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**On the cover:** Grandmaster Zubairi with students- Sep 2011

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# 9th MASTER ZUBAIRI'S TAEKWONDO CUP-2010

Wajid Raza Isfahani

ZUBAIRI'S MARTIAL ARTS AND SPORTS FEDERATION-INTERNATIONAL. (The International Council for Martial Arts cum Sports Learning, Teaching and Friendship)

Savanna City A-1/512 Gulshan-e-Iqbal 13/D/3 Karachi 75300-PAISTAN.

9th MASTER ZUBAIRI'S TAEKWONDO CUP-2010

Karachi Cadet School, PECHS, Karachi. December 20-21, 2010

REPORT

December 25, 2010

The Zubairi's Martial Arts And Sports Federation-International and Karachi Cadet School in collaboration with Pakistan Taekwondo Council organize 9 th Master Zubairi's Taekwondo Cup 2010 under the rules and regulations of World Taekwondo Federation at Karachi Cadet School Gymnasium on 20th - 21st December 2010. The Prof Dr Rizwan Mustafa Zubairi attended the event as chief guest while the Mr. Ashfaq Ahmed director and Mrs. Erum Irfan Principal of KCS were grace the occasion as guest of honour. Taekwondo Master Instructor Shabbir performs his duties as event organizing secretary. There are over 400 participants in two day event. Master Zubairi specially performs Ho Shin Sul Techniques and Poomsae Taebeek.

The event is approved from "World Organizer of Martial Arts" by Grandmaster M.I.Tianero and "Korean Martial Arts Instructors Association" by Grandmaster Oh Kum Yul & Richard.



*Black Belt fight for Gold Medal*

The list of Medal winners are as under.

### **Black Belts Man.**

- 1: - 58 Kgs Gold Medal Abid Alam
- 2: - 68 Kgs Gold Medal Abdul Hadi
- 3: - 80 Kgs Gold Medal Syed Kashif
- 4: + 80 Kgs Gold Medal Syed Rehman

### **Junior Colour Belts Sparring**

Man

- 1: Fin -45 Kgs Gold: Waqas Jehanzeb, Silver: M.Mohtasib, Bronze: M.Hussain Shah & M.Ali
- 2: Fly 45-48 Kgs Gold: Noyan Khalid, Silver: Dawood, Bronze: Bilal Ahmed & Ashar Javed
- 3: Bantom 48-51 Kgs Gold: Ali Muhammad, Silver: Ali Zain, Bronze: Sameer Shahid & Agha Saheer
- 4: Feather 51-55 Kgs Gold: Moiz Ahmed, Silver: Talha Shaikh, Bronze: Khizar Shafiq & Awish Sohail
- 5: Light 55-59 Kgs Gold: Huzaifa Bin Aftab, Silver: Zain Haider, Bronze: Abdul Basit & Shahzaib Amin
- 6: Welter 59-63 Kgs Gold: Abdul Sami, Silver: Shahrukh, Bronze: Zubair Khan & Yashwa
- 7: Light Middle 63-68 Kgs Gold: Shamir Imran, Silver: Muhafiz Asif, Bronze: Khizer Qasim & M.Hanif Rana
- 8: Middle 68-73 Kgs Gold: Nafees, Silver: Junaid, Bronze: Muneeb & Wasif
- 9: Light Heavy 73-78 Kgs Gold: Awais Khan, Silver: Fahad Awan, Bronze: Waqas Khan & Mubashir Iqbal
- 10: Heavy +78 Kgs Gold: Hassan Bhutto, Silver: Wajahat Usman, Bronze: Uzair Malik & Aman Ali

Women

- 1: Fin -42 Kgs Gold: Anum Asif, Silver: Laiba Moten, Bronze: Kehkashan Awan
- 2: Fly 42-44 Kgs Gold: Ifrah Arshad, Silver: Alvina Ashfaq, Bronze: Iffat Jabeen
- 3: Bantom 44-46 Kgs Gold: Anum Iqbal, Silver: Ayesha Lakhani, Bronze: Surriya Mateen
- 4: Feather 46-49 Kgs Gold: Warisha, Silver: Hafsa, Bronze: Kishwer Naz
- 5: Light 49-52 Kgs Gold: Arooba, Silver: Eman Arshad, Bronze: Uzma Naz
- 6: Welter 52-55 Kgs Gold: Amber Iqbal, Silver: Maria Punjani, Bronze: Mariyam Latif
- 7: Light Middle 55-59 Kgs Gold: Mariyam Anis, Silver: Sitwat Mobeen, Bronze: Naureen Aftab
- 8: Middle 59-63 Kgs Gold: Nadia Imam, Silver: Sadia Imam, Bronze: Palwasha Noor
- 9: Light Heavy 63-68 Kgs Gold: Areesha Aftab, Silver: Lubna Hafeez, Bronze: Naheed Sabir

