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JUDO

Manuale Tecnico

a cura del

prof. Aldo Piatti

Dedicated to all practitioners of Judo,
humble in research, study and practice.

Men and Women which know the value
and the meaning of the words:

Technique

Didactics

Pedagogy

A tribute to the knowledge in progress
that honors the tradition and keeps alive
the spirit of the educator.

Technical program for Judo Field

Reasons

In this Technical Program we want to provide a guide to the steps needed to reach the grades, to achieve the technical qualifications and to embrace the “general philosophy” as intended by the Founder of the Judo Kodokan Method.

Training Courses, offered periodically, aim to tackle the technical and methodological aspects in order to create a new generation of enthusiastic and prepared judoka, fully aware of the importance of their own educational role in Dojo and in the social life of an Active Community, able to approach each human activity by applying Human Rights.

Technical breakdown

The Judo Kodokan Method can be divided into:

- 1) Shinken shobu waza – the real fighting
- 2) Randori waza-the sport practice

Shinken shobu waza

Shinken shobu waza is the real fighting, without rules or regulations. It is the one we can call “street fighting” or still, rather inappropriately, the “self-defence judo”.

It has very ancient origins tightly connected to the traditional schools of Ju Jutsu, which inspired Jigoro Kano when he founded his method, “Judo Kodokan”.

We are talking about the period following 1882 when the schools of Ju Jutsu were still very much alive and active in Japan, when the country was slowly coming out of a long period of commercial and social isolation. Jigoro Kano had studied at the Ju Jutsu schools and, for this reason, he wanted to keep the link with their history and experience. Those schools were not only inspired by a “warrior” tradition but also cultivated important philosophical principles.

The Judo Kodokan Method had to join together techniques and philosophy that, even in consideration of the past, had to transmit very revolutionary ethical principles and philosophical aims to the country and younger generations. Such principles had to be, at the same time, suitable for that period in time and had to influence Japanese society and the whole world.

Behavioural Principle: “The best use of physical, mental and spiritual energy in every action of public and private life – Sei Ryoku Sai zen katsu yo”

Social Principle: “We and others in harmony – Jita Yu Wa”

For J.K. the scope of those principles is “to grow and progress together – Kyo Ei”

The Techniques

Techniques of Attack

- Nage Waza
- Katame waza
- Shime Waza
- Striking techniques: Ate and Atemi waza
- Weaponless techniques – Toshu no bu: holds, throws, stranglehold, strikes
- Techniques with weapons – Buki non bu: with stick (tsue), with dagger (tanto), with gun (kenju), with various different-shaped objects (kigu)

Defence techniques:

- Ridatsu ho (to break holds)
- Uke nagashi (ward off)
- Nage waza
- Katame waza
- Shime waza
- Atemi e Ate waza – ude ate, ashi ate

Randori waza

Randori waza includes the techniques used in Randori and Shiai. They must be executed with total “control” in order to avoid risk of injury to either Tori or Uke.

The Techniques:

- Nage Waza: Techniques of throwing – medium distance
- Tachi waza: Techniques performed in an erect position
- Te Waza
- Koshi waza
- Ashi waza

Sutemi waza: Techniques performed to the detriment of one’s own balance

- Ma sutemi waza
- Yoko sutemi waza
- Makikomi waza
- Ikkomi waza

Katame waza: techniques of control – short distance

- Ne waza: Techniques performed on the floor
- Osaekomi waza
- Shime waza
- Kansetsu waza

Kata

In the Judo Kodokan method, Kata is of particular importance as it represents a kind of training in which it is possible to study the essence of Judo Kodokan. Kata and Randori are the means to achieve a harmonious growth of body and mind.

Through Randori we improve the technique, focusing on it, while through Kata we improve the body and the mind.

The experience of Randori is fundamental for the study and understanding of Kata, while the experience of Kata is fundamental for the study of Randori.

The study of Kata focuses on Kokkiu, Tanden and Zanshin to achieve the understanding of the different essences expressed by each of them.

Kata e Randori

We can summarize stating that:

While Shinken shobu waza introduces the student to all the Judo techniques, performed with neither rules nor limits, the practice of Randori and Kata guides the student to look for the maximum efficiency in technical performance, to reach an understanding of its essence and spirit.

The practice of Randori and Kata thus encourages the student to go beyond the perfection of physical exercise, immersing himself into a dimension of the mind.

Body and mind, together, reach perfection in the search for the maximum efficiency in body, mind and spirit.

Seiryoku zen'yo kokumin taiiku no kata

We can list all the Kata, beginning with Seiryoku zen'yo kokumin taiiku no kata.

It is not a real and true kata, we can actually say that it is about an exercise of “physical education” aimed at making the best use of energy.

It had been drawn up during the first decades of *the 1900's and it is very strange* that, at almost the same time, in the USA, the Canadian James Naismith, a physical education teacher, created an exercise that consisted of throwing a ball into a straw basket; he was not thinking of a real discipline but only of a useful exercise for training young athletes from other sport disciplines.

