

WORLD JUDO FEDERATION **(WJF)**

CODE OF ETHICS



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World Judo Federation Code of Ethics Manual

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INTRODUCTION

There is an old saying pertaining to martial arts, which states, "*One must first learn civility before he learns the art, and one must first know his ethics before he knows his skills*".

Civility here refers to good manners, courtesy, respect and consideration for others. Ethics, on the other hand, is a fundamental set of acceptable behavior which codifies the spirit of martial arts and which martial artists can rely on to cultivate their body and mind, and to guide their everyday actions and judgment.

Ethics is an indivisible part of the study of martial art and sets the moral guidelines for martial artists. Ethical principles serve as the traditional, cultural and social standard by which practitioners are trained in martial arts. Central to these principles is the concept of nonviolence, respect for oneself and others, loyalty to one's family and country, and the following of the natural way.

The adherence to ethics confirms our moral obligation to society and fellow human beings. The concept also includes the attitudes, lifestyle as well as the social and

moral behavior of the practitioner. It is the manner in which one behaves in both word and action. A practitioner of martial arts is not only a superior athlete, well-versed in combat, but also an upstanding citizen with good moral and social virtues.

Fulfilling the ethical principles is the true spirit and ultimate goal of the way of martial arts inspire all of us (less than perfect beings) to continually strive for perfection within ourselves.

ETHICS IN KODOKAN JUDO

The study of Kodokan Judo consists of both the practice of skills and the adherence to ethics. The skills learned from Kodokan Judo practice hone our physical bodies; sharpen our reflexes and strengthen our resolve and they should be counterbalanced by good conduct.

The philosophy of Kodokan Judo is the achieving of harmonious values by individuals who live by peace, wisdom, morals, love and self-discipline through intellectual means. The primary goal of learning Kodokan Judo is to become a better understanding person who lives with a greater expectation of a sincere life.

Good quality of life also requires having a healthy life both mentally and physically. The art of Kodokan Judo cannot exist without the mental aspect; which is the foundation that physical improvements are built upon. Kodokan Judo is much more than just a workout. It is an alteration, both physically and mentally, of one's lifestyle that will last a lifetime. It seems to be an issue of bridging the actions with the thoughts, or integrating fighting and philosophy.

Any worthwhile accomplishment requires a certain amount of dedication, effort and discipline. This is no less evident in Kodokan Judo training. Every aspect of Kodokan Judo requires the harmonization of the mind and body. This harmonization is achieved through mental focus and concentration combined with proper respiration and accurate physical techniques.

The aim of the Kodokan Judo training is the welfare of the practitioner. Not only should self-defense skills be attained, but more importantly the focus should be on the individual's character development. A well-rounded personality can be realized only if the spirit is right.

Therefore the main goal in Kodokan Judo practice is to cultivate a person's mind and body: not to use it as a means to vent ones anger, frustration or emotional problems. As serious Kodokan Judo practitioners, we should accept a philosophy of non-violence - a physical confrontation should be avoided whenever possible. The use of force is condoned only in self-defense or in the defense of those who are defenseless. It does not condone meaningless rivalry, foolish stunts, intimidation of

others, violent behavior, criminal activities, self-preening vanity, any vices or addictions. The Kodokan Judo practitioner displays this courage in the use of his skills to satisfy the demands of ethics, and in defense of his country or fellow human beings against unjust violence, to the point of supreme self-sacrifice, if necessary. The Kodokan Judo practitioner should use his knowledge only to protect himself and others from harm, and then only to the extent to protect and remove himself from the situation.

If it is necessary to use Kodokan Judo against an adversary, the practitioner should still use self-restraint and good judgment. A properly trained Kodokan Judo practitioner will do everything possible to avoid a physical confrontation, not only because he knows that such a confrontation is unnecessary, but also because he knows that he has a better than average chance of successfully defending himself and because a physical confrontation is philosophically degrading, as it indicates that all other means of avoidance have failed.

