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RINITY

GOJU KAI

KARATE

Fifth Printing September 2009

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# Trinity Go-Ju Kai

The Trinity Go-Ju Kai Karate club is a family club. No matter what your age, you are welcome to join us.

## Membership fees:

Individual: \$40.00 / month

Family (2 persons): \$60.00 / month

Family (3 or more persons) \$70.00 / month

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## Our Location

### Sherwood Park

Strathcona Christian Academy Elementary School  
52362 Range Road 231, Sherwood Park

Tuesday 6:00 to 8:00 p.m.  
Saturday 10:00 am to 12:00 noon

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## Contact

Art Adamson 429-7232  
Glenn Iriye 486-0110 / 917-8824,  
Jim Kennedy 467-7440  
Website: [www.gojukarate.ca](http://www.gojukarate.ca)

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# Introduction: Go-Ju Style

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Go-ju is the oldest and strongest of the initial five styles of Japanese karate. The old maxim, "the shortest distance between two points is a straight line" is exemplified in the training we practice. As a result, our competitive and free-sparring skills are a direct and lineal approach. Your opponent may initiate a fight, but you strike before his or her punch or kick lands on you.

Although karate, specifically Go-ju karate, has its roots in Okinawa, the Japanese have long since assimilated the values, principles and techniques into today's Go-ju ryu, [ryu meaning school].

Go-ju may be translated from Japanese in two ways. The literal translation is fifty, *Go* meaning five and *Ju* meaning ten or tens. The other interpretation is hard/soft. For our purposes it is the second translation that best describes the spirit and philosophy of Go-ju karate. The phenomenon *hard/soft* is both a natural and a human characteristic. Observations of nature reveal the importance of the concept of hard/soft. For example, water can be a soft surface, its movement rhythmic and flowing. Conversely, the same placid surface can prove to be as hard as concrete, as any water-skier will attest.

To emulate the natural phenomenon is probably the easiest way to gain an understanding of Go-ju karate. Movements, whether in fundamentals or in sparring, need fluidity and suppleness for speed. Power is gradually applied and is at its peak at the very conclusion of a punch, kick or block. Too much power at the onset of the movement reduces the speed since muscles are working against each other. Balancing the aspect of hard/soft, though difficult, is part of the art of Go-ju.

Another term used with Go-ju is kai, which simply refers to people or an association.

Karate simply means empty hand. *Kara* means empty and *te* means hand. Both give us the martial art that has been handed down to descendants and disciples for generations. In order to remain viable in a changing world, refinement and evolution have improved the techniques throughout the decades.

Modifications are continual and karate endures because it responds to the new contexts which society creates. Karate-ka, or practitioners of karate, are no longer primarily trained to defend themselves against swordsmen

and spearmen; we now train to defend ourselves against a variety of opponents in a variety of situations.

However, the essence of today's fighting spirit remains the same as in the past. Our goal is to do the best possible in the best or worst of situations. To accomplish this goal one never stops learning, adapting or thinking.

Combat or competition, though a part of training, need not be the focus of training. The ultimate application of our art would be to never need to employ our skills. Even though the roots of karate lie in the active role of combat, karate is also meant to develop the entire person. Self-control of one's emotions and actions, discipline and ethics are a few of the passive elements of karate.

While the ability to fight is one aspect of karate, the ability to live in harmony is the entire essence of karate. Internal processes are just as important as external actions. We seek to enhance the student's humanity and the ability to be human.

Karate has the potential to allow individuals to know themselves and enhance their perspective of the world through such knowledge. We encourage individuals to consider the quieter less apparent benefits of karate.

### ***Why Practice Karate?***

If a non-participant is asked the question "Is the practice of karate beneficial?", their response would be quite different from *karate-ka*. Responses to the previous question can provide clues about the intent of an individual.

Now may be the time to ask yourself the question and judge for yourself the soundness of your reason for learning and practicing karate. Typically, *acceptable* responses have included physical conditioning, mental conditioning and discipline, personal growth and achievement, self-defense and even competition.

We do not judge individuals or their motives for practicing karate. However, when an attitude problem or a conflicting goal becomes apparent, endangering others and compromising the art, it is with regret that we exercise our right to encourage a person to seek fulfillment in another club.