Such an exercise proved to be more useful and enjoyable than training in those times, when exercise had to be considered neither enjoyable nor helpful.

Older people can remember, as the chronicles of the time report, that physical education was aimed at training the younger generation in body but, above all, in gathering young people together for less noble practices.

It is unique that Jigoro Kano thought of this Kata as a useful method to develop physical and mental energy and motor coordination, as well as a suitable technique to improve ability in attack and defence exercises.

Jigoro Kano, in fact, aimed to introduce a kind of physical training, based on a better use of physical and mental energy, into the education system.

The Seiryoku zen'yo kokumin taiiku no kata is divided into two parts:

- Tandoku Renshu - Individual practice
- Sotai Renshu – Practice in pairs

The first part aims to improve the motor, left/right distinction and coordination skills as well as the expression of energy in punches and kick strikes (Ate waza).

The second part deals with Ju and Kime no Kata: simple techniques, with no danger and which can be practiced by everybody.

Thanks to its simplicity and undoubted usefulness, its practice is also recommended to beginners, teenagers, children and seniors.

Ju no Kata

Ju no kata was developed during the first years of kodokan. It presents the Ju principles by means of a sequence of attack and defence techniques in order to improve the ability to reach the correct positions, develop the movement harmony and inner energy (naiki).

If you look carefully, Ju no kata contains all the techniques of Judo Kodokan: throws, atemi, uke nagashi, shime and kansetsu waza, favouring the total mastery of each one. All the techniques are performed without seeking the efficiency of the throws (which are not actually carried out), of the strikes, of the choke or of the arm lock (the surrender signal indicating the end of the action).

For these reasons it can be performed safely by everybody, regardless of ability or age. Another feature of Ju no Kata is that it can be performed without judoji and tatami.

Jigoro Kano suggests studying the Ju no Kata from the very first introduction to his method.

As the teaching develops and progresses, we suggest performing this technique both alone (tandoku renshu) and in pairs (sotai renshu).

Ju no Kata can be divided into three groups:

- Ikkyo
- Nikkyo
- Sankyo

Randori no Kata

This kata is composed of:

- Nage no Kata
- Katame no Kata

This Kata was drawn up during the first years of Kodokan and can be performed either separately or together.

It contains all the Randori Waza technical groups and aims to study and express the energy necessary to reach the “Ippon” during the performance of all its techniques; this is then very useful for the study of both the positions and the movements.

With appropriate measures (didactics), the Nage no Kata, can be performed with falls suited to the circumstances (skill and age of the performers). The teacher will conveniently adopt this kata, in its various phases of study, ranging from the simplest to the most complex phase and paying maximum attention to developing the performer’s ability in the execution of the falls.

The Katame no Kata can be practiced by everybody (according to age) but the study of Shime and Kwansetsu Waza needs more attention.

Nage no Kata

- Te waza
- Koshi waza
- Ashi waza
- Ma sutemi waza
- Yoko sutemi waza

Katame no kata

- Osaekomi waza
- Shime waza
- Kansetsu waza

Kime no Kata or Shinken Shobu no Kata

This Kata was developed during the first years of Kodokan. It represents the “form” of the decision or of the fight for life. It enables the study of the Atemi Waza and the Kime: essential elements to practice Randori, Shiai and Shinken shobu waza.

The study of this kata of course will help the student to develop and understand the use of the physical and mental energy in its complexity. The study of the importance of the position (hontai) for a correct and effective technical performance and the study of the distance in order to give a “possible and effective” performance of both Tori and Uke.

To be effective in either armed or unarmed attacks, finding the correct distance will enable the practitioners to employ a credible technique similar to that in real combat.

As for all kata, the study of Kokkyu, Tanden and Zanshin, as applied also to striking techniques, will enable the student to train and improve the quality of his own performance also in Randori and Shiai.

When we talk about finding the distance in this kata, we mean two kinds:

Hanareta ba ai – long distance

Kumitsukareta ba ai – short distance (hand-to-hand fighting)

Kime no Kata is divided into:

Idori – techniques performed in a kneeling position

Tachi ai – techniques performed in an upright position

Both of them are with or without arms.

Kodokan Goshin Jutsu no Kata

This kata includes real fighting techniques.

It was drawn up around 1956 by Kodokan. It develops armed and unarmed bare-handed attack and defence techniques (stick, dagger, gun – tsue, tanto, kenju). Unlike Kime no Kata or the other kata, it allows more freedom both in movement and in finding the correct distance and the right moment to attack or to defend and counterattack.

As for finding the right distance, we can still use the terms of Kime no Kata (Hanareta ba ai – Kumitsukareta ba ai) but it is also advisable to practice a “continual” search for the right distance and the right moment, in order to acquire the skill, so that an observer would think it had been “created” at that moment, as a result of need or an unexpected circumstance. We can call this attitude iki ai nagara (the right distance – the right moment). It applies both to the attack and the defence and counterattack.