The Kodokan Judo practitioner should also adopt an attitude of self-control; he must bend like the willow. All of these will help him become a better person and, at the same time, help him avoid unnecessary confrontations. It is the inner peace and confidence that the practitioner develops that makes this possible. Patience is the key.

Discipline is the exercising of self-control. In Kodokan Judo, this concept encompasses the emotions, actions, and mental activities of its practitioners. It is one of the cornerstones from which mastery is attained.

The ability to defend oneself greatly improves self-confidence. Self-confidence combined with better judgment, integrity and overall improvement in lifestyle brings a positive attitude.

The mental aspect of Kodokan Judo is not quickly seen when compared to the almost-immediate physical improvements. Improvement of physical ability gained from training will be immediately visible to the practitioner himself, while improvement of the mental aspect will be recognized by those around him.

Physical activities used to enhance mental conditioning are helpful in developing a positive self-image. The physical aspect of training is a direct mirror of how much energy the individual is putting into his internal growth. The harder he trains his body the more he grows spiritually.

As it was said, the primary objective of practicing Kodokan Judo is perfection of character. In order to perfect one's character, one should be grateful for the abundant blessings of nature, as well as for the great love of parents; one should realize his enormous debt to teachers and be ever mindful of his obligations to the

general public.

Every practitioner of Kodokan Judo should realize that honesty is the foundation of all virtues. Kindness is the secret of business prosperity. Amiability is the essence of success. Working pleasantly is the mother of health. Strenuous effort and diligence conquer adverse circumstances. Simplicity, fortitude, and diligence are the keys to joy and gladness; and service to humanity is the fountain of mutual existence and common prosperity. Courtesy, respect, modesty, loyalty, generosity and dedication are not only the source, but the reward of the training.

Unlike many other styles of martial arts, Kodokan Judo continually strives to live up to the seven principles of the Code of Bushido "the way of the warrior. The Code of Bushido teaches humility, truthfulness, bravery benevolence, compassion, sincerity, loyalty and devotion to our families, friends, and country as well as every aspect of our lives. As Kodokan Judo practitioners we believe that Code of Bushido serves as our constant reminder to perfect our character

Looking at it from today's perspective, ethics in Kodokan Judo manifests itself mainly in the following ways:

The first is humility. Being humble is not easy for a martial artist. This is especially so for those who have some small accomplishments already, It is easy to look down on others who are less skilled and become unduly vain and arrogant. It is also easy to become short-sighted and narrow-minded, often praising oneself and putting others down. The result is unnecessary prejudices that often exist between different styles of martial arts. The fact is, all styles have their own merit and all have individuals who have attained high levels of accomplishments. Determining which style is better than another is neither possible nor necessary. The study of martial art itself is an unending journey.

All who have great accomplishments also display great humility. This is because, without humility, no one is capable of learning. The more humble a person is, the more willing he is to learn. This is the prerequisite to the attainment of knowledge. "As an empty cup can be readily filled, an open mind is sure to learn."

The second aspect is courage. The willingness to stand up for truth and justice is a traditional virtue in martial arts. The courage spoken of here is a higher kind of courage. It is the courage of self-sacrifice, of standing up for the truth, regardless of what the odds are or what the cost may be. It is not the petty bravery of proving one's self-worth by engaging in meaningless rivalry, foolish stunts or the intimidation of others. The courage in this sense is an important test of a person's true worth. In times of danger or crisis, a martial artist must stand up and be counted. The willingness to sacrifice is the hallmark of a true martial artist. No human endeavor can ever be possible without some sacrifice.

The third aspect is integrity. A true martial artist must have a high moral character, be open, forthright and honest. He should never be intimidated by power, corrupted by money, nor weakened by desire. A person must never be vain, but he can never be without pride. The true martial artist must have enough pride not to be used and corrupted by others, or lower oneself to grovel at the feet of the rich and powerful. He will never permit him to be used by evil. The independence and integrity of personal character must be defended at all cost so that we may stand tall under any circumstance. In doing so, one will always have a clear conscience and righteous strength. This is the physical manifestation of Kodokan Judo spirit through the merging principles of the way and the art.

