



The Kano Society Bulletin



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Contents

- *Kodomo-no-kata* – Forms for Children by Llyr Jones
- Yukichi Fukuzawa (1835–1901) by Brian Watson;
- The Essence of Judo: Turning Negatives into Positives by Brian Watson;
- The Richard Bowen Collection.

In This Edition

This edition of “*The Bulletin*” features an article on the new children’s *kata* – *Kodomo-no-kata* by Llyr Jones; one on the Japanese author, educator, and publisher, Yukichi Fukuzawa by Brian Watson; and one reflecting on the essence of *judo* and turning negatives into positives, again by Brian Watson. Thank you both.

Publisher’s Comments

As this issue of “*The Bulletin*” (produced by guest editor Llyr Jones) is published, the Covid-19 public health crisis continues to upend all aspects of our lives. It has brought a major hiatus to the physical practice of *judo* in almost every country in the world and even when restrictions start to be eased, a return to how practice was at the start of 2020 is undoubtedly still some way off.

Despite these challenges, it remains possible to study aspects of *judo* at home – in particular its history, philosophy and *kata*. It is also an opportunity to draw on the experience of others by reading and absorbing as much as possible about *judo* techniques, strategies and tactics. All previous editions of “*The Bulletin*” are available online and contain useful information to help with such learning.

Contributions

The backbone of the Kano Society’s activities is this on-line publication. We welcome contributions in the form of articles or photographs etc. to “*The Bulletin*”.

Diana Birch

Kodomo-no-kata – Forms for Children Llyr Jones

Introduction

Kodomo means “child/children” in Japanese, so the literal translation of *Kodomo-no-kata* 子どもの形 is “Forms for children”. The exercise has been created as the result of a concentrated and cooperative effort by the *Kodokan Judo* Institute, the International *Judo* Federation (IJF) and the French *Judo* Federation to help children learn the basics of *judo* in a safe and progressive manner. *Kodomo-no-kata* systemises what children should learn first when they begin practicing *judo* and one of the specific motivations behind its creation was to provide a tool for *judo* teachers working in countries where there are very few experienced instructors [1].



Kodokan children performing *Kodomo-no-kata* during the 2019 World *Judo* Championships in Tokyo in 2019

Although *Kodomo-no-kata* is specifically aimed at children, this of course does not mean that it cannot be practiced by adult novice *judoka*. It is interesting that the exercise is labelled a “-*no-kata*” as it is the first exercise to gain that designation since the death of Jigoro Kano. The female self-defence exercises, *Joshi-goshinho* and the *Kodokan* forms of self-defence, *Kodokan Goshin-jutsu* did not.

Official Presentation of *Kodomo-no-kata*

Kodomo-no-kata was showcased to the world during the 2019 World *Judo* Championships held at the Nippon *Budokan* in Tokyo, Japan from 25 August to 1 September 2019. The *kata* was presented twice (on Tuesday, 27 August 2019 and Thursday, 29 August 2019) and the demonstrations by young *judoka* from the *Kodokan* were very well received by the audience present.



Kodokan children performing Kodomo-no-kata during the 2019 World Judo Championships in Tokyo in 2019



Mikihiro Mukai Kodokan 7th dan

Present at the demonstrations were Mikihiro Mukai of the Kodokan's Education and Instruction Department and a Kodokan expert within the IJF Kata Commission, as well as Kodokan President Haruki Uemura, and IJF General Secretary, Jean-Luc Rouge. Also present was a Japanese Imperial Family representative, Her Imperial Highness (HIH) and IJF Ambassador, Princess Tomohito of Mikasa.

Technical Contents of Kodomo-no-kata

Kodomo-no-kata consists of an introductory "Prologue" and seven "grades".

The Prologue starts with how to properly wear a *judogi* and the correct protocol for removing one's shoes when entering the *dojo*. It is designed so that children can learn proper attitude and behaviours, various *ukemi* and basic movements on the mat in a gradual and step-by-step manner.

The seven grades include the basic movements, falls, *kuzushi*, throwing and holding techniques to be progressively learnt. *Kodomo-no-kata* also helps teach the principles and actions of *judo* in a spirit of cooperation and aesthetics.

Potential exists to use the content of *Kodomo-no-kata* as the basis of a grading test and also to rearrange the basic skills in the other ways to enable young *judoka* to perform original and innovative new demonstrations. Like most *judo kata*, *Kodomo-no-kata* should be practiced in pairs – either as a single pair or as part of a larger group. It can also serve as an introduction to other *Kodokan kata* – particularly *Nage-no-kata* [1] and *Katame-no-kata* [4].

