

# POLICY PROSPECTUS - 'HOSHIN'

the objectives of the

## International Okinawan Goju-Ryu Karate-Do Federation (I.O.G.K.F.)

*Karate-Do is a cultural legacy, which has been handed down to us through the ages. Today it can be seen as a truly international martial art, which is practiced throughout the nations of the world.*

*Grandmaster Chojun Miyagi, the founder of Goju-Ryu Karate, described karate as "a martial art which is depending solely on the human body – weapons are not used at all." In our everyday training the karate practitioner strives to improve both mind and body. Our intention is to develop a sound and healthy body where, in the event that we are attacked unexpectedly, we are able to defend ourselves effectively. That is to say, the initial goal of karate is to be able to defeat the assailant using solely our natural weapons -- our body.*

*However, over the following pages we will see that karate encompasses much more than this simple definition.*

### **THE DEVELOPMENT OF KARATE**

There are four major styles of karate that are generally recognized in Japan today (although there: numerous other styles practiced). Goju-Ryu Karate-Do is one of these major styles. The history of Goju-Ryu Karate-Do could be said to have begun with the Okinawan Grandmaster Kanryo Higaonna when he landed in Fuzhou, Fujian province, southern China. It was here that he devoted himself to the study of the South Chinese martial arts under the guidance of the great Chinese Master, Ryu Ryu Ko. Years later, when Kanryo Higaonna returned to Okinawa he passed on this art, which had become known as Naha-te, to Chojun Miyagi.

Grandmaster Chojun Miyagi, as a great innovator, introduced into the art of Naha-te: yobi-undo (extensive preparatory exercises, which are also known as junbi-undo), the basic kata Gekisai Dai Ichi and Dai Ni, the breathing kata Tensho and his own version of the fundamental kata Sanchin (zenshin kotai, forward and backward, moving Sanchin). Chojun Miyagi, through extensive research and the application of rational and scientific principles, formed the various components of karate into a systematized and comprehensive teaching curriculum. In addition to this he was also the first leader of any karate style to give a name to his art. The name he chose Goju-Ryu.

Towards the end of his life, Chojun Miyagi passed on the art of Goju-Ryu Karate-Do to Master An'ichi Miyagi who is the present honorary chairman of the I.O.G.K.F. More recently, Master An'ichi Miyagi has passed on this tradition to Master Morio Higaonna, the Chairman and World Chief Instructor of I.O.G.K.F.

## **THE DEVELOPMENT OF THE HUMAN CONDITION**

Long ago in past ages our ancestors were forced to labor arduously in order to merely survive. Typically, they would have to cut down trees for wood to construct dwellings, work the land and sow fields to grow crops, hunt animals for food and so on. Through this type of arduous work people naturally developed physical strength and good health.

In these times it was common to face attacks from other people or even animals. Consequently it necessary (and natural) to learn how to defend oneself effectively if one wished to survive.

In more recent times, specifically after the industrial revolution, due to the technical and scientific progress of man a new age was born where hard physical labor was significantly reduced. Tasks that were previously performed manually, could now be performed by machines. On the whole, this has led to a decrease in the natural physical strength of human beings.

In most societies in the post-industrial revolution era the life of the average person has become less physically demanding and materially more comfortable. However, despite this, certain necessary requisites, which are a vital part of human existence, have been lost. This is clearly demonstrated if we consider the extent of our everyday physical activities. For example, rather than walking to our destination we now favor the car, machines to assist us at home and in the work place widespread and nearly all modern buildings are equipped with elevators. This all adds up to a great reduction in physical exercise.

This lack of physical activity in today's society leads to build up of stress within our bodies. With no outlet for this stress our muscles deteriorate and our bodies become tense and stiff.

Today life is generally easier and more comfortable in our plentiful society and the majority of people want much for little. However, the human spirit is not easily satisfied and the greed that is inherent in human beings knows no limits. People will employ violence in various forms to achieve their own personal desires. This facet of the human race is just as real now as it was in ancient times.

## **THE NEED FOR KARATE IN SOCIETY**

As we have seen, in past ages karate was necessary in order to survive. If attacked, man would defeat his assailant using lethal strikes to vital areas. Karate in this context was purely a method of self-defense. From this method of self-defense, man, through his ability to think and create developed karate into a means to improve and develop the human spirit. Techniques such as strikes and kicks that had previously been acquired solely to defeat an assailant were, in a metaphorical sense, turned inward against oneself to train the spirit. This method, which changed from a method of combat to a method to train the human spirit, is today known as 'karate-do.'