Last but not least, is respect. Respect and sensitivity toward others has a strong effect on personal relationships, both at work or at school, and with friends and family. Along with the mental connection and respect for others, comes an awareness of others and their needs.

Respect for those who are senior and from whom we learn is essential for learning. Without this basic element, the teacher cannot teach and the learner cannot learn.

Practitioners should not only show etiquette for the seniority system and honor senior members but show respect for self, other practitioners and all human beings.

We should always honor our family, and give without the expectation of receiving. Striving for family honor is a lifetime responsibility. As a member of a family, one's first duty is to be filial to parents, to be helpful and harmonious with our consort, and to be affectionate to brothers and sisters, in order that the family may be a sound, successful and harmonious unit of the community.

As a member of a nation one must be grateful for the protection which one derives as a citizen; one must guard against self-interest and foster a spirit of social service.

This principle can be further expanded to include respect for other human beings, respect for society, institutions, other nations, cultures and all aspects of life and nature. Only when there are sufficient numbers of people who share this respect we can hope to change our world of violence and chaos into a world of peace and order.

As the Kodokan Judo practitioners we should also use ethics as a frame of reference for our daily behavior and activities. We are responsible to demonstrate the 'codes' in and out of the training area. This example shows that we do not consider our art separately from our everyday life that is part of everything. This demonstrates the strength of our art and makes us good practitioners and teachers.

One should be discreet in action, yet hold courage in high regard, and strive to cultivate manliness. One should be gentle, modest; polite, and resourceful to

eccentric. Be striving always to practice moderation in all things. One should also realize that these qualities constitute the secret of the practice of Kodokan Judo.

Like a drawing in ink of the whispering of wind in the pines, the secrets of Kodokan Judo can only be suggested. Only through personal experience can one comprehend the mystic ecstasy of such secrets. And only by cultivating a receptive state of mind, without preconceived ideas or thoughts. One can master the secret art of reacting spontaneously and naturally without hesitation and without purposeless resistance.

CONCLUSION AND RECOMMENDATIONS

To meet the urgent personal and social challenges of increased violence and the deterioration of ethical values, we need an additional education and training beyond of the academics teaching, one that can teach people the skills to resolve conflict and build character.

The martial arts have a tremendously creative potential for teaching people to resolve conflict peacefully and create fine moral character. Society is crying out for help in these troubled times, and the art of Kodokan Judo can be an intelligent and effective way to prepare people to cope with today's challenges.

The current publicized image of Kodokan Judo as a violent, military discipline is not a true representation of what is, in essence, a means through which one can come to understand and creatively deal with conflict.

The intelligent practice of Kodokan Judo can benefit people in a variety of ways. Kodokan Judo is not only an excellent form of physical conditioning, and an exciting and challenging recreational way to enhance agility and, but it is also an ethical approach to conflict resolution in that it can be an effective way to dispel harmful aggression by developing the confidence to neutralize hostility by non-belligerent, alternative means.

Kodokan Judo can teach the virtues of compassion, love, wisdom and respect, and the fine qualities that build a strong and honorable character in people so that they may contribute to creating a more peaceful and gentler world. The original martial arts of peace that became, over time, the arts of war have paradoxically the transformative potential to again be peaceful and healing arts but only with the right vision and the right means to carry out this vision.

Kodokan Judo can have a vital and profound role in helping people resolve conflict non-violently. It is clear that Kodokan Judo has the potential to become a significant, educational model to use in raising people, especially young ones, to be healthy and intelligent human beings. Kodokan Judo can become a vital force in society in

changing our conditioned, destructive patterns of relationship and thus, create the potential for a more peaceful and loving world, if they are taught as they were intended to be taught.

With physical skills as a base, Kodokan Judo practitioners develop the confidence to use psychological and sociological self-defense skills which enable them to deal with the fears and challenges of everyday life.

If they are to meet this obligation, Kodokan Judo schools and clubs need highly trained coaches, who have the necessary skills and resources to prepare their athletes to cope with these challenges. Training programs and innovative curricula will need to be developed in the evolution of this art from self-defense and competitive sport to the greater mission of a peaceful and spiritual discipline that can address the social and individual ills of mankind.

