

Research - Training -Action

Judo and Human Rights.

Sports policy must always put practitioners of all ages and social conditions at the center of the action.

The goal is to develop the person and preserve his physical and psychological health, his "individual" rights, and the role of "citizen of the world" in the democratic rule of law.

Democracy is a culture of the other: the enhancement of its capacities and its limits. Thus Education teaches us to put ourselves and the other in a position to understand the meaning of Freedom.

Philosophy is thought and action for the common good.

Jigoro Kano, the founder of the method Judo Kodokan, said: Young people do not need discussions about the highest systems; they need to be accompanied and helped to solve the minor, significant problems of everyday life.

Today's young people must be able to become aware adults, protagonists in the creation of a society that takes care of everyone, regardless of their physical and social condition. Judo is a practical, pleasant, and tiring means of building a "civic and warrior" society that can oppose chaos.

It is spontaneous to ask: if the philosophy of Judo speaks of "friendship and change prosperity" and "better use of physical and mental energy," how can it be reconciled with the needs of disabled people?

How will it be possible to apply these principles in their daily lives?

Is it a practice that can help to improve ourselves, our surroundings, and the whole world?

It would be a minor matter if Judo were only technique, physical training, competition, successes and failures, and friendships and contrasts. Fortunately, it is not so!

It is a little story like many others. Nevertheless, it is my story with Judo.

It was only a few years before the end of the '70s, one day two couples of parents asked a young Judo teacher to accept the registration of their children, with Down syndrome, in his course.

The parents asked inclusion wanted the children to be included in the group of peers as suggested by the new regulation of the Italian school.

More inclusion, not more special schools.

The young teacher mocked himself: he was novice, inexperienced, unconscious, unreliable. The parents asked him to think about it, after a few days, he became convinced. Then the adventure began. Paul and Simon were as extraordinary as the other students of the course.

A unique experience, against the thought of the sports world, still today inclined to the homogeneity of the group. Something was missing, much, too. The turning point came towards the end of the 80s, and it was outlined with Nicola Cuomo, professor of Special Pedagogy at the University of Bologna. At that time, the professor undertook to plan a trip to Japan to demonstrate to those who had created Judo that "it could be done" even with people with disabilities whose life is a continuous climb, steeper than for others.

An enlightened pedagogist, Cuomo spoke of emotions, pleasure, autonomy, desire to exist: for all human beings.

Professor Cuomo worked all long life to create a social fabric that could give answers to families and tools to people with disabilities, to design an autonomous and independent life.

The "revolution" based on the judo-pedagogical model had begun under the Human Rights icon.

The answer was to be able to work for the "after," the "after us," with the practice of Judo in comparison with the Special Pedagogy, its questions and relative answers: it starts from knowing how to achieve simple autonomy, up to the most complex practices.

They had to acquire all the skills necessary to live an autonomous and independent life, made up of multiple skills: moving to the city, taking public transport, shopping, cooking, washing clothes and ironing, keeping the house clean and tidy, going to the bank and the post office, call the doctor if necessary.

Face all the "headaches" of everyday life in progressive autonomy, just as Jigoro Kano said a century ago. How to achieve all this, whom to involve, and where to find the necessary funding? No one underestimated the institutional shortcomings, the bureaucratic delays, and the subculture typical of welfare, never defeated. The key was to involve parents, convince them that their children's future was in their hands, and in the desire to change the social model.

The key was to get the parents involved, convince them that their children's future was in their hands, and change the social model.

Above all, to encourage them to put themselves in the game "politically" to count on more in the society and propose innovative models. It was necessary to communicate the vision in the City Councils and all the places of participatory democracy in which families count because they vote and make their voice heard by spreading the culture of Active Citizenship. Parents committed, especially to ask the respect for Human Rights denied to their children by the welfare practices, expensive and useful only for emergencies. On the contrary, the parents have suggested more and better work with inclusive structural policies and useful for the future of all young. The "after us" project was born then, through the model "Emotion to know," ten years ahead of the institutions. Everything will be concretized with the institute of the Pedagogical Testament, the true strength of the whole project. Like the Judo Master, or the teacher of other pieces of knowledge, even families who have proposed themselves as "forerunners," maybe they will not see the fruits of their commitment, maybe their children will not receive what is supposed needed, but they those who come after us will benefit most.