If we compare today's life style with that of long ago we can see that whereas, economically conditions have improved and materially we are better provided for,

spiritually there has been a distinct downward trend. This is particularly evident in the young of today whose moral values have regressed to such an extent that wanton violence is widespread. This has developed into a major problem for society as a whole.

In today's civilization human culture in the realm of technology and science has reached a high level. Society has become more complex and competitive and workers in general do not get enough exercise and are constantly pressed for time. This has resulted in a great increase in stress. Exercise is particularly important to combat this. Furthermore, an exercise that can be continued for one's whole life is important. With this in mind, karate-do, which is specifically a form of training one can follow throughout one's whole life, is particularly appropriate.

### **THE BENEFITS OF KARATE-DO**

It is only natural that we wish to preserve peace in our society. To work towards this Goal the I.O.G.K.F. wishes to introduce karate as a form of moral, intellectual and physical training into the educational system for the benefit of the younger generation. These three forms of training must be combined in order to encourage positive development of the human spirit.

To realize the benefits of karate-do it is important to understand that karate begins with respect and ends with respect. Respect for one's partner in karate is of the utmost importance. Through normal everyday karate training a student will learn to focus and apply the power of the mind. A student may develop such qualities as courage, morality, resolve, a sense of responsibility, and an independent spirit. These are of the human character which are necessary for the development of human beings and which contribute to the health of society as a whole. This is what is meant by 'karate-do'.

### **THE I.O.G.K.F. OF KARATE-DO**

The I.O.G.K.F. is dedicated to preserving in its original form the art of Okinawa Goju-Ryu Karate-Do as an intangible cultural treasure and to spreading this art throughout the nations of the world. As instructors of Okinawan Goju-Ryu Karate-Do we are proud to be passing on this art in a traditional manner and so making it available for future generations.

The I.O.G.K.F. represents the philosophy of Goju-Ryu founder "Bushi" Chojun Miyagi. With this in mind it is important to dedicate ourselves to the further improvement and development of our art through diligent training so that we may come to understand the very essence of this art.

THE I.O.G.K.F. is primarily concerned with contributing to the positive development of the human condition through the art of Okinawan Goju-Ryu Karate-Do. All people irrespective of race, age or sex are welcomed into the I.O.G.K.F.

### **THE OBJECTIVES (MOKUTEKI) OF THE I.O.G.K.F. ARE:**

1. Through karate-do, to develop the physical and spiritual elements of the human

condition, to develop an indomitable spirit and to work towards improving our character.

2. To protect the tradition of Okinawan Goju-Ryu Karate-Do as an intangible cultural treasure, while promoting the art. Through diligent training to develop our art technically.
3. To work towards cultivating knowledgeable instructors of virtuous character, fair judgment and good technical ability.
4. To introduce karate-do as a form of martial arts education into the educational system in schools as a means to encourage positive moral and physical development of the younger generation.
5. To hold a world championship karate tournament periodically which will foster friendly human relations and promote technical exchange. In addition to this, a world championship tournament will serve to popularize karate further and assist with the positive development of the younger generation.

A detailed explanation of each of the above items will follow:

***No. 1. Through karate-do, to develop the physical and spiritual elements of the human condition, to develop an indomitable spirit and to work towards improving our character.***

The primary concern of an instructor when teaching a student who is beginning karate for the first time should be to instruct that student in correct etiquette, i.e., matters of the human spirit. For example, upon entering the dojo (training hall) we must greet the sensei (teacher), sempai (senior students) and other members of the dojo. Then after bowing to shinzen (dojo shrine) or shomen (front of the dojo) and saying "onegai shimasu" (please teach me) to the sensei, we may begin training. As instructors we must teach this kind of etiquette sincerely. When we offer our greetings it must be with sincerity, from our heart. It is important for new students to listen carefully to his or her sensei and to follow instructions obediently. Likewise, it is important for students to begin their karate training with a sense of humility.

In class basic techniques such as punches, strikes and kicks are practiced with the intent of developing power to knock an opponent down. However, through training in this manner everyday and repeating the same techniques over and over again, we not only strengthen ourselves physically and improve our health, but we also develop patience. After years of persevering in this type of training we will come to develop an indomitable spirit -- the spirit of 'never giving up.'

After training has come to an end we must always thank our sensei sincerely saying, "arigato gozaimashita" (thank you very much) to show our deep appreciation and gratitude. Likewise, after practicing with a kumite (sparring) partner, as we have supported each other and helped each other to improve, we must show our gratitude and respect and bow with sincerity from the heart.