The stated goals of the popularization of Kodokan Judo and its ethics principles are as follows:

1. To promote and perpetuate the art of Kodokan Judo and to foster respect for its founder and the history, philosophy...
2. To disseminate information to the martial arts community and the public about the art and science based upon practitioners' style of life and behavior, their written notes and records about personal experiences, public performance;
3. To serve as a living repository of all of the various aspects of Kodokan Judo, including physical - technical training, historical foundation, scientific basis and philosophical - mental spiritual learning:
4. To maintain high standards of clarity with regard to the dissemination of information concerning Kodokan Judo:
5. To give recognition to legitimate coaches and practitioners of Kodokan Judo;

To establish a Code of Ethics calling for mutual respect between members and for coaches and practitioners of other martial arts disciplines.

VIRTUES AND PRINCIPLES OF ETHICS

I. SELF-CONFIDENCE

I will have confidence in myself and my abilities. When the proper time comes for me to contribute, I will not give in to uncertainty. I will have confidence in those

around me and give them my constant support and encouragement.

II. SELF-DISCIPLINE

The key ingredient for success in life is the discipline of mind and body. Setting goals and following them through with full commitment and dedication builds self-discipline. Whatever goal I set for myself, I will first get a mental image of what it is I want to achieve, then I will be determined and persistent enough to overcome all obstacles that might get in my way or prevent me from achieving my goal. Finally, will train or study accordingly until that goal is attained.

III. SELF-DEVELOPMENT

I will develop myself to the maximum of my potential in all ways. I will develop a habit of lifelong learning and practice these principles in daily life.

IV. SELF-CONTROL

I will retain my composure and remain calm in stressful situations, regardless of the behavior of others towards myself. I will not lash out verbally or physically for undue reason. It is my responsibility to control myself and to use my special skills properly. Beginners will mask emotions. Advanced practitioners will control and discipline emotions and actions through self-control. I will act, not react.

V. MOTIVATION

I will become and remain highly goal-oriented throughout my life.

VI. HONESTY

My personal, business, academic, and family life will be conducted honestly, and will not accommodate lying, cheating or stealing.

VII. INTEGRITY

I will be sincere and forthright in my relationships with others and maintain a high level of moral principles in my daily living. I will not be manipulated or intimidated by power, corrupted by money, nor weakened by desire. I will demonstrate sincerity by carrying the Code outside the school and club and into all aspects of life. I will not be "two-faced" or hypocritical.

I will protect my skills by avoiding hurtful health practices such as smoking, drugs and excessive use of alcohol. I will preserve and defend the ethics of Kodokan Judo and will never enhance my mental and physical performance unnaturally (or to treat ailments or injury that is medically unjustified) for the sole purpose of taking part in a

competition by using prohibited substances prior to or during a competition or a training.

VIII. COURAGE

I will develop courage by opposing influences that can cause failure and defeat mentally, physically and spiritually. I will stand up for the truth and justice. I will not display petty bravery by engaging in meaningless rivalry, foolish stunts or the intimidation of others.

IX. CHARACTER

I will reflect honor and respect on the martial arts and our association by leading a clean and upstanding lifestyle. It is not through words, but my actions, that I will set a good example for others to follow.

X. SERVICE

I will give unselfish service by helping and encouraging other student, participating in school or club projects and activities, and I will show pride by maintaining a clean and orderly place to train and learn.

XII. COURTESY

I will extend proper manners and etiquette to those I meet.

XIII. OPTIMISM

I will always be in a positive frame of mind and convey this feeling to others.

XIII. ENCOURAGEMENT

I will be as enthusiastic about the success of others as I am about my own accomplishments.

XIV. OPEN-MINDEDNESS

I will maintain an attitude of open mind toward another person's viewpoint while still holding fast to what I know to be true and honest.

XV. NON-CRITICISM

If I have nothing positive to say about a person. I will say nothing.