The official *Kodokan Kodomo-no-kata* films may be found on the *Kodokan* official Facebook page [3] and YouTube channel [4]. These were produced as part of the *Judo Exchange Programme "Japan-ASEAN Jita-Kyoei Project"* through which the Japan Foundation Asia Centre and the *Kodokan Judo Institute* are collaborating with their ASEAN counterparts



HIH and IJF Ambassador Princess Tomohito of Mikasa, Kodokan President Haruki Uemura, Kodokan and IJF Kata Expert Mikihiro Mukai, IJF General Secretary Jean-Luc Rouge and the Kodokan children



HIH Princess Tomohito of Mikasa, Jean-Luc Rouge and the Kodokan children

Mukai, who played a leading role in the development of *Kodomo-no-kata*, later stated that "*Kata is important for judoka of all ages and we believe Kodomo-no-kata can become a popular and essential tool for development at the grassroots level around the world*" [2].



Official Kodokan Kodomo-no-kata film

The technical content of *Kodomo-no-kata* is presented next.

Kodomo-no-Kata Prologue

How to wear the judogi and how to put the shoes neatly

1. How to wear the judogi
2. How to put the shoes neatly side-by-side

Reiho and Basic Posture

1. *Reiho*
Ritsu-rei
Za-rei
2. *Posture*
Shizen-tai (Migi-shizen-tai ▪ Hidari-shizen-tai)
Jigo-tai (Mig-jigo-tai ▪ Hidari-jigo-tai)

Ukemi

1. *Ushiro-ukemi*
2. *Yoko-ukemi*
3. *Outen-ukemi*
4. *Mae-ukemi*
5. *Mae-mawari-ukemi*
6. *Ushiro-ukemi* in a pair
7. *Mae-mawari-ukemi* in a pair

Basic Movements

1. How to step
Ayumi-ashi
Tsugi-ashi
Move freely in a pair
2. *Tai-sabaki*
Mae-sabaki
Ushiro-sabaki
Mae-mawari-sabaki
Ushiro-mawari-sabaki

Kodomo-no-kata 7 [Nana]

1. *Ritsu-rei* and *Za-rei*
2. *Ushiro-ukemi*
3. *Yoko-ukemi*
4. *Outen-ukemi*
5. *Tai-sabaki*
6. *Ayumi-ashi*
7. *Tsugi-ashi*
8. Throwing by *Mae-sabaki*
9. Throwing by *Ushiro-sabaki*
10. *Za-rei* and *Ritsu-rei*

Kodomo-no-kata 6 [Roku]

1. *Ritsu-rei* and *Za-rei*
2. *Ushiro-ukemi*
3. *Yoko-ukemi*
4. *Tai-sabaki*
5. *Ayumi-ashi*
6. *Tsugi-ashi*
7. *Hiza-guruma*
8. *Tai-otoshi*
9. *Za-rei* and *Ritsu-rei*

Kodomo-no-kata 5 [Go]

1. *Ritsu-rei* and *Za-rei*
2. *Ushiro-ukemi*
3. *Yoko-ukemi*
4. *Mae-mawari-ukemi*
5. *Happo-no-kuzushi*
6. *De-ashi-harai*
7. *Uki-otoshi*
8. *Uki-goshi*

9. *Za-rei* and *Ritsu-rei*

Kodomo-no-Kata 4 [Yon]

1. *Ritsu-rei* and *Za-rei*
2. *Ushiro-ukemi*
3. *Yoko-ukemi*
4. *Mae-mawari-ukemi*
5. *Tai-sabaki*
6. *Happo-no-kuzushi* with movement
7. *Hiza-guruma*
8. *Tai-otoshi*
9. *O-goshi*
10. *Za-rei* and *Ritsu-rei*

Kodomo-no-kata 3 [San]

1. *Ritsu-rei* and *Za-rei*
2. *Mae-ukemi*
3. *Mae-mawari-ukemi*
4. *Tai-sabaki*
5. *Kuzushi* with movement
6. *Sasae-tsurikomiashi*
7. *Ippon-seoi-nage*
8. *Tsurikomi-goshi*
9. *Sasae-tsurikomiashi* → *Kesa-gatame*
10. *Za-rei* and *Ritsu-rei*

Kodomo-no-kata 2 [Ni]

1. *Ritsu-rei* and *Za-rei*
2. *Mae-ukemi*
3. *Mae-mawari-ukemi*
4. *O-uchi-gari*
5. *Ko-uchi-gari*
6. *O-soto-gari*
7. *O-uchi-gari* → *Kouchi-gari*
8. *O-soto-gari* → *Yokoshiho-gatame* → *Tate-shiho-gatame* → *Kata-gatame*
9. *Za-rei* and *Ritsu-rei*

Kodomo-no-kata 1 [Ichi]

1. *Ritsu-rei* and *Za-rei*
2. *Mae-mawari-ukemi*
3. *Uchi-mata*
4. *Harai-goshi*
5. *Ko-uchi-gari* → *Ippon-seoi-nage*
6. *Ippon-seoi-nage* → *Kesa-gatame* → *Ushiro-kesa-gatame* → *Yoko-shihogatame* → *Kamishiho-gatame*
7. *Za-rei* and *Ritsu-rei*

Acknowledgement

Photographs by permission of the IJF.

