

STUDIES ON JIGORO KANO
— Significance of His Ideals of Physical Education
and Judo —

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Much has already been written concerning the life of Jigoro Kano (1860–1938), his Judo, and his Judo ideals. Having mastered and perfected the ancient art of Jujutsu, Jigoro Kano founded the Kodokan Judo, and throughout his life he made untiring efforts for the promotion and development of Judo, not only in Japan, but throughout the whole world. His life has been so closely interwoven with Judo that it is impossible to think of Judo without associating it with this illustrious personality. As a result, it is only natural that researchers, when dealing with Jigoro Kano, concentrate their studies mainly on his Judo and the ideals underlying the principles of Judo.

However, we must not forget that Jigoro Kano's remarkable achievements were not limited to Judo alone, and his numerous contributions to physical education cannot be altogether neglected. Worthy of special mention are his outstanding services to the development and promotion of physical education in Japanese schools, and also to the popularization of modern sports in Japan. He was also responsible for the entry of Japan as a member of the World Olympics, and also suggested holding the 1938 Olympic Games in Tokyo. These are but a few of the numerous achievements of Jigoro Kano. A study of this remarkable personality from the point of view of what underlying principle and motive prompted him to encourage and popularize sports and physical culture is of special interest.

A study of Kano's Judo ideals only in relation to Judo cannot escape the suspicion of limiting oneself to a narrow horizon. Because, his Judo ideals are based on his personal outlook on life and the world, and further these ideals are not limited to Judo alone, but extends to his philosophy of education and physical education. From this viewpoint it is of special interest to study his Judo ideals in relation to the philosophical bases underlying physical education.

With these considerations in mind, we have presented in the present paper results of our studies on 1) Jigoro Kano's physical education, and 2) what relation his principles of Jita-kyoson (mutual welfare and benefit) and Seiryoku-zenyo (maximum efficiency) have to modern physical education.

This presentation does not deal with the circumstances and processes by which Kano's ideals of Judo and physical culture evolved. Consequently, as materials for this study, references were made to his theses which he published during his maturity as a thinker (1916–1928), and also to his lectures.

Regarding his achievements in physical education and education, reference was made to the Bulletin of the Sixtieth Anniversary of the Founding of the Tokyo Higher Normal School,

JIGORO KANO'S CONTRIBUTIONS TO PHYSICAL EDUCATION

Western sports were first introduced to Japan in the beginning of the Meiji era (1867–1911), and already from the age of sixteen before Kano became known as a Judoist, he was playing baseball and other Western outdoor sports, including rowing, heavy gymnastics, and hiking. He was especially proficient in baseball and was an active member of a team (Autobiography). He first became interested in Jujutsu at the age of eighteen, and from then on he concentrated his energies in perfecting this art of self-defence, and at the age of twenty-three he founded the Kodokan Kano-juku, predecessor of the present Kodokan.

Thereafter, he devoted himself, almost throughout his long life to education, and as director of the Tokyo Higher Normal School (precursor of the present Tokyo University of Education) which position he held for twenty three years, he made untiring efforts for the training of educators; and meanwhile as Chief of the Education Bureau of the Ministry of Education he endeavored for the development and promotion of physical education at schools.

