

## 85 - THE USE OF THE PRINCIPLES PHILOSOPHICAL OF JUDO IN DAILY OF JUDO PLAYERS OF RIO DE JANEIRO

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### INTRODUCTION

In this article we propose to develop a discussion about the use of the philosophical principles of judo applied to the daily life of its high-performance athletes. From experiences on the conditions of judo athletes, we became interested in deepening our knowledge about this sport and the daily conduct of its athletes. Judo is a sport surrounded by philosophies, rituals and symbols. We believe that research about, both the knowledge of the athletes about these issues, as well as their applicability in the daily life of the athletes, can be a motivation so that the high-performance teachers appreciate not only the traditions of judo, but also the concepts of hierarchy, respect and education in society in general.

We propose the understanding of the way athletes, who are concerned with performance above all, worry about getting to know the philosophical principles of judo, looking to value this traditional martial art for its non-technical aspects, but symbolic, ritualistic and philosophical ones, thus motivating extensive studies in this area.

Judo looks to differentiate itself from the other combat modalities through its philosophical aspects and even ritualistic ones, in the way that it rescues the Japanese traditions of the past century (RUFFONI, 2004). Following this line of reasoning, this article was based on identifying and analyzing the applicability of the philosophical values of Judo in the daily life of the athletes, as well as describing and understanding the philosophical principles and the Judo's maxims devised by Jigoro Kano.

To achieve these goals, some questions arose, such as: a) Does the Judo athlete know the philosophical principles and the judo's maxims? b) Does the Judo athlete value the philosophy devised by Jigoro Kano? and c) Does the Judo athlete seek to experience the philosophy devised by Jigoro Kano?

### The Creation of Judo

Born October 28th, 1960, in Mikage, Hyogo prefecture in Japan, Jigoro Kano, at eleven years old was transferred to Kyoto to study the English language. For his family, this kind of knowledge would allow him to participate on the progress of the society and understand the Western ways. His will to study took him to the course of Literature and Aesthetics and Moral Science, Imperial University of Tokyo, which Kano attended from 1877 to 1882 (VIRGÍLIO, 1986).

Small sized, measuring approximately 4'11" and weighing around fifty kilograms, Kano had a fragile health. This condition has motivated him to seek sports that could help him develop his physique (Ibidem, 1986). In the year Jigoro Kano graduated (1882), he also founded his own English school called Kobunkan and then another one to study the Fraternal Path, called Kodokan, located on a Zen Buddhist temple, the Eishosi. These school's purposes were the teachings of corporal fights. Kano sought to work qualities such as relationships, brotherhood, discipline, civility and respect, seeking to disseminate a new kind of combat, safer and without secrets, that would prevent its trivialization, what would make possible for everyone from children to adults at an advanced age to enjoy it (Ibidem, 1986).

Worrying to rescue the Japanese culture, Kano made the Dojo (place where people practice Judo) a sacred environment, where people should respect the space and each other. For that, as great symbol of respect is necessary to take off your shoes and greet him before getting in the dojo.

### The "Spirit of Judo"

When Jigoro Kano idealized what Judo would be, he created the principles that would guide the practitioner of this martial art. These would represent the "Judo Spirit", which consist of two maxims and nine principles.

According to Kano (1994), the Judo maxims are known as: Seiryoku Zen'yo - Maximum of efficiency with less detachment of energy; Jita Kyoie - Mutual benefits and prosperity.

The nine principles of Judo according to Virgilio (1986) are: Knowing yourself is to master yourself, and master yourself is to triumph; Who fears losing is already suppressed; Only approaches perfection those who seek it with consistency, wisdom and, most important, humbleness; When you verify, with sadness, that you know nothing, you'll have done your first learning progress; Don't ever be proud of defeating an adversary, someone that has been defeated today can conquer tomorrow. The only victory that lasts is the one achieved over your own ignorance; Judoka does not improve for a fight, he strives to improve; Judoka is someone who possesses the intelligence to understand what's being taught and the patience to teach it to his fellows; Knowing a little more each day, using the knowledge for the good, that's the way of a true judoka; Practice Judo is to educate the mind to think with speed and accuracy, as well as teaching the body to obey properly. The body is a weapon whose effectiveness depends on the precision with which the intelligence is used.