The Kodokan goshin jutsu is divided into:

Toshu no bu - unarmed techniques

Buki no bu – armed techniques

Koshiki no Kata or Kito Ryu no Kata

This is about an exercise from the Ju Jutsu school: Kito Ryu.

An exercise of “form” that surpasses the ones mentioned previously. In particular, it addresses all those esoteric elements which inspired some Ju Justsu schools from the Japanese medieval period. As we know, Jigoro Kano had studied at those schools and, despite a critical mind, he had captured their essence.

Jigoro Kano wanted to distance himself from the Ju Jutsu culture, but as an educated and open-minded man, he considered it essential to keep the importance of what those schools represented in the Japanese culture. In order to distinguish himself, he called his school Judo Kodokan (to distance himself from the Ju Jutsu schools with the term Judo in their name).

Koshiki no Kata is extremely complex and needs continuous study to be fully understood; only the most expert judoka, who have already studied the other kata, are recommended to practice it.

We will try to explain its meaning, beginning with the fact that it is divided into two parts:

- Omote
- Ura

Koshi no Kata was created by Terada Masashige aiming to develop/improve inner strength.

In the first part, Omote, called Dan, everything must be “clear”. The technique development must run through a sequence of actions showing “the beginning and the end” of the life force. Just think how many aspects in the life of a person or the universe can be expressed in this way, even if it is not easy to recognise them: hot and cold, day and night are “complementary” aspects of energy changing but it is difficult to see their limit, the dividing line. When you study the kata, you can catch the beginning and the end of the energy but you cannot recognise “when” it happens.

In the second part, Ura, called Mudan, it is not possible to feel the beginning and the end of the energy, but you can catch the constant continuous interchange between them.

The study of the Kito Ryu no Kata allows us to understand/feel the world of Ju Jutsu, before the Jigoro Kano method of Judo Kodokan, exposes the idea that it is only a practice without any deep philosophical meanings. We can say it is a kind of revaluation of the Ju Jutsu itself.

Itsutsu no Kata

This is the last Kata added to the Judo Kodokan method around 1887. For the founder, Jigoro Kano, it represented the synthesis of his method: the heart of the Judo thinking. The origin of Itsutsu no kata can be traced back to Tenjin shin'yo Ryu where the techniques were named

- Oshi kaeshi
- Eige
- Tomowakare
- Roin
- Settsuka no wakare

There are five techniques that express five kinds of energy that exist in Judo (and in the universe). The study, the practice and the comprehension of them allow us to feel how the Judo Kodokan method seeks universal equilibrium.

As you may believe it is not exhaustive but, considering what it wants to express, we presume that Jigoro Kano considered it complete.

Once again it is evident that the link with the tradition of the Ju Jutsu schools is considered essential for the study of the Judo Kodokan method.

Constant practice will be of great help to the most experienced Judoka in understanding Jigoro Kano's thinking.

Technical training program

- Basic course
- Specialization course
- Grade exams
- Courses for black belts
- Qualification exams

Basic Course

Rei no kokoro

The salute and the spirit of respect

The Holds

- a) Kumi kata
- b) Kogeki shisei

The Positions

- a) Shizen hontai
- b) Jigo hontai
- c) Kyoshi no kamae

The Movements

- a) Ayumi ashi
- b) Tsugi ashi
- c) Shikko
- d) Tai sabaki

The Falls

- a) Ushiro ukemi
- b) Mae yoko ukemi
- c) Ushiro yoko ukemi
- d) Mae ukemi
- e) Zempo kaiten ukemi (mae mawari ukemi)
- f) Taore ukemi

The study of falls needs particular attention as it aims to acquire those skills needed to avoid injury to the students.

To achieve a good level of ability in “falling” means also to be able to face unexpected accidental falls, by protecting the head and avoiding hitting other parts of the body.

The teaching of this must not only be imaginative but also technically perfect, in align with the age of the practitioners and their skills/abilities to control the performance of the throw techniques.

Moreover, it requires scientific knowledge of what happens to a body when it hits the tatami, with increasing energy and growing ability of the thrower.

Some decades ago, research into this aspect was carried out using rather dated technological instruments, it was successful enough to give an idea of what happens.

The teachers must be aware of the vibrations suffered by the body when it is thrown and the possible harm it can come to, in order to adopt the right teaching method.

They must pay particular attention to developing the awareness of the students when they throw their partners.

The safety of the one who falls must therefore be the main element in the teaching method.

Training courses and videos are fundamental moments in developing this knowledge.

Practicant Grades - Kyu

- 1) From unclassified to 4th Kyu (orange belt)
- 2) From 3rd Kyu (green belt) to 1st Kyu (brown belt)

From unclassified to 4th Kyu

We can consider this step as the “primary school” of Judo Kodokan.

