



# ITKF

GLOBAL  
TRADITIONAL KARATE

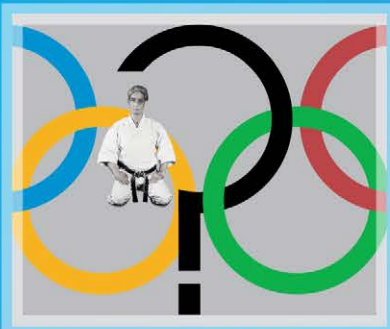
# NEWS LETTER

World Governing Body of Traditional Karate

# Number 7 December 20<sup>th</sup> 2024



SEASON  
GREETINGS



# Dear ITKF member,

**We are happy and proud to present the 7<sup>th</sup> ITKF newsletter.**

We hope you shall enjoy and benefit from the materials included as we jointly promote our art of Dento Karate-Do worldwide.

Sensei Nishiyama always emphasized the importance of maintaining top quality not compromising it for quantity, yet it is with great satisfaction that we witness the ITKF grow in number of countries, active members, activities, initiatives and global partnerships while keeping and striving to improve the quality of our art.

Your feedback, suggestions, ideas and materials, to be included in a next newsletter, are highly appreciated and should all be sent to us via mail to: **communications@itkf.global**

ITKF Communications & Marketing committee: **Eyal, Ibrahim, Roman, Leo**

## Dear ITKF family,

We hope that everyone is enjoying good health with your families and practicing our true traditional karate.

A special thanks to ITKF Global communications and marketing team for the great work in developing the 7th edition of ITKF Newsletter. We also thank Marcelo Azevedo for the excellent layout and illustrations.

The year 2024 was another year of hard work and many important achievements for the strengthening of our institution. We had an extensive and geographically very well distributed calendar, demonstrating our strength and global reach.

We also strengthened our strategic partnerships and our international credibility with the affiliations

and renewals of affiliations with the International Council of Sport Science and Physical Education - ICSSPE, Association for International Sport for All - TAFISA, International Association for Sports and Leisure Facilities - IAKS and Kimyo International University - KIUT. We also opened our branch in the European Union through the ITKF Global sub-headquarters in Portugal.

We also successfully held the Masters Course in Les Sables D'Ologne, France, and the 22nd edition of our World Championship in Vila do Conde, Portugal. Numerous regional events were also held, which demonstrates the dynamism and strength of our institution.

Other important actions were the completion and launch of ITKF Global Official Exam Program by

our Technical Committee and the launch of the institutional Passport.

We would like to thank the members of our large global family for their respect and cooperation within the immense diversity of cultures, languages and beliefs. We would especially like to thank everyone who worked to ensure that we had high-quality events, both by organizing and participating. It was a year of great achievements and great success thanks to the effort, dedication and commitment of everyone at all levels.

Without a doubt, we have taken a few more steps forward in building an increasingly solid and respected traditional karate institution. We continue to have our doors open for partnerships and affiliations that can contribute institutionally. We have

very clear and well-defined objectives with the institution as a priority, regardless of the difficulties and adversities along the way, we will fight and move forward with relentless determination.

We wish everyone an excellent end of the year with your families and a 2025 full of health, balance and achievements.



The tradition continues stronger.

Greetings to all.

  
Gilberto Gaertner, PhD  
ITKF Chairman



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The ITKF 22<sup>nd</sup> Karate World Championship was held October 7-13 in Vila do Conde by “FEDERAÇÃO BUDO TRADICIONAL PORTUGAL – (ITKF- Portugal)”, was nothing short of a remarkable event that showcased the best of karate at an international level.

The organizing committee deserves immense praise for their meticulous planning and execution, which ensured that everything ran smoothly from start to finish. Their dedication to detail was evident in every aspect of the championship, from the venue setup to the scheduling of matches, providing a seamless experience for competitors, referees, and spectators alike.

The atmosphere at the championship was electric, filled with camaraderie and sportsmanship. Competitors from various countries came together, not only to showcase their skills but also to foster friendships that transcended borders. The spirit of unity was palpable, as athletes encouraged one another, embodying the true essence of martial arts. It was inspiring to witness such a diverse group of individuals bonded by their passion for karate.

## 2024 ITKF 22<sup>nd</sup> World Championship

By Fernando da Silva – President of Federação Budo Tradicional de Portugal

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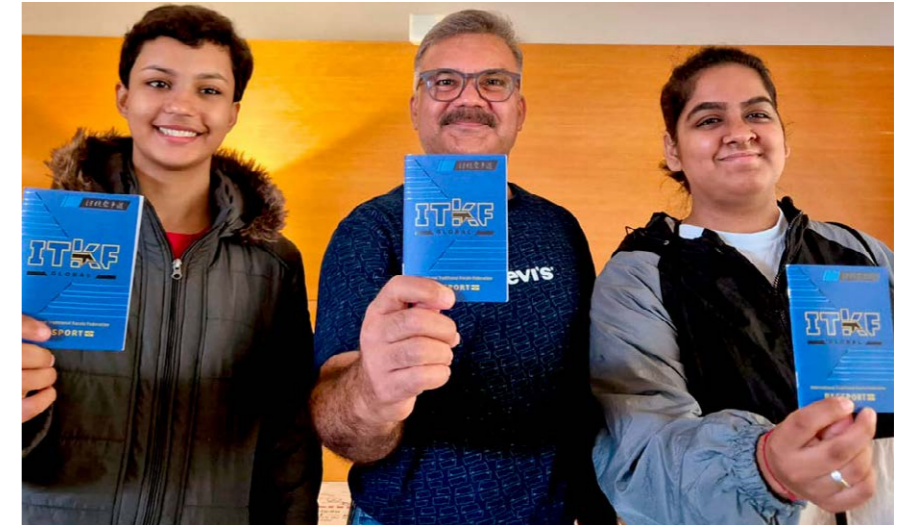


Additionally, the referees officiating the matches were highly skilled and respected by all participants. Their expertise and fair judgment ensured that each bout was conducted with integrity and professionalism, allowing for an environment where athletes could perform at their best. The high standards upheld by the referees contributed significantly to the overall quality of the competition.

Vila do Conde proved to be an excellent host for this prestigious event. The town’s warm hospitality and beautiful scenery provided a perfect backdrop for the championship. Attendees enjoyed not only the thrilling competition but also the rich culture and charm of the locale, enhancing the overall experience.

In conclusion, the 22<sup>nd</sup> ITKF Karate World Championship in Portugal was a resounding success. It was a celebration of martial arts, marked by good organization, strong friendships, fierce competition, and exemplary officiating. The event will undoubtedly be remembered as a milestone in the karate community, thanks to the collective efforts of everyone involved.



