

I.R.C.A Sinkenpokai



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Art and concepts of street fighting (Part I)

You can, seen from your own point of view, consider a combat as a full meal, in which you must observe the following rules:

Keep it simple, direct and adapted; do not make it hard for yourself. If you can knock your attacker down with three movements, do it. If you have multiple needs, use them. Use what you can use best yourself, and with the least effort. But always give at least 3 layers or steps. Do not run away after the first. Always use a combination of three attacks. Battles never end after the first attack. End the fight!!!

The "full meal" concept. (recipe):

- 1 / appetizer: the techniques you will use to stop your attacker.
- 2 / The main course: the techniques you will use to hurt your attacker.
- 3 / The dessert: these are the techniques that you will use to finish your attacker.

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Important items here are:

- Absorb from Kenpo what YOU can use
- Throw away what is useless for YOU
- Apply techniques and basics that you can use in your "style".

Never have yourself influenced by sayings like:

"If you are attacked, do not respond, because that will make you will assailant (s) even angrier and more dangerous." (This is already like one strikes you on your left cheek, then you offer you right one).

This is nonsense. Attackers will often choose the "weak". So if you're acting like a victim, you will also be handled likewise in most cases.

Ask yourself why it is usually men who assault and rape women, and not vice versa. It is sometimes so far (and this is not a myth) that police offices in the US, recommend women to always carry condoms with them, in case they would be raped, to be more "willing" without getting venereal deceases .

The vast majority of attackers themselves have fear, and are just looking for material or personal matters, such as money, sex or power (over weaker people)

When their chosen victim is not responding as they would have wanted, they mostly quit, but not always.

There is only one good way: Defend yourself and fight !!!

Never believe you are practicing the "magic" martial art, or that you know which one is going to save your life or knowing 1000 techniques.

FIGHTING IS DYNAMIC, and FIGHTING BEGINS WHERE SELF-DEFENSE ENDS !!!!

Test in advance at the club what you think what will work for you, under supervision, do not wait to try it on the "IT" moment.

- Knowledge is no strength or power, it only works when you know how to use it.
- If you want to learn how to fight, than train with someone who fights back.

Extracted from : © The Art and concepts of street fighting; Author: Gilbert Claes

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The Kenpo – Chuan Fa Salute.



The Kenpo salute or bow is known in Chinese as *wushu baoquan li* 武术抱拳礼 which roughly translates to the “Kenpo courtesy of covering one’s fist”. The Kenpo salute is generally characterized by an open left hand placed next to a closed right fist. The importance is that the fingers on the left hand should stay extended and not flexed to cover the right fist. This is a variation of the traditional Chinese greeting known as Zuo Yi 作揖 and the entire ceremonial practice known as Yi Li 揖礼 which can be roughly translated as the greeting courtesy.

The Kenpo salute varies upon this to form a unique and sometimes secret greeting amongst martial artists in the pugilistic world known as *Jiang Hu* 江湖. The term *Jiang Hu* literally means Rivers and Lakes, this terminology coined from the concept that in the past martial artists were wanderers and vagabonds who had no fixed place of residence, poetically similar to the ever changing scenery of rivers and lakes.

As there are variations in the salute there are many interpretations as to the exact meaning behind the salute. The first meaning which became popular within Chinese folklore and fiction; in particular Heroes of the Water Margin 水浒传, is the association with the concept of wanderers living in the *Jiang Hu*. The five fingers of the right fist five lakes 五湖 (in ancient Chinese geography there were only five main lakes) and the four straight fingers of the left hand represent the four seas 四海 (one per direction; East, West, South and North 东西南北). Together they represent an union of everything encompassed within the five lakes and four seas, which as the ancient Chinese knew was the world and ultimately becomes the proverb “Across the five lakes and four seas all men are brothers”

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五湖四海皆兄弟 or simply “All men are brothers.” This simplified translation has also been used as an alternative title for the novel Heroes of the Water Margin.

Another explanation of the salute comes from the Confucian ideal of perfection through pursuit of both the scholarly and martial arts 文武双全 and the process of perfecting both arts 文武双修. Confucius himself stated the need for a true gentleman to be a master of both the scholarly and the martial, so that should the need arise he could lead armies to defend his family and country and Confucius himself was a skilled horseman and archer. In this explanation the right hand represents the martial component of a martial artist; *Wu* 武, whilst the left hand represents the more scholarly aspects of a person; *Wen* 文. This can be examined through the closed fist; an universal symbol for violence, is rigid and does not have the capacity to grasp new things and be gentle. Meanwhile an open hand symbolizes openness, respect, courtesy and piety representing the more scholarly pursuits of knowledge and wisdom. The combination of the left hand upon the right fist symbolizes that whilst a person is capable of the martial he or she will refrain from it as it is suppressed by respect and courtesy for others which is above any need for martial conflict.

Whilst the above two are the more commonly accepted explanations for the Kenpo salute there are others which have had strong political influences. The use of the salute as a secret code for compatriots was strongly seen in the early Qing dynasty after the Han Chinese government; the Ming dynasty, was overthrown by the foreign Manchu empire. During this time of political discontent the Han Chinese often formed secret rebel groups and as martial artists were the most likely candidate for these rebellious anti-government activities it was only natural that they formed their own secret codes. Some used the Kenpo salute or its reverse to symbolize to another stranger that they were allies in the same cause. The closed fist was likened to the character for the sun 日 whereas the open hand was likened to the character for moon 月. When these two characters are placed together they form a new character Ming 明, which is both the name of the previous dynasty and the character meaning illumination or to understand. This shows their allegiance to the old Ming dynasty and their cause to repel the Qing (Manchurians) and restore the Ming (Han Chinese) 反清复明. Whilst there are still many other variations of the Kenpo salute and many other explanations, these are the most commonly accepted explanations for the standard Kenpo salute.

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The Jersey 2016 Kenpo Camp.



The Camp in Jersey was a unique experience. Many high ranked Masters and Professors from all over the world were there to teach; such as Sascha Williams, Bill Thurnston, Roy McDonald, Bob Liles, Jacki McVickar, Kevon Mills, Ray Molloy and many more.

It was a great experience not only for students, but also for us teachers, as we exchanged a lot of experience etc with each other. The Saturday night Brotherhood Dinner was attended by 180 Kenpo people, and it was great. Next year the IKC (International Kenpo Championships) will be held in Portugal. <https://www.facebook.com/ikc2017/?fref=ts>

Again, a wonderful 3 days! Maybe an idea for the IRCA Sinkenpokai to organize yearly, or every 2 years, so we can all share and exchange our experience and skills.

Please send all articles, info on courses and seminars or competitions to

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