Families must resist chaos just as Judo practitioners do in the Randori exercise, students in solving a mathematical equation, or professionals developing their work.

The school. The job.

Judo how the physics, literature, history and geography, work and profession: they are all life experiences, vehicles of global knowledge and integration; thanks to the difficulties, we have the opportunity to put ourselves at stake, to rise after a fall or failure, to understand ourselves and others: knowledge as a tool to face our limits and relationship with others.

The question arises whether we are proposing a cultural revolution or whether we are interpreting the words of Jigoro Kano and those thinkers of his time as Baron de Coubertin (1863), promoter of the new Olympics, Émile Durkheim (1858), father of Western social thought, and John Dewey (1859), essential philosopher of the school of pragmatism.

Kano probably read these authors and learned judo and Kano's writings.

With Dewey in particular, one cannot fail to recognize a closeness of thought. He affirmed that one must be healthy to be useful to society, that one must cultivate the mind to understand, interpret reality and cultivate the spirit through a moral principle. We are probably transporting these thoughts into the global dimension of our society, starting with the Charter of Human Rights.

Reading the papers of the time, we can see the universality of these principles and how it is possible to put them as a base or icon for a different and revolutionary social model. Today, the change we want must involve all sections of society. We must build a multi-ethnic society where different cultures need to contaminate each other; we need multiple intelligences, skills, and cultures to build that new social model that we are thinking about doing: a democratic and freedom community with relationships between people on a human rights approach.

The things of every day.

Every discipline has the means to communicate with the body and the mind only when it is considered in its educational and social function, as knowledge projected outwards. It has universal value when it is understood and practiced as an educational instrument when it allows us to build paths of peace and virtue when it is understood as a force to do good when it allows us to give a pedagogical response in identifying the reasons for our actions. UPKL method is a "new" way of proposing Judo, to free it from the monotony of the practice without emotions, suitable only for the most gifted, designed exclusively to produce at least a "champion", sacrificing the group for the success of the best. A method that has recovered the intentions of Jigoro Kano, whose global thinking that already had surpassed the small dimension of

the individual to project itself towards the universality of civic and warrior education. A new method that today promotes Human Rights and active citizenship skills.

Technique, teaching, pedagogy, and curiosity: they are the keywords of the researcher who studies to understand how, through educational processes, it is possible to change oneself and the world, make it better, be optimistic in facing difficulties and the future. Valuing the technical gesture enriching it with moral, social, philosophical, and emotional content: a process realized together with the other.

Technique, teaching, and pedagogy to produce skills and knowledge for everyone, even for the less gifted, open the doors of knowledge and doing to all practitioners/students/workers, regardless of true or presumed skills, thanks to high-quality reference models — the best skills at the service of others (mutual help).

That explains why we cannot just talk about only of Judo. Thanks to the emotions and the pleasure of doing and knowing, we will be able to glimpse why we face fatigue every day. Good practices that allow us to try and understand what has been defined as impossible provided they are proposed according to the founder's intentions: not only as sports but an opportunity for growth for all, practitioners and not.

Judo and addendum intended as education to fatigue to face the future with the "warrior" in a society "civic and warrior," understanding in depth the meaning of the term warrior: the one who opposes chaos.

The chaos that denies Human Rights classifies and issues sentences: to example: You are a terrible student and will always be a terrible boy, rebellious and without respect for the rules. You are immature, and you never can grow up. You are a "jug" and will never play in a team. You will never get a diploma or a degree. You are a disabled person and will never live off your job. You will always need assistance and will never have an emotional life. You are not allowed to choose. You will never be able to build a life autonomous and will not live an independent life.

All these phrases are born of ignorance and prejudices!

How many victims has chaos caused? How many more will it do? We must oppose it. How? Labour is opposed to chaos, and it permits the expression of freedom and the removal of barriers produced by prejudices. Judo or any other discipline is an opportunity for "education", understood as "putting the person in a position to understand the meaning of freedom and truth."

Nevertheless, chaos is useful because it allows us to progress and be healthy and happy. It allows us to be citizens active aware for win the difficult moments and adverse events of life.

The revolution in everyday life

The cultural revolution of Jigoro Kano, his Utopia, can be summarized in the search for a new "social dimension" that can put the world in front of a choice "definitive" and "responsible" through a Didactics and a Pedagogy common to the whole world.

