

Jigoro Kano's educational utopia: Kodokan judo

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Miguel Villamon

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Abstract

The development of judo meant the integration of an oriental discipline in the international sports culture. However, this cultural immersion has shaped a vision of judo that has little to do with that of its founder, Jigoro Kano. This reality not only derives from the successive transformations that it has undergone in its implementation and development in the Western world, because when judo spread throughout the West, it had already lost a large part of its essence. Kano's ideas are currently unknown to most judo practitioners. This article aims to show what were the genuine educational aims and objectives that encouraged Kano's educational method, Kodokan judo, and how this educational utopia would be truncated by the sociopolitical circumstances in which it was created.

Introduction

It has been said that "the history of judo is the history of the transformation of a martial art into a modern sport" ³. In this sense, the development of judo is a relatively unique example of the integration of an Eastern discipline into international sports culture. This, in turn, entails the notable paradox consisting of the fact that that Asian practice, conceived in its genesis as an educational model, has been remodeled according to the parameters of Western sports institutionalization. Hence, the impulse of this sports transmutation has been determining that modern or current judo bears little resemblance to the judo of its founder, Jigoro Kano.

However, it would be wrong to point to the sporting process as the only agent that distorted the original judo. The truth is that the first cause of this distortion must be found in the difficult socio-political environment in which it would be created and developed and which, in the end, would end up distorting it. However, more often than not, this crucial

circumstance has been omitted in attempts to understand and explain this educational method. All of which, in short, has meant that Kano's philosophy, which constituted the very essence of the conception of judo, has been relegated to an area barely known by most of its practitioners.

This circumstance should not be taken lightly, since said lack of knowledge does not affect an issue that may be trivial. Well, as Draeger (1974) authoritatively affirmed, the understanding of judo, in its true and strict sense, requires the necessary analysis and knowledge of the «original Kodokan Judo, because there is the connection between Classical Judo and Judo (Sport) which is so internationally famous nowadays» 4 .

However, the admission of such an authoritative statement leads to the inexorable realization that that understanding can only be reached through knowledge and analysis of the figure of its creator, Jigoro Kano. Thus, Kano's biography is an essential element of understanding within the analysis of the foundation of Kodokan judo understood as an educational system, as well as an essential aspect in the study of the dissemination of his method 5 . And this, because as Cadot emphasizes, "the study of Kano's life, his acts and his writings allows, in effect, to better define his project, Kodokan judo, and to demonstrate how it was a project of education of man, aimed at the human being and his formation as a whole, by never dissociating the physical, intellectual and spiritual aspects» 6 .

Therefore, this exhibition will deal, first of all and even briefly, with Kano's biography and his brilliant career as an educator, insofar as we understand that this will facilitate a more understandable perspective of the close link that his idea of judo had with The education. To then go on to analyze the objectives, systems, principles, development and decline of his genuine and utopian educational project: as has been said, Kodokan judo.

The figure of Jigoro Kano

As just meant, in this section we will proceed to make an exposition of the biography of Jigoro Kano. It being understood that this purpose is for mere illustrative purposes, then, both the space needs and the purpose of this exhibition cannot give for more. It is for this reason, then, that the biographical review presented below is more quantitative than qualitative, almost as an ephemeris, but useful for the intended purpose. Which is none other than to highlight, as Maekawa 7 indicates, the immense influence exerted by Kano in the Japanese context of education. Or, more broadly, with Stevens 8 highlighting in this regard his immeasurable work to reform and modernize the educational system of Japan; his role as the country's de facto foreign minister for nearly forty years and his important role in the international Olympic movement. Which, surely, will allow a more accurate consideration of Kano's personality, his rational genius as an educator and his personal philosophy as an idealist, as well as substantiating the claim of reaching an essential understanding of his

Kodokan judo method understood as an educational system. . Jigoro Kano was born on October 28, 1860, in Mikage, a town located in what is now part of present-day Kobe. Consequently, much of Kano's life and work will take place in an extraordinarily turbulent time sociopolitically for Japan. We are referring to the Meiji 9 period (1868-1912), which began in 1868, after the fall of the Tokugawa military regime that had ruled Japan for 265 years. It was the result of pressure from Western powers to open up to international trade, represented by the arrival in 1853 at the port of Yokohama of a small fleet of American ships under the command of Admiral Perry. Thus, after the forced resignation of the Shogun, the symbolic assumption of power by Emperor Meiji took place, moving the capital from Kyoto to Tokyo (until then called Edo). With this, the feudal age that had lasted until then ended and a modern State was born that would proceed to remove the laws and prohibitions that had existed until then, which had isolated Japan from the West, preventing knowledge of its scientific, cultural and social advances. In short, the new Meiji government marked the advent of an era that can be considered to a certain extent as revolutionary, for having brought about great cultural and social changes, although, as will be explained later, these were soon cut short.