According to Borges (2010) Judo was developed so that the figures in mind and body were recovered, there's a need for mental and physical balance through discipline, in harmonious movements, in the devaluation of individualism, in overcoming the martialness, in fraternity, in the inner development, in aesthetics and efficiency, in overcoming the force, among other ancient principles of the oriental culture.

According to the author, in the West, Judo was absorbed in a distorted form of its principles, since the Japanese masters, sent by Jigoro Kano, had to demonstrate the new martial art with combat to prove the effectiveness of Judo. However, Judo has nothing to do with this Westernized vision, where the strokes are applied with strength and winning is more important than the path taken to achieve the mental and physical balance of its practitioners.

To Borges (2010): "teachers are obsessed with a strengthened ego, like their muscles, oddly enough in the salutary doctrine of hierarchical Judo. The Sensei (teacher) is someone who, before, has warned to the path. His function's to guide the beginners, his disciples, with discipline, respect and affection".

On the other hand, today's masters want athletes who bring results, for that, they need to be strong and vigorous and classes began to be distorted in its original didactic, where the student makes little or no relation with Judo learned with daily life. As Borges (2010) says in his article: "When the judoka gets older, what happens early in the cultural Judo, the practitioner won't have learned that defeat is nonexistent and that victory is fleeting as life, and end up leaving the tatami. Looking closely, the customers of the academies of Judo is formed, largely by children and teenagers, some young adults and others who walk the dojo telling their past. However, Judo must be practiced by people from all generations, respecting the goals and individuality, with teaching

methods: they must not be forgotten. Among us, teachers seek attention to their students; the disciples in the East are proud of their masters, who flee from the risk of egocentricity."

When we observe the Shiai (fights), we notice the parents, who often have never done judo, with an attitude similar to the coaches, guiding their children and, in some cases, motivating violent and cruel acts that go against the principles advocated by Jigoro Kano. In Western culture, the victory must come at any cost. Therefore, there are athletes who do not understand the philosophy of Shiai, where "losing" and "winning" resemble pedagogically (BORGES, 2010).

Traditionally several theoretical principles are emphasized, such as humbleness, hierarchy, respect and discipline. But lately it has become clear that these principles are being collected by teachers in a way that is loosely based theoretically, not letting clear the ethics embedded in the practice. There are teachers who believe that their jobs consist only of the physical-technical training, setting aside an entire educational approach that can help the students to critically understand the social reality that they live. So that Judo could always keep his behavioral and philosophical profile, Kano sought to schematize four pillars which the student must never forget: respect, humbleness, honesty and loyalty. If the judoka respects these values, he'll always be putting himself above any result that makes him a great fighter but without losing the characteristics of combat, with its beauty, its chivalry and its effect on the efficiency of the techniques. The essence of judo with its objective finesses are inserted in every moment of their practice, and this whole spectacle created, is the secret that left Kano for all students to unravel over the course of training and philosophy (Mesquita, 1994). The essence of Judo with its objective subtleties are inserted in every moment of the practice, and this whole spectacle created is the secret Kano left for all students to reveal over the course of training and philosophy (MESQUITA, 1994).

#### **The development of judo around the world**

Professor Jigoro Kano would study more about Judo in every place he went, so he was constantly evolving because he was able to disclose his studies, since his greatest desire was to see judo as a universal practice. Thus Judo began to migrate all over the world, including Brazil, with the arrival of Japanese immigrants mostly in São Paulo, serving as an essential factor for the development of judo in our country.

