CHAPTER – I

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Education has been defined as a change a modification, or an adjustment on the part of the student as a result of education experience. These modification lead to some end and when these ends are sought, they become objectives. There must be guidelines to give direction to these changes or modification. Thus, guidelines are points of reference and used are goals. In term of goals may be divided into level or dependent upon the amount of distance of remoteness from the group, or the degree of specificity with which they indicate direction. While these goals are not really discrete areas, for the shake of better understanding, three levels of goals shall be discussed namely, aim, objectives, and outcomes. The source of such goals is found is as pertaining the needs, interests and abilities of the individual and the needs of society in general. Educators and physical Educators under pressure from other individuals and groups face the problem of establishing goals, which are relevant with need, interests and abilities.

Physical education is and integral part of education and has the same goals. Further, there should be no conflict between their purposes. The value sought in physical education should in harmony with those of education. Programme of physical education should be related to the aim and objectives of education in general. It has already been stated that the aim of physical education will be listed as one of the objectives of education. In fact, the aim for any subject area might be considered an objective of
education. The individual to be educated is made of many unified and interrelated part. Educators are presented with the problem of articulating the aim specific matter areas with the goal of education in general.

In order to the needs of each of these to be meet in education, there must be number of remote objectives involved insuring emphasis on each. While these are interrelated each is perhaps more indigenous to a particular fact of the total individual. The aim physical education, while it may emphasize the physical and human movement, does not separate human kind in to disparate entities. It is in harmony with the imperatives of the holistic concept and must have relevancy to general education.

The Educational Policies Commission in its bulletin “The Central Purpose of American Education” contends that the central purpose of education is the development of the rational powers of human kind. These powers are the essence of the ability to think. On the surface this aim of remote purpose appears somewhat rigid and restricts education to an intellectual process thus propagating of continuing the dichotomy of the individual. However, this purpose is to be interpreted in its broadest sense. It is the hub of the where around which all other purposes of education revolves. This development of the ability to reason is central and unique because it is through such rational power that people achieve the ability to realize all the goals of society as well as their personal goals.

This central purpose does not negate the importance of all other educational objectives such as the Seven Cardinal Principles or the four
groups presented by the educational policies Commission. Instead of through its powers, humanity is able to achieve not only those traditional objectives, which have been formulated in the past, but also new ones, which may be necessary to serve new needs brought by a rapidly and relentlessly changing world. It serves as the thread that can bring all valid purposes of education into an integrated whole. Thus, the central purpose becomes a means as well as an end.

**Meaning Of Physical Education:**

Since society has entrusted its responsibility of perpetuating its culture and socializing its youth to educational institution’s chartered for that purpose and shine physical education is an integral part of education, it might serve the student well to observe how physical education fits in to the educational mosaic.

First, a definition of education seems relevant at this point since to understand something well, it must be defined. However, a good definition is one in which everything involved that particular domain of reality must be included as an integral part of definition. Education is so broad in its spectrum that a precise definition is difficult. At the rise omitted some of its deeper facts, Barrow and Meg Mc Gee have defined education as “a change,

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a modification, or an adjustment of the part of an individual's a result of experience”.

Formal education then becomes the process of modifying behaviour-enabling people to adjust to their society, and at the same time giving them the impetus and capacity to help improve it. However, it is no longer liable to view these desired changes, or modification, in too narrow a light. Where as traditional education placed emphasis on the intellectual without due regard for the holistic concept, modern educational philosophy takes cognizance of all facets of the human entity. Such changes or modification even when governed by the holistic philosophical approach are limited by two conditions, which inseparably linked. First, they are limited by human nature. While human behaviour is never predetermined, and growth and development cannot be predicted precisely, these are limit within the parameters of original nature. Many of these limitations are obvious; some are physiologic limits, some psychological and other sociologic. Second, the environment and law of the universe limit change and modification. Within that environment, a certain kind of society tends to propagate itself. This does not negate the fact that social order can improve or be improve, but in general, such changes come about rather slowly.

Humankind by their very nature is unified entities. This unity is manifested not only from within the individual, but also in the interrelationship and interaction with human environment. Therefore the change or modification in the individual as a result of education experience is made within the limits of human nature and in accordance to the demands
of the environment and society where people live. The customs, tradition
and moves of a society have a great impact on education of youth.

In general formal education follows a rather definite pattern and
there is a continuity of its part. This part forms a continuous by dynamic
cycle.

First, there is the establishment of values. It is involved with the
defining of purpose, the formulation of goals, and the charting of direction.
This step is product of philosophy and is the initial one in educational
planning. Its may be the supreme problem of philosophy, because before
goal can be established, it is necessary to conceptualize where these goals
will lead eventually in education the end of result is the educated individual
there fore this educated individual is to become the product of education- the
end result of all educational endeavors.

In our modern world characterized by diversity and fragmentation,
it becomes the most difficult to define that product. Society itself is
characterized by this proliferation and segmentation and great burden in now
placed on the school to reflect these in the nature of its education designed to
perpetuate and improve its culture. However, this value- this educated
individual- must be established and in the light of that value, goals are
established. These goals, sometimes referred to as aims and objectives are
dictated by philosophy and general represent ideals that are agreed upon as a
result of frontier thinking followed by experience. Practices generally fall
short of these ideals, but nevertheless they are the horizons that beacon and
the frontiers to be challenged even though we fall short of the mark. Browning so vividly expressed this quest in these words:

Ah, but a man’s reach should exceed his grasp.
Or what’s a Heaven for?

Formal education historically narrowed its parameters concerning what constitutes the liberally educated persons. There has always been this tendency to restrict culture to verbalization and the fine art. However, modern concepts of culture and liberal education have been broadened to consistent with the issues and concept, which are relevant today including. A liberally educated person today would not freedom from bias and ignorance it is true, but really much more. A modern culture broadens its conception of the educated person to include the holistic concept with in and an interactive environment. This is not new concept because the ancient Greeks believed in harmonious education of the individuals an integrated and balance development of all dimensions of the whole including the physical, intellectual, emotional, social and spiritual.

The second step of the cycle concern the planning of an approach. It can be defined as the process since it consists of may procedural factor. Once values have been determined and formulated in terms of those values. It is necessary in the educational cycle to establish the necessary procedure to implements the goals and achieve the established value of the product. Among the procedures are facilities, administration, program, instruction, and personal. Together they make up the process and are means to end
which leads to the product, the educated individuals. Such procedures should, however, never become "ends" in themselves. It is obvious that goals established to achieve the product become the criteria for the determination of administrative policies, the establishment of curricula, the selection of leadership, the provision of facilities and the development of methodology and materials for instruction. In fact the process encompasses the total educational experience of students.

A third step in the educational cycle is evaluation. This step involves the appraisal and judgment of the results and is accomplished in two ways. First, an indirect approach is used through an evaluation of the product second, the direct approach is used through a measurement of the process itself. Evaluation results data are reentered in to the education cycle as feedback and become the basis for review revision and replanning so that the whole educational cycle can be repeated.

Physical education may be defined as "an education of and through human movement where many of the educational objectives are achieved by means of big muscle activities involving sports, games, gymnastic, dance and exercise". By big muscle activity is meant those, which involving the large muscle of the trunk, upper torso, and leg as opposed to the muscles of the extremities. Is frequently refers to gross motor skill.

Physical education can be viewed as profession, a discipline or a programme of activity. However, regardless of viewpoint, its central focus is
human movement invoking motor skills such as sport, games gymnastic, dance, exercise, and fitness activities. When human movement is combined with the universal drive of play, the combination forms one of the most powerful education media. Therefore, physical education is an integral part of education spectrum. The modification and adjustments mentioned in education, which take place in the individual, occur not only in the learning and performance of physical activities, but through these activities. The participant learns to move and in a symbiotic relationship, moves to learn. No other discipline educates the physical while using the physical to educate.

