

*JUDO IN THE U.S.*  
*A CENTURY OF DEDICATION*

*PREFACE*



The year 2003 marks the 150<sup>th</sup> anniversary of Commodore Matthew Perry's arrival in Japan. Over the course of these 150 years, one cannot help but marvel at how the friendship between the two countries has matured and how Judo has been able to play a role in creating an environment where the relationship continues to blossom.

Judo's establishment as an authentic national martial art would not have been possible without the influence of one very special individual, Master Jigoro Kano, the founder of the Kodokan in Japan. [On a personal note, Master Kano was the matchmaker between my father, who was also a judo player and my mother.]

Master Kano started Judo at a time when Japan had secluded itself from the rest of the world "sakoku." But he was not a narrow-minded nationalist. He was a forward-looking individual who after firmly establishing Judo in Japan, hoped to promote Judo on a global basis. In fact, Master Kano became the first Asian member of the International Olympic Committee in 1909 and he was indefatigable in working to spread Judo to a worldwide audience.

As a result of Master Kano's tireless efforts, Judo became the first of the traditional martial arts to break out from the confines of Japan and become popular in the United States and other countries. Its debut as an official sport at the 1964 Tokyo Olympics forever cemented its status as an international sport and provided an opportunity for the world to revel in its combination of beauty and strength. If Master Kano were alive today, he would be very pleased to see the international acceptance of the sport.

While I applaud the growing popularity of the sport, my one small regret is the increased emphasis on winning versus concentrating on technique and style. Winning should not be the sole objective, it should be linked to fair play and following the original principles that were laid down by Master Kano.

Taking advantage of your opponent's strengths is what makes Judo such a tremendous sport. It rewards flexibility over sheer strength or put another way, it allows "the soft way" to triumph over toughness. Unlike American football where there is a clearly defined difference between offense and defense, Judo is a combination of both of these influences. This blending of influences, like the blending of our two cultures, makes Judo a perfect bridge between the United States and Japan.

Most importantly, the success of Judo has also led to the deepening and strengthening of the friendship between the United States and Japan. The cultures of the two countries have increasingly become intertwined. In this day and age, one can just as easily get burgers in Tokyo as you can get sushi in Cleveland. Americans do not think twice about driving Japanese cars while the Japanese cannot get enough of American made movies.

On that score, two individuals who richly deserve special mentioning are Dr. David R. Matsumoto and Professor Michel Brousse. These two have undertaken the task of exploring this melding of cultures and also exploring Judo's influence on the culture and history of both the United States and Japan. This book also sheds light on the history of Judo's initial development in Japan and the United States. It also provides important insight into how two very diverse cultures can learn from each other for their mutual enrichment, and how this process has cemented the friendship and goodwill between the two nations.

This book will certainly find an honored place on the bookshelves of Judo devotees, but I am equally convinced that its insights will also have broad appeal to students of international relations.

Ryozo Kato



Ambassador of Japan to the United States of America

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On the occasion of the Fiftieth Anniversary of the United States Judo Federation (USJF), the USJF commissioned this historical book A Century of Dedication. The History of Judo in the United States of America. The purpose of this book is to preserve our rich Judo heritage in the United States of America, to honor our Judo pioneers, and to collect historical Judo data for safekeeping for the generations to come.

When I was elected to the presidency of the USJF in April 2000, I felt there was a need to keep an accurate history of American Judo, especially by recording certain significant events, such as the breakup of the United States Judo Association from United States Judo Federation and the formation of the AAU Judo Committee, as well as the passage of the Olympic Sports Act in 1979 and the creation of United States Judo, Inc. This book accomplishes that goal.

In understanding our history, we will gain insight into many questions about the future of Judo in the years ahead: Why do we have three national organizations? Where are we going from here? Can we progress? Can we find a common ground and work together to make American Judo to grow? Does the American public know that Judo is different from Karate?

To the best of my knowledge, this book is the first Judo book of this magnitude to be published by an American Judo organization. I hope this will contribute to the recognition and understanding of Judo in America.

My sincere appreciation goes to both Dr. David Matsumoto and Prof. Michel Brousse for taking on the enormous task of writing this book. I know, that without their talented writing skills and their dedication to work hard, despite their busy schedules, this book could not be realized. I am very fortunate to have our USJF Executive Committee and the Board of Directors that are willing to take the chance to publish this book. I also am grateful to our members and other supporters of Judo, who gave generous donations to this project. We could not have done it without your contributions. Thank you very much.

Many people also helped by supplying historical pictures, articles, stories, anecdotes and other contributions. Among them, the Kodokan Institute's cooperation was essential to gathering the dates for this book. Mr. Yukimitsu Kano (President), Mr. Naoki Murata (Kodokan Library) and his staff gave us tremendous help. Without their assistance, we could not have completed this project. "Domo taihen arigato gozaimashita".

I am proud of our accomplishment in producing this Judo history book and of the rich Judo history it records. Once again, I extend my sincere congratulations and appreciation to both Dr. Matsumoto and Prof. Brousse.

