

CONSIDERATIONS ABOUT THE IMPACT OF THE MEANS FROM JUDO'S SPECIFIC KATAS IN MULTILATERAL PREPAREDNESS OF THE FUTURE MILITARY COMBATANTS

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Abstract: *This paper intends to outline the impact of using some katas from judo during the multilateral preparedness of the military students in general, and particularly for those from "Henri Coandă" Air Force Academy. The means of the selected katas were adapted to military requirements and the graduate profile in accordance with the following: an excellent health index – as a fundamental base of the whole process; harmoniously physical development; specific physical development; technical and tactical development and psychological development. According to tai-gin-shin formula, all these elements will lead the young military students to the following: better mental focus; higher level of general and specific resilience; calm and self-confidence; faster decision; increased reliance in their actions; greater adaptability in various conditions; combat spirit, and nevertheless the team spirit.*

Key words: *kata, multilateral preparedness; judo; tai-gi-shin*

1. INTRODUCTION

Looking back over the time, more or less than one hundred years, we can discover that martial arts in generally and judo especially have started their fulminant development, with a lack of refinement. The techniques had not a large scale of versatile and diverse combinations, they were scarce, simplest, but they respect and deploy seriously the basic principles of Judo: the use of opponent energy, harmonious blending, attention speculation, and flexibility.

The fight between two budoka (fighters) in those periods of time was not biased by their weight as it started at the end of 60's, when most of the martial arts have started to be considered sports. A shiai (fight) was not regulated rigorously as in our times; the fight should have even two hours in length. The opponents were determined to show the superiority of their martial arts skills by being violent, extremely aggressive. The toughness of these contests was also tributary to the rivalries among various schools of martial arts.

In 1882, Jigoro Kano, one of the best masters in various styles of Jujitsu, had started to select the less dangerous but efficient techniques, easy to be performed in order to create what were called modern Jujitsu. Other representatives of Kodokan Japan called it Judo Kodokan, saying that this creation is mostly sport rather than martial art.

Jigoro Kano reiterated that his study on Jujitsu was motivated by the most interesting blending of education for body and spirit and found a strong drive to share everywhere and to anybody this art.

He was interested in creation of a national curriculum in order to provide to all Japanese people a harmonious way of development of their body and spirit, even the initial Jujitsu was conceived only for combat. [1]

Finally, the name of the new creation was adopted as Judo, the modern child of martial arts.

In Kano's perception, the new method represented another way to cultivate the physical and mental strength in order to reach three objectives: an education model, self defence instruments and military and moral education. [2]

During 1882 and 1902 the Judo techniques were included by the founder in many different Katas.

Kata (form, model) is not an invention of Kano. It represents an old system used in Japanese culture. Many Buddhist papers mentioned about Hangaku, as origin or born enlighten. Each living being has the potential for enlighten and salvation by practicing and continuously search.

The general definition for Kata was Shiki Soku Zeku. Was first time mentioned by Buddha and had the meaning of emptiness or void, but not with the understanding of nothing. But what represents the emptiness? Is it shapeless, without consistency? For Western culture, the emptiness represents a space without mater. For Asian culture, the emptiness is the form – Kosoku ze Shiki. All things which create the Universe have a unique source and form, they have the force. Ku and Shiki are energy and force in the same time. We can ask ourselves if we can perceive the form. A positive answer is coming from Zen masters. They affirm that using our mind according with Shimi Keigei principle we have no limits in this respect. Nobody can stop us to dream that we are on another planet, billion miles away from Earth. [2]

After professor Kano's death, Kata has been used in practice but not as key element of Judo. When randori (free practice) has been developed, Kata started to be eliminated form judoka's training. In 1956, grand masters of Judo former Kano's students (Amano, Oda, Izuka, Mifune, Samura, Okan, Kuihara, Kanamitsu, Kurata and Nakano) have had a meeting to revise the entire curriculum of Kata. First Kata Championship had place in 1960, under supervision of Kano's nephew, Risei Kano, when World Judo Foundation established the Kata variants. Many countries have decided to implement the new model of training in their national federations.

A long period of time, kata almost disappeared as practice and preparedness because many Judo teachers considered it as an obsolete method, lacking on practicality. According with their view, the competition (shiai) is the only evaluation way.

