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## Why Prof. Jigoro Kano did not received the Nobel Prize?

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This is a question neither perfidious nor naive. On the contrary, it is a factual approach to the problem, which has global implications. Contrary to appearances, it combines with the possibility to increase the collective security. Although the problem was born more than 120 years ago, it does not lose the application value.

Professor Jigoro Kano (1860–1938) was at the turn of the nineteenth and twentieth century, one of the best-educated and recognizable Japanese in the world. He became the first Japanese member of the International Olympic Committee in 1909. Fame and authority brought him mainly a universal method of educating human for peace, which bases announced in 1882.

This is the method of operation in accordance with the laws of nature and the main criteria of values, actions based on respect for the principles of ethics, although this effect of physical action goes directly to the body of another man. Method (both school and martial art) called “Kodokan Judo”. Kodokan literally means a school for studying the way, the meaning of the way being the concept of life itself [1]. The term is also translated as “a place for the study or promotion of the way” [2].

Second part of the name ‘Judo’ Jigoro Kano interprets as follows: “I named the subject I teach Judo instead of Jujutsu. In the first place, I will explain to you the meaning of these words. Ju means gentle or to give way, Jutsu, an art or practice, and Do, way or principle, so that Jujutsu means an art or practice of gentleness or of giving way in order to ultimately gain the victory; while Judo means the way or principle of the same (...) So Judo, in its fuller sense, is a study and method in training of mind and body as in the regulation of life and affairs” [1]. In more free interpretation, it is entitled to identify Kodokan Judo with “a path to non-aggression”.

Jigoro Kano was great humanist, but at the same time marvelous pragmatist. His genius relied on, that from the fight

man with man carried out in direct contact, that is hand-to-hand he did complementary education system both physical and moral. The system of permanent human development, and balancing energy (biological) and mental (spiritual) potential. He formulated the rules, which do not lose their usefulness up today. What is more, these principles apply in all aspects of life, when the action requires efficiency, but at the same time respecting the rights of another human being or group. Oust from market a large company by a small one for the benefit of consumers is an example of the achievement of the “yield to win” in the expansion phase of a large company. Two fundamental principles for judo, *seiryoku zenyo* (maximum efficiency) and *hunter kyoei* (mutual prosperity) are applicable in every stage of action. Judo finally has to teach a man “Whatever be the object, it can best be attained by the highest or maximum efficient use of mind and body for that purpose.” [1].

Jigoro Kano was outstanding erudite, didactics master and intelligent negotiator. He was not demagogue. He had a gift of objective judge a cases on its own merits, but also the ability to convince other to this reasons. Unlike many prominent theorists, proposed theory he was able to translate immediately into effective practice. In spite of tiny posture he gave testimony of bravery (it means effective action with respect to carnality and dignity the competitor) in fight with men physically stronger, body mass dominating and experienced in hand-to-hand fights [3].

However, awareness of the biological limitations of man in confrontation with others, particularly armed, but also physical domination over others did not authorize to show preponderance. He expressed this explaining Emperor of Japan the judo principles obtaining his acceptance [4], and when designated not only physically strongest champions of Kodokan but also ethically faultless to fight with the jujitsu schools champions, and when the same criteria applied to students who charged the promotion of judo in Europe, America and schools arising in Japan.

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In Europe Judo fascinated mainly French and British, in US practiced with passion president Theodore Roosevelt himself [5]. However, Professor Jigoro Kano did not receive a Nobel Prize for this method of at least two reasons. Firstly judo – in meaning of muscle work, a fight in micro scale made by two people – were not competitive perspective for the strong trends involving people in fight in a macro scale. When judo philosophy and pragmatics gained in Europe and America more and more fans, the world despite the First World War atrocities, preparing to the next confrontation on a global scale. In a year after Master death started the largest war of nation in the history. Secondly, at that time was not among people with high academic and social prestige able to recommend a candidate for the Nobel Prize. Such a recommendation requires matter of fact grounds. An intellectual competence, a good education, and the ability to use the words are not enough if there is no direct experience in hand-to-hand fights carried on with different people. It is not only about the fights in a gym (dojo), but also about the experience of sport-external confrontations – when undignified is giving up criminals and it is necessary to counter aggression (respecting the subjectivity of aggressor). Accurate recommendation in this case requires the skills of theory synthesis, practice, and drawing the prospect of implementations. These criteria met the then only Jigoro Kano. However, recommendation for the Nobel Prize does not provide the procedure of self-presentation.

