

“Violence Eradication Project”

Panel Discussion

June 14, 2013 (Sun)

Shinagawa Prince Hotel Main Tower 10F “Moonstone”

Organized by: Certified NPO-Solidarity of
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Introduction

Coordinator; Yasuko Miyajima

(Senior Manager of Announcing Department & Programming Department, Executive Announcer, Programming & Entertainment Division, TV Asahi Corporation)



Good afternoon. Thank you for coming here today despite this hot weather. I will do my best to serve as a coordinator so that I can live up to your enthusiasm.

The theme of today’s panel discussion is “Violence Eradication Project has Begun!” This event is organized by the Solidarity of International Judo Education, a certified non-profit organization, whose Director is Mr. Yasuhiro Yamashita, and supported by The Asahi Shimbun Company and the All Japan Judo Federation.

I have been reporting on sports events for many years. To tell the truth, however, for the recent couple of years I have been really bitterly disappointed. Notably, when I got the news about the sexual assault by a judo gold medalist in December 2011, I was so shocked that I had trouble sleeping and also I was awakened during the night. Furthermore, this

summer it was revealed that a judo coach of the Japan women’s national team committed acts of violence for women judo athletes chosen for special training. The problems of corporal punishments and violence are not limited to the judo community alone. Various acts of violence and corporal punishment have been found in various sports as well school education in Japan. These problems have now become a matter of social concern. Given these circumstances, today let us consider why Japan’s sports community has been haunted by problems of violence.

In response to the accusation brought by female judo athletes chosen for special training that they had been subjected to harassment and physical violence by a coach of the Japan women’s national team, the All Japan Judo Federation launched the Violence Eradication Project on March 21, 2013, following a recommendation made by an independent committee. Mr. Yasuhiro Yamashita was appointed as the project leader. On April 15, we started to come together at the Kodokan Judo Institute every week, to hold discussions for three hours a day about how we can eradicate violence. Today’s symposium was organized to let as many as possible people know these efforts by the Violence Eradication Project.

Now I would like to ask cooperation from you here today in answering a short survey. If you have actually used or witnessed firsthand an act of violence in sports so far, please raise a “green” card. If you have never, please raise a “yellow” card.



My feet are shivering... About two thirds of those attending here are raising a “green” card. Next, if you have heard that someone has used violence so far, please raise a “green” card. If you have never, please raise a “yellow” card.

(...sigh) To my great regret, I can find only two persons raising a “yellow” card. Now let us consider

why violence occurs and how we can eliminate violence. Today, we have three distinguished keynote speakers. First speaker is Mr. Yasuhiro Yamashita, Executive Director of the Solidarity of International Judo Education. Mr. Yamashita, please.

Towards Eradicating Violence in the Judo Community

Yasuhiro Yamashita

(Director of All Japan Judo Federation (as of the symposium date), Violence Eradication Project Leader, Executive Director of Solidarity of International Judo Education, and Vice Chancellor and Trustees, Tokai University)



I am Yasuhiro Yamashita, Executive Director of the NPO Solidarity of International Judo Education. I am very pleased to have so many participants here today. Thank you for attending this symposium despite hot weather. At this symposium, I would like to consider with you how violence can be eliminated from the judo community, as well as from the entire sports world.

As Ms. Miyajima, who coordinates today's panel discussion, mentioned earlier, recently not only violence problems but also other various scandals have been revealed in the judo community. Regarding these scandals, I feel a huge responsibility as a director of the All Japan Judo Federation (hereinafter referred to as AJJF), and would like to express our sincere apology.

At the meetings of the Board of Executive Directors and the Advisory Council of AJJF on June 30, a motion was submitted regarding the dismissal of all members of the Board of Directors. As a member of the Board of Directors, I am determined to do my best to regain our trust. Once again, I would like to extend our deepest apologies for the recent series of scandals.

Today's symposium is attended by many people

other than members of the Solidarity of International Judo Education. I will therefore give you a brief explanation about our activities. The Solidarity of International Judo Education was established as a certified non-profit organization (NPO) in April 2006. The word "solidarity" may not be so familiar in Japan. However, the word was became known to many people around the world, since it was frequently used by Mr. Lech Wałęsa, former President of Poland and Chairperson of Solitarily (Polish trade union). The word "solidarity" also appears in the English-written book "Bushido, the Soul of Japan" by Inazo Nitobe.

One of the main activities of the Solidarity of International Judo Education is to promote international exchange through judo. Our NPO also works to encourage sound growth of youngsters through judo. Through these activities, we intend to disseminate the spirit of judo, the spirit of harmony, and the spirit of Japan, to the world. In June and December each year, we organize lecture meetings. The most recent event was held on December 7 last year, inviting Ms. Nagisa Osada, a sports journalist, as a lecturer. She delivered a lecture on the theme "We Cannot Do Sports without Peace." However, we cancelled a lecture slated for June this year, in the wake of the scandals in the judo community. In place of that lecture, we decided to organize today's symposium. Since we could not hold it until the meeting of AJJF Advisory Council was finished in June, this event is being held in July.

Please see the reference materials handed out to the participants of this symposium. You can first find the article entitled "My Way." This article was published as a serial in five installments in Yomiuri Shimbun (Kanagawa edition). I have distributed it to you since the article also refers to "eradication of violence," which is today's theme. The second reference material is a summary of the discussions commenced on April 15 by the members of the Violence Eradication Project, which was launched on March 21. The material summarizes matters that were submitted to and approved by the meeting of the Board of Directors in June. The third reference material describes the content of the accusation brought to the Japan

Olympic Committee (JOC) by female judo athletes chosen for special training. The final material is a copy of an article about a conference entitled “Meeting to Consider the Ideal State of Coaching for Extracurricular Activities and What We should Do to Eliminate Acts of Violence”. We held this meeting jointly with the athletic association and the board of education of Kanagawa Prefecture, bringing together coaches and instructors teaching at sports clubs of junior and senior high schools in the Prefecture. About 400 people participated in the meeting and engaged in lively discussions to achieve the goal of “eradication of violence.”

The theme of my lecture today is “Violence Eradication Project has Begun!” While presenting activities we have conducted so far, I would like to think together all of you about how we can eradicate violence.