As a programme of activity physical education is involved with educating student in and through games, sports, gymnastics, dance, etc. As a discipline physical education is concerned with study and research in an emerging growing “body of knowledge” which has evolved one been developed around human movement with its focus on the fitness play concept. As a profession physical education deals with the study of and implementation of this body of knowledge discovered in the discipline. From this body of knowledge are derived the principles theories, techniques, practices, and methodology which provide the basis for the program of activity, the training of the professional, and the services rendered by the professional in teaching/learning of the product. These involves not only skills and techniques, but also the body of knowledge it self.

The body of knowledge is formed around a core of human movement with interconnectedness between various disciplines both
scientific and humanistic. The surfeit of new knowledge and technology in that body of knowledge is sculpturing both the disciplines and the profession. The discipline is concerned with understanding this segment of reality through its research and philosophic inquiry. Perhaps it is this trust which account for its being called “the art and science of human movement” by the American academy of physical Education. On the other hand the profession is concerned not only with the study of that segment of reality, but also its implementation and application.

Since physical education is both science and human humanity, it obviously draws its data and subsequent theories and principles from a wide area of educational concerns. Each of these concerns, disciplines or subdisciplines has unique focus with a body of knowledge of its own based on its research and inquiry. Consequently, as a discipline and profession, physical education has been transformed into the pervade society and other fact of our culture; there is a chain like reaction leading into subdisciplines with specialization in the profession.

As student conceptualize about physical education and sports as human movement, they should be more aware of the thrust of the times toward analysis and separations into parts resulting in fragmentation of the field into sub-fields and specialties. As this has happened and as the whole discipline has been fragmented into subdivisions and sub-specialties, we have Unwittingly fragmented ourselves into parts. There is now an eminent need for resynthesis of both the individual and the discipline into meaningful wholes. There fore as the material in this book is studied, you, the students,
will need to think in terms of co dependencies and interrelationships among and between the specialties and sub disciplines. Emerging professional students in physical education should grasp a feeling and general understanding of the total field before pursuing specialization.

Physical education follows the same pattern as education with the continuous cycle. The product of physical education must be determined. This product is a physically educated person. This value becomes one of the many values of the “educated person” or the “liberally educated person,” and it has meaning only when it is related to the totality of the individuals’ life. This value is symbolized by one who has attained a reasonably high level of motor skill in a variety of activities, who has achieved a high level of physical and motor fitness, who has an acceptably good source of knowledge and understanding of sport, fitness, and physical activities, and who has developed good attitudes and appreciations in social conduct to make one a socially acceptable partner or opponent in participating in those activities.

The overriding goal of physical education as a program of activity would be the socialization of the person (student) into the role of a “physically educated student.” Students becoming lifelong participants can only accomplish this goal. If this is to occur, however, two things must accompany their participation. First, there must be rewards to the participants for that participation. This generally implies fun and enjoyment, which enrich the life of those performing, and the feeling of well being that usually accompanies participation by one who is fit. Second, motor skills
fitness training, and other physical activities should be accompanied by the necessary cognitive learning including the ways and the how he likes.

Perhaps the ultimate goal of the students would be in attitude where interest and desire to participate would dictate a creative approach to their health and leisure. If this attitude is present, students will choose to take part in worthwhile physical activities contributing not only to their biologic well being, but also to the psychological. Each of these aspects is related to the other and neither can stand-alone. As a basic belief, students should come to terms with their heritage and recognize their humanness. Humaneness are the result of both outside forces interacting with inside influences over a long period of biologic and social evolution.

Following establishment of the physical education product, the process must be initiated. This includes the usual factors of programme, administration, leadership, facilities, methods, policies, and evaluation. Effective instruction is important part of the process because it is curriculum is integrated and implemented. There should be a significant relationship between the process and the student product, and the ultimate product is always related to the goals. When physical education is effectively organized and conducted it is one of the best media for the education and development of the total individual.

It should now be apparent that physical education is an integral part of the total process of education. The issues that have been discussed and the evidence presented in the unit “movement as a process of
integration” can lead to no other conclusion. There should be no conflict between physical education and education in matters pertaining to either the product or the process.

In the matter of the product, the values came to know in a well-organized programme of physical education do not in any sense conflict with the values, which are expanded for a liberal education. Since a liberally educated person is the value found by education in general and since physical education can make its contribution to this liberal education through its physically educated person, the values are compatible. Therefore, physical education becomes microcosm of liberal education. The goals of this liberal education or general education have been accepted and recognized throughout the education disciplines. Physical education has same goals, although since it is but one aspect of the education mosaic, it makes its contribution to them in somewhat different degrees and dimension. It will be shown that physical education serves all of education’s objectives either directly or indirectly.

Since youth is an entity and their education cannot be entirely separated and segmented, end of the result is a unified, integrated and effective individual whose biologic and physiologic needs are inextricably related to the psychological and sociologic. Consequently, the physical education must take its place in education along with the other aspects of the mental, social, and spiritual. Since movement does not take place without something happening to the whole individual as well as other interrelated
parts, the ultimate end of this so-called physical education is not only the physical. But also it is for the good of the whole individual.²

**What is self-defence?**

According to Macmillan English dictionary self defence may be define as an action that you take or force that you use in order to protect your self, fighting skills that you can use to defend your self from physical attack.³

Although training in judo specially as means of self defence have been neglected in dojos and clubs through out Britain for a long time and for a variety of reasons, there is no doubt in any competent judo player’s mind as to the effectiveness of judo in a self-defense situation. There is no “theoretical” about shiai, the standard judo contest, be it at club of Olympic level, nor are the examination contest. That all judo players have to take part in to earn there grades any less real. When they stop on to the mat in such situation. They know that they are going to engage in what is basically a fight even though it involves both skill and science, and is conducted under well-structured set of rules along sporting line.

Judo is functional, practice system, the effectiveness of which can be easily demonstrated, and despite its predominantly sporting image those


days, many of the techniques used in normal practice are potentially lethal. Any of the major throws if executed on an attacker in a street situation, could quite easily cause a fractured skull of broken neck strangles and chokes were conceived in order to rendered an opponent unconscious and if applied with excessive force or for an undue length of time, can kill.

Judo has played for so long as a self-defence system. It promoted itself purely as a sport obviously. It was good for judo to develop the sporting dimension and thereby broaden its appeal as much as possible. It should have done this at the expense of its heritage, as a martial art seems to have been both unfortunate and unnecessary. A contributing factor was development of judo in school. The idea of teaching a martial art to school children was not too attractive to education authorities: as Olympic sport on the other hand was a different matter. Judo has largely replaced boxing as combat activity for school children, but quite correctly and sensibly, the more dangerous techniques are not taught.

The British judo Association recognizes that youngsters may lack the necessary maturity to be safely taught strangles and arm lock. Unfortunately, one consequence of this is that many youngsters who try judo give it up thinking that it consists merely of wrestling like throws which may find too difficult to perform well enough to be effective for self defence, Purposes, and hold down, for which they can see no practical use. As result of this when the idea of needing to be able to protect themselves take a hold they are more inclined to turn to one of the spectacular striking art such as karate, kung-fu or tackwondo, the more exotic the better. Seeing Brouce
Lee’s picture many young people fired people’s imaginations with fantasies of invincibility, and while not wishing to disparage any of the other martial art, which almost without exception have each something to offer anyone looking for an effective method of self-defense. It does seem clear that judo has tended to be unreasonably neglected and the governing body short sighted is not promoting the activity in a less blinkered fashion this at last is changing.

Interestingly, many people learn judo for self defense and yet once having achieved their (Black Belt) 1st Dan usually feel they have learned enough useful fighting skill to shift their focus from self-defence to sport and keeping fit. In fact keeping fit is the reason most judo players cite for continuing to practice long after their competitive days are over. Three years the average time taken to reach black belt level is of course a very short time to develop an adequate system of self-defence. Indeed it is probably hardly long enough to learn how to practice properly.

