

7. A Comparative Study of Value Orientations Held by Japanese and French Practitioners of Judo.

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7. 日仏柔道実践者の柔道観に関する比較研究

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要旨

柔道が真にグローバルなものとして存在しうするためには、世界各地における柔道観を日本のそれと比較・検討し、その普遍性への理解を深めることによって、最善の在り方を追究することを怠ってはならないであろう。本研究は、そのような研究動機にもとづき、世界のなかでも柔道大国であるフランスと日本の柔道実践者の柔道観を比較・検討し、両者の共通性と相違性を明らかにすることを試みるものである。

質問紙法による調査を行ったが、その質問内容は、創始者・嘉納治五郎によって体系づけられた柔道に対する種々の価値側面（知育・精神修養・武術性・体力の向上・精力善用・自他共栄の6カテゴリー）から構成した。また、補足的な資料を得るために、柔道のみならずスポーツ一般の実践者からも理解可能な質問内容として、「スポーツ価値志向」を捉えるための尺度（勝利・自己鍛錬・楽しみの3カテゴリー）も用いた。調査は、両グループともに20歳前後の比較的優れた技術レベルを有する男子に対して実施し、日本（N=136；2000年5月）、フランス（N=94；2000年6月+2001年9月）の有効回答者を得た。

主な結果として、以下のことを示唆しうる。

1. 両グループには、嘉納が強調した伝統的な「精神修養」面を重視する、という点で共通性

があり、そこに教育的価値を認めていると思われる。

2. また、両グループはともに柔道を通じての「知育」面の養成、および「武術性」面の獲得に対してはあまり重視していない。

3. 1. で示したように、日本人実践者は「精神修養」面を重視しているが、その他、「精力善用」・「自他共栄」・「体力」面についても比較的バランス良く価値づけがなされており、それらについての歴史的な継承がうかがえる。そして「自己鍛錬志向」が強いという結果からも、背景には、「将来の生き方や生活に柔道を役立てる」という、手段としての、そして修行としての価値観が残存しているように思われる。一方、フランス人実践者の柔道観は、「精力善用」が重視される傾向にある反面、「自他共栄」面はさほどでもなく、また、「勝利志向」が日本人実践者よりも強いという点から、「精力を善用して競技に勝つ」という価値観が強いものと捉えられる。その背景にはやはり競技スポーツ志向があり、したがって、あくまでも「教育的価値の高いスポーツ」という捉え方が定着しているように思われる。

I. Purpose

Approximately 183 nations and regions are currently (2000) participating in the International Judo Federation. As an Olympic event, Judo is now a worldwide sport. Its worldwide popularity is a testament to the universality of the values of Judo. However, as the sport has grown in popularity in various countries and regions, differences in the values held by Japanese and other nationalities toward Judo have become obvious because, although there is universality in the values of Judo, different nations have different priorities for such values. Judo has universal values that must be understood. In addition, various countries approach these values differently, and the differences must be understood. If Judo is to exist globally, practitioners of the sport should understand the best of its concept. This study was conducted to compare the value orientations toward Judo held by Japanese and French practitioners and to identify the similarities and differences between them.

II. Method

1) Survey

Questionnaire 1:

Jigoro Kano, who, invented Judo in 1882 and established various values for it. Questionnaire 1 was created using the results of a 1999 analysis of Kano's values of Judo (Nagaki, 1999). Six categories of Judo values are presented in the questionnaire. They are as follows: intellectual, spiritual, self-defense, fitness / health, effective use of strength, and improvement of relationships (Table 1*) .

Questionnaire 2:

To obtain supplemental information, another questionnaire, created by Nagaki in 1997, was used to gain an understanding of the value orientations toward sports. Respondents were asked to prioritize three items indicating their values. The items were as follows: 1) Pleasure of participating, 2) Winning based on fair play, and 3) Character building through self-discipline.

In France, Judo practitioners tend to participate in other sports, too (Okada, 2000), which makes them ideal subjects for this study because they provide a broader viewpoint of Judo (The etic study).

Professional Japanese and French translators participated in the development of the French translation of the questionnaires to assure that the translation was of high quality.

Table 1* < Questionnaire 1 >

Six statements are given below concerning the usefulness of Judo. When reading the statements, consider your daily Judo practice and the effects of Judo on your life. Then answer the questions that follow.