Happy Fiftieth Anniversary to the United States Judo Federation! I am looking forward to a prosperous future for our great organization.

Noboru Saito   
President United States Judo Federation

## ACKNOWLEDGEMENTS

This book has been a long time in the making and would not have been possible without the help of many people. It is a pleasure to thank them. This book was meant to celebrate the 50<sup>th</sup> anniversary of the United States Judo Federation. The authors express their gratitude to President Saito and the USJF Executive Committee and the Boards of Directors for their unfailing help and support.

This book is the result of a long research that could not have been possible without the contribution of the judo family. In particular, we have received invaluable assistance from USJF President Noboru Saito. This book benefited from the expertise and kindness of the professional staffs at the archives that were visited. In gathering much of the material we are indebted to Kano Yukimitsu, head of the Kodokan Judo Institute, who granted us permission to examine and quote from their priceless collections of rare and unpublished archives. Murata Naoki, the curator, and his assistant, Morita Kikuko, have widely opened the doors of the Kodokan Library. We are deeply grateful to Robert C. Brink, Esq., for his helpful readings of the manuscript at a late stage of revision. We are also grateful for the comments of the people who generously shared sources and research leads and helped us to make this work more accurate and readable. Rusty Kanokogi, Nancy Kyoko Oda, Emilio Bruno, Jerry Hays and Jason Morris deserve our best thanks for their large contribution.

Other people were very helpful in their field of expertise. They shared their knowledge, time, talent and souvenirs during many interviews, and offered us their archives. We are very proud of the trust they put in us. We are deeply indebted to them: Edgar Allen Jr., Dr. Mel Appelbaum, George Arrington, John Bassano, Jim Bregman, Ed Burgess, Lou DiGesare, Thomas Feldman, David Finch, Fukuda Keiko, Robert Fukuda, Fukusawa Aiko, Frank Fullerton, Esq., Constance Halporn, Carl Hayes, Gary Hashimoto, Sam Hashimoto, Wey Seng Kim, Billie Jean King, Gerald Lafon, David Long, Dr. Kei Narimatsu, Hayward Nishioka, Henry Ogawa, Roberta Park, Peter Perazio, Dr. Richard Riehle, Sakai Yoshitaro, Jeannie Schultz, Hal Sharp, Robert W. Smith, Robert Svinth, Sami Tadehara, Teri Takemori, Jan Todd, Jim Webb, Bob Willingham, Julia Bellrose Wynn, Harold Yamada, and Bob Young.

This book was financially supported by the USJF, by donors and by sponsors. Without their generosity this work could not have been completed.

We offer special thanks to Sayaka Matsumoto who served as our research assistant, aiding in the search for figures, photos, and illustrations; and to Françoise Brousse who read and corrected countless drafts of the manuscript. We are also very pleased to thank institutions that helped us and gave us access to their archives: The IOC/Olympic Museum Collection; Black Belt Magazine; The Hirasaki National Resource Center of the Japanese American National Museum; The Japanese Americans Centennial Committee; The Buddhist Churches of America; The May Hill Museum; Ringling Bros and Barnum and Bailey; The Todd-MacLean Physical Culture Collection of The University of Texas, Austin; The University of Washington Press; Popular Science Magazine, a division of Time4 Media, Inc.; DC Comics; Kiku Masamune, Sake Brewing Co. Ltd., The Jerome Robbins Dance Division of The New York Public Library for Performing Arts, Astor, Lenox and Tilden Foundations; The Bancroft Library of the University of California, Berkeley; The Playboy Magazine; Tribune Media Services; PEANUTS© by Charles Schultz, United Feature Syndicate, Inc.; Black Cat© Lorne-Harvey Publications.

Special thanks to Bernard Delcros who designed the lay out for this book, to Yvonne Cardenas and the team of North Atlantic Books.

Although we are indebted to these fine individuals and institutions for their wonderful aid, any errors in the book are ours and ours alone.

Note: In this book individuals' names are usually presented with surnames following the given name. However, Japanese names are presented in the traditional Asian order with family name first.

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## INTRODUCTION

Judo has gained a proper status in the world of American sports. Even if the Japanese method of fighting has been known to the American public since the early days of the 20<sup>th</sup> century for long it has been kept on the margins of the U.S. sport culture because of its cultural roots. Over the last decades, judo as an Olympic sport has crowned American players. Larger audiences of U.S. sports fans and the media have gradually shown more interest. The brilliant victories of U.S. male and female elite players who won medals in the Olympic and World events have proved the quality of American judo and the maturity of its structures. In spite of this a certain degree of confusion exists among the general public between judo and other martial arts. Self-defense, sport, and character building are entwined in the cultural representations of the masses. The image of the judo player has been for a vast majority of non-specialists a curious combination of dangerous skills, self-control and sport trophies. A look at history will allow us to understand the key points of its development in the country.