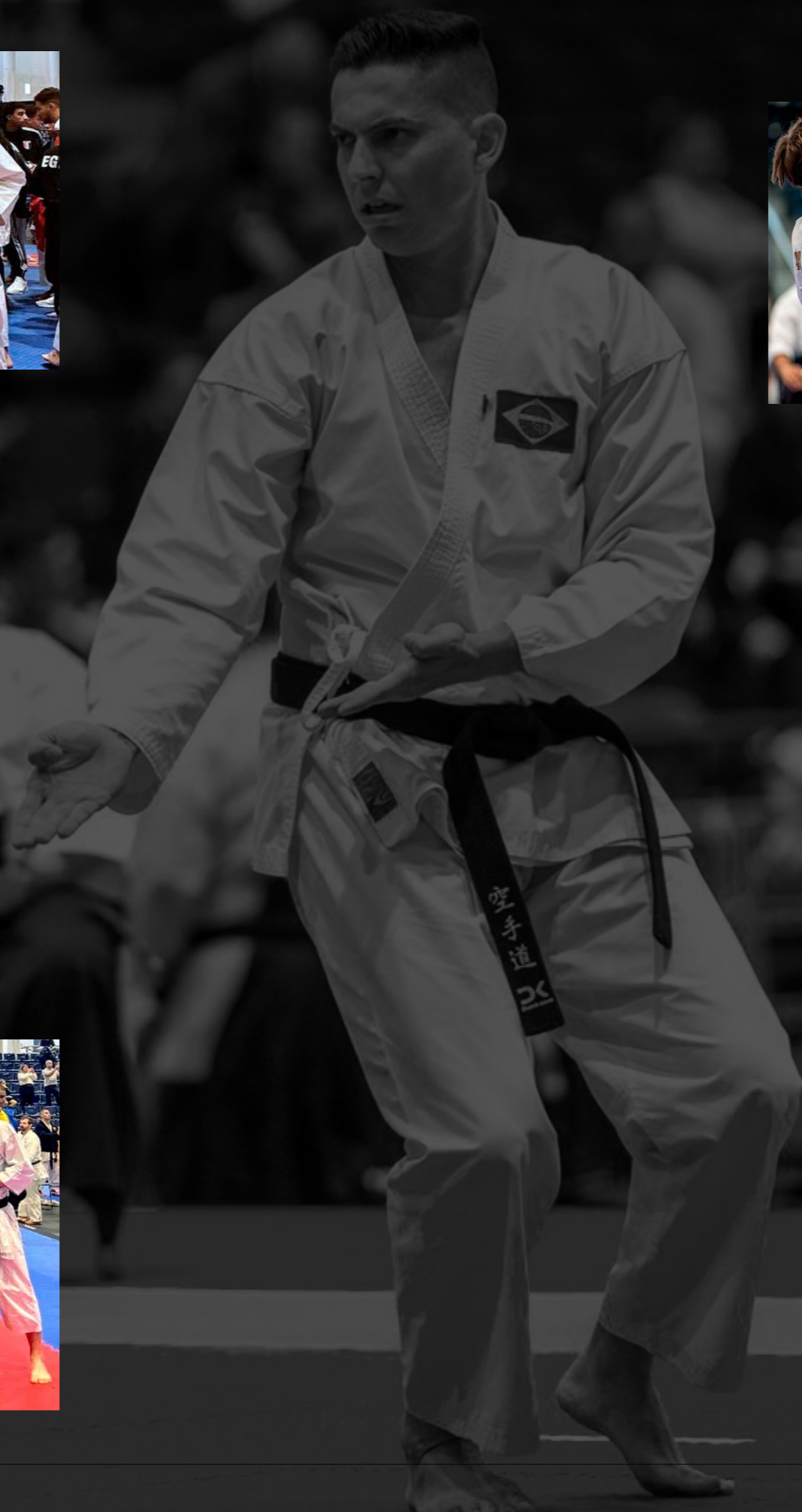




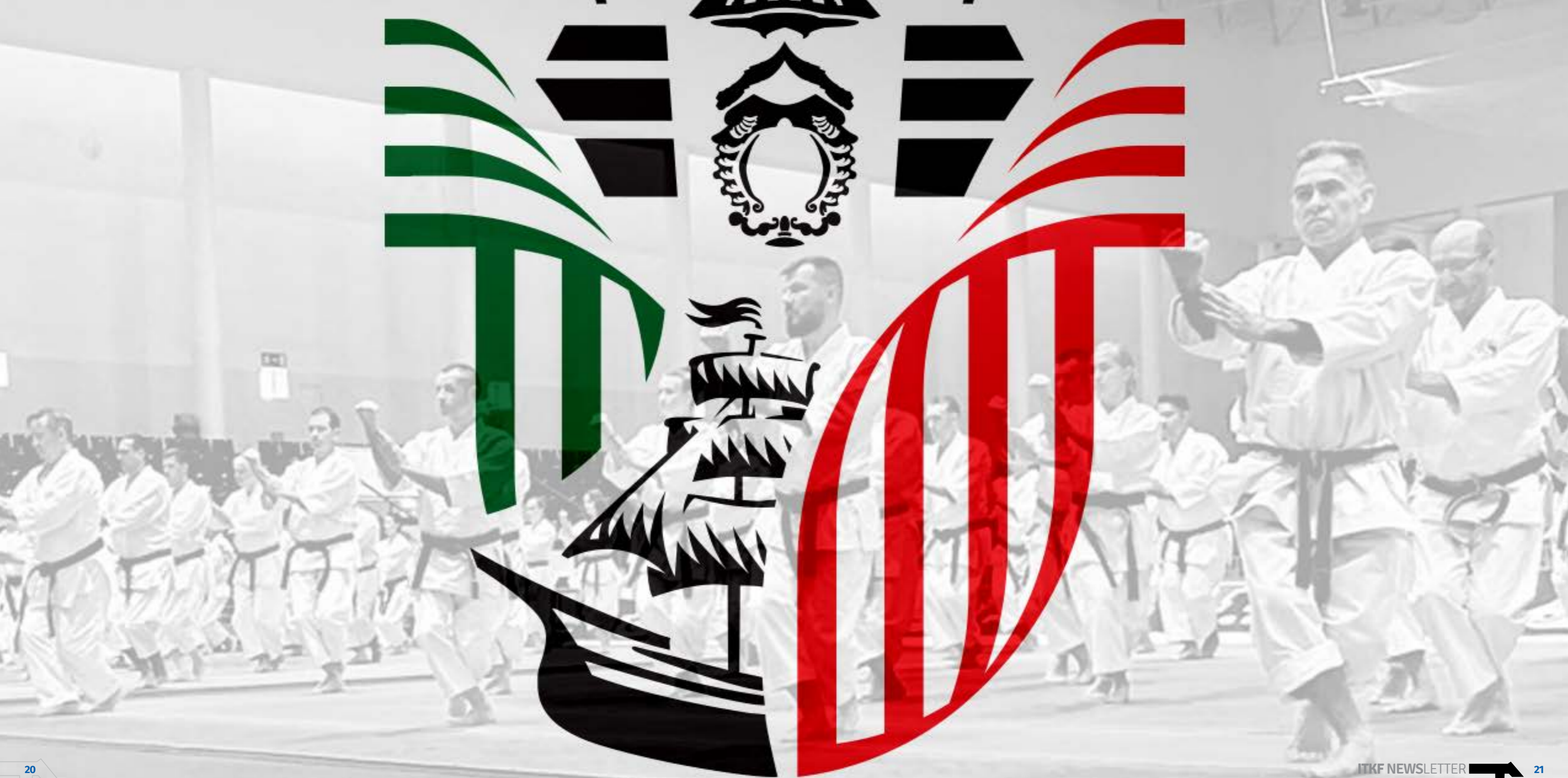














## Behind The Scenes of The 22<sup>nd</sup> Traditional Karate World Championship:

### A Look Behind The Curtain

In January 2024, the Traditional Budo Federation of Portugal (FBTP) secured a winning bid to bring the 22nd Traditional Karate World Championship to Portugal, specifically to the beautiful and welcoming city of Vila do Conde. The event took place from October 7th to 13th of this year.

The championship was co-organized by the Ginásio Clube Vilacondense and the Traditional Budo Federation of Portugal (FBTP), both headquartered in Vila do Conde.

In addition to the main event, three other activities took place during this period: the Open Cup (youth categories), the Masters Course, and the Judges Refresh seminar.

This major event welcomed participants from approximately 40 countries, including 70 coaches, 750 karatekas of various age groups, referees, and staff.

**Behind the scenes of the 22nd Traditional Karate World Championship, away from the public eye, was a meticulous, coordinated, and challenging operation.** Organizing an event of such scale and global prominence was an experience that required immense dedication, teamwork, and a healthy dose of resilience.

The preparation for the championship was marked by a collective and vital effort to ensure excellence in its organization from the moment the bid was announced as successful.

The staff, composed of volunteers (primarily parents and relatives of athletes) and professionals from various fields, played a crucial role. Their responsibilities included rigorous planning and careful attention to details such as setting up competition spaces for various categories, laying down tatami mats, providing adequate lighting, creating schedules, and managing sound systems for presentations. The primary goal was to ensure a comfortable and safe experience for both athletes and the audience.

Each team member had a specific role, and without this constant and crucial collaboration, the event's success would not have been possible. The work was demanding and multifaceted, going far beyond visible duties.

While the athletes trained and prepared for their competitions, the staff handled everything from welcoming delegations from around the world to organizing transportation, accommodation, and meals. They frequently adjusted schedules and plans in real-time to resolve unforeseen situations.

The team also assisted athletes with accreditation, ensuring that all documents and requirements were met.

Communication was essential. Translators and interpreters were indispensable in facilitat-



ing communication between participants of different nationalities. Their role was decisive in ensuring that natural language barriers did not hinder the event, fostering an inclusive and collaborative environment, which was fundamental to the championship's spirit.

Behind the scenes were also moments of unforgettable joy. Watching the excitement of children participating in the opening ceremony, the happiness of delegations warmly welcomed, and the sparkle in the athletes' eyes as they stepped onto the tatami gave everyone the strength to push through even the longest days.

Coordination between referees, coaches, and organizers was also vital to ensuring that everything ran smoothly and fairly. Daily meetings were held to align rules and procedures.

The high-pressure environment often required constant adaptability and problem-solving. Effective communication within each team ensured that any unexpected situation was promptly addressed.

The medical team was prepared to act quickly, ensuring the safety of all participants, while the security team maintained vigilance to guarantee a safe environment for everyone.

In essence, the behind-the-scenes operations of the 22nd Traditional Karate World Championship reflected the very spirit of this martial art: discipline, respect, and, above all, teamwork.

The dedication and effort of the teams working behind the curtain were driven by their passion for karate and their commitment to the event's success. Teamwork was undoubtedly essential to the execution of an event of this magnitude, and each member of the organization played a key role in making the 22nd Traditional Karate World Championship not only a spectacle for the athletes but also an unforgettable experience for everyone involved.



# REGIONAL NEWS

ASIA/OCEANIA



## 2024 events in Armenia

By Ibrahim Al-Bakr chairman of ITKF Asia-Oceania

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In July 2024, Armenia hosted the 4th Ararat Cup, an international sporting event uniting 300 of the best athletes from seven countries including Armenia, Egypt, Palestine, Uzbekistan and Armenian diaspora clubs in Russia, Georgia, and Iran. This tournament wasn't just about competition; it was a celebration of unity, heritage, and sportsmanship. The athletes competed in thrilling matches held across Armenia's top stadiums, with Mount Ararat serving as an inspiring backdrop. The Ararat Cup tournament became a memorable platform for showcasing talent, fostering friendships, and strengthening the bond between Armenians and their global communities. Armenia extends a warm invitation to countries far and wide to participate in the 5th Ararat Cup 2025. With the Ararat Cup, Armenia seeks to create a global stage where sports and culture unite, leaving a legacy of friendship and mutual respect. We look forward to hosting the world in 2025 and making this event a truly unforgettable experience!



Throughout 2024, the Armenian Traditional Karate-do Federation proudly organized numerous prestigious events. This year marked the second consecutive year of Armenian League Tournament. This initiative is a structured system where only the best athletes qualify to compete, ensuring a high standard of excellence. The League encourages athletes to train consistently, stay active in the sport, and strive

for improvement. Armenia has recently hosted the 14th Armenian Cup, an annual event that has become a cornerstone of our competitive calendar. Furthermore on July 13an international seminar was held in Yerevan, which involved 250 athletes from Armenia and more than 5 countries. The International seminar, conducted by the Chairman of Traditional Karate-do Federation of Armenia Sensei Suren Matevosyan and

the Chairman of ITKF Asia Oceania black belt Ibrahim Al-Bakr, was an incredible success.

Sensei Suren brought his wealth of expertise also to Saint Petersburg, Russia where a seminar was held.

Accompanying him was Narek Iskandaryan - a globally recognized World, Asian and European champion, and member of ITKF Asia Oceania Board of Directors.

# Uzbekistan Technical Seminar and 4th Asia Regional Championship

Held in Samarkand -Uzbekistan combat-ants from 10 nations converged, comprising over 1,500 athletes spanning diverse age categories, all poised to pay homage to the rich tradition and unwavering discipline of Traditional Karate. Samarkand, the pulsating heart of Uzbekistan, transformed into a hallowed dojo, where the venerable code of the Samurai reigned supreme, weaving tales of valor and forging enduring legends.