Through the program we are proposing, we will concentrate our attention on those technical and educational aspects which can help beginners approach Judo and feel the excitement and atmosphere of the Dojo, with serenity and pleasure, along with their fellow practicants.

The teacher is free to choose the technical proposal but we suggest creating an educational path that is suited both to the different age groups of the practicants and to the differing abilities and intellects of each one.

We suggest beginning with the study of the Seiryoku zen'yo kokunin taiku no kata and the Ju no Kata. These are tremendous exercises for developing awareness of our own actions to train both body and mind.

We begin the educational path by needing to take into consideration the “know-how” of each practicante.

Nevermore such as in this step of our task, must we consider Education as the Engineer of Knowledge and the driving force of Pleasure and Emotion.

From the 3rd Kyu to the 1st Kyu

The practicant has understood the meaning of “Ippon” and has enrolled in the “secondary school” of Judo Kodokan.

Our sports and education proposal will continue by means of more complex techniques.

The student has already understood the importance of the fall and the control of the throw. He is conscious of the importance of taking care of his own fellow practicant and of respecting his own safety being the most important aspect of this procedure.

If the age range permits, we can begin to propose the techniques of arm lock and stranglehold and, never more than now, must we emphasize the importance of the control of our actions. Safety is the undeniable right of human being, mentioned in the Charter of Human Rights but we have to apply it in our everyday life.

In this phase, the study of Randori and Kata is fundamental: we always must be careful to guide the practicants during their exercises. In this phase, you will also begin to study the “smallest details” of the performing techniques of both Randori and Kata.

A special mention for Randori.

Also in this exercise, the role of the teacher is fundamental both in the way of explaining it and also through the correction of the practicants’ performance, after having observed how they have performed. In this way everybody can “practice Randori”, regardless of age or physical condition.

Specialization courses will then be introduced to acquire general knowledge of the techniques and to acquire the skills to be enhanced and to guarantee the safety of fellow practicants.

Foundation Course Techniques

- **Nage Waza**

Seoi nage (ippon, morote, kata, eri)

Tai otoshi

Tsurikomi goshi

Harai goshi

O soto gari

Uchi mata

Sasae tsurikomi ashi

Ashi barai (de, okuri)

O uchi gari

Ko uchi gari

Ashi guruma

Tomoe nage

Yoko otoshi

- **Katame Waza**

Kesa gatame (hon, kuzure)

Kata gatame

Kami shio gatame

Yoko shio gatame

Tate shio gatame

Kuzuretami shio gatame

Hadaka jime

Okuri eri jime

Kata juji jime

Sankaku jime

Katate jime

Ude garami

Ude hishiji juji gatame

Ude hishiji te gatame

Kote hineri

Development Technique – Nage waza

We propose an educational path that will lead the practicante to learn the technical movements correctly and all those elements necessary to apply them in Randori and Shiai, always taking into account the age and the ability of each student.

Since we are talking about a procedure requesting competence, skill and imagination, we suggest the following method:

- 1st Phase

Educating movements

Responsibility of Tori

Specific falls

- 2nd Phase

Opportunity

Variations

Combinations

- 3rd Phase

Defence

Counterattacks

Mat follow-up

- Study of Kime – meaning of the “ippon”

Study of the Bogyo

- Go – to break the off-balance action
- Chowa – to avoid by anticipating the off-balance action
- Yawara – to yield, controlling the off-balance action.

The Technical progression – Katame waza

- a) The Technical Form and Nogare Kata (methods of toppling)
- b) Fusegi and Hairi Kata (defence and methods to take control)
- c) Renraku and Kaeshi waza (combinations and counterattacks)

Keiko waza

Keiko waza means types of training.

From this point of view, Judo has so many types of training that it doesn't need to take them from other disciplines: adopting "alternative" training solutions, of course, is not generally negative, however it is often redundant.

Through Randori and kata, tandoku renshu, Sotai renshu, Uchikomi, Butsukari, Kakkeai, Yaku soku geiko, Kakari geiko, Randori, Kata, and Shiai are sufficient to achieve a remarkable improvement in performance.

If, in the training methods, you tend to prefer practising sport, for competition, you risk losing sight of the educational aspect, which is essential for a harmonious growth of the body and the mind and which represents the aim of Judo Kodokan itself.

We therefore want to devote our attention to the educational aspects of the teaching.

The Technique is the tool at the service of Education which, in turn, is at the service of Teaching: the science that helps us find the reasons for our actions.

Such actions must take into consideration the fact that Judo is a discipline suitable for all, regardless of age and psycho-physical conditions.

This is the path to be taken but it requires not only a deep knowledge of Judo and its training and educational methods but also a "researcher" mentality.

The researcher, generally in the sciences, is curious, thirsty for "knowledge" and for "experience": he is a person who never tires of studying and trying out new solutions in order to adapt them to "each" member of the class.