The first problem faced by the historian is the definition of the subject of his study. What is judo? What are the relationships between judo and jujutsu? Today, judo's sport orientation makes clear the differences between the method of education founded in 1882 by Kano Jigoro and the combat techniques developed by samurai. Such a difference was not obvious in the 1900s. A simple glance at the newspapers or at the dictionaries of those days is enough to see how undifferentiated the two practices were at the time. The emphasis Kano and his assistants laid on self-defense is another proof if necessary of the desire of the pioneers to take advantage of the jujutsu vogue in the Western countries.

What is implied by “practicing judo”? Here two perspectives have to be distinguished, one individual, the other social. As an individual practice, the Japanese method builds up its specificity upon three “pillars”, self-defense, Oriental philosophy and sport efficiency. Amazingly, judo adepts do not view these three diverse elements as contradictory trends but as fundamental tenets giving coherence to their game.

The difficulty for the historian is now to face the wealth of meanings, and their evolution according to the places, to the people and to the periods involved. Self-defense appears as the most important motivation for judo practitioners. Real or fake, the degree of invincibility promised by the advertisers of the Japanese method of fighting questions the reasons for such a propaganda. Is or was U.S. society dangerous to the point that self-protection was needed for everyone? Or, could we speak of a “merchandizing of fear”? These questions have to be solved because they are related to the rooting of the image of jujutsu in the U.S. The discovery of Japan’s civilization, of its culture and military prowess, has brought into relief new concepts and ways of life. Physical activities linking the improvement of mind and body have opened up new perspectives. Judo sport orientation is evidence of Western influence. Interestingly, the shift from a martial art to a modern sport did not raise questions as long as the “modernization” of the art did not unbalance traditional values.

As a social activity, judo practice corresponds to a complex set of attitudes and behaviors meant to cement the judo subculture. Actually, as a subculture, judo is considered as a sum of rules and rites that allows everyone to identify with the group and to distinguish a judo player as a member of the U.S. judo world. To be a judoka means to follow the codes, to accept hierarchy, to respect symbols, and to be faithful to the judo values originally defined by Kano, ie essentially discipline, courage, friendship and respect. That brief analysis of the subject of the study aims at justifying the choice of cultural history as the methodology for this study. In the U.S., judo was a cultural import. It was successively integrated then altered by American society. In order to understand the process and the steps of this evolution, the emphasis was put on values, forms, signs and symbols. Instead of looking for the elements of causality, we have analyzed the structures organizing collective usages, representations and habits.

Because of this, the main sources we had to rely on are taken from the daily lives of American citizens. Cultural evidences of the Japanese method in the wide sense have been searched and studied for what they meant for the general public. A large number of fields were investigated: sport, physical education but also art, entertainment, military and police programs... only a small part of it has been exhumed. Judo like many other sports has no recorded history. Oral stories are commonly used to revive the past and most of the time these stories are somewhat biased and often strictly intended to praise the pioneers.

Hierarchy in judo is a serious obstacle for the historian. Notwithstanding, the methods of oral history have been used to collect memories and many people contributed largely sharing their pasts, allowing us to edit archives they treasured. However, the historical contribution of an individual cannot be equated with his desires. It is necessary to consider the role played by judo pioneers as a contribution included in a wider system of influences.

Chapter one is an introduction to the method founded by Kano Jigoro to explain how previous combat techniques were merged into a single concept, a new method of physical, intellectual and moral education. The success of Kano is to be linked to the in-depth changes that occurred in Japanese society, a country that within just a generation moved from rural to industrial economy. Chapter two is centered on jujutsu in the U.S. Cultural history usually makes a clear distinction between a rooting period and a diffusion period. Here, the rooting period sees the apparition of the Japanese method in the country, first in its jujutsu form. It starts at the end of the 19<sup>th</sup> century when Japan’s culture and civilization began to be exhibited and admired overseas. Profoundly linked with immigrations waves, the rooting period will proceed in different ways in Asian and Caucasian communities. Chapter three focuses on the shift from jujutsu to judo. It sees the leading role of Japanese Americans. But it also depicts the ethnic barriers restricting judo mostly to people of Asian ancestry. The dramatic events of World War II changed the face of judo in the U.S. As a direct consequence, the method of Kano had its cultural values reinforced and at the same time a nationwide diffusion started as the Japanese internees resettled.

In chapter four, postwar judo is presented as having reached a larger public. The sport orientation that U.S. judo leaders tried to promote was extremely influential. It was a strong motor of development. Throughout the country sports events started to be held and competitions were a strong vector of the growth of judo in the 1950s and 1960s. The geographic diffusion was gradually reinforced by the impact of television and the press. Chapter five deals with contemporary judo in connection with the evolution of American society, the changing mores and the growing interest of the nation for international records and medals.

This book finally deals with the “sportification” of a martial art. It studies the commitment of those who dedicated their lives to educational purposes following the precepts of Kano, transmitting their knowledge as an heritage to future generations. But, judo as a cultural object is also the sign of the needs and desires of the times and in that perspective, judo history reflects a constant adaptation to the evolution of American society.