1. practicing Judo is useful for building up intellectual powers, such as observation, memory, and creativity.
2. practicing Judo is useful for developing the spiritual attitudes necessary for character building, such as self-control, patience, and asceticism.
3. practicing Judo is useful for self-defense.
4. practicing Judo is useful for maintaining and improving my health and fitness.
5. practicing Judo is useful for learning to use my spiritual and physical strength effectively, both in the practice itself and in my daily life.
6. practicing Judo is useful for learning to build satisfactory relationships with others through good communication.

* Which statements do you believe show the most valuable aspects of Judo?

Table 2* < Questionnaire 2 >

What do you think is most important in playing sports (including Judo)?

Ranking the following items from 1 to 3 in terms of their importance to you (1=most important, 2=second important, 3=least important).

___ To win

___ To enjoy the exercise

___ To play it for self-discipline

2) Subjects

The French subjects were selected from the Judo practitioners located in Tours, Essonne, and INSEP (*Institut National du Sport et de l'Education Physique*) (June 2000, September 2001).

The Japanese subjects were selected from the Judo club memberships at four universities in the Kansai District (May 2000). Students from these universities regularly participated in the All Japan Student Championships.

The subjects were selected according to specific standards developed for the sake of comparison. The results regarding sex, age, and years of practicing Judo are shown in Table 3*. Concerning technical level, as many as 30 percent of the Japanese and French Judo practitioners, who had actually been matched against each other in the June 2000 and September 2001 competitions, were used to establish a reference standard for selecting

subjects of appropriate techniques. Judo coaches with the title of 5th-Dan or above participated in the entire process of choosing the subjects. The technical levels of both groups were relatively high considering their years of experience in Judo. The sample was too small to represent countries other than France and Japan. Even though the study is limited, it provides a general trend in the value orientations of the practitioners of Judo.

Table 3*

	Sample	Age M (SD)	Judo experience M (SD)
Japan	N= 136 (male)	20.2 (2.09) years	10.7 (3.97) years
France	N= 94 (male)	21.4 (4.84) years	13.9 (6.02) years