Among his numerous contributions to the furtherance of physical education, the following is of special importance. He saw to it that all teachers have a certain amount of knowledge and experience in some sport or physical education. This he did by encouraging sports club activities at the Tokyo Higher Normal School, and consequently, a sports club was founded with the students forming the regular members, and the faculty participating as special members. This sports club was composed of the following departments: Judo, Japanese fencing, heavy gymnastics, Sumo, lawn tennis, soccer, and baseball. Each student belonged to at least one department of this sports club, and it was compulsory that he practice for at least thirty minutes, every day, the particular sport of the department to which he was affiliated. Furthermore, aside from these activities excursions were made several times a year, and once a year a general field day was held. Also, swimming and boating practices were done from time to time. (Bulletin of the Sixtieth Anniversary of the Founding of the Tokyo Higher Normal School: 400–401, 1931). These activities were of utmost importance to the development of school physical education. In regard to this Kano said that, physical education is of special importance to educators for the maximum manifestation of their function, and also that education must go hand in hand with physical education (*ibid.* 141). In other words, he firmly believed that physical education must be performed not for the sake of physical culture alone, but as a means of properly guiding the students, and also for building character. As a result, men with experience in sports club activities took over as educators of middle schools all over Japan, and encouraged their students to participate in sports, thereby forming the foundation of sports activities in middle schools throughout the nation. Thus, by encouraging physical education among the students of the Tokyo Higher Normal School, Kano succeeded in firmly establishing the foundation of extra-curricular sports activities in middle schools throughout Japan. However, Kano began to realize that encouragement of sports activities among the students of Higher Normal Schools was not enough to effect adequate results of physical education, so he went further and resolved to train teachers specializing in physical education. For this, he re-opened the special course in gymnastics which had been discontinued for ten years. It had previously been a one year and ten month course, but now, in order to elevate the scholastic standard of future teachers of physical education he extended it to three or four years, and included liberal arts and moral training in its curriculum (1902–1911).

This he did, because teachers of physical education in those days, due to their comparatively low scholastic standard, were regarded rather lightly by their students and society. This being the case, the full benefit of physical education could not be obtained, and furthermore, Kano had in mind to exercise spiritual training through the medium of physical education. However, this combined course in liberal arts and physical education for future teachers hindered the realization of independence for teachers of physical education, and so, finally in 1915, an independent course in physical education having the same status as courses in liberal arts or science was established at the Tokyo Higher Normal School. As a result of this innovation many excellent teachers of physical education were graduated and assigned to various schools throughout the nation, thus realizing, at long last, his ideal of firmly establishing school physical education. This course in physical education was comprised of gymnastics, Judo, and Kendo (Japanese fencing) and became the precursor of the Department of Physical Education of the Tokyo University of Education (established, 1949).

Thus, by instituting a course in physical education in Normal Schools, Kano established a firm foundation for the development and promotion of physical education as a regular course and also as extra-curricular activities in Primary and Middle Schools, and Normal Schools throughout the nation. On the other hand, he showed great interest in the development of modern sports in Japan to an international standard. In 1909, through the good offices of the then French Ambassador, M. Gerard, and the Foreign Ministry, he became a member of the I. O. C., and for the first time in Japanese history, a sports association was organized, the Japanese Association of Physical Education of which Kano himself became the first chairman. Since 1912, when Japan participated in the Olympic Games for the first time, until the Berlin Olympics in 1936, he headed the organization of the Japanese participants. Furthermore, in 1938 he succeeded in having Tokyo nominated as the prospective site for the 1942 Olympic Games. However, on his return trip after a meeting of the I. O. C. he, very unfortunately, contracted pneumonia aboard ship and passed away at the ripe old age of seventy nine years.

Aside from the aforementioned invaluable contributions to the development and promotion of Western sports in Japan, his achievements as the founder of Judo are so well known that no further emphasis is needed. He not only established Judo as an integral part of school physical education, but through the medium of Kodokan he succeeded in popularizing and developing Judo among the general public. The method of popularizing Judo adopted by the Kodokan was very well organized, and even before culture among the general public began to be recognized, Kano with his high ideals (which will be described later) disseminated the practice of Judo throughout the nation, and at present the registered Judo population in Japan numbers two million. The influence of his activities in regard to Judo was not limited to Japan alone, for he contributed much to the spread of Judo throughout the world, and his prophecy that Judo will eventually be adopted as an event by the Olympic Committee has come true.

PHYSICAL EDUCATION AS A MEANS OF TRAINING THE BODY

Now, it is of special interest to investigate what exactly prompted him to carry out his far-reaching plan of developing and promoting physical education, and also the ideal which formed the basis of his endeavors.

Kano advocated the so-called "Three Culture Principle" consisting of intellectual, moral,

and physical cultures, and in the system of education importance was laid on the harmony of these three cultures. He was very much against any educational system which lacked harmony of the three cultures, as manifested in his own words, "Present day education is unduly inclined toward intellectual culture, and if nothing is done about it, physical and moral training will become deficient" (Yuko-no-Katsudo: Vol. 5, No. 8, 1919).