The 'bow' in karate is much more than just a simple movement. When bowing to a

training partner it must be a representation of the respect and gratitude that is held in our heart. It demonstrates our humility. The 'bow' should become an integral part of ourselves.

Even as our technique improves and we progress, it is important to always retain the notion of respect, gratitude and humility within ourselves. For the younger generations who are involved in karate we must teach them to have respect towards not only their senseis and sempais, but also towards their teachers at school and their parents. Through the teaching of karate it is our goal to pass on to the younger generations in particular correct moral values and a balanced spiritual and physical education. This is the important contribution that karate can make to our society today.

I firmly believe that if this spirit of respect and gratitude lives sincerely in people's hearts it will result in fewer disputes and problems among people and will go a long way to encouraging peace in our society.

***No. 2. To protect the tradition of Okinawan Goju-Ryu Karate-Do as an intangible cultural treasure, while promoting the art. Through diligent training to develop our art technically.***

It is the intention of the I.O.G.K.F. that the intangible cultural treasure, that is specifically the traditional katas (forms) of Okinawan Goju-Ryu: Sanchin, Gekisai Dai-Ichi, Gekisai Dai-Ni, Saifa, Seiyunchin, Shisochin, Sanseru, Sepai, Kururunfa, Sesan, Suparinpei, and Tensho, are to be taught correctly and undistorted in their original form. Kata may be practiced and studied one's whole life, from childhood into old age, and it is with this in mind that they should be taught.

The essential core of karate is extremely profound. Grandmaster Chojun Miyagi said, "the ideal perfect kata cannot be expressed in words." The highest level of kata is one that is performed in a state of absolute selflessness, where the virtuous spirit and graceful form are harmoniously combined. As instructors, through repetitive practice of these katas, we must strive to improve our technique towards this ideal.

The traditional yobi-undo (preparatory exercises) and hojo undo (supplementary exercises), together with the use of modern day exercise equipment, are to be used according to a student's age and physical condition to develop physical power for karate. Stretching exercises are also to be performed progressively over a period of time. These exercises should be researched further together with our other training in order to achieve a greater technical level.

Kumite (sparring exercise): There are many forms of kumite training. The most basic form is tanren kumite (conditioning for sparring) which develops powerful techniques for offense and defense. Through this type of training we develop our limbs until they become as hard as steel. Next there is kihon kumite (basic sparring). In this exercise skills for combat that may not be acquired in kata practice, such as timing and distancing may be learned. Through repetitive practice of this exercise we aim to reach the state know 'muishiki.' Muishiki literally means 'without conscious thought.' That is to say that the student, through concentrating intently on his or her technique and movements will, after a time of diligent practice reach a level where he or she no

longer reacts to a stimulus through conscious thought but will harmonize his movements and intention automatically. It is only through hard work that the state of muishiki may be achieved.

Jiyu-kumite (free sparring): Jiyu-kumite is the free exchange of techniques between partners. There are many different levels and types of jiyu-kumite practice. For example, slowly with the emphasis on developing technique, or full speed without conscious thought in each technique. Other examples are different levels of contact: non-contact sparring, with the emphasis on mental and physical control; light contact sparring, heavy contact sparring; and sparring using protectors to avoid injury. Other definitions of jiyu-kumite include dojo kumite, and shiai kumite (tournament sparring) which includes iri-kumi ('continuous' sparring). To expand on and improve our technique it is beneficial to study other martial art forms and even other sports. example, boxing, wrestling, judo, aikido, Chinese martial arts, kick boxing and so on. If worthwhile techniques are found within these other systems then they may be taken and studied and then included in kumite practice with the aim of developing the very highest level possible.

Shiai kumite (tournament sparring): Due to the nature of tournament karate which is restricted by rules, this type of karate is known as sports karate. The purpose behind tournaments in karate is to encourage and to set goals for the younger generation while promoting technical exchange with other martial art systems. International tournaments in particular serve to promote friendly exchange between nations. In addition to this, participation in tournaments nurtures a variety of qualities which are beneficial to the character building of youth in our society. These are specifically:

1. 'Shiai kokoro gamae' -- a state of preparedness of mind and spirit in a tournament situation, but which can be applied to any stressful situation.
2. The ability to manifest to its utmost the union of one's inner strength, spirit and technique.
3. To compete fair and courageously.
4. To retain balance within oneself both mentally and physically at all times.
5. To reach the state of 'heijoshin' -- to compete with a spirit unaffected by the stress of one's surroundings. That is, to retain an 'ordinary,' everyday attitude within one's heart. This is perhaps the most difficult of all of these.