Thus, after Kano was orphaned from his mother, his father would decide, in 1870, that he should study in Tokyo, where he could receive a rigorous education that would allow him the training he would need to be able to stand out in the new society that was beginning to be created in Japan. To this end, he first attended a small private school, Seitatsusho Juku, to improve his reading and writing skills, as well as to receive a basic education in the teachings of Confucianism, while also receiving English classes from Mitsukuri Shuei. , a renowned professor belonging to a relevant group of intellectuals who would greatly influence the Japanese educational reforms of this period 10 . In this way he receives a rigorous education that mixes foreign cultural influences with Japanese teachings and traditions.

According to Maekawa 11 , in 1873, a private boarding school was opened in Japan - the Ikuei Gijuku - which offered an instruction developed by European teachers and in which the teachings were taught in English or German. Kano, after having the consent of his father, would enter that institution. Later, at the age of fourteen, he enrolled in the Kaisei School, the forerunner of the modern University of Tokyo, then considered the most prestigious institution of Higher Education in Tokyo.

During his adolescence, Kano studied with peers older and stronger than him, and despite his academic and intellectual results, he would be relegated to a subordinate position due to his physical inferiority. This would induce him to look for a remedy that would allow him to solve this situation and, already at this early stage, he would think about the practice of jujutsu 12 and its effectiveness as a martial art, although he would not be able to start learning it until years later.

As has been said, in 1877, the Kaisei School would become the Imperial Toyo Teikoku

University, the current University of Tokyo. At the age of seventeen, Kano enters the literature department and enrolls in political science, philosophy, and literature. Being very significant how twenty-seven professors of the cloister of said 11 MAEKAWA, M. Jigoro Kano's thoughts on judo (I). With Special Reference to the Approach to Judo Thought During His Jujutsu Training Years. Bulletin of the Association for the Scientific Studies on Judo, Kodokan Report V, Tokyo, p. 1-6, 1978. 12 As can be seen in VILLAMÓN, M.; ESPARTERO, J. The struggle in the East: the meaning of «Do». In: VILLAMÓN, M. (Dir.) Introduction to judo. Barcelona: European Hispanic. 1999, p. 55-101, jujutsu would be configured as the art or technique (jutsu) of flexibility (ju), that is, the art of using flexibility in an appropriate way to defeat the opponent and was made up of a series of combat techniques that used the human body as a weapon, in unarmed combat or in which only short or minor weapons were used. Of all the ancient Japanese martial arts (bujutsu), only jujutsu used not a weapon, but a principle rooted in the Chinese doctrine of the Tao: "flexibility can overcome strength." This principle was the common denominator of all schools of jujutsu and its techniques included, in addition to projections, immobilizations, strangulations and dislocations, beatings, ways of tying with rope, etc. Its main development takes place during the Tokugawa era, that is, during the 17th, 18th and first half of the 19th centuries. It was in the eighteenth century when the general name of jujutsu came to designate all other styles. Also, it would be at that time when jujutsu became very popular and some existing schools in this period, as will be seen, were the ones that later had a decisive influence on Kano's judo. institution, made up of a total of thirty-nine, were Westerners. Among them, due to the influence he would exert on Kano, Dr. Ernst Fenollosa would stand out. This professor, who came from the University of Massachusetts and had studied at Harvard before being invited to Japan in 1878, had a tremendous influence on the Japanese Imperial Court.

But, in addition, Fenollosa would stand out because despite exercising his teaching as a professor of Political Economy, he would show an enormous interest and attraction for Eastern culture, to the point that he would promote the study of Asian arts 13 . This circumstance would lead him to condemn the pernicious tendency of a part of Japanese society, in the incipient Meiji period, to try to precipitate the modernization of Japan by imitating the West and abandoning its own culture. Hence, he would strongly criticize the unnecessary adoption of Western customs and convinced his friends and students -including Kano- that traditional Japanese arts constituted a cultural heritage that had to be preserved.

It would be around this time of his university entrance that Kano finally managed to find a jujutsu master, Hachinosuke Fukuda, of the Tenjin Shinyo ryu. This new activity would be reluctantly accepted by Kano's father, insofar as he considered that he should not waste his time with "traditional martial arts, (...) well, the time of the samurai had already passed" 14 .