III. Results

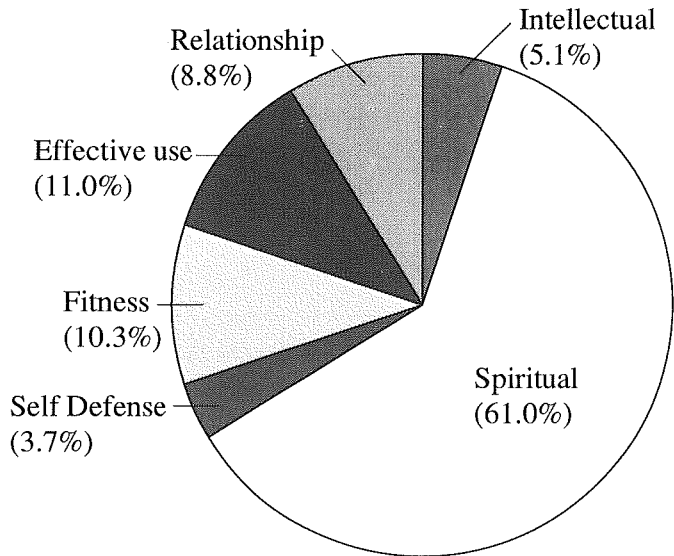


Figure 1* < Questionnaire 1 ; Japanese >

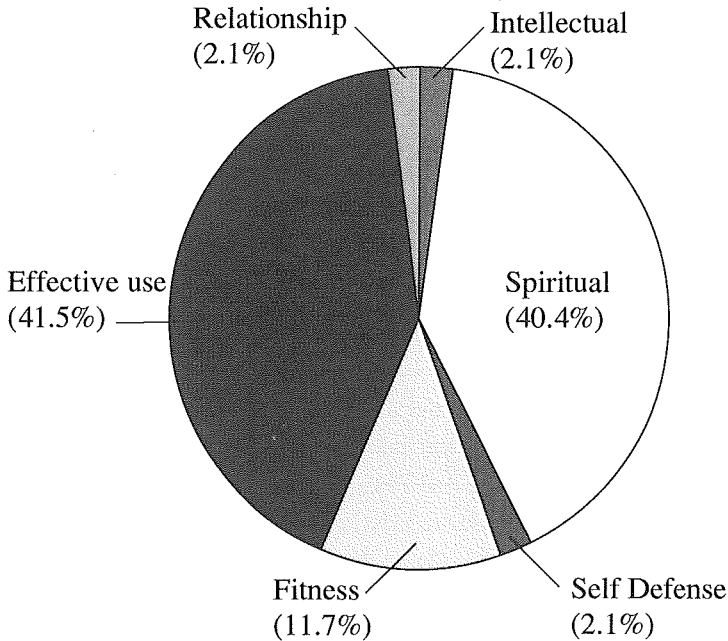


Figure 2* < Questionnaire 1 ; French >

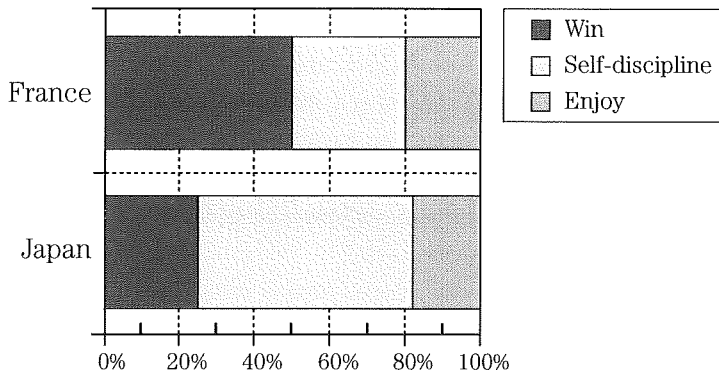


Figure 3* < Questionnaire 2 >

The results from both groups obtained from Questionnaire 1 indicated the following trend in value orientations toward Judo. Many Japanese respondents indicated that moral training is an extremely valuable aspect of Judo. The questionnaire item most often selected by the Japanese participants is as follows: "Practicing Judo is useful for developing the spiritual attitudes necessary for character building, such as self-control, patience, and asceticism." However, other aspects of Judo were recognized as being equally valuable by this group, which indicates that the various values introduced by Kano, the inventor of Judo, continue to exist today and are generally held by Japanese Judo practitioners. Although the French Judo practitioners also indicated that mental training was valuable, their responses focused heavily on the effective use of energy. Many of them chose the following statement: "Practicing Judo is useful for learning to use my spiritual and physical strength effectively, both in the practice itself and in my daily life." According to the results of a statistical test, the ratio

of the values placed by these groups on each aspect of Judo indicated a significant difference of 0.1% or below.

As for Questionnaire 2, the Japanese Judo practitioners turned out to be oriented toward self-discipline, while their French counterparts were oriented toward victory. A significant difference of 0.1% was observed between the two.

IV. Discussion

1) Similarities :

The similarities between the two groups are described below.

First of all, both groups recognized the value of mental training in Judo. Since founding the sport in 1882, Kano continuously emphasized the importance of mental training, as reported by Nagaki. In post-World War II Japan, long after Kano's death, the value of mental training in Judo remained strong (Nagaki, 2000 ; however, according to Nagaki, it remained so until the mid-1980s, and then started to decline). Even today, the evidence exists that suggests that mental training remains to be an important value of Judo. As mentioned before, the result obtained from a three-point scale question (Figure 3*) to measure the value orientations towards sports, which was asked to obtain supplementary information, also suggested that relatively many Japanese Judo practitioners (55.2%) placed a priority on self-discipline. This indicates that the Japanese practitioners generally value Judo for character building as a part of a self-improvement plan. As shown in Figure 2, the French also placed a relatively high value on mental training. Regarding their value orientations toward sports, self-discipline ranked lower than victory, as shown in Figure 3*. Nevertheless, 31.3% responded that their top priority was self-discipline. Thus, compared to the results of an earlier study (Nagaki, 1997), their value orientation in self-discipline cannot be regarded as weak. According to the survey conducted by Yamasaki (1984) on French Judo practitioners in 1982, many responded that they had acquired self-control and patience through Judo training. There seems to be universality to the ideas of mental training and self-improvement, which are widely recognized by both Eastern and Western nations as values contained in Judo.

Secondly, both groups placed a similar value on physical strength. Kano had also emphasized the importance of Judo in terms of physical strength and health maintenance (Nagaki, 1999). In fact, Judo is universally accepted as a means to improve physical strength. Both the Japanese and French practitioners recognize the positive effects of physical and mental discipline that can be obtained from practicing Judo. Funakoshi (1995), who analyzed the perception of Judo held by French practitioners, also reported that the French placed importance on mental and physical training.