10: Heavy +68 Kgs Gold: Mariyam Dosa, Silver: Sharish Akhter, Bronze: Sughra Naik

### **Poomsae Individual**

1 st Junior Taeguk 4 Jang Gold: Shehyar Silver: Mubashir, Bronze: Soman & Hammad

2 nd Junior Taeguk 8 Jang Gold: Umer Farooq Silver: Zawad, Bronze: Mujtaba & Najam



*Master Zubair performing Hoshinsul Techniques*

### **Poomsae Team**

1 st Team Taeguk 4 Jang

Gold: Sajjad, Adeel, Bilal Silver: Ahmed, Shan-e-Karim, Usman Bronze: Basit Memon, Saif-Ur-Rehman, Muzamil

### **Poomsae Pair**

1 st Pair Taeguk 4 Jang

Gold: Shahzain & Shoaib Silver: Hammad Ghos & Hammad Khan Bronze: Nabeel Qureshi & Shameer Ahmed

### **The Referee and Judge**

Master Shabbir, Master Faraz Jeffery, Master Rehman Shah, Master Wajid Raza, Master Furqan and Master Ahmer Kamal.



*Master Zubairi giving speech at the end*

At the end Master Zubairi paid a very special thanks to Mr. Abdul Hameed (Cadet Training Officer), Mr. Khalid Marco (Gymnastic Coach) and Jury panel for their contribution and supporting to the event.



*Group Picture with Master Zubairi, Ms Irum , Abdul Hameed, Khalid Marco , Officials and winners*

# KATA BUNKAI: THE APPLICATION OF A KATA IN COMBAT

Luis Gustavo Ramirez

Costa Rica

*"The value of a thing depends on how it deals with mentally and not the thing itself"*

Jigoro Kano

Most martial arts have kata or forms, this corresponds to choreographic movements that bring together the various techniques that uses art to be practiced. These forms have 4 key features:

1. Begin and end with a courtesy and at the same point or place called embusen.
2. Fits a specific breathing techniques.
3. Have a maximum point of tension that goes along with a war cry called Kiai, who gives power and strength to blow, diversion or blockage, they should be with the full scope of the objective, what the Japanese call Kime.
4. The various positions must have balance, balance and consistency, the body must maintain an adequate level of height and length together with a relaxed and smooth scrolling

Depending on the system to climb grades or they must comply with a kata or different and each has its own dignity and difficulty according to student progress.

Now let's analyze what is a kata in our daily lives. If we analyze the above characteristics: we are born and die (embusen); breathe to survive, we have difficulties and voltage peaks, and, throughout life we should be in balance, equilibrium and also have an adequate level of knowledge and maturity to act.

Nonetheless, as many practitioners perform a kata without understanding its meaning and order and be aware of what they're doing, in the world there are also people who live their lives out of inertia, if you have a purpose, just to be a link chain more "natural" birth, grow, reproduce and die.

Kata Bunkai speaks to apply each technique knowing the meaning and being aware that the movement has a specific and defined purpose, understanding and visualizing the attack an opponent can apply this technique in a fight or a real life situation.

Thus, for example in the classical Heian or Pinan katas traditional karate can take the movement of Jyodan Jyuji Uke (upper block with folded hands) of the fifth kata and use it to effect or Shionage Ikkyu (first control and tetra lateral projection Aikido), or continue and Migi Chudan zuki hidari (direct hit from left and right fist) and counterattack the opponent.

I could go on giving examples of each movement and its many applications, but my approach is to introduce you to a point to ponder:

When we read the Bible in Ephesians 6:14-17 the apostle Paul talks about The Armor of God as we prepare for a fight, yet even when we dress should be aware that we can be attacked at any moment I do not know if has happened to you when you think you are calm and maturity and total time to time deal with a situation bewildering you act violently, without precision or says and does things he should not have said or done, then comes repentance and the voice of conscience says you should never have done so, he has gone? Right, I would say that almost all of us and it is because even when we learn the word of God, we

receive the advice and prepare ourselves if we are not aware and we are warning an attack can take us unnoticed.