The Education, then, is a set of procedures which allows the teacher to "open" all the doors of "knowledge and action" for everybody to discover his/her "own path", according to his/her own ability, intelligence, pleasure and emotions produced by practising Judo.

Another aspect of Education is the observing of the students skills to offer a program -action which starts from "being able" to and takes into consideration the different skills, intelligence and psycho-physical conditions.

The Educational development must consider different and complementary paths:

- The engineering of knowledge – from simple to difficult and then to the most difficult
- The emotions – defined by teaching like “the flight of a butterfly”
- The positive teaching – we propose technical movements only in their correct performance leaving error correction to “later”.

We will look at these aspects in more detail during the Training Courses where the students and the teachers are guided to grow and become more and more passionate about the discipline they choose.

We finish this Technical Program remembering that Judo helps us to discover our physical and mental energies in order to put them to good use both for ourselves and for everyone else.

In this respect, we suggest reading articles 24, 25 and 26 of the European Charter of Human Rights where, in simple words, you can discover a world that is often neglected.

Article 24

Children's Rights

1. Children shall have the right to such protection and care as is necessary for their well-being. They may express their views freely. Such views shall be taken into consideration on matters which concern them depending on their age and maturity.
2. In all actions relating to children, whether taken by public authorities or private institutions, the child's best interests must be a primary consideration.
3. Every child shall have the right to maintain a personal relationship and direct contact with both his or her parents on a regular basis, unless that is contrary to his or her interests.

Article 25

The Rights of the Elderly

The Union recognizes and respects the rights of the elderly to lead a life of dignity and independence and to participate in social and cultural life.

Article 26

Integration of people with disabilities

The Union recognizes and respects the right of people with disabilities to benefit from measures designed to ensure their independence, social and occupational integration and participation in the life of the community.

Specialization Courses

The Specialization Courses are all those Technical Groups of Judo Kodokan. They include the Go Kyo Techniques and others, not codified, coming from important Masters who built the history of Judo during the decades following the creation of the Judo Kodokan method.

In 1895 the Master Kano, helped by the more expert of his disciples, created 5 Groups for a total of 48 Techniques. Later, in 1920, because some of them were considered unsafe when performed in the sport section of Judo, the Master Kano reduced their number to 40. In 1982, the Kodokan appointed a committee of experts to update Go Kyo introducing techniques that had been developed over time or had previously been eliminated.

Our organization has preferred to keep the structure of Go Kyo with appropriate inclusions. Nowadays some techniques have been excluded in the sport section of Judo for reasons that have almost nothing in common with the spirit which inspired both the Founder and the Kodokan experts.

We recommend learning more about this subject in the Training Courses and viewing the archive material available to the students.

Courses for Black Belts

These courses represent the Culture of Judo Kodokan, enriched by what the Teachers' experience has produced over time. This does not exclude the Teacher's experience from other disciplines.

They are required from the 3rd Dan upwards and address subjects like:

Shinken shobu waza, Kata, old techniques, history and philosophy of the Budo and the schools preceding the foundation of Judo Kodokan, elements of Karate, Aikido, Kendo, Kenjutsu, Ko Budo, Zen, traditional and modern medicine, refereeing and the history of Judo and Ju Jutsu.

This list also includes the awareness of the Charter of Human Rights which is considered an essential guide for the development of the Educational and Teaching Sciences.

Notes

Traditional Medicine means:

Kuatsu, Seifuku, Jokai, Mokusa, Shiatsu, Hanma

Modern Medicine means:

Traumatology, hygiene rules, dietology, elements of first aid.

Grade Examinations – from 1st Dan to 9th Dan

The purpose of Grade Examinations is to establish a “technical hierarchy” both in its own Dojo and outside of it.

By tradition the grade examination up to 1st kyu is the sole task of teacher.

There are several methods used: nowadays there are coloured belts and, in some cases, even belts of two colours. In such a case, the teacher will also choose to adopt one method rather than another.

Notice that the graduation through the colours is helpful for children while, for the adults, some teachers prefer more traditional models: white belt for grades up to 4th kyu and brown belt for 3rd up to 1st kyu. The transition to 1st dan can be undertaken from 14 years of age. It must be carried out in public, in front of a chosen teacher, only on receipt of written authorization from his own teacher.

The Grade Examinations must follow a program which takes into consideration the abilities reached in the technical performance of Kata and Randori.

The 1st Dan examination can only be taken after 1 year of experience as 1st kyu.

The 2nd Dan examination can only be taken after 1 year of experience as 1st Dan then 2 years as 2nd Dan for 3rd Dan examination, and so on. The examination can also be taken in several sessions.