It is against our mandate to train people who have the wrong idea about karate. Attitude, manner and general demeanor are important to our club

and we seriously consider these characteristics when we invite new members to join.

The person who primarily wants to *fight*, or who expects a meteoric rise through the belt levels is still encouraged to participate in the martial arts, for he/she will ultimately grow; but, he/she is actively encouraged to seek membership in another school or club. The executive is generous when making membership decisions, but will not dilute the physical or ethical standards in order to accommodate people who would endanger the members or the spirit of the club. Generally, attendance reflects the individual's commitment to learning karate. The training process is lengthy and physically demanding and few, if any, *overnight wonders* exist. You do not need to be a natural athlete to progress in karate, nor are you expected to be in the best physical condition initially. You do require a commitment to yourself, the club, and the art to succeed.

Attendance, though important as an indicator of the level of interest and motivation, is not the sole means of gauging an individual's suitability in our club. However, if one wishes to participate in belt tests or gradings, a seventy percent attendance record is required. In case of non-severe illness, people are encouraged to attend class to observe and so continue the growth process.

Spirit, manner and attitude are characteristics that are valued in our club and it is usually an individual with these attributes who will gain the most from our club. This is also the person from whom the club will benefit. What you put into the work-out correlates to the rewards you reap from karate.

Be prepared to apply yourself mentally and physically in each lesson. The proper mental set will help you more than gimmick, and mental focusing will reduce injury and error.

As a beginner you know your limits, strengths and weaknesses. You are not here to compete with others, but should be honest with yourself and stretch your capacity. Once we get to know you, the instructors and assistant instructors will attempt *to push* you to your limits and beyond. Our job is to assist you in your development of physical conditioning and the techniques of karate.

Your job is to help us gain a better understanding of karate through our teaching. We are interested in helping you attain proficiency in karate fundamentals, fighting and kata and also in guiding you in the ways of karate.

## *History of the Club*

The style you are learning has its roots in China where the Kung Fu style from the famous Shaolin Temple was combined with a fighting system called Hakaku to become Hukekn. This martial arts system found its way to Japan and today is known as Goju-Ryu or Goju-Kai. In Japan it evolved into two separate disciplines in Okinawa and on the mainland. Goju has several meanings depending on how the characters are interpreted.

One of the most favored interpretations is *Hard/Soft* and relates to the style's use of hard direct force combined with economy of movement and the redirection of the opponent's force (soft). Our style follows the way of Goju-Kai as it was taught on the mainland. Sensei Miyagi is credited with being the founder and he taught his techniques in prewar Japan. Several variations and sub-styles came into being immediately because he taught his students differently to take advantage of their body types. Today the differences amongst sub styles, and indeed styles, are not as noticeable due to the interaction among groups and are most prevalent in each group's interpretation of kata.

After Miyagi's death Gogun Yamaguchi (the cat) became the head of the organization. In the early 1950's political infighting caused him to be expelled from the organization and he continued on with his own group that today is known as International Goju-Kai. Infighting would prove through the years to be as much a part of the Goju Kai as karate. After various name changes the remnant of the original group is today known as the Japanese Karate Federation Goju-Kai.

Takeshi Uchiage moved to Richmond, B.C. as part of a sister city agreement with Wakayama Japan in 1973. Eden Hampson who had started karate training in the RCMP in 1971 heard of the school and started training Goju Kai in early 1974. In 1975 he was transferred to Edmonton and instruction decreased to only occasional visits from his instructor and his instructor's father. In 1978 Takeshi Uchiage moved to Edmonton, where he remained until 1984. A club was started at the City Police and Art Adamson was one of the first to join.

Like Eden, he had been involved in the martial arts since the early 70's and had practiced Judo and Kung Fu. Glenn Irye joined in 1979. Training in the early days was brutal. No protective gear was worn (not even tooth guards or cans) and a lot of the time it was closer to full contact than controlled contact. A broken toe for each kyu level was the norm. Other broken parts were optional.



In July 1980 Eden obtained his black belt during international competition in Nagoya, Japan. Shortly thereafter Art received his Shodan as well. Glenn was promoted to black belt in 1984. All three continued to train hard, forming a natural alliance in the club.