The great benefit of judo training is that it develops confidence, fitness and strength and improves reflexes. Those who practice regularly trend to feel that their can realistically expect to be able to defend themselves. The judo player develop the same sort of confidence as the boxer or full contact fighter, because when he throws someone in a contest, or get a submission from a strangle or arm lock. He knows that he has beaten a fully resisting opponent. He can feel the effectiveness of his fighting skill, and if his techniques work against a training opponent surely as untrained attack has little chance.
This praise of the merits of judo must be qualified though with a few words of caution. While judo is undoubtedly effective against an untrained opponent, many of the techniques of the mugger of habitual street fighter can be equally effective. Very few judo clubs trained with self-defence specifically in mind. So consequently the judo player generally has little experience of punching, kicking or head-butt attacker. Let alone assaults with knives or club. The judoka is also unlikely to be conditioned to enjoy hurting someone, quite the opposite in fact, which places him at a disadvantage.

The modern judo self defence kata the Goshin-jutsu-no-Kata continues a variety of atemiwaza as well as the more familiar throws arm locks and stranglers. It also provides for defence against all such attacks and even has some remarkably valid method for dealing with guns. The gun defence however, deals with disarming an aggressor in a situation where he is using the gun to threaten or menace, in which case there is room for strategy. But if he really wants to short you however experts in the martial art you may be, you will probably end up as just another victim in the strategy of violent crime. One of the chief problems with training black belts in self defence techniques is that they tend to think the techniques that they have developed in contest will be more than sufficient if they should ever find themselves attacked. This may well turns out to be the case, but it is equally possible that bad habits picked up over the years will be expose.

The serious student of self-defence must practice and develop effective atemiwaza and appropriate ideas of strategy. Apart from that,
training for a self-defence situation requires only slight modification of standard judo training method. The keynotes of such training will be, as always concentration, control and repletion. Probably the best method to adopt is the whole, part, whole approach. This involves going two or three full speed demonstration of the techniques then breaking it down into its component part, finally putting them together to make one movement again.

Self-defence techniques need to be straightforward and realistic. This is common sense. But it is also realistic to be ready to follow up an inconclusive first technique; actually practicing follow-ups, or combinations is a vital part of realistic training method with out exception, techniques that have been used in real situation. The important thing is to practice them and see how they feel to you personally. Trained for speed control and smooth transition from one technique to the next rather than for power. While normal judo training should develop throwing skill and grappling strength, the supplementary gym work suggested elsewhere will improves the power of atemiwaza.

Any one coaching self-defenses ought to be aware of his responsibility to his students and discourage fantasy, techniques which serve no useful purpose. The instructor’s responsibility is to demonstrate techniques in a dramatic fashion, which will give his students the feel of them and how they should be performed, and also confidence in their efficacy. Sloppy of weak demonstrations give a bad impression and do little to motivate the trainee. The instructor should inspire his students to aim for a high standard performance. Being sloppy on the mat, whether in training or
contest, can result in injury as well as in defeat. Being sloppy in the street can get you killed.

**What is martial art?**

According to Macmillan English Dictionary a sport that is traditional Asian form of fighting such as Karate, Judo or Kung fu.

**Different Types of Martial Art:**

**Teakwond (“way of the foot and hand”):**

Being lean and loose is a must for this Korean-based style, since it’s best known for its wide variety of high, flashy kicks. In fact, this style is essentially a kicking art, relying mostly on feet rather than fists. Head strikes are the norm, so men who have a hard time rising their needs face high need not apply. Participants should be prepared to take a few knocks, but the body contact never gets too severe.

Taekwondo students may also find home repairs a little more entertaining, since it’s one of the few styles where smashing wooden boards and stacks of concrete is part of the training regimen.

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Tai chi chuan ("grand ultimate fist")

This graceful, non-offensive Chinese art emphasizes stability and balance, which makes it perfect for slimmer guys. A series of controlled, flowing movements teaches all your muscles to work together.

Don’t mistake tai chi chuan for tai chi, the version offered in health clubs. True schools are far more challenging, and they allow their pupils to train with a variety of weapons, including double edged swords.

Aikido ("way of universal power")

Aikido doesn’t focus on exhaustive punches or kicks. The object is to use our opponent’s own energy to either disable him (using wrist locks and arm holds) or toss him aside like yesterday’s news. This style is much easier for the well-built athlete, since most of the offensive moves are easier. This style is much easier for the well-built athletes, since most of the offensive moves are more effective with some extra muscle.

The form comes with a few side benefits. Unlike most martial arts, which require you pass through 10 Belt before earning a black belt, this Japanese form has only six. After that, you’ll be able to sport your very own hakama, the skirt-like pants traditionally worn by samurai warriors.

Judo ("gently way")

The object of this Japanese-based art isn’t to break boards but your opponent’s sense of balance, so having some left doesn’t hurt. Stockier
builds also have an advantage executing defensive maneuvers, where extra weight helps anchor the body to the short of breathe isn’t a problem during the early stages of training, which are spent perfecting handholds, grappling maneuvers and learning how to fall properly. By the time you begin the advanced moves, you should have the endurance you’ll need to advance further.

**Karate** ("empty hand")

Based on a combination of cultures (its roots are found in both Iapan and Okinawa), karate is also a mixture of various fighting methods. Students are schooled in hand-to-hand combat as well as several weapon techniques, including the crowd-pleasing nunchaku. Although he doesn’t utilize any grappling moves or throws, stockier guys still maintain a dominant presence in the dojo, as masters of this style rely on solid stakes for maximum power in their kicks, punches and blocks.

Most variations are fine to choose from, but if you’re afraid of pain, be wary of any style with the words “kenpo”, “kembo”, American freestyle” or “full-contact” in its title. These aggressive styles subscribe to the belief that actual fighting is essential to mastery. The endomorph may want to return to the basic with a form drawn as shoran you, one of the loudest styles of karate. Considered to be the most influential style of contemporary karate, it relies more on style and natural ability than on speed and flying feet.
Kendo ("way of the sword")

Meet the Japanese fighting form that lets you wield bamboo swords, dress like a samurai and flog your opponent repeatedly about the neck and head. Sounds threatening, but the knight-like body armor worn underneath your outfit keeps injuries to a minimum. Speed and a strong set of shoulders and arms are the swordfighter’s best assets, so a lean, brawny body is ideal.

The ultimate thrill in time, experts get to abandon the shinai (bamboo) and bokken (wooden swords used during training for an actual samurai katana.

Shorinji kempo ("Shaolin Chinese fist")

This pugilistic style of karate lends itself to the heavy set for several reasons. First, it utilizes a series of hand strikes similar to those found in boxing, where having a solid center places more power behind four fists. (Just ask George Foreman)

A sturdier foundation also comes in handy for practicing the style’s “body shifting” techniques, used to dodge and slip from your attacker’s blows. The kicks require some flexibility but only come up around waist-high.
Kickboxing

Kickboxing study involves a boxing ring, a flurry of karate-based kicks and punches and two people willing knock each other out. This American style isn’t officially a martial art. It was created with a lean build in mind, rewarding those who can dodge fast and attack even faster.

Kickboxing is pure, basic fighting objective is to hit your opponent until he’s counting stars’

Muay Thai (also known as “Thai boxing”)

Muay Thai is a full-contact fighting method from Thailand, it’s known as the “science of the eight limbs.” Instead of just using your fists and feet, you down your opponents with a series of elbow and knee strikes. That’s the reason mesomorphs (with a lot of protective muscle around their joints) seem to fare the best at it.

Jujitsu/jujutsu (“science of softness”)

Jujitsu this Japanese technique incorporates more dangerous grappling and self-defense techniques than its less-militant progeny judo, since the style was originally devised to teach unarmed men how to disable armed soldiers.

Equal amounts of extra poundage, endurance and flexibility all work together to make one of the roughest-throwing martial arts a little
easier to master. This is the style that spawned Brazilian jiu-jitsu; the discipline that dominated the first true Ultimate Fighting Championships.