Requested programs

- 1st Dan
- Basic course – technical performance, opportunity, bogyo, rangaku and kaeshi, hairi kata, fusegi and nogare – (minor violations and only one mistake accepted)
- History of Judo Kodokan – The founder
- Refereeing – terms and gestures
- Basic notions for the role of Jury President in internal competitions
- 2 Specialization Courses – 1 of Nage Waza and 1 of Katame Waza – only technical performance - (minor violations and only one mistake accepted)
- Seiryoku Zen’yo Kokumin Taiiku no Kata-Tandoku Renshu (minor violations and only one mistake accepted)
- Ju no Kata - (minor violations and only one mistake accepted)
- Nage no Kata - (minor violations and only one mistake accepted)
- Civic Duty and Human Rights Charter
- Performance of Randori at the end of each session

- **2nd Dan**

- Basic course – technical performance, opportunity, bogyo, rangaku and kaeshi, hairi kata, fusegi and nogare – (minor violations accepted)
- History of Judo Kodokan – The founder
- Refereeing – Practical test during internal competitions under supervision of a qualified referee.
- The role of the Jury President in internal competitions - practical test in co-presence of an experienced Jury President
- Shinken shobu waza – defence from hold attacks on arms and body – (minor violations and only one mistake accepted)
- 5 specialization courses – 2 of Nage Waza, 2 of Katame Waza and 1 of Ate Waza – only technical performance - (minor violations and only one mistake accepted)
- Seiryoku Zen'yo Kokumin Taiiku no Kata – Tandoku Renshu (minor violations accepted)
- Ju no Kata – (minor violations accepted)
- Nage no Kata - (minor violations accepted)
- Katame no Kata - (minor violations and only one mistake accepted)
- Civic Duty and Human Rights Charter
- Performance of Randori at the end of each session

- **3rd Dan**

- Basic Course (technical performance, opportunity, bogyo, renraku and kaeshi, hairi kata, fusegi and nogare) – masterful performance
- History of the Judo Kodokan – The history of combat in Japan.
- Shinken shobu waza – You must add throw attacks and ward off to the preceding program – beginning of the study of the distance (minor violations and only one mistake accepted)
- 8 Courses of Specialization – 3 of Nage Waza, 3 of Katame Waza and 2 of Ate Waza – only technical performance (minor violations and only one mistake accepted)
- 1 Course for Black Belts (minor violations and only one mistake accepted)
- Seiryoku Zen'yo Kokumin Taiiku no Kata – Tandoku Renshu - masterful performance
- Ju no Kata – masterful performance
- Nage no Kata – masterful performance
- Katame no Kata - (minor violations accepted)
- Kime no kata – (minor violations and only one mistake accepted)
- Civic Duty and Human Rights Charter
- Performance of Randori at the end of each session

- **4th Dan**

- History of Judo Kodokan – the Ju of Judo and from Jutsu to Do.
- Shinken shobu waza – you must add the attacks of Shime waza and strikes to the preceding program – study of the distance (minor violations and only one mistake accepted)
- All Specialization Courses (minor violations and only one mistake accepted)
- 3 Courses for Black Belts (minor violations and only one mistake accepted)
- Katame no Kata - (masterful performance).
- Kime no kata – (minor violations accepted)
- Koshiki no kata - (minor violations and only one mistake accepted)
- Performance of Randori at the end of each session

- **5th Dan**

- History of Judo Kodokan – Its origins
- Shinken shobu waza – you must add attacks with dagger to the preceding program – study of the distance – (minor violations and only one mistake accepted)
- 7 Courses for Black Belts
- Kime no kata – (masterful performance)
- Koshiki no kata - (minor violations accepted).
- Itsustu no kata (minor violations and only one mistake accepted)
- Performance of Randori at the end of each session

- **6th Dan**

- History and philosophy of Judo Kodokan.
- Shinken shobu waza – complete – (minor violations and only one mistake accepted)
- 12 courses for Black Belts – (minor violations and only one mistake accepted)
- Koshiki no kata - (masterful performance).
- Itsustu no kata (minor violations accepted).
- Performance of Randori at the end of each session

- 7th Dan
- History and philosophy of Judo Kodokan – from the history to own personal experience
- Itsutsu no kata – (masterful performance)
- Performance of three kata of one's choice – the origins, the principles, the purposes.
- Randori performance at the end of each session.

- 8th Dan
- The teaching of Judo Kodokan – an essay on own experiences.
- Performance of two kata of one's choice - the origins, the principles, the purposes.
- Randori performance at the end of each session.

- 9th Dan
- The Teaching of the Budo - an essay on own experiences.
- Performance of Tokui Kata

Note: The Technique and Kata tests are valid for 5 years.

Qualification Tests to teach Judo

The Qualifications:

- Renshi – 1st level Coach
- Kyoshi – 2nd level Instructor
- Hanshi – 3rd level Master

Minimum grade required:

- 2nd dan for Renshi
- 5th dan for Kyoshi
- 8th dan for Hanshi

This is a path designed for teaching

Theoretical and practical knowledge are required in:

Educational ability
Teaching knowledge
Organizational and communication skills
Medical training
Knowledge of Sport Science
Civic Duty and Human Rights Charter

The examiners:

- Tests for 1st and 2nd Dan: the examiners must have at least 3rd Dan Black Belts
- Tests for upper grades: nominated examiners must be of at least one higher grade
- Qualification Tests: nominated examiners must be of at least one higher grade

For the specific subjects, the examiners will be chosen from the “sector specialists”.