Practiced worldwide, the sport had its first Olympics in Tokyo in 1964 and has definitely become an Olympic sport in 1972 Munich. The practice of judo in the world was heavily influenced by other kind of fights of different countries in Europe. However for international competitions, Europeans began to use in their training an intense physical preparation with excessive use of force, contrary to the basic principles of judo, "Minimum power for maximum efficiency" (MESQUITA, 1994).

Once Judo was widespread throughout the world it suffered many changes and adjustments incurred in the techniques and methods of teaching, but the Shintai and the dispute for the best grip (Kumi Kata) were the ones that influenced the judokas from the West and enable them to be consecrated World and Olympic champions, since the supremacy in world championships was Oriental with a technical and elegant form of Judo.

Currently judokas are mostly athletes, and this has led them to leave out the philosophical principles in favor of competitive performance and financial recognition, where a judoka is trained to win without the subjective concerns of judo, such as its philosophy, and without the references of the "masters" of the sport. This fact is attributed to the formation of several capable professionals to influence the judoka in his preparation and offer better training conditions while also providing financial support. With these multiple influences, the traditional values of judo end up being viewed only as historic and has been practiced in the form of a globalized culture, where the "styles" of judo are being adapted for international competitions by various countries. These countries mix their own types of fights with the typical Judo, which is becoming more different from that created by the philosophy of Kano (MESQUITA, 1994).

#### **Search Processes**

For this study we adapted the studies of Silva and Santos (2005) in order to get to know the applicability of the philosophical principles of judo in the routine of high-performance athletes in the city of Rio de Janeiro. We used a questionnaire on thirteen individuals linked to the Judo Federation of Rio de Janeiro (FJERJ), Senior Class, where six (6) male and seven (7) female, were champions at the Carioca Championship of Judo held on May 1, 2010.

#### **Analysis and discussion of results**

Before understanding the socio-cultural characteristics of the judokas, we need to know what led them to seek out and join in judo. On this issue we found varied interests, being: the incentive of the families, the occupation of idle time, by the example of the brothers who have already practiced, for fighting in the streets, under a doctor indication, to learn to defend themselves, only for physical activity and influenced by a friend. These data seem to indicate that these athletes did not bother to learn the teachings of philosophical judo, they just wanted to practice a martial art. However, draws our attention to the informer number 5 who had reported that searched judo for "fighting a lot in the streets," which could indicate that Judo is the solution to a problem of self-control, in which his violent impulses or even an intolerant social life could be censored by the practice of judo.

So that it was possible to identify the judo athletes in order to understand the time to practice judo and, therefore, the level of knowledge in these practices, the informers were asked about the time of practice of judo, its academic level and ranking in judo. It was observed that 92.31% of the interviewed athletes are practicing judo for more than eight (8) years and the remainder are practicing from five (5) to eight (8) years, in addition, 53.85% of practitioners is attending a college course while 38.46% either already have a degree or are in elementary education, that last one being represented by 7.69% of the practitioners.

In relation to the graduation of these athletes, it was found that 61.54% have a graduation of 1st Dan, while 15.38% have the graduation of 2nd Dan and the rest have the graduations of 1st Kyu (brown belt) and 2nd Kyu (purple belt). Batista (2000) emphasizes that individuals are exposed to the evaluations when they have improved their techniques, which increase the degree of hierarchy within the principles of judo. Therefore, it can be stated from the correlation of data obtained by the questionnaire and the theory, that students of higher degree have a higher knowledge of the principles of judo and an elevated degree of hierarchy.

These data indicate that the athletes who were selected for this study are practitioners of this sport for a time that, according to the educational advancement of judo could already recognize and identify the philosophical values of judo. However, one cannot fail to take into consideration that this learning process devised by Jigoro Kano is not widely practiced and respected, it is precisely because of athletes who do not always possess the theoretical and philosophical knowledge valued in their classes as much as training direct confrontation, the Shiai and the Handori, and this occurs due to the high standards in training, necessary for high-performance athletes.