In the same time, Kodokan – Japan has become aware about the dangerous way of the brutal competition of Judo, which may led through Judo disappearance. Some officials have proposed to educate Kata instructors with the main role to show the true face of Judo. This strategy has been successfully and now we can find Judoka all over the world, even a World Judo Kata Championship.

In 1960, Kodokan Japan established in a large board the standard curriculum for kata:

1. Nage-no-Kata (Forms of throwing) – with five forms of throwing, three basic techniques each;

2. Katame-no-Kata (Forms of grappling and holding) – three sets of five basic techniques;

3. Kime-no-Kata (Forms of decisiveness) – twenty basic techniques illustrating combat situation, performed from kneeling and standing positions.

4. Kodokan goshinjutsu (Kodokan skills of self-defense) - comprising twenty-one techniques of defense against attack from an unarmed assailant and one armed with a knife, stick and pistol.

5. Ju-no-kata (Forms of gentleness & flexibility) - Fifteen techniques, arranged in three sets of five, demonstrating the principle of Judo and its correct use in offence and defense, according with Chinese Yin-Yang principle.

6. Koshiki-no-kata (Traditional form) - Derived from Kitō-ryū Jujutsu, comprises two ways – Takenaka-ha and Yoshimura-ha. This kata was originally intended to be performed wearing armour, as ancient samurai families used to do beginning with 8th century. Kano chose to preserve it as it embodied the principles of judo.

7. Itsu-no-kata (The five forms) – it was created by Jigoro Kano himself. In 1887 he was inspired from Tenjin Shinyio-ryu school, where can be found five combat elements: Oshikaeshi (continuously pushing), Eige (draw the drop), Tomo-wakare (the separation), Rain (the tides energy), Settsuka-no-wakare (the instant separation). The model remains unfinished because of the sudden death of Jigoro Kano. The creator of Judo intended to introduce the model alongside with aikido and Chinese philosophy elements.

8. Seiryoku Zen'yō Kokumin Taiiku (maximum efficiency, minimum effort) – it was developed in 1924 and can be practiced by any judoka. It represents a set of techniques performed at high speed and strength, with partner or not. [2]

Most of the specialists in this domain are considering that the most accessible Kata variants may be Nage-no-kata and Katame-no-kata for judoka at their age of 16, and are ideal for military students at their age of 19-21. Meanwhile, learning too many techniques without the basic knowledge of Judo is counterproductive.

Barbos Ion-Petre has been describing the founder of Judo, Jigoro Kano, which have created and developed Kata, as following:

1. The understanding of attack and defense objectives. Approaching the combat from the defense point of view only is totally wrong because is ignoring the internal forces of tori (the one who is attacking), as tori is fighting alone. The both sides have to reflect the all three elements which lead to harmoniously movement: physical, emotional and spiritual.

2. The development of ambidexterity, knowing the fact that most of the practitioners are performing only on the one side.

3. Developing the optimal and esthetical attitude and standing position for fight.

4. Controlling the own body and uke's (the one who is defending) body, developing the necessary reflex skills for real fight situation. The movement has to be always elegant and harmoniously, and the forces involved must be the same and balanced.

5. Surprising the necessary moments to perform efficient techniques using the principles of Judo. [2]

2. THE FUNDAMENTAL PRINCIPLES OF JUDO

In the opinion of Vlad Grigore Lascu, the fundamental principle of this martial art consists in the better use of energy. When is considered that in Judo is not essential to develop your strength this idea is not about to deny the role of strength in performing the techniques. The strength is necessary and we can develop a little bit the idea in the spirit of the classical mechanics to describe the force.

To provide this force – as ancient Asian martial art masters demonstrated – is not compulsory to use your biceps but the intelligence and profound knowledge on equilibrium, unbalance, non-resilience, flexibility (ju) and leverage.

In Judo it is not the situation of to lose your balance in order to obtain a victory. Through a proper physical and mental training, judoka may perceive the right moment when the opponent body is losing its balance.

The judoka can develop the art to provoke this moment of losing balance, to play around this moment and to maintain the status of unbalancing for the opponent body.