The instructors known to you as the Canadian Goju-Kai were all black belts in the latter organization until May of 1990 when they decided to part company with the J.K.F.GOJU-KAI'S head instructor for Canada, Takeshi Uchiage.

The clubs as they exist today started in 1984 when Eden Hampson, Art Adamson, and Glenn Iriye decided that they were prepared to open clubs and continue teaching, but that they would be very selective about who they would teach. To improve the quality of participants and maintain healthy growth they set the following goals:

- 1) The club would provide the best instruction possible. To do so instructors would continue to train themselves.
- 2) Each student would be encouraged to develop individually as dictated by his or her own ability and commitment.
- 3) Karate would be taught because of the love for the art, never for profit.
- 4) Only students with a positive mental attitude and respect for others would be trained. Anyone acting in a manner that shows malice or wish to hurt other would be refused further membership.
- 5) Training would be serious but we would not take ourselves seriously.
- 6) Fun and fellowship would be the rule inside and out of class.
- 7) Everyone will always be a student regardless of the level attained. The concept that man is like a tree, when growing stops dying starts would be a continuing theme.

Our fundamental movements, moving techniques, and kata have been recorded on video tape and DVD both for use by students and to ensure this traditional part of our karate will vary the least amount possible over the years. Fighting techniques will continue to evolve, as ideas are incorporated from any source that can be adapted to our fighting philosophy, improve performance and continue to ensure the safety of the participants.

## *Training*

The classes provide you with the necessary information about training. You will learn not only through instruction, but through observing, listening, doing and practicing. Always be aware and always observe and listen if you wish to gain the most benefit from each lesson.

When in doubt **ASK!** It is better to take a moment to ask a question to clarify a movement you are confused about, then to develop the movement incorrectly and have it become a habit that is tough to break later. Other beginners may also be experiencing the same problem. No problem is new to karate. We have all experienced, or still experience, difficulty at times. Instructors and senior belts are only too happy to answer questions and share their knowledge with you and if you can gain and remember even one new point each session, then you will be doing very well.

There are two periods of meditation during a regular workout. A formal beginning or ending is initiated with a call for seiza (say-za), the traditional Japanese posture of sitting, with the back straight and the buttocks resting on the heels.

We generally follow a non-formal or a standing meditation to begin practice and a formal or sitting meditation to conclude practice. The seated position is attained by first dropping to the right knee, then to the left knee. To regain a standing position one reverses the order, going left to right. Bowing while seated also follows the order of right hand to the floor followed by the left hand. When sitting up the left hand is lifted first followed by the right hand.

Once everyone is ready to begin the meditation or prayer, the call for mokuso (mook-so) asks that you meditate or pray. This practice is designed to clear the mind in preparation for practice. You are invited to follow one of the two options during this exercise.

For those of you who wish to use karate as an outgrowth of Zen, mokuso, whether standing or sitting, is practiced by placing the right hand, palm upward, on top of the left palm. Lightly touch the tips of thumbs to each other so that the palms and thumbs form a flattened circle. The right side of the body is the active side the left is the passive. If sitting, the right foot is placed over the left, or the big toe of the right foot is placed of the big toe of the left foot. The knees are approximately two fists apart. In either the standing or kneeling position, the spine is straight, with the head slightly bowed at a ten-degree angle. Half close your eyes and focus on a point on the wall or floor, then re-focus your eyes upwards to an imagined

point at the base of your spine. Turn your attention to your breathing and count your breaths. Inhale for a count of ten, hold for a few counts and then exhale for a count of ten. Concentrate on the breathing and nothing else. This explanation should be satisfactory for most beginners and those interested may progress at their own pace.

Those already introduced to the ways of Zen may find that some of the body positions appear to be reversed. This is a direct function of karate emphasizing the active, or the right side, over the passive, or the left side. In other forms of Zen, the passive left side is dominant.

The second option allows individuals to fold their hands and pray or follow their own beliefs. This is a time to clear your mind, to be introspective, or to ask for guidance, strength and wisdom. Either choice will prove beneficial to the individual and you are expected to participate in this exercise accordingly.