**Wushu** ("art of war")

Wushu is a Chinese style by the wrong name kung fu (which actually means” to master a particular skill”) wing chun is a solid choice for the guy who lacks body weight and size. Created by a woman, this style enables smaller, lighter people to defeat larger opponents by going after the soft spots that no amount of muscle can protect (eyes, throat, groin knees and specific nerve points)

Flexibility isn’t an issue, since most of the kicks tend to be low (kneecap or shin strides) plus, a set of lea, quick arm makes learning the style’s arm tapping technique (chi sao, Or “sticky hands”) a breeze. If this doesn’t sound masculine and virile enough for you, feel content knowing that it’s the only style Bruce Lee ever studied formally, and no one ever questioned his manhood.

**Escrima** ("arnis and kali are two related styles")

Escrima style relises on 12 basic striking movements, which you perform with a pair of wooden fighting sticks instead of your knuckles shifting the body to execute these moves while fending off attacks demands a flexible yet powerful upper body, making a sturdy, muscular physique the body of choice.
There is some weaponless hand skill in all three Filipino styles, including some kicking, punching, trapping and grappling moves, but not enough to ward off the inflexible. However, don’t expect the traditional martial arts protocol. Black belts are uncommon, as most styles avoid using any ranking system, and shoes are usually worn during training to protect the feet from dropped or thrown sticks.

**Sumo wrestling**

Sumo, the oldest of the Japanese martial arts and evidence of its practice goes right back to the Nihon sho-ki. Japan’s oldest chronicles, Written in the eighth century AD. It mentions a sumo contest as having taken place in 23 BC. In the ancient form, the purpose was to cause one of the opponents to surrender unconditionally and killing was permitted. Sumo was not a general skill possessed by the warriors for use in combat but was employed only by chosen fighters representing various sides in a dispute. The use of such formalized single-combat often avoided massed confrontations and undue bloodshed.

**The origin of judo**

Judo was formulated in Japan in the nineteenth century but as with other Japanese fighting forms, it inevitably has some Chinese influence. Japan in the middle ages was a feudal land indeed, cut off from outside

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influences for hundreds of years. It has often been compared with medieval Europe and there was certainly some thing of the courtliness of king Arthur's knights about the best of the samurai. Most of them chose to serve a lord and many were totally dedicated to their masters and readily died in their service, prizing nobility and courtesy almost as much as faithfulness. But there were bands of wandering, unscrupulous samurai too and not all the lords quite lived up to Sir Lancelot's standards. Only a full would view feudal Japan through rose-tined spectacles. Life for most people must have been nasty, brutish, and short.

One of the samurai arts was ju-jutsu, claimed by some to have been introduced to Japan in the seventeenth century by ching-Ping a naturalized Chinese. It was a vicious form of self-defence taught to the samurai in private often at secret schools run by highly skilled masters. Those who became proficient in it could throw, strangle, and break the limbs of one or several opponents. The warlike virtues of toughness were emphasized all the time but naturally in such an atmosphere injuries and deaths were not infrequent among the students. Ju-jutsu masters also taught defence with sticks and knives, and frequently a highly trained man could defeat one armed with a sword. Ju-jutsu took on a new dimension when in 1876, only twenty-three years after the first foreign traders landed on Japanese soil, they wearing of swords were forbidden. Clearly when weapons were forbidden, unarmed self-defence was bound to come into its own among the young and the energetic.
The contradictions of the Japanese character are well known. Even today it is quite normal for a businessman to leave his dictating machine, telephone, and automatic car when he returns home, slip on his kimono, accept the humble bows of his wife, and enter world of delicacy, charm, and often stylistic simplicity. The Japanese like to have the best of both the old and the new worlds.

Dr. Jigoro Kano (1860-1936), the redoubtable inventor of judo understood the contradictory nature of Japanese well, in his youth he was a formidable fighter. He traveled throughout Japan as other ronin, of master less samurai. He had done years before studying ju-jutsu from the greatest masters. But he was an educator as well as a martial-arts expert. It was he in fact who personally influenced much of the physical-education programme of the newly structured Japanese educational system. A highly cultivated and much underestimated man, he understood that in the martial arts. It is necessary to train the complete man and not just produce a thug. Thus he gradually developed judo.

Ju-do translates as the ‘way of path of gentleness’. It helps to be strong. Dr. Kano took the best of the ju-jutsu techniques, developed others himself, and combined in complex series of training movements. He obviously eliminated moves that might kill or maim, but being a highly intelligent man he left some of the violence. In 1882 he founded the world headquarters of judo, the Kodokan, in Tokyo, and he personally trained the missionaries’ of his art.
Before the First World War judo was intensely nationalistic and few Europeans even got the chance to see it. You can imagine the way tales were repeated and exaggerated back home in Europe by those who had seen the mysterious activity in Japan. Stories of master, who could freeze an opponent into immobility by a short, or kiai, abounded, and fledgling judoka certainly did at times venture into tough areas of Tokyo and taught the locals in order to try out their newfound skills. Not a particularly admirable phrase in the development of judo but possibly a necessary one. Judo had to be effective. As in all the martial arts, it’s no use complaining if your opponent doesn’t put his foot or hand where you want him to or decides to hot you with a chair instead of his fist.

Some Japanese appreciated Kano’s remarkable word. Rules were formulated. Judo didn’t become one of the most important Japanese sports overnight, but between the world wars the military Hawks’ realized that discipline of judo produced tough and courageous young men and they encouraged the sport. Gradually ju-jutsu fell into disrepute, although schools still existed, but judo accepted. Nowadays the Japanese have the opportunity to do judo and they have always made great efforts to see that there top judoka teach the young.

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World History of Judo:

Rapid growth and internationalization has benefited Judo considerably and at the same time has brought certain misinterpretation and wrong practices also. Generally, a question is asked, what is judo? And how it came into existence? Who else, other than Prof. Jigoro Kano, founder of judo can give a better reply to this question?

Prof. Kano has explained the story of emergence of judo, which is as under “In my youth I studied jujutsu under many eminent masters. The fruit of years of diligent research and rich experience was of great value to me. At that time, each man presented his art as a collection of techniques. None perceived the guiding principle behind jujutsu. When I encountered differences in the teaching of techniques, I often found myself at a loss to know which was correct. This led me to look for an underlying principle in jujutsu; one that applied when one hit an opponent as well as when one threw him. Thorough the study of the subject, I discerned an all-pervasive principle. To make the most efficient use of mental and physical energy. With this principle, I again reviewed all the methods of attack and defence I had learned, retaining only those that were in accordance with the principle. I substituted techniques in which the principle was correctly applied. The resulting body of technique, which I named judo to distinguish it from its predecessor is what taught at the Kodokan.”

Prof. Kano further explained that Judo and Ju-jutsu both are written with two Chinese characters. “The ju in both is the same and means
“gentleness” or “giving way.” The meaning of Ju-jutsu is “art, practice” and do means “principle” or “way,” the way being the concept of life itself. Ju-jutsu may be translated as “the gentle art,” judo as “the way of gentleness,” with the implication of first giving way to ultimately gain victory.

Prof. Kano joined Tenshin Shino Ryu (School) of ju-jutsu, at the age of eighteen, under two instructors Fukudo and Iso. After the death of Fukudo, Prof. Kano remained with Iso for a short while and then joined master Likubo of Kito Ryu. By 1882, Prof. Kano had mastered the skills and techniques of Ju-jutsu and decided to start a new school to teach only these techniques of ju-jutsu which are based on the principle making the most effective use of mental and physical energy. In 1882, he borrowed a small room at Eishoji temple to teach judo and named it kodokan.