# Traditional Karate 10 Commandments as taught by sensei Nishiyama

By sensei Eyal Nir - ITKF Marketing & Communications committee

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1. TODOME-WAZA
2. BODY DYNAMICS
3. EXTERNAL FORCE
4. INNER FORCE
5. KIME AND KIAI
6. OJI-WAZA
7. SHIKAKE-WAZA
8. KUMITE
9. KIHON KATA KUMITE COHERENCE
10. MENTAL PRINCIPLES

## 1. TODOME-WAZA



The pursuit of perfection (mental-physical) in line with BuDo concept of 'one chance – give it all'.

Walking the path of Dento Karate-Do we spend a lifetime of training trying to improve our mental-physical understanding and abilities in aspiration for acquiring Todome skill. While often translated into 'finishing blow' Todome's quest for neutralizing an opponent's violent intentions with a single technique facilitates an overall improvement of our human abilities.

Similarly in traditional Karate competition Todome-based criteria are applied to assess the quality of a Kata or to decide on awarding a point in Kumite.

Such criteria constitute the essence of the other 9 commandments \ principles detailed below and hence Todome-Waza can be considered supreme with all other commandments derived from it.

## 2. BODY DYNAMICS

The 'General Recruitment' of all relevant body parts in a chain-reaction where energy is transmitted and accelerated, in a timely manner, from 1 body part to the next along the line of technique.

Nishiyama sensei: 'Each component of body movement is accelerated to its maximum potential at which time the next body component begins its acceleration to maximum and thus all elements combine to provide the total effect as in continuous transmission from leg, to hip, to shoulder, to elbow, and finally to wrist'. In other words - Body Dynamic simplifies minimizing isolated independent hand-foot movement.

As taught by sensei Nishiyama body dynamics include 6 forms of generating energy including: Rotation, Shifting, Vibration, Lifting, Dropping, Pendulum and their combination.

This aligns with the famous BuDo saying 'Ichi Gan - Ni Soku - San Tan - Shi Ryoku' Specifying the correct order of technique sequence: intention and direction - foot - center - technique. Or in other words - Eye 1st, feet 2nd, spirit-courage-center 3rd then power-technique 4th.



## 3. EXTERNAL FORCE

Nishiyama sensei: 'If there is no external force, one cannot increase energy. Also, one cannot shift center of gravity. External force is reaction force using internal force (one's own body power) and giving pressure to stationary object (like floor, ground, wall, etc.)

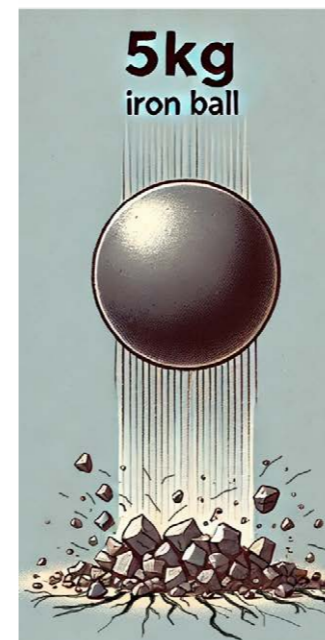
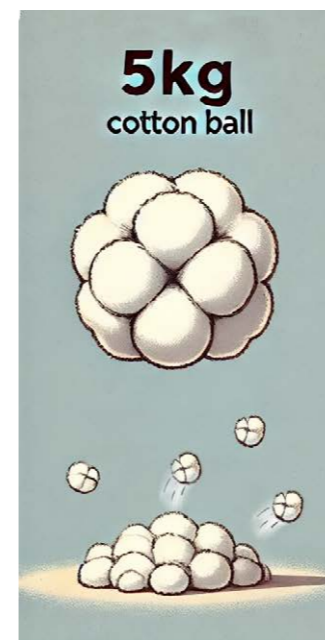
The power of most Karate techniques is generated indirectly by applying breath-controlled pressure (usually to base of stance) and directing the resulting external force reaction into technique line.



## 4. INNER FORCE

Additional to external force and body dynamics, the Inner Force is based on breath-controlled muscles expansion-contraction leveraging muscles elasticity range.

Inner force enables energy generation even with very small action space and time as is often the case in real self-defense situations and should be used in conjunction and coordination with body dynamics in the available space. Inner force is required to produce external force as it is with inner force that we apply pressure to our base which results in external force (often 'ground reaction') driving our technique.



## 5. KIME AND KIAI

Kime, a core BuDo principle and at the heart of Traditional Karate, is directly related and based on efficient use of both inner-external forces.

Purpose of Kime:

1. Focus, increase and acceleration of delivered force at impact time beyond and additional to mass-momentum energy accumulated during and within technique space (by body dynamics). Achieved by inner force applying pressure to stance base and ground reaction external force at precise moment of impact.

2. Avoid escape or bouncing energy at impact time achieved through contraction making the body dense, to maximize delivered shocking power as in inelastic collision at contact. **Nishiyama sensei's used to give the example of the affect of dropping 5KG cotton ball versus same weight iron ball.**

3. Preparation for next technique by 'loading the chain' at Kime time enabling smooth and efficient continuation through initiation of next technique with no extra preparation avoiding any gap or Qyo expo-

sure. In essence within the Kime at the end of 1 technique all preparations already exist for initiation of next enabling efficient continuation and Zan-Shin.

Closely related to Kime is the '2 Directions' principle which implies that at technique end there are intention and energy flowing in the relevant technique direction simultaneously with energy in the opposite direction creating a cycle of energy used to 'load the

chain' enabling efficient initiation of next technique.

Nishiyama sensei: 'Impact (Shocking Power)- Impact value is in inverse proportion to the time expended in the delivery of the technique. Shorter delivery time and thus greater impact is a function of the contraction of the total body musculature wherein the body becomes "steel" for the briefest of instants'

Kiai, another core BuDo principle, is mostly used

in conjunction with and to enable effective Kime.

KiAi is not a shout; it is used to unite mental and physical energy. It can be done with or without sound. Kiai is the use of the breath to activate the muscles in proper sequence and to stimulate the muscles to be used to the full capacity in shortest time. Kiai can help us to align the mental and physical energies, since our breath is the link between the mental and physical.

## 6. OJI-WAZA

In karate we prefer not to use the words Defense or Offense as both imply some fixation or inflexibility.

If you think defense or protect, **you will be behind**, waiting, giving choices to the opponent.

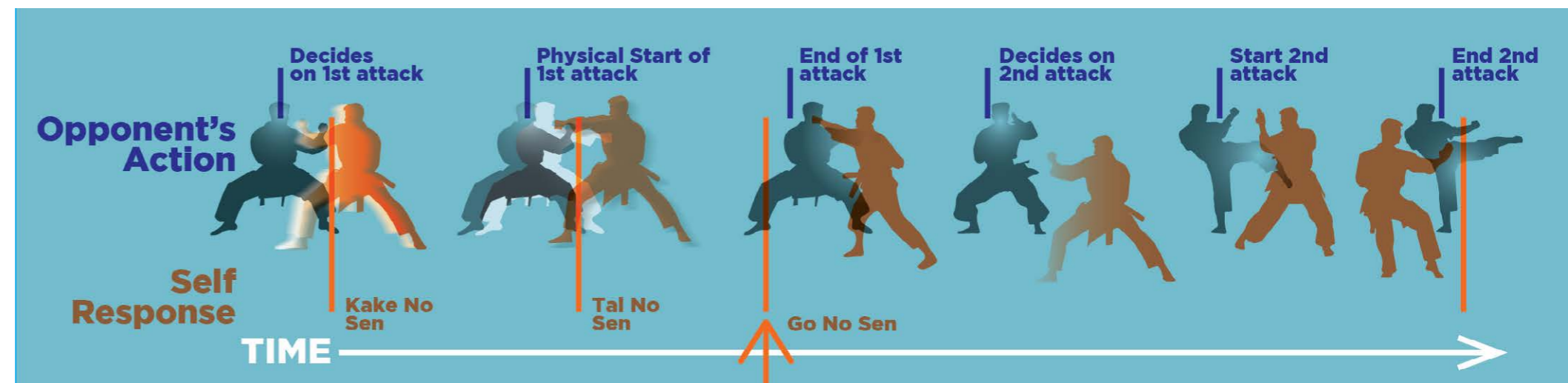
Being defensive means being in the past while being offensive means being in the future - **we need to be in the present - fully aware and responsive to what is.**

So, rather than defense, we use the Japanese term **Oji Waza (response) - ability and skill to early-on identify** the Qyo (chance) our opponent unintentionally exposes and effectively leverage it to our advantage.

Similarly we don't use the word offense but rather Shikake-Waza (next commandment explained below).

The concept of Oji-Waza is centered around the idea of detecting and leveraging Kyo (chance, opening, momentary weakness) the opponent unintentionally exposes. To avoid running into the opponent's superior power exploit the short gaps or momentary weakness he unintentionally provides.

The simplified diagram illustrates typical response timing - upper line shows the time line of the opponent's initiated action while the bottom line the respective response timing.



**KAKE no SEN (pre-physical movement)** - executing technique upon sensing opponent's mental commitment just before initiating his physical attack.

**TAI no SEN (physical movement)** - executing technique at opponent's initial physical movement to attack.

**GO no SEN (after opponent's attack)** - executing technique toward the end of opponent's attack in between attacking techniques. This can be by avoiding / moving away from 1st technique (Amashi-waza) or blocking it (Uke-Waza) and initiating a counter attack before opponent's next

technique begins.

Key BuDo concepts and principles required for efficient response:

### Reaction is Action

Eliminating unnecessary analysis, hesitation or doubt, confirmation and decision gap-to allow spontaneous immediate response at the moment of Qyo. Achieved by taming through training our evolution-based existing survival instincts into effective response.

### MuShin (no mind) and Act-by-Ki

No mind implies bypassing our analyzing brain developing intuition and sensitivity so

we can identify Qyo and respond with good timing at the level of breath or Ki-action from center. This is beautifully captured by 'When you see the opportunity, you have missed it'.

**HoShin** - this BuDo term is well captured by 'Give everything to stay full' - once a decision is made act on it with complete determination removing all hesitation, doubt or fear of failure. Surprisingly enough by acting with HoShin spirit, not 'keeping your options open', you become more agile and mentally flexible to instantaneously adjust to the ever-chang-

ing circumstances (in self-defense as well as life situations). Famous example given by Nishiyama sensei uses a cup full of water with the task of turning it up-side-down and back while trying to keep its content - doing it slowly with hesitation as I 'Keep my options' will probably result with all water on the floor while doing it full heartedly with complete determination not 'keeping my options' results with the cup 'remaining full'.