#### **The philosophical principles and Maxims of Judo to the athletes**

When we collect data about the knowledge of the philosophical principles of judo and its maximum, we find that 76.92% of the athletes said they were aware the philosophical principles of judo and its maxims. However, only 7.69% of the athletes have quoted only one philosophical principle and one maxim of judo.

Among the principles quoted we find: "Who fears losing is already suppressed" (Informer 3), "Only approaches perfection, those searching it with consistency, wisdom and, most important, humbleness" (Informer 4). We also considered the principles of judo that were reminded but erroneously reported as "Winning is to master yourself and master yourself is to triumph"

(Informer 2), in which right would say "knowing yourself is to master yourself, and master yourself is to triumph".

About the maxims of judo, two athletes remembered parts of them as "mutual respect" (Informer 11) and "best use of energy" (Informer 3). While some would say "Seiryoku Zen'yo - Maximum efficiency with less detachment of energy" and "Jita Kyoei - Mutual benefit and prosperity", as seen in Chapter 2.3.

These data seem to indicate that athletes do not seek to know these principles of judo and often quoted phrases that are not part of this theme, but which are said by the people involved with judo. In addition to these citations, some athletes quoted words that they believed to be part of the philosophical principles or maxims of judo, as "hierarchy", "respect", "discipline" and "humbleness," words that had already been mentioned. According to Kano (1994), judo was idealized when he established the principles that would guide the practitioner of this art. These would represent the "Spirit of Judo", which are made of two maxims and nine principles.

This information showed that the athletes are unaware of the philosophical principles of judo and its maxims; however, they mentioned phrases from other authors as if they were sentences of motivation and guidance to promote the practice of judo. On the other hand, the judokas did not indicate sentences, but words that would encourage them to assist in overcoming the daily life of training and socializing with peers.

#### **The philosophical principles and maxims of Judo in the everyday life of the athletes**

When questioning the athletes about the use of philosophical principles of judo in the daily life we observed that 92.31% of the athletes responded in the affirmative. Then we tried to understand how these athletes use it. We realize that the use varied between the social, emotional and professional areas. In the first area, we find the following cases: "Yes, I use in my day to day with college professors, family, teammates, people who live with me in places I attend (...)". "Yes, because everything I learned in judo is especially important in relationships". "Yes, respect for others". "With due regard to all", "Yes, with dealing with people at home, at school, within the family, respecting the older or more experienced". In the second area, we find the following statements: "Yes, I use it to make important decisions, to concentrate and prepare for a job interview, etc". "Yes, I use it to teach students how to behave on and off the mat". "Yes, I use it in the professional relationship and friendship, respect, dominating with strength and never giving up". However, we find speeches that permeate social, professional and emotional life, as follows: "Yes, every day, at home, work ... Respecting all". "I try not to slow down on my commitments, respect other people and not give up my goals, among others". "Yes, more control, discipline, attention, and others". On the other hand we find speeches that did not specify the area in which the philosophical principles would be used, demonstrating coverage, as in: "Yes, the best way I can". "Yes, I try to use as much as possible, especially humility", "Yes, I use human power for good".

According to Borges (2010), in the West, judo was accepted in a distorted form of its principles. This leads us to reflect on the diverse ways in which practitioners use knowledge learned in judo for the day to day living.

On this occasion, the "way of softness" becomes a sport westernized to the point of being valued only: victory, the success using the power and superiority. But for Ruffoni (2004), when the athletes start learning the judo as a sport, or for self defense, recreation, or health, they learn, throughout their practice, the philosophical aspects behind this martial art.

Yet Mesquita (1994) says that currently judokas are mostly athletes, so the philosophical aspects of judo are being neglected in favor of competitive performance and financial recognition where a judoka is trained to win without aiming to the philosophical aspects of judo, and without the references of the "masters" of the sport.