Another aspect of karate that should be explained to beginners is Kiai (key-eye). Kiai is fundamental to life and may be translated as a breath of or of the spirit, or more functionally as shout. The kiai is generated from the abdomen not from the lungs or the throat. It is multi-faceted in that it releases and focuses your power, tightens your body (specifically the stomach) and intimidates opponents. When properly practiced, kiai has the potential to momentarily stun or distract opponents giving you a split second advantage.

Traditionally, one may say Ei (ay) or To (toe). However, listen to the instructors and senior belts since they have adopted words that are just as effective. Some latitude is given in the word chosen, but don't deviate from the norm.

## ***Karate Manner***

We are all representatives of the club and of the style of karate we practice. Discipline within the club is strict and may even appear harsh. This type of conditioning has two objectives:

- 1) To allow every member of the club to extend the proper courtesies to dignitaries.
- 2) To instill the traditional value of karate.

There are traditions or formalities that must be observed outside the club, whether visiting other clubs or for tournaments; and it is easier to maintain protocol through discipline that is habitual rather than only don the guise of order when necessary.

More importantly by valuing tradition, protocol and manner, the individual can begin to value the training received. Disciplined minds are more capable of controlling the physical aspects. Discipline, like physical conditioning, requires effort and it is the straining that provides maximum results. Discipline is effective in establishing the first sense of awareness of karate.

Karate becomes real when it involves training the spirit and refining the personality. On a practical note discipline reduces opportunities for injury and enhances the atmosphere for learning karate in a safe environment.

Humility, respect for self and others and recognizing the value in these attributes becomes the cornerstone for karate manner. Life is a journey, with some beginning at different times progressing at their own speed. Karate mirrors life, for we recognize these differences in awarding belt levels [kyu or dan]. However, we all assume a shared identity by participating in the training process and we acknowledge a respect for others and ourselves with a bow rei [ray]. Whenever we enter or exit the dojo, we bow.

Additionally, during formal opening or closing ceremonies, the group bows to the front to acknowledge that others have gone before us and then bow as a group to each other. Bowing to each other is not to acknowledge the superiority of others but it is an acknowledgement of mutual respect.

Whether being called to assemble as a group (usually with a verbal cue and two claps of the hands), or when called individually, members are expected to acknowledge the request by replying *ouso* or *osu* [oh-hss os oose], and then quickly (double-time or run) and quietly assume positions

in rows. The composition of the row is determined by rank, with the higher levels at the front and each row should have the highest belts furthest from the entrance.

During every practice of fundamentals, once the instructor calls a command, every member should be still and silent. If you have to fix your uniform or gi [gey as in key] or wipe perspiration from your forehead, do so at the completion of the fundamental, before the next one is called. When turning to fix your gi, turn to the left to face the rear of the dojo and to return to the front, turn to the right. Never re-arrange your apparel while facing the front or the instructors.

Lines are formed and maintained in a military fashion. Straightening of rows is accomplished by glancing to your right in order to align yourself with the person next to you. The proper stance is open-toed [attention] with the arms held close to the body and sword hands pressed to the thighs. No light should pass between your arms and body or hands and thighs. Remember to keep your thumbs 'tucked' in, inside the palm, along the index finger.

To initiate a fundamental or kata, begin with the open-toed stance then draw the hands to one fists distance from the groin, right hand under the left. The knuckles of the back of the right hand (index and middle knuckles) are locked to the corresponding knuckles of the palm of the left hand.

Pause briefly, then breathe in sharply while making a fist with both hands and slide both heels outward to form a parallel stance. Exhale through the mouth while drawing the hands back to the sides. When the fists reach the sides, push the fists down slightly with the shoulders, tensing the muscles of the shoulders, arms and fists. Then relax and let the arms hang naturally from the shoulders.

Whenever addressing a senior student or instructor, it is customary to preface your remarks with *ouso* or *osu*. This handy little one-word phrase covers a multitude of situations. It may be used as a greeting, an apology, a form of acknowledgement and in place of excuses. As a general rule, it is safe to apply it when in doubt in any situation.

Instructors should be addressed as *Sensei* [Sen-say], while senior students should be addressed as *senpai* [sen-pai]. Junior students are referred to as *kohai* [koe high]. Most senior students dispense with titles and would prefer to be addressed by their given name.