To begin with, I will talk about the statement of accusation disclosed on January 29. This accusation drove Mr. Ryuji Sonoda, the former coach with the Japan women’s national team, into resignation. Subsequently, Mr. Kazuo Yoshimura, the former AJJF director in charge of special training for elite athletes, also stepped down his position. In response to their resignations, AJJF set up an independent committee, which submitted a report to AJJF on March 12. This report included the recommendations for reform, which clearly state that AJJF’s responsible persons must decisively declare that they would eradicate violence inside and outside the Federation. The recommendations were adopted at the regular meeting of the Board of Directors on March 18. I personally believe that if we do not take specific measures to eradicate violence, the credibility of the judo community will be increasingly diminished. However, it was to be regretted that no specific measures were discussed at the Board meeting on that day.

The next topic is about the scandal of Mr. Masato Uchishiba, which I think has led to the loss of credibility of not only AJJF but also Japan’s judo community as a whole. Since the revelation of the scandal, I have heard various grievances from people involved in judo. Those who are passionately

committed to coaching judo classes complained that they have had almost no newcomers in their classes. Under such circumstances, I repeatedly asked myself a question “What I can do to improve the situation?” and then decided to launch the Violence Eradication Project. I thought that if I stood up to take action, I may gain support from those who truly love judo, and that if I could work together with them, we may become able to eradicate the roots of violence. I also believe that if we make long-term efforts, eventually a time may come when boys and girls who intensely practice judo could say proudly “We are doing judo.” At any rate, I was shocked not only at the problems of violence, but also at money problems and sexual harassment and other scandals; these were beyond my imagination.

To stamp out violence, taking specific measures is indispensable. In this respect, I exchanged opinions with Mr. Haruki Uemura, Chairman of AJJF on March 12. I said to him “If you entrust me with the task, I will do my best.” Previously, I proposed “Judo Renaissance,” as a campaign to promote activities focused on human education, by going back to the basics advocated by Mr. Jigoro Kano, the Grand Master and founder of judo. Since I have experience in pushing forward with such a campaign, I thought that I could help realize eradication of violence. After obtaining approval from Chairperson Uemura, I became the leader of the Violence Eradication Project.

Since the day of my inauguration, I started to select suitable members of the project, in the belief that selecting right persons would hold the key to success of this project. I took time to enthusiastically explain to members I have chosen about the reason why this project was undertaken. As the sub leader, I appointed Mr. Hiromasa Uno, a member of the Board of Directors and Chairman of the Public Relations Committee of AJJF. I also asked four external experts to become members of the project. They are: Dr. Hidenori Tomozoe (Professor at Waseda University), Dr. Koichi Kiku (Professor at Graduate School of University of Tsukuba), Ms. Yasuko Miyajima (announcer of TV Asahi Corporation), and Dr. Tsuneo Sogawa (Professor at Waseda University). Dr. Tomozoe

and Dr. Kiku are participating in today's panel discussion. I have always paid respect for these four experts, and I believe they have the highest insight into the judo community of today. I also appointed as project members Mr. Akihiro Osaku (a lawyer and a member of the Board of Directors of AJJF) on behalf of the legal community, and Ms. Noriko Kitada (female judo instructor), who I expect will provide us with a female judoist's perspective. In particular, Ms. Kitada will be in charge of a taskforce on sexual harassment that we are planning to set up. Besides, since it is essential for our project to secure coordination with the Kodokan Judo Institute, I asked Mr. Kenichi Koshida (Kodokan Judo Institute) to become our member. Other project members I have appointed from AJJF member organizations are: Mr. Toshiyasu Ochiai (Director of All Japan Youth Judo Association), Mr. Junji Motohashi (Komaba Toho Junior and Senior High Schools), Mr. Keizo Hadaka (Fukuoka Prefectural Chikushigaoka High School), Mr. Koji Yoshimi (Head Coach of Judo Club of Takaoka University of Law), Mr. Takashi Kurihara (Toshiba Carrier Corporation), Mr. Isao Matsui (Chairman of AJJF Competition Project Committee, and National Police Academy), and Mr. Yoshiyasu Endo (Tohoku Gakuin University, and Director of Japan Judo Association of the Visually Impaired). Also, I asked Mr. Seiji Takemura to serve as a secretariat staff member.

Although the Violation Eradication Project was launched officially on April 15, a pre-meeting was held on April 1, attended by a limited number of members. Since April 15, we have held a series of meetings to hold discussions, with almost all members participating in each session. I guess that those living in Fukuoka, Toyama or other distant places had great difficulty, because they had to stay overnight to attend the meetings. As well, media people were up late working to cover our project, showing their great interest.

Since we needed have all the members of the AJJF Board of Directors understand our idea, we submitted the minutes of each meeting to them. I feel that this has enabled us to secure the full cooperation from AJJF directors. We also decided to disclose the

content of our discussions in order to ensure transparency. In particular, we will attach importance to discussions with external experts. I also hope that, if possible, discussing with external experts and disclosing the content of discussions will become the standards of AJJF.

Now, please refer to your reference material entitled "Towards Eradicating Violence" which is a report compiled by our project. The main points of this material comprise: (1) What judo and judoists should be; (2) Definition of violence; (3) How to deal with violence when it occurs; and (4) Implementation of measures to eradicate violence. We submitted the exactly same document as this report to the meeting of the AJJF Board of Directors on June 11 for deliberation. This report was also submitted to the meeting of the Advisory Council, we obtained understanding of representatives from all AJJF member organizations.

This report can be briefly summarized that "we will implement measures in line with the roadmap aiming at eradicating violence." The first point of this report was to clearly define violence. We defined verbal abuse, power harassment and sexual harassment as violence to be eliminated. The second point is that we have decided to punish any minor violence, allowing AJJF member organizations to punish minor violence. To implement this, it is important to ensure that who suffer violence or who have witnessed someone using violence can feel free to report it. For this reason, we have established multiple reporting channels to help violence sufferers easily accuse of the violence. By creating such a roadmap, we will strive to eradicate violence, on short, medium, and long-term basis. In addition, we are planning to create posters to promote eradication of violence and put up these posters nationwide. As early as late August, we will put up these posters at judo halls and clubs to raise people's awareness.

Some AJJF member organizations have already begun to move towards eradication of violence. I can give you some examples. The All Japan University Judo Federation will hold the championships on June 22 and 23. On the previous day of the event, a meeting

of coaches will be held, at which they will engage in 90-minute discussions. This meeting is slated for this autumn again, to discuss initiatives to eradicate violence. On August 17, a national junior high school judo competition will be held. At the meeting of judo instructors for this competition, a lecture will be given with eradication of violence as its theme. Moreover, Japan’s largest judo competition will be held in Fukuoka Prefecture, bringing together participants from 600 schools. On the day before the competition, I will deliver a speech to all the coaches on the theme “eradication of violence.” I will also take all possible opportunities—including the inter-high-school athletic competition in August, the National Junior Judo Championships, and various events held by relevant organizations—to call on judo instructors for eradicating violence. In addition, at the proposal of Ms. Kitada we have set up in May a task force on sexual harassment, which has already been conducting various activities.

