Pregledni naučni članak

SPORT, LJUDSKI RESURSI I OSNOVNE VREDNOSTI JAPANSKOG DRUŠTVA¹

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Apstrakt: Japan je kapitalistička zemlja koja u centar organizacije industrijskih odnosa stavlja profit, ali u centar organizacije društva stavlja „čoveka“ i shodno tome pridaje veliki značaj ljudskim resursima. Sport, kao deo zdravog stila života predstavlja jedan od načina kojima se podstiče dugovečnost u Japanu. Pored mnogih drugih elemenata, zajedno sa osobenim načinom ishrane doprinosi višem kvalitetu života. U Japanu, prisutan je stres, zato što su promene deo svakodnevnog života, a u eliminaciji stresa pomaže sport kao deo zdravog pristupa životu. U Japanu veoma drugu istoriju imaju tradicionalni borilački sportovi i veštine koje su deo budoa, a to su: džudo, kendo, kjudo, sumo, karatedo, aikido, šorinji kempo, naginato, i jukendo. Sam engleski termin „martial arts“ sugerise na borilačke sportove i borilačke veštine, mada su ta dva termina razgraničena. Na primer, tradicionalni borilački sport je sumo, borilačka veština je aikido, dok je karate i sport i veština. Glavna razlika između borilačkih veština i borilačkih sportova je ta što borilački sportovi imaju takmičenja i čvrsta pravila po kojima se sportisti takmiče, dok veštine nemaju takmičenja i takmičarska pravila, već se poštuju principi same borilačke veštine. Danas, borilački sportovi imaju za cilj da se kroz učenje poboljšaju potencijali i sposobnosti čoveka, kao i da se on dovede pošteno do pobede. Borilačke veštine, imaju kao glavnu poentu sticanje primenljivih veština borenja u svakoj situaciji³.

¹ Rad je napisan u okviru Programa istraživanja Instituta društvenih nauka za 2020. godinu koji podržava Ministarstvo prosvete, nauke i tehnološkog razvoja

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³ Izvor: Marović, Ivan, 2017. Razlika između borilačkih sportova i borilačkih veština, <https://impulsportal.net/index.php/zanimljivosti/sport/7104-razlika-između-borilackih-sportova-i-borilackih-vestina>. Interesantno je zapažanje istog autora da su borilačke veštine nastajale i razvijale se u doba rata, a borilački sportovi u doba mira

Sa modernizacijom Japana, a naročito nakon Drugog svetskog rata, sve više se pridaje značaj i drugim savremenim sportovima kao što su fudbal, badminton, stoni tenis, atletika, golf, bejzbol, tenis, košarka, odbojka, rukomet i vaterpolo. Sportisti koji postižu vrhunske rezultate veoma su cenjeni u japanskom društvu, kako njihovi nacionalni sportisti, tako i sportisti iz drugih zemalja.

Ključne reči: *Japan, sport, ljudski resursi, društvo, kultura.*

„Poznaj svog protivnika i poznaj samog sebe - na taj način ćeš, čak i ako budeš morao da se boriš u sto bitaka, sto puta iz njih izaći kao pobednik.“
Sun Cu

UVOD

Osnovne vrednosti japanskog društva, kao i sportska načela, potiču iz religijskog poimanja ili shvatanja života. To poimanje utemeljeno je u šintoizmu, religiji Japana koja ističe mir, tišinu i harmoniju sa okruženjem kao poželjne, odnosno jedino prihvatljive vrednosti (Maksimović, 2017, p.85). Čitava kultura japanskog naroda protkana je harmonijom i jednostavnošću. Naglašavaju se ljubaznost, uslužnost, marljivost, a zahtevaju se stalni razvoj i napredak. Ovako je to opisao Lafkadio Hern u svom delu „Prvi dan na istoku“: „I ovde život ima svojih nedostataka, svojih poroka, svojih okrutnosti; ipak, što ih čovek više gleda, sve više se zaprepasćuje njihovom izvanrednom dobrotom, čudnom strpljivošću, ljubaznošću, jednostavnom srdačnošću, neposrednim milosrdem“ (Hern, 2009). Učtivost (ili pristojnost) u Japanu je vrлина koja podrazumeva prikladno ponašanje, dužno uvažavanje (društvenih pozicija), a povezana je i sa drugim vrlinama koje pripadaju duhovnoj disciplini čije su etikecije i ceremonija samo spoljne manifestacije. Učtivost je povezana sa saosećanjem i obraćanjem pažnje na raspoloženje drugih ljudi. Cilj joj je da izražava nadmoćnost duha nad telom, a u sebi krije manire skromnosti i milosrđa (Nitobe, 2018, <http://www.japanorama.rs/2019/10/25/japan-uctivost-u-svatom-trenutku/>).

Osnovne vrednosti japanskog društva, kada su u pitanju ljudski resursi su posvećenost, požrtvovanost, istrajnost, disciplina, red, način života koji je prožet emocijama, ali i stalnom mentalnom racionalnošću (proračunatošću) (Maksimović, 2004). Ljudski resursi u Japanu predstavljaju resurs kome se pridaje veliki značaj. Polazna tačka je empatija, tj. saosećanje sa drugima, a tek potom slede motivacija, stalno obrazovanje i usavršavanje, uljudna komunikacija (Maksimović, 2014). U svakodnevnom životu, ali i u poslovnom smislu (kultura preduzeća) poželjne su čistota, urednost, smirenje,

skromnost, funkcionalnost i štedljivost. Duboko u japansku kulturu utkani su budo sportovi i veštine kojima se pristupa gotovo pobožno. Dakle, u Japanu sa sportom prepliću se religija i tradicionalna kultura (<https://www.jnto.org.au/experience/culture/sports/>). Naime, u Šinto mitologiji ukorenjene su japanske borilačke veštine, autentične toliko, koliko i sama pomenuta religija. Šintoizam je religija koja je okrenuta prema prirodi i precima, a karakterišu je razna verska verovanja. Izražena karakteristika ove religije je harmonija, koja mora da vlada između ljudi, između ljudi i prirode, između društva i porodice, kompanije, države. Osim Šintoizma, veoma značajnu ulogu igra i zen budizam koji je prvobitno bio religija samuraja, i tada je sadržao pet elemenata: umirivanje emocija, mirno prihvatanje neminovnosti, samo-kontrolu u svakoj prilici, bliskije istraživanje smrti nego života i potpuno siromaštvo. Međutim, i kod zena i kod borilačkih veština i sportova najvažnija je obuka. Borilačke veštine i zen zajedno čine budo, a njihov zajednički imenitelj su kreativnost i koncentracija „ovde i sada“. Pri tome poželjno je da se intuicija i akcija javljaju istovremeno. Usmeriti um i vaspitavati ga u pravcu ispravnog delovanja je zapravo ono čemu se teži u borilačkim veštinama (Dešimaru, 2008. p. 25-30). Zen je volja, i u izvesnoj meri umovanje jer sadrži intuiciju, te je stoga čvrsto ukorenjen u japanski život. Na primer, prema zenu u mačevanju, najvažnije je steći mentalni stav koji je poznat kao „nepokretljiva mudrost“. To znači, da središnja tačka ostaje nepomična, a um postiže vrhunac hitrine (Suzuki, From, 1964. p. 172, 175). Zen um treba da bude početnički um. To znači da u zenu treba održavati početničku svest, jer je to saosećajna svest i tada je ona bezgranično spremna da prihvati mogućnosti (Suzuki, 2015. p. 24).

Naime, prve škole borilačkih veština osnovane su u vreme feudalnog Japana. Tradicionalne borilačke veštine Japana (*bugei* ili *bujutsu*) razvijale su se na iskustvu i kulturi feudalne ratničke klase poznate kao *buši* ili *samurai*. Borilačke veštine postaju sve više sportske u procesu japanskog procesa modernizacija u Meiji periodu (Meiji 1868 - 1912) i naročito posle Drugog svetskog rata. U posleratnom demografskom društvu počinje tranzicija sporta, jer je tada sazrela svest japanaca, a i pokazalo se da je tada pogodan trenutak za to. Upravo tada i počinje da se pridaje velika pažnja tradiciji fizičkog i psihičkog usavršavanja (Budo: The Martial Ways of Japan, 2009). Kao što je feudalna vojska u borilačkim veštinama osnaživala duh, u modernoj epohi ljudi iz svih sfera života podsticani su da treniraju, kako bi poboljšali svoje društvene sposobnosti i mentalne spretnosti. Japanski moderan Budokan je nastao u Tokiju 1964. godine, a sledeći značajan događaj bio je osnivanje Japanske akademije budoa (*Nihon Budo Gakkai – Japanese Academy of Budo*). Budo je kao moderan sport zadržao sve vrednosti zasnovane na tradicionalnoj kulturi, a ova kulturna osnova dragocena je u savremenom društvu Japana.

1. BUDO – BORILAČKE VEŠTINE TRADICIJA I MODERNOST

Termin **Buśido** (武士道) kreiran je od *buśi* i podrazumeva „životni put“ profesionalnog ratnika i obuhvata adekvatne vrednosti i moralni pogled na svet. Još u Tokugava šogunatu „put vojnika“ podrazumevao je da je ovaj poziv u stvari i način života ratnika. Buśido originalno značenje jeste zapravo put koji profesionalni ratnici treba da slede u vremenu promena, i u mirnim vremenima i u vremenima rata, a moraju biti sposobni i da se suoče sa bilo kojom životnom situacijom. Pri tome, moraju se osloniti na druge. Buśido borci (*samurai*) su posedovali borbene veštine, ali i sposobnost upravljanja svojim imanjima. Na primer, džudo je razvijen kao sredstvo kako bi ljudi ojačali svoje umove i tela, i tako postali građani koji su sposobni da igraju pozitivnu ulogu u poboljšanju društva. Tako, budo borilačke veštine pored tehničkih borilačkih sposobnosti, zahtevaju i jak um. Primenuju se i kod razvoja dečjih personalnih osobina i stoga je Budo forma kulturnog i fizičkog vežbanja mladih⁴. Oba aspekta, i duh i telo povezani su sa edukacionim idejama koje služe da se oplemeni pojedinac. Cilj obrazovanja je, s jedne strane razvoj zdravog tela i zdravog uma, a sa druge obuhvata intelektualno, moralno i fizičko obrazovanje. Intencija budoa u starim vremenima bila je da se ostane živ, dok je u modernom dobu to poreda. U modernom dobu, kao pojedinci, ljudi se oslanjaju jedni na druge da bi preživeli i razvijali se. Budo uči one koji ga treniraju da se ne plaše protivnika, ali u isto vreme da ne smeju sa prezrenjem da gledaju na njih (Budo: The Martial Ways of Japan, 2009).

Borilačke veštine su tokom istorije imale ulogu zaštite od neprijatelja, ali su dopunjavale i druge uloge u životu ratnika. Na primer, bile su sredstvo za samorazvoj, trening i mentalno održanje, stav i disciplinu, potom etičku i moralnu kultivaciju. Podrazumevale su tehnički trening (*bujutsu*) i mentalni - spiritualni trening (*buśido*), a kada se ova dva elementa spoje, dolazi se do japanske duše (Grivas, 2016). Ratničke veštine u drevnom Japanu, vekovima negovane kroz borilačke veština postale su borilački sportovi u današnjem obliku. Poznato je da su pojedine sportske vrste preoblikovane iz predmodernih vremena, na primer, iz seoskih praksi i praksi rituala u hramovima (*sumo rvanje*), iz aristokratskih poteza (*streločarstvo*) i iz ratnih vežbi (*kendo*). Prema kodeksu samuraja koji se zove Buśido, japanski ratnici su negovali sledeće osobine: hrabrost (smelost i trpljenje), milosrdnost (ljubav, velikodušnost, saosećanje), učtivost (ljubaznost), istinoljublje i iskrenost (lagati je kukavički), čast (poštovanje dužnosti svoje profesije), lojalnost (odanost), samokontrolu (kontrola osećanja). Ovim ratničkim principima koji su deo buśida, samuraji su narodu postavili moralni standard. Pri tome,

⁴ Reč budo, sastavljena je od pojmova *bu* – rat i *do* – put ili staza, te je ovde naglasak na pojmu *do*.