When participating in tournaments the emphasis on safety must be stressed. Participants must be careful to control offensive techniques to vital areas. It is our responsibility to research further tournament rules to reduce the risk of injury and also to make it clear to the layman who may be watching just which competitor has won a particular contest. Likewise, we must continue to research into protective equipment to ensure that the highest possible safety standards are achieved while still allowing for the highest level of competition possible.

It is the intention of the I.O.G.K.F. F. to develop two main types of tournament competition. The iri-kumi and ippon/sanbon shobu (point sparring). The iri-kumi type of competition (which is a demonstration of the traditionally powerful Goju-Ryu style) is specifically for I.O.G.K.F. practitioners. The ippon/sanbon shobu type of competition serves to promote friendly relations between martial artists of all styles.

Within the United States, the main I.O.G.K.F. - U.S.A. tournament will be the annual Miyagi Chojun Memorial Martial Arts Festival. This will feature both the types of tournament sparring described above.

***No. 3. To work towards cultivating knowledgeable instructors of virtuous character, fair judgment and good technical ability.***

It is the aim of the I.O.G.K.F. to develop effective instructors training program to ensure progress of the I.O.G.K.F. for the present and for the future. If we are able to cultivate good instructors, then they in their turn will be able to foster the development of good students. This is a very important objective for future.

For this purpose the following gasshukus (courses) will be held: 1. Once every two years at honbu dojo (world headquarters) or some other specified venue, the Chief Instructors Gasshuku will be held. 2. Twice a year at honbu dojo, in the spring and fall, the U.S. gasshuku will be held. 3. World wide within different regions, which include Europe, Australasia, Asia and Africa, gasshukus will be held twice a year.

Instructors, or those who wish to become instructors are required to study and acquire the following skills at gasshukus: correct karate technique, the teaching system and how to teach, refereeing methods tournaments, and theory. First aid, which is also a requirement if one is to be a recognized instructor, may be learned in the respective country of the candidate through an official course there.

Factors in successfully completing an instructors examination will include proficiency in the above skills. In addition to this the candidate's character and his or her ability to make good judgments will also be taken into account. Candidates who pass an instructors examination will be awarded an instructors certificate from the honbu dojo.

***No. 4 To introduce karate-do as a form of martial arts education into the educational system in schools as a means to encourage positive moral and physical development of the younger generation.***

The aim of this objective is to pass on to the younger generations skills and values that they would not normally be expected to learn as part of their everyday school curriculum. This is specifically such things as etiquette, respect towards seniors, parents and teachers, and the budo (martial 'way') spirit.

In bygone eras in Okinawa instructors of the martial arts taught their students at home, behind closed doors. The instruction of these arts was of a secretive nature. The classes were small., consisting of no more than a handful of students at any one time and the instruction given was on an individual basis only.

This method of teaching changed radically when in April of 1901 karate was first taught in schools. Four years later in 1905, Grandmaster Kanryo Higaonna taught Naha-te at the Naha Shiritsu Shogyo Koko Gakko (Naha Commercial High School) for the first time. Until this time the previously secretive art of Karate School Ta Mo was had not been exposed to society at large. It was shortly after this time that the physical and spiritual benefits of karate were recognized by the educational system in Okinawa and it therefore introduced as an official subject within the educational system.

Karate as taught in schools was of course concerned with the physical development of the young, but more than this it emphasized the spiritual development of the

students. As a consequence, karate e itself earned itself an esteemed reputation in Okinawan society.

The I.O.G.K F. aims to teach karate to school children of all ages from elementary school through high school, and to teach karate to college and university students as part of their regular curriculum. In this way, through teaching karate on a large a scale as possible, we hope that the younger generations will come to appreciate and understand the real meaning of karate and the benefits it has to offer.

***No. 5. To hold a world championship karate tournament periodically which will foster friendly human relations and promote technical exchange. In addition to this, a world championship tournament will serve to popularize karate further and assist with the positive development of the younger generation.***

A world championship karate tournament will promote friendly relations between different nations and different peoples of the of the world. At the same time it will serve to promote technical exchange between the various martial arts styles. For the younger generations especially it will serve to promote develop karate for the future.

Positive points of a world tournament are:

1. Creates goals for the young.
2. Develops courage and spirit.
3. Develops a sense of responsibility
4. Promotes human and technical exchange.
5. Exposes Okinawan Goju-Ryu Karate to the public at large.

In conclusion, we can see that the art of 'karate-do' is not after all a discipline which is practiced with the purpose of combat or violence in mind. Contrary to this, it is a discipline which is dedicated to nurturing peace within our human civilization.

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I.O.G.K.F.  
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