13 In this sense, refers CABAÑAS, P. (2008). Image and feeling of women after the modernization of Japan. In: BARLES, E.; ALMAZÁN, D. (Coords.) The Japanese woman, reality

and myth (p. 159). Zaragoza: Prensas Universitarias de Zaragoza, how «(...) In 1878 an American graduate of Harvard University, Ernest Fenollosa (1853-1908), arrived in Japan to teach Political Economy at the University of Tokyo. (...) However, attracted by Japanese art, he abandoned Western painting and became a promoter of the cause of nihonga. He found a collaborator in the figure of Okakura Kakuzô (1862Kakuzô (-1913. His efforts bore fruit with the closure of the Technical School of Fine Arts in 1883 and the founding of the Tokyo School of Fine Arts in 1887. (...) His goals were to revive the old Japanese styles and create a new one updated within the tradition.(...)". 14 WATSON, B.N. The Father of Judo: A Biography of Jigoro Kano. Tokyo: Kodansha International, 2000, p. 78. This attitude of the Kano's father would be consistent with the general mentality in Japanese society at that time, which would consider traditional Japanese martial arts as something anachronistic and his reputation quickly declined. In addition, jujutsu also became frowned upon because it was considered a military art. , and the time of the military class had come to an end, there being a great The sudden death of master Fukuda would not prevent Kano from continuing to practice jujutsu in the Tenjin Shinyo ryu, now with master Masamoto Iso. Thus, he would simultaneously study and learn this martial art with his academic activity, without it suffering any impairment for this reason. In fact, in 1881, Kano graduated from the university, although he would continue his postgraduate studies for another year. That same year Masamoto Iso would die, with which Kano would become a disciple of master Tsunetoshi Iikubo and continue his martial training, now in the Kito ryu.

A year later, in February 1882, in the small Buddhist temple of Eisho-ji located in the Shimo-tani area of Tokyo, Kano founded the Kodokan - school to study the way as a teaching center for his method: Kodokan judo. However, the importance of this fact, together with the subsequent relevance that the development of judo would acquire -first in Japan and then in the world-, must now be relegated in favor of the objective of revealing how Kano developed an intense activity during His whole life focused on education in general and, especially, as Diem (1966) points out, on everything related to physical education 15 . In fact, perhaps the most remarkable thing about his work turns out to be that he carried out extraordinary work aimed at reforming and modernizing the educational system in Japan. Which responded to his firm conviction that the best way to achieve an improvement in social conditions was public dissatisfaction towards her. The image of feudal Japan, symbolized in the image of the samurai, came to be considered more than anachronistic as demeaning. In this way, the time when Kano began to study jujutsu was a period in which the public image of jujutsu was in decline. However, as the authoritative voice of DRAEGER, op. cit., p. 113, Kano regarded jujutsu as an important element of the national culture or, better still, as a cultural asset worthy of the respect of the Japanese nation. fifteen

Kodokan judo

With the creation of Kodokan judo in 1882, Kano would establish the foundations of a

highly eclectic system that would be shaped by techniques from the old schools 30 Ibidem, p. 114, the principle of ju must be understood in both a physical and a mental context. So this idea of "yielding and flexibility" should not be misleading, it assumes that for the practitioner to apply this principle he must be mentally and physically capable of adapting to any situation in which his adversary intends to impose himself on him. . Which would imply absorbing the opponent's force by intercepting or rejecting it, but this does not prevent, in strictly mechanical terms, that the action by which the opponent's force is nullified or absorbed, can be as energetic or more than the intended force. neutralize. The relationship between ju and Taoism is made clear in the following quote from MOSTERÍN, J. China: historia delthought. Madrid: Alliance, 2007, p. 119 «The exaltation of softness is one of the constants of the Lǎozǐ. As paradoxical as it may seem, it only became the first classical school of budo 32 to establish the use of unarmed combat techniques as an eminently spiritual discipline.

These considerations would be, therefore, those that would induce Kano to choose the term judo, as he understood that it allowed him to emphasize the moral nature of his system, since its essence did not lie in the technical gestures, but in the way of judo. perform them, in the purposes that are assigned to them. In this way Kano proposes a rereading of jujutsu and traditional Japanese martial arts, since victory, rather than a goal, is nothing more than a means to achieve physical, moral and intellectual training.