For example: a doctor for the medical training test, a Sport Science graduate for that specific test.

The Degrees are conferred by the U.P.K.L. [International association it is recognised aisbl under the Royal Act WL22/16394 issued 15.01.201 by Ministry of the Justice of Belgium] through the EDCl European Committee platform – Europass

Qualifications are part of the European Social Sport Coach program qualified in the XG HEPA Commission Final Report approved in Cyprus on April 12, 2016

The refereeing

- Traditional Refereeing

It refers to the rules issued by Judo Kodokan

- Sport Refereeing

It refers to rules issued by the IJF

- Training Refereeing

It refers to the variations of a rule that are quite different from traditional refereeing because they take into account the age and the grade of the participants. In the case of participants under 14 years of age, we only talk about tests of Randori Refereeing.

For reasons of safety, tests of Katame Waza are exclusively organised for participants with White and Yellow Belts.

The variations in detail:

- Category of Children (male/female) – 6/10 years old

For this age range a distinction between male and female is not necessary. All techniques that require a sacrifice of one's own equilibrium, whether voluntary or random, (sutemi, makikomi and loss of balance during the throw) are forbidden or must be performed kneeling. The holds on legs and those performed with reverse holds (technique at right side with hold at left) are also forbidden. Generally speaking, all those actions that can be considered dangerous by the referee for the safety of the students, are forbidden.

- Category of teenagers (male/female) - (11-14 years old)

For this age range a distinction between male and female is necessary.

The rules and limitations laid down for the preceding category are confirmed with the exception of the Sutemi techniques

- Category of young adults (male/female) (15/17 years old)

All the techniques are considered valid except for those performed by falling on both knees.

The Penalties -

Shido, Chui, Keikoku, Hansoku make.

These ones have not been applied to the categories of children and teenagers but, in the latter case, they can be applied at the referee's discretion if strictly necessary. We consider the intervention of the referee more educational, even if it is repeated many times, as he explains the reasons for his action aiming to correct the student and train him to change his own attitude.

The final judgement

We consider it appropriate to complete the final judgement of each test with an educational report to develop awareness of what happened.

When the referee declares Ippon, he must name the performed technique, while for minor evaluations he will simply explain what happened in a few words and why he selected the winner.

In the categories of Children and Teenagers, in the case of a tie, the referee has the power to ask for a 30 second extension and will explain the reason for it.

The final judgement must take into account the behaviour and justify the decision to award the victory even if there has not been any obvious technical advantage.

The evaluation of the Techniques.

Ippon – technique performed with obvious skill – speed, energy and control – such as to arouse emotion. 30 seconds for an osaekami waza victory.

Waza ari – this technique is partially lacking one of the skills mentioned above. Between 25 and 29 seconds for an osaekami waza victory.

Waza ari Nichikai waza – this technique is lacking significant elements in the area of the speed, energy and control. Between 20 and 24 seconds for an osaekami waza victory.

Kinza – this technique is lacking too many elements in the areas of speed, energy and control. Between 15 and 19 seconds for an osaekami waza victory.

The organization of the tests

The organization is up to the organizers in charge of the technical area. They must consider the following elements:

- a) The time limit of a contest is half a day
- b) The contest system (Series of games) must guarantee at least 2 matches (exceptionally 3) for each participant – for the Teenagers Category a maximum 3 or 4 matches. The choice is the responsibility of the President of the Jury.
- c) The length of the matches will be 1-2 minutes for the Children's Category, 2-3 minutes for the Teenagers' Category, 4 minutes for the Youths' one. The length of time applicable also depends on the Grade of the participants.
- d) The Referees will be Instructors with at least a 2nd level Qualification. The Black Belts (at least 2nd Dan) also can referee but must be supervised by a higher grade (at least 3rd Dan)
- e) The organizers in charge of the technical area have to name a Contest Manager that has the task of taking decisions that could differ from the above-mentioned rules: but his judgments must be shared by other Instructors and must be approved unanimously.
- f) A Doctor must always be present as well as the possibility to call the emergency medical services urgently.

The history of Judo

In this chapter, we will study the experience of Jigoro Kano in a society that had to face a social and cultural change at the end of 1800 which can only be called unique.

We will provide some brief historical and social notes about him, leaving the reader free to deepen those aspects that he considers more interesting, from the ancient and modern texts available to him.

- The most important dates

1860 – Jigoro Kano was born in Mikage, near Kobe.

1871 – He moves to Tokyo where he begins to practice Judo under the guidance of Master Teinosuke Yagi

In these years he approached the Kito Ryu of Master Tsunetoshi Ikubo (throws techniques) and the Tenjin shin'yo ryu of Masters Hachinosuke Fukuda and Masamoto Iso (control techniques): those were Ju Jutsu schools with philosophical aspects considered not negligible.