Occasionally we receive visits from high-ranking officials representing karate organizations in Japan. If you are required to address them, they are to called *0-Sensei* followed by their family name, or speak their family name first followed by *0-Sensei*. You will be informed of the protocol prior to the visitor(s) arriving.

## ***Conclusion***

If after reading this introduction/orientation to our club and after participating in our lessons you are not bewildered or discouraged from joining in our efforts, we would like to congratulate you. Upon being permitted to join our club you will be expected to obey the rules, endeavor to conduct yourself in a manner befitting a student even in your daily life and you will be expected to uphold the honour of the club.

### ***Our expectations:***

1. We will train our hearts and bodies for a firm, un-shaking spirit.
2. We will develop all our senses to pursue our potential.
3. We will observe the rules of courtesy and respect others.
4. We will never forget the virtue of humility.
5. We will strive for wisdom and strength.
6. Through the discipline of karate, we will endeavor to act according to the highest ethical standards.

Karate begins and ends with courtesy. To support this view, we expect you to display an attitude of restraint, respect for others and sportsmanship. A good student is a reflection of a good instructor and we endeavor to maintain standards and practices that will assist in the development of each student. In the face of everything else, persevere and be patient. We wish you good luck and we anticipate a strong and beneficial relationship in karate.

## ***Fundamentals***

The following is a description of the nineteen fundamental moves from which all techniques in Go-ju are derived.

<b>Japanese</b>	<b>English</b>	<b>Definition</b>
<b>Yoko Uke</b>	Side defense	Side-to-side defense. Blocking an incoming punch with L/R arm.
<b>Hara Uke</b>	Down defense	Down or round defense. Blocking a middle to low punch or kick.
<b>Joge No Uke</b>	Up-down defense	Blocking face and body punch or kick simultaneously.
<b>Ura Uchi</b>	Back punch	Strike with the knuckles to front or side.
<b>Fumikomi</b>	Down forward	A kick which uses height to strike/kick an opponent on the floor.
<b>Furi Uchi</b>	Swing punch	A punch delivered to the temple
<b>Kansetsu Geri</b>	Joint kick	A kick delivered to the outside of the opponent's knee.
<b>Shuto</b>	Sword punch	A blow with the knife-edge of the hand delivered to the temple.
<b>Kosuku Geri Migu</b>	High kick right	A kick delivered to the chin area.
<b>Kosuku Geri Hidari</b>	High kick left	A kick delivered to the chin area.
<b>Kihon Zuki</b>	Parallel stance punch	A punch delivered to the solar plexus
<b>Kinkeri</b>	Groin kick	A fast kick to the groin.
<b>Tsuki Migu</b>	Punch right	Punch to the solar plexus from a right fundamental stance.
<b>Tsuki Hidari</b>	Punch left	As above, but delivered from a left fundamental stance.
<b>Keri Migu</b>	Kick right	Front kick from a right fundamental stance
<b>Keri Hidari</b>	Kick left	As above from a left fundamental stance.
<b>Shiko Zuki</b>	Shiko Stance punch	A punch to the solar plexus punch delivered from a shiko stance
<b>Neko Ashi Migu</b>	Cat stance right	A right front kick delivered from a low defensive position.
<b>Neko Ashi Hidari</b>	Cat stance left	A left front kick delivered from a low defensive position.

## ***15 Rules for Go-Ju Kai Karate***

- 1) The Sensei is always right!
- 2) Hands and feet stop at the same time.
- 3) Never open your fists while fighting before you are a black belt.
- 4) Elbows always stay as close to ribs (one fist) as possible
- 5) Centre of gravity is just above hips all balance is there (Not in Feet).
- 6) Keep thumbs in!!
- 7) Hips always face your opponents.
- 8) In fundamentals or Kata, major movements on a block start with left hand.
- 9) In fundamentals or Kata, major movements for a kick or a punch start on right side.
- 10) Never try to do a movement quickly that you cannot do properly slowly.
- 11) Nothing outside of your aura needs defensive movement.
- 12) Economy of motion at all times
- 13) Never show breathing - Breath from diaphragm
- 14) All Karateka are students including the teacher. Knowledge should be shared
- 15) All Karateka at all levels are worthy of respect.