The synthesis of these principles is the following:

- 1- the flexibility principle (ju) – to lease, non-violent, flexibility;
- 2- the principle of unbalancing – when we are pushed back we have to grappling, when somebody is grappling us we have to push;
- 3- the principle of levers. If we reduce to the simplest form, the leverage is a kind of beam, straight or rounded on which two forces intend to rotate it in opposite directions, around of a hinge, as shown in Fig. 1.

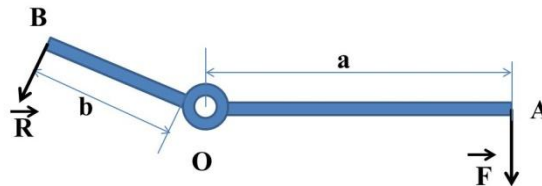


FIG. 1 – Explanatory draw principle of levers

The explanatory of the figure is the following:

F – the effort which lead the system;

R – the resistant force

The smaller letters, a and b, represents the arms of denoted forces, as distances from the fulcrum to points A and B.

The moment of the effort applied in one point is determined by the product between the effort amplitude and the force arm.

$$M = F \cdot a \tag{1}$$

The moment's theory has shown us that the system is balanced when the algebraic sum of the moments is zero.

$$F \cdot a + (-R \cdot b) = 0 \tag{2}$$

In this formula the distances a and b are vertical to the directions of forces.

The principle of levers is contributing in the best way to explain the use of energy as an amplifier:

- 1- the forces: if the length of arm forces shown in Fig. 1 have the ratio $b/a = 1/30$, with an applied force of 1 Newton it can be override a resilient force of 30 Newton;
- 2- the movement: if we maintain the ratio of 1/30 between the arms of forces, point A is moving through a quadrant trajectory by 30 cm, despite of point B which is moving only 1 cm.

Levers are classified by the relative positions of the hinge, effort and resistance (or load). It is common to call the input force the effort and the output forces the load or the resistance. This allows the identification of three classes of levers by the relative locations of the fulcrum, the resistance and the effort, as shown in Table 1.

Table 1 – Classes of lever and example of associate Judo techniques

Lever class	Explanatory drawn	Examples in Judo
Class 1		Gyaku Juji
Class 2		Tai Otoshi
Class 3		Morote Gari

4- the principle of actions coordination, perceived by Jigoro Kano as maximum economy of movements and energy, reducing any residual movement to an unique one, starting from hara, seika-no-iten, and connecting all the required muscle in the proper mode.

As well we know, the word Judo is written in Japanese by using two kanji: Ju – meaning flexibility and do – meaning way. If we develop the meaning, the result of understanding of Judo may be: the way through a balanced life using a method of physical and mental education based on empty handed combat discipline. [1]

3. THE ADVANTAGES OF KATA PRACTICING

The adaptation of some means from Kata specific from Judo to the specific of Air Force young students, in accordance with the requirements and graduate profile may lead to the following advantages:

- harmoniously physical development;
- development of specific and general psycho-motric skills, required to professional military;
- development of ambidexterity, to perform the techniques with both parts, right and left;
- development the control over the own and the opponent body, in real and/ or training situations;
- development of spatial and temporal orientation during break falls (ukemi);
- development of surprising capacity of the best moments to deliver the right techniques according to situation;
- development of stress reliance and adaptation capacity for various situations as training, competitions and combat missions;
- development of decision speed, creativity, team spirit as main qualities for a modern professional military from Air Force, with winner mentality.
- consolidation and improvement of motric skills, specific to kata's techniques: Nage-no-Kata and Katame-no-Kata, according to age level of the military students who are practicing Judo;
- learning and developing of an excellent self-defense system;

- developing de team spirit, fair-play, honor, mutual respect and modesty.

4. CONCLUSIONS

By using the specific katas from Judo, adapted to the goals and objectives of the military education and training, we may conclude that the means of Judo may have impact on the multilateral preparedness of the future military officers, only if they are aware to respect the principles.

- Military students must have continuity in the specific judo training process;
- Military students have to respect the specific principles of Judo
- Military students have to know, by studying specific literature, what is happening with their own body from biomechanical, physiological and psychological point of view, when they perform Judo techniques;
- Military students have to know at a very good level which are the objectives to be attend on the short, medium and long term;
- The training sessions have to be held in accordance with proposed objectives.

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