šintoizam je podsticao osobine kao što su lojalnost i rodoljublje, a zen budizam je uticao na samuraje tako što ih je vaspitavao da prezru strah od smrti i da se hrabro sa njom suoče (Samuraji i njihovi zamkovi, ratnička klasa japana i njihovi zamkovi, 2008. p. 155-159, (www.jka.or.jp/en/about-jka/philosophy/). Moderni Budo čine tradicionalne japanske veštine i sportovi, a to su: džudo, kendo, kjudo, sumo, karatedo, aikido, šorinji kempo, naginato i jukendo (Budo: The Martial Ways of Japan, 2009):

Džudo (柔道) – ili „put blagosti“ („*the Way of Gentleness*“) je forma borbe bez oružja, zasnovana na klasičnoj borbenoj umetnosti koja je poznata kao jujutsu. Prve škole organizovane su u Muromači periodu (1333-1568), ali je sistem tehnike postavljen uglavnom tokom Tokugava šogunata (1600-1868)⁵. Akcenat je stavljen na holistički pristup da bi se treningom razvili um i telo. Prvobitno je bilo više desetina škola koje su imale svoje tehnike i filozofsko učenje. Moderan džudo osnovan je 1882. godine u malom budističkom hramu Eishoji u Japanu. Današnji oblik džudoa iz jujutsu-a razvio je Kano Jigoro (1860-1938), kao metodu vežbanja samoodbrane i neku vrstu moralnog treninga. On je osetio da su borilačke veštine na zalasku popularnosti, pa je izmenio pristup treninzima i promenio cilj: do tada cilj je bio povređivanje i ubijanje protivnika, a od tada samo borba i pobeda (bacanjem). Stvorio je školu Kodokan džudo, koja je u početku imala 9 učenika na 12 tatami strunjača. Od toga vremena, ova veština se neprekidno razvijala. U džudou se naglašava suptilno kretanje i mentalno diskreciono pravo i želja da se pobedi protivnik (ne jačinom)⁶. Nakon Drugog svetskog rata, džudo je bio zabranjivan od Savezničkih okupacionih snaga, i tada džudo, kao ni kendo i drugi borilački sportovi i veštine nisu imali dozvolu da se predaju u školama u Japanu. Amerikanci su borilačke veštine smatrali izvorom japanskog imperijalizma, jer je postojala škola Buttokukai (škola za izučavanje ratničkih puteva) u kojoj su se obučavali svi japanski oficiri i podoficiri⁷. To je izmenjeno nakon sredine XX veka. Sam Jigoro Kano, bio je vrlo uticajan, bio je ministar sporta, promovisao je džudo širom sveta tako da džudo danas ima internacionalni karakter. Slao je svoje učenike u inostranstvo da misionare u korist džudoa (www.judoskola.rs/sta-je-dzudo). Danas se džudo vežba u 190 zemalja, a vežbaju ga muškarci i žene svih uzrasta. Poznati japanski novelist Inou Jasuši (*Inoue Yasushi*) opisao je džudo ovako: „Lepota džudoa je u tome što dok angažujete protivnika, takođe se borite protiv sebe. Ako niste u stanju da porazite sami sebe, kako se možete nositi sa protivnikom“⁸. U Japanu

⁵ Navedene godine pomenutih istorijskih perioda preuzete su iz knjige *Istorija Japana*, 2008.

⁶ Džudisti (judoke) treniraju u kimonu koji se zove Judogi koji se veže pojasom koji odgovara rangi koji ima džudista (<http://judoskola.rs/sta-je-dzudo>)

⁷ Nakon Drugog Svetskog rata ova škola bila je spaljena, ali je uprkos tome uspela da opstane i postoji i danas.

⁸ *Shizentai* - prirodni položaj držanja, inkorporirao je Kano Jigoro u svoj tehnički sistem. On

džudo je generalno promovisan na tri nivoa i to: - kao borbena tehnika za samoodbranu, - kao edukaciona veština koja razvija vrednosti potrebne za razvoj tela i uma i ohrabrivanje samorazvoja, i – kao sportski džudo (Budo: The Martial Ways of Japan, 2009). Džudo je postao deo Olimpijskih igara u Tokiju 1964. godine, samo za muškarce, a za žene je na istim igrama uveden u Barseloni 1992. godine.

Kendo (剣道) – „umetnost mačevanja“ je najstarija borilačka veština Japana i spaja snagu, veštinu i hrabrost. Kako se procvat japanskog viteštva javlja u periodu Kamakura (1192 - 1333), sa jačanjem samurajske klase dolazi do usavršavanja ratničkih veština. Poznati mačevalac srednjeg veka bio je Kagehisa Itosai, a njegovoj školi pripadale su istorijske ličnosti kao što su Oda Nobunaga, Tokugava Hidetada i Tokugava Iemitsu, svi šoguni. Kao jedan od najboljih mačevalaca pominje se i Bokuden Sukahara (1490 - 1572), a najpoznatiji mačevalac bio je Mijamoto Musaši koji je živio u ranom 17. veku. Sa kendom je povezan i zen-budizam. Naime kada je u 13. veku stigao u Japan, uticao je na samuraje, nametnuo se kao religija snage volje i intuicije, što se pokazalo da je bilo potrebno ratnicima. Osnovni principi kendoa su: *ki* – duh, biti ispunjen duhom; *ken* – mač, umetnost mača; i *tai* – telo, stav (www.sr.wikipedia.org/sr-ec/kendo). Sve do perioda Šova (1926-1989, vladavina cara Hirohita) kendo se zvao kenđucu ili gekken. Danas, kendo borci koriste štitnike za glavu i ramena (*men*), za vrat i ramena (*mendare*), grlo (*cukidare*), šake i podlaktice (*kote*), grudi (*do*) i kukove (*tare*). Oni oblače i crne široke pantalone – *hakamu* (<http://www.japanorama.rs/2019/10/21/sportovi-vestine-u-japanu/>).

Kao moderna, japanska budo disciplina mačevanja, kendo je zasnovan na tehnikama legendarnih ratnika samuraja, držanje mača (*katana*) sa dve ruke. Kendo je “put mača i duh samuraja”. Oružje koje sada koristi Kendo je *Shinai*, sastoji se od četiri lajsne bambusa povezanih kožnim držačem (*tsuka an*) i kape (*saki-gava*), povezima od najlonske žice (*tsuru*) i stabilizirajućeg remena u sredini (*nakauui*). Kendo je u dugom period istorije postojao u tradiciji samurajske kulture. Početkom XX veka bio je veoma rasprostranjen, a 1926. godine Ministarstvo obrazovanja zvanično priznaje termine kendo i džudo. Bio je zabranjen u posleratnom periodu (nakon Drugog svetskog rata) zbog toga što se smatralo da je bio udružen sa militarizmom. Međutim, kendo je 1950. godine ponovo počeo da se trenira, jer je smatran sportom pogodnim za demokratsko društvo. Tada je naglasak bio na konkurenciji i uzajamnom poštovanju jednakosti sa drugima. Ovi ideali su otelotvoreni u novoformulisanim pravilima meča i doveli su do velike popularnosti kendoa. Formirano je nacionalno telo Svejapanska Kendo federacija (AJKF) i od tada

je to definisao kao stav u kom je telo potpuno opušteno i uspravno bez posebne misli na umu. Stojeća pozicija je prednja strana, a kada je desna noga jedan korak napred to se naziva *migi-shizentai* i *hidari-shizentai* je kada je leva noga ispred.

se radi na popularizaciji ovog sporta na nacionalnom i međunarodnom nivou. Tako je Međunarodna kendo federacija (IKF) osnovana 1970. godine, a danas je kendo jedan od najrasprostranjenijih budo disciplina u Japanu, i trenira se po celom svetu (Budo: The Martial Ways of Japan, 2009).

Kjudo (弓道) - (Kyudo) veština u kojoj se koriste luk i strela, te je to streličarstvo i znači „put strele“. Korićenje luka i strele u Japanu potiče iz primitivnih vremena. Luko(ve) su izmislili stanovnici istočne Azije ka kraju Palaolitske ere 14000 p.n.e. do 15000 p.n.e kao alate za lov. Od neolitskog doba 5000 do 6000 p.n.e. luk i strela su ostali važan lovački alat, ali polako počinju sve više da se upotrebljavaju kao borbeno oružje širom sveta (Budo: The Martial Ways of Japan, 2009). Od 6. veka, pod uticajem Kine, u Japanu se razdvajaju - vojno streličarstvo – vojnici gađaju strelu u trku sa konja i - civilno streličarstvo – civili gađaju iz stava sa zemlje. Nadalje pod uticajem zen budizma, razvija se ceremonija u streličarstvu koja se vezuje za duhovnost. Ubrzo potom razvijaju se mnoge škole, stilovi, a danas najpopularnije škole savremenog kjudoa su Ogasavara, Heki i Honda. Savez amaterskog streličarstva osnovan je 1949. godine. Međutim, početkom druge polovine XX veka, kao i druge borilačke veštine ovaj sport bio je zabranjen. Nakon tog perioda je modernizovan, a podaci govore da se stalno povećava broj vežbača kjudoa. Naime, 1953. godine vežbalo je 10 282 ljudi, a u 2008. godini kjudo ima oko 200 000 svojih pristalica i sve je popularniji. Luk koji se koristi dugačak je 2m i 21 cm, udaljenost od mete treba da je 28 metara, a prečnik mete je 36cm (to je meta sa koncentričnim crnim i belim krugovima – *kasumimato*). „Postoji i *hošimato*, bela meta sa crnim krugom u sredini, prečnika 12 cm. Meta je postavljena na visini od 97 – 130 cm od zemlje. Postoje i mete sa 100 cm u prečniku, koje se postavljaju na udaljenosti od 60 m. Na takmičenju pobeđuje osvajač sa najviše poena, ali se ocenjuje i forma stava i izbacivanja strele.” (<http://www.japanorama.rs/2019/10/21/sportovi-i-vestine-u-japanu/>).

Sumo (相撲) - je tradicionalna forma rvanja koju mnogi smatraju nacionalnim sportom Japana⁹. Ovaj sport se pominje u legendi o borbi bogova, koji su predstavljali dva klana, a pobedio je predstavnik klana Jamato Takemikazući. Sumo je star oko dve hiljade godina, a prve borbe su se organizovale u religioznim šinto svetilištima. U VIII veku bio je deo ceremonije dvora, a u periodu Nara (710 - 794) i Heian periodu (794-1185) rvači su izvodili sumo mečeve ispred plemića na imperijalnom dvoru u poznatim ritualnim događajima (*as sumai – no – sechi*). Od XVII veka organizuju se redovna takmičenja, a od XX veka obraća se posebna pažnja na razvoj sumoa (<http://>

⁹ Kao što je već navedeno glavna razlika između borilačkog sporta i borilačke veštine je u tome, što borilački sportovi imaju takmičenja i čvrsta pravila po kome se ta takmičenja odvijaju, a veštine ne.

www.japanorama.rs/2019/10/21/sportovi-i-vestine-u-japanu/). Ova veština se vremenom adaptirala u specifičnu formu prepoznatu kao današnji sumo, koji je formiran kao osnovni moderan sport. Profesionalni "Grand Sumo" turniri su uspostavljeni sredinom Tokugavskog perioda i danas su veoma popularni događaji koje japanska javnost gleda. Sumo je takođe široko primenjen u amaterskim krugovima na univerzitetima i koledžima, u školama i klubovima u japanskoj zajednici. Cilj sumo borbi je jednostavan. Ratnik (*rikishi ust*) gura protivnika iz prstena (*dohio*) ili ga primorava da dodirne zemlju sa bilo kojim delom tela, a ne sa stopalima. Veliki sumo rituali pročišćenja i poštovanja koji se sastoje od žigosanja i bacanja soli usred prstena izvode se pre početka borbe. Ovi rituali pokazuju nameru boraca da se bore sa puno poštovanja. U skladu sa ukorenjenom tradicijom sumo borci su muškarci. U XX veku Sumo Federacija Japana postala je deo Sportske asocijacije Japana. Sumo je od 1953. godine postao jako popularan sport. Danas se održavaju seminari, polažu ispiti za instruktore i dodeljuju sertifikati. Zbog svoje specifičnosti, postoji oko 7000 registrovanih članova, ali se stalno proširuje sumo infrastruktura, povećavaju aktivnosti, kao i internacionalna promocija sumo-a i radi se na daljem razvoju sumo tehničkog programa (Budo: The Martial Ways of Japan, 2009).