## 7. SHIKAKE-WAZA

Similar to the use of Oji-Waza instead of Defence, in BuDo-based Traditional Karate we use Shikake-Waza instead of attack or offense. Being offensive one can easily become rushed forcing results which can be dangerous facing a bigger, faster or stronger opponent.

While in Oji-Waza we identify a Qyo exposed by the opponent, in Shikake-Waza we proactively create one - to avoid running into his superior power by applying strategy while managing risks.

Some common ways employed to setup the opponent include:

**SAESOWI WAZA**  
**(‘Inviting’)** – This can be done for example by adjusting distance, changing rhythm, exposing a chance and other ways ‘inviting’ the opponent to attack thus creating a Qyo.



**KUZUSHI WAZA** – Breaking balance by sweeping foot, etc., creating a Qyo.



**RENZOKU KOGEKI WAZA (continuing attack technique - combination)**  
– Creating Qyo by breaking opponent’s mental and physical balance with continuous attacks.



## 8. KUMITE

The two words KumiTe in Japanese mean Integrated Hands in the deepest sense of Oneness or 2 become 1.

In BuDo-based Traditional Karate facing an opponent (or Dojo training partner) this implies you should assess, connect, anticipate, influence and eventually lead as you and your partner become One.

By being neither defensive nor offensive we remove the barriers between us and the opponent so we can tune to him, **become him - ‘put the opponent in your stomach’.**

This allows us to be in a state of flow, complete presence at one with what is rather than as a side observer or engaged in ‘self dance’.



The steps to be applied in KumiTe include:

1. **Yomu - Assess your opponent, understand his tendency, elasticity, natural reach... as you connect to him;**
2. **Set strategy based on assessment done;**
3. **Create a Qyo applying strategy while managing risk;**
4. **Leverage Qyo with HoShin spirit.**

## 9. KIHON, KATA, KUMITE COHERENCE

Nishiyama sensei: 'Traditional Karate principles are transmitted today from the study of KATA.

Underlying KATA are the fundamentals of BUDO with its long traditions as developed in Japan.

Many masters have contributed their knowledge and experience to the development and refinement of our martial art. The outward manifestation of this knowledge is seen in KATA. From seeking to fully understanding KATA from the outside we can therefore begin to understand the essential principles that lie within'.

In Traditional Karate the same set of core principles of Kihon are applied in Kata and similarly the principles guiding us in Kata are applied in Kumite thus providing a coherent, consistent and methodological path of study and principles assimilation and application.

**This also implies that 'Dojo Karate' should be the same as 'Competition Karate' as both are based on same principles upon which Traditional Karate competition rules are based.**



## 10. MENTAL PRINCIPLES

Nishiyama sensei: 'While power is derived from the mechanism of total body muscular contraction and expansion, this power is controlled by the mental faculties. The most fundamental and important source of Karate power is mental.'

**Human mental-physical faculties are obviously inter-connected and mutually influential.**



## Human mental-physical faculties are obviously inter-connected and mutually influential.

————— Here are some Traditional Karate key mental principles: —————

### “Make a mistake, we need mistake”

Sensei Nishiyama repeated that sentence many times. At first it seems contradictory to the concept of “always do your best, as if last chance of your life”. But in reality you can never do your best if you do not accept mistake, you will always be inhibited, will confirm, will do things too carefully and will not be able to give your whole being into the technique.

Sensei used to say: “Once you go, only god knows win or lose”, “don’t worry about results”.

Only when we accept mistake we can go into unknown areas, away from the habitual and convenient.

Welcoming mistakes and correcting them, this humility is the only path for true learning.

### MuShin (no mind)

In the philosophical context MuShin enables Oneness as opposed to the Duality that exists in our ‘normal’ subject-object perception of reality. When I (subject) think of (object) there is always duality or separation between me and my thought subject. In this context MuShin stands for direct, intuitive perception bypassing analyzing brain that is always judgmental, classifying and labeling perceived objects with resulting duality.

In Karate, as beautifully expressed in KumiTe, employing MuShin we become One with our opponent / training partner so we can sense his intention early on and efficiently respond (Oji-Waza) as well as influence and set him up (Shikake-Waza). So instead of fighting, resisting or being against our mental state and attitude is trained for sensitivity, awareness and mental flexibility with complete determination.

### Intention and Direction

Are essential for efficient technique initiation- project ki in technique direction with clear image, summon determination and spirit, activate inner muscles enabling the ‘inside move first’ principle.

This is also the 1st step in BuDo famous technique sequence “Ichi Gan - Ni Soku - San Tan - Shi Ryoku”

### HoShin

“Give everything to stay full” – mental attitude of complete determination removing all hesitation, doubt or fear of failure that, surprisingly to many, enables one to become more agile and mentally flexible to instantaneously adjust to ever-changing circumstances (in self-defense as in many life situations).

### Aggressiveness vs. Agile Determination

In many sports the term “aggressiveness” is frequently used, usually as a desirable mental approach or acquired ability especially in the context of effective functioning in stressful situations or facing danger to avoid hesitation, mental-physical “freezing” and being at your best.

BuDo has a fundamentally different approach represented by Ho-Shin where aggressiveness is associated with sacrificing sensitivity, mental flexibility, the ability to identify opportunities and adapt to changing situations. Furthermore, aggression often leads to physical stiffness that results in isolated use of body parts.

Ho-Shin on the other hand is characterized by complete determination combined with “stable emotions” that enables perceiv-

ing the whole or the Bigger Picture, mental flexibility allowing instant adaptation and flow. Furthermore, aggression often causes separation from the opponent, competitor or source of danger as opposed to BuDo concept of KumiTe which stands for oneness connecting to the opponent so you can become aware of his intention, anticipate his next move early on, identify and leverage the Qyo he unintentionally exposes (Oji-Waza) and moreover be able to proactively create a Qyo setting up your opponent (Shikake-Waza).

So, while aggressiveness promotes separation, isolation and rigidity Ho-Shin stands for determination with agility through connecting, influencing and adjusting.

“target is self”

“best fight is no fight”

“Keep trying”

“think by heart, act by ki”

## Sensei Nishiyama the Practical and the Philosopher

By sensei Avi Rokah – senior student of Nishiyama sensei 1981-2008

*\*Signed articles are the responsibility of the authors and do not necessarily represent the opinion of ITKF Global.*

### Initial considerations

Next week, on November 8, it will be 5 years to the passing of my teacher, Sensei Nishiyama. He was like a second father to me since we spent most of our days together.

Sensei Nishiyama was very pragmatic and a philosopher at same time.

His greatness was that he merged the old wisdom of Okinawa karate, with the old traditions of Japanese Budo (martial arts) and with latest sport science.

In his teaching he was very methodical and scientific, and every detail had a reason and had to work and be part of the whole picture.

His karate was no nonsense, everything was for application, and every detail meant for more efficiency.

Over the years he created a clear system that meant to bring the full mental and physical potential of the karateka.

When I first came to LA

at 1981, I expected hard training, but I also expected karate to be spiritual, and I remember that after my first class, it was the Friday noon class, Sensei told me “put white belt on, step by step, understand?” Only that I did not understand any of that. Sensei “understand” sounded to

me like “Zen” and I was walking around all day wondering what words of wisdom did I miss.

Later I realized, that the philosophy that Sensei taught was in the action, in doing, not in words.

As realistic as he was, he understood that just because we cannot see or

prove something it does not mean it is not true, and as much as science proves many karate concepts, there are concepts that we know to be true from experience, and science cannot yet prove. He taught concepts that were intangible such as “don’t use eyes”, “think by heart,

# “don't do it the convenient way, do it the right way”

act by ki”, “condense ki energy to body center and then give ki energy from center through contact area”.

Sensei Nishiyama did not spend a lot of time talking philosophy, for him it was through action that one applies philosophy, he summed his philosophy in few words such as “keep trying”, “only dead no come to training”, “always do your best”, “target is self”, “best fight is no fight”.

If someone talked and didn't do, Sensei would call it “kuchi Waza” (mouth technique), or he would

tell me: “when the body does not move, dreams move”.

He cared about how you bow, because doing it right meant dignity and thanking your partner for being your teacher, being humble, doing it sloppy meant everything you do follows the manners and will be sloppy.

One night he made me bow for 15 minutes till he



was satisfied.

He cared that you always respect your opponent in kumite, and never be sloppy “Karate is fighting with dignity, like a samurai, not like Yakuza”.

He appeared rigid at times, but in a long run he was usually correct, and had reasons, for example one day he came to my dojo, and in the kids class one of the students dropped the belt on the floor. Sensei Nishiyama was upset at that and kept reminding me of the incident for few months, at first I did not under-

stand why he was so stubborn about that belt, but later I understood the importance of that.

It is the small details and the way you manage yourself outside of class that will influence how precise and attentive to details you will be in training.

Sometimes after 5 hours training I was exhausted and slouched and he used to sneak behind me in the hallway and hit my back really hard explaining that I must keep good posture all the time, he said training is only few hours a day, but rest of life is much longer

and therefore have much more influence on developing good or bad habits.

When I was sparring it was not the results that mattered to him, sometimes when I felt that I was doing good, he was not pleased at all “don't do it the convenient way, do it the right way”, and that was one of the great lessons in my life, don't look at the results, but rather did you use the right means to achieve the desired result.

It is easy to fall into habits, especially when you are advanced and things work for you the way you do them over

a long time, but don't be satisfied with that, keep reflecting on yourself and do not lose the fundamental principles to achieve temporary results.

It is better to lose in the short term and develop in the right direction than to win and create bad habits along the way.

I hear his voice every day in my training, and I actually miss the strictness and the shinai chasing me.