## JUDO IN JAPAN

The history of judo in the United States starts with the understanding of its development in Japan. During a period of deep changes in Japanese society, a complex network of conflicting influences led to the evolution of martial arts techniques. The life and work of Kano Jigoro, the founder of Kodokan judo, played a pivotal role in the shift from jujutsu to judo in Japan. Devoted to the educational values of sport, he was instrumental in the initial promulgation of judo worldwide.

### THE FIGHTING ARTS OF THE JAPANESE WARRIOR

The image of today's Japanese methods dates back to the beginning of the 20<sup>th</sup> century. Present-day disciplines, however, cannot be adequately understood without reference to the processes of development that have brought us to the point at which we stand today. While modern disciplines appear in 1868 with the modernization of Japan, the origins of the classical ones are rooted in history. Here some definitions are in order. Bujutsu (*bu, bushi*, warrior and *jutsu*, art) encompasses the *jutsu* forms, those combat systems whose names include the suffix *jutsu* as *kenjutsu*, sword art; *ninjutsu*, espionage; *chikujojutsu*, art of field fortification; *senjojutsu*, tactics; *jujutsu*, a generic term for a variety of systems of fighting while minimally armed, etc... (sumo being an exception).

Budo (*do*, "enlightenment", stage of training, way), uses the suffix *do* for identification purposes as kendo, judo, karatedo, aikido. The *jutsu* forms were developed from the 10<sup>th</sup> century onward. They were meant for battlefield use. They constitute the classical disciplines.



Courtesy of the Kodokan Institute

## THE JUJUTSU VOGUE



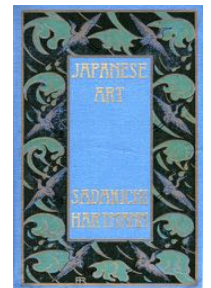
Courtesy of the Kodokan Institute

The rooting of judo in America reflects the spirit of the times. The transplantation of the Japanese art of fighting was made possible because of a combination of social, cultural and political events that led to a jujutsu vogue in the first decades of the 20<sup>th</sup> century. The artistic and the military facets of the country of the Rising Sun had a strong appeal for the American public. It presented a new culture and new models to a society in evolution while the nation was involved in an intricate world policy which changed the balance of the world.

Lafcadio Hearn (1850-1904) emigrated to the U.S. at 19. When he was 40, he left for Japan to write a travel book and stayed there. He married the daughter of a high-ranked samurai, Koizumi Setsuko. He adopted her family name and became a Japanese subject in 1895. When admiration for Japan waned, he was to be the country's best ambassador.

### THE RAGE FOR JAPAN

America's fascination started after Commodore Perry's expeditions forced Japan to enter into trade and diplomatic relations with the Western world in 1853 and 1854. The event was widely publicized. In 1860, Japan sent its first delegation to the United States. After two centuries of seclusion, the Meiji Restoration lifted the veil over old Japan. In 1879, during a world tour, ex-President Ulysses Grant met the Emperor of Japan, a step hitherto unimaginable. During his stay in Tokyo, the U.S. President was introduced to Japanese traditions and to a martial arts exhibition. Fukuda Hachinosuke who staged this event declared to young Kano: "We have been asked to perform jujutsu for the American President. Master Iso and I will perform Tenshin Shinyo kata. I would like you and Godai Ryusaku to demonstrate randori". The demonstration was held on August 5. The President watched carefully. Afterwards, Fukuda reportedly said to Kano: "Well done! That was a fine display. The President is very interested in jujutsu. He said he'd like to see jujutsu become popular in the United States".



USJF Archives

Sadakichi Hartmann who came to the U.S. as a boy in 1882 was half-Japanese half-German. A brilliant art critic, he was one of the first writers who succeeded in popularizing the peculiarities and beauties of Japan.

# FROM JUJUTSU TO JUDO

*"Judo-Kodo-Kwan, Latest Japanese Game Is the Most Dangerous of All. Certain throws Mean Certain Death". In the 1920s, the image of Kano's method in the general public is still linked with self-defense. The New York Globe, April 1921.*

The period running from the 1920s to the late forties was crucial in the development of judo in the U.S. However, a clear distinction has to be made before and after Japan's surprise attack on Pearl Harbor on December 7, 1941, which forced the United States into World War II. The first decades of the 20<sup>th</sup> century have seen the rooting of jujutsu into American urban culture. Progressively, more facets of the Japanese method were exposed to a wider public. A shift from self-defense to education appeared in the early 1930s permitting the introduction of judo into new circles. However, a different speed, different means, different goals characterize the complexity of its diffusion among Caucasian and Japanese American communities.