These speeches seem to identify that the use of philosophical principles of judo are hired according to the personal and affection interest of each athlete. Besides that, the understanding of the philosophy of judo has also proved to be interpreted in different ways by each athlete, especially when we realize that they haven't shown to have theoretical knowledge.

#### **CONCLUSIONS**

According to the results we can understand that the interviewed athletes are aware of the existence of the philosophy of judo. But nevertheless, do not demonstrate knowledge of the principles of the sport in its entirety. The answers given in questionnaires cover only some aspects presented by Jigoro Kano.

It is observed that the concepts that are most remembered by the interviewees are the same featured in the media or in everyday life. Solidarity and respect for others comprise the group of premises that match Jita Kyoei terminology, where, in fact, what is preached is prosperity and mutual benefit.

Another issue related to that sport is discipline. However, there is no specific reference that says that an athlete has to be disciplined, but through judo is possible to understand and identify with the culture brought from the east where the body and mind working together are able to bring balance to life.

Thus, with the shallowness of the answers, we cannot determine if the teachings were actually built by the practice of sport, whether they are simply the expression of common sense or whether the intentions of Jigoro Kano have been achieved, causing the individual to take ownership of the peculiarities of Eastern culture, through the experience of the art of judo.

In the answers about the use of the principles of judo in the everyday life of the athletes, it is most noticeable the presence of the 'respect for others' as the most present teaching in the personality of the judoka.

As much as words and phrases said by judokas aren't literally the philosophical principles of judo, the athletes identify it as if it were because they realize that the judo promotes a socio-affective relationship that is able to guide its practitioners into a social and professional relationship that's harmonious enough to help identify the judo as a sport that has a differential, especially because it is not just a fight, but a suggestive way of life, that even those who practice aiming at high-performance, can see it highlighted in these values that govern in and outside the classroom or dojo.

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#### **THE USE OF THE PRINCIPLES PHILOSOPHICAL OF JUDO IN DAILY OF JUDO PLAYERS OF RIO DE JANEIRO**

##### **ABSTRACT:**

The aim of this study was identify the knowledge of the Judo's Principles by the Judo players and how they apply this in their life. On this research, 13 (thirteen) judo players participated, being 6 (six) male and 7 (seven) females. They were champions on Carioca 2010 Championship, occurred in Deodoro, Rio de Janeiro. All athletes who participated on this study practiced judo, for at least 5 (five) years, allowing us to declare that the sample were composed by people with a considerable knowledge level about this sport. The measurement was made by a valid questionnaire, composed by open and closed questions. Through answers to questions it was concluded that the sample is aware of the philosophy of judo, but mostly have not expressed in the research principles and maxims proposed by Jigoro Kano, and summarized them in terms and words that can express concept passed by the founder of judo. However, although the study has provided some evidence that these principles are present in everyday life of respondents, can not be said that this philosophy has been built exclusively for practicing the sport or whether external factors such as common sense, contributed to the understanding of values judo.

**KEY WORDS:** judô, philosophical principles of judô and maxims of judô.

#### **L'UTILISATION DES PRINCIPES PHILOSOPHIQUES DU JUDO DANS LE QUOTIDIEN DES ATHLÈTES DU JUDO**

##### **À RIO DE JANEIRO**

##### **RÉSUMÉ:**

Cet étude a eu pour objectif déterminer si les athlètes du judo connaissent et utilisent les principes fondamentaux du judo dans leur vie quotidienne. Nous avons interrogé les champions du championnat carioca de judô en 2010, qui s'est tenue à Diodoro, à Rio de Janeiro. L'échantillon initial est constitué de treize (13) athlètes, 6 (six) hommes et 7 (sept) femmes. Tous les athlètes qui ont participé pratiquaient le sport pendant 5 (cinq) ans au minimum. L'échantillon est donc composé des personnes qui possèdent un niveau considérable de connaissance du sport. L'instrument de collecte de données a été un questionnaire composé de questions ouvertes et fermées. Grâce aux réponses on peut conclure que l'échantillon est au courant de la philosophie du judo, mais la plupart n'ont pas exprimé directement les principes et les maximes proposés par Jigoro Kano, en ayant résumé en des termes et mots qui peuvent exprimer le concept adopté par le fondateur du judo. Cependant, bien que l'étude a fourni des preuves que ces principes sont présents dans la vie quotidienne des personnes interrogées, on ne peut pas dire que cette philosophie a été construite exclusivement pour le sport ou si des facteurs externes tels que le sens commun, ont contribué à la compréhension des valeurs du judo.