This being his outlook on physical education he spoke of its role as follows, "A healthy body is a condition not only necessary for existence, but as a foundation for mental and spiritual activities. In spite of this, people are apt to overlook its importance, and those engaged in mental activities very often become absorbed in what is at hand only and forget about the necessity of physical education. On the other hand, some enthusiastic sportsmen, because of their robust health are apt to be negligent in the proper care of their body, and are inclined to become intemperate". He, thus, put forward the necessity of a robust health if existence is to be continued, however, he also referred to the fact that robustness of health is not permanent.

He also stated on the value of the body that, "No matter how healthy a person may be, if he does not profit society his existence is in vain", therefore, "the activities based on bodily health must of necessity be effective in attaining the object of life" (Yuko-no-Katsudo: Vol. 5, No. 4, 1919). In other words, a strong body is of value only when it helps the owner in his various activities to profit society. Every movement of the body must in some way be advantageously linked to the attainment of the objective of life—it must be an expedient for the purpose. "The body must of necessity be the most effective means of profiting the world" (ibid.: Vol. 5, No. 4). From this viewpoint, Kano himself was well equipped with this "instrument", a robust body.

As previously mentioned, Kano's principle of education was the harmonious development of the three cultures: intellectual, moral, and physical (Judo: July, 1923). On the interrelationship of these three cultures he stated that, "Ordinarily, because one is alive intelligence and morals become necessary. Therefore, the maintenance of life is of primary importance. Next in the order of importance is the moral aspect, because if one cannot lead a moral life his life is useless. Life becomes more useful and meaningful with the increase of the intellect, and consequently the intellectual aspect follows the moral aspect in importance". But, also, "since the maintenance of life becomes necessary in order to increase the merit of the individual, the order becomes reversed" (Judo: July, 1923).

According to Kano's viewpoint "life" in other words is "body", and in human existence the body as life is the foundation upon which virtue (moral aspect) is established, and the intellect helps the realization of virtue. Thus, he envisioned man as being three-fold in construction: the body is the foundation, the site, the expedient upon which virtue is established, and on this is crowned the intellect.

However, this order holds good under "ordinary circumstances", but under "extraordinary circumstances" it sometimes happens that by sacrificing one's own life an individual may do great benefit to someone else, or his country, or even to humanity. Although the body is the foundation of one's existence, in order to materialize the value of one's existence it sometimes becomes necessary to sacrifice the body, as the old saying goes, "Sacrifice the body in order to walk the righteous path". This does not mean that the body may be neglected, on the contrary, the act becomes all the more significant, because one is sacrificing something which is indispensable to man. So, in ordinary life one should hold the body in high esteem, but under extraor-

dinary circumstances, if necessary one must be ready to sacrifice one's life for a noble purpose. Thus, Kano neither denies nor affirms the body, man's object in life determines the way it should be.

At any rate, according to Kano, the training of the body in order to develop the body is "physical education". However, this does not mean that it be done simply through physical exercise only. While observing actual Judo exercises he once remarked, "Not all those practicing Judo are doing it in earnest as a means of promoting physical education. In order to practice Judo with the object of physical education in mind, one must choose the techniques which allow uniform motion in every part of the body. Also, special attention must be paid in order not to over-exert any part of the body. What is deficient in the "Randori" (free exercise) must be supplemented by the "Kata" (form). From this it is evident that Kano laid emphasis on the harmonious development of the body. The formation of untoward habits or functional disability must be carefully avoided. Kano emphasized that, "In order to practice Judo as a means of physical education, special attention must be paid to the care of health". He lamented that, "There was a time when immoderate drinking and eating were nothing to be ashamed of, and some even took pride in their ability to drink heavily or eat heartily. Even today, many people still pride in their gastronomic achievements". And also, he warned that, "Many Judoists being over-confident of their vigor and energy unwittingly neglect the care of their health. In order to avoid negligence every Judoist must always keep in mind the care of one's health—not only of his own health, but also of his colleagues by giving them due warning" (Yuko-no-Katsudo: Vol. 7, No. 9, 1921). From these lines it is clear that Kano's physical education included 1) choice of physical exercise in order to develop the body, 2) practice so that no functional disturbances will follow, 3) in developing and training the body attention must be paid not only to physical exercise, but also to eating and drinking habits, and also to other habits of every day life. At a time, like the present day, when health and physical education are being treated separately, and the correlation between the two are very often neglected, Kano's unified and systematic method of harmonious development of the body seem to be replete with important suggestions.