Karatedo (空手) – je najpoznatiji japanski borilački sport, ali je ujedno i veština. Nastao i razvijen na Okinavi (nekada Kraljevina Rjukju) pre nego što je ostrvo postalo japansko. Karate se danas, uzima kao da je japanski jer je Džigoro Kano otvorio vrata Kodokana za Giniči Funakošija¹⁰. To je zapravo umetnost samoodbrane koja u većini slučajeva ne koristi oružje, pa ima značenje „put prazne ruke“. Postoje tri glavne kategorije: napadi rukom (*uchi*), potiskivanje (*tsuki*) i udarac – trzaj nogom (*keri*). Postoje takođe i brojni blokovi (*uke*) za izbegavanje protivnikovih napada. Karate jeste deo budoa, ali služi i za formiranje učtivosti i moralnog razvoja, i podstiče dečje obrazovanje kroz aktivno fizičko učenje. Karate ih uči da kontrolišu svoje emocije i simpatije, da budu osećajni na bol i muku drugih ljudi. Majstori karatea takođe smatraju važnim podučavanje ljudi kako da budu istrajni i da pridaju veliku važnost poboljšanju svog neposrednog okruženja. Zabrinutost za druge i uvažavanje istih, kao i osećaj odgovornosti prema društvu su fundamentalni za karatedo koji ima krajnji cilj, težnju ka samopoperfekciji – savršenstvu. Uz to, studenti se kroz karate upoznaju s vrednošću samog života putem stroge obuke i zato se kaže da je ovo “Karate put“. Uloga instruktora i učitelja (ili senseia) u borilačkoj veštini je neophodna i ogromna.

Inače, karate potiče sa Dalekog istoka, vežbali su ga ljudi - sledbenici različitih religija kao što su budizam, hinduizam i taoizam. Nastao je pod

¹⁰ Dakle, potiče sa Okinave, ali nakon pripajanja ovog ostrva Japanu, tokom vremena počeo se smatrati japanskoim borilačkim sportom, ali i veštinom, kao što je već rečeno.

uticajem kineske borbene vještine *kung fu* i prvo se zvao Tode, a kasnije je dobio sadašnji naziv. Prvobitno, čovek je razvijao vještine kako bi se goloruk suočio sa neprijateljskim silama prirode, ali i divljim zeverima. Kasnije, ovu vještinu tokom japanske okupacije Okinave, seljaci su praktikovali kako bi se odbranili od poreznika i bandita. Za to im je bilo potrebno snažno i zdravo telo. Karate je dugo godina bio vještina koja se vežbala u zen budističkim manastirima, a nešto kasnije su počeli da ga vežbaju samuraji¹¹. Karate je razvijen u Okinavi (nekada Kraljevina Rjukju) i zato se smatra okinavljanskom vještinom. Kada je donet zakon o zabrani nošenja oružja običnih ljudi, karate se razvio kao odbrambena borilačka vještina, kada su ljudi mogli da koriste samo ruke i noge. Karatedo je 1905. godine postao deo školskog sistema, a pritom Univerzitetski klubovi popularizuju karatedo u Japanu. Ovaj današnji karate usavršio je Gičin Funakoši, te se on i njegov šotokan stil smatraju najpoznatijim stilom modernog karatea u Japanu. Karate, inače ima više stilova, te se pored šotokana mogu pomenuti i drugi stilovi kao što su: *kyokushin* (oyama-ryu, osnivač Oyama Masatutsu), *wado-ryu* (osnivač Nironopi Ohtsuka) i *goju-ryu* (razvio Čojun Mijagi kao tvrdo-meki stil) stil karatea.

Karate je borilačka i samoodbrambena vještina, a karatedo doslovno znači „put prazne ruke“, ovime govoreći da je karate put, a ne tehnika - karate-đucu¹² (Fukoši, 2009). Dalje unapređenje karatea, dovelo je do formiranja Japanske karate federacije (JKF) 1964. godine, a 1970. godine osniva se i Svetska unija karatedo organizacija (*World Union of Karatedo Organizations* - *WUKO*). Priznat je od Međunarodnog olimpijskog komiteta 1985. kao forma „ljudske humane edukacije“ koja promovise mentalnu disciplinu, a mogu ga trenirati ljudi svih godina. Cilj karatea, ali i ostalih budo borilačkih vještina nije „udaranje“ protivnika kako bi se umirio sopstveni ego, već se pravo značenje karatea može razumeti samo isticanjem srca i duše u svakom čoveku i njegovom životu u harmoniji sa drugima (Budo: The Martial Ways of Japan, 2009).

Primer 1. Karate i Gičin Funakoši

Gičin Funakoši, učitelj karatea, rođen je u Šuriju (Okinava prefektura) 1868. godine, a umro je u Tokiju 1957. godine. Osim svog osnovnog poziva školskog učitelja, ceo svoj život posvetio je karateu, radio je na njegovom pročišćenju i popularizovanju. On je osavremenio tehnike karatea, postavio stručnu terminologiju, duhovnu vještinu je istakao u prvi plan, te je karate evoluirao od ratničke vještine do načina života. Fukoši je poticao iz samurajske porodice koja je pripadala višoj klasi. U višim razredima osnovne škole, ojačao je telesno i zdravlje mu se

¹¹ Ranije je objašnjen značaj zen budizma.

¹² Smatra se, da jedan karatista treba da ojača trbušne mišiće kako bi mogao da kontroliše pokrete ruku i nogu, a kasnije i disanje. (Funakoši, 2009).

poboljšalo, te je tada i poraslo njegovo interesovanje za karate. Vrlo brzo počeo je da vežba i „dušom i telom i srcem i razumom“. U to vreme, kada je on počinjao, karate je bio zabranjen, te je noću krišom odlazio da vežba. Uživao je vežbajući i postao je učitelj karatea. Smatrao je da je karate odbrana od bolesti, jer je sam bio dobro utreniran i nikada se nije razboljevao. O fizičkim povredama je govorio da dobro uvežban čovek i njih može da izbegne ukoliko je oprezan. Sve do svoje smrti, živio je za karate, krasilo ga je samopouzdanje, a to je sve pripisivao svom vežbanju karatea. Međutim, sa Meiđi reformama, odsekao je perčin i nije nosio mač sa sobom, što bi samuraji starog kova smatrali skretanjem sa samurajskog puta. Međutim, on je kao i mnogi drugi samuraji prihvatao novine restauracije i modernizacije Japana. On je modifikovao, tj. modernizovao put samuraja. Bio je i vrsni poznavalac kineskih klasičnih dela. Zahvaljujući Funakošijevim naporima, karate je uvršćen u porodicu tradicionalnih japanskih veština i sportova pored kendoa, džudoa, sumoa (rvanja), aikidoa, jukendoa, kjudoa, naginata i šorinji kempo. Zahvaljujući njemu, karate je postao međunarodno priznat sport u svetu. Za to je rekao: „Na svoju ulogu gledam kao na, rekao bih, ulogu jednog ravnatelja ceremonije koji je imao sreću da se pojavio u pravom trenutku na pravom mestu i iskoristi priliku“. Osim toga, zahvaljujući istrajnosti Japana i nakon smrti Fukošija, karate će na Međunarodnim olimpijskim igrama u Tokiju 2020. godine postati novi olimpijski sport. Tako je odlučio Međunarodni olimpijski komitet (MOK) i uvrstio ga pored još četiri sporta u nove sportove, te će se takmičari umesto u 28. disciplina kako je bilo do sada, ubuduće takmičiti u 33 discipline. Izvor: Funakoši, 2013.

Aikido (合気道) - u srcu aikido je koncept „*ki*“ ili jedne životne sile. On je nastao iz *đuđucua*, u sadašnjoj formi oko 1920. godine. Prema pojedinim podacima, aikido potiče još iz srednjeg veka, te da ga je porodica šoguna Minamomo, prenela samurajskom klanu Aizu. Kao tajna veština prenošen je samo članovima koji su imali visoke prihode i zato je imo visok rang kod samuraja. Klanu Aizu pripadao je Sokakua Takede, čiji je učenik bio Uešiba Morihei, koji je stvorio moderni aikido. Aikido obuka traži da se spoji univerzalni „*ki*“ koji teče unutar svakog pojedinca. To se prevodi kao „put harmonije duha“ i zajedno sa drugim budo borilačkim veštinama i sportovima traži uskladenost tehnike tela i uma. To je u stvari harmonija sa „*ki*“ koju je priznao Uešiba Morihei (1883-1969), osnivač aikidoa. Uešibina filozofija je komibnovala tehniku sa duhom (nebo i zemlju), stvarajući tako put za obuku tela i misli sa bezrezervnom ljubavlju za sve stvari. Tako u aikidu postoji tehnika bacanja – *nage*; blokiranja – *kime*; kontrolisanja – *katame* i pribijanja – *osae*. Nakon Uešibine smrti, nastavljaju se godine popularizacije aikidoa, a njegov sin Kisšomar je zapravo druga generacija

Došu, koja je postavljena na visoke pozicije u aikidou. U XX veku, tačnije 1976. godine osniva se Internacionalna Aikido Federacija (IAF). Danas se aikido trenira u devedeset zemalja širom sveta (Budo: The Martial Ways of Japan, 2009, <http://www.japanorama.rs/2019/10/21/sportovi-i-vestine-u-japanu/>).

Šorinji kempo (少林寺拳法) – malo poznata borilačka veština u Srbiji, osnovana je 1947. godine od So Došin (1911-1980). U početku, on je držao predavanja, mladim obrazovanim ljudima koji su trebali da „izgrade naciju“ nakon Drugog svetskog rata. Propovedao im je o moralnim principima i idealnom izgledu nacije kojem treba težiti. Pošto to nije bilo najbolje prihvaćeno kod mladih ljudi, smislio je da im ubuduće to prikazuje uz borilačke veštine, te je u tu svrhu upotrebio i šorinji kempo. On je tvrdio, da je jedini način na koji bi zemlja mogla da se ponovo izgradi u stvari poboljšanje ljudskog srca i biranje mirnih načina rešavanja problema, „pola za svoju sreću i pola za sreću drugih“. Poznat je njegov aksiom koji kaže da plemeniti neće poniziti siromašnog čoveka. Šorinji kempo je sistem borbe bez naoružanja, to je budo veština koja ima za cilj samorazvoj na tri načina i to: a) uz pomoć karakteristične nastave, b) tehnike i c) kompletnog sistema edukacije. Nastavni plan koji je So Došin postavio, više puta je prerađivan, a preveden je i na druge jezike. Nastava počinje od lakših predavanja i svaki korak dalje se usložnjava. Danas ga studiraju studenti, uče ga đaci, trenira se u 32 zemlje širom sveta, a postoji i Šorinji kempo Federacija Japana (*Shorinji Kempo Unity Japan* - 一般財団法人少林寺拳法連盟) osnovana 1963. godine. Do 1972. godine, šorinji kempo se proširila na 36 zemalja sveta, a tada je osnovana Međunarodna šorinji kempo federacija, koja je 1976. godine prerasla u Svetsku šorinji kempo federaciju (VSKO - 拳法世界連合). Od 1985 godine, svake četiri godine održava se međunarodno šorinji kempo takmičenje okupljajući takmičare iz celog sveta. Nadalje, 2008. godine formirana je Svejapanska juniorska Federacija srednjih škola u šorinji kempu (Japan Junior High School Shorinji Kempo Federation) u Japanu. (Budo: The Martial Ways of Japan, 2009, <https://www.shorinjikempo.or.jp/en/history>).