The synthesis is essentially contained in two fundamental principles that determine, in practice, the transition from the concept of Jutsu (practice) to that of Do (way):

Principle of Behavior: "the best use of physical, mental and spiritual energy -spiritual and physical"
-Sei Ryoku Sai zen Katsu yo - in every action of public and private life.

Social Principle: "we and others in harmony" - **Jita Yu Wa** - Principles that J.K. finalizes to "grow and progress together."

We could summarize them by stating that the idea of Jigoro Kano embodies the reflection that "it is not possible to change the world unless you first change yourself," a concept taken up by some modern philosophers. Precisely in this philosophy lies the genius and farsightedness of J.K.; in this way, he expresses the need to combine and integrate individual work.

J.K. thinks of the value of the individual who is part of both the group and the whole world: he identifies a practice that determines collective growth and is helpful to himself, his family, his group, and the whole of society.

"An individual is important only when useful to all others: without cultural, social or geographical boundaries."

We can say that J.K.'s Utopia lies precisely in "positive thinking" in "socio-cultural globalization."

Furthermore, here J.K.'s "diversity" comes into play because "socio-cultural globalization" does not produce benefits and lasting effects if one does not tend to value the uniqueness, the different bits of intelligence, and the different social affiliations.

In modern terms, we could define this Utopia with the watchword: "diversity produces culture."

The realization of this project, which foresaw an epochal leap in medieval Japanese culture, is opposed to the frenzy of modernization of a western society dazzled by the processes of industrialization.

In exchange for a "safe work," often exhausting and immoral, J.K. could not accept a form of society that destroyed the individuality/collectivity of society linked to the land and its fruits.

J.K. thinks of community-based social life and mutual help... a society that places "man" at the center of the scene.

'I remember the life of the countryside, farms, and courts in the railing houses, where every child was also a child of the community.

Life was undoubtedly tricky, but the human dimension was prevalent because strong were the feelings of tolerance and mutual concession in the family nucleus in the community.

We could be even more explicit by insisting on the meaning of Jutsu to compare with that of Do: in the first case, we can understand the mentality of Japanese society based on honor.

The relationship of a person with society is based on the concept of "paying off debts" an example is the debit of gratitude contracted with the "Shogun" or the debits with the "Community members" that have you given something - The Jutsu is a tool of "Work" to pay off the debt contract.

The meaning of "DO" transcends all this. It supersedes from the limited space/time - victory/defeat dimension to immerse in a universal collective perspective - it passes from the idea of the tool how to a life project for itself, with and for others, for the benefit of all.

J.K. talked about diversity and as a different teacher he proposed.

We think it is appropriate to reflect on the small, large part of silent society, that does not make rallies, does not launch proclamations, does not invoke electoral slogans, does not know how to tell lies and that lives its life with the dignity that others deny it, constantly, through the alienation of their social rights, their Rights:

- a society that is content with what others have left it and does not mind, on the contrary, it is happy because it means in another way wealth
- a society that loves the simple things that fill everyday life
- A society that, through good behavior, opposes the subculture of useless things advertised as indispensable resources

The valorization of diversity.

Let's think about how different the same technique of Judo performed by a man and a woman, a child and an adult, an expert and a beginner, a champion and a judoka that champion will never be. However, the result for the person is the same.

Let us think how the Randori (opposition to chaos) is practiced differently by two students of the same master and with the same years of practice.

Randori, work, profession: expressions of the individual freedom that life proposes.

Even before the enlightened modern pedagogues, J.K. had guessed that the secret of life is enclosed in the diversity that characterizes each of us and that makes us protagonists, always, with our daily work, of the cultural and social development of all. Even before his peers, J.K. had guessed that mass and energy were part of one thing and that only with the balance of the parts was it possible to get out of it.

To go out, or even not to enter into the quagmire induced by the modernization of industrial society, through its pseudo-cultural and pseudo-social proposals, with radicalism, pretending that the sadness of a world that always needs economic crises social and wars. J.K. has proposed a method to build a Civic and Warrior society devoid of selfishness and fratricidal wars.

A revolutionary method antagonist today is how yesterday of the chaos, with laws and regulations proposed and shared for the collective good: a society of peace and tolerance with an approach based on Human Rights.