SIGNIFICANCE OF JUDO IDEALS IN MODERN PHYSICAL EDUCATION

Jigoro Kano's ideals of physical education have been made clear in the foregoing lines from quotations of what he published of his allegations regarding body development in the journals "Yuko-no-Katsudo", "Sakko", and "Judo". We shall now go further and study his Judo ideals which have many points that are of great import to modern physical education, and without knowledge of which it is impossible to understand the essence of his philosophy of physical education. Most probably, there will be objections to dealing as physical education something other than which Kano had stipulated as "physical education". However, in the present paper we have taken the liberty of selecting those parts of Kano's Judo ideals which have particular significance to modern physical education.

The reason for regarding Judo as a form of physical education in this paper is as follows: Judo exercises performed in the "Dojo" (exercise hall) corresponds to what we call at present "physical activity". This "physical activity" does not simply mean bodily activity, it implies athletic culture and is inseparable with our daily life. Kano's "Judo practiced in the Dojo" is a form of athletic culture and fits in with the description, "physical activity". Present day physical education

consists not only in learning and practicing physical exercises, but it is a form of education achieved through the practice of athletics; and "Judo practiced in the Dojo" corresponds to this form of physical education. We shall now discuss what this ideal or object of education meant.

JITA-KYOEI (Perfection of One's Self and Mutual Welfare and Benefit)

Kano's ideal of Judo and education consisted in "perfecting one's self and benefiting the world", and the foundation of his conviction was to co-ordinate the two principles, as expressed in his own words: "In order to perfect myself I do not for a moment forget to be of service to the world" (Yukono-Katsudo: Vol. 7, No. 12, 1921). Also, "I will dedicate my future activities to the service of society, and for this purpose I shall strive to build up my character, and form a firm foundation for my life" (ibid.). This declaration, so openly made can only be made by a man of firm convictions and unusual greatness like Jigoro Kano. However, he also strongly persuaded others to do likewise. Whatever he firmly believed in doing he eventually counselled others to follow.

We shall now investigate what "perfection of one's self" means. According to Kano it means, first of all, "the object of life is to become spiritually and physically well developed, and attain the highest possible satisfaction which today's culture is able to offer" (Judo: July, 1923). Those who have attained this objective have done so through perfecting their own selves.

However, it must be borne in mind that "perfecting one's self" does not imply being egocentric. "If everybody does whatever he pleases there will be collisions everywhere", and self-perfection cannot be attained. Also, "even by obtaining prosperity and satisfaction for one's own self, one cannot attain self perfection,". Self-perfection cannot be attained by disregarding one's relation to others. Kano consistently advocated "service to humanity". The basis upon which is found his conviction in laying importance to society side by side with one's self is as follows: "Peace and security cannot be obtained if one were to live absolutely separated from society". "In order to attain self-perfection it is absolutely necessary to desire for the continuation of life with society" (Sakko: Vol. 3, No. 3, 1924). But for that, one must possess the "fundamental conditions for social life", and as these conditions he mentioned "mutual help and mutual concession". "Man, when standing alone is helpless, but together with society and with mutual assistance he is able to do things which are quite impossible when isolated from society. Therefore, only through mutual concession and co-operation a solidarity based on mutual trust may be formed" (ibid.). Thus, he was firmly convinced that an individual can attain self-perfection only as a worthy member of society, and for this reason he strongly advocated "mutual assistance and mutual concession" which were his fundamental principles of social life. In all probability this is a great ideal and will serve to solve the present day social problems by helping create a democratic human relationship which is also the fundamental ideology of modern physical education.

Kano firmly believed that through fulfilment of the above mentioned conditions an ideal state of human existence which consists of "mutual welfare and benefit" and "co-existence" may be attained, for the realization of which he endeavored throughout his long life.