Naginata (なぎなた, 薙刀) je dobila naziv po oružju koje se koristi prilikom borbe ili takmičenja. Oružje se sastoji od zakrivljenog sečiva od 30 do 60 centimetara koje stoji na kraju pričvršćenog za stub drvenog vratila približno od 1,2 do 2,4 metra dužine. Prema istorijskim svicima, naginata se prvi put pojavila oko jedanaestog veka u jednoj bici¹³. Njegov izdužen oblik, doprineo je da se borac može suočiti sa više protivnika, da ga može

¹³ Naginata se pominje u Kođikiju, knjizi Zapisa drevnih stvari početkom VIII veka, a koristili su je i sveštenici ratnici oko 750. godine (<https://www.naginata.jp/english.html>).

upotrebiti sa konja, kao i u borbi s protivnikom koji koristi strele. Sa dolaskom vatrenog oružja sredinom XVI veka, naginata prestaje da se koristi u bitkama (http://www.city.itami.lg.jp/i/culture_itami/en/naginata/1484272073029.html). Sa dolaskom mira u sedamnaestom veku naginata je postala borilačka veština primarno za žene. One su je trenirale kako bi učvršćivali vrline reda, čednosti, harmonije i umerenosti. Tokom Šova perioda, naginata je postala deo školskog sistema u Japanu, kao i druge borilačke veštine i sortovi. Kasnije, osniva se muška naginata koja je dobila mnogo članova, a 1955. godine osnovana je Svejapanska naginata federacija, dok je 2001. održan Svejapanski muški naginata šampionat. U ovoj veštini ima elemenata kendo veštine, ali ima mnogo karakteristika koje su samo njoj svojstvene. Jedna od glavnih razlika u odnosu na kendo je ta što naginata dozvoljava udarce po boku. Ona se vežba na obe strane tela, te se stoga smatra da razvija dobar osećaj za ravnotežu. Naginata se obično posmatra i trenira u savremenoj sportskoj formi, međutim, ima mnogo onih koji i dalje treniraju u klasičnim školama. Naginata uključuje dugo uspostavljene ideje za ličnu kultivaciju i harmoniju tela i uma. Sa ovim osnovnim ciljevima nju proučava hiljade ljudi širom sveta (Budo: The Martial Ways of Japan, 2009). Glavni razlog za to je što naginata trening poboljšava držanje tela, cilj mu je da razvije dobrotu i obazrivost prema drugome, poboljšava zdravlje, razvija samopouzdanje, razvija fine manire i obogaćuje ličnost poznavanjem tradicionalne japanske kulture. Osim toga, ona razvija iskrenost, integritet i osećaj za pravičnost kao i posvećenost i volju za životom. Međunarodna federacija Naginata osnovana 1990. Godine, ima deset zemalja članica a to su SAD, Francuska, Holandija, Belgija, Švedka, Brazil, Novi Zeland, Češka, Australija i Japan (<https://www.naginata.jp/english.html>).

Jukendo (銃剣道) – ili umetnost borbe bajonetom ili „put bajoneta“. Prvobitno, u drevna vremena trenirao se u tradicionalnim japanskim školama gde su se obučavali kopljanici koji su koristili koplje, mač i luk. U 16. veku u obuci jukenda koristilo se vatreno oružje. U Meidi periodu (1868-1929) koristio se i bajonet. Mete protivnika kod jukenda su grudi, grlo, levo rame i leva podlaktica. „*Mokuju mock*“ znači „puška i bajonet“, napravljen je od drveta i koristi se za upućivanje preciznih poteza protivniku. Vrh *mokuju* je pričvršćen gumom i ima kapu koja smanjuje silu udara protivnika i smanjuje mogućnost povrede. Oklop je sličan kao kod kendoa, ali je jači i ima bolju zaštitu za grlo i srce. Važeći poen „*Ippon*“ je uspešno osvojen kada je postignut ubodom uz sigurno kretanje celog tela napred, koje prati oštro kretanje bajoneta ka tački kontakta. Jukendo u sebi ima elemente tradicionalnog budoa, služi za poboljšanje karaktera i duše čoveka, sa krajnjim ciljem sprečavanja nasilja. Posle Drugog svetskog rata, 1952. godine, osnovana je Japanska jukendo federacija (Budo: The Martial Ways of Japan, 2009).

2. SPORT U JAPANU – ZDRAVI U TELU I UMU

Prema podacima Japanskog Međunarodnog Univerziteta, budo vežba oko 5 miliona ljudi. Od tih 5 miliona, 60% trenira karate, 20% džudo, a ostalih 20% trenira kendo, aikido, naginata-do i preostale budo veštine i sportove. Japanske borilačke veštine i sportovi proučavaju se na tri nivoa:

1. Prvu grupu čine oni koji proučavaju borilačke sportove *zasnovane na tehnici*, odnosno praktičnoj strani, u cilju samoodbrane i učestvovanja na turnirima. To je posebno važno za džudo, kendo i karatedo;
2. Drugu grupu čine zainteresovani uglavnom za *teorijski pristup*, to su ljudi koji borilačke veštine proučavaju kao deo japanske kulture ili akademski predmet istraživanja. Iz tih razloga, na primer čita se "Knjige pet prstenova" (Go Rin No Sho, 五輪書), napisana u periodu od 1640. do 1645. od strane majstora mačevanja Musašija Miamotoa (1584-1645)¹⁴. Pojedini čitaoci pokušavaju da Musašijevo pismeno iskustvo i strategije koriste kao smernice za uspešnu karijeru;
3. Treću kategoriju čine oni koji su zainteresovani za *kombinaciju tehničke i duhovne obuke*. Osim pojedinaca, Međunarodni Budo Univerzitet i Međunarodno udruženje Shiseikan Budo imaju za cilj istraživanje uloge borilačkih veština u razvoju etosa i psihološke snage, kao važnim karakteristikama koje se mogu pokazati naročito korisnim tokom nacionalne krize (Grivas, 2016).

Osim budo borilačkih sportova, u današnjem, savremenom Japanu popularni su i sportovi koji su „doneti ili uvedeni“ sa Zapada, ponekad u njihovoj izvornoj formi, a ponekad upečatljivo reformisani i odomaćeni. Može se reći da su najpopularniji bejzbol, fudbal, tenis, basket, odbojka, vaterpolo

¹⁴ Knjiga predstavlja porodično predanje o umeću ratovanja, u koju je dosta utkano sličnosti borilačkih veština i zena. „Budizam je put koji podrazumeva pomaganje ljudima. Konfucijanizam je put reformisanja kulture. Za lekare, lečenje ljudi je način života. Pesnik uči umetnost poezije. Drugi se, pak, bave proricanjem budućnosti, gađanjem iz luka, ili raznim drugim umetnostima i veštinama... Ljudi praktikuju one veštine prema kojima osećaju naklonost i tako razvijaju svoje individualne sposobnosti. Samo mali broj ljudi teži stazi ratnika. Staza ratnika podrazumeva poznavanje kulture i umetnosti kao i praktikovanje ratničkih veština. Čak i kada su u tome nevesti, ratnici kao pojedinci treba da jačaju svoje praktično umeće koliko god im to okolnosti dozvoljavaju. Opšte je prihvaćeno mišljenje da ratnici na prvom mestu i iznad svega razmišljaju o smrti. Ratnik može svakog dana da pogine u borbi ili da strada na neki drugi način služeći svog gospodara. Ali, put prihvatanja smrti nije ograničen samo na ratnike. Prosjaci, žene i seljaci i oni iz još nižih klasa mogu dobrovoljno da prihvate smrt ako ih dužnost ili neprihvatanje sramote na to primoravaju. U tom pogledu nema velike razlike između samuraja i drugih. Međutim, životni put koji praktikuju bušiji temelji se na tome da se bude nadmoćniji od drugih u bilo čemu i u svemu.“ (Musaši, 2008. s.21-22).

i rukomet, potom golf, plivanje, badminton, pa planinarenje, biciklizam, mada su najveći uspjesi japanskih sportista do sada ostvareni na takmičenjima gimnastike i stonog-tenisa. Na primer, bejzbol je donešen u Japan 1872. godine, a amaterska takmičenja su veoma popularna i danas. Fudbal je takođe uveden još u Meidi periodu. A poznate japanske porodice, na primer kao što su Toyoda i Morita¹⁵, imale su teniske terene još početkom XX veka. (Morita, 1990.)

Japan se prvi put pridružio olimpijskim igrama 1912. godine. Prvu srebrnu medalju osvojili su njihovi sportisti 1920. godine, a prvu zlatnu medalju na Olimpijskim igrama u Amsterdamu 1928. godine. Malo se zna da je organizacija dvanaestih Olimpijskih igara 1940. godine bila poverena Tokiju. Te godine, kao ni Olimpijske igre 1944. godine nisu održane zbog Drugog svetskog rata (Saramandić, 2004). Japan je organizovao Olimpijske igre 1964, 1972. i 1998. On će takođe biti domaćin olimpijskih igara 2020. godine (<http://www.topendsports.com/world/countries/japan.htm>). Širom Japana postoje sportski muzeji posvećeni određenim sportovima, njihovom istorijatu i razvoju. Osim muzeja, postoje i nacionalni instituti i univerziteti koji su uključeni u organizaciju sportskog života. Na primer, Japanaska sportska agencija ima za svoj cilj da kroz sport realizuje "društvo u kojem su ljudi zdravi kako u telu tako i u umu, te da kroz celi život vode kulturni način života". Pri tome, ona je zadužena za revitalizaciju regionalnih zajednica kroz sport uključivanjem što većeg broja ljudi u sport. Ona treba da poboljšava sportske sadržaje i sportske aktivnosti kod dece, treba da osnažuje sportsko okruženje i unapređuje rad mnogih udruženja, kao i da promovise sportski turizam. Interesantno, Japanska agencija za sport ima kao jedan od svojih ciljeva povezivanje sporta sa industrijom. U Japanu sportom se bave ljudi svih uzrasta, a naročito se ističe važnost sporta kod dece. Time se postiže negovanje kvaliteta i sposobnosti potrebnih za uživanje u sportu koji povećava fizičku snagu. Sport deci pružan priliku, bilo kroz organizovane školske aktivnosti ili kroz sportske klubove, da poboljšaju motivaciju za učenje i neguju osećaj odgovornosti i solidarnosti (<http://www.mext.go.jp/sports/en/index.htm>). U tom cilju, u Japanu se održavaju sportski festivali u školama i za njih je to najveći događaj u godini. Održavaju se u jesen, uglavnom u oktobru. Ministar sporta Daiči Suzuki, i sam deo sporta sa različitih pozicija, kao bivši olimpijski sportista; univerzitetski profesor specijalizovan za sportske nauke; predsednik Plivačke federacije Japana; i član upravnog odbora Svetske asocijacije olimpijaca, smatra da je za vođenje Japanske agencije za sport „najvažnije unapređenje međunarodne konkurentnosti“, kako bi japanski timovi i sportisti mogli da uspeju na velikim međunarodnim takmičenju,

¹⁵ Toyoda, porodica u čijem je vlasništvu kompanija „Toyota“, kompanija koja je poznata po proizvodnji automobila, i porodica Morita, u čijem je vlasništvu kompanija „Sony“, koja je najpoznatija po proizvodnji male kućne tehnike (televizora, dvd, vokmena, diskmena).

i kako bi time mogli da daju drugim ljudima nadu i inspiraciju. Uz to, promovisanje zdravog načina života kroz sport, ali i takmičarski konkurentni sport zasnovan na najsavremenijoj sportskoj medicini i nauci ostaju važni ciljevi sporta u Japanu (<http://www.mext.go.jp/sports/en/information/kaiken/detail/1365744.htm>).

Primer 2. Kei Nišikori – kratak CV

Zahvaljujući Kei Nišikoriju, japanskom profesionalnom teniseru, tenis je postao veoma popularan u Japanu. Na neki način on ga je i promenio.