Sensei Nishiyama taught me much more than how to fight and be a technician, but he gave me guidelines of how to live my life according to karate principles

# “don't use eyes”

“condense ki energy to body center and then give ki energy from center through contact area”

“only dead no come to training”

“When the body does not move, dreams move”





# Fujian White Crane

By Sensei Jeewantha Kariyawasam - Sri Lanka Traditional Karate Federation [Neko Do Goju]

*\*Signed articles are the responsibility of the authors and do not necessarily represent the opinion of ITKF Global.*

With this article, I hope to give you a brief introduction to the “Fujian white crane system” and its history. Fujian white crane was a foundation for most karate styles in the world today. When it comes to many traditional Okinawan styles, you’ve probably heard the name of white crane. Here, “crane” refers to a heron bird. When you go through this article, you will realize why this

“white heron bird” is so special when there are so many fighting birds like hawks and eagles in the world. The white crane fighting style is a southern Chinese martial art that originated in “Yangchuan” village in “Fujian” province, China. Fujian province is situated on the Southeastern coast of China as well as opposite the island of Taiwan. It is bordered by the provinces of Zhejiang to the north,

Jiangxi to the west, and Guangdong to the Southwest. Fujian meaning “Happy Establishment” is one of the country’s smaller provinces, but it occupies a strategic maritime position between the two sections of the China Sea. Its capital and largest city is Fuzhou “Happy City” According to legend, this white crane style was created by a Chinese female martial artist of “Fang Qi Niang”.

Fujian white crane is primarily a hand-to-hand martial art that extends to a very long traditional range of combat. And the special feature here is that the attacker attacks the opponent with his hands like a bird spreading its wings. In some white crane styles, traditional weapons or Kobu-

do are used & some don’t. Although the features of this white crane martial art are found in the Chinese shaolin boxing martial art. Some white crane styles use traditional weapon fighting techniques, or Kobudo, while others do not. Also, the features of white crane were seen in “Lohan

Quan” or Fujian shaolin boxing martial arts. It’s a completely different style. But it has been designed based on the attack method of white crane or white heron. And even more than white crane, it is inspired by southern shaolin styles such as dragon and tiger.



The Fujian white crane fighting system is further divided into sub-sections according to the different mimetic postures of the white heron. For example, sleeping crane, crying crane, eating crane, flying crane and shaking crane style etc. But the Tibetan white crane style, which developed independently in western and southern China, does not belong to this.

## LEGEND OF THE WHITE CRANE

Young Fang Qi Niang, who is mentioned in Chinese legend as the founder of the white crane was lived with her father in Yangchuan village at Fujian province in south China. The specialty of this Fujian province is the rare white heron birds. Fang Qi Niang's father was well versed in south Chinese martial arts and he taught them to his daughter.

One day when young Fang Qi Niang was doing chores at her house, a flying white heron suddenly landed near her. She took a stick and tried to scare it away with a scream. But the bird was not afraid of that, so she tried to hit the bird on the head. Then the bird quickly moved its head out of the way and blocked the stick with her wings. Fang Qi Niang then tried to hit the bird's wings as well, and bird jumped to the side and blocked the stick with its claws. Finally, when she tried to attack its body, bird jumped back and blocked the stick with her beak. Since then, Fang Qi Niang has studied all the crane's movements and combined them with the fighting techniques she learned from her father. Finally, she created the white crane style. There are various opinions about this legend. As some say, a bird can't block a stick, but it can dodge it. Regardless of these legends and opinions, an important part of this style is to practice avoiding the attack and attacking your opponent's weaknesses instead of using your physical strength against it. As well as this is a fighting style created a woman by herself, it does not require a lot of strength to move. Accordingly, even today, the white crane is a very popular style, especially in women's Self-defense combat training.

## DOCUMENTED HISTORY OF WHITE CRANE

In addition to legends, the white crane style also has a documented history. During the time of King Shunzhi of the Chinese Qing dynasty, a man named Fang Zhong lived in what is now Xiapu province, today known as Fujian. Belonging to a wealthy family, he was also full of excellent fighting skills having trained with the masters of the southern Chinese martial arts of the time. In the first year of his marriage, he loses his wife, and she gave a birth to one daughter named Fang Qiniang. Her father, Fang Zhong, teaches her all his martial arts skills. According to the "flying white crane" style i mentioned earlier, Fang

Qiniang was born in the middle of the 17th century. Her father Fang Zhong and Fang Qi Niang were known by different names. Somewhere in history Fang Zhong is a rebel in the late Ming dynasty of China. He has used various aliases to avoid being caught by the government. According to the legend that i mentioned earlier, he is also believed to have been hiding in the "Yong Chung" province of south China along with his daughter. According to the documented history, after seeing a white crane Fan Qiniang hit it with a stick. As she was unable to defeat crane, she realized that crane had come to teach her to develop her fighting style from the experience gained there. Later, Fang Qiniang named her martial art "Fujian White Crane Kung Fu" and modified the technique of her father's "Nan Quan" style, which was the basis of Fujian white crane.

According to this documented history, Fan Qiniang married a man named "Zengsi" from "Yongzung" and had two



sons. She then went to "Bai He Quan" or white crane temple in Yangchuan County near present day Taiwan to teach martial arts with her husband.

According to flying crane tradition, Fang Qiniang never married and had no children or husband. Instead, she went to Bai He Quan white crane temple to teach martial arts. She had four main students, and they introduced the four main branches of Fujian white crane as Feeding Crane Fist, Crying Crane Fist, Sleeping Crane Fist and Flying Crane Fist. Later many branches were created from these original four white crane branches.

## FUJIAN WHITE CRANE AND KARATE

When study the influence of Fujian White Crane in today's karate, it was created based on Naha-Te, Kanryo Higaonna (1853-1916) one of the Okinawan masters, studied in Fuzhou in 1877, with "Xie Chong Xiang" a master of Ming He Quan related to Crying Crane Fist. In Karate history Ming He Quang is known

as "Ryu Ryu Ko" in Okinawa. Through the Goju Ryu among others, the White Crane Style also conquered the Okinawa archipelago and greatly influenced the local martial arts. Also, you can find in many styles of traditional Okinawan Sanchin which is an interpretation of the San Zahan. Okinawan karate has its origins in the Bai He Quan of China. Many masters have referred to "Bubishi" the famous Chinese martial arts manual imported to Okinawa at the end of the 19th century, to explain the Chinese roots of their art. Moreover, what today is designated by Karate and which is commonly translated by Art of Empty hand was originally called Tode. As well as Bai He Quan also influenced other styles of Southern Chinese Martial Arts. We find in the founding legends of certain styles references to Bai He Quan and we also find similarities in the martial techniques used, as well as the learning methods.

Goju Ryu style which I am following is connected with white crane through

our Tokutei Kata, those are unique creations of Master Kaiso Gogen Yamaguchi, the founder of the International Gojukai Association. "Legend of the Zhang Sanfeng" was the basis for Tokutei Kata. According to it, the attack pattern of White Heron Crane is a duel between aquatic snakes. Out of the 8 Tokutei kata that are seen today, 4 have been created using White Crane's attacking styles, such as Genkaku (Dark Crane), Chikaku (Earth Crane), Tenkaku (Heaven Crane), Kokaku (Yellow Crane) etc. Those are named by Saiko Shihan Gohei Yamaguchi son of Kaiso Gogen Yamaguchi. These kata are not famous in today karate because Kaiso Gogen Yamaguchi proposed that those kata should be taught to those above the Shihan rank (Godan and above).

The specialty of these katas is that Tokutei Kata is not designed for competition but for instructors' self-training.

**"Tradition will continue"**



# TRADITIONAL KARATE and the Olympic Movement

By Sensei Luiz Alberto Küster - ITKF General Secretary

\*Signed articles are the responsibility of the authors and do not necessarily represent the opinion of ITKF Global.

The President of the World Karate Federation (WKF), Antonio Espinós, recently expressed the collective disappointment of the Sport Karate community regarding its exclusion from the Paris 2024 and Los Angeles 2028 Olympic Games.

In his recent letter addressed to the International Olympic Committee (IOC), Mr. Espinós directly asked:

**“What more does (Sport) Karate need to do to finally be included in the Olympics?”**

In his message, Mr. Espinós reiterated the WKF's willingness to adjust Sport Karate to meet the IOC's requirements. This position highlights a key difference between the approach of the WKF and that of the International Traditional Karate Federation (ITKF), which remains resolute in its mission to preserve the essence, spirit, and values of Traditional Karate.

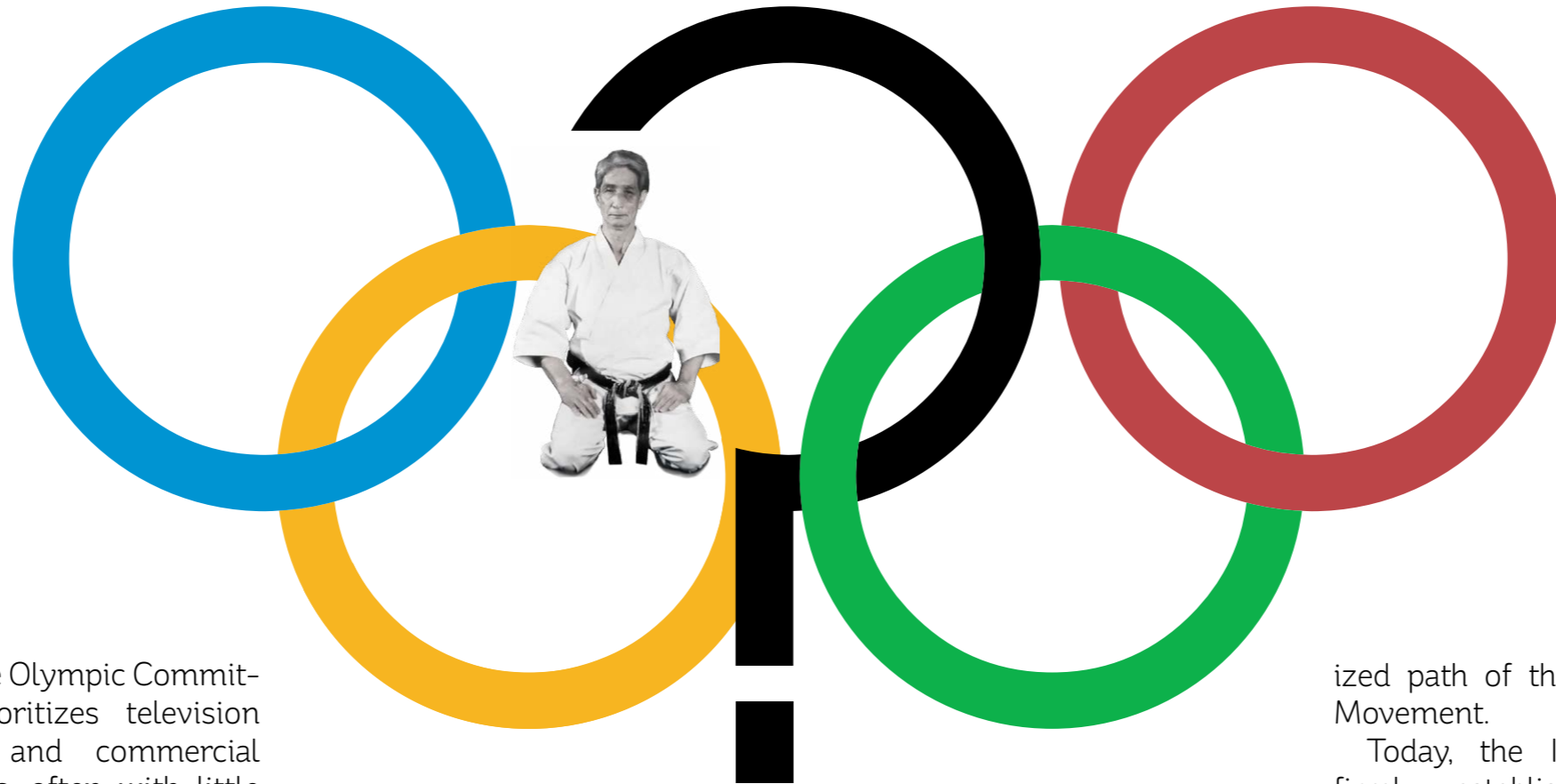
This is not the first time Sport Karate has made changes to align with the