## *Dojo Etiquette*

The *dojo* is a sacred place where we train ourselves physically and mentally. The students should respect the *dojo* and observe the following etiquette;

- 1) The students should observe the training schedule. Students should try not to be late for training.
- 2) Before entering the dojo, remove outer clothing such as coat, scarf and hat. After taking off your shoes at the entrance, place them neatly in order. If you find some shoes in disorder, place them in order also.
- 3) If a senior student is standing behind you at the entrance let him/her go first.
- 4) Upon entering or leaving the dojo, show respect by bowing at the door to the inside of the dojo. In Japan one would say, 'Onegai shimasu', meaning 'please help me', clearly and cheerfully and when leaving say 'Arigatio gozaimashita' (thank you very much) or 'shisurei shimasu' (excuse me).
- 5) Always be polite to your instructors, senior students and elders.
- 6) Always try to keep your training clothes clean and tidy. Always practice in clean training clothes in the dojo.
- 7) Keep your fingernails and toenails short, to prevent injury to other students when practicing together.
- 8) Do not eat for an hour before practice.
- 9) Do not forget to do warm up exercised before practicing, even if you are practicing alone.
- 10) When you observe the training in the dojo, sit in the proper way, and do not stretch your legs out. Put your hands on your lap.
- 11) When the instructor calls for training to begin, line up smartly, facing the front of the dojo.
- 12) When the instructor calls for 'Mokuso' (meditation/prayer), close your eyes, breathe deeply from your lower stomach, and try to achieve concentration.
- 13) When you use the training equipment, handle it with care. Be sure to put it back in the correct place after using it.

- 14) When an instructor gives you some advice, listen carefully and sincerely. Do not forget to show that you have heard and understood the advice (Ouso).
- 15) Each student should know his/her physical condition, stamina and physical strength well. Do not force yourself to do the impossible.
- 16) The instructor should always observe the physical condition of each student. Take a short break in the middle of the training period.
- 17) At the end of class line up with the rest of the students and face your instructors.
- 18) Make yourself calm and quiet, and concentrate your mind.
- 19) Bow to the instructor, senior students and each other with appreciation and respect.
- 20) Beginners and colored belt students, if they have any questions should ask the senior students. It is important to study about karate always.
- 21) Do not forget to thank any one who gives you advice on karate.
- 22) When you injure yourself, do not practice until the injury is completely healed. Watch the training during these periods.

## **Belt Ranking**

Students should be knowledgeable about the different belt levels in this style of karate. Not all styles have the same rankings and often, different colours of belts from other styles will be of similar or higher ranking level. The Go-ju system is simple in that it relies on four colour belt levels, with different stages in each level being signified by white stripes at the end of the belt. When progressing through the belt levels we deal with *kyu* and start with a 10th kyu and progress towards a 1st kyu; after this point *dan's* are awarded. The following lists the belt ranking in order of progression:

<u>Level</u>	<u>Belt</u>	<u>Title</u>
10 <sup>th</sup> kyu	Yellow two stripes	
9 <sup>th</sup> kyu	Yellow one stripe	
8 <sup>th</sup> kyu	Yellow	
7 <sup>th</sup> kyu	Orange one strip	
6 <sup>th</sup> kyu	Orange	
5 <sup>th</sup> kyu	Green one strip	
4 <sup>th</sup> kyu	Green	
3 <sup>rd</sup> kyu	Brown two stripes	
2 <sup>nd</sup> kyu	Brown one stripe	
1 <sup>st</sup> kyu	Brown	
<b>Intermediate</b>	Brown or black with name	Sho Dan Ho
1 <sup>st</sup> Dan	Black	Shodan
	Black	Shodan Ho
2 <sup>nd</sup> Dan	Black	Nidan
	Black	Nidan Ho
3 <sup>rd</sup> Dan	Black	Sandan
	Black	Sandan Ho
4 <sup>th</sup> Dan	Black	Yondan
	Black	Yondan Ho
5 <sup>th</sup> Dan	Black	Godan
	Black	Godan Ho

## ***Karate Grading***

Karate grading is conducted every four to six months.

For beginners, 30 hours is required to be eligible for testing. This means 20 sessions of 1 ½ hours class or 15 sessions of 2 hours class.