Kei Nišikori (錦 織 圭 *Kei Nishikori*) je rođen 29.12.1989. godine u Matsue, u prefekturi Šimane u Japanu. Njegov otac Kioši je inženjer, a njegova majka Eri je nastavnik klavira, ima stariju sestru Reinu. Kei je počeo da trenira sa pet godina. Svojom igrom je još kao dete skrenuo pažnju japanske javnosti na sebe i postao je nacionalni šampion tenisa do 11. godina. Osvojio je tenisko prvenstvo za decu *All Japan* 2001. godine. Kada je završio školu, sa 14 godina, Nišikori se preselio u Bradenton na Floridu da bi se pridružio IMG akademiji. Tokom 2008. godine sklopio je trogodišnji ugovor sa korporacijom Sony kako bi mogao dalje da nastavi usavršavanje. Nastavio je da prati svoj san, naporno trenirajući, uprkos povredama, ali zahvaljujući mentalnoj snazi, neverovatnoj disciplini i želji za pobedom uspeo je da se popne na sam vrh teniske liste. Njegove okupacije i hobiji, pored tenisa, su fudbal, golf, čitanje knjiga i slušanje muzike. Nišikorija od januara 2014. godine trenira Majkl Čeng. Sada je na vrhu liste u prvih dvadeset, a najbolji plasman mu je bio četvrto mesto 2015. na ATP listi. Nišikori je predstavljao Japan na Olimpijskim igrama u Riu, gde je osvojio bronzanu medalju. To je bila prva teniska medalja za Japan nakon 96 godina. On ima brojne sponzore, a nemoguće je ne pomenuti reket Vilson (*Wilson*), Uniklo (*Uniqlo*) sportsku odeću koju nosi¹⁶, Najk patike (*Nike* doskora *Addidas*). Promoter je Japan Erlajnsa (*Japan Airlines*) i njegova slika ukrašava Boing (*Boing*) 777-300ER pod nazivom Džet Kei (*Jet-Kei*). Promoter je i drugih japanskih kompanija. Izvori: <https://www.tagheuer.com/en/kei-nishikori>, <http://www.keinishikori.com/en/profile/>, https://en.wikipedia.org/wiki/Kei_Nishikori, <https://www.japantimes.co.jp/sports/2008/05/01/more-sports/nishikori-lands-deal-with-sony/#.XaWjWdR97s0>.

Zahvaljujući predanom trudu i istrajnosti japanske vlade i sportskih klubova i pojedinca, sport je danas veoma popularan u Japanu, jer nudi lepotu i uzbuđenje. Poznati sportisti imaju status nacionalnih zvezda, ali i strani sportisti koji kada dođu u njihovu zemlju, budu prihvaćeni i postaju veoma popularni i „obožavani“. Na primer, Kei Nišikori izaziva veliku pažnju gde

¹⁶ Japanski tekstilni brend koji je doživeo velike uspehe na globalnom tržištu.

god da se pojavi, a veoma poznati sportisti u Japanu bili su i naš fudbaler Dragan Stojković i braća Vanja i Nikola Grbić, vaterpolisti.

ZAKLJUČAK

Borilački sportovi i borilačke vještine spadaju u jednu od osnovnih vrednosti japanske kulture življenja, oni su dugo ukorenjeni u japansko društvo. Promovišu zdrav način života i imaju za cilj da podstaknu što veći broj ljudi da treniraju i da se bave sportom. U prvi plan izbija vještina vežbanja i broj treninga, kao način postizanja ličnih ciljeva i rezultata. U njihovoj osnovi je zen budizam koji borce (ratnike, ranije samuraje) priprema za borbu putem vežbanja meditacije i koncentracije. Međutim, sport ima i značajnu ulogu u društvu, a to je ublažavanje razlika kako socijalnih, tako i ličnih i kulturnih. Osim toga, on ima i humani karakter. To je model ponašanja zasnovan na humanizmu, gde se podstiče saosećajnost, osećaj dužnosti i obaveze (*yi* - „*ji*“). Želja za učenjem i spoznajom, i stalnim napredovanjem povezuje ljudske resurse, *kaizen*, zen i borilačke vještine i sportove.

Budo vještine i nacionalni japanski sportovi su džudo, kendo, kjudo, sumo, karatedo, aikido, naginata i jukendo. Njima se kroz istoriju u Japanu posvećivala posebna pažnja, naročito od vremena modernizacije – Meidi perioda i nakon Drugog svetskog rata. Od tada, menadžeri se često porede sa samurajima, koji se bore za dobrobit svoje kompanije, te praktikuju budizam kao tehniku kako bi bolje razmišljali i donosili odluke (Nešić, 2017. s. 124). Dakle, stalno usavršavanje i napredovanje u znanju i sposobnostima je zajednička karakteristika borilačkih vještina i *kaizena*, ali je i deo menadžmenta ljudskih resursa jer zahteva od ljudi odgovornost, disciplinu, urednost, tačnost i posvećenost. Sam naziv *kaizen* je sastavljen od dve reči *kai* – promene i *zen* – dobro, te u slobodnom prevodu znači promene na bolje, ili neprestano poboljšanje. Prema *kaizenu* ni jedan dan ne sme proći bez poboljšanja iako rezultati nisu odmah vidljivi. On traži mnogo energije i posvećenosti (Maksimović, 2014, s. 120-121, 123, Imai, 2008). Tradicionalne borilačke vještine i sportovi imaju implikacije na ljudske resurse tako što ih uče da ovladaju sobom, da budu koncentrisani (intuitivni), snažni, mudri, odlučni, odani, iskreni, da obrate pažnju na sopstveno ponašanje i da u svakom trenutku rade ispravno¹⁷. Takvo ponašanje je poželjno i u japanskim kompanijama, a poželjno je da to čine u radu, sportu i u svom svakodnevnom životu uopšte. Stoga Tajsens Dešimaru smatra da svakodnevni život zapravo i jeste jedinstvena prilika da se ovlada sobom. Jer „sada se nikada ne vraća“ i dok u borilačkim sportovima postoji vreme, u borilačkim vještinama postoji samo sadašnjost (Dešimaru, 2008. s. 30, 31).

¹⁷ “Ponašanje utiče na svest...Svaki gest je bitan.” (Dešimaru, 2008. p.94).

Tradicionalni borilački sportovi i veštine, danas su unapređeni i organizovani na moderan način. Svaki od ovih sportova ima svoju federaciju preko koje je organizovan na nacionalnom nivou, mada se kontinuirano radi na njihovoj međunarodnoj promociji. Svaka sportska organizacija, pa i japanska ima odgovarajuću organizacionu strukturu i resurse. Sportski menadžment čine dve celine a to su a) sportska funkcija i b) poslovna funkcija. Rukovođenje u sportskoj organizaciji usmereno je na ljudske resurse, ali i na ciljeve u svrhu postizanja što boljih rezultata. U tom kontekstu, važnu ulogu igra izgradnja dobrih međuljudskih odnosa. Dakle, bilo da se rukovođenje u sportu posmatra kroz aktivnosti pojedinca (trener-sportista što je centralni deo sportske aktivnosti, to je individualno vođenje odnosa učitelja i učenika) ili grupa koje svojim pravima, autoritetom i učinkom doprinose ostvarenju postavljenih ciljeva, za sport su najvažnije komponente kao što su komunikacija, motivacija i liderstvo. One su međusobno povezane i daju potreban kvalitet ljudskim resursima, bez koga ni jedna funkcija sportskog menadžmenta ne bi mogla da se adekvatno realizuje. Stoga se u sportskoj delatnosti može govoriti o najznačajnijim aktivnostima kao što su izbor, selekcija i zadržavanje ljudskih resursa, a potom trening i daji razvoj ljudskih resursa. Primijenjeno u japanskim sportskim organizacijama, ukratko to se odnosi na odlučivanje putem konsenzusa, ali i na nadzor i pažnju na prvom mestu usmerenu ka sportistima, a najposle prema svakom zaposlenom (Nešić, 2017, s. 125-129).

U Japanu su veoma zastupljeni i sportovi koji su prihvaćeni sa „zapada“ a to su bejzbol, fudbal, tenis, košarka, odbojka, rukomet, vaterpolo, stoni-tenis, badminton, atletika i mnogi drugi. Unapređenje međunarodne konkurentnosti glavni je cilj sporta u Japanu, kako bi timovi i takmičari mogli da se nose sa rivalima na „velikim“ takmičenjima. Tako, „U borbi između jake tehnike i jakog tela, pobeđuje tehnika. U borbi između jakog uma i jake tehnike, pobeđuje um, zbog toga što će um intuitivno umeti da pronađe protivnikovu slabu tačku“ (Dešimaru, 2008, s. 39).

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Scientific review paper

SPORT, HUMAN RESOURCES AND BASIC VALUES OF JAPANESE SOCIETY¹

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Abstract: Japan is a capitalist country that puts profit at the center of the organization of industrial relations, but puts the "man" at the center of the organization of society and, accordingly, attaches great importance to human resources. Sport, as part of a healthy lifestyle, is one of the ways to promote longevity in Japan. In addition to many other elements, it contributes to a higher quality of life along with a particular diet. In Japan, stress is present because change is part of everyday life, and in the elimination of stress, it helps the sport as part of a healthy approach to life. Japan has a very long history of traditional martial sports and that are part of the budo, namely: judo, kendo, kyudo, sumo, karate-do, aikido, shorinji kempo, naginata, and jukendo. The very English term "martial arts" implies both martial sports and martial arts, though the two terms are distinguished. For example, a traditional martial sport is sumo, a martial arts is aikido, while karate is both a sport and a martial art. The main difference between martial sports and martial arts is that martial sports have competitions and firm rules in line with which athletes compete, while the arts have no contests and competition rules, but rather respect the principles of the martial art itself. Today, martial sports aim to improve a person's potential and abilities through learning, and to lead them to a fair triumph. The main point of martial arts is the acquisition of combat skills that are applicable in every situation³.

Key words: *Japan, sport, human resources, society, culture.*

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³ Source: Marović, Ivan, 2017. Razlika između borilačkih sportova i borilačkih vještina, <https://impulsportal.net/index.php/zanimljivosti/sport/7104-razlika-između-borilačkih-sportova-i-borilačkih-vestina>. What is interesting is a remark by the same author that martial arts emerged and were developed at the time of war, while martial sports were developed at the time of peace.

"Know your opponent and know yourself - this way, even if you have to fight a hundred battles, you will emerge victorious a hundred times."
Sun Tzu

INTRODUCTION

The basic values of the Japanese society, as well as sporting principles, come from a religious understanding or understanding of life. This concept is rooted in Shintoism, a religion of Japan that emphasizes peace, tranquility, and harmony with the environment as desirable or the only acceptable values (Maksimovic, 2017, p.85). The entire culture of the Japanese people is imbued with harmony and simplicity. Kindness, courtesy, diligence are emphasized, and constant development and progress are required. This is how Lafkadio Hern described it in his piece "The First Day in the East": "Here too life has its shortcomings, its vices, its cruelties; yet, the more one looks at them, the more they are astonished by their extraordinary goodness, unusual patience, kindness, simple cordiality, immediate mercifulness" (Hern, 2009). Civility (or decency) in Japan is a virtue that implies appropriate conduct, due respect (social positions), and is associated with other virtues belonging to a spiritual discipline whose etiquette and ceremony are merely external manifestations. Courtesy is associated with compassion and paying attention to other people's feelings. It aims to express the superiority of the spirit over the body, while concealing the manners of modesty and mercy (Nitobe, 2018, <http://www.japanorama.rs/2019/10/25/japan-uctivost-u-svakom-trenku/>).

The basic values of the Japanese society when it comes to human resources are commitment, dedication, perseverance, discipline, order, a way of life imbued with emotions, but also with constant mental rationality (calculation) (Maksimović, 2004). Human resources in Japan are a resource of great importance. The starting point is empathy, i.e. compassion with others, followed by motivation, continuous education and improvement, polite communication (Maksimovic, 2014). In everyday life, but also in business terms (company culture), cleanliness, orderliness, calmness, modesty, functionality and frugality are desirable. Budo sports and skills are deeply rooted in the Japanese culture and they are almost piously practiced. Therefore, in Japan, religion and traditional culture (<https://www.jnto.org.au/experience/culture/sports/>) are intertwined with sports. Namely, the Shinto mythology is rooted in Japanese martial arts, as authentic as the religion itself. Shintoism is a religion that is oriented towards nature and ancestors and is characterized by various religious beliefs. A prominent feature of this religion is harmony, which must exist among humans, between humans and nature, between the society and family, company, the state. In addition to Shintoism, Zen Buddhism, which was originally a samurai religion, also plays

a significant role. At the time, it consisted of five elements: calming emotions, calm acceptance of inevitability, self-control at all times, closer exploration of death than life, and complete poverty. However, training is paramount both for Zen and for martial arts and sports. Martial arts and Zen together make up the Budo, and their common denominator is creativity and concentration of "here and now." It is desirable that intuition and action occur simultaneously. Directing the mind and educating it in the direction of the right action is actually what one strives for in martial arts (Deshimaru, 2008, p. 25-30). Zen is a will, and to some extent a mindset because it contains intuition, and is therefore firmly rooted in Japanese life. For example, according to Zen, in fencing, the most important thing is to acquire a mental attitude known as "immovable wisdom." This means that the midpoint remains stationary and the mind reaches its peak (Suzuki, From, 1964, p. 172, 175). The Zen mind should be a beginner's mind. This means that beginner consciousness must be maintained in Zen, because that is compassionate consciousness and at that time it is infinitely willing to accept the possibilities (Suzuki, 2015 p. 24).