XVI. FORGIVENESS

I will forget the mistakes of the past and press onto greater achievements in the future.

XVII. MERCY

I will always show mercy and compassion to all living things.

XVIII. BENEVOLENCE

I will look for the good in all people and make them feel worthwhile. I will show compassion to all living things and nature.

XIX. LOYALTY

I will be faithful, supportive, defend and be true to myself, my family, colleagues, friends, and the way of the art

XX. FAMILY DEDICATION

I will continually work at developing love, happiness and loyalty in my family and acknowledge that no other success can compensate for failure in the home.

XXI. ENDURANCE

I will persevere through all obstacles and challenges in life. I will not lose faith in myself or those I love in times of physical, mental and emotional hardship.

XXII. PATIENCE

I will not look down on those who have not reached my level of skill or understanding. I will use others as a positive inspiration while understanding that everyone progresses at different rates. I will be patient with myself and recognize that I am imperfect.

XXIII. HUMILITY

I will invest so much time towards the improvement of myself that I will find no time to criticize others. I will remain humble to continue my own growth.

XXIV. RESPECT

I will show respect for the Kodokan Judo seniority ranking system and structure, all

members of the Kodokan Judo family and other martial artists, all human beings, respect for society, institutions, other nations, cultures and all aspects of life and nature.

These Codes should encourage individuals to live impeccably with more joy, more choice, and more peace. A path is not without risk, but is not without rewards. Living by the Warrior Code will enrich daily living on our own terms.

THE ETHICS OF SELF-DEFENSE

Everyone has the right to defend himself however, the Kodokan Judo practitioner must be guided by ethical motives, with the intention to defend himself without injuring others. He must respect the natural integrity of the opponent's anatomy. With practice, effective self-defense becomes possible without the necessity of inflicting serious injury upon an aggressor. True victory is only achieved if no one loses. The Kodokan Judo practitioner must be responsible for his own safety, those he is protecting, and for not inflicting unnecessary damage upon the aggressor.

There are basically four levels of ethical behavior in combat:

1. Unprovoked attack with initiative and without provocation, resulting in the injury of death of another person. This is the lowest level and is ethically inexcusable and reprehensible.
2. Provoking an attack by insult or contemptuous attitude, and then injuring the other person when they retaliate. The instigator is responsible for inciting the attack, and there is little ethical difference between this level and the one before.
3. Defending against an unprovoked attack, where the attacker is injured or killed. Because the defender is not responsible for the attack, this is more defensible ethically than levels one or two: however, the result is the same; injury or death of the other person.
4. Controlled defending against an unprovoked attack, where neither attacker nor defender is injured. This is the ultimate ethical level of self-defense. It requires not only great skill, but also ethical motives and a sincere desire to defend oneself without hurting others. This is the goal of all true self-defense arts and must become the goal of all Kodokan Judo practitioners if they are to rise above the performance of physical techniques.

CODE OF ETHICS FOR SENSEI

Martial practices are not without risk. Therefore, when an individual chooses to practice with the martial arts with an instructor, both take on special responsibilities.

In an effort to integrate the yearning for physical and spiritual exploration with present-day societal concerns, it is necessary to establish some additional principles of ethics for those who serve as instructors as follows:

I. INTENTION

Sensei are to practice and serve in ways that cultivate awareness, empathy, and wisdom.

II. SERVING SOCIETY

Spiritual practices are to be designed and conducted in ways that respect the common good with due regard for public safety, health, and order. Because the increased awareness gained from spiritual practices can catalyze desire for personal and social change, sensei shall use special care to help direct the energies of those they serve, as well as their own, in responsible ways that reflect a loving regard for all life.

III. SERVING INDIVIDUALS

Sensei shall respect and seek to preserve the autonomy and dignity of each person. Participation in any religious practice must be voluntary and based on prior disclosure and consent given individually by each participant while in an ordinary state of consciousness. Disclosure shall include, at a minimum, discussion of any elements of the practice that could reasonably be seen as presenting physical or psychological risks.