He explained his slogan "mutual welfare and benefit" as, to attain one's own welfare and benefit, together with the welfare and benefit of others, and thereby attaining welfare and benefit for everyone" (Sakko: Vol. 3, No. 3, 1924), and adds that, "herein lies prosperity and development of society".

It is now necessary to clarify the meaning of the words, "mutual", and "welfare and benefit", the ideals or the objectives of his principle of "mutual welfare and benefit".

First, we shall consider "welfare and benefit". According to Kano, it means attaining perfection both physically and spiritually. In other words, according to Kano's explanation, "It is a condition attained when one is physically healthy and well developed, and in possession of high intellect and morals, together with a highly developed ability to appreciate beauty. Socially, one must have the adequate means to appreciate and enjoy the benefits offered by modern civilization, and furthermore, one must have the love and respect of others, so that people will freely and willingly comply with his wishes, in short an influential man". He further adds that a man who has attained this condition of "welfare and benefit" is "one who as a human being has attained the acme of his desire". This condition is an ideal which every man seeks to attain, however, what Kano emphasized is that the attainment of such a condition becomes of any value only when done, not by an egocentric motive, but by an altruistic motive. In other words, "those seeking welfare and benefit must do so with the desire that others may also obtain welfare and benefit".

Kano consistently emphasized that altruism should always accompany self-interest, and his "others", the object of altruism has a very wide concept. It extends from "the other person", "the other community", the "other country" to the whole of humanity. Although, as stated above, there are various kinds of "others" as opposed to "self", and all of these "others" must be taken into consideration, and efforts must be made in order to attain welfare and benefit together with them; in other words, "mutual welfare and benefit". However, this is only a general concept and in actuality it is sometimes not feasible as when "one nation is hostile to another". In such instances one must endeavor so that one's own country will be as little harmed as possible by the other, and as a positive measure, one must always bear in mind, above all, the welfare of one's own country" (Judo, June, 1923). Herein lies the gap between ideal and actuality, however, he is explicit in his statement that even under such circumstances an aggressive attitude is to be avoided. His article in the November, 1922 issue of "Judo" stated as follows: "In the past, many nations used aggression as a means of promoting national prestige. Their only concern was the expansion and prosperity of their own country at the expense of other weaker nations, and constantly watched for an opportunity to prey upon their unsuspecting victims". This kind of policy results in "every nation watching each other with vigilant hostility", However, at present, a nation which openly adopts such an aggressive policy must be prepared to antagonize the whole world. And if aggression is secretly being contemplated by a nation, it will naturally lose the confidence of other nations, and international relations will deteriorate" (Judo: November, 1922).

From the same standpoint, Kano commented on armaments. Since, at present, not all nations have adopted the principle of mutual prosperity, complete disarmament is not feasible. Consequently, military preparedness is necessary as a defensive measure. However, "there is a great difference between preparedness for aggression and preparedness for defense", and adds that "armament must be based on self-defense and not on aggression." In short, international relations must be based on "mutual welfare and benefit". His completely pacifistic ideal is manifested by his statement that "a nation should be loved, respected, and trusted by other nations. Internally, it should strive for cultural development and repletion of wealth.

This principle should be adopted not only by nations, but by individuals also, because, "so

long as an individual is a constituent member of a nation he should not stand aloof from the policies of this country" and his principle of "mutual welfare and benefit" should be applied to the relation between self and nation, and also between self and society. As already mentioned Kano, early in his career, advocated that "self perfection" must go hand in hand with "service to humanity". For example, he wrote that "The standard of human activities must be based on self-perfection and service to humanity" (Yuko-no-Katsudo: Vol. 7, No. 12, 1921). Also, "In order to truly benefit oneself, one must also take into consideration the benefit of society. The greatest prosperity to oneself can only be attained through service to humanity". However, a weak person cannot benefit humanity, one must have the capacity to do so, and of this he said that "A person who is not able to look after himself cannot do anything to benefit the world. . . . in order to give the full benefit of one's effort of service to others one must take into consideration one's own welfare at the same time". Consequently, in order to obtain the highest efficiency of one's activities the best road to success is through "mutual prosperity" (Yuko-no-Katsudo: Vol. 8, No. 1, 1922). He consistently advocated "mutual welfare and benefit" as the ideal in the relation between the individual and society. Accordingly he categorically opposed a philosophy like "survival of the fittest". This outlook on life and the world is of great importance to modern society, especially, his view that without self perfection one is powerless to be of service to humanity, is replete with useful suggestions to modern democratic society.