Namely, the first martial arts schools were founded at the time of feudal Japan. The traditional martial arts of Japan (*bugei* or *bujutsu*) developed based on the experience and culture of a feudal warrior class known as *bushi* or *samurai*. Martial arts became more and more sports-oriented in the Japanese modernization process in the Meiji period (Meiji 1868 - 1912) and especially after the Second World War. In the post-war demographic, the transition of the sport began, as the Japanese consciousness matured and it turned out to be the right time for it. It is then that much attention was paid to the tradition of physical and mental training (Budo: The Martial Ways of Japan, 2009). Just as the feudal army in the martial arts has empowered the spirit, in the modern age, people from all walks of life are encouraged to train, in order to improve their social and mental skills. Japanese modern Budokan originated in Tokyo in 1964, and the next major event was the founding of the Japanese Academy of Budo (Nihon Budo Gakkai). As a modern sport, Budo has retained all values based on the traditional culture, and this cultural basis is highly valued in the modern society of Japan.

1. BUDO - MARTIAL ARTS TRADITION AND MODERNITY

The term **Bushido** (武士道) was created from the *bushi* which means the "life path" of a professional warrior and encompasses adequate values and a moral worldview. Back in the Tokugawa shogunate, the "path of the soldier" implied that this call was in fact the way of life of a warrior. Bushido's original meaning is actually the path that professional warriors need to follow

in times of change, in times of peace and in times of war, and they must be able to cope with any life situation. In doing so, they must rely on others. Bushido fighters (*samurai*) possessed combat skills as well as the ability to manage their properties. For example, judo was developed as a means to strengthen people's minds and bodies, to enable them to become citizens who are able to play a positive role in improving the society. Thus, in addition to technical martial arts, martial arts require a strong mind. They are also used in the development of children's personal traits and therefore Budo is a form of cultural and physical exercise for young people⁴. Both aspects, both mind and body, are related to educational ideas that serve to enrich the individual. The goal of education is, on one hand, the development of a sound body and a healthy mind, and on the other it covers intellectual, moral and physical education. The intention of the budo in the old days was to keep oneself alive, while in the modern age it is to achieve a victory. In the modern age, as individuals, people rely on each other to survive and develop. Budo teaches those who train it not to fear their opponent, but at the same time not to look down on them with contempt (Budo: The Martial Ways of Japan, 2009).

Martial arts have historically played the role of protection against the enemy, but they also complemented other roles in the life of the warrior. For example, they were a means of self-development, training and mental maintenance, attitude and discipline, followed by ethical and moral cultivation. They meant technical training (*bujutsu*) and mental - spiritual training (*budo*), and when the two elements came together, the Japanese soul would come to life (Grivas, 2016). The warrior skills in ancient Japan, nurtured through martial arts for centuries, have become martial sports of today. Some types of sports are known to have been transformed from pre-modern times, for example, from village practices and ritual practices in temples (*sumo* wrestling), aristocratic pursuits (*archery*) and war exercises (*kendo*). According to the samurai code called *Bushido*, Japanese warriors cultivated the following qualities: courage (boldness and endurance), mercy (love, generosity, compassion), courtesy (kindness), truthfulness and honesty (lying is cowardly), honor (respecting the duty of their professions), loyalty (loyalty), self-control (control of feelings). With these bushido warfare principles, samurai set a moral standard for people. In doing so, Shintoism fostered traits such as loyalty and patriotism, and Zen Buddhism influenced samurai by educating them to despise fear of death and to face it (Samurai and their castles, the Japanese warrior class, and their castles, 2008. p. 155-159, www.jka.or.jp/en/about-jka/philosophy/) Modern Budo is made up of traditional Japanese arts and sports, namely: judo, kendo, kyudo, sumo,

⁴ The word budo, is made up of the notions of bu – war and do - road or path, and here the emphasis is on the term do.

karate-do, aikido, shorinji kempo, naginata and yukendo (Budo: The Martial Ways of Japan, 2009):

Judo (柔道) - or "*The Way of Gentleness*" is a form of weaponless combat based on classic martial art known as jujutsu. The first schools were organized in the Muromachi period (1333-1568), but the system of technology was set up mainly during the Tokugawa shogunate (1600-1868)⁵. Emphasis is placed on a holistic approach to training the mind and body. Originally there were classes of schools that had their own techniques and philosophical teaching. Modern Judo was founded in 1882 in a small Buddhist temple of Eishoji, Japan. The present jujutsu judo form was developed by Kano Jigoro (1860-1938) as a method of self-defense exercise and a kind of moral training. He felt that martial arts' popularity was in decline, so he changed his approach to training and changed the goal: until then the goal was to hurt and kill an opponent, and from then on it was just a fight and a victory (by throwing)⁶. He created the Kodokan Judo School, which initially had 9 students on 12 tatami mats. Since that time, this art has been constantly evolving. Judo emphasizes subtle movement and mental discretion and the desire to defeat an opponent (not by strength). After the World War II, judo was banned from the Allied Occupation Forces, and at that time judo, as well as kendo and other martial arts and sports, were not allowed to be taught in schools in Japan. Americans considered martial arts to be the source of Japanese imperialism because of the Butoku Kai school where all Japanese officers and non-commissioned officers (NCOs) were trained⁷. This changed after the mid-20th century. Jigoro Kano himself, who was very influential as a minister of sport, promoted judo around the world so today judo has an international character. He sent his students abroad to promote judo ([www. Judokola.rs/sta-je-dzudo](http://www.judokola.rs/sta-je-dzudo)). Today, judo is practiced in 190 countries and it is practiced by men and women of all ages. A famous Japanese novelist Inoue Yasushi described judo as follows: "The beauty of judo is that while engaging your opponent, you are also fighting yourself. If you are unable to defeat yourself, how can you handle your opponent?"⁸ In Japan, judo is generally promoted at three levels: as a combat technique for self-defense, as an educational skill that develops the values needed to develop the body and mind and encourage self-development, and as sports judo (Budo: The Martial Ways of Japan, 2009) Judo became

⁵ The cited years of the aforementioned historical periods are taken from the book *History of Japan*, 2008.

⁶ Judokis train in a kimono called Judogi that attaches to a belt that matches the rank of a judoist (<http://judokola.rs/sta-je-dzudo>)

⁷ After the World War II, this school was burnt down, but it survived and still exists today.

⁸ *Shizentai* - a natural posture, incorporated by Kano Jigoro into his technical system. He defined it as an attitude in which the body is completely relaxed and upright without much thought in mind. The standing position is the front, and when the right foot is one step forward it is called *migi-shizentai* and it is called *hidari-shizentai* when the left foot is in the front.

part of the Tokyo Olympics in 1964, only for men, and for women it was introduced at the Barcelona Olympics in 1992.

Kendo (剣道) - "the art of fencing" is Japan's oldest martial art and combines strength, skill and courage. As the flourishing of the Japanese chivalry emerged in the Kamakura period (1192 - 1333), with the strengthening of the samurai class, warrior skills were perfected. The famous swordsman of the Middle Ages was Kagehisa Itosai, and his school belonged to historical figures such as Oda Nobunaga, Tokugawa Hidetada and Tokugawa Iemitsu, all shoguns. Bokuden Sukahara (1490 - 1572) is also mentioned as one of the best swordsmen, and the most famous swordsman was Miyamoto Musashi, who lived in the early 17th century. Zen Buddhism is also associated with kendo. Namely, when it arrived to Japan in the 13th century, it influenced samurai, imposed itself as a religion of willpower and intuition, which proved to be necessary for warriors. The basic principles of kendo are: *ki* - spirit, to be filled with spirit; *ken* - sword, sword art; and *tai* - body, attitude (www.sr.wikipedia.org/sr-ec/kendo). Until the Showa period (1926-1989, the reign of Emperor Hirohito), kendo was called kendo or gekken. Today, kendo fighters use head and shoulder protectors (*men*), protection for neck and shoulders (*mendare*), throat (*tsukidare*), fists and forearms (*kote*), chest (*do*) and hips (*tare*). They also wear wide black pants - *hakamu* (<http://www.japanorama.rs/2019/10/21/sportovi-i-vestine-u-japanu/>).

As a modern Japanese budo sword discipline, kendo is based on the techniques of the legendary samurai warriors, holding a two-handed sword (*katana*). Kendo is "the path of the sword and the spirit of the samurai". The weapon now used by Kendo is *Shinai*, consisting of four bamboo strips connected by a leather holder (*tsuka an*) and a cap (*saki-gava*), nylon wire ties (*tsuru*) and a stabilizing strap in the middle (*nakauui*). Kendo has existed in the tradition of the samurai culture for a long period of history. It was widespread in the early 20th century and in 1926 the Ministry of Education officially recognized terms kendo and judo. It was banned in the post-war period (after World War II) because it was considered to have been associated with militarism. However, in 1950, kendo was resurrected, as it was considered a sport fit for a democratic society. At that time, the emphasis was on competition and mutual respect for equality with others. These ideals are embodied in the newly formulated rules of the match and have led to the great popularity of kendo. The national body of the All-Japan Kendo Federation (AJKF) has been formed and since then, the sport has been popularized nationally and internationally. Thus, the International Kendo Federation (IKF) was founded in 1970, and today kendo is one of the most widespread budo disciplines in Japan, and is practiced all over the world (Budo: The Martial Ways of Japan, 2009).

Kyudo (弓道) – An art in which bow and arrow are used, so it is a form of archery that means "the path of the arrow". The use of bows and arrows in

Japan dates from primitive times. Bows were invented by the inhabitants of East Asia towards the end of the Paleolithic Era 14000 BC. up to 15000 BC as hunting tools. From the Neolithic Age, 5000 to 6000 BC, bow and arrow have remained an important hunting tool, but were slowly beginning to be used more and more as weapons of war throughout the world (Budo: The Martial Ways of Japan, 2009). Since the 6th century, under the influence of China, Japan begins to distinguish - military archery - soldiers shooting arrows from horseback and - civilian archery - civilians shooting from the ground. Further under the influence of Zen Buddhism, a ceremony in archery that binds to spirituality develops. Soon after, many schools and styles developed, and today the most popular modern kudos are Ogasavara, Heki and Honda. The Amateur Archery Association was founded in 1949. However, at the beginning of the second half of the 20th century, as well as other martial arts, this sport was banned. After that period, it was modernized, and the data shows that the number of kyudo practitioners is constantly increasing. Namely, in 1953, 10,282 people were practicing, and in 2008, kyudo gathered some 200,000 practitioners, becoming increasingly popular. The bow that is used is 2 m and 21 cm long, the target distance should be 28 meters and the target diameter is 36 cm (this is a target with concentric black and white circles - *kasumimato*). "There is also a *hoshimato*, a white target with a black circle in the middle, 12 cm in diameter. The target is positioned 97 - 130 cm from the ground. There are also targets with 100 cm in diameter, which are placed at a distance of 60 m. The winner with the most points wins the competition, but the form of the stand and the shooting of the arrow are also evaluated." (<http://www.japanorama.rs/2019/10/21/sportovi-i-vestine-u-japanu/>).