Sensei shall make reasonable preparations to protect each participant's health and safety during practice and in the vulnerable periods that may follow. Limits on the behaviors of participants and facilitators are to be made clear and agreed upon in advance of any session. Appropriate customs of confidentiality are to be established and honored.

IV. COMPETENCE

Sensei shall assist with only those practices for which they are qualified by personal experience and by training or education.

V. INTEGRITY

Sensei shall strive to be aware of how their own belief systems, values, needs, and limitations affect their work. During practices, participants may be especially vulnerable to suggestion, manipulation, and exploitation: therefore, sensei pledge to protect participants and not to allow anyone to use that vulnerability in ways that

harm participants or others.

VII. TOLERANCE

Sensei shall practice openness and respect towards people of other martial arts or those whose beliefs are in apparent contradiction to their own.

CODE OF ETHICS FOR COACHES

Coaches can have great influence on developing athletes who are reliant on these coaches for the basic instruction and guidance necessary to reach the top levels. Coaches can have tremendous power over these athletes and this power must not be abused. Therefore it is necessary to set a code of ethics and conduct to guide the coaches and protect the athletes for the mutual benefit of all concerned.

The coaches must follow ethical standards of teaching and training. The coaches and sensei need to establish the criteria, something that is necessary in order to evaluate new and innovative teaching and training methodologies. Criteria must be established according to the best interests of a Kodokan Judo practitioner. The coaches must firmly establish what their end goals are, the relationship of those goals to common Code of Ethics of Kodokan Judo, and determine what means are to be used to accomplish those ends.

A set of principles to guide the actions of the Kodokan Judo coaches should include:

I. COMPETENCE

Coaches strive to maintain high standards of excellence in their work. They recognize the boundaries of their particular competencies and the limitations of their expertise. They provide only those services and use only those techniques for which they are qualified by education, training, or experience. In those areas in which recognized professional standards do not yet exist, coaches must exercise careful judgment and take appropriate precautions to protect the welfare of those with whom they work. They maintain knowledge of relevant scientific and professional information related to the services they render, and they recognize the need for ongoing education. Coaches make appropriate use of scientific, professional, technical, and administrative resources.

II. INTEGRITY

Coaches seek to promote integrity in the practice of coaching. Coaches are honest, fair, and respectful of others. In describing or reporting their qualifications, services, or products, they do not make statements that are false, misleading, or deceptive. Coaches strive to be aware of their own belief systems, values, needs, and

limitations and the effect of these on their work. To the extent feasible, they attempt to clarify for relevant parties, the roles they are performing and to function appropriately in accordance with those roles. Coaches avoid improper and potentially harmful dual relationships with their athletes.

III. PROFESSIONAL RESPONSIBILITY

Coaches uphold professional standards of conduct, clarify their professional roles and obligations, accept appropriate responsibility for their behavior, and adapt their methods to the needs of different athletes. Coaches consult with, refer to, or cooperate with other professionals and institutions to the extent needed to serve the best interest of their athletes, or other recipients of their services.

Coaches' moral standards and conduct are personal matters to the same degree as is true for any other person, except when coaches' conduct may compromise their responsibilities or reduce the public's trust in coaching and/or coaches. Coaches are concerned about the ethical compliance of their colleague's conduct. When appropriate, they consult with their colleagues in order to prevent or avoid unethical conduct.

Coaches are aware of their ethical responsibilities to the community and the society in which they work and live. They apply and make public their knowledge of sport in order to contribute to human welfare. Coaches try to avoid misuse of their work. Coaches comply with the law and encourage the development of law and policies that serve the interest of sport.

IV. RESPECT FOR PARTICIPANTS AND DIGNITY

Coaches respect the fundamental rights, dignity and worth of all participants². Coaches are aware of cultural, individual and role differences, including those due to age, gender, race, ethnicity, national origin, religion, sexual orientation, disability, language and socio-economic status. Coaches try to eliminate the effect on their work of biases based on those factors, and they do not knowingly participate in or condone unfair discriminatory practices.