Thus, with only nine students 33 , he would establish a dojo 34 with only twelve tatami mats as the venue for his teachings - which would be equivalent to a surface with little yielding, one wins, only through gentleness and softness one triumphs over strength and the hardness. That is the law of the dào, manifested in all of nature, as shown by the soft waters, which always end up defeating the hard stones». 31 In this regard, VILLAMÓN, M. History of judo and martial arts. In: RODRIGUEZ, L.P. Historical compendium of physical activity and sport. Barcelona: Masson, 2003, p. 612, explains that "The basis of what the Japanese call do or michi, path, lies in the ancient concepts of Taoism brought to Japan from China. (...) The Chinese Tao was understood as do by the Japanese as a path or path to follow in life, as a means of self-cultivation, aimed ultimately at self-perfection. These paths pursue a better way of life and are based on the firm conviction that no man is as complete a human being as he can be after sufficient experience with the do. The consequence is that the 'path' rests on a spiritual basis, which is expressed and lived through training and directed towards an ideal of human behavior, which in turn elevates the individual and thus the society in which that lives. The cultural goal of forms of do is to allow people to simply and naturally be subjects without ostentation, affectation, or insecurity, and thus lead to healthy relationships with others. The do is, therefore, the exemplification of the faith of the human being in cultural humanism. 32 As they point out, RATTI, O.; WESTBROOK, A. The Secrets of the Samurai. Martial Arts in Feudal Japan. Madrid: Sports Alliance, 1994, p. 496, if the term bujutsu designates the combat methods developed and practiced by the professional warrior -but also by members of other social classes who practice any of the arts of individual combat-; the use of the term

budo, "martial forms" or "martial ethics", instead of bujutsu "martial techniques", is already found in chronicles from the early Edo or Tokugawa period, and was used by schools teaching derivative specializations. feudal bujutsu, referring to them as budo specializations, that is, educational forms to achieve goals other than those sought by the ancient bujutsu ryu. Thus, the budo disciplines are considered ways to advance morally, whose purpose is to favor the formation of a mature, balanced and total personality of a man at peace with himself and in harmony with his social and natural environment. 33 Regarding the small initial number of students and how it would evolve later, Kano would write, in 1926, «(...) when the Kodokan was inaugurated, there were still other dojos (...) with few disciples, who trained regularly every year. days. At first, no one paid attention to my dojo, a circumstance that can be demonstrated by the number of registrations in those years: 9 disciples, more than twenty square meters-, which would receive the name of Kodokan: ko (reading, study, practice), do (path or doctrine), and kan (room or place). This is, "a place for the study of the way." Consequently, he would designate his new judo method Kodokan and, according to Villamón and Brousse, «(...) the reasons for this foundation were to be able to develop their own ideas during those years of intense rivalry between the jujutsu schools, in addition to its purpose of fusing the old with the new, creating new methods and training techniques and forcing new ways of thinking, because apart from technical considerations, Kano Ello, in turn, must lead to the consideration of another important innovation, which is the improvement of fall techniques (ukemi), which would try to avoid injuries that could be caused by the fall caused by the projection. Thus, in most jujutsu systems, when someone was thrown by the effect of a technique, they had to fall as best they could, and Kano, who had personally experienced the serious results of this practice, developed a system in which the way of falling (ukemi) could be learned without risking injury.

But, as Brousse 41 adds, Kano's method was different because he discarded the old methods of martial teaching to base himself on science and rationalism. In the same sense, Goodger and Goodger 43 propose as an illustration of these considerations the explanation given by Kano -in his famous conference: Education through judo, delivered in 1932 at the University of California-, of the idea of ju in judo. merely mechanical or technical aspect of judo: physical force (chikara) must be used not in direct opposition to the opponent's force but in the sense of "maximum efficiency". That is, applying it when the opponent's resistance has been reduced to a minimum, through the application of imbalances (kuzushi).

Furthermore, the innovative will that Kano pursued would lead him to establish in his educational method a new system for determining the degree of learning of Kodokan students. Said action would have, at that time, a special importance if one takes into account that the general rule, in the teaching of martial arts in Japan, was to restrict the transmission of knowledge so that the secrecy of its methods was maintained.

On the contrary, from the beginning, Kano would act in accordance with the desire to

generalize knowledge of his method and, to this end, would renew the traditional structural configuration within it. Hence, another of the novel aspects of Kodokan judo, as Goodger 44 shows, was its grading system (Kyu-Dan), insofar as it would imply the identification of individual status within its structure. Likewise, such a system would not only represent an advance in the transmission of knowledge but could also be considered as an explicit way of recognizing progress and practical competition, in contrast to classical Japanese martial arts, where sequence and progress were implicit and only the teacher determined the individual progress of the student, who had no point of reference of the same.

Finally, it must be noted that Kano's educational claim turned out to be eminently global, hence, among others, he would not notice gender differences.