Sumo (相撲) - is a traditional form of wrestling considered by many to be the national sport of Japan⁹. The sport is mentioned in the legend of the battle of the gods, represented by two clans, and was won by clan representative Jamato Takemikazuchi. Sumo is about two thousand years old, and the first combats took place in religious Shinto shrines. In the 8th century it was part of the court ceremony, and in the Nara period (710-794) and the Heian period (794-1185), wrestlers had sumo matches before royalty at the imperial court in famous ritual events (*as summai - no - sechi*). Since the seventeenth century, regular competitions have been organized, and since the twentieth century, special attention has been paid to the development of sumo (<http://www.japanorama.rs/2019/10/21/sportovi-i-vestine-u-japanu/>). Over time, this art has adapted to a specific form recognized as today's Sumo, which was formed as a basic modern sport. Professional "Grand Sumo" tournaments were established in the middle of the Tokugawa period and today these are

⁹ As noted above, the main difference between martial sports and martial arts is that martial sports have competitions and firm rules by which those competitions take place and the arts do not.

very popular events that are frequently watched by the Japanese public. Sumo has also been widely applied in amateur circles at universities and colleges, schools and clubs in the Japanese community. The goal of sumo combat is simple. The warrior (*rikishi ust*) pushes the opponent out of the ring (*dohio*) or forces them to touch the ground with any part of their body, not their feet. The great sumo rituals of purification and reverence consisting of stamping and throwing salt in the middle of the ring are performed before the fight begins. These rituals show the intention of fighters to fight with much respect. In keeping with the rooted tradition, sumo fighters are men. In the twentieth century, the Sumo Federation of Japan became part of the Sports Association of Japan. Sumo has become a very popular sport since 1953. Today, seminars are held, instructor exams and certificates are awarded. Due to its specificity, there are about 7000 registered members, but the sumo infrastructure is constantly expanding, activities are increasing, as is the international sumo promotion and further development of the sumo technical program (Budo: The Martial Ways of Japan, 2009).

Karate-do (空手) - is the most famous Japanese martial sport, but it is also a martial art. Formed and developed on Okinawa (formerly Ryukyu Kingdom) before the island became Japanese, karate is being considered Japanese today because Jigoro Kano opened the door of Kodokan for Ginichi Funakoshi¹⁰. It is actually an art of self-defense that in most cases does not use weapons, so it means "the path of an empty hand ". There are three main categories: hand strikes (*uchi*), thrust (*tsuki*), and kick - jerk (*keri*). There are also numerous blocks (*uke*) to avoid an opponent's attacks. Karate is part of the budo, but it also serves to form courtesy and moral development, and fosters children's education through active physical learning. Karate teaches them to control their emotions and sympathies, to be sensitive to other people's pain and anguish. Karate masters also find it important to teach people how to be persistent and attach great importance to improving their immediate environment. Concern for others and respect for others, as well as a sense of responsibility towards society, are fundamental for karate-do whose ultimate goal is the pursuit of self-perfection. In addition, karate teaches students about the value of life itself through rigorous training, which is why this is said to be the "Karate Way". The role of instructor and teacher (or sensei) in martial arts is both necessary and crucial.

Otherwise, karate comes from the Far East, practiced by people - followers of different religions such as Buddhism, Hinduism and Taoism. It originated under the influence of the Chinese martial art of *kung fu*; it was first called Tode and it was given its present name at a later time. Originally, man developed skills to deal with the hostile forces of nature with his bare

¹⁰ So, it comes from Okinawa, but after the annexation of this island to Japan, over time, it began to be considered a Japanese martial sport, but also a martial art, as mentioned above.

hands, but also with wild beasts. Later, during the Japanese occupation of Okinawa, this art was practiced by the villagers to defend themselves against tax collectors and bandits. For that, they needed a strong and healthy body. Karate was an art practiced in Zen Buddhist monasteries for many years, and later samurai began practicing it¹¹. Karate was developed in Okinawa (formerly the Kingdom of Ryukyu) and is therefore considered an Okinawan art. When the law forbidding the carrying of weapons by ordinary people was passed, karate developed as a defensive martial art, in which people could only use their hands and feet. Karate-do became part of the school system in 1905, with University clubs popularizing karate-do in Japan. Today's version of karate was perfected by Gichin Funakoshi, and he and his peacock style are considered the most famous style of modern karate in Japan. Karate has different styles, so other styles can be mentioned besides *shotokan*, such as *kyokushin* (oyama-ryu, developed by Oyama Masatutsu), *wado-ryu* (developed by Nironopi Ohtsuka) and *goju-ryu* (developed by Choyun Miyagi as a hard- soft style).

Karate is a martial and self-defense art, and karate-do literally means "the path of the empty hand", thus saying that karate is a way, not a technique - karate-jutsu¹² (Fukoši, 2009). Further advancement of karate led to the formation of the Japanese Karate Federation (JKF) in 1964, and in 1970 the World Union of Karate-do Organizations (WUKO) was established. It has been recognized by the International Olympic Committee in 1985 as a form of "human humane education" that promotes mental discipline and can be practiced by people of all ages. The goal of karate and other budo martial arts is not to "hit" an opponent to appease one's ego, but the true meaning of karate can only be understood by emphasizing the heart and soul of each person and their life in harmony with others (Budo: The Martial Ways of Japan, 2009).

Example 1. Karate and Gichin Funakoshi

Gichin Funakoshi, a karate sensei, was born in Shuri (Okinawa Prefecture) in 1868 and died in Tokyo in 1957. In addition to his primary vocation as a school teacher, he dedicated his entire life to karate, working to refine and popularize it. He updated karate techniques, set professional terminology, emphasized spiritual art, and evolved karate from a warrior art to a way of life. Funakoshi descended from a samurai family belonging to the upper class. In the upper grades of elementary school, he his body became stronger, his health improved, and his interest in karate increased. Very soon he began to exercise with "soul and body and heart and mind". At that time, when he

¹¹ The significance of Zen Buddhism has been explained earlier.

¹² It is thought that one karatista should strengthen the abdominal muscles in order to control the movements of the arm and leg and later the breathing. (Funakoshi, 2009).

was starting out, karate was forbidden and he went out to practice at night. He enjoyed practicing and became a karate instructor. He thought karate was a defense against illness, because he was well trained and never got sick. Regarding physical injuries, he said that a well-trained person can avoid them if careful. Until his death, he lived for karate, adorned with confidence, and he attributed it all to his karate practice. However, with Meiji reforms, he cut off his chonmage and did not carry a sword with him, which samurai of the old age would consider a diversion from the samurai path. However, like many other samurai, he accepted the novelties of restoration and modernization of Japan. He modified, i.e. modernized the way of the samurai. He was also an expert in Chinese classical works. Thanks to Funakoshi's efforts, karate is included in the family of traditional Japanese arts and sports in addition to kendo, judo, sumo (wrestling), aikido, jukendo, kyudo, naginata and shorinji kempo. Thanks to him, karate has become an internationally recognized sport in the world. He said: "I view my role as, I would say, the role of a ceremony director who was fortunate enough to appear at the right time in the right place and take the opportunity." In addition, thanks to Japan's persistence even after Funakoshi's death, karate was to become a new Olympic sport at the 2020 Tokyo Olympics. That has been decided by the International Olympic Committee (IOC), including karate along with four other new sports, so competitors will instead compete in 33 disciplines instead of 28. Source: Funakoshi, 2013.

Aikido (合気道) - at the heart of aikido is the concept of "*ki*" or single life force. It originated from jujutsu, in its present form around 1920. According to some sources, Aikido dates from the Middle Ages, and was passed on by the family of Shogun Minamomo to the Aizu Samurai clan. As a secret skill, it was passed on only to members who had high incomes and therefore had a high ranking with the samurai. The Aizu clan belonged to Sokakua Takeda, whose disciple was Ueshiba Morihei, the creator of modern aikido. Aikido training seeks to merge the universal "*ki*" that flows within each individual. This translates as the "path of harmony of spirit" and, in conjunction with other budo martial arts and sports, seeks alignment of body and mind techniques. It is in fact a harmony with the "*ki*" recognized by Ueshiba Morihei (1883-1969), the founder of Aikido. Ueshiba's philosophy combined technique with spirit (heaven and earth), thus creating a path for the training of bodies and minds with unreserved love for all things. So in aikido, there is a throwing technique - *nage*; blocking - *kime*; controlling - *katama* and nailing - *osae*. After Ueshiba's death, the years of popularization of Aikido continue, and his son Kishomar is actually the second generation of Doshu, who occupies high positions in Aikido. In the twentieth century, specifically in 1976, the International Aikido Federation (IAF) was established. Today,

aikido is being trained in ninety countries around the world (Budo: The Martial Ways of Japan, 2009, <http://www.japanorama.rs/2019/10/21/sportovi-i-vestine-u-japanu/>).

Shorinji Kempo (少林寺 拳法) - a little-known martial art in Serbia, it was founded in 1947 by So Doshin (1911-19 80). Initially, he lectured young educated people who needed to "build a nation" after the World War II. He preached to them about the moral principles and the ideal of a nation to aspire to. Since this was not best accepted by young people, he decided to show it to them in the future with martial arts, and to this end he used shorinji kempo. He argued that the only way a country could rebuild itself was to improve the human heart and choose peaceful ways of solving problems, "half for one's own happiness and half for the happiness of others." His axiom is known to say that a noble man will not humble a poor man. Shorinji kempo is a non-weapons combat system, a budo art that aims at self-development in three ways: a) through characteristic teaching, b) technique, and c) a complete education system. The syllabus set by So Doshin has been revised several times and has been translated into other languages. Classes start with easier topics and each step further they become more complex. Today, it is studied by students, learned by pupils, trained in 32 countries around the world, and there is the *Shorinji Kempo Unity Japan* (- 財 団 法人 少林寺 拳法 連 盟) founded in 1963. By 1972, shorinji kempo had spread to 36 countries around the world, and then the International Shorinji Kempo Federation was founded, which in 1976 grew into the World Shorinji Kempo Federation (VSKO - 拳法 世界 連 合). Since 1985, an international shorinji kempo competition has been held every four years, bringing together competitors from all over the world. Furthermore, in 2008, the Japan Junior High School Shorinji Kempo Federation was formed in Japan. (Budo: The Martial Ways of Japan, 2009, <https://www.shorinjikempo.or.jp/en/history>).

Naginata(なぎなた, 薙刀) was named after the weapon used in combat or competition. The weapon consists of a curved blade 30 to 60 centimeters long that stands at the end attached to a wooden shaft approximately 1.2 to 2.4 meters in length. According to historical scrolls, naginata first appeared in a battle around the eleventh century¹³. Its elongated shape made it possible for a fighter to face multiple opponents, to use it while on a horse, as well as to fight an opponent using arrows. With the advent of firearms in the mid-sixteenth century, naginata ceases to be used in battles (http://www.city.itami.lg.jp/i/culture_itami/en/naginata/1484272073029.html). With the advent of peace in the seventeenth century, naginata became a martial art primarily for women. They trained it to reinforce the virtues of order, chastity, harmony and moderation. During the Showa period, naginata became a part of the school

¹³ Naginata is mentioned in Kojiki, the book of records of ancient things in the early eighth century, and was used by warrior priests around 750AD (<https://www.naginata.jp/english.html>).

system in Japan, as did other martial arts and varieties. Later, male naginata was formed, which received many members, and in 1955, the All-Japan Naginata Federation was established, while in 2001 the All-European Male Naginata Championship was held. There are elements of kendo in this art, but there are many features that are unique to it. One of the major differences from kendo is that naginata allows for kicks on the side. It is practiced on both sides of the body and is therefore considered to develop a good sense of balance. Naginata is usually observed and trained in modern sports form, however, there are many who continue to train in classical schools. Naginata includes long-established ideas for personal cultivation and harmony of body and mind. With these basic goals, thousands of people around the world study it (Budo: The Martial Ways of Japan, 2009). The main reason is that naginata training improves body posture, aims to develop kindness and consideration for one another, improve health, develop confidence, develop fine manners and enrich personality with the knowledge of traditional Japanese culture. In addition, it develops honesty, integrity, and the sense of justice as well as commitment and will to live. The Naginata International Federation, founded in 1990, has ten member countries, namely the United States, France, the Netherlands, Belgium, Sweden, Brazil, New Zealand, the Czech Republic, Australia and Japan (<https://www.naginata.jp/english.html>).