Judo was an advanced and modernized martial art, it spread rapidly and was liked by more and more people. Initially, many people doubted the importance and superiority of judo and to show their anguish, they visited Kododan. Some of them offered challenged and decided to have competitive matches with the followers of judo. In such matches Sakujiro Yokoyama, an outstanding judo player of those days, represented kododan and generally the result was going in favor of kodokan. In 1886 an important contest took place to select a particular form of martial art for use in military academies, police departments and public schools in Japan. Kododan was represented by a fifteen-member judo team and defeated all other

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participants. Thereafter, judo became a government-approved sport of Japan. Prof Kano himself wrote “in 1882 I founded the kodakan to teach judo to others and a few years, the number of students increased. They came from all over Japan, many having left Ju-Jutsu masters to train with me. Eventually judo displaced ju-jutsu in Japan, and no one any longer speaks of ju-jutsu as a contemporary art in Japan, although the word has survived overseas.”

By the end of nineteenth century rapid changes of economy attracted many professional foreign workers to Japan. Likewise, Japanese professionals also started visiting European countries. A number of foreign nationals took interest in Kodokan Judo and in their respective counties, when they went back. In England, E.V. Baston Wright, an engineer sponsored the visit of a team of Japanese ju-jutsu experts, in 1899. A few of them stayed in England, and offered challenge fights with prize money to winners. Best known among them was Yukio Tani, an outstanding player. Yukio Tani remained in England and in 1920 he became Chief Instructors of Budokwai, Which was founded by Gunji Koizumi a Japanese, to teach judo, swordsmanship and other martial art of Japan. Both Tani and Koizumi received kodokan grades from Prof. Kano, while he was visiting England in 1920. British Judo association and European Judo Union were established in the year 1948 with the inspiration of Gunji Koizumi. Initially koizumi’s involvement and contribution in European and International Judo was significant but later on, he limited his activities to Budokwai only. In 1965, Koizumi felt that he had fully discharged his duty and declared voluntary retirement from judo.
Beginning of judo in USA has an interesting story. As a sign of gratitude Prof. Kano deputed Yoshiaki Yamashita, an outstanding player of judo to USA. 1902, to teach judo to President Theodore Roosevelt. At white house, a room was kept reserved for judo practice of president Roosevelt. He was the first American who got dan grade in USA itself. Subsequently, many Japanese who were settled in western seaboard cities, started their own clubs to teach judo and other martial arts. Although, the pace of growth of judo in USA Was very slow but gradually it got tremendous boost.

In 1930, Anatoly Kharlampiew along with his associates conducted a study of judo, Greco-roman and all other similar wrestling styles being practiced in soviet states and devised a new game called “Sambo”. The meaning of Sambo in Soviet language is “self defence without weapons” since there were not sufficient competition opportunities at international level. It was decided to train the sambo players in judo. In 1962, a soviet judo team of sambo players participated in which European judo Championship and collected five medals. This way a great jolt for the countries, which were here to dominating in judo championship. Since then the trend is that the Russians and European players are dominating in higher weight categories and Japanese, Korean and Chinese judo players are dominating in lightweight categories.

In Australia, Dr. A.J. Ross who learnt it in Japan and then migrated to Australia to study medicine started judo. Like yukio Tani, he participated in challenge fights and remained undefeated throughout his tour. He was the founder of Brisbane Judo club and Australian Judo Council
(1928) In New Zealand judo was started by G. Grundy, a 2nd dan, who started a club in Auckland in 1948.

The Path of the Olympics

Judo’s long road to the Olympics is an intriguing tale of the effect Western values has had on world society in the twentieth century. When Jigaro Kano created judo in 1882 with the opening of his small eight-mat judo Eishoji Temple in Tokyo, which he called Kodokan Judo, it was an activity designed to forge the physique and spirit of young men. In many ways, Kano’s idea of judo was a composite of two ideals. The first was inherent in the name he gave his activity. The Japanese concept of ‘do’ encompassed the principle of a ‘path’ or ‘way’ to a greater understanding of life both for the individual and for the general benefit of mankind. The second idea was close to the idealized image of the Greek man. Kano was highly educated and aware of the ancient Greek tradition, which admired wrestlers, archers and swordsmen. In short, the spirit could be honed by physical as well as mental skills.

This attitude lay behind the new Olympic movement which was just gathering momentum, and which seemed to strike a chord within Kano even though he was working within the Japanese tradition. It was with these views in mind that he becomes the first president of the Japanese Athletic Association, and, in 1909, the first Japanese member of the International

Olympic Committee. In 1912 it was Kano who led the first Japanese delegation to the Olympics in Stockholm - a sprinter and a marathon runner.

His view of sport at that time, therefore, was very different to the modern concept and practice, where, in competitive sport at least, winning is the most important thing. For Kano, the competitive element was important in that it spurred individuals to greater efforts, not that it offered opportunity for public acclaim. As the years passed, he witnessed the change from the rather pure approach to the more single-minded pushes for triumph, and did not hide his dismay. Yet he still hoped that judo would benefit in the end.

Kano remained an enthusiastic supporter of the Olympic movement and attended every Olympic movement and attended every Olympics until his death in 1938. He made a tentative move to have judo included in the Olympics in 1928, though at the time judo was practiced in very few countries and he realized that if judo was to be included, it must be a truly international activity. He was already accustomed to proselytizing for judo wherever he went, and he increased his activities. In 1933, while in London, he revealed for the first time his plan to establish a world federation of judo associations in various countries. By that time, he had already created the Kodokan Judo Grade Holders Association (Tokyo 1900), which spread to other countries including USA, Canada and Brazil after 1922.

In his speech in London, a visit organised by the Budokwai (the London club founded in 1918) he said: ‘The spirit of judo, which has as its ideal, world peace, concurs with the international spirit, and in this respect if
an international organisation... I myself would like to visit various countries in order to disseminate the spirit of judo and to achieve the purpose of the federation.

It was not until 1948 that the European Judo union was formed and 1949 that the international Judo Federation finally came into existence, thus fulfilling the wishes of Kano, but the idea of a world body had been his. Judo was still a long way from the Olympics. Part of the problem was rooted in judo itself. There was a certain amount of variance between the modern and international ideas of a widely traveled man like Kano and the proponents of judo in Japan and even some Western countries. Behind most of the practitioners of judo—or at least the men who taught and ran the clubs throughout the world—it was about self-development. People came into judo for a variety of reasons (often self-defense or because they were just intrigued by the activity—the etiquette, the technical principle of ‘maximum efficiency with minimum effort’ and the social principle of ‘mutual welfare and benefit’). Kano and his followers such as Gunji Koizumi, founder of the budokwai who is also described as the Father of European Judo, believed that even the rougher edges of young men and women who liked fighting could be smoothed and shaped by these ideals.

Kano’s view of the Olympics in those innocent days of the early twentieth century must have convinced him that there was considerable concord in attitude with his basic ideals. However, by the mid-1930s, as the Olympic movement trod the path towards the 1936 Olympics in Berlin, and the general tenor of world feeling began to rise to a distinctly aggressive
pitch, his view was changing. Already the arguments between amateurism and professionalism were being aired regularly and the importance of winning rather than taking part was gaining prominence. This was as much the case in Japan and in Japanese judo circles as in their areas of sport.

In 1936 Kano wrote a letter to Koizumi, which reveals a more equivocal attitude towards the Olympics.

*I have been asked by people of various sections as to the wisdom and the possibility of judo being introduced with other games and sports at the Olympic games. My view on the matter, at present is rather passive. If it be the desire of other member countries, I have no objection. But I do not feel I inclined to take any initiative. For one thing, Judo in reality is not a mere sports or game. I regard it as a principal of life, art and science. In fact it is means for personal cultural attainments. Only one of the forms of judo training, so called randori or free practice can be classed as a form of sports. Certainly to some extent, the same may be said of boxing and fencing, but today they are practiced and conducted as a sport.*

*Than the Olympic games are so strongly flavored with nationalism that it is possible to be influenced by it and to develop Contest Judo as a retrograde form as ju-jitsu was before the Kodokan was founded.*

*Judo should be as free as art and science from any external influences-political, National, racial, financial or any other organised interest. And all things connected with should be directed to its ultimate*
object, the ‘benefits of humanity’. Human sacrifice is a matter of ancient history.