Courtesy of the Kodokan Institute

## HEALTH AND STRENGTH

The general public did not make any difference between jujutsu and judo. Newspapers kept focusing on efficiency in personal encounters as shown in articles and book titles: "Fearful Art of Jiu-Jitsu" by Robert Edgren in *Outing*, 1905, *Ju-Jitsu, the Japanese Physical Training and Self-Defense* by Drayton, 1907, "Jiudo, the Japanese Art of Self-Defense" by Kano Jigoro in *Living Age*, 1922, "The Secrets of Jiu-Jitsu" by Otoro in *Popular Mechanics*, 1930, *Police Jiu-Jitsu and Vital Holds in Wrestling* by Futsiaka and Butch, 1937... Almost systematically the contents referred to the same extraordinary feats of Japanese experts. In 1916, an inspired journalist relating a bout held at Brown's Gymnasium in New York between Miyake Taro, a jujutsu champion residing in London, and Will Bingham, the welter-weight champion of England and instructor at the New York Athletic Club did not fear to title his paper: "If wars were waged with bare hands, if all guns

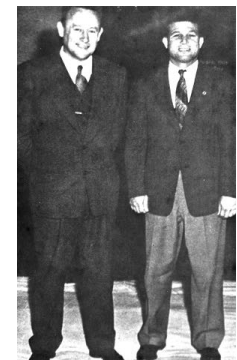


USJF Archives

Allan Corstorphin Smith, hand-to-hand fighting instructor at the Infantry School, Camp Benning, 1917-1918.

Henry Stone and Emilio Bruno.

Henry Stone established the JBBF Foundation for administrative purposes as well as the AAU Foundation for Sport Judo Competition.



Courtesy of Emilio Bruno

# THE GROWTH OF JUDO

The creation of a governing body in the period just after World War II was a turning point in the history of judo in the U.S. Before World War II judo had developed cultural roots as a consequence of the commitment of Issei and Nisei leaders who favored Kano's educational goals. Initially, Issei teachers had reproduced in the U.S. the Japanese *ryu* or school system of their homeland. Thus, *yudanshakai* were traditionally regional organizations dealing directly with the Kodokan. With a national organization i.e. a national American authority, a new era was to come. Many of the changes that occurred have to be attributed to the combination of two main forces. On one hand, the dedication and expertise of the Japanese community judo teachers and, on the other hand, the growing role played by a newcomer in the U.S. judo microcosm, the Armed Forces of America. United in their efforts, they promoted Kodokan judo. However, the influence of the institutional, financial, and legal powers of official military structures was to redefine significantly and definitely the codes, finalities and hierarchies in use during the first half of the 20<sup>th</sup> century.

Words are not without significance. The establishment of such an organization whose name changed from *Beikoku Judo Yudanshakai* to Amateur Judo Association, then to Judo Black Belt Federation of the United States of America and finally to United States Judo Federation in less than two decades raises numerous questions. The central one deals with the context that fostered the changing of structure from a local to a national basis and its impact on American judo. Successive titles reveal the evolution in process during the post-World War II period. The Japanese method of educating the minds and bodies progressively gave way to a westernized, multiethnic and contest-oriented sport. Once dominant, the emphasis laid on the pursuit of character building came to be challenged by the quest for records.



## NEW TRENDS

The changes that occurred in American society appeared to be mirrored in judo organizations. In spite of two decades of continuous and sustained growth as the numbers of people practicing judo soared, strife and disagreements began to emerge. The reasons to be invoked in order to explain the fragmentation of the initial unity are of different origins. The evolution of U.S. mores and ways of life changed the tone and texture of social life. It necessitated continuous adjustments that judo leaders could not or did not want to make. The conflicts between individuals and groups of interest, ethnic oppositions, the divergences in opinion upon judo finalities and development policies were the main causes. The success of judo was based upon the ability of its promoters to give the method of Kano an identity and a solid embedding into the U.S. sport culture. Among the general public, judo specificity as a means of educating the youth was not only recognized but also much sought after and adopted. For all its internal differences American judo seemed to be on the path of becoming "an enduring American institution". The general public was being educated on the values and procedures of judo. High standards of conduct and performances could be maintained. Commitments far outweighed the particulars. But, the end of consensus came to disrupt the dynamic implemented by pioneers.



Courtesy of Sakai Yoshituro

Chicago Judo Black Belt Association leadership, circa 1960. Back row: Neil Rosenburg, Dr. Paul Harper, Jim Colgan, Bill Kaufman, Okamoto Kenji. Front row: Phyllis Harper, Tamura Masato, Nagao Hikaru, Sam Maeda, T. Miyazaki, Hank Okamura.

## JUDO FOR WOMEN

The history of U.S. women's judo is largely unrecorded and would deserve a detailed study. Their gains on the mat and their own persistence made it easier to fight entrenched prejudices. They are now welcome in the international judo community as fighters and referees. The awards they receive often compensate for the fluctuating number of medals obtained by male competitors. The emergence and appeal of the Japanese method among women often correspond to their struggle for autonomy while in the lives of the pioneers the rich past of the land is mirrored. In the early days, during the jujutsu vogue the main concern of the advocates of physical culture was to fight the view of the physically limited female. Their publications were responsible for the upsurge of interest in self-defense for women. Imitating the women who in samurai families studied jujutsu for self-defense, an exclusive group of Washington high society ladies took lessons from Yamashita Fude then from her husband.