Jukendo (銃剣道) - either the art of bayonet fighting or the "bayonet path." Originally, in ancient times it was trained in traditional Japanese schools where spearmen who used spear, sword and bow were trained. In the 16th century, firearms were used in jukendo training. In the Meiji period (1868-1929) a bayonet was also used. The targets of jukendo opponents are chest, throat, left shoulder and left forearm. "*Mokuju mock*" means "rifle and bayonet", made of wood and used to make precise moves at the opponent. The top of the *mock* is fastened with rubber and has a cap that reduces the impact force of the opponent and reduces the chance of injury. The armor is similar to kendo but is stronger and has better throat and heart protection. The valid point of "*Ippon*" is successfully won when it is scored with a secure movement of the whole body forward, which follows the sharp movement of the bayonet towards the point of contact. Jukendo has the elements of a traditional budo in it, it serves to enhance the character and soul, with the ultimate goal of preventing violence. After World War II, in 1952, the Japan Jukendo Federation was established (Budo: The Martial Ways of Japan, 2009).

2. SPORTS IN JAPAN - HEALTHY IN BODY AND MIND

According to the Japan International University, about 5 million people exercise budo. Of those 5 million, 60% train karate, 20% judo, and the other

20% train kendo, aikido, naginata-do and other budo arts and sports. Japanese martial arts and sports are studied at three levels:

- 1 The first group consists of those who study martial arts *based on technique*, i.e. the practical side, for the purpose of self-defense and participation in tournaments. This is especially important for judo, kendo and karatedo;
2. The second group is mainly interested in the *theoretical approach*, that is, people who study martial arts as part of the Japanese culture or as an academic subject of research. For these reasons, for example, these people read "Books of the Five Rings" (Go Rin No Sho, 五輪書), written between 1640 and 1645 by the swordsman Musashi Miamoto (1584-1645)¹⁴. Some readers try to use Musashi's writing experience and strategies as a guide to a successful career;
3. The third category consists of those who are interested in a *combination of technical and spiritual training*. Beyond individuals, Budo International and Shiseikan Budo International aim to explore the role of martial arts in the development of ethos and psychological strength, as important features that may prove particularly useful during a national crisis (Grivas, 2016).

In addition to budo martial arts, in today's modern Japan, there are also popular sports that were "brought in or introduced" from the West, sometimes in their original form, and sometimes strikingly reformed and domesticated. The most popular are baseball, football, tennis, basketball, volleyball, water polo and handball, followed by golf, swimming, badminton, hiking and cycling, although the greatest achievements of Japanese athletes so far have been achieved in gymnastics and table tennis competitions. For example, baseball was brought to Japan in 1872, and amateur competitions are very

¹⁴ The book is a family story about the art of warfare, which is much woven into martial arts and women. "Buddhism is a path that involves helping people. Confucianism is the way to reform culture. For doctors, treating people is a way of life. The poet teaches the art of poetry. Others, however, are concerned with predicting the future, archery, or various other arts and skills ... People practice those skills to which they feel affection, and thus develop their individual abilities. Only a small number of people strive for the warrior path. The warrior's path involves knowledge of culture and art as well as practicing warrior skills. Even when they are not skillful, warriors as individuals need to strengthen their practical skills as much as circumstances allow. It is generally accepted that warriors think first and foremost about death. A warrior may die every day in battle or otherwise by serving his master. But the path of accepting death is not limited to warriors. Beggars, women, and peasants, and those in the lower classes, may voluntarily accept death if they are compelled to do so by duty or by not accepting shame. In this respect, there is not much difference between samurai and others. However, the life path practiced by the bushi is based on being superior to others in anything and everything." (Musashi, 2008, p. 21-22).

popular today. Football was also introduced in the Meiji period. And famous Japanese families, such as Toyoda and Morita¹⁵, had tennis courts back in the early 20th century. (Morita, 1990)

Japan first joined the 1912 Olympics. The first silver medal was won by their athletes in 1920 and the first gold medal at the 1928 Amsterdam Olympic Games. Little is known that the organization of the twelfth Olympics in 1940 was entrusted to Tokyo. Neither those nor the 1944 Olympic Games were held because of the World War II (Saramandic, 2004). Japan organized the 1964, 1972 and 1998 Olympics. It was also supposed to host the 2020 Olympics (<http://www.topendsports.com/world/countries/japan.htm>). Throughout Japan, there are sports museums dedicated to specific sports, their history and development. In addition to museums, there are national institutes and universities involved in organizing sports life. For example, the Japan Sports Agency aims to achieve, through sport, "a society in which people are healthy both in body and mind, and to lead a cultured lifestyle throughout their lives." In doing so, it is in charge of revitalizing regional communities through sport by involving as many people as possible in sport. It should improve sports facilities and sports activities for children, strengthen the sports environment and improve the work of many associations, as well as promote sports tourism. Interestingly, one of the goals of the Japanese Sports Agency is linking sports with industry. In Japan, sports are practiced by people of all ages, and the importance of sports in children is particularly emphasized. This way, the qualities and abilities necessary to enjoy a sport that increases physical strength are nurtured. Sport provides children with the opportunity, whether through organized school activities or through sports clubs, to enhance their motivation to learn and foster a sense of responsibility and solidarity (<http://www.mext.go.jp/sports/en/index.htm>). To that end, sports festivals are held in schools in Japan and for them this is the biggest event of the year. They are held in the fall, mainly in October. Sports Minister Daichi Suzuki, who is an active participant in sports from various positions - as a former Olympic athlete; university professor specializing in sports science; president of the Swimming Federation of Japan; and a member of the board of directors of the World Olympic Association, believes that leading the Japan Sports Agency is "the most important enhancement of international competitiveness" so that Japanese teams and athletes can succeed in major international competitions, and thus give other people hope and inspiration. In addition, promoting a healthy lifestyle through sports, as well as competitive sports based on state-of-the-art sports medicine and science, remain important sports goals in

¹⁵ Toyoda, a family owned by Toyota, a company known for car manufacturing, and the Morita family, owned by Sony, which is best known for producing small home appliances (TVs, DVDs, walkman, discman) .

Japan (<http://www.mext.go.jp/sports/en/information/kaiken/detail /1365744.htm>).

Example 2: Kei Nishikori - short CV

Thanks to Kei Nishikori, a Japanese professional tennis player, tennis has become very popular in Japan. In a way, he changed it.

Kei Nishikori (錦織 圭 *Kei Nishikori*) was born on December 29, 1989 in Matsue, Shimane Prefecture, Japan. His father Kyoshi is an engineer and his mother Eri is a piano teacher, he has an older sister, Reina. Kei started training at the age of five. With his play, as a child, he drew the attention of the Japanese public to himself and became a national tennis champion by the age of 11. He won the All Japan Children's Tennis Championship in 2001. At the age of 14, Nishikori moved to Bradenton, Florida to join IMG Academy. In 2008, he entered into a three-year contract with Sony to continue further training. He continued to pursue his dream, training hard, despite his injuries, but thanks to his mental strength, incredible discipline and desire to win, he was able to climb to the top of the tennis list. His occupations and hobbies, besides tennis, are football, golf, reading books and listening to music. Nishikori has been coached by Michael Cheng since January 2014. He is now among the top 20 of the ATP list, with his best placing being the fourth on the list in 2015. Nishikori represented Japan at the Rio Olympics, where he won the bronze medal. It was Japan's first tennis medal in 96 years. He has numerous sponsors, and it is impossible not to mention the Wilson racket, the Uniqlo sportswear he wears¹⁶, the Nike sneakers (Nike previously being Adidas). He is the promoter of Japan Airlines and his image is on a Boeing 777-300ER called Jet Kei. He is also a promoter of other Japanese companies.

Sources: <https://www.tagheuer.com/en/kei-nishikori>,
<http://www.keinishikori.com/en/profile/>,
https://en.wikipedia.org/wiki/Kei_Nishikori,
<https://www.japantimes.co.jp/sports/2008/05/01/more-sports/nishikori-lands-deal-with-sony/#.XaWjWdR97s0>.

Thanks to the dedicated effort and perseverance of the Japanese government and sports clubs and individuals, sports are very popular in Japan today because they offer beauty and excitement. Famous athletes have the status of national stars, but also foreign athletes who, when they come to their country, are accepted and become very popular and "worshiped". For example, Kei Nishikori draws a lot of attention wherever he appears, and very

¹⁶ A Japanese textile brand that has enjoyed great success in the global market.

famous athletes in Japan were our footballer Dragan Stojkovic and brothers Vanja and Nikola Grbic, volleyball players.

CONCLUSION

Martial sports and martial arts are one of the core values of the Japanese culture of living, as they have long been rooted in the Japanese society. They promote a healthy lifestyle and aim to encourage as many people as possible to train and play sports. Exercise skills and training numbers are in the limelight as a way of achieving personal goals and results. At their core is Zen Buddhism, which prepares fighters (warriors, earlier samurai) for combat through the practice of meditation and concentration. However, sport also plays a significant role in the society, which is to mitigate the differences, both social and personal and cultural. In addition, it has a humane character. It is a model of humanism-based behavior that encourages compassion, a sense of duty and obligation (*yi* – “*ji*”). The desire for learning and cognition, and constant advancement, connects human resources, kaizen, zen and martial arts and sports.

Budo arts and national Japanese sports are judo, kendo, kyudo, sumo, karate-do, aikido, naginata and jukendo. Throughout Japan's history, they have received particular attention, especially since the time of modernization - the Interwar period and after the World War II. Since then, managers have often compared themselves to the samurai, who are fighting for the well-being of their company, and are practicing Buddhism as a technique for better thinking and decision-making (Nešić, 2017, p. 124). Therefore, continuous training and advancement in knowledge and abilities is a common feature of martial arts and kaizen, but it is also part of human resources management because it requires people's responsibility, discipline, orderliness, accuracy and commitment. The very name kaizen is made up of two words *kai* - change and *zen* - good, which in free translation means change for the better, or continuous improvement. According to kaizen, not a single day can pass without improvement even though the results are not immediately apparent. It requires a great deal of energy and dedication (Maksimovic, 1014, pp. 120-121, 123; Imai, 2008). Traditional martial arts and sports have implications for human resources by teaching them to master themselves, to be focused (intuitive), strong, wise, determined, loyal, honest, to pay attention to their own behavior and to do the right thing at all times¹⁷. Such behavior is also desirable in Japanese companies, and it is desirable that they do so at work, when playing sports and in their daily lives in general. Therefore, Taysen Deshimaru believes that daily life at first is a unique opportunity to master

¹⁷ "Behavior affects consciousness ... Every gesture is important." (Deshimaru, 2008 p.94).

himself. Because “now never returns” and while there is time in martial sports, there is only the present in martial arts (Deshimaru, 2008, p. 30, 31).

Traditional martial arts and sports are nowadays upgraded and organized in a modern way. Each of these sports has its own federation through which it is organized at the national level, although their international promotion is continuous. Every sports organization, including in Japan, has an appropriate organizational structure and resources. Sports management consists of two parts: a) sports function and b) business function. Management in a sports organization is focused on human resources as well as goals in order to achieve the best results. In this context, building good interpersonal relationships plays an important role. So, whether leadership in sport is viewed through the activities of individuals (coach-athlete being a central part of sports activity, that is, individual management of teacher-student relations) or groups that contribute to the achievement of set goals by their rights, authority and performance, the most important components for sport are communication, motivation and leadership. They are interconnected and give the necessary quality to human resources, without which no function of sports management could be adequately realized. Therefore, in sports, one can talk about the most important activities such as choice, selection and retention of human resources, followed by training and development of human resources. Applied to Japanese sports organizations, in short it refers to consensus-based decision-making, but also to supervision and attention, first and foremost directed at athletes, but also at all employees (Nešić, 2017, pp. 125-129).

In Japan, there are also widespread sports that are accepted from the "west" such as baseball, football, tennis, basketball, volleyball, handball, water polo, table tennis, badminton, athletics and many others. Improving international competitiveness is a major goal of sports in Japan so teams and competitors can cope with rivals in "major" competitions. Thus, “In the fight between strong technique and strong body, technique wins. In the battle between strong mind and strong technique, the mind wins, because the mind will intuitively be able to find the opponent's weak point” (Deshimaru, 2008, p. 39).

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