Technique, Didactics, Pedagogy

We leave the field of historical, philosophical, and socio-cultural dimensions to delve into the specific realities that we meet in the gym, at school, or in the workplace. When we find a listless or tired class, remember that our students come from a day of work or eight hours of school. Our task will then be to renew the enthusiasm of the first day without distorting our role.

The didactic is helpfully us as an "instrument of the Pedagogy"; the science that us understand why we decided to take an educational path, not devoid of effort, but fascinating and engaging.

In terms of Research/Training/Action, we must be curious about knowledge and know-how so that our sports, cultural or professional proposals are always able to excite our students. If necessary, we must get out of the encyclopedic and specialistic knowledge and immerse ourselves in the world of fantasy and discovery.

Often, during the training courses, it happens to ask those present how many of them have loved mathematics.

The answer is disappointing because the overwhelming majority do not raise their hand. It is a common belief that mathematics is a tricky subject, but we do not question the reasons for this perception.

We could find an answer by thinking about how the matter was proposed to us. We have often faced it out of obligation and as a discipline without emotions.

Maybe the teachers only proposed the mathematical as a tool to educate us to "logical thinking."

If speaking of geometry, it is helpful to show a desk and ask how much information an object can give us without resorting to formulas or trigonometry rules.

We can discover, indeed touch, concepts relating to angles, areas, base, height, thickness, and more themes and then see how all this information can be expressed with mathematical formulas.

In Judo, we must teach movements, how to effectively use the body, apply the gesture with a companion available, and then duplicate it in free exercises. We must "invent" teaching that can produce, pleasantly, an execution that at the beginning seemed very difficult, if not impossible.

Our students have different abilities, competencies, and different levels of intelligence, so we must be imaginative as to get, over time, high-quality answers from all of them. In order to implement the practices we are talking about, have we ever considered how to involve all students? The best learn immediately and risk getting bored, the others mark the step: but we can not neglect them.

In sports practices, we have the group at our disposal, and the most capable can help, with example and collaboration, the least able: we talk about mutual help.

It can do at school, with the result that the most capable will be the "right arm" of the teacher; they will thus be more motivated and will further improve their performance.

An example: during the school course, three friends waited for a quarter to finish the daily training to meet and discuss together the most difficult topics. Without mutual help, the time needed to prepare for the exams would have expanded. We need to strengthen our teaching skills if we are to be good teachers, putting technique and imagination into it so that the whole group has the opportunity to improve and become more passionate.

Teaching and learning.

It will be happened to everyone to get unsatisfactory results from their work as teachers. We worked with commitment and professionalism in showing a technique or explaining a concept, but our students did not produce what was in our expectations. It is true that the saying "the warrior is entitled to action but not to its fruits" is part of our philosophy of work and that teachers must have the patience to wait, without diminishing the intensity of their work.

It is also true that we must make ourselves understood and that our students have a right to learn.

Let us then ask ourselves about the quality of our work, ask ourselves whether we have lived up to it and whether our teaching has been pleasant.

Who does not remember the phrase "you could do more but lack method"— a catchphrase for our parents and ourselves, children.

Nevertheless, our teachers/master/ professors taught us the study method, how to study literature, history, mathematics?

Did they tell us the difference between writing and speaking? In a recent statistic on the comprehension of a text, our young people result poorly prepared. Let us ask ourselves if they "forced" us to use vocabulary at school.

It is true that, if during reading, we encounter a word whose meaning we do not know, we struggle to understand the meaning of the text itself fully. When we read an author for the first time, we usually have to get used to the way he writes and his vocabulary: the dictionary always comes to our aid. Let us go back to our work as teachers in the sports field and analyze the degree of understanding of our students: we will find that it often depends on how we showed them the technique, both with words and with gestures. When we have a homogeneous and skillful group, everything is more accessible, but if some students have difficulties in the group, the shortcomings of our teaching method will come to light.

Given that our teaching is quality, we often realize that students waste time and energy.

Let us ask ourselves if we have helped them study with a correct method whether the progression we proposed is appropriate to their abilities.

From the teacher's point of view and the student, we would need a different approach if we study a technique or a kata.

Were we able to propose the gesture correctly?

We proposed the subject with a correct method regarding the degree of difficulty - knowledge engineering - and we were able to interest the students and excite them to the point so that the practice proved pleasant?

We will explain the UPKL method during the training courses and supply the tools.