**MOTS-CLÉS:** Judo, les principes philosophiques de judo, judo maximes

#### **EL USO DE LOS PRINCIPIOS FILOSOFICOS DE JUDO EN TODOS LOS DIAS DE LOS ATLETAS DE JUDO DO**

##### **RIO DE JANEIRO**

##### **RESUMEN:**

Este estudio tuvo como objetivo determinar si los atletas de judo conocen y utilizan los principios fundamentales de esta disciplina en su vida cotidiana. Entrevistamos a los campeones del Judo Campeonato Carioca de 2010, celebrada en Deodoro, en Río de Janeiro. La muestra original consta de trece (13) atletas, seis hombres (seis) y 7 (siete) mujeres. Todos los atletas que participan en este estudio practicado este deporte durante al menos 5 (cinco) años, para sugerir que la muestra se compone de individuos que poseen un nivel considerable de conocimientos sobre el deporte. El instrumento de recolección de datos fue un cuestionario de preguntas abiertas y cerradas. A través de respuestas a las preguntas que se concluyó que la muestra es consciente de la filosofía del judo, pero sobre todo que no han expresado en los principios de investigación y máximas, en la forma propuesta por Kano y los ha resumido en términos y palabras que puedan expresar el concepto aprobado por el fundador del judo. Sin embargo, aunque el estudio ha proporcionado alguna evidencia de que estos principios están presentes en la vida cotidiana de los encuestados, no se puede decir que esta filosofía se ha construido exclusivamente para el deporte o si los factores externos, como el sentido común, contribuyó a la comprensión de los valores judô.

**PALABRAS CLAVE:** Judo, los principios filosóficos del judo, judo Máximas.

#### **A UTILIZAÇÃO DOS PRINCÍPIOS FILOSÓFICOS DO JUDÔ NO COTIDIANO DOS JUDOCAS DO RIO DE**

##### **JANEIRO**

##### **RESUMO:**

Este estudo teve como objetivo identificar se os atletas de judô conhecem e utilizam os princípios fundamentais da modalidade em seu cotidiano. Foram entrevistados os campeões do Campeonato Carioca de Judô 2010, realizado em Deodoro, na Cidade do Rio de Janeiro. A amostra pesquisada é composta por 13 (treze) atletas, sendo 6 (seis) homens e 7 (sete) mulheres. Todos os atletas envolvidos nesta pesquisa praticavam a modalidade há pelo menos 5 (cinco) anos, o que permite afirmar que a amostra estudada é composta por indivíduos que possuem um considerável nível de conhecimento a respeito do esporte. O instrumento de coleta de dados utilizado foi um questionário, composto por perguntas abertas e fechadas. Através das respostas aos questionamentos pôde-se concluir que a amostra estudada tem consciência da filosofia do judô, embora em sua maioria, não tenham expressado na pesquisa princípios e máximas, propostos por Jigoro Kano, tendo sintetizado-os em termos e palavras que podem exprimir o conceito passado pelo fundador do judô. Contudo, ainda que o estudo tenha dado indícios de que esses princípios estejam presentes no cotidiano dos respondentes, não se pode afirmar que tal filosofia tenha sido incorporada exclusivamente pela prática do esporte ou se fatores externos, como senso comum, contribuíram para o entendimento dos valores do judô.

**PALAVRAS-CHAVE:** Judô, Princípios filosóficos do judô, Máximas do judô.