So far, we have seen Kano's philosophy of the relation between one nation and another, and also the relation between an individual and society. On the relation between one individual and another, he also advocated the philosophy of "mutual welfare and benefit". "The people we come into contact daily are individually just another person". In the practice of "mutual welfare and benefit" one's own relation to society, nation, and humanity naturally should be taken into consideration, but in actuality, efforts must be concentrated on the mutual welfare and benefit in relation to other individuals.

The "mutual welfare and benefit" in relation to other individuals consists in "mutual help and mutual concession". "If everyone does things according to his own liking, confusion will be the result—everyone must strive for his own perfection as well as for the development and prosperity of others" (Judo: October, 1921). In other words, the manifestation of the ideal relation between one individual and another is "mutual welfare and benefit". In order to attain this goal, Kano advocated the practice of "mutual help" and "mutual concession". Only nowadays, we hear much about "interdependence" and "co-existence", however, Kano had already, throughout his life advocated and actually practiced these principles. It is about time, that we in our modern times should strive to practice Kano's lofty ideal.

Kano attempted to realize this fundamental ideal through Judo, as expressed in the following words, "The ultimate object of Judo, is also the ultimate object of man", in other words "to perfect one's self, and serve humanity". Regarding this, he said that "The two do not seem to be compatible", however, in reality, the two harmonize very well. Only a person who has attained self perfection can be of any consequence to humanity. Self-perfection and service to humanity are not unrelated to each other. . . . the two are complementary. . . . those practicing Judo must constantly bear in mind and endeavor for self-perfection and service to society (Yuko-no-Katsudo: Vol. 5, No. 9, 1919). The ultimate aim of modern physical education is the formation of a democratic society. This, Kano realized through Judo.

SEIRYOKU-ZENYO (Maximum efficiency)

Another important principle of Kano's philosophy of education was "the utmost use of one's energy" or in short "maximum efficiency". According to him "There is no clear difference between the spiritual and physical aspects of energy, rather "it is to be viewed as a whole" (Judo: July, 1923), and "when a child is born he is born with "energy" which gradually develops, although very feeble in the beginning". In other words, what he called "energy" did not simply imply physiological energy or physical vigor, it connoted the "living force" including both the spiritual and physical aspects of life.

It is up to education to develop the different aspects of this "energy". "The most effective use of "energy" in order to develop an excellent body is physical education, and when this "energy" is used in order to develop the intellect or morals the process is "intellectual culture" or "moral culture", respectively. Furthermore, if this energy is used in order to improve our daily life it becomes "improvement of living conditions" (Sakko: Vol. 5, No. 3, 1926).

The development of this "energy", "on the one hand spiritually, on the other physically, forms various aspects of human life—some become philosophers, some politicians, while others become Judoists, etc." Depending on the way this "energy" is developed and used various types of individuals are formed (Judo: No. 3, 1923).

We shall now consider what is meant by "the most effective use of energy" which Kano advocated so emphatically. "Most effective", needless to say, is related to the objective of an action, and when the objective is best realized, it may be said to be "most effective". Regarding this, Kano said that, "Whatever a person does, he must do in order to obtain good results. The best means for obtaining good results is to use one's energy in the right direction with as little waste as possible, and effectively" (Yuko-no-Katsudo: Vol. 5, No. 1, 1919). Also, "To use one's spiritual and physical energy effectively means to obtain maximum results thereof" (Yuko-no-Katsudo: Vol. 8, No. 1, 1922). Whether the "energy" is effectively used or not can only be decided by the result, and for that the objective must be clarified, and also the method by which the "energy" is expended must be taken into consideration. At any rate, the reason why Kano established such a fundamental principle was due to his strong desire to adopt modern rationalism and efficiency, the importance of which he had already perceived at the age of fifteen when he had observed the studying method of one of his friends, who "without wasting a single moment" studied most diligently and became highly successful later on (Lectures: Jigoro Kano as a Judoist).