Jigoro Kano did what could to promote philosophy and pragmatics of judo. Excellent understood the creative power of sport and insistently endeavored to include judo in the Olympic program. However, he did not predict that technological progress and electronic media enable in the future for realization of an unprecedented scale one of the strongest human needs – a fascination of physical aggression. In 1964, judo was included in the Olympic Games in Tokyo. It had to pass over 50 years that Jigoro Kano dreams were come true. People are not excited bloodless fight. Vainly switch over to another channel in search of judo tournaments. However, easily to find current movies where frequent and brutal fights are predominating element, attracting attention of audience. The popular EUROSPORT channel almost every day shows boxing and other variety fights rely on striking opponent, while EXTREM SPORTS channel very often broadcasts formula *Ultimate Fighting Championship* (UFC). Surprising are at least two matters. Firstly, calling particular formula UFC sport by TV commentators did not arouse public opposition. Secondly, striking the entire surface of the head and other body parts recumbent, hampered by opponent grasp is attracting more attention, and applause the audience than many sport disciplines of the latest Olympic Games. It is an important proof that the fascination of the physical aggression is stronger than satisfying human needs by humanized forms of competition. We will say with sarcasm, that people waited thirteen centuries (since elimination of gladiator games [6]) on an unrestricted with sanctions possibility of physical aggression fascinating.

Ignoring problem by saying that always can change the channel or turn off the TV because this is the freedom of man is in fact avoidance of responsibility for own and others mental health, proper emotional and social development, and personal security. Generally failed the catharsis

conception, where discharging of aggressiveness by watching the scenes of violence had to be essence. Just the opposite, omnipresent in the electronic media violence and aggression are not mitigates habits. Repeatedly shown scenes of extreme violence inspire by brutality being a kind of instruction. With this problem long could not handle the ancient Romans. The ceasing procedure of gladiator fights lasted for over 350 years – from edict of Constantine the Great abolishing gladiatorial games (in 326 AD) to the 681 AD. Viewers of these illegal performances (which separate the longer breaks than the time needed for the manipulation of television channels today) do not frighten neither threat of loss of position and wealth nor banishment nor other restrictions [6]. Probably it is not realistic to limit the promotion of violence in the media over the next 350 years, since man has unlimited possibilities to trade a view of suffer, rape, kill people in different ways.

It is difficult to accuse professor Jigoro Kano, that does not focus more on promoting judo as a system of complementary education of youth and implementation it on a global scale. He could not predict changes, which will occur in the world after 1938, when he died on the ship *Hikawa Maru* on the way back to Japan with the Olympic Committee meeting in Cairo. Nothing strange that judo is now known mainly as a sport discipline. But that sport as a whole will be penetrated by gladiatorial syndrome did not predict neither scientists nor visionaries. However, we owe Jigoro Kano showing the humanistic perspective of the martial arts and combat sports, which do not allow to program, knock down as a possible way of victory in a fights called sports. Unfortunately, the number of scientists dealing with these issues is disproportionately smaller than the size and weight of issue. Insignificant number of the original articles on this topic is a proof. Dominate both historical and sociological analyses, methodological articles describing teaching individual fight techniques and methods of the training, as well as reports of examinations for use of sport.

Two issues raised here – that fascinating hand-to-hand fight by *homo sapiens* is his immanent feature, and that this kind of fight can become a great means of physical, moral, social and cultural education – should not be underestimated by anyone. Especially by scientists, educators, politicians, volunteers working in the area of mental and somatic health promotion by everyone for whom issues of the balanced development and surviving people are close.