1882 – J.K. founds his method and calls it Judo Kodokan to distinguish it from the Ju Jutsu schools which used the term Judo.

1886 - J.K. opens up to the Japanese society, offering his method in comparison with the Ju Jutsu schools from both the technical and philosophical points of view.

1922 – J.K. founds the Cultural Association of Kodokan offering a method well-balanced between the most effective and mutual well-being.

1938 – J.K. dies during his return from Cairo.

- The evolution of fighting in Japan

To address this subject, it is necessary to start from the history of the Japanese people and the isolation from the Western world.

We can say that the Japanese “Middle Ages” lasted about three hundred years longer than the equivalent historical period in West.

The scholars say that this delay has caused a fast passage from the Arts or Techniques of fighting to the sport disciplines of today, due to the development of the different forms of fighting and their roles in society.

J.K. lived in that period, and can only have been influenced by such events.

A schematic summing up of the historical periods concerning the development of Japanese fighting techniques will follow, leaving an in-depth study of this subject to the reading of more influential texts.

Chikara kurabe no jidai – Bronze and Iron Ages

Sumai no jidai – (Age of Nara and Heian: 710-1185)

Yoroi Kumyuchi no jidai (Age of Kamakura and Muromachi: 1192-1573)

Ju-Jutso no jidai (Age of Momoyama and Tokugawa: 1574-1867)

Judo no jidai (Meiji Age: from 1868)

The passage from Jutsu to Do

From the official text of our movement to the reading which is recommended for a deeper understanding to those interested.

... we insist on the importance of Jutsu in contrast to that of Do: in the first we see, both in the past and in the present, the mentality of a Japanese society in which the sense of the relationship between the individual and the community itself was strong (is strong). Such a relationship is based on the concept of “settling debts” incurred with a “lord” or a “company” that “gives you something” - Jutsu therefore takes on the meaning of a “work tool” to settle a debt. On the other hand, the meaning of Do goes beyond those things. It leaves a dimension that is limited by space/time-victory/failure in order to immerse itself in a collective, universal view – you move from the idea of the tool to a life project for yourself, with and for others, for the benefit of all.

A real diametrically opposed position, so very distant from those socio-economic reasons characterised by the Ju-Jutsu schools in the period before Jigoro Kano’s thinking (Kito and Tenjin Shin’yo). Those schools emphasized some very important philosophical elements indeed: they adhered to the principles of Shinshinto Ryu, which required the effort to combine the mental and physical aspects – feel your body “naked” and your mind “empty” as mutual help and control – where the first was the “guide/mind” the latter was the “arm”.

The true aim of these schools was to beat a big power with a weaker power. Jigoro Kano didn’t neglect these principles, on the contrary he made them his own, but he put them into a much wider and more complex socio-cultural dimension: no longer an individual dimension – such as training to be efficient /unbeatable on the battlefield – but having a universal view out of time and space: individual and collective benefit, in harmony, towards a social growth without structural limits.

The Schools of Reference

For this subject also, we recommend the reader refers to more authoritative texts for better understanding, as we will just mention two schools which have deeply influenced the thought and action of Jigoro Kano when he developed his method. We have already mentioned Master Tsunetoshi’s Kito Ryu (throwing techniques) and Masters Hachinosuke Fujuda and Masamoto Iso’s Tenjin shin’yo Ryu (controlling techniques).

The Kito school also particularly inspired Jigoro Kano, so much so that we can still find its technical and philosophical aspects in Koshiki no Kata and Kito Ryu no Kata.

We can say that Koshiki no Kata aims to establish a historical and philosophical link between the Ju Jutsu and the Judo Kodokan Method.

Techniques

Seiryoku Zen'yo Kokumin taiiku no kata

Why do we teach this (secondary) Kata?

Judo teachers often ask this question, uncertain about having to teach an exercise that is so “similar” to Karate.

Seiryoku Zen'yo kokumin Taiiku no kata is an exercise suggested by Jigoro Kano Shihan with the aim of giving a sort of National Sport Education to the Japanese community, which expresses the principle of the maximum effectiveness.

An exercise that is useful and enjoyable for everybody, even for non-judo practicants. It is divided into two parts: Tendoki Renshu (performed alone) and Sotai Renshu (performed in pairs).

In our teaching, we will focus on the first part of it since the second one is surpassed by the practice of Kime no Kata and Ju no Kata.

This exercise is ideal, especially for children and older people, because it is made up of gestures aimed at developing motor coordination and the study of self-control as an expression of maximum effectiveness

Recommended by Jigoro Kano himself, and long years of practice have convinced us that it is very useful.

Training Courses, as ever, help us to better understand the importance of this Kata and its usefulness in the panorama of our Teaching as well as in our Educational Project.