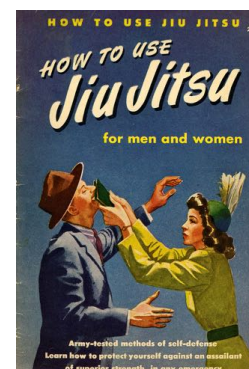


USJF Archives

Policewoman performing a jujutsu technique, circa 1920.

At the height of the suffrage movement, self-defense seemed to be recognized as an implicit right. But unlike British suffragettes who studied jujutsu and used it as a defensive weapon to fight police, American militants apparently failed to exploit the advantages of the Japanese technique. Still, self-defense lessons were available in New York City around 1916. In the Hawaiian Islands, classes were first organized for a small group of teachers chaperoned by a Miss Harrison at the Hilo YMCA, in 1923. Danzan Ryu jujutsu teacher, Okazaki Seishiro, who taught the classes spread the practice to other islands and published a much-needed primer of self-defense for women and for girls in 1929.

How to Use Jiu Jitsu for Men and Women, 1943.



USJF Archives

A British-born jujutsu pioneer, John O'Brien, known as President Roosevelt's first instructor, taught the rudiments of self-defense for girls in a Boston weekly. The illustrations show that with changing courtship rules, flappers of the late 1920s certainly had some use for a few basic jujutsu holds. Even though they were good publicity such comic strips must have been misleading. Few readers probably realized that self-defense implied years of hard training. U.S. judo like Kodokan judo was a male stronghold for many years. Kano who eventually taught judo to family members had advocated the practice for girls as long as the conception of the feminine body dictated by contemporary science and eugenic theories were respected. Kano did not want to overtax feminine bodies.

"You want Miss Trimble. She is the smartest worker in my office. This is precisely the type of case she could handle to perfection."  
"A woman?" said Mrs. Pett doubtfully.  
"A woman in a thousand," said Mr. Surgis.  
"A woman in a million" But physically would a woman be--?  
"Miss Trimble knows more about Jiu-Jitsu than the Japanese professor who taught her. At one time she was a Strong Woman in small-time vaudeville. She is an expert revolver-shot."

Picadilly Jim, by Pelham G. Wodehouse, 1917



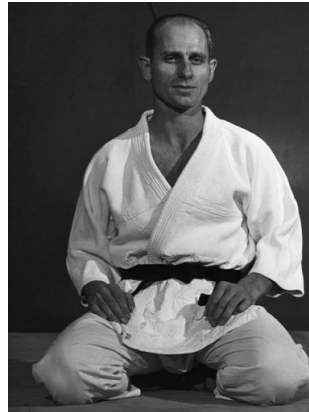
## A TRUE STORY OF RESPECT

In 1988, the Department of the Navy, through its San Diego Public Affairs office, released an authentic story that possessed all the elements of a true tale of love and war, separation and reunion, a symbol of hope and peace, a modern judo legend.

Al Holtmann, as a Sergeant Major in the U.S. Marine Corps, took part in the 1944 invasion of the isle of Guam, located in the middle of the western Pacific Ocean. In an abandoned old house, on top of a hill, he picked up a notebook written in Japanese. He kept it over the years as a memento of his past adventures, as a sad souvenir of war-torn Guam. Forty years later, after Al had become a renowned judo instructor in the San Diego area in California, he re-discovered the mysterious little diary in an old footlocker as he was packing to move out his judo school. Al asked one of the members of his judo club, Yoshikai Kyoko, a *nidan* student, to help him find out more about the diary by translating the contents.

Thanks to the diligence of Kyoko and the assistance of relatives and friends in Japan, the family of the unknown author was located. The original copy was sent to the surviving wife. The diary was all the more welcome since it arrived the year of the 50<sup>th</sup> wedding anniversary of a young couple that war had separated, Yoriko and Takashi Koshimuta.

The text turned out to be full of the daily recollections of a young Japanese husband after he had sent his pregnant wife to Japan in order to shield her from the rigors of the war. Forty years after the discovery of the diary, Al learnt from Koshimuta's wife that her gentle husband had been a *nidan* in judo. In times of peace, they could have met on the mat. This anecdote illustrates the level of esteem judo players like Al Holtmann have for Japanese culture. A kind of brotherhood unites the adepts of the method of Kano in the world. They know that fighting goes with respect.



Courtesy of Jerry Hays

Al Holtmann.



Press release of the San Diego Public Affairs office of the Department of the Navy.

## CONCLUSION

Judo is one of the mainstays of Japanese culture in Western countries. Its development in the U.S. highlights the role of Japanese communities willing to recreate in their host countries the cultural roots of their homeland. It is clear that the growth of judo in the U.S. is based upon the dedication of people who devoted themselves to the values designed by Kano. Fracture and splits that occurred resulted from different groups of people willing to promote their personal convictions or interest but references to Kano and to the Kodokan never faded. This close link with Japanese judo is the main characteristic of U.S. judo.

