeare (1564~1616): "*Uneasy lies the head that wears a crown*" (*King Henry IV, Part II, 1597*).



From left to right: Dr. Shigeyoshi Matsumae, Isao Inokuma, Nobuyuki Sato, Yasuhiro Yamashita at Tokai University  
[Photo from the judo book: "Best Judo "]

### Author's Personal Note

I wrote this essay for publication in "*JUDO & LIFE*", but for a variety of reasons, including length, the abridged version was used under the title "*Leadership*" No.18 on page 111. This is the full version of some 4,600 words and is entitled "*Leaders*". Perhaps readers will find this unabridged version of some interest.

Brian N. Watson

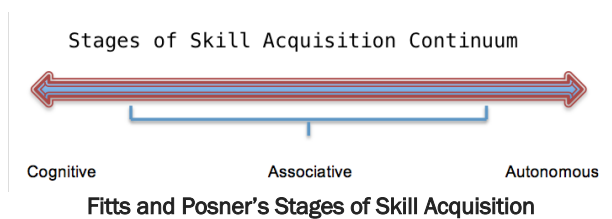
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# Proficiency, Frustration and Commitment

by Rob Casey, edited by Llyr Jones

## Proficiency

Developing proficiency in *judo* is a continuous and dynamic process, often requiring years to properly acquire. Over time and with repeated practice, improvements in accuracy of technique can be observed, with greater consistency, reduced errors and the development of smooth, effortless performances. These changes can be broadly described in three stages as per Fitts and Posner [1]:



- **Cognitive (or understanding) stage:** This stage is characterised by active thinking to comprehend the movement requirements of the technique. At this stage of learning, the student's attention will be highly focused on the movement elements of the technique, but they may find their performance inconsistent and largely marked by stiff and unrelaxed movements. At this stage however, they should only focus on one or two points at a time to build proficiency in each technique.
- **Associative (or practice) stage:** At this stage, the student is starting to refine their movement and technique. They are able to reproduce a technique with greater consistency, make fewer errors and are able to detect errors when they occur. Every opportunity should now be taken to i) try new techniques in free practice, *randori* 乱取り and ii) pay attention to external stimuli such as learning how their opponent is moving and how this movement impacts on their own technique.
- **Autonomous (or automatic) stage:** Skill execution at this stage is mostly automatic where the student is able to both detect and correct errors. At this stage, learning should be focused on developing tactics and the integration of techniques within their competition skill-set.

As such, if *judoka* ever find themselves frustrated when attempting to execute or learn a new technique, they should be encouraged to reflect on these stages of learning and draw inspiration on how they can best focus some immediate or near-term learning goals to improve their *judo*.

## Commitment

One of the key prerequisites for success in *judo* is commitment. While this is true for most endeavours in life, this requirement can manifest itself in many ways in *judo*. At the most fundamental level, a commitment to training, both in attendance and perseverance, is required to improve *judo*

technique. Beyond this, commitment is also required when attempting techniques in *randori* or in contest, *shiai* 試合.



**Total commitment to the execution of a *judo* throw in contest**

Indeed, a frustration often expressed by beginners in *judo* is their inability to execute newly learned techniques in *randori*. While there are many possible reasons for this, one common cause is a lack of commitment to the technique. This lack of commitment may be the result of uncertainty regarding timing or fundamentals of technique execution or even more simply, confidence in one's ability to execute the technique to success. Such reservations detract from the proper execution of a technique and in turn, the beginner is further frustrated in their efforts.

As such, a *judoka* must be of the mindset to fully commit to a technique. Whether it be in *randori* or *shiai*, the *judoka* must clear their mind of distractions and, at the appropriate time, fully commit themselves to the technique. While they may not always be successful, the removal of the hesitancy and self-doubt associated with the uncommitted execution of technique, will contribute to an improvement of overall technique success.

## Frustration

A common frustration experienced by many *judoka* is the inability to achieve their desired results in *judo* competition, or *shiai* 試合. This frustration may be due to the desire to achieve a podium-placing, qualification for higher-level events or, even simply, a certain number of wins in a given competition. Where there is a role for such aspirations and goal-setting, using such successes as a measure of one's ability, or progress, in *judo* is however short-sighted and overlooks one of the primary goals of *judo* – self-improvement.



If there is effort, there is always accomplishment.