V. CONCERN FOR OTHERS' WELFARE

Coaches seek to contribute to the welfare of those with whom they interact. In their actions, coaches consider the welfare and right of their athletes and other participants. When conflicts occur among coaches' obligations or concerns, they attempt to resolve these conflicts and to perform their roles in a responsible fashion that avoids or minimizes harm. Coaches are sensitive to differences in power between themselves and others, and they do not exploit nor mislead other people during or after their relationships.

² Participants: Those taking part in sport - athletes and their family members, coaches, officials, volunteers, administrators, and spectators.

The understanding of the referees' role is the basis for correct and fair judgment. Far too many matches are decided on the basis of a penalty, putting the referee in the position of deciding the outcome. The function of the referee is to keep the match moving towards a conclusion based on skill while at the same time protecting athletes against injury and avoiding one athlete obtaining advantage through a prohibited act. This simple philosophy, combined with knowledge of the rules and common sense, is the key to good officiating.

To conduct professional and fair judgment a referee should strictly follow some basic ethic principles as follows:

- I. They should always maintain the utmost respect for the Kodokan Judo.
- II. They should conduct themselves honorably at all times and maintain the dignity of their position.
- III. They should always honor an assignment or any other contractual obligation.
- IV. They should attend training meetings so as to know the laws and regulations of the fights, their proper interpretation and their application.
- V. They should always strive to achieve maximum team work with their fellow officials.
- VI. They should be loyal to their fellow officials and never knowingly promote criticism of them.
- VII. They should be in good mental and physical condition.
- VIII. They should control the athletes effectively by being courteous and considerate without sacrificing firmness.
- IX. They should do their utmost to assist the fellow officials to better themselves and their work.
- X. They should not make statements about any fight except to clarify an interpretation of the laws and regulations of the fights.
- XI. They should not discriminate against, or take undue advantage of any individual or group on the basis of race, color, religion, sex or national origin.
- XII. They should consider it a privilege to be part of the World Judo Federation

(WJF), and their actions should reflect credit upon that organization and its affiliates.

PRACTITIONER'S CODE OF CONDUCT

To master an actual technique, mental culture should come first. Acquiring a technique requires a careful, modest, non-mean, free and attentive mind. In other words a practitioner should do his utmost and nothing less.

I. Maintain a desire to learn. Never be tire of learning, anywhere, any time; this is the secret of knowledge. Be eager to ask questions and learn. Appreciate the thrill of learning.

II. Be willing to sacrifice for the art and the coach. Respect the skills you are learning, and the efforts it took to bring them to you.

III. Be respectful to the coach. Follow his instructions to the best of your ability.

IV. Always be loyal to the coach and the teaching methods. If you disagree with any procedure or technique, discuss it privately with the coach.

V. Practice what you learn and try to perfect your techniques to the best of your abilities. This includes spare time in the gym, and regularly doing conditioning exercises at home on off days.

VI. Discard any technique you have learned from another school if your coach disapproves of it.

VII. Always set a good example for lower belts. Be aware that they will try to emulate senior practitioners.

VIII. Help other practitioners to learn and succeed. Recognize that you are all members of a strong group sharing common goals and interests.

IX. Remember your conduct inside and outside the gym reflects upon the art and the coach. Keep in mind that you cannot discard your responsibility for the Kodokan Judo skills that you have learned, wherever you go.

X. Behave honorably. Never be impolite. Try to live by the tenets that guide the art: courtesy, integrity, self-control, and perseverance.

XI. All teaching aids must be treated with respect, whether they are real weapons such as a sword, katana or stick, simulated weapons such as wooden or plastic knives, sparring equipment, or mats.

DOJO ETIQUETTE AND RULES

The practitioner must constantly be guided by a deep respect for the dojo, for all the people in it, and for the purpose of the practice. Good manners, politeness, courteous behavior, and maintenance of formal etiquette are part of a practitioner's training, and essential to developing a respectful attitude to the art. The practitioner should memorize the rules, and always obey them.

Coaches should monitor the practitioner's commitment to self-improvement, and insist on constant self-control. The goal is self-confidence, to be able to achieve peaceful resolution of conflict wherever possible.