Judo's contributions to society is not restricted to education. Its benefits are not only physical they are social and psychological as well. In the field of medicine, a number of academic studies has documented the effectiveness of judo as a complement to traditional medical approaches to treating sickness and disease. Judo has been used in the treatment of asthma, dysmelia, physical handicaps, defective vision and blindness. Judo has also been used as a complementary system of treatment in rehabilitation programs. In the last few decades, judo has made many inroads into contributing to the health, well-being, and quality of life for many individuals with physical impairments.

The 1<sup>st</sup> Paralympic Congress and Paralympics Games of Barcelona, in 1992, made the important point that impaired athletes are recognized overall for what they can do and for who they are, elite athletes. During the Paralympics in Athens, in 2004, U.S. elite players Lori Pierce, Scott Moore, and Kevin Szott, were strong enough to bring Olympic medals home. Becoming part of a judo dojo allows visually impaired individuals to get out of their specialized schools, to gain initiative, self-confidence, and the ability to handle risks, to meet other people, and to compete on the same level as others. Doing so, they fight against isolation, learn to respect others, and socialize. Judo is therefore an important mechanism of integration.

The guidelines of judo have been relatively widely used in psychotherapy. One study in the *American Journal of Psychotherapy* documents how judo tactics can be applied to conflict solving strategies during psychotherapy.

Many other reports demonstrate the benefits of judo practice as a method to bring meaning and self-esteem to people from many walks of life, including children and adults, adolescent delinquents, physically and mentally handicapped and emotionally disturbed individuals, and many others. The basic principles of judo have been used to understand, analyze, explain, and predict behavior in psychology, education, medicine, anthropology, economics, business, and others. In the business world, more and more professionals are attracted by what is known as “corporate judo”. This refers to the ability to pursue emerging opportunities while avoiding direct confrontation with competition, the flexibility to change course when required and yield when faced with an impending defeat, and the exploitation of leverage to turn competitor’s strengths into weaknesses.

The contributions of judo to society are numerous, and can be extended to many other fields. The value of Kano’s method goes much beyond its confines as a sport, and makes a substantial contribution to the livelihood of many people. In the United States, one of the most popular and effective methods of communication techniques used by police and law enforcement agencies across the country is known as “verbal judo”. Verbal Judo or Tactical Communication is part of a top-rated law enforcement communication course in the U.S., with over 125,000 officers from over 700 departments as graduates. It involves the gentle art of persuasion that redirects the behavior of others with words, and generates voluntary compliance. It enables officers to further preserve law and order, while maintaining their own and the public’s safety by using appropriate presence and words as force options. It is a philosophy that prepares officers to be ready in every verbal encounter, to listen and speak more effectively, to engage others through empathy, and to avoid the most common conversational disasters. It is, of course, the principle of judo itself, using the energy of others to master situations.

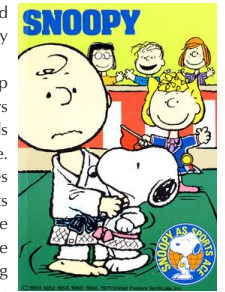
The Verbal Judo course teaches a philosophy of how to look creatively at conflicts, offering specific, powerful, and usable strategies to resolve tense situations. The main goals are conflict management, enhanced professionalism, and increased efficiency. Its benefits have been discussed in newspapers, magazines, and other publication sources all around the U.S. In addition to its popularity in peace and law enforcement officers’ training, judo principles and techniques have been taught in schools, helping students manage conflict and tension, and in businesses, allowing

employees to work and function more productively and effectively. Similar techniques have also been used by lawyers in the courtroom.

Judo’s contributions to social problems do not stop with law enforcement, however. Many judo instructors sacrifice their time, effort, and expertise to help keep kids off the streets, and to turn around lives gone haywire. At the Detroit YMCA in Detroit, Michigan, judo classes under the instruction of Paul Singleton focus on students who are victims of urban violence, rape, juvenile delinquency, and drugs. Students find options to their life other than living in gangs, or off the streets. By plunging into judo practice, they get back on track in their lives with school, work, and family. Similar great work in the communities goes on at the Simi Valley Boys and Girls Club in Southern California. Under the tutelage of instructor Ray Tinaza, judo helps troubled teens turn their lives around.

Another unique judo program that serves its community is used by the Atlanta Judo Academy, headed by Bob Byrd and Leo White. The students in this program were arrested for minor crimes like smoking marijuana, underage drinking, shoplifting, or theft. A state court judge gave them an option, go to jail, spend more than \$1,000 on probation fees, or take judo. The program is turning lives around. Judo teaches these first time non-violent crime offenders valuable lessons about discipline, anger management, respect for themselves, and respect for others. So far, the program has been extremely successful, with very low relapse rates.

Judo values and mechanics are recognized by the general public. Many builders of the American nation are known as judo practitioners. From President Theodore Roosevelt in the past to today’s Colorado Senator and ex-judo Olympian, Ben Nighthorse Campbell, many were influenced or shaped by the practice of the Japanese hand-to-hand method, by the teaching of the desire to fulfill one’s achievement in respect of others. The values promoted by Kano and his followers are identified in the behavior of people who acquired their philosophy notably through judo practice. Jeremy Glick who showed his courage on board of United Flight 93, on September 11, 2001, was one of them. Judo, as a sport and as a principle of life, has obviously built for many community members a high threshold of endurance to adversity. It has certainly helped many, men and women, in ways that Kano probably only dreamt of.