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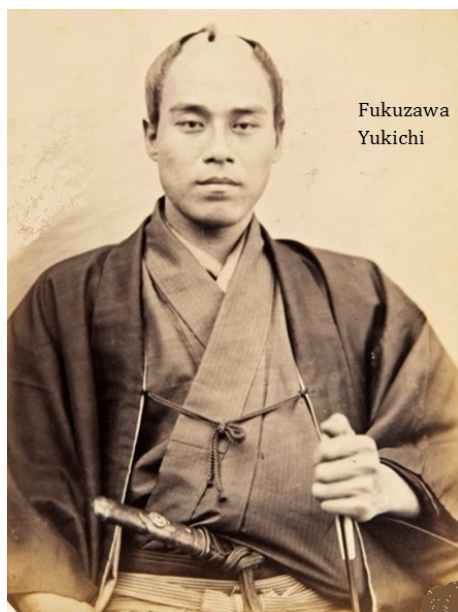
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Yukichi Fukuzawa (1835–1901)

Brian N. Watson



Yukichi Fukuzawa

During the *Meiji* Period (1868–1912) there were several male and female leaders, mainly of *samurai* stock, who had great impact in transforming Japan from a militarily weak, backward, isolated society at risk of colonisation by European powers, into a modern state. One of the *samurai*'s distinguishing characteristics was that some education was sought and deemed a desirable acquirement by many of the *samurai*. This was probably because of the influence of the philosopher and strategist Soko Yamaga (1622-1685). In his treatise, he urged *samurai* to devote themselves to educational and cultural pursuits. He emphasised that the peaceful arts of letters and history were essential to the intellectual discipline of the *samurai*. This being the case, when the feudal system was abolished in 1876, many were able to take on responsible positions of leadership in governing the state. A prime reformer who rose to prominence at that time was Yukichi Fukuzawa. He became famous as an author, educator, translator, entrepreneur, journalist, founder of a school, a newspaper (*Jiji-Shinpo*) and the Institute for the Study of Infectious Diseases. He was a strong propagator for the large-scale Westernisation of Japan. His ideas relating to government administration and the structure of social institutions made a lasting impression on a

rapidly changing Japan during the *Meiji* era. Fukuzawa, despite being a target for assassination, continued his efforts undeterred and became widely regarded for his courage.

Born into an impoverished family of a low-ranked *samurai*, his father, a scholar of Chinese studies, died early in life. When Yukichi was five years old, he started learning classical Chinese. In 1854, at the age of 19, he left home in Osaka and moved to Nagasaki, Kyushu, to study Western gunnery. At that time the *shogun*'s decree that Japan was to remain isolated from all contact with western countries, except the Netherlands, was still very much in force. The Dutch community had been moved in 1641 and allowed to live and operate a profitable trading post on Dejima, a small island, in Nagasaki. During most of the *Edo* period (1603 - 1868), the island was the single place of direct trade and exchange between Japan and the rest of the world. Yukichi stayed in Nagasaki for a short while before moving back to Osaka in 1855, to study the Dutch language for three years with tireless enthusiasm under the tutelage of noted physician and scholar Koan Ogata (1810–1863). He then became a language teacher of Dutch for a time. In 1859, Japan opened three ports in Kanagawa Prefecture to American and European shipping. He travelled to these locations and became intrigued with what he was starting to learn about Western civilization. He soon discovered, much to his chagrin, that the foreign community there was speaking English rather than the Dutch language that many Japanese mistakenly believed was the principal international language spoken outside Japan. He therefore began his study of English. But since very few Japanese knew any English and English-to-Japanese dictionaries were totally non-existent, his progress was painfully slow.