IOC. The Olympic Committee prioritizes television appeal and commercial interests, often with little regard for preserving traditions and history. The high cost of Olympic inclusion frequently necessitates altering core principles, rules, and techniques, as recently seen with Olympic JUDO and TAEKWONDO. These changes have led to significant dissatisfaction among traditional JUDO and TAEWONDO practitioners, driving many to seek alternatives outside the IOC's scope - similar to how the ITKF chose to preserve the integrity of Karate.

Concerns about maintaining tradition are not new. Over 30 years ago, Hidetaka Nishiyama, founder of the International Traditional Karate Federation (ITKF), foresaw the risks of compromising the true spirit of Karate in pursuit of Olympic recognition, stating:

**“We want to be part of the Olympic Movement only if it is beneficial for Karate. We will not change Karate to fit the Olympic Movement.”**

In 1990, during the 5th ITKF World Championship in Lima, Peru, the ITKF solidified its commitment



ized path of the Olympic Movement.

Today, the ITKF, now firmly established with more than 60 member countries and legally headquartered in the country of its Chairman, is proud to be in good standing with its legal, fiscal, and tax obligations.

**ITKF is also proudly associated with TAFISA - The Association for International Sport for All**, an inclusive global organization that embraces all non-Olympic sports. In contrast to the selective and exclusive model of the IOC, which prioritizes spectator appeal, TAFISA

values all sports for their cultural and philosophical contributions. In 2028, Riyadh, Saudi Arabia, will host the 9th TAFISA World Sport for All Games, where 1,000 amateur athletes from over 100 countries will join more than 70,000 participants and visitors to celebrate sport, tradition, and inclusion.

For the first time in ITKF's history, we will proudly take part on this grand global stage, alongside other non-Olympic sports that also value tradition, respect, and authentic practice.

This is our opportunity to share the true Traditional Karate with the world, showcasing its beauty, power, and cultural significance beyond the competitive arena.

Let this be a call to action!

Begin your training now and prepare to join us in Riyadh at the 9th TAFISA World Sport for All Games. Your presence, commitment, and dedication will represent Traditional Karate and uphold the values that unite our global ITKF family.

# On Ko Chi Shin

By sensei Itzik Cohen **Ryukyu Martial Arts Research** 琉球武道研究

*\*Signed articles are the responsibility of the authors and do not necessarily represent the opinion of ITKF Global.*

ON KO CHI SHIN does not imply preserving the past, but rather continuing to develop and improve the present with a view toward the future. It emphasizes progress and continuity rather than stagnation. The essence of this saying is that understanding the past contributes to action in the present and informs future thinking.

Let me provide an example: In my work in the high-tech industry, I had to develop a specific part of a software program designed in a high-level programming language, meaning a simple, quick, and efficient language for coding. However, when the team encountered an apparently unsolvable problem, I managed to find a solution using a low-level programming language, and the project continued. The key point here is that through knowledge and mastery of the original, a creative solution could be developed, allowing for continued progress and achievement of the goal.

High-level languages are built upon low-level languages. Their advantage is twofold: simplicity and faster programming efficiency. It can be learned quickly, contain shortcuts and safety mechanisms, and allow for basic proficiency that can quickly yield results. However, it is limited. These languages are widely used in the software and web world. In contrast, low-level languages are much more complex, delving deep into the operating system. With them, one can perform manipulations and achieve results that are not possible in high-level languages. These require a much higher skill level, where the programmer is responsible for every single action. Examples of their use can be found in real-time systems such as control mechanisms, missile guidance during flight, cyber warfare, and more.

However, I encountered a phenomenon where talented students with high physical and intellectual abilities constantly seek new things. Routine and repetition bore them. They do not understand that they need to discover creativity and find the new within the existing. This is an experiential, intellectual, and mental process—the ability to pause, listen to oneself and the environment, investigate independently, and create something new from the existing.

After the Sensei has taught you, it is your responsibility to continue and sail forward by yourself. At this stage, the Sensei acts as a lighthouse, guiding you to avoid deviating too far from



the desired path and losing your way. The Sensei's role is to provide the seasoned student with the tools to develop new things independently, in line with the student's maturity.

When we become addicted to comfort and effortlessness, we lose one of the most essential qualities for existence— independence, vitality, and personal development. This is a disaster for the individual, the profession, and humanity as a whole.

The ability to pause, listen to ourselves and to the environment, process raw material independently, analyze processed material on our own, and engage in critical thinking is a prerequisite for quality. Today, we tend to set aside the original sources and consume processed content from unreliable populist sources or, worse, from professional sources aiming to sway us in a certain direction. We are more exposed than ever to manipulation and Mind engineering.

The big tragedy is that we are often unaware of it, and even when there is awareness, we lack the tools to deal with this broad and sophisticated phenomenon. Yes, we are developing abilities to consume information from multiple

channels simultaneously and perhaps also improving our multitasking skills, but the amount of fake and junk content distorts the truth and quality that are lost in the process. Technology will likely continue to develop, but humanity is regressing to the dark periods of history, where a controlling minority led the majority.

In contemporary terms, we are becoming zombies, and with comfort and technology, this process is accelerating, affecting both the individual and society at large. The current generation consumes information, products, and services as quickly as possible and moves on to the next thing. There is no distinction between superficial, contaminated, and refined content. Depth, effort, and thought have become obsolete concepts. Examples of professional trivialization and shallowness can be found in nearly every field. More colorful is worth more regardless of context or quality.

To halt this process and continue to grow in a positive direction, we must recognize the past, deeply understand the sources and processes from which we developed, so we can continue to create, evolve, and develop constructive-

ly, with a future vision that benefits both the individual and the society.



**Classical arts, including martial arts, which originated hundreds of years ago in various cultures, still hold a significant place in the modern world.**

Despite the rise of new forms of physical activity, sports, and self-defense systems, classical martial arts—such as karate, kung fu, jujitsu, and traditional forms of fencing—continue to influence both physical training and personal development today. Their relevance extends beyond self-defense to areas like fitness, discipline, culture, and philosophy. In practice, classical arts serve as a foundation and source of understanding, precision, focus, and uncompromising quality in modern arts. This applies to music, movement, and martial arts as well.



### Physical Fitness and Health

Classical martial arts are often practiced as a way to maintain physical fitness. Many people today engage in martial arts for their health benefits, such as improved strength, flexibility, coordination, balance, and overall well-being. There are also therapeutic, mental, motor, and neurological benefits, including ADHD for example.



### Combat, Self-Defense, and Practical Application

Despite the availability of modern self-defense systems like MMA, classical martial arts provide practical techniques for self-defense. Arts like judo, karate, and Brazilian jiu-jitsu continue to be taught for self-defense, with an emphasis on both physical techniques and mental preparedness. While these systems may appear traditional, their core princi-

ples—such as leverage, timing, and proper technique—remain effective in real-world scenarios, proving their enduring value. A deep understanding of these techniques opens efficient and practical methods of action in combat, adapted to the modern environment.

As with any skill, experience is fundamental, and in the field of combat it is critical. There are different work environments where quality adjustment is required and there is also a significant physical, technical and mental difference between the practice environment and fighting in real conditions.



### Mental Discipline and Personal Growth

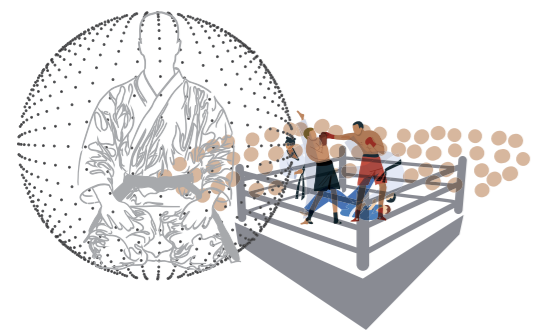
One of the most enduring aspects of classical martial arts is the emphasis on mental discipline, focus, and personal growth. Martial arts such as aikido, karate, and kung fu are rooted in philosophical systems that emphasize respect, self-control, humility, and perseverance. These mental and ethical lessons are integral to the training process, helping

practitioners develop both physical and psychological resilience. This focus on character-building makes martial arts popular among parents looking to instill discipline and values in their children, as well as adults seeking self-improvement.



### Cultural Preservation and Identity

Classical martial arts are deeply connected to the cultural history of the regions where they were developed. They serve as a living connection to the traditions, philosophies, and worldviews of countries like China, Japan, Korea, and Okinawa. Practicing martial arts in the modern world can be seen as a form of cultural preservation, with schools and dojos emphasizing not only techniques but also the history and rituals passed down through generations. For many practitioners, martial arts are a way to connect with their heritage, identity, and national pride.