At the meetings held so far, participants have advanced opinions that they would like to know our basic attitudes, more specifically, whether to just punish coaches or senior athletes who have used violence, or to radically eradicate violence. The elimination of violence requires persistent efforts for a long term. Therefore our project members have an agreed opinion that we must continue diligent efforts at least 3-5 years to eradicate violation in a true sense. We believe that it is important not only to promote activities to eliminate negative aspects, but also to direct our activities to the promotion of the essential spirit of judo, which Grand Master Kano had pursued. If we raise people’s awareness of this spirit and steadily disseminate it, I am sure that it is natural that violence should be eliminated.

Fortunately, I myself have never received instructions involving violence. My coaches have also taught me judo as a means of human education. They instructed me that “judo must be beneficial for our lives.” This has formed the foundation for my present activities. As long as judo is for human education, it is important for instructors and coaches not only to train their athletes, but also to continue striving to improve

themselves. I have never seen any instructors who have been committed to improving themselves resort to violence. Even cattle, elephants and lions would obey us if we use violence. I think that the use of violence is the worst teaching method.

A method of instruction using violence is said to have an immediate effect. However, this method will deprive athletes and children of the ability to think. It seems to me that instructors who are unable to give instructions by using words or control their feelings mistake a short-sighted victory for a victory in our lives. Coaching that makes light of education and focus only on a short-sighted victory will lead to the use of violence. When I was waging the “Judo Renaissance” campaign, sometimes I was questioned “After all, if we don’t win a game, it will be meaningless, won’t it?” It is true that to win is important. However, please remember that Grand Master Kano requested judo not to win a short-sighted victory, but to win a victory in our life. I hope to consider this point together with all of you present at this venue today.

Towards Eradicating Acts of Violence in the Physical Education and Sports Community

Hidenori Tomozoe

(Professor of Senior Dean of the Faculty of Sport Science, Waseda University)



I am Hidenori Tomozoe from Waseda University. In my university days, I belonged to the judo club. I was planning to become a teacher after graduation. Around the time when I moved from the 3rd to the 4th year, some members of the judo club were involved in a vote-buying scandal in a prefectural assembly election. In the wake of the scandal, the father of a friend of mine was so distressed that he committed suicide by burning himself. All members involved in this scandal

had their indictment suspended. In addition, during the same period, my junior fellow caused a violent incident. Due to this problem, our judo club had to refrain from participating in intercollegiate matches. At that time I could not understand what was wrong with us. While giving priority to club activities over attending classes every day, I may have neglected to make efforts to develop my sense of humanity. Indeed, I believed without doubt that I would be permitted if only I could win matches and if only I did practice. However, after the aforementioned incidents, I felt that something had certainly changed within me. I then advanced to the graduate school, where I learned sport pedagogy and sports ethics. At that time, however, no one pursued such studies. Are sports really effective in character formation? Today I would like to talk mainly about what I have studied so far.

The first topic is about the actual situation regarding corporal punishment. First of all, let me remind you that corporal punishment is a violent way of coaching. In Japan, corporal punishment has taken root extremely deeply. In the Survey of University Sports Club Members conducted in June 2013, approximately 60% of respondents conditionally accepted corporal punishment. Also, according to the Fact-finding Survey of High School Baseball Coaches made in the spring of 2013, about 10% of these coaches answered that corporal punishment was necessary. Moreover, the result of the Fact-finding Survey of Top Athletes carried out in March 2013 showed that 206 out of 1,798, i.e., about 10% of top athletes experienced had suffered violence. Based on these data, it can be said that corporal punishment (violent coaching) had deep roots in the sports community in Japan. Under the leadership of Mr. Yamashita, we have set a goal of eradicating violence. However, I feel that in Japan's sports community may have an inherent culture of corporal punishment and violence.

Then, when did the relationship between sports and violence begin? Let us examine the history of the relationship. To tell the truth, schools have had a lot to do with the history. This is because Japan has developed an affinity with sports through school education. Since the Meiji Period (1868 - 1912), Japan

has worked for nation building under the motto "Catch up with and overtake (the West)." It was in this context that the connection between schools, sports and violence was created. In 1886 (Meiji 19), military style gymnastics was introduced to physical education. The military style gymnastics was instructed by military noncommissioned officers or those who had served as noncommissioned officers previously. Notably after the Russo-Japanese War (1904 - 1905), education using violence became conspicuous. This reminds me of a phase "Don't wish to win, or you are going to lose," from a song sung by Hibari Misora, a famous Japanese singer (laughter). In 1925 (Taisho 14), the ordinance to assign military officers on active duty to schools to conduct military training for students. After the Showa Period (1926 - 1989) began, students came to be subject to absolute obedience by means of violence. In the postwar period, the violent culture and ethos were carried on and became widespread into school sports clubs.

Then, why are violent instruction methods used? First, under the aforementioned motto "Catch up with and overtake" athletes are required to achieve results within a constraint time frame. In other words, athletes must become stronger and achieve results quickly. For example, they are required to catch up with and achieve results within the three years of high-school days or by the next Olympic Games. Violence is like a drug in that it is effective in producing results within a limited time, and may sometimes help athletes achieve excellent results. Subsequently, however, athletes could become burned out or frustrated in many cases. I would like to point out another reason, that is, the flawed attitude of "victory at any cost." Sports have been used as a means of entering a higher-level school and finding employment, or as a means of publicizing schools, companies and countries. Particularly regarding the last-named, athletes representing a country are pressurized to bring a victory to their country. Just winning a victory is prioritized, although it is simply a result of a sports game, leading to the "winning is everything" attitudes. I think that proliferation of a kind of Machiavellism in the sports world has brought

about violent coaching.