In 1859, however, he offered his services as interpreter to the delegates about to sail on the *Kanrin Maru*, the first-ever Japanese ship to travel to the United States. In 1860, this ship arrived in San Francisco where the delegation of Japanese officials stayed for one month. Fukuzawa was able to obtain a Webster English dictionary and with it began serious study of the English language. After returning to Japan in 1860, Fukuzawa was appointed as an official translator for the Tokugawa *bakufu*. He later brought out his first published work, a Japanese-to-English dictionary entitled "*Kaei Tsūgo*" that he had translated from a Chinese-to-English dictionary.



The Kanrin Maru



The *Kanrin Maru* Delegation – Fukuzawa Yukichi sits on the right

Two years later he joined the first Japanese mission to Europe. He visited France, England, Holland, Russia and Portugal and became increasingly interested in further aspects of Western civilisation. The notes he had collected were published in ten volumes under the title “*Seiyo Jijo*” [“*Conditions in the West*”]. These books gave a simple explanation of Western customs and institutions and proved to be popular among readers. Such experiences led Fukuzawa to conclude that his mission in life was to educate his fellow countrymen in entirely new ways of thinking and thus enable Japan to compete on an equal footing with the advanced Western nations of the day. He was able to achieve that aim eventually on account of his “*Kaei Tsūgo*” Japanese-to-English dictionary. This was the vital key that allowed Japan to unlock the door to Western knowledge and thus in turn become a modern, industrialised state. Throughout the 1860s and 1870s he played a pivotal role in advocating further study of the West and often stressed the importance of developing a spirit of self-reliance among his compatriots. At that time two famous English-language books that strongly influenced the Japanese intelligentsia were Samuel Smiles’ “*Self Help*” and John Stuart Mill’s “*On Liberty*”, both of which had been translated into Japanese.

Throughout life Fukuzawa wrote a great number of essays and twenty-two full-length books on many facets of Western society. Several of his books became best sellers. He argued that Japan should not import guns and materials. Instead it should concentrate on the acquisition of useful knowledge, which would eventually take care of its material necessities. In short, to Fukuzawa, civilisation meant heightened knowledge and education. In this frame of mind, he established a school that later morphed, expanded and eventually became the much-acclaimed Keio University.

Fukuzawa was also known as an avid campaigner for women’s rights and greatly encouraged education for girls as well as for boys. His numerous reforms of Japanese society, especially so in education, were mostly well received; so much so that following his death in 1901, he was hailed a national hero. An image of Fukuzawa appears on the 10,000-yen banknotes that are currently in circulation here in Japan. Shortly, however, his image is to be replaced by another giant of the *Meiji* age, the “father of Japanese ethical capitalism” Eiichi Shibusawa (1840–1931).



Fukuzawa’s image on the 10,000 yen banknote

Brian N. Watson, Tokyo, Japan, 2 June 2020.

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The Essence of *Judo* – Turning Negatives into Positives

Brian N. Watson

This function is clearly indicated in the *judo kata*. Simply put, *Tori* avoids *Uke*’s attack, takes control of *Uke* by utilising the force of *Uke*’s attacking momentum to unbalance him and places himself in a commanding position to defeat *Uke*. Likewise, in life we sometimes have to face disadvantages. If we think and act accordingly, we can occasionally turn them to our advantage, and like *Tori*, exploit them, which is also the very crux of one of my favourite proverbs: “*Every cloud has a silver lining*”. The following is a practical example of this concept.



Seoinage in *Nage-no-kata* where *Uke* attacks *Tori* with an explosive, downwards forceful blow to the top of the head. *Tori* uses *tai-sabbaki* and directs that force away from his head and down to the ground using *Seoinage*. In this way there is no block and *Uke* is undone by the force of his own attack

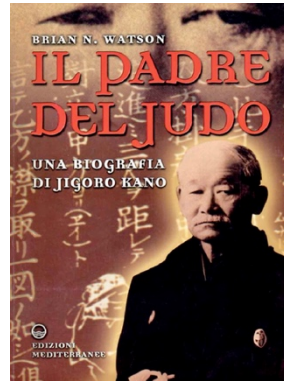
It was in 1993, mainly for the benefit of young *judoka*, that I decided to translate into English a Japanese-language introductory biography of Jigoro Kano. At that time, as far as I was aware, no biography of Kano had hitherto been published in any language other than Japanese. After translating the first 30 pages, however, I was compelled to stop, for my work loads and the responsibilities that they entailed during my regular day job in Tokyo were quite onerous. In those days, I was engaged as a Japanese-to-English translator at a large Japanese stockbroking company. My duties consisted of translating stock analysts’ financial reports from Japa-

nese to English. Each evening I sent my translations by modem to our overseas branches via London. Thus, before leaving for home, I had to telephone our London branch seeking confirmation that my transmissions had in fact arrived and were all intact. My official working hours were 9:00a.m. to 5:30p.m; but actual hours worked were usually from 7:00 a.m. to 7:00 p.m. or later. Moreover, two or three times a month I would go to my office on Sundays in order to make preparations for my Monday morning duties. Therefore, I had no time, nor much energy, to concentrate on the further writing of my Kano manuscript.