(Jigoro Kano)

**"If there is effort, there is always accomplishment"  
Jigoro Kano-shihan**

Competition, by its very nature, is a challenge to win, or strive to win, by defeating or establishing superiority over others. This drive is often described by psychologists as an “extrinsic incentive” meaning the motivation to achieve an outcome is sourced externally rather than internally. In practical terms, this may be seen to be performing a task for the reward, rather than any enjoyment received from the task itself. A fundamental limitation of such external incentives however is that it only tends to be effective for as long as the promised outcome is still seen to be attainable.

In this way, if a *judoka* measures their ability or progression by *shiai* outcomes alone, there will come a time when their motivation will wane. This could be due to accumulated injuries, other demands on their time (such as career or family), or simply a decline in performance due to ageing. For those *judoka* who define the quality of their *judo* by success by competition alone, this will be a time where they find themselves disengaging with *judo* as a whole.

However, *judo* encompasses many more aspects than *shiai*. *Judo* includes learning, teaching and forms, kata 形 – all elements of practice that can be executed outside of the competitive setting. These all present their own challenges and opportunities for development and self-improvement. And while *shiai* is an important part of *judo*, it should never be seen to singularly define one’s capability or skill.

1. Fitts, P.M. and Posner, M.I. “*Learning and Skilled Performance in Human Performance*,” Brock-Cole, Belmont, 1967.

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## Trevor Leggett’s Kohaku Obi Llyr Jones

Trevor Pryce (T.P.) Leggett (1914~2000) was promoted by the *Kodokan Judo* Institute, Tokyo to the grade of 6<sup>th</sup> *dan* on 24 January 1955 – making him, at the time, the highest graded non-Japanese *judoka* in the world. With that promotion Leggett became entitled to wear a red and white panelled belt [*kohaku obi* 紅白帯] for instructing, coaching, presentations and other ceremonial occasions.



T.P. Leggett at the BBC

Through social media, the Kano Society became aware that Leggett’s original *kohaku obi* was now in the possession of *judoka* and 2017 winner of the British Judo Association (BJA) Young Volunteer Gold Award, Deryn Allen-Dyer. Deryn had received the belt from British *judoka* David Starbrook MBE, IJF 9<sup>th</sup> *dan*.

Between 1972 and 1976 Starbrook won a total of two silver and five bronze medals at the Olympic Games, World and European Championships. He was promoted to 6<sup>th</sup> *dan* by the BJA on 1 January 1979, and was presented with this specific *obi* by Leggett, on the occasion of that promotion.



T.P. Leggett’s kohaku obi

The *kanji* [adopted logographic Chinese characters] on the non-label end of the belt are simply 講道館 – *Kodokan*, whereas those on the belt’s label end are 麗月塔.

The *kanji* 麗月塔 can be read phonetically as “Rei.get.to” – a Japanese approximation to the pronunciation of Leggett<sup>1</sup>. This use of *kanji* is quite unusual, as customarily, foreign personal names such as Leggett, when imported into Japanese, are written in *Katakana* – a phonetic alphabet where each letter represents the sound of a syllable.

1. With thanks to John Bowen and Lance Gattling for expert opinion on the relevant *kanji*.

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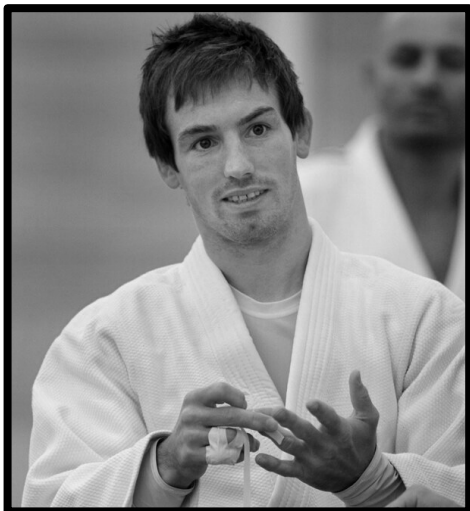
*In Memoriam*



Tony Macconnell (1939~2019)



Gerry Gyngell, circled (died 2019)



Craig Fallon (1982~2019)



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**The Richard Bowen Collection**



**UNIVERSITY OF  
BATH**

In 1949, Richard Bowen began judo training in London at the Budokwai, of which he 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.