These educational opportunities are not the exclusive property of judo exercises. This is an effect which essential element are hand-to-hand exercises. Although Jigoro Kano called this system the Kodokan Judo, but educational criteria formulated by him have universal character. The best if exercises of the hand-to-hand fight are of wrestling type (judo, wrestling, sambo, sumo, etc.), because physical contact is almost permanent. This is an excellent opportunity to learn respect for both own and someone else's carnality, as well as responsibility for another human being, and own acts. The competent teacher will get expected adaptive effects applying even a hand-to-hand fight exercises based on the formula of blows (Karate, Taekwondo, etc). It is necessary to combine these exercises with the appropriate influence of verbal and relaxation exercises, as well as building a habit of continuous controlling the actions

pointed directly to the body of a competitor. Trulson [7] using method of traditional training taekwondo needed six months to decrease aggressiveness and anxiety of students, increasing at the same time tolerance, responsibility, quality of social relations and respecting of universal values. At that time by students pursuing a “modern Taekwondo”, (a large number of repetitions of exercises, lack of intellectual reflection under the guidance of teacher and lack of relaxation exercises) effects were opposite. However realized with the military studies about the increased aggressiveness through eight months the training based on method of universal defense preparation (judo and self-defense exercises, relaxation exercises, and verbal action) caused lowering this feature and developing the bravery. Training according to military standards causes the regression of these features [8]. Significant reduction of aggressiveness and anxiety also received in nine months training of young women, which was based on combining elements of self-defense with modern gymnastic and dancing forms [9].

In the great cultures, but also in communities striving for independence from the earliest times have been developed various methods and forms of defense exercises, which are suitable for use in modern educational systems can effectively serve the aggressive behavior of prevention and health promotion [10–13]. Jigoro Kano gave the beginning of realizing this possibility. Paradoxically from what can be destructive for the personality of the man (from the fight in the direct contact with the other man) made the effective means of hardening the body and the mind. Starting from general assumptions of the educational system of the Professor Kano we are disseminating amongst students and teachers of physical education *Combat sports propaedeutics* [14]. This is a method referring to the basics of judo, but also opens to proposals for activities (fighting techniques, safe falls test, and avoiding collisions) from other martial arts systems and systems that can be created. It would be a huge infringement memory of professor, who in our opinion deserved the nomination to the Nobel Peace Prize, if we allowed for the thought, that *Combat sports propaedeutics* or its alterations can replace the conception of the judo. Nothing is more absurd. Jigoro Kano gave a beginning of the road to the non-aggression, which can be fulfilled in different varieties but always considering the fight between two people based on relatively soft means of the impact on the body of a competitor – judo does not have equal proposals. The biggest threat to implementation of Jigoro Kano ideas on a global scale is the fashion for the establishment of additional varieties and styles of fighting, which have little in common with sports and education. It is a pity that gladiatorial practice of martial arts forms part of the Olympic judo champions.

Does not we exaggerating claiming implicitly in this deduction that education of hand-to-hand fights by body experiencing is a road of real increasing the collective security. We think not. Such fight requires not only a psychophysical disposal, but also the need to respect the rules of con-

duct noble. These rules must be learned and accept them for life. Dissemination of widely understood *Combat sports propaedeutics* at all levels of education of youths will make that future politicians, parliamentarians, generals, managers, scientists, educators, etc. would pass this unique school learning how to respect themselves and others, a school of effective self-control and dignified manner surviving. However, it is a long process. Measuring it with anticipated increasing the collective security level one should take decades into consideration. The most optimistic elements of such perspective are connected with the globalization and unchanging fascinating the man with fight. The globalization of education is definitely a possibility to implement in a macro scale universal methods and means. The dialogue of cultures although intermittent bloodstained experience shows that from immemorial time, each community has developed its own more or less humanized systems hand-in-hand fight, which in times of peace were widely accepted entertainment. Jigoro Kano was the first scientist and teacher, who in this sphere of human activity discovered a chance of development and humanization interpersonal relationships – “from one good deal from one another to the general good.” This dialogue lasts incessantly. So that it lasts, a difficulty of creating is required from micro to macro scale.

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