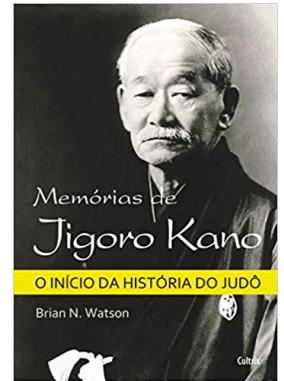
Some years later, however, things changed. By 1997, the stagnation that followed the burst of Japan's bubble economy resulted in many companies, especially those in the financial sector, heading for collapse, including the company at which I was employed. These were anxious days, for my two daughters were still in education. Fortunately, my wife was able to secure a full-time office job and became for a time the family breadwinner. I sought employment each morning by replying to newspaper job advertisements; but with the Japanese economy so enfeebled, I was well aware that it would take many months to recover. I did actually receive two job offers at that time, but they were from small companies that I was not willing to accept. To avoid brooding over my circumstances at home, I decided to renew my task of writing *"The Father of Judo"* and fully intended to quit doing so, as soon as I was able to find a suitable job.

I therefore cycled to my local library and spent each afternoon in the reference section working on my manuscript. This daily schedule proved to be somewhat therapeutic, for during the months that followed, it took my mind off my concerns and gave me something of interest to focus on. I was at that time receiving unemployment benefit, to which I was fully entitled, but for six months only. I continued with this routine for the full six-month period during which time I had managed to finish detailing the most salient events that had occurred in the life of Kano. I subsequently downloaded my manuscript to a floppy disk and informed my publisher, accordingly. Before the publisher's courier had arrived by motorbike to collect my floppy, I made a duplicate of it, and after doing so, handed the original floppy disk to the young courier. My responsibilities were over, I could now relax, or so I thought, but as so often happens in life, things can go awry.

The next day, I phoned the editor seeking confirmation that he had in fact received my floppy disk. He said he had, but there was a problem, he could not open it. It was somehow corrupted. I was dismayed to hear this. I reassured him that I had made a copy and that I would take it and hand it to him later that day. This I did. He slid my disk into his PC. I was greatly relieved when it opened flawlessly. Shortly before that incident, I was fortunate in finding a new job just after I had claimed my final unemployment benefit payment. The timing was perfect. Later, in the year 2000, a hardback edition of *"The Father of Judo"* was published in the United States by Kodansha International.

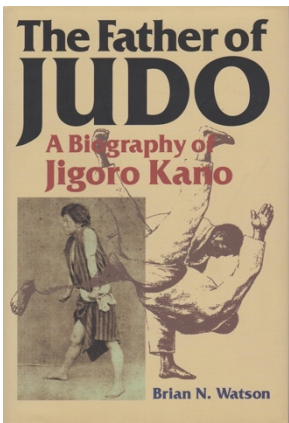


"Il Padre Del Judo"



"Memórias de Jigoro Kano"

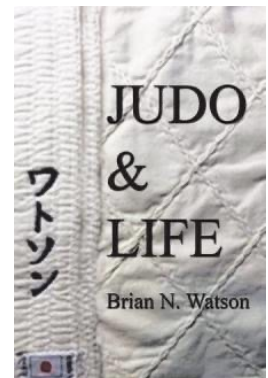
Thus, the above explains how the first English-language biography of Jigoro Kano came into existence. The book was later translated to Italian and published in Rome under the title *"Il Padre Del Judo"*, and afterwards *"Judo Memoirs of Jigoro Kano"* was translated into Portuguese in Brazil as *"Memórias de Jigoro Kano"*. Returning to the subject of proverbs, if the above-mentioned dire financial events had not occurred in Japan in the late 1980s and 1990s, then possibly my three books on Jigoro Kano – *"The Father of Judo"*, *"Judo Memoirs of Jigoro Kano"* and *"JUDO & LIFE"* would not have been published. This was because some of my original research carried out in preparation for the issue of *"The Father of Judo"* and the contacts I had made at that time, proved useful to me in my subsequent writings. Nowadays, when reminiscing about the above series of events, I am acutely reminded of the similar proverb – *"It's an ill wind that blows nobody any good"*.



← *"The Father of Judo – A Biography of Jigoro Kano"*



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Brian N. Watson, Tokyo, Japan, 2 June 2020.



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The Richard Bowen Collection



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