For this reason, I would advocate that one of the objectives of Japanese education be, among others, the inclusion of women in the practice of Kodokan judo, since through it «(...) their physical and mental health would benefit enormously» 45 . Thus, despite going against the prevailing social mentality and after various vicissitudes 46 , on November 9, 1926, she would officially create a "Women's Division" in the Kodokan, whose practice would receive the original and specific name of judo joshi Kodokan. This integrating vision sought by Kano through Kodokan judo would be maintained throughout his life, since, in the aforementioned conference given in 1932 at the University of California, he would affirm that the object of it, without gender differences, was based on in «training a man or a woman capable of exercising perfect control over their spirit and body and enabling them to face any circumstance» 47 . Four. Five

The systematization of Kodokan judo: Kata and Randori

In 1895 and to facilitate the judo learning process, Kano Internacional, 1980, p. 93 generically and succinctly define kata as «(...) a method of formal exercise, a concerted action in which the contestants know in advance the situation, the initial actions and the corresponding correct responses that can be made to them in a specific line. In fact, the notion of kata is an implicit constant in the martial arts and its practice is recognized even in the classic bujutsu. It is a "language of form" that belongs to Japanese culture and is found in a large number of activities of the same. 53 Indeed, the kata would be a habitual practice in the old schools of jujutsu. Thus, in them the acquisition and assimilation of the techniques was carried out largely through the katas, since, as previously indicated, they were dangerous actions that necessarily had to be previously known by both practitioners. On the other hand, the most advanced disciples practiced, with the master's prior authorization, kata-nokori (what is outside the katas) and which would be equivalent, with due qualifications, to what is known as randori in judo. Vine. ESPARTERO, J. The katas as a reflection of the interrelation between judo-jujutsu: special consideration of the Kodokan Goshinjutsu-no-kata. In: VV.AA., Judo and the sciences of physical education and sport. Vitoria-Gasteiz: SHEE-IVEF, 1997, p.

167-178. 54 Collected in «Il Judo, Shin Nihon Shi... », op. cit., 115. In this sense, Draeger 57 would show how for Kano the randori turned out to be something incomplete per se and concluded that this lack would have to be complemented with the kata. Moreover, the importance that it had for him is clearly reflected in the fact that he would configure it as the theoretical basis of Kodokan judo and insisted that the kata confers on it the meaning 58 by which it becomes an adequate method of integral education, since it must be directed to a correct and 55 Currently and with official character, the kodokan method integrates the following kata: nage-no kata (forms of projection); katame-no-kata (forms of control on the ground and together with the previous one make up what Kano would call randori-no-kata); kime no kata (classic forms of individual defense); ju no kata (forms of softness); koshiki-no-kata (old forms); isutsu no kata (forms of the five principles); seiryoku zenyo kokunin taiku no kata (forms of physical education according to the principle of the best use of energy); kodokan-goshinjutsu-no-kata (modern forms of individual defense); this last kata having the peculiarity of being the only one not created by Kano, since, effectively, in 1953 the presidency of the Kodokan would commission the formation of a technical commission made up of twenty-five masters of the highest rank, with the task of elaborating a new kata. Once the project was outlined, the commission was expanded with sixty teachers of the highest prestige from the different districts of Japan. Three years later, in 1956, this new kata was introduced. Vine Regarding randori -the second element of the dichotomous systematization of Kodokan judo to which we have been referring-, strictly speaking, to say that it was not a completely original creation of Kano either but that said practice was already developed by the Jikishin ryu -a in turn, within the Kito ryu created by Master Kanemon. He claimed that his techniques involved ran ("freedom") and encouraged his disciples to ran or toru, that is, to "act freely" in the execution of his techniques, insisting that, unlike the practice of kata, will carry out the changes and technical movements that they deem appropriate based on the circumstances of the 59 It must be taken into account that this conception must be understood immersed in the consideration - which will be explained in more detail, infra, in the following epigraph - that practicing Kodokan judo for the exclusive purpose of acquiring physical strength (rentai-hô) or developing good fighting technique (shôbu-hô) is called by Kano as kyogi judo (literally "wrong judo"), since it has a limited meaning or objective which is to be replaced by kogi judo or judo understood in the broadest sense, that is, as a means to self-perfection. 60 In turn, this perspective reaffirms the configuration of Kodokan judo as an educational system that pursues, through persevering practice, the search for perfection. Thus, through perseverance, regardless of superficial achievements (rank, victories, prestige, etc.), each judoka can achieve the improvement of their physical and mental energy, as well as the necessary aptitude to achieve an optimal application of said energy in your daily life. In this way, and from a perspective that could well be considered utopian, Kano understood that the practice of Kodokan judo would result in the formation of socially mature and responsible citizens, which would lead to a more cooperative and harmonious society 64 .