Unfortunately, neither group found much value in Judo as a means to develop the intelligence or to defend oneself. Intelligence, as a value of Judo, is not strongly emphasized today in Japan or France; however, Kano said intelligence indicates observation, memory, creativity, and *taiyou*, or the ability to settle things and can be nurtured through the practice of Judo. In addition, the value of Judo as a defense against a violent attack is not given much attention today either. Of course, Kano also emphasized the importance of Judo as a martial art (Nagaki, 1999). According to a survey conducted by Maekawa et al. in 1949, Judo practitioners at that time demonstrated strong expectations from Judo as an art of self-defense. The reason that Judo has lost its value for self-defense is probably that Judo is now considered a safe sport, if it is practiced according to the rules.

In fact, in a July 26, 1980 meeting of the International Judo Federation, the sport was proposed as an Olympic event, and at the same time, the "martial arts" label was removed. Thus, Judo became a pure form of sport. However, in Japan, Judo has never been referred to as a sport and is recognized by official institutions, as well as educational institutions, as Budo, or martial arts, of the traditional culture of Japan.

2) Differences :

What are the differences between the two groups?

First, French Judo practitioners placed a much stronger interest on the effective use of mental and physical strength as a product of Judo than did their Japanese counterparts. The effective use of energy, a concept established by Kano, stems from the technical principle of Jujutsu, or the Japanese art of self-defense, of the Edo era, which is interpreted as "softness overcomes hardness." An experienced leader of French Judo, Awazu, claims that the sport is popular in France because the idea that "softness overcomes hardness" has great appeal to the French, who, he says, are generally not as well-built as other European people (September 2001 ; in an interview with INSEP). In fact, there is a survey report indicating that many French Judo practitioners agree with the concept of "softness overcomes hardness" (Satou, 1991). In addition, some have pointed out that the rational way of thinking of the French is reflected in their views of Judo as well (Isobe, 1982 : page 2 of the Judo Newsletter for December 1, 1982). The concept of "effective use" coincides with Western rationalism, which makes it easier for French Judo practitioners to understand and accept it.

Secondly, although the concept of "energy for good use" is strongly emphasized by French Judo practitioners, the concept of "mutual prosperity," which indicates Judo's value as a means to build satisfactory relationships with others through good communication, does not receive much attention. In Japan's history, "energy for good use" and "mutual prosperity" have always been inseparable concepts. The effective use of energy for the purpose of mutual prosperity has always been considered ideal. Although mutual prosperity in terms of social relationships is gradually losing its significance in Japan today, the results of this study suggest that such a concept has not been completely lost from the values of Judo. However, the French Judo practitioners do not place much value on Judo as a means to nurture social relationships. It may be difficult to promote understanding of the values of Judo in terms of mutual prosperity today because Judo is currently regarded as an athletic sport, in which one participant loses when the other wins. Brousse (1989) mentioned that with the introduction of the grading system and the increasing emphasis placed on competition as a mean of advancement, French Judo had become an individualized sport with competition as its focus. As previously mentioned, the result of the three-point scale question to measure value orientations toward Judo suggested that the French Judo practitioners gave top priority to victory, indicating that they were more interested in athletic sports than the Japanese counterparts. As the emphasis on the athletic aspect of Judo grows, the concept of using energy effectively becomes a means for winning, whereas the original concept of nurturing social relationships becomes more difficult to accept. This is true for the French as well as Judo practitioners in general.

V. Conclusion

This research would support the following hypothesis as a conclusion regarding the values of Judo perceived by Japanese and French Judo practitioners.

As for the Japanese practitioners, the traditional moral training, which Kano emphasized, is most important,

but other aspects of Judo, such as the effective use of energy, mutual prosperity, and physical strength, were also equally valued by this group, indicating that many of the traditions of Judo remain intact. Although the French also considered the effective use of energy as important, they paid little attention to the aspect of mutual prosperity and were more interested in victory than their Japanese counterparts. Their attitude might be described as “victory in competition through the effective use of energy.” Although both groups considered mental training to be valuable, there were differences in the way they perceived Judo. The French were basically interested in Judo as an athletic sport and considered it to have strong educational value (Murakami, 2001). On the other hand, the Japanese practitioners considered Judo as a form of discipline, as it was traditionally conceived, through which one could seek a way of life.

The conclusion derived from the results of this study is as mentioned above. In order to obtain a general view of the various value orientations toward Judo, more studies will need to be conducted.

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