PEANUTS© by Charles Schultz

**Judo has been a  
long way.  
It is now part  
of the world of  
American icons.**

## DAVID MATSUMOTO



Photograph by Bob Willingham

David Matsumoto is an internationally acclaimed author and psychologist. He received his B.A. from the University of Michigan in 1981 with High Honors. He subsequently earned his M.A. and Ph. D. in psychology from the University of California at Berkeley. He is currently Professor of Psychology and Director of the Culture and Emotion Research Laboratory at San Francisco State University, where he has been since 1989. He has studied culture, emotion, and social interaction and communication for 20 years, and has written over 250 works in these areas. His books include well-known titles such as *Culture and Psychology: People Around the World*; *The Intercultural Adjustment Potential of Japanese* and *The Handbook of Culture and Psychology*. His newest book, *The New Japan* has received national and international acclaim. He is the

recipient of many awards and honors in the field of psychology, including being named a G. Stanley Hall lecturer by the American Psychological Association. He gives speeches to audiences all around the world and serves as a consultant to many international businesses, especially those dealing with intercultural training.

David Matsumoto is also a world-renowned judo coach and official. He holds a 6<sup>th</sup> degree black belt in judo, a Class A Coaching Certificate from USA Judo, and a Class A International Referee License from the International Judo Federation. He is the head instructor of the East Bay Judo Institute, one of the U.S.A.'s top competitive dojos. He is the recipient of the 1999 U.S. Olympic Committee's Developmental Coach of the Year Award in Judo, the 2001 U.S. Judo Federation's Senior and Junior Female Coach of the Year Award, and an acclamation from the City and County of Honolulu, HI, in 1977. Under his leadership as the Director of Development for USA Judo from 1996-2000, the U.S. claimed its first gold medal in 12 years at the 1999 World Judo Championships, and qualified a full team of athletes to the 2000 Sydney Olympic Games. In the third year of his directorship, American judo athletes stood on the medal podium at international competition a total of 124 times. His personal students have distinguished themselves by obtaining medals in national and international competition over 200 times in the past 18 years under his tutelage, including a silver medal at the 2000 International Judo Federation World Junior Judo Championships by his daughter, Sayaka. He is the author of *The History and Philosophy of Kodokan Judo* and co-author of *Judo: A Sport and a Way of Life*.

## MICHEL BROUSSE

Michel Brousse is a sport historian and a judo expert. He graduated from the National Institute of Sports in Paris, France. He earned his thesis from the Faculty of Science of Sports and Physical Education at Bordeaux University where he is currently professeur agrégé teaching cultural history of sport and didactics of judo. His works include *Les Origines du Judo en France*, *Histoire d'un Culture Sportive, de la Fin du XIX<sup>e</sup> Siècle aux Années 1950*, Presses Universitaires de Bordeaux, 2005; *Le Judo, son Histoire, ses Succès*, préface de Jacques Rogge, Président du CIO, Liber, 2002.

He is the author of various articles in French, English, Spanish and Portuguese. He has made invited addresses to professionals on the history of sports and on the didactics of judo or physical education in France, U.S.A., Brazil, Korea, Great Britain, Morocco, Spain, Portugal. From 1996 to 2002, he has been a member of a Ministry of Education study group meant to write the first national syllabus for high school physical education.

Michel Brousse is a 6<sup>th</sup> degree black belt. From 1969 to 1981, he was a member of the French judo team (50 selections). His best results are: three times European champion, in Berlin, 1969, in Bordeaux, 1970, in Naples, 1971; twice Military World champion: under 93 kg, Open class, in Rio de Janeiro, 1974; 3<sup>rd</sup> in Seniors national championships under 93 kg, 1973; 5<sup>th</sup> Open class, 1974. He also won the gold in Pecs tournament, Hungary in 1977, and the bronze in 1979 Paris Open.

Michel Brousse was a coach for the European Judo Union and for the International Judo Federation. Over the years, he has run judo clinics for national teams and coaches in France, Norway, Iceland, Denmark, Spain, Portugal, Venezuela, U.S.A. In the late seventies, in Paris, he was head coach and supervisor of a sport and study section where he was lucky enough to have brilliant young students who later became stars on the judo world scene. Among them were Pascal Tayot (Olympic medalist), Christophe Gagliano (Olympic medalist) and Bertrand Amoussou (French judo team then five times jujutsu world champion). Michel Brousse was nominated official researcher for the International Judo Federation, in 1998. With David Matsumoto, he is the co-author of *Judo, a Sport and a Way of Life*. He was media commissioner and spokesperson for the International Judo Federation during Sydney Olympic Games, 2001 Munich and 2003 Osaka World Championships, and Athens Olympic Games.



Photograph by Bob Willingham