In short, Kodokan judo can be identified as an ethical and moral system that motivates and inspires the practice from within and leads it towards the achievement of final goals that are beyond the immediate and limited end of the world of combat, since according to Kano: «The ultimate goal of Kodokan judo is the improvement of oneself, and through it, the contribution to the prosperity and happiness of the human race» 65 .

The fundamental principles of Kodokan judo: the expression of utopia

On the basis of the preceding considerations, it is clear that Kano's vision of judo must be interpreted in close relation to his understanding of the integral formation of the individual. This is the only way to explain, as Waterhouse 66 points out, that his educational method revolved around the so-called principle of the three cultures: care and strengthening of the body through physical education (shugi), inculcation of an ethic or moral (iku) and acquisition of knowledge (san). Through the 64 (maximum efficiency or best use of energy) and Jita Kyoei (prosperity or mutual benefit).

1. The beginning of Seiryoku Zenyo

Kano stated that through the practice of Kodokan judo, the principle of Seiryoku Zenyo should be verified. Said principle, to which he would refer for the first time in 1922, would entail that «The use of one's own energy (...) would have to mean, effectively, obtaining the maximum results from it. (...) In this way, both spiritual and physical forces would have to be used with the greatest effectiveness in accordance with the objective» 68 . But, as Draeger 69 points out, it must be taken into account that when the vital energy in the most fair (correct, virtuous) and efficient (best) way: «Anything a person does, he must do it in order to obtain good results .

The best way to obtain good results is to use one's energy in the right direction (...) and in an effective way» 71 .

Consequently, Kano advocated the application in daily life of the understanding and practice of the principle of Seiryoku Zenyo, acquired through judo practiced in the dojo. And this because this practice should allow the individual «(...) to use his energy effectively. (...) Those who maintain a correct practice of judo in the dojo will naturally cultivate the ability to use energies, physical and spiritual, in the most efficient way for everything they undertake» 72 .

In turn, this consideration, as Draeger 73 refers, finds its adequate adjustment framed in the approaches that Kano established regarding the objectives of the practice of Kodokan

judo. Thus, when said practice was carried out only with the purpose of acquiring physical strength or with the objective of acquiring a good combat technique, it would be called by Kano as kyogi judo. That is to say, judo understood in the most limited sense because only technique is emphasized. Therefore, in accordance with the principle of Seiryoku Zenyo, kyogi judo must be replaced by kogi judo or judo understood in the broad sense, in which the technique (shôbu-hô), the physical form (rentai-hô) and the culture of spirit in intellectual terms 71 KANO, J., collected in «Il Judo, Shin Nihon Shi... », op. cit., 1123. According to Maekawa and Hasegawa, op. cit. p. 6, this principle is also shown as a personal reflection of Kano on the ideas of Western rationalism -more specifically on the philosophical currents of utilitarianism typical of authors such as John Stuart Mill-, as well as on his experience in relation to the way of life western and its observation of industrial society. 72 Ibid. 73 Op cit. p. 118. and moral (sushin-hô), will lead to "maximum efficiency" and, therefore, to personal perfection.

On these bases, the limited proposal of classical jujutsu is expanded, which strictly attends to the search for technical perfection. On the contrary, Kano will define Kodokan judo on the basis of the Seiryoku Zenyo principle: «(...) if the procedure in which ju consists cannot explain all assumptions (...), is there a principle that really apply to all cases? Yes, there is one: it is the principle of maximum efficiency in the use of the spirit and the body. Can this principle be applied in other fields of human activity? Yes, the same principle can be applied to the improvement of the body, making it strong, healthy and useful, which is what constitutes physical education. It can also be applied to the development of intellectual and moral strength.

It can also be applied to the improvement of diet, clothing, housing, social life, business activity and everything that constitutes the study and practice concerning the way of living. I have given this principle quite generally the name of judo. Thus, judo, in a broad sense, is a study, a training method applicable to the spirit and the body (...)» 74 .

Consequently, the perfection of physical form or technique per se is insufficient, as it does not encompass or cover all the health and perfection that a judo practitioner can achieve through practice. Therefore, the purpose of Kodokan judo practice is not limited to the dojo, for while the practice of kyogi judo can lead to technical maturity, it is only through the practice of kogi judo that one can become socially mature. In this way, as Brousse and Clément point out, Kano's method «is based on a harmonious education and unites intellectual, moral and physical cultures. For Kano, the body is an instrument at the service of the individual in order to better contribute to society» 75 .