Next, how can we eradicate violence? One method is to change the Japanese people’s view of sports. I consider that it is important to radically change our conventional view of sports so as to establish a new, stronger view of sports. To this end, we need to be aware that victory or defeat is only one of various values of sports. Japanese people have long viewed sports as a “zero-sum game.” The predominant idea was that it was essentially significant for sports to just defeat an opponent. However, taking the National High School Baseball Championship as an example, of about 4,000 teams participating, it is only one team that does not lose until the last game. Under the zero-sum game concept, to lose is utterly meaningless. Nevertheless, it is completely natural for sports to lose a game. Rather, it is miraculous that an athlete can continue to win matches, like Mr. Yasuhiro Yamashita did. This point must be well understood. The basic principle of competitive sports is to mutually work hard with opponents for improvement by competing with each other. In other words, athletes should strive to grow themselves to achieve a higher level. Opponents are not enemies, but partners with whom athletes can develop together through friendly competition. It is important for Japanese people to change the conventional view of sports to such a constructive one. Another way to eradicate violence is to review and restore amateurism. In the 1970s and onward, the word “amateurism” disappeared, and came to be denied completely. Consequently, the sports community was ethically hollowed out. The ethics that had ruled the sports community until then were replaced with “money,” resulting in the proliferation of the flawed attitude of “victory at any cost.” In order to eradicate violence, I feel the necessity of restoring amateurism in its original sense. I also think that coaches and athletes must be provided with sports ethics education. And above all, I believe that it is essential for them to go back to the spirit of fair play and the basics of sportsmanship.

The top athletes of modern sports have taken up the sports around the time when they entered elementary school. At the time of enrolling at junior

high school, the athletes must have the best ability among students of the same age. Recently, students’ performance records of sports competitions have become converted into the deviation value. It is therefore not uncommon to find athletes who have never taken academic ability examinations, from junior high school to university. It is taken for granted that these athletes should concentrate on sports after entering junior high school.

Here are various problems with training junior athletes and ethical problems. These include problems from the viewpoints of guaranteed development. Also there are problems regarding whether junior athletes can acquire a sufficient level of academic ability, whether they can learn social common sense, and whether they have learned life-related literacy that will become necessary after retiring as athletes. Furthermore, we should consider various other problems, including burning out, frustration, and second career. In addition, people should learn the importance of self-control and the sense of ethics in their earlier life. If not, they will have difficulties in their later life. I believe that it is necessary to take into account the measures to help children develop their autonomy and independence.

No matter what occupations we are involved in, we can never hit the peak of our career in our teens. The peak will come only after accumulating more experience in life.

From the viewpoint of sport pedagogy, it has been reported that athletes who have trained in line with a strong attitude of “victory at any cost have an affinity for violence or to be selfish and heavily dependent on others. In addition, these athletes are said to have a tendency to be desperate or drop out, as their grade in school advances and it becomes more difficult to win games.

Let’s move on to the next topic. How should we train children to be top athletes? It would be desirable that when they are in elementary and junior high school, they accumulate many experiences in doing various types of sports, under the guidance of democratic instructors, in an atmosphere of freedom. I also think that junior athletes should acquire

communications skills together with other athletes having different skill levels, and establish a foundation for their future sports career, while learning the importance of making efforts to improve their academic ability. I consider this to be more effective for Japan's future competitive sports over the long haul.

Sports involve many conflicts that people experience in life, such as loss and acquisition, competition and collaboration, coexistence and confrontation, pain and happiness, victory and defeat, dishonor and honor, and arrogance and disgrace. I therefore believe that it is important to instill the spirit of fair play and sportsmanship to junior athletes. In this respect, science-based guidance and the sports coaches' disposition and abilities or skills are major contributing factors. The main abilities or skills required for sports coaches are as follows:

These are: (1) circumstantial judgment ability, (2) problem-solving ability, (3) creative thinking ability, (4) critical thinking ability, (5) effective communication skills, (6) ability to establish and maintain interpersonal relations (7) self-understanding ability, (8) ability to empathize with others, (9) emotional control skills, and (10) ability to deal with stress and tension. It would be ideal that if coaches are also equipped with the ability to teach the spirit of fair play and sportsmanship, in addition to the above abilities and skills.

One of characteristics of good sports coaching is to be "vigorous," so that children can practice sports smoothly toward achieving positive results. Another characteristic is to produce a favorable atmosphere, for example, a cheerful or warm atmosphere. To be more specific, good sports coaching will produce a favorable atmosphere which ensures that coaches and athletes positively interact with each other. To conduct such good coaching, it is vital that coaches build up their competence.

Then, what competence is required? I believe that sports coaches should be always equipped with the competence to: (1) set achievable and specific goals for action and practice menu, (2) develop excellent instruction materials for practice, (3) thoroughly check the practice procedures and properly interpret

instruction materials for practice, (4) select appropriate styles and forms of practice, (5) implement a coaching method (instruction strategy) that can help children act in a manner to produce positive human relations and sentiment, (6) enthusiastically and appropriately interact with children when providing coaching, and (7) exhibit management skills to enable smooth practice. And now let me present a document entitled "Fair Play Agreement."

This document is to be signed by players and their coaches, after confirming mutual agreement to cultivate the spirit of fair play. Sports coaches need to make preparations that I have stated earlier, on a routine basis.

The spirit of fair play derives from chivalry in the medieval period, and represents the chivalrous way of life that does not take advantage of opponents' vulnerability and respects justice. The spirit of fair play should be the fundamentals of behavior to be taken during playing sports. I call the way of life that embraces the mindset of valuing all the dignity and respecting opponents—in other words, the spirit of fair play in sports—"sportspersonship."

I consider sportspersonship to be the virtue for living a good life with courage and justice. It is true that sports athletes should do their most to pursue a victory. However, sportspersonship is something that can be learned only in the course of pursuing a victory. To acquire sportspersonship requires intellectual understanding. Sportspersonship can be acquired not by violence but by thinking with our head.

After all, in order to eradicate violence, we need to establish the spirit of fair play and sportsmanship. Although it may seem a roundabout way to achieve this goal, I believe that this is the only one way that is reliable and effective.

Violence-Generating Mechanisms in Sports and Efforts to Eradicate Violence

— From the Historical and Social Perspective —

Koichi Kiku

(Head and Professor of the Sport and Health Promotion Course, Graduate School of Comprehensive Human Sciences, University of Tsukuba)



Good afternoon, everyone. I am Koichi Kiku from the Graduate School of the University of Tsukuba. The theme I was given to discuss today is “Violence-Generating Mechanisms in Sports and Efforts to Eradicate Violence.” Parts of my lecture may probably overlap with that of Dr. Tomozoe, but as my lecture’s subtitle—From the Historical and Social Perspective—indicates, I would like to deliver a lecture focusing on how society has considered the problems of corporal punishment and violence in the past.

In the Violence Eradication Project, we have discussed several problems regarding corporal punishment and violence.