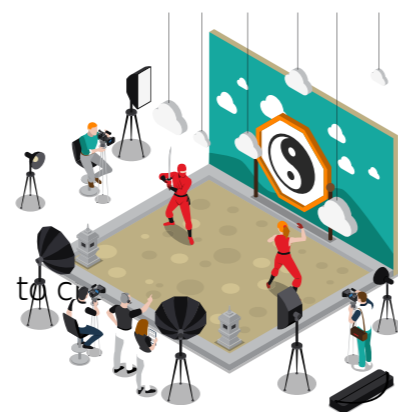
### Integration into Modern Sports and Competitions

Classical martial arts have evolved into modern sports, with events like the Olympics including judo, taekwondo, and karate. MMA, which has gained immense global popularity, often incorporates elements of classical arts such as karate, Brazilian jiu-jitsu, muay Thai, boxing, and wrestling. While these competitions often emphasize the physical and combative aspects of martial arts, they also help spread knowledge of traditional systems and promote their relevance in contemporary society. Many Sensei (s) from Okinawa oppose competitions, and I share this view. Competitions are relative to others, while classical martial arts focus on introspection and endless self-improvement.



### Mindfulness and Spirituality

Classical martial arts often incorporate a spiritual dimension, especially in systems that emphasize meditation, breathing exercises, and a deep connection between mind and body. There is an interplay between inner peace and harmony, physiology, and physical strength. This spiritual focus appeals to modern individuals seeking mindfulness practices or alternatives to mainstream activities. The emphasis on holistic well-being, balance, and calmness resonates with contemporary health trends. Here I find it appropriate to add that a pragmatic approach is important. I describe it as “feet planted with roots in the ground and head in the clouds”, meaning to maintain the practical dimension and still give freedom



### Martial Arts in Popular Culture

Classical martial arts continue to have a strong presence in popular culture, influencing movies, video games, and media. Martial arts films, especially those from Hollywood and Hong Kong cinema, introduced kung fu and similar disciplines to a global audience. Figures like Bruce Lee and Jackie Chan helped popularize the philosophies and techniques of martial arts, making them accessible and attractive to a broad audience. While this representation has inspired many to take up martial arts training, it is essential to remember that illusions and reality are not the same.



### Modern Adaptations and Innovation

While classical martial arts maintain their traditional forms, many schools and instructors have adapted them to contemporary society's needs. For example, modern karate or judo schools might incorporate elements of modern sports science, psychology, or even technology into their teaching methods. Classical techniques are often combined with other styles to create hybrid systems more suited to modern combat scenarios, proving that these arts continue to evolve. The competition is against other competitors while classical art is aimed at dealing with and endlessly improving oneself. Even in Okinawa, great importance is attached to your contribution to others and society. From the technical aspect, there are fundamental differences between the dojo and the arena, that is, between the classics and the competition.

### CONCLUSION

Classical martial arts hold a dynamic place in the modern world, blending tradition with contemporary relevance. While rooted in their historical and cultural origins, their applications in physical fitness, combat, self-defense, mental discipline, focus, and spiritual growth continue to attract practitioners of all ages. As these arts adapt to modern life, their values—self-discipline, respect, striving for goals, self-control, personal empowerment, as well as serving as a foundation for modern arts—ensure that they remain influential across various aspects of individual and societal development, from sports and health to self-defense and continuous personal growth.

Source: <https://teishinkan.co.il/English/Articles%20Eng/Onkochishin-eng.aspx>



## Working Dojo Kun with Children: Strategies for positive understanding

By Miguel Arellano Quezada- President of the Traditional Karate Federation of Chile

\*Signed articles are the responsibility of the authors and do not necessarily represent the opinion of ITKF Global.

Every serious karate teacher, should be clear that one of the most rewarding aspects of the role of Sensei is to instill the values of the Dojo Kun in their students. The Dojo Kun, this set of guiding principles, is an essential reference for developing not only martial arts skills but also character and discipline. Teaching these principles to children requires creativity, patience, and a positive approach to ensure they understand and embrace these values.

一、血気の勇を戒むこと  
 一、礼儀を重んずること  
 一、努力の精神を養うこと  
 一、誠の道を守ること  
 一人格完成に努むること

Jinkaku,  
kansei ni  
tsutomuru  
koto

Seek  
perfection  
of  
character

Makoto  
no michi o  
mamoru  
koto

Be  
Sincere

Doryoku  
no seishin o  
yashinai  
koto

Put  
maximum  
effort into  
everything  
you do

Reigi o  
omozuru  
koto

Respect  
others

Kekki no  
yu o  
imashimuru  
koto

Develop  
self-control

# Understanding the Dojo Kun



The Dojo Kun typically includes principles such as:

1. Seek perfection of character
2. Be faithful
3. Endeavor
4. Respect others
5. Refrain from violent behavior

These principles can be just abstract phrases for young minds, so breaking them down into relatable concepts is a good idea.

## Some ideas for teaching Dojo Kun

### 1. Storytelling and role-playing

**Storytelling:** Use stories that illustrate each principle. For example, a story about a character who shows perseverance when faced by diverse challenges can help children understand the value of endeavor.

**Role-Playing:** A good example could be born by creating scenarios where children can act out situations that demonstrate the Dojo Kun principles. This interactive method helps them internalize the values through experience.

### 2. Visual aids and crafts

**Visual aids:** The use

of posters, simple drawings, and funny charts that depict the Dojo Kun principles constitute visual aids that can make abstract concepts more concrete and memorable for children.

**Crafts:** Cheer up children in creating their own visual representations of the Dojo Kun. For instance, they can draw pictures or make collages that represent each principle as per their interpretation.

### 3. Games and playful activities

**Games:** Incorporate games that emphasize teamwork, respect, and perseverance. Games like relay races or obstacle courses can be designed to highlight these values. **Activities:** Include in the big plan, activities that require children to practice the principles. For example, a “Respect Relay” where children pass a ball while saying something respectful about their teammates.

### 4. Positive reinforcement

**Praise and rewards:** Recognize and reward children when they demonstrate the Dojo Kun principles. Positive rein-

forcement encourages them to continue practicing these values. Certificates and badges: A great idea would be to create certificates or badges for children who consistently exhibit the principles. This tangible recognition can motivate them to uphold the Dojo Kun and involve other participants as will be described later.

### 5. Discussion and reflection

**Group discussions:** Allowing the children face themselves in regular discussions where they can share their thoughts and experiences related to the Dojo Kun, helps them articulate their understanding and learn from each other. **Reflection time:** Give time for children to reflect on how they applied the Dojo Kun principles in their daily lives. Reflection helps reinforce the importance of these values.

An important and unforgettable part of this process is the participation of the parents. They play a crucial role in reinforcing the Dojo Kun principles at home. This participation can go hand in hand with the “Certificates and Badges” idea, raised before.





## Beyond the limits of the Dojo

Some ideas to implement and help parents support their children's understanding and practice of these values:

### 1. Model the behavior

**Lead by example:** Children like images and learn a lot by observing live examples. Seeing their parents demonstrating the Dojo Kun principles in their daily actions help them to reinforce the good values learned in the Dojo. Bear in mind to show respect, be perseverant, and kind in their interactions with others will always be the best example.

**Consistency:** It's important to be consistent in applying these principles at home. Consistency helps children understand that these values are important both in and out of the Dojo.

### 2. Create a supportive environment

**Think in the positive reinforcement:** Praise and reward children when they exhibit the Dojo Kun principles. This positive reinforcement encourages them to continue living with these values.

**The daily invitation:** On a daily basis, parents should invite their child to talk about their experiences in the dojo and how they apply the principles at home and school.

### 3. Discussion and reflection

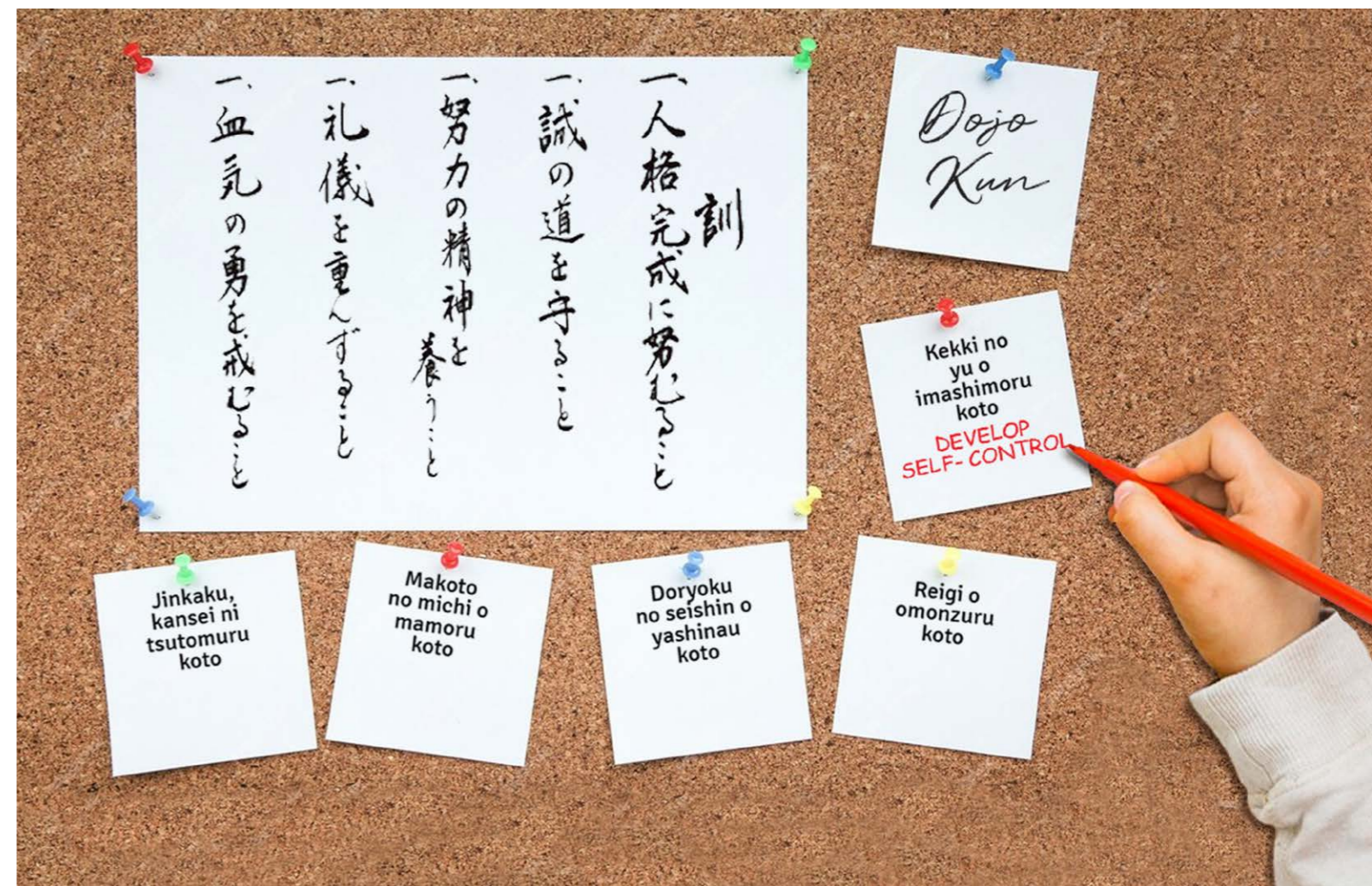
**Regular conversation:** Have regular discussions about the Dojo Kun principles. Ask your child how they applied these values during the day and share your own experiences.