2. The Jita Kyohei Principle

Following this current of thought and in consonance with it, Kano Hence "mutual well-

being and benefit" consists, always according to Kano, in "mutual help and concession", in the sense that "Each one must make an effort to obtain his own perfection, as well as for the development and prosperity of others. To obtain the true personal benefit, the benefit of society must also be taken into consideration. One's greatest prosperity is to be achieved through service to humanity." This implies the establishment of a clear interdependence between individual development and social development and welfare. Thus, the relevance of Jita Kyoei in judo is highlighted by Kano when he states that "The ultimate object of judo is also the ultimate object of man: the perfection of oneself to serve humanity" 79

This goal is an ideal that every human being should try to achieve. Although Kano would emphasize that this could only be achieved when it was done not egocentrically but altruistically, so that it would have to redound both to our own interest and to that of others. Although this reference to «the others», as Maekawa and Hasegawa 80 rightly point out, must be understood in the broadest sense, that is, «the other person», «the other community», «the other country», in definitively, "the whole of humanity". Which explains how, in Kano's understanding, this principle of "mutual welfare and benefit" should be adopted not only by individuals but also by nations.

This understanding derived from his totally pacifist ideal, which would appear perfectly reflected in one of his articles published in 1922, «(...) a nation must be loved, respected and have the confidence of other nations.

Internally, it must strive for the development of culture and the health of its citizens.

The end of utopia

As has been shown, Kano had a humanistic spirit and the fruit of that mentality would be the great efforts he made to promote the educational reforms that he considered necessary for Japan. However, in order to understand and assess the merit and scope of Kano's work in its proper measure, it must be placed within the general framework of the profound transformations and dissensions that Japanese society would experience at the time. And this, as Barioli 84 points out, because it is true that at this stage we are witnessing a significant removal of the ostracism that until then had compressed Japan, it is no less true - as Craig 86 explains - that this must be nuanced with the precision of that the most influential sectors of Japanese society would carry out a premeditated selective importation of Western culture.

Proof of this, according to Abe 87, is the fact that a new popular expression was created at this time: *wakon yo sai* ("Western learning and Japanese spirit"). So that with it came to designate the prevailing social reality, that is, how Western knowledge and culture came to be used and incorporated through the filter of traditional Japanese ways of thinking, which

continued to serve as the basis of thought. Japanese.

Therefore, that intended or supposed liberalization would progressively decline in favor of an increase in nationalist fervour, whose purpose would be to make Japan a world power under the motto *fukoku kyohei* ("enrich the country, strengthen the army"), which it would culminate in the victorious war campaigns that would be launched against China (1894-1895) and Russia (1904)(1905) traditions. The result was that the current in favor of "civilization and enlightenment" (*bunmei-kaika*) soon lost some of its force.

Thus, in this socio-political context that will gradually privilege militarist ultra-nationalism, Kano will found the Kodokan, where he will teach his educational method and propose a general system of education and training, with the hope not only that "judo can contribute to culture but also to help develop Japanese culture's openness to the world» 90 . But this desire for comprehensive training would be thwarted by the aforementioned growing ultra-nationalist spirit that would take advantage of classical martial arts to encourage a belligerent nationalist ardor in Japanese society, which would lay the foundations for a form of physical culture at the service of the principles of militarism 91 . To this end, as Abe refers 92 Do based on judo and its application in all circumstances of life. (...) an art called "Butokukai" in my opinion should not exist in judo (...) and whatever that art is, its intention should consider the unification or harmonization of all existing energies in the country. It must also be objected, how the Butokukai never adopted another judo different times, collect in one way or another the ideal of the samurai according to the characteristics of each period. In this sense, CLEARY, T. *The Japanese art of war*. Madrid: Edaf, 1992, points out that bushido was never unified and finished, but that it is configured by different texts and, therefore, Shinto, Buddhist, Taoist, Confucian, legalistic and militaristic elements can be found in the different texts that make up , in turn, various representations of bushido. A diametrically opposed position to this would be that of some European authors who would come to maintain that both the word bushido and its meaning were inventions of the Meiji Restoration Period (1867), in order to strengthen the national feeling that was previously non-existent. For GLEESON, G. *All About Judo*. London: A. & C. Black, 1975, p. 94, judo was born several years after the samurai era and in different centuries in terms of morality, ethics and educational values, with respect to budo and bushido. According to this author, most, if not all, feudal codes of exemplary conduct they were just a camouflage or cover for the brutal and savage behavior suffered by the weak and unprotected. Bushido and samurai were not two exceptions to these behaviors. 95 ABE, I. et alii, op. cit., p. 8-9. 96 In this context, Brousse 98 refers that, starting in the thirties, the massification of the practice and the lack of unity of judo in Japan would make it emerge, especially in the group of university schools-an orientation that would imply a drastic change in the genuine educational purpose of judo, as Yamashita 99 points out, when it is disrupted by military and nationalist objectives. Hence Kano, as described by Cunningham 100 , in a desperate attempt to preserve himself and to avoid seeing his judo under the control of the army, would make decisions that even

determined that the integrity of his method was partially lost. Thus, with the aforementioned purpose of avoiding that military instrumentation, Kano decided to hide the techniques strictly aimed at goshin waza (self-defense) and that used to be differentiated from randori waza or a set of techniques appropriate for randori. In this sense, goshin waza would be integrated by the set of techniques that, being strictly aimed at self-defense, could not be used in randori. Well, that attempt to prevent the Kodokan from being used as a military training center would determine that many of the old goshin waza methods were hidden and never taught again and would end up being lost 101 .