This will allow the students to progress from 10<sup>th</sup> to 1<sup>st</sup> Kyu in accordance of their level of performance.

To this end, every member of the club will participate in the Grading sessions, but only those qualified students will be graded. The rules for qualification are as follows:

- 1) 70% attendance between grading periods; or accumulated over two successive grading periods
- 2) Perform the fundamental moves and Kata for the next upper level.
- 3) Show an improvement over the previous grading.
- 4) Demonstrate attitude, good effort, good karate manner and attentiveness during regular classes.
- 5) For promotion to black belt, in addition to the above, the following will also apply;
  - a. Teaching ability and performance
  - b. Kumite performance
  - c. Role model for junior students
  - d. Contribution/participation in affairs of the club.

A special category of 11<sup>th</sup> Kyu is introduced for youngster under the age of 8 to recognize their efforts in karate even though they have not reached the maturity for 10 Kyu.

## ***Grading Fees***

Grading fees will only be applicable to successful candidates. The award of grade will be applied contingent upon payment of the applicable fees.

The Executive of the Trinity Go-Ju Kai Club at the General Meeting of April 5, 2003 adopted the following fee structure:

1. No charge for Black belt.
2. Junior members, for belts up to and including Brown: **\$15.00**
3. Senior members, (16 and over) for belts up to and including Brown: **\$25.00**

The times for testing will be announced at least one month in advance. Testing in this club is conducted by at least five Black Belts and each student is judged not only on attendance but also his or her merit, technique and karate manner during that test.

It is important to note that the karate student is assessed during the time between each test as well. Each of the instructors has an opportunity to comment on the student's attentiveness, effort and manner during regular class time. The average time to attain a black belt has been six years or more of practice. The training interval between each test becomes longer as one progresses through the grades.

***The decision of promotion is made after the all black belts have casted their vote taking all the above factors in to consideration***

A student may not attain the black belt level due to preference, other commitments, age or whatever. Such members are valuable member of our club and will in time be honored by promotion to the level of Shodan Ho. This rank will be designated by a brown belt with the Japanese characters for Go-Ju Kai and their name embroidered on the belt. Achievement of this level does not preclude further advancement on the part of the karateka should he choose to improve to a higher level and successfully do so.

All certificates from yellow to brown will be endorsed by the senior instructor for the club and one of the black belt who was responsible for that grade level. Black belt certificates will be in Japanese and bear the signature of all attending instructors in the club.

Although there are no specific timeframes for advancement, the following will serve as a rough guide for minimum timeframes. It should be noted that time is given in terms of dedicated time with continuing attendance of more than 70%. At higher levels, an equal number of hours spent in practice outside of class will be required to succeed.

### Minimum grading periods:

White Belt to 3 kyu Brown Belt	4 months per kyu
3 kyu Brown belt to Black Belt (Sho-Dan)	8 months per kyu
To Second Dan (Ni-Dan)	2 years after Shodan
To Third Dan (San-Dan)	Minimum of 3 years after 2 <sup>nd</sup> Dan
To Fourth Dan (Yon-Dan)	Minimum of 4 years after 3 <sup>rd</sup> Dan
To Fifth Dan (Go-Dan)	Minimum of 5 years after 4 <sup>th</sup> Dan
To Sixth Dan (Roku-Dan)	Minimum of 6 years after 5 <sup>th</sup> Dan

- For those who only attend once a week, i.e. half time, the time interval mentioned above will be doubled.

Accelerated promotion will only be entertained for students who have achieved an advanced standing from another karate school or students with exceptional ability, dedication, attitude, performance and contribution to the club.

Karateka are encouraged to concentrate on improving their karate and not to get hung up on levels. All karateka at all levels should always be aware they are a student. Even when they become a senior instructor, they should never quit learning and advancing.

## ***Glossary of Terms***

All students should take the time to learn some of the terminology used during the instruction periods. The instructors will usually speak in Japanese followed by English, all counting is done in Japanese. The following glossary will assist you as you progress through the belt levels.