The following six cases where violation can occur have been pointed out: (1) coaches aim to quickly improve the athletes’ competition skills by using coercive pressure, (2) there are differences in power between judo coaches and athletes (when coaches show off their power to manage the club), (3) coaches cannot give verbal instructions due to insufficient coaching skills, (4) there are mutual differences in values between coaches and athletes; (5) coaches and athletes cannot control their emotions, and (6) coaches are impatient to improve athletes’ competition skills due to the flawed attitude of “victory at any cost.” It is true that violation can easily occur in these cases, but it is not easy to actually carry out prevention measures. If these measures had been implemented, the problems regarding corporal punishment and violence

would have not occurred..

It seems for me that the discourse on “eradication of corporal punishment and violence” to get ahead of us. I doubt if this ethical statement is really effective. At any rate, this issue is greatly related to the personal factor. This discourse is based on the ethical assumptions, such as “human beings should not use violence,” “human beings should be irrelevant to violence,” and “violence is all the more impermissible for education and judo communities,” However, in the long history of humanity, violence has actually never been eradicated. If we admit that human beings use violence, we should then consider how to “control” our violent property. The level of “control” varies according to historical and social conditions. Why can corporal punishment and violence be more easily permitted in sports club activities in particular? This is probably because the level of “control” is low. I pointed out earlier that the personal factor is greatly related to the issue of violence. I cannot help thinking that there is a kind of deviation between the educational mechanisms and the social mechanisms. Likewise, the mechanisms of the sports community does not equal to the social mechanism. In the past, the deviation was not so big, but now, there has been a growing trend among the general public to never allow violence. In contrast, I feel that the sports world had difficulty in understanding such a trend.

Based on these thoughts, I submitted a draft proposal about “Mechanisms of Generating Corporal Punishment and Violence in the Judo Community” to the Violence Eradication Project. This proposal is an attempt to eliminate the socially closed nature of the judo community and increase its public nature by setting three levels of standards: the personal level, the mutual (community) level, and the social level. I will speak about this proposal later in detail.

The history of sports and violence can be also seen as the history of society and violence. In fact, between the 4th and 18th century, sports bans had been issued, because the authorities in power thought that people should not do barbaric sports, such as soccer or football. In the pre-modern society, violence was easily permitted. There are two characteristics for this in the

pre-modern society. One was the dependence to physical strength, more specifically, the idea that the sources of energy that drove society were human physical force and livestock power. The other were community-based human relations, which were formed through the lifestyle of living within a community comprising only a limited number of acquaintances. In other words, in the pre-modern age, there was a world characterized by human relations resembling those result-oriented sport associations or clubs of the present. However, after the industrial revolution in the 18th century, the society which had been dependent on human or cattle power for energy sources was transformed into a technology-powered society. The revolution in the means of transportation led to the collapse of the above-mentioned small community, which changed into a society where unacquainted people had to live together. This means that this new society after the pre-modern area could have not be realized without aiming to eradicate violence.

Next, I will explain the reason why sports that had been violent by the medieval period changed to be non-violent? If we take a look on the relationship between school and sport in the pre-modern period, we can find the significant role played by public schools. These were boarding schools, so students lived in a very small community, where abuse, violence and bullying were rampant. Mostly pastors worked as teachers, and they were physically less powerful, so they had great difficulty in dealing with these problems. As such, even if teachers ethically instructed students to stop using violence, it had only a limited effect. On the other hand, students were absorbed in playing games using their bodies. Therefore, the public school teachers made an attempt to allow students to prolong their pleasure by playing games.

The game format was changed from a tournament to a league format for the aim to prolong the factor of "pleasure." "At the same time, attitudes toward safe and non-violent games were voluntarily developed. By establishing and observing rules, the players can continue in performing enjoyable games.

In other word, people accepted to strive to eradicate

violence on their own initiative. This led to the birth of sports education in the form of extracurricular sports club activities. Soccer is a sport that prohibits the use of hands. If students were prohibited to use their hands in daily life, they get angry, but in sports, they could accept the ban. In this respect, education aiming to "develop self-discipline" came into existence. It was a 180-degree change from sports that had been barbaric until then to education. People succeeded in "controlling" the violent property through sports, and establishing the settings where they can obtain "excitement" opposed to violence.

As shown on the slide, this was the social character required the lifestyle in the modern society. Those playing sports well were admired as an embodiment of athleticism, and it was believed that a social elite could be cultivated through such athleticism.

Meanwhile, the modern society has searched for how far non-violent "excitement" can be admitted. Here are the pitfalls for corporal punishment and violence.

That is the justification of using violence under the name of "corporal punishment" and the resulting contradiction with social common sense. We tend to replace the problem of violence with an issue among members of the same community, saying that the act of violence is an indication of trust, affection or "tough love." Moreover, if positively accepts violence, it will have an even wider deviation from the norms of the modern society as a whole in terms of enthusiasm for eradicating violence. However, people of today can understand the permissible level of "excitement" through sports, but if a problem of corporal punishment and violence occurs in sports, it will betray the trust of society. It has to be regretted that education, without social support, education, sports club activities and are about to revert to the chaotic situation in the pre-modern society.

If sports become highly competition-oriented, athletes and coaches may be so enthusiastic about winning and acquiring skills that they tend to be very closed. This closed nature will form a breeding ground for violence as it was in the pre-modern age.

Now I would like to add some explanations about

my proposal on the "Mechanisms of Generating Corporal Punishment and Violence in the Judo Community" as I mentioned earlier. The judo community must fulfill its social responsibility for the occurrence of corporal punishment and violence. In this regard, it is important to consider how the judo community should deal with the contradictions between intimacy, or closed nature at the personal and mutual (community) levels, and the mechanisms at the social level, and how the judo or sports community should respond to the concept of “non-violence” at the social level. To these ends, the judo or sports community has no choice but to overcome the intimacy or closed nature on its own. I believe that the future tasks for the judo or sports community are the improvement of its standard levels by collecting and reflecting third-party opinions in various fields.

At the end, I would like to talk about the worries of Grand Master Kano, who established modern judo from jujutsu. To tell the truth, he launched an attempt similar to the one that was made in public schools to make sports non-violent, which I mentioned earlier.

Based on the idea that judo was originally acts of violence (throwing, knocking down, choking, etc.), Grand Master Kano tried to turn these acts into judo techniques, which he thought should always be instructed by words, thereby eliminating the acts of violence. This verbal judo coaching has become ubiquitous. Here we can see the starting point of educational judo. In his later years, Grand Master Kano was worried and alerted that judo was becoming too much competition-oriented. He said that judoists should place more importance on the judo form, free practice and lectures, and pointed out that what they lack most was “dialog.” In other words, he thought it was “inexcusable” to care only about the results of judo matches. He then left these thoughts with women’s judo.