This denaturation would accelerate after Kano's death in 1938, since from then on the appropriation of judo by the Butokukai would be an incontestable fact.

This would determine that many teachers, direct students of Kano However, after the war, this judo that would be received with great success in the West, would have already taken great distances with the original Kodokan judo. In turn, the intense sporting process to which it would be subjected by Western sports culture would surely further blur the original layout of the method that Kano would have developed. Since, as Draeger and Smith indicate, this international spread of judo would give rise to numerous interpretations of it and the one that ended up being emphasized was the sports one, which would have determined that the "intrinsic elements integrated in the original judo would be greatly distorted" 104 .

In short, although judo survived multiple avatars and quickly spread throughout the world, the truth is that its essence, or at least a large part of it, would have been lost forever and with it the utopia of a method devised by the figure of an authentic humanist and pedagogue, Jigoro Kano. Whose life and teachings can well be summed up in the words he spoke on the fiftieth anniversary of the Kodokan: "Nothing is more important in this world than education; the formation of a virtuous man can mean a lot. One man's knowledge must contribute largely to that of other men. The knowledge of one generation should benefit another hundred" 105 .

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Vid. En este sentido, ABE, S. Zen and Sport. op. cit. p. 45-48 e, igualmente, ABE, I. et alli. Fascism, Sport and Society in Japan. The International Journal of The History of Sport, 9, 1, 1992, p. 1-28.

Esto es, dai (grande), Nippon (Japón), bu (marcial) toku (virtud) y kai (organización), por tanto y literalmente, «Asociación de las virtudes marciales del gran Japón». El Butokukai fue patrocinado por la Familia Real y comenzó su actuación con la institución de una nueva fundación, el Butoku-den un santuario para las artes marciales en Jeianjungo en Kioto. Dicha entidad alcanzaría un rápido crecimiento y expansión, pues, ya en 1906, tendría delegaciones en cuarenta y dos prefecturas y contaría con un millón trescientos mil afiliados, por tanto, se configuraría como la más poderosa, influyente y patriótica institución gubernamental en el contexto de las artes marciales, hasta su disolución por las fuerzas de ocupación aliadas al finalizar la II Guerra Mundial.

«Camino del guerrero». Según NITOBÉ, I. Le bushido: L'ame du Japon. Paris: Payot, 1927, es el conjunto de normas morales y éticas que configuraron el pensamiento de los samurais durante los periodos Kamakura, Muromachi y Momoyama, alcanzando su máxima relevancia durante el Periodo Tokugawa. Recogía virtudes tales como la justicia, el coraje, la lealtad, el honor, la verdad y la benevolencia. Así, este código ético se iría formando a través de una serie de textos que, a lo largo de las

KANO, J. Kodokan e Butokukai. Recopilado en Kano, J., Fondamenti del Judo. Milano/Trento: Luni Editrice, 1998, p. 104-106.

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En la entrevista que le realiza YIANNAKIS, L. The Dynamic Nature of Kata: An Interview with Steven R. Cunningham, 1998. Disponible en <<http://judotradicionalgoshinjutsukan.blogspot.com/2007/11/natureza-dinmica-do-kata.html>> Acceso el 11 de septiembre de 2008.

Vid. YIANNAKIS, ibidem, la Go no Kata -literalmente, «kata de la dureza», que contenía golpes (atemis waza), proyecciones (nage waza) y otros elementos del jujutsu encaminados a la defensa personal-, se «perdió» deliberadamente poco antes de la Segunda Guerra Mundial. E, igualmente sucedería con muchos Renkoho no Kata -literalmente, «kata de métodos de arresto»-, Torinawa o Hojo Jutsu -métodos de atar con cuerdas-, que, originalmente, fueron enseñadas en el Kodokan, como prueban algunas ediciones del libro

Judo Kodokan, en donde hay dibujos sobre las técnicas de Renkoho no Kata, y que, como se ha dicho, también se perderían.

GLEESON, G. All About Judo. London: Adam & Charles Black, 1975.