Another point is the meaning of professionalism. With judo, we have no professionals in the same sense as other sports. No one is allowed to take part in public entertainment for personal gain. Teachers certainly receive remuneration for their services but that is in no way degrading. The professional is held in high regard like the officers of a religious organisation or professors in the educational world. Judo itself is held by us all in a position at the higher alter. To reconcile this point of view with the Western idea is difficult. Success, or a satisfactory result for joining of Olympic games, would much depend on the degree of understanding of judo by other participating nation.

This was written in the same year as the most nationalistic of all Olympic Games, the ‘Nazi Games’ in Berlin, so it is easy to understand why Kano, a most refined man, wrote as he did. Of course, World War II put the whole issue was put in abeyance. Kano had hoped to bring the Olympics to Tokyo in 1940, wishing, perhaps, to be able to mount the kind of Games that were closer to his ideals – guided by principles other than the rank nationalism of Berlin.

Kano’s views, expressed in the letter, clearly made a deep impression upon Gunji Koizumi. He was a man of much influence in Europe and he published the letter for the first time in The Budokwai Bulletin in 1947, as he sensed a resurgence of interest in getting judo into the games.
Individual Judo competitions had been part of the Japanese scene before the war and the All-Japan Championships were resumed as soon as the occupying American forces allowed. Yet Koizumi was fighting a rearguard action in Europe and especially in his own country, Britain. He felt it would be ego-deforming for a young man to be called a ‘champion’, recalls Charles Palmer, the former president of the International Judo federation.

Palmer returned to Britain from some years in Japan in 1955. While in Japan, he had never heard the Olympics mentioned in connection with judo. In the same year he attended congress of the European judo union as the British representative and discovered that some European countries had been pressing for judo inclusion in the Olympic program for some time. The request had been officially declined by the International Olympic Committee had officially declined the request because its members could not believe that, without weight categories, the competition would be fair.

This was one of the first great controversies in international judo. By the 1950s, the European Championships had been established. First of all there were team matches only, but gradually other sections were introduced including individual competitions organised in the various Dan grade levels. Britain, a country with one of the most developed judo networks, refused to take part in the individual competitions for some time, preferring the team competitions. As late as 1960, Britain had yet to hold a British Championship.
The whole issue of judo and the Olympics was given a greater sense of urgency in 1958 Asian Games; Tokyo was finally awarded the 1964 Olympic games. In 1960, the campaign to include judo in the Tokyo Olympics was in full swing. Japanese judo circles appealed to their own IOC representatives to work for judo’s inclusion. A formal request was sent to the IOC headquarters in Lucerne. The IJF then asked each member country to appeal to its own representatives on the IOC and own Olympic Committee.

There were many problems to be overcome; not least the issue of weight categories, but the crucial step was taken on 22 August 1960 at the 57th General Meeting of the International Olympic Committee in the Excelsior Hotel in Rome. Japan’s proposal that judo should be adopted as an Olympic event was considered. The discussions proceeded in an amicable manner and an overwhelming majority adopted the resolution with only two members objecting; and their objection was not to judo as such, but the growing number of sports in the Games.

Judo joined the Olympics as what was called an ‘option sport’- Japan, as the host nation could choose the sport- although the implication of this were not fully understood by the judo fraternity until two years after the Tokyo Olympics. Once the news became known in 1960, there was widespread rejoicing also some skepticism.

There was much to be done in preparation for the Games. The length of competition, the rules under which men would compete, the organisation of the pools and the refereeing all had to be settled. But the
principal question centered on the weight categories, and there were many points of view.

Weight categories had been used in judo outside Japan from the early 1950s. In USA, in 1953, there were four weight categories for the National Championships-130lb, 150lb, 180lb and heavyweight. Even before that, the European Championships had experimented with weight categories. There was an unofficial' competition run in weights in 1952, but the idea was shelved the following year. In 1957, the question was raised again, and weight categories became a standard part of the European Championships, along with the open Dan grade events and the team events. In 1963, the European team events were organised in weight categories for the first time. But for many years, Britain refused to send participants to the weight category events and refused to hold national individual championships.

Japan was also conducting internal discussions over the weight category issue. There was the question of principle and tradition. All of the major judo competitions had always been organised in open categories. True, there had been weight categories at club level (u60k, u75k, o75k) and there established weight categories for junior events (u55k, u65k, o65k), but surely the Olympics was a major event like the All-Japan Championships. Yet the introduction of weight categories in the Olympics stood to benefit Japan in a very tangible way. However many categories were introduced, Japan would presumably win and this would boost the final gold medal tally.
By 1961, another issue had arisen. Anton Geesink beat Sone in the World Championships in Paris, holding him down in mune-gatame, and winning the title. It was a huge shock for the Japanese who truly thought that the world titles would remain—at least for the forcible future—in the home of judo. With the Olympics a short way off, their dominance had suddenly been questioned in a most direct manner. What would happen if there was only an open category in Tokyo and Anton Geesink won it?

Articles in the Japanese newspapers raising this issue began to proliferate. ‘Wake up Kodokan’, begged one headline. The all Japan judo Federation suggested five categories at one point-u70k, u80k, u90k and open. Others preferred the American system-63.5k, 73.6k, 81.7k and heavyweight, but this read clumsily in kilos as it was a translation from 140lb, 160lb and 180lb. There was a German system too. With six weights the product of a precise mind. The All-Japan Federation finally suggested three categories-68k, 87k and 087k.

To some extent, the puzzlement of the Japanese was understandable. It is interesting to note that the All-Japan Championship, with its open category, did not field a succession of heavyweights, as is generally the case now. The winners were somewhere between the eighty and ninety kilogram mark. This applied as much to men such as Mahasiko Kimura, the great post-war champion, as to Akio Kaminaga, the champion in Olympic year. This was also true of the first two World Championships. In 1956 the average weight was 81.6k and in 1958 it was 81.94k.
Times were changing, however, not least because it became evident that some very big men were coming into international competition from the west. By 1961, the year Geesink won the world title, the All-Japan Championships was taking on a new look. Of the forty-eight contestants, forty-one were over eighty kilos.

There were other ideas about the competitions as a whole. One suggestion was to hold two competitions: one normal competition for men, and one with two kata competitions, one for men and one for women.

Finally, the Olympics went ahead with the basic European idea of three-weight categories—lightweight (u68k), middleweight (u80k) and heavyweight (o80k). As a result of pressure from some individual countries, including Britain, France and Belgium, an open category was added. Countries were allowed to send four competitors who could enter any category as long as they met the weight qualification.

There were other special ideas developed for this first Olympic event, including a special jury, which would turn on a red light and ring a bell beside the mat when it wanted to make a ‘suggestion’ to the referee and judges.

There was one other serious issue, which had to be overcome—interestingly, one predicted by Kano in 1936. This was the issue of professionalism. The advent of the Olympics, with its apparently strict amateur code, raised questions over who was professional and who was amateur. It was a subject very close to the hearts of many of the British
organizers at the core of international sport and the Olympics, and was rooted in certain class-consciousness. Kano had stated the issue very clearly, but it did not help men like Charles Palmer who had taught judo for a living, knew that he would not be able to qualify for the Olympics. This was true of Geensink a judo instructor. This scarcely contravened Kano’s code, but was debatable in terms of the Olympics.

There was a campaign in Japan to have Geesink banned because he contravened the strict amateur code. Japan was quite happy to produce its second-string players in the Olympics. (Some of the top Japanese figures would also not have borne public scrutiny in this area.) However, the responsibility for stating an individual’s amateur or professional status lies with the individual Olympic member countries, not the IOC, and Holland simply declared Geesink to be an amateur. Britain would not do that for its players who had to abide by the rules, at least in so far as the public could see.