As he started his system of education along these lines, he made observations on the various aspects of life and discovered that life was full of waste. In this regard he said that "Many people are daily wasting much of their energy", and also, "unnecessarily remain idle", and in some extreme cases even "abuse their energy" (Yuko-no-Katsudo: Vol. 8, No. 2, 1922). He severely criticized the waste involved in the clothing habits of the Japanese, and also their haphazard way in which visits (to friends) are made without regard for the convenience of others.

From the point of view of effectively using one's energy, he made several important remarks on human behaviour, a few of which will be quoted here. "Oversleeping, overeating, or talking unnecessarily are all hindrances to one's success. Much more harmful to one's success are overdrinking or neglect of one's health" (Yuko-no-Katsudo: Vol. 8, No. 2, 1922). By this

Kano implied that in order to attain the object of one's desire, or to succeed one should not deviate from the path leading directly to the objective. In the above quotations he referred to sleep, eating, and talking which are absolutely necessary for the maintenance of life, however, when these things are overdone efficient use of "energy" is hindered. He further remarked that "even physical exercise or reading, both considered to be beneficial, when overdone hinders bodily growth or mental development" (ibid.). From the above, it will be understood that no matter how good the objective may be, or how useful to life it may be, if the ways and means employed in its attainment are not properly and adequately carried out, the result will not be effective. "The most effective" which he emphasized so much is not something to be considered as being abstract, its meaning and purpose must be fully grasped in conformity with the objective, and for the best way to cultivate this ability Kano recommended Judo.

Now, let us consider how the ability to grasp this principle of "maximum efficiency" is accomplished through Judo. Kano taught that in learning Judo, "both spiritual and physical strength must be most effectively used in conformity with the objective" (Yuko-no-Katsudo: Vol. 5, No. 2, 1919). When we consider the various Judo techniques which are the creations of Kano, it will be evident that this principle of "maximum efficiency" is most adequately applied. However, no matter how well this principle is applied theoretically to each of the Judo techniques, it depends on the performance of each individual whether the principle is actually and adequately applied. Consequently, "in the performance of Judo techniques" which in theory are so rationally devised, "if the performer is careless in his practice, he will not be able to use his energy effectively. It is, therefore, absolutely necessary that each technique be carefully and diligently studied and practiced. Those who have correctly undergone Judo training at a "Dojo" (exercise hall) "will naturally cultivate an ability to utilize both spiritual and bodily strength in the most effective manner in whatever they undertake to do" (Yuko-no-Katsudo: Vol. 5, No. 2, 1919)

Here we are up against a wide gap and must make a bold leap. That is because, Kano advocated the application to daily life of the understanding and the practice of the principle of "maximum efficiency" acquired through Judo practiced at the "Dojo" which is a specific place.

To grasp a general principle through experience gained at a specific place, and then to apply this to daily life certainly requires a great leap. However, Kano exhorted that those who aspire to be proficient in Judo must strive to avoid unnecessary fatigue of body and mind, and endeavor to use one's energy most effectively, not only when practicing Judo at the "Dojo", but must do so in every movement of his daily life". He further advised that "It is not possible to acquire the ability of maximum efficiency in every move just by practicing "Kata" (form) and "Randori" (free exercise) at the "Dojo"—one must always bear in mind to cultivate it in the actions of everyday life. Then only, can one acquire an ability to use naturally one's energy most effectively" (Yuko-no-Katsudo: Vol. 7, No. 9, 1921).

We have seen so far that Kano attempted to realize the principle of "most effective use of one's energy" through Judo, and further attempted to apply the experience gained there to daily life. In other words, he applied the experience gained through a specific practice to something general. Herein, lies the importance of his idea as a basis of physical education. Modern physical education which lays importance on only attaining the athletic objective and does not give due consideration to the disciplinary aspect has much to learn from Kano's principle of the application to every day life of what has been learned in the sports ground. This principle of

“the most effective application of one’s energy”, indeed, suggests that there is much room for further consideration in the educational method of modern physical education.