Grand Master Kano proposed the two guiding principles. One was a phrase “Jita Kyoie” which means to help and develop each other to achieve mutual prosperity. The other guiding principle is “Seiryoku Zenyo,” which means to make maximum use of the mind and body, not to beat or coerce others but to

improve society. I think that judo and other sports coaches in the modern age should embrace and implement this idea of using the physical and mental energy for the benefit of a non-violent society in the most efficient manner. It is necessary to move from just feeling empathy with the worry of Grand Master Kano to putting his thoughts into practice. I believe that now is the time for judo coaches to implement “Seiryoku Zenyo.”

Panel Discussion

Coordinator; Yasuko Miyajima

Panelists; Yasuhiro Yamashita

Hidenori Tomozoe

Koichi Kiku

Miyajima: Listening to the lectures by three keynote speakers, we have learned about what kind of activities are conducted under the Violence Eradication Project of AJJF, why Japan sports community has been bothered with violence, and how we could eradicate violence. I think that participants here today were impressed with these lectures in various ways. I myself have realized anew that a violent property may have been inherent in sports. Then, what is necessary for controlling that property? We have considered what it means for judo now. The first issue to examine is why violence persists in Japan’s sports community. Dr. Tomozoe suggested that one solution to eradicate violence is to change Japanese people’s view of sports, and the other solution is to stop the sports community from ethically hollowing out. However, I am afraid that it is not easy to eradicate violence. Dr. Tomozoe, how do you think?

Tomozoe: It must be difficult. No one imagines that violence can be stamped out so easy. Even so, we must continue to call for eradication of violence. If we allow this problem to reoccur, probably a similar problem will occur in other sports than judo one or two decades later. The greatest problem is that sports will not be viable if losing social support. In the wake of the Great East Japan Earthquake, various athletes rose up to do what they can do to help reconstruct the disaster-hit areas. At that time, I keenly realized that it was

difficult to do sports if we were in want of food and clothing. To put it the other way around, sports cannot survive without social support. Taking the judo community for example, if social support is lost, only rough fighters will remain in the world of violence. As Dr. Kiku stated earlier, modern sports has only a short history of 200 years or so. Thus the world of sports is not so robust. Rather it is extremely weak and we have to protect and develop it. This also holds true to the community of judo, which is a national sport of Japan.

Miyajima: In the lecture by Dr. Kiku, I was particularly impressed that he pointed out that sports inherently involve a violent property. Dr. Kiku, what do you think is necessary to control this property?

Kiku: In general, people will say “don't do it”, but I think that the basic significance of sports lies in “enjoying playing” as I mentioned earlier using the example of public schools. By “playing” here I mean enjoying the process of playing a game while respecting individual characters, without valuing the game results.

Miyajima: Today's society tends to pursue the results alone. What specifically is enjoying the process you are saying?

Kiku: For example, in the medieval period, British people played fox-hunting as a sport. If players shot to kill a fox, the game was over soon. However, the players took a lot of time to move around the hunting area to chase foxes by using foxhounds. Just like cricket, the players enjoyed spending a long time hunting. It was a culture that dared to accept difficult challenges, including the ones that may be determined by contingency. It is said that this has become a factor contributing to the birth of modern sports.

Miyajima: You mean that it is important not to want a result but to enjoy the process.

Kiku: Another example is the offside rule in soccer. I presume that this rule was established in an effort not to end the game instantly. Also, in rugby, why do the players pass the ball back and not forth to another player? Again, I think that the players at that time came up with the idea, in order to enjoy the process of the game.

Miyajima: Mr. Yamashita, what do you think of the

opinions of Dr. Tomozoe and Dr. Kiku?

Yamashita: Their opinions are very useful. I am teaching at a university, but I have never thought about in that way before. In his lecture, Dr. Kiku said that unless we overcome the closed nature of the judo community, we have no future for judo. In this respect, our project has decided to disclose the minutes of every meeting, to enhance our transparency. In addition, I invited external experts to join our project members. These attempts had not been made before. Initially, differences of opinions were found between external experts and representatives of AJJF member organizations. However, while individual members seriously exchanged views, I felt that we gradually began to see a path we need to follow to achieve our goal. As I said earlier, if possible I hope to establish such procedures as standards of AJJF. Dr. Kiku also pointed out in his lecture the importance of “dialog” pursued by Grand Master Kano. In my childhood, before starting to practice judo, our coaches always used to tell us about the basics of judo. I think that if coaches simply expect children to win games without making efforts to tell the basics by words, they are neglectful of their duty, in a sense. This kind of negligence should be reviewed and addressed as well.

Miyajima: Do you have something that you want say about your memories of instructions you received when you are a child?

Yamashita: I have various memories. When I was a junior high school student, my teachers said to me “I would be glad if any of you could be selected as a member of Japan' national team in the future. But judo athletes cannot continue their athletic career so long. It is worthwhile to do judo if you can utilize what you are doing or learning here now for your everyday lives.” My current hope is to win in my life. The words we are taught by words while at an impressionable age in junior high school can remain truly unforgettable in our memory. By the way, I can also remember that I was at a loss in answering a question from a friend of mine, who asked me “I know it is important to educate individual persons. But once you are on the tatami mat for a judo match, you will concentrate on beating your opponent, won't you?” Indeed, I had experiences

fighting with my opponents as if taking revenge for my family. After finishing the match, however, it is important to make a change in attitude and think that the opponent is not an enemy but a fellow judoist. When I give a lecture in foreign countries, I often say “Judo is not simply a martial art, but is a sport that respect an opponent,” citing stories about Mr. Antonius Johannes Geesink and Mr. Mohamed Ali Rashwan. Since the final match between Mr. Rashwan and I in the Los Angeles Olympics was very impressive for many foreign people, my message have been well understood in foreign countries as well.

Miyajima: While listening to his story, I remember a photograph of Mr. Yamashita when he was a boy. It seems to me that only he is standing up, with all other children sitting down. They were all elementary school children, but I had an impression that Mr. Yamashita was taller than others by an upper body.

Yamashita: I was not taller than other by an upper body (laughter), but I was taller at least by a head.

Miyajima: I think that Mr. Yamashita has followed a wonderful path supported by good school teachers and judo coaches. Now I would like to discuss what we should do to resolve the issue of the “closed nature” pointed out by Dr. Kiku. I consider this is the largest problem that the sports community must address. Japanese people often use the expression “nuclear power village,” and we have a similar expression “sports village” in corporal punishment and violence have formed a kind of culture. Mr. Yamashita said earlier about inviting external members to join the project. I think that this is an attempt to accept a foreign element into a “village,” which comprises elements of the same quality. Mr. Yamashita, how about you?