The following are several basic rules on how to conduct oneself in the dojo:

I. THE BOW

If standing, bend forward at the waist. You should retain eye contact with the person to which you are bowing. If kneeling, place your hands flat on the floor in front of you so that your hands are touching or overlapping. Touch your forehead to your hands.

When a higher Black Belt member enters a dojo with a class in session the coach will stop the class, and acknowledge his presence by having the class bow to him or her.

II. ENTERING/EXITING THE DOJO

No practitioner should join or leave class in progress without instructor's permission.

Face the room and bow as you enter or exit the dojo.

III. WORKING WITH A PARTNER

Show respect by bowing to your partner both before and after working together

IV. SITTING SEIZA

Whenever sitting in class, sit seiza or with your legs crossed: never sit with your legs outstretched.

V. STEPPING ON/OFF THE MAT

Always take off your shoes before you step on the mat. Only approved shoes are to be worn on the mat. Face the center of the mat and bow before you step on or off

the mat. Step on with the left foot; step off with the right foot.

Line up, sitting seiza, facing the front of the room (for most this is the wall with the flag). White belts will face the front. More advanced practitioners will sit on either the right or the left depending on rank. Black belts will sit with their backs to the wall. When you hear "kiotsuke" become quite and sit at attention. When you hear "shomen-ni rei" bow to the front of the class. When you hear "sensei-ni rei" bow to the Sensei. For the close of class you will line up the same, but the bows are in reverse order.

VII. JOINING/ LEAVING CLASSES IN PROGRESS

In order to join a class in progress, stand at the edge of the mat and wait for the coach to bow you on. When you must leave before class is concluded, tell the coach you wish to leave and bow off before leaving the mat. Whenever you leave the mat (regardless of the reason or expected duration), stand at the edge of the mat and make eye contact with the coach. Wait for the coach to bow to you before leaving the mat.

VIII. EXIT THE MAT AFTER CLASS BY RANK

As a sign of respect for their elders, students remain in seiza after the class has ended until all the higher ranking students have bowed off the mat. No practitioner should join or leave class in progress without the sensei permission.

IX. SAFETY

It is the responsibility of all participants to maintain a safe environment. When you feel uncomfortable about a technique, the safe thing to do is to pass. Inform the Sensei whenever you feel that another participant is not working safely. Notify the Sensei before class if you have any mental or physical limitations that may restrict the techniques that are safe for you to receive and/or do to others.

X. INJURIES

Injuries must be taken seriously. If you injure yourself stop where you are and call the Sensei over. All black belts should be trained and certified in Red Cross Standard First Aid as well as in Kodokan Judo restorative techniques. Immediately bring any and all injuries to coach's attention. Do not leave the mat to attend the injuries without notifying the coach as to why you are leaving the mat.

XI. THE TAP- MAITA

This is not really a rule of etiquette, but a very important safety rule. If you are in pain or placed in a dangerous position, tap your partner, yourself or the mat so that

your partner is aware that you wish him or her to stop. This means that the tap should be loud and/or distinctly felt.

XII. THE ART STAYS ON THE MAT

Much of what we practice routinely with each other will seriously injure the uninitiated. It is not to be demonstrated or practiced on others outside of the dojo. The first rule of self-defense is to avoid situations that require self-defense.

There are also some additional rules of etiquette that should be practiced:

No profanity in dojo.

No smoking in dojo.

All Sensei should be addressed as Mister, Mrs., Miss, Ms. or Sensei.

Practitioners should not free spar without protective cup.

No practitioner should ask or challenge a higher grade belt to free spar.

No jewelry should be worn during class.

Practitioners should not chew gum during class.

Practitioners should always work out in a clean uniform.

Practitioners should always keep fingernails and toenails trimmed.

No practitioner should test for promotion if behind on lessons or payments.

Kodokan Judo Mottoes:

“Maximum Efficiency with Minimum Effort and Mutual Welfare and Benefit”



嘉納治五郎 (Kano Jigoro, 1860 - 1938), the Founder of Kodokan Judo