JUDO AND MODERN PHYSICAL EDUCATION

According to Kano, the word “Judo” has two connotations, one is “Judo in the wide sense” and the other “Judo in the narrow sense” (Sakko: Vol. 7, No. 3, 1928).

“Judo in the narrow sense” connotes “that form which has evolved from the ancient military art of Jujutsu”. It goes without saying that Kano’s Judo, i.e., the Kodokan Judo developed from a “study of this art of self defense” (ibid.).

“Judo in the narrow sense” has implications very similar to those of the principles adopted by the Kodokan. Regarding the Judo principle of the Kodokan, Kano once stated, “Although Kodokan Judo begins with the “Randori” and the “Kata”, unlike Jujutsu, it is based on the principles of physical education, and lays stress on the harmonious development of the body muscles”. However, Kano remarked that “it is regrettable that more stress is laid on the improvement of technique than on moral culture” (Lecture: Jigoro Kano as a Judoist). From this it is to be inferred that at the time when this remark was made Judo had not yet been developed into its ideal form, and “Judo in the narrow sense” was primarily an art of self-defense, and laid emphasis on the development of the body, rather than on moral culture or improvement of daily life.

However, Kano was not satisfied with this form of Judo. Kano began to realize that in order to attain an objective, there is a fundamental principle to be followed. This principle he described as “the way to use body and soul most efficiently”. “It is the fundamental principle by which we must abide if we wish to attain an objective, and it can be applied to whatever we do. It is, indeed, the great principle of humanity”, and in other words this, in reality, is “Judo in the wide sense” (Sakko: Vol. 7, No. 3, 1928).

As we have already seen this “Judo in the wide sense” may be applied practically to anything. When especially applied to the art of self-defense it is called a military art; when this principle is applied to the development of the body it is termed physical education; when applied to the development of the intellect or morals it is called mental culture or moral culture, respectively; and when applied to the various aspects of our daily life it is termed “improvement of daily life” (ibid.).

From the foregoing, it will be understood that the fundamental principle of “the way to use body and soul most efficiently” is a moral doctrine. As already mentioned, Kano divided Judo into “Judo in the narrow sense” and “Judo in the wide sense”. The former he taught at the Kodokan, and the latter at the Cultural Association, Kodokan. Kano having perceived that “it is difficult to attain the objective merely through Judo practiced in the “Dojo” and in order to meet the requirements of the times” he founded the Cultural Association in order “to improve every phase of our daily life”. However, the two differ only in the method of approach, and it is the principle of the Kodokan not to limit its teachings only to the art of self-defense and physical education, but to extend its influence to the improvement of the various phases of daily life. The Cultural Association, on the other hand, although primarily, aims at the improvement of the various phases of daily life, also includes physical education and the art of self defense (Judo practiced in the Dojo) in its teachings.

Let us now consider this from the point of view of modern physical education. Kano starting from the Judo practiced in the "Dojo" developed and practiced the two great principles (Seiryoku-zenyo and Jita-kyoei) which he further applied to the improvement of daily life. Modern physical education has a similar starting point—first, the participants are trained in the various techniques or arts of the particular sport, and in the course of which attention is paid to the development of the body. In order that the objective be attained satisfactorily the principles of rationalism and efficiency must be adopted, thereby instilling a democratic human relationship in sports. By practicing these ideals, skill in sports and a proper understanding of the rationale of sports are developed.

However, if the sphere of physical education is limited to that just described, it does not go beyond the sphere of "Judo in the narrow sense". and the manifestations of his principles of "Jita-kyoei" (mutual welfare and benefit), and "Seiryoku-zenyo" (maximum efficiency) can be realized only in the sports ground. It goes without saying that even this is no easy matter to realize. But if these principles could be further applied to the development of character and the rationalization of daily life, the significance of modern physical education would indeed be very profound. With this in mind, Kano founded the Cultural Association, Kodokan, and attempted to accomplish this difficult task, and it is the mission of modern physical education to follow the initiative created by him.