Yamashita: I myself have been consistent in keeping with the concept of promoting human education through judo. However, I thought that such a concept would not be easily understood by the present judo community. Given the deviation from social common sense, I recognized anew the impotence of ensuring transparency. There is a limitation in implementing the project only by AJJF-related members.

Miyajima: We should realize that it is important for the

sports community to work to resolve the deviation from social common sense. Dr. Kiku, is this what you have meant?

Kiku: There is the problem of organizational structure, which should be changed by raising individual awareness. However, the sports community tends to suffer a problem in which “one and one makes three.” Sports can be collectively closed, because the goals can be achieved just by winning. Taking professional soccer as an example, since organizations are sustained by profits from ticket sales, they always have to be attentive to social needs. In other words, professional sports can continue by anticipating and meeting social needs. This also holds true to all other professional sports. On the other hand, if an organization that has long been amateur is suddenly put under a social spotlight, the organization is compelled to raise the level higher and higher. In that process, this problem of closed nature is always occurring. If organizations cannot be sustained without meeting social needs, they must deal with any problems, including violence, to satisfy social requirements. I believe that this is the important point in tackling this problem

Miyajima: I agree with Dr. Kiku’s idea about the initial mechanism of generating violence. By the way, the World Swimming Championships is going to begin soon. A synchronized swimming coach of the Spanish team was changed immediately before the London Olympics, because she forced the team athletes to take depression drugs to have an emotional uplift. Since the Spanish team had always ended up second in the past competitions, she wanted the team to absolutely win the gold medal in the World Swimming Championships to be held in Barcelona. As such, she felt so much pressure that she resorted to that act. Concerning the Finland cross country team, it was revealed that there was a doping violation in which the entire team involved in an international cross country race held in Finland. This was also caused by the heavy pressure, as in the case of the Spanish team. In addition, many other problems have occurred in the sports community, including the depression suffered by Mr. Ian Thorpe, and repeated suicide attempts made by the president of England professional football

players' association, due to immense pressure. Given these facts, I feel that sports have come close to the limit in a sense, in the modern society. Nevertheless, I believe that there is something that sports should not lose sight of. In this regard, please give your opinion, Dr. Tomozoe.

Tomozoe: These are problems concerning the quality of community. After undergoing the ages of drug doping, abortion doping, and then blood doping, modern sports are said to have entered the age of gene doping. Now I would like to ask a question to you who are present here. "What color is this paper?" Yes, it is black. For example, imagine that both Mr. Yamashita and Dr. Kiku answered "It is black" but Ms. Miyajima answered "It is white." In the sports community, the minority is considered to be abnormal. In the mental aspect, the situation may arise in which the minority is not permitted within a homogeneous community. Such a dangerous situation can easily occur. Once something is decided to be "good" in a community, it will create a situation in which no member of the community can be aware of common sense of society in general. It is therefore necessary to change the situation to enable community members to mutually admit foreign elements and diversity. This is also part of the basic principles of democracy. For instance, think about whether there is a difference between rich and poor players in a baseball game. Of course, there is no difference. There should be no cases where a poor player does not have a turn batting. I believe that it is important for the sports community to return to the spirit of fair play and the basics of sportsmanship.

Miyajima: Essentially, only humans can do sports, and so in a way human nature may be reflected in sports most conspicuously. In spite of this, a series of scandals has continued to occur. We have no choice but to think that something is distorted and wrong. I have heard one person saying "AJJF is an organization in which members at a lower position have difficulty suggesting ideas to their superiors. Mr. Yamashita, is it true?"

Yamashita: I admit that AJJF has an atmosphere that makes upward communication difficult. I therefore hoped all the more to ensure transparency and disclose information. The problem regarding pressure was

pointed out earlier. If coaches think only about themselves, athletes will come under pressure. Instead, if coaches seriously consider how they can help athletes fulfill their desires, it will make difference in dealing with the pressure. Everyone feels pressure. However, it is the primary mission of coaches to put all their energies into nurturing athletes. If coaches think only about themselves or they are short-sighted, various problems will occur. When you have lost yourselves, you had better take a 'so-what' attitude. Based on my own experience, doing so will enable you to see things calmly and reasonably.

Miyajima: I was very interested in the Fair Play Agreement, which Dr. Tomozoe talked about in his lecture. The Agreement has the spaces for signatures of both the teacher and player on one piece of paper. What do you think of the ideal form of relationships between a player and his/her coach?

Tomozoe: I believe that a player and his/her coach must always establish a fifty-fifty and friendly relationship. Needless to say, respect should be included in it. The spirit of fair play originally comes from chivalry in the medieval period. Please imagine, say, Mr. Yamashita and I are fighting on horseback. If Mr. Yamashita breaks a shoulder bone I will break a shoulder bone as well. If my opponent drops his sword, I will also drop it. If Mr. Yamashita's horse breaks its leg, I will break my horse's leg. In other word, the fifty-fifty relationship is the starting point of fair play. The Fair Play Agreement is a written document to confirm each other's will, in keeping with the spirit of fair play. To put it another way, the Agreement is a means of ascertaining mutual trust.

Miyajima: In Japan, many people will be surprised when hearing that players and coaches should be equal. This must be regarded as one contributing factor for providing a hotbed of a "village" which brings together homogeneous people. Now, I would like to introduce a set of questions from the audience in attendance at this venue. These questions read: Why corporal punishment has occurred in Japan, which has achieved scientific development? And does this have something to do with Japanese disposition? Dr. Kiku, would you please answer these questions?

Kiku: Although national traits and Japanese disposition are mostly discussed in this case, I am of the opinion that it is not related to this problem. Please consider, for instance, why kendo using bamboo swords came into existence during the Edo Period (1603 - 1868) of 260 years..... A culture is created in the context of relationships between individuals and society and the comprehensive environment. Modern sports now involve a contraction between socially-required standards and the pressure to achieve a victory. We have to resolve this contradiction. As long as society is comprised of humans, I think that there is a certain cause-and-effect relation, but I don't think that the issue of corporal punishment is specific to Japanese people. There should be a common mechanism shared by all humanity.

Miyajima: There are frequently used Japanese sayings such as “If you can't beat them, join them” and “Follow others without much thought.” I believe, however, as sports are pursued by individual persons, each player should consider this problem.

Now I will read the next set of questions from the audience. “Will you eliminate the coaches who have used violence, or will you eradicate violence itself. Is it possible to provide sufficient coaching by words? Do you have any specific measures to eradicate violence?” A coaching qualification system has recently started. Mr. Yamashita, please explain the specific measures you have taken.