### **English**

### **Japanese**

### **Phonetic**

1

Ichi  
E-chee

2

Ni  
Knee

3

San  
San

4

Shi  
She

5

Go  
Go

6

Roku  
Row-coo

7

Shichi





## *Other Terminology*

<u>Japanese</u>	<u>Phonetic</u>	<u>Definition</u>
Budo	Boo-doo	Martial Arts
Dan	Dan	Black Belt Rank
Gi	Ghee	Uniform
Dojo	Doh-joe	Training Hall
Hajame	Ha-jee-me	Start
Hidari	He-dah-ree	Left
Hachi	Kah-chee	Win
Kamae	Camay	Posture
Kiai	Key-eye	Shout/yell
Kyu	Cue	Rank/grade below black belt
Make	Mak-kay	Lose
Migi	Me-geey	Right
Mukuso	Mook-so	Meditate/prayer
Obi	Oh-be	Belt
Rei	Ray	Bow
Renshu Keiko	Renshoe Kay-coe	Practice
Seiza	Say-zah	Sitting quietly
Sensei	Sen-say	Teacher/Instructor
Senpai	Sen-pie	Senior Student
Yame	Yeah-may	Stop
Yoi	Yoh-ay	Ready

剛  
柔  
会

## ***Karate Terms Used in Tournaments***

The following terminology is used during official tournaments for the kumite [fighting]. It is also used during the kumite at the club workouts and during official testing.

<b><u>Term</u></b>	<b><u>Meaning</u></b>
<b>Shiro</b>	Contestant wearing white
<b>Aka</b>	Contestant wearing red
<b>Shobu sanbon, hajame</b>	Match three points, start
<b>Yame</b>	Stop
<b>Tsuzukete hajame</b>	Fighting re-start
<b>Tsuzukete</b>	Re-start, when fighting stops without order of referee
<b>Johgai nakae</b>	Return into fighting area
<b>Johgai</b>	Warning, stepping out of fighting area
<b>Johgai keikoku</b>	Warning, outside area, half point to competitor
<b>Johgai Hansoku chui</b>	Warning, outside area, full point to competitor
<b>Johgai Hansoku, Shikkaku</b>	Outside of area disqualification
<b>Torimasen</b>	Unacceptable technique
<b>Aiuchi</b>	Competitors struck at same the time
<b>Shugo</b>	Referee calling the judge
<b>Waz-ari</b>	Half point
<b>Ippon</b>	Full point
<b>Atoshi baraku</b>	Thirty seconds left in match
<b>Hantei</b>	Referee consults judges to arrive at a decision
<b>No kachi</b>	Winner
<b>Hikiwake</b>	Draw
<b>Encho-sen</b>	Overtime 30 seconds
<b>Shikkaku</b>	Disqualification
<b>Ateinionei</b>	Excessive contact

## ***Equipment***

The equipment will be ordered at mid-month every month. The equipment should arrive at the club within one week. Below are the prices for the equipment. These prices are subject to change without notice.

<b>Gi Size</b>	<b>Height</b>	<b>Size</b>	<b>Price</b>
00, 0	Under 3'9"	00, 0	\$ 31
1	3'9" – 4'3"	1, 2	\$ 34
2	4'3" – 4'7"	3, 4	\$ 36
3	4'7" – 4'11"	5, 6	\$ 38
4	4'11 – 5'3"	7,	\$ 41
5	5'3" – 5'7"		
6	5'7" – 5'11"		
7	5"11 – up		

### **Juka Karate Gi**

<b>Protective Equipment</b>	<b>Price</b>	<b>Size</b>	<b>Price</b>
Fist Protector S, m, l, xl)	\$ 18	3	\$ 96
NKA Hand Pad (jr, sr)	\$ 11	4	\$ 101
Round Hand Pad (jr, sr)	\$ 14	5	\$ 106
Cotton Shin (s,m,l)	\$ 14	6	\$ 110
Cotton shin & Instep (s,m,l)	\$ 21	7	\$ 115
Knee pads (one size)	\$ 13	8	\$ 120
Knee pads (xtra padding)	\$ 19		
Arm pad (m,l)	\$ 14		
Arm & hand combo (s,m,l)	\$ 18		
Groin cup (s,m,l)	\$ 13		
Groin cup (child)	\$ 13		
Mouth guard (single)	\$ 2		
Mouth guard (double)	\$ 6		