**Reflection time:** Set aside time for your child to reflect on their actions and how they align with the Dojo Kun. This can be done through journaling or quiet time before bed.

### 4. Use visual reminders

**Personalized charts:** Help the children to create handmade charts that list the Dojo Kun principles and display them in a common area at home. Visual reminders can help keep these values top of mind.

**Family projects:** Locate schematics like family projects that represent the Dojo Kun principles. For example, making a family vision board that includes these values can be a fun and meaningful activity.



### Conclusion

The Dojo Kun is a very simple list of values that must rule our behavior and that should always be kept in mind. Teaching the Dojo Kun to children is a vital part of their karate training and personal development. By using storytelling, visual aids, games, positive reinforcement, and reflection, can convey these principles in a way that is engaging and easy for children to understand and that will give them the basis in a meaningful way. These simple strategies will help the students not only become better martial artists but also better individuals who embody the true spirit of karate by building a solid foundation to transit the long road.

By integrating the Dojo Kun principles into daily life, parents can help their children understand and embody these values beyond the dojo. Through modeling behavior, creating a supportive environment, incorporating principles into routines, engaging in discussions, using visual reminders, parents can reinforce the Dojo Kun in a positive and impactful way. This holistic approach not only strengthens the child's karate practice but also fosters their overall character development.

# INFORMATION FROM THE TECHNICAL COMMITTEE

The ITKF Technical Committee has finished preparing the content of the new examination program.

The following is the content of the 2<sup>nd</sup> Dan (Nidan) grading exam.

This state requires the personal assimilation and performance of all basic body movements and techniques to such a degree that their application is in accord with the individual's own unique body demands.



## NIDAN

## KIHON

	ACTION	POSITION	DIRECTION
	Yoi Hidari Gedan-barai.	Shizentai Zenkutsu Dachi	in place forward →
<b>NIDAN - ICHI</b>			
Sequence			
1	Kizami-zuki jodan (yori-ashi), Oi-zuki jodan (ayumi-ashi), Gyaku-zuki chudan (tsugi-ashi), Age-uke (ayumi-ashi), (same arm) Soto-Uke (yori-ashi), Gyaku-zuki, Kizami Mae-geri, Mae-geri, Jodan jun-zuki, Gyaku-zuki.	Zenkutsu Dachi Zenkutsu Dachi Zenkutsu Dachi	forward → backward ← forward →
Sequence			
2	Kizami-zuki jodan (yori-ashi), Oi-zuki (ayumi-ashi), Gyaku-zuki (tsugi-ashi), Soto-uke (ayumi-ashi), (same arm) Gedan-barai (yori-ashi), (same arm) Uraken-uchi, Gyaku-zuki, Kizami Mawashi-geri, Mawashi-geri, Gyaku-zuki, Uraken-Uchi.	Zenkutsu Dachi Zenkutsu Dachi Zenkutsu Dachi	forward → backward ← forward →
Sequence			
3	Kizami-zuki jodan (yori-ashi), Oi-zuki (ayumi-ashi), Gyaku-zuki (tsugi-ashi), Guedan-barai (ayumi-ashi), Uchi-uke (same arm - yori-ashi), Kizami-zuki (same arm), Gyaku-zuki, Kizami mae-geri, Ushiro-geri, Uraken-uchi, Gyaku-zuki.	Zenkutsu Dachi Zenkutsu Dachi Zenkutsu Dachi	forward → backward ← forward →
			<b>TURN BACK</b>
<b>NIDAN - NI</b>			
Sequence			
1	Kizami-zuki jodan (yori-ashi), Oi-zuki (ayumi-ashi), Gyaku-zuki (tsugi-ashi), Shuto-uke (ayumi-ashi), Gyaku-nukite, Jun-haito, Gyaku-haito (same place), Maeashi Yoko-geri (yori-ashi), Ura Shuto-uchi, Gyaku Shuto-uchi, Maeashi Yoko-geri (tsugi-ashi), Yoko-geri, Maeashi Ushiro-geri (tsugi-ashi), Uraken-uchi, Gyaku-zuki.	Zenkutsu Dachi Kokutsu/Zenkutsu Dachi Zenkutsu Dachi	forward → backward ← forward →
Sequence			
2	Kizami-zuki jodan (yori-ashi), Oi-zuki (ayumi-ashi), Gyaku-zuki (tsugi-ashi), Age jodan Harai-uke (ayumi-ashi), Tate-zuki (same arm), Uchikomi (yori-ashi), Yoko-zuki (same arm / kiba dachi) Maeashi Ura-mawashi (Tsugi-ashi), Ushiro-geri (ayumi-ashi), Uraken-uchi, Gyaku-zuki.	Zenkutsu Dachi Zenkutsu/ Kiba Dachi Zenkutsu Dachi	forward → backward ← forward →
			<b>TURN BACK</b>
<b>NIDAN - SAN</b>			
Sequence			
1	Maeashi Mae-geri, Mawashi-geri (ayumi-ashi), Gyaku-zuki, Uraken-uchi Gedan-barai, Uraken-uchi, Gyaku-zuki Mawashi-geri (pull the leg/ same place), Uraken-uchi, Gyaku-zuki Ushiro-geri (ayumi-ashi), Uraken-Uchi, Gyaku-zuki Maeashi Mawashi-geri (Tsugi-ashi), Gyaku-zuki, Uraken-uchi	Zenkutsu Dachi Zenkutsu Dachi Zenkutsu Dachi	forward → backward ← forward →

# KATA

**SENTEI KATA**  
TEKKI SHODAN  
ENPI WAZA

Demonstrate complete **mastery and knowledge of the attacking and defending** movements contained in the basic kata. Mastery of basic positions. Alternating between slow and fast movements. **Stability, balance, vision and body expression.** Application of self defense in Enpi Waza.

**TOKUI KATA**  
JITTE or  
ENPI

Demonstrate mastery of a researched and chosen kata within your personal characteristics, **showing in-depth knowledge of all its techniques** by executing it with **stability, balance, vision and body expression.**

# KUMITE

**DISTANCE**  
Personal distance for each technique

**ARMS:** Kizami-zuki and Gyaku-zuki.  
**LEGS:** Kizami mae-geri, Mawashi-geri with the back leg moving forward.  
**OFFENSE SIDE:** Kizami-zuki, Gyaku-zuki, and Keri-waza.

**TODOME WAZA**

Demonstrate **TODOME WAZA** using Yori e Tsugi-ashi by applying Uraken-uchi, Gyaku-zuki, and Mae-geri.

**APPLICATION TIMES**

**KAKE WAZA OGI WAZA**

**KAKE WAZA**

**OFFENSE SIDE** - Demonstrate physical kyo by opening the Kamae or changing legs. **DEFFENSE SIDE** - Kake-waza when he perceives Kyo.

**OGI WAZA**

**OFFENSE SIDE** - attack with Kizami-zuki jodan, Gyaku-zuki chudan, Mae-geri chudan, Mawashi-geri jodan, Ushiro-geri chudan and Ushiro ura- Mawashi-geri jodan.

**DEFFENSE SIDE** - use Uke-waza, Amashi-waza and Tai-no-sen. Counterattack Gyaku-zuki.

**HAPPO KUMITE**

5 offenses in a line

**THE ATTACKERS:** in a row, attack one at a time, then return to the row; Oi-zuki jodan, Gyaku-zuki chudan, Mae-geri chudan, Mawashi-geri jodan, Ushiro-geri chudan.

**DEFFENSE SIDE** - use Uke-waza, Amashi-waza and Tai-no-sen. Counterattack Gyaku-zuki

**JYU KUMITE**

Demonstrate **fighting strategy**, timing, distance, and Todome-waza.

# Updated ITKF Links

**WEBSITE:** [www.itkf.global](http://www.itkf.global)  
**E-MAIL:** [secretary@itkf.global](mailto:secretary@itkf.global)  
**Facebook:** [@itkf.global](https://www.facebook.com/itkf.global)  
**Instagram:** [@itkf.global](https://www.instagram.com/itkf.global)

**Communications & Marketing committee:**  
[communications@itkf.global](mailto:communications@itkf.global)

**Youtube:** ITKF - International Traditional Karate Federation



## Summary and Thanks

The ITKF Communications & Marketing committee is grateful to all the good ITKF people who made publishing this Newsletter possible as we jointly ensure the Tradition Continues.

We are already working on the next ITKF Newsletter and happy to get relevant materials from ITKF members through this email: [communications@itkf.global](mailto:communications@itkf.global)

ITKF Communications & Marketing committee: **Eyal, Ibrahim, Roman, Leo**

**Wishing all good health  
and strong spirit as we start a  
NEW 2025.**

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