One by one, the issues were ironed out. In 1962, Japan had its first national weight category championships. In 1962, the Russians now keen to get involved because of the possibility of Olympic medals-participated for the first time in the European Judo Championships in Essence. They shocked and even frightened many traditionalists with their sambo fighting style, but won medals. Gradually the judo fraternity geared itself up for its first appearance on the international sports stage.
Tokyo Olympics Games was a success, apart from Japanese nationalistic feelings, no one doubted. Everyone went home feeling that judo had acquitted itself well and done the sport honour. There were many issues to be considered and changes to be made, but the immediate concern was the 1965 World Championships in Rio de Janeiro, and there was plenty of time to think about the 1968 Olympics in Mexico.

In 1965, in Rio, Charles Plamer, the British 5th Dan who had refereed at the Olympics, was elected President of the International Judo Federation. This was the first time that a non-Japanese had held the post. It was only in 1966, when he saw the programme for the Mexico Olympics that he realized there was something very seriously wrong. Judo was not on the programme.

Having discovered that it had been classed as an optional sport rather than admitted to the main programme, he immediately began working to lobby support to have the classification changed. He went to Rome to talk to the international Olympic Committee Executive Board and made a speech, not only on behalf of judo, but also handball and archery, which also found them out in the cold.

He said it was extremely harmful to the development of the sports to be included in the Olympics one year only to find themselves wiped from the programme the next. He was told that the IOC left it to the organising committee to select eighteen out of the twenty-one Olympic sports in the summer Games, and those three had not been selected. ‘I was shocked by the
supine attitude of the other international federation to Brundage and the Marquess of Exeter, another extremely powerful man in the Olympic movement’, remembers Palmer. But he did not give up.

He sought support from the General Assembly of International Sports Federations, which he helped found in order to promote some autonomy in international sport. In 1967, the Federation agreed that judo was a fit and proper sport to be included in the Olympic games. In the same year in Teheran he address the meeting of national Olympic Committees and got their unanimous support for the entry of judo to the Olympic games. With this behind him, he went back to see the IOC’s Executive Board. He made a presentation and it was well received, even by Brundage, the President. But without warning, David, Marquess of Exeter, the first UK chairman of the Board, interrupted and told the meeting that Palmer’s address was ‘a waste of time’.

Exeter said that the rules of the Olympics stipulated that the programme could not be changed after the invitations had been issued. Palmer remembers him smiling as he added: I issued them this morning.’ It was a severe blow for Palmer and judo, but he had won himself a friend in Brundage who agreed to help change the rule of eighteen sports only on the main programme. The rule was changed so that it gave the host country the option of having all twenty-one sports in the Olympics, and this was the case from the 1972 Munich Olympics.
Even now, Plamer is puzzled why Exeter acted in the way he did not, ruining the hopes of judo, handball and archery for inclusion in the Mexico Olympics. Even the Mexicans felt upset, and very pointedly invited Palmer and the archery and handball representatives to the Olympics as guests. During his presidency of the IJF, Plamer oversaw the main further developments in judo, which made it into the Olympic sport it is now, and his campaigned for the retention of Japanese terms. Although not personally in favour of the introduction of koka and yuko, he realized that it was the wish of the wider judo fraternity, and saw it through. (They featured first in the 1976 Olympics.) The same applied to the introduction of the red line prescribing the edge of the mat, which first appeared in a thin form in 1972 and finally, in its present meter form, in 1976. Passivity warnings were also a Palmer idea, borrowed from wrestling. He saw the mat change too, from the traditional tatami in Tokyo to the vinyl mat that is now universal.

By the Moscow Olympics, the presidency of the IJF had gone back to Japan, to Shigeyoshi Matsumae. It was Matsumae who oversaw the start of women’s World Championships. Women had Practiced Judo from the very early years in Japan, although for decades female practice was restricted to kata. This was not the case in Europe. Once again, women were attracted to judo when it first arrived, and were actively involved in the first decade of the century. But although they fought in grading, there were few competitions until the 1960s. The first official European judo championships for women took place, in 1975, in Munich. The international Judo federation had taken note of the growing interest in women’s judo competitions and, in 1947, had issued the historic rule: ‘If women’s judo championships are
conducted successfully by at least three Continental Unions, the IJF will duly consider sponsoring a women’s world judo championships and also including women’s judo championships in the Olympic Games.

In 1980, the first and highly successful women’s world Championships was held in Madison Square, New York, following the campaign of the tireless and extrovert American judo teacher, Rusty Kanokogi. This became as regular a bi-annual event as the men’s championships, but there was still opposition to its inclusion on the Olympic programme. This was partly due to prejudice and partly due to a continuing pressure on containing the size of the Olympics. Kanokogi went into action once more. Though deeply disappointed that women’s judo was not on the programme in the Los Angeles Olympics, she continued lobbying and a petition with 25,000 signatures asking for inclusion in the Olympic programme was sent to the IOC President, Juan Samaranch. Kanokogi threatened a variety of imaginative litigation suits involving discrimination.

Finally, the IOC related, though only in part. Women’s judo was to be a demonstration sport in Seoul, with full inclusion in 1992. This announcement had the immediate effect of creation judo interest in many countries traditionally tied to Olympic sports, particularly the eastern block, such as the Soviet Union and East Germany. It also made Japan take women’s judo more seriously.

The 1992 Olympics in Barcelona are, therefore, scheduled to present Judo to the world for the first time in its full form as an Olympic
sport, exactly eighty years from the moment that Jigoro Kano set eyes upon the Olympics for the first time. So much has changed that Kano may well still have ambivalent feelings towards the activity he founded. After all, it has developed from the idealistic but practical combat form that he hoped would help to improve the individual and help foster peace in mankind to a full-blown competitive sports. But he would be delighted, perhaps, that judo is so widely spread that it is possible to practice in almost every country in the world and it is true to say that had judo not become an Olympic sport, this would not have happened.

**History of Judo in India**

Indian Judo owes much to the efforts of Gurudev Rebindranath Tagore and Shri Raghunath D. Khaniwale. In 1929, Mr. Takagaki, a Japanese judo coach came to India, on the request of Gurudev Rabindranath Tagore, and started judo in Shantiniketan. In the same year Shri R.D. Khaniwale went to Japan in connection with the Freedom Movement, and learned Judo during his stay in Japan. He was a very good archer and gave several archery demonstrations to meet his expenditure in Japan. He got 2nd dan from Kododen and started a judo club in Amravati (Maharashtra), when he returned to India. The other club in which judo was started in an organized way is Aurobindo Ashram, Pondichery, where French-men started judo classes

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There are evidences that judo was being practiced in India before 1929 also. Mr. A.F.S. Barodawala learned judo from two Japanese, who stayed in Bombay for quite some time, and got black belt in 1928. Judo Federation of India was constituted in the year 1964. The same year Dr. Pisolkar, then Secretary of the Judo Federation of India went to Japan and brought affiliation from the International Judo Federation. The first National Judo Championship was held in 1966 at Hyderabad. Since then the Judo Federation of India is Organizing National Championships almost every year and is the representative national body in the field of judo.

NIS Diploma course in judo commenced in the year 1976, when Takashi Ogata came to India for starting the Judo diploma course at NIS Patiala. Judo got tremendous boost in 1979-80, when Morio Sugenami, a Japanese coach came to India, and conducted Judo classes at NIS Patiala and other parts of India. He motivated and inspired judo Player/coaches for organizing more and more competitions at the state and national level. Judo was included in the Asian games in 1985 at Seoul. This was the first International competition for Indian team and they got four bronze medals. There after, India is continuously dominating in South Asian Judo Championships and few judo Players, viz Sandeep Byala, Cawas Beilimoria, Nitin Rakshe, Tilak Thapa and Narender Singh represented India in Olympics and world championships also.