Yamashita: Although the coaching qualification system has started, I think that this system not yet been sufficient. Incidentally, I am certain that people can change themselves. It is impossible for the judo community to eradicate violence without dramatically changing the consciousness to the same extent as that of the Meiji Restoration, which took place at the end of the Edo Period. Notably, those who take the lead in the judo world must be prepared for making such a transformation. We should not take approaches of just saying “Don't do this, don't do that.” Rather, we need to properly understand the lofty ideal of judo we aim to realize, and take action to achieve it. As often pointed out, the insufficient coaching skills and the flawed attitude of “victory at any cost” are among the major

factors. However, what is most important is to improve the awareness about the fundamentals of judo. I intend to strictly punish acts of violence. I will also earnestly listen to opinions of various people, and reflect their wisdoms in our project to eliminate violence.

Miyajima: Probably most of you present here today are related to judo. I understand that Grand Master Kano was a distinguished figure who analyzed judo in a truly logical and physical manner, and handed down what he learned to the present day.

Tomozoe: Nobody has taught judo more rationally and reasonably than Grand Master Kano did. Modern physics is applied to every aspect of judo. The concept of achieving maximum effects by using minimum energy has something in common with philosophy. He theorized and expressed judo with words in the best form at that time. It is quite amazing that Grand Master Kano accomplished that great task in his twenties.

Miyajima: I presume that the loss of such verbal coaching was one cause of the recent series of problems, resulting in undermining the fundamentals of judo. Mr. Yamashita, what do you think about it?

Yamashita: I share the same view. Every time I visit the Kodokan Judo Institute, I think “The spirit of Grand Master Kano is still alive here.” and “Where has his lofty ideal gone?” We were so obsessed with pursuing immediate results that we have forgotten the objectives proposed by Grand Master Kano. We would not be able to change a closed community into an opened one, unless its members, the leader in particular, go back to the starting point. As the head coach of the Tokai University judo club, I had an opportunity to spend about one hour explaining to students the necessity for eradicating violence. However, around 20% of the students had an idea that corporal punishment was necessary to discipline their mind. This indicates how difficult it is to change the way of thinking acquired through long-term experience. I think it is important to persistently strive to raise the awareness of the necessity for eradicating violence.

Miyajima: It is a pity that there are still people who

support violence..... To tell the truth, regarding this project, I made only one request that the project clarify the reason why violence must not be used. Why are corporal punishment and violence impermissible? Violence here also includes verbal abuse and sexual harassment. A female athlete I know said that she was always told "Go to hell!" in her high school days. As such, she became unable to trust people. Now she is 50 years old, but she still feels afraid of people. This is just one example that indicates using violence to anyone will destroy the person's personality.

Tomozoe: Some people have been traumatized for a lifetime by their painful memories of sports club activities in junior high and high school. What is the worst is that while those who used violence will forget these memories soon, violence victims will retain these memories forever. Violent coaching may cause someone to die. As I mentioned earlier, not only physical violence, but also such psychological violence is a "drug" in a sense.

Miyajima: The more we get eager, the more we lose control. Therefore it is all the more necessary to have the spirit of fair play. Dr. Kiku, what do you think?

Kiku: In modern sports, new rules have been added, such as "not using hands" and "not throwing the ball forward". This means that people found a pleasure in controlling themselves. Namely, people thought that pain and pleasure are not necessarily mutually exclusive, but can be compatible. What matters is how far we can strike the balance between pain and pleasure. The establishment of modern sports has brought about various benefits to us, but now it is a major challenge for us to identify how we should pass these benefits of modern sports on to the next generation. I think now we are at a crucial stage of a changeover.

Miyajima: Mr. Yamashita, what do you think?

Yamashita: When I was a judo athlete and head coach, I was greatly expected to win a gold medal by many people. However, I did not feel heavy pressure. I myself wanted to win a gold medal, because it was my own hope. When I was the head coach, I hoped that as many as possible athletes would realize their dreams, and valued this feeling over everything else. If you can

grow out of the self-centered way of thinking or feeling pressure from others so as to have an idea that you will do it because you want to do so, you will be free from excessive pressure resulting from the attitude of "victory at any cost."

<Opinion from a participant in the venue >

I hope that you will reform the organization built on hierarchical relationship. This is particularly true to women's judo.

Miyajima: I agree with you.

Yamashita: In addition to what I mentioned earlier, I would like to say that I have worked hard for judo, in order to enrich my life. Recently I got a media coverage. Around the time when I retired from active competition to become a coach, I had a dream of making children wish to go to a judo hall for practice, with a judo uniform on their shoulder. When I said "It was my dream," the interviewer asked me "Why you spoke of it in the past tense?" I then realized that I had forgotten my dream in the past ten years. I thus recognized anew that it is all the more necessary to fulfill my dream of pursuing the "judo that enrich our lives," to deal with the present critical situation of the judo community.

Miyajima: During the Moscow Olympic Games, I interviewed Mr. Nobuyuki Sato, a judo coach who instructed Mr. Yamashita. Mr. Sato said "On the tatami mat, Yamashita is alone. I want to train him into a judo athlete who can think and act by himself. My ideal is that Yamashita will become independent of my coaching." I was strongly impressed with his comment. It well represents what autonomy in sports should be like, doesn't it?

Yamashita: Yes, it does. Last time I participated in the All-Japan Judo Championship, Mr. Sato tried to leave me. At the celebration party, he said "Today my dream comes true. Yamashita brought out his best in the competition, without asking my advice." I am convinced that it is important for sports to develop autonomy and independence. I hope sports coaches to attach importance to developing athletes' autonomy and independence, rather than being obsessed with

winning a game.

Miyajima: The accusation brought by female judo athletes was followed by the revelation of various other scandals in the sports community. This has raised a variety of problems regarding equality and inequality, the hierarchical relationship between athletes and their coaches, the lack of freedom of speech on the athlete side, and so forth.

Recently, I had an interview with Ms. Miki Ando. She spoke about various things. She said “I am an ordinary woman. I have figure-skated, just like ordinary people have done club activities. But as soon as I became strong in competitions, everyone said to me “Don’t do this, don’t do that.”—I wonder why I should be told these things?” I think that it is natural that she should feel that way, because Ms. Ando was not born only to be a figure skater. However, Japan’s sports community tends to consider strong athletes as special. I think this is a kind of distorted idea.

We have already used up our time. In closing, I would like to wrap up today’s panel discussion, by shouting aloud together with all of you “Let’s change Japan’s sports community.” “Let’s change Japan’s sports community!” Thank you very much.