The progress and development of judo in India, during the last one decade, has been tremendous and beyond exceptions. L.K. Daga, the General Secretary and Jagdish Tytler, President of the Judo federation of
India, has contributed a lot to systematic overall development of Judo. Daga’s vision taking the Indian judo players up to international level began to materialise in 1986, when Indian team participated in Seoul Asian Games. Since then, India has successfully organized south Asian judo Championships, Asian judo championship, junior level International (India cup) and has emerged as a major power from south Asian region

**Maharashtra State Judo Association:**

Shri. R. D. Khaniwale Sense (7th Dan) introduced Judo in a small town of Ichalkaranji, Kolhapur in Maharashtra and later in the city of Pune in 1940, after his return from KODOKAN, Japan. The art of Judo was then unheard of by public at large and elicited wide-ranging responses, as reduce to awe. Shri. R. D. Khaniwale was an athlete of great repute. Hailing from Amravati, he was master of many Indian Martial arts like Lathi, Bothati, Wrestling and Archery. He was known in Japan as “Modern Arjuna” of India and as “That Great Archer from India”. It was only fit for him to be deputed as candidate to learn Judo at Kodokan in Japan by his Physical training alma mater Shree Hanuman Vyayam Prasarak Mandal in Amravati. R. D. Khaniwale had the honour of learning Judo from the father of Judo, Dr. Jigaro Kano and great master like Mr. Mifune.

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He promised to spread the art of Judo in India to his senses Japan. He started teaching Kodokan Judo in Pune in its proper spirit and form. He imparted knowledge free of charge to his pupils in the old India traditional ASHRAM or Gurukul way. His relations with his students were more like father and sons than teacher and student. Without any financial help from outside he carried forward the art on the strength of devotion, love, selfless efforts and his meager salary of a physical instructor. He founded Pune Judo Association.

In 1949, another man, hailing from Mangalore, but based in Bombay took keen interest in Judo. A great sports enthusiast, Late Mr. N. T. Bangera, originally a Gymnast, founded Bombay Judo Club in 1972. Both these visionaries produced a string of devoted students. To name a few, Ramchandra Namjoghi, Pratap Patil, Subhash Joshi, Dnyaneshwar Agne, Sharad Joshi, were the first to claim a place on the roll of honour, followed by the second generation comprising Deepak Tilak, Sarang Sathe, Bal Deokar, P. R. Choudhari, Shriniwas Kulkarni, Vijay Limaye, G. R. Shinde and host of other in Pune.

In Bombay, Bangera nurtured L. K. Daga, M. M. Mohomed ally, Manohar and Yatin Bangera, K. Pastakia, Parvaz Mistry, K. D. Doctor, Cavas Billimoria, Khelid Edanwals and so on, to proficiency. Both these clubs from Pune and Bombay devoted substantial time and money for the development of Judo in India during the last quarter of the century. They organised local tournaments, held coaching classes, traveled to other parts of the state to teach Judo, and conducted demonstrations. Without any strong
financial and organisational base these people built the movement tirelessly, brick by brick.

In 1965 another Maharashtrian, settled in Andhra Pradesh and from the field of wrestling, Dr. S. A. Pisolkar founded Judo Federation of India with the help of Late Shri. R. D. Khaniwale and N. T. Bangera. This was the beginning of the spread of Judo culture outside the state of Maharashtra.

Only three National tournaments were held from 1965 to 1970. Excepting the state of Maharashtra and West Bengal all other teams fielded wrestlers as participants. Majority of the players and even referees were not enlightened about the rules and regulations and techniques of Judo. The movement faced its first teething troubles. Able guidance of Late Shri. R. D. Khaniwale, Late Shri. N. T. Bangera and Dr. Pisolkar saw the movement through its toddling stage to achieve, (a) formation of National Body, (b) Introduction of Judo technique to the other states, (c) affiliation with International bodies and (d) Although spread wide, holding of three National tournaments.

One may say that Judo had come to stay in India and that the efforts of Late Shri. R. D. Khaniwale and Late Shri. N. T. Bangera had started bearing fruits.
STRUCTURE DIAGRAM OF MAHARASHTRA JUDO ASSOCIATION

President

Vice-President

Vice-President

Vice-President

Vice-President

Secretary

Joint-Secretary

Treasure

Member

Member

Member

Member

Member

Member

Member

Member

Member
STRUCTURE DIAGRAM OF DISTRICT JUDO ASSOCIATION

President

Vice-President

Secretary

Vice-President

Joint-Secretary

Joint-Secretary

Treasure

Member

Member

Member

Member

Member

Member

Member
Facilities Required For Ideal Judo:

To start judo we want various types of judo facilities such as:


Facilities For Ideal Judo Competition:

1. Competition Area (Hall)    2. Judo Mat
3. Equipment like Chairs, Flags, Score Board, Timing Clocks, Flags for
timekeepers, Time Signal, Blue & White Judogi (Judo Dress)

Different Competition in judo

1. State Level Judo Championship    2. School State Judo Championship
5. Federation Cup Judo Championship    6. West Zone Judo Championship
7. National Games (Judo)    8. Asian Game
STATEMENT OF THE PROBLEM:

Being an International Judo Player and Shiv Chhatrapati Awardee, the research scholar finds in himself keen interest in knowing development of Judo in India more specifically in Maharashtra. Gradually a survey at personal level was made and it was found that Maharashtra State has done a lot for the development of Judo in India. To reach into its grass root level the research scholar intends to analyse critically the Contribution of Maharashtra for the Development of Judo in India. With a view to achieve these objectives the problem is stated “Analytical Study Of Contribution Of Maharashtra For The Development Of Judo In India”.

PURPOSE OF THE STUDY:

The main purpose of the study was to bring into light the Contribution Of Maharashtra for development of Judo In India. The allied objectives of the study were:

i) To find out the contribution of Maharashtra for development of Judo in India in terms of Judo players (Judokas) representing the country at Inter-national Judo competitions.

ii) To review the contribution of Maharashtra for development of Judo in India in terms of National and Inter-national Judo Technical Officials at Inter-national competitions.

iii) Further to study the works of different District Judo Associations of Maharashtra with special reference to development of Judo in India.
iv) To survey the facilities available in the state of Maharashtra for the organisation of National and Inter-national competitions in Judo.

v) To have acquainted with the life of Late Shri R.D. Khaniwale, the founder of Judo in India with reference to his contributions for the development of Judo in India.

vi) To study the participation of Maharashtra in the National Judo Team of India analytically.

vii) To study the problems faced by the promoters of Judo in different districts of Maharashtra.

viii) To suggest some remedies for the betterment of Judo in Maharashtra.

SIGNIFICANCE OF THE STUDY:

The significance of the study was justified on the following grounds:

i) The factual Contribution of the state of Maharashtra for development of Judo in India would be known.

ii) The unaware public would know the individuals’ contributions made by great personalities in Judo.

iii) The problems faced by the Maharashtra State Judo Association would be located and the solutions there in can be found out.

iv) The study may help the concerned authorities in promoting Judo in India and at Inter-national level as well.
v) The present study would be the first of its kind not only in Maharashtra but also in India.

HYPOTHESIS:

It was hypothesised that Maharashtra would have a great Contribution for the development of Judo in India.

DELIMITATIONS OF THE STUDY:

The scope of the present study were delimited to the following aspects:

i) The study would be delimited to the Maharashtra State only.

ii) The study would be further delimited to contributions made by Maharashtra, which is available in Black and White only.

iii) The study would be delimited to the span over 9 years i.e. 1992-2001.

iv) The study would be delimited to the founder of Judo in Maharashtra Shri R.D. Khaniwale and to those personalities who have contributed a lot in the area.

v) The study would be delimited to all the districts of Maharashtra (32 districts covered).

vi) The study would be delimited to Districts Judo Association and their affiliated registered clubs.
LIMITATIONS OF THE STUDY:

The data for the study were collected through Questionnaire, Observation and Personal interviews. Hence the reliability and validity of the data were depending more upon the honesty of the respondents, interviewees.

OPERATIONAL DEFINITIONS:

The following were the Operational Definitions:

Analytical Study: ‘Analytical’ means employing of analytic methods for analysis, by separating into constituent parts or principles.

Contribution: Specific work, help, efforts, literature or alike done or contributed for the promotion and development of Judo in India.