Kata Bunkai in our daily lives is to think before they speak, ponder the consequences before making a decision and be aware of all the people we impact with our way of being and acting. You see yourself and change the bad, leave the past and start acting like a warrior, asking God for wisdom (James 4-8) and practicing the word of God every day, in every movement.

Only through the practice of good deeds, good performances, speaking in a positive, correct and sweet we can achieve effective implementation of technology in the battle for victory over oneself.

It is when we are in times of crisis we must act calmly, effectively and do not forget the teachings of our Lord Jesus.

## ZUBAIRI'S MARTIAL ARTS CENTRE. (Since 1983)

# LABOUR DAY TAEKWONDO DEMONSTRATION & COLOUR BELT PROMOTION CEREMONY. KARACHI- PAKISTAN

Wajid Raza Isfahani

The Taekwondo Black belt demonstration and color Belt Promotion ceremony was conducted on 01st May 2011, evening at Zubairi's Martial Arts Centre F.B Area Branch, Karachi, in conjunction with Pakistan Taekwondo Council Team of Black Belts.

The event was conducted to celebrate the Labour Day which was witnessed by a large crowd of audience; Master Zubairi named the event as "Labour Day Taekwondo Demonstration".

Professor Dr Rizwan Mustafa Zubairi, 7th Dan Black Belt, the executive member of Pakistan Taekwondo Federation & Chairman of Sindh Taekwondo Association supervised the event. Master Zubairi has thrown the importance of Labour Day, sports and the martial arts in community among nations and us.



The black belts have demonstrated the techniques of Taekwondo include forms, breaking and self defense.

The following candidates were awarded GUP grades in Taekwondo.

- 1- Tooba Zafar-Green Belt.
- 2- Syed Hamza Shah -Green Belt.
- 3- Mohammad Zaid Zubairi-Green Belt.
- 4- Syeda Aimen Absar-Green Belt.
- 5- Eisha Zafar-Yellow Belt.

Syeda Aimen Absar was awarded the best student award certificate while Tooba Zafar received best technical skills demonstration certificate.



*Black belts Wajid Raza, Furqan and Ahmer Kamal were awarded Labour Day Taekwondo Certificates.*

Master Zubairi specially performed Taekwondo close combat techniques and explained new rules of sparring by World Taekwondo Federation.

By: Wajid Raza Isfahani (Secretary General)

## KUKKIWON PRESIDENT AWARDED CERTIFICATE OF COMMENDATION TO MASTER ZUBAIRI. HE IS NOW A QUALIFIED INSTRUCTOR.

Wajid Raza Isfahani

The World Taekwondo Headquarter Kukkiwon in Seoul, Korea had conducted the 23rd Taekwondo Foreign Instructor Training Course in the academy with the enthusiastic participation of over 144 Taekwondo Masters from 35 different nations. Master Zubairi from Pakistan was selected as Team leader by all participants.



The 23rd Taekwondo Foreign Instructor Training Course 2011 was held from the 11th till 16th of July. The orientation and opening ceremony was organised in the Taekwondo Academy/Stadium by Kukkiwon President Kang Won Sik which was followed by a special lecture by Professor Jin Suk Yang (WTF Secretary General) followed by another one on Taekwondo Vocabulary/ Basic Motions and movements by Professor Hyung Nam Kwon. The next day teaching method of Taekwondo was taught by Professor Chun-Taek Son and a lecture on Pre-hospital management in Taekwondo was given by Prof Jeong Weon Kim. Then the demonstration theory was shown by Prof Taek Yong Kwak.



Poomsae techniques were taught to Dan holders by Prof Jae-Yoon Ahn on the third day and Grandmaster In-Sik Hwang on the fourth and fifth day in the stadium followed by a thorough explanation of competition rules by Prof Ik Kee-Jeon. The sparring session by World Taekwondo champion Master Myung Sam Chang. Taekwondo History by Prof Uong Yong Ha.

Theory and practical examination were also conducted at the last day of the course by three Grandmaster of Kukkiwon. Master Zubairi, Oskar Posada Rios, Daniel Kim and Jae-Hyong Kim were presented the certificate of commendation by Hyun-Duk Oh, the President of World Taekwondo Academy. Master Rizwan Mustafa Zubairi qualify the test along with his partners Master Laiq Sultan, Masroor Zaman and Kamran Zahid Khan.





Master Zubairi gave a special speech on the graduation day on behalf of the participants from all over the world. He humbly thanked Daniel Kim from Singapore, Jae-Hyong kim of Austria and Sungha Jung of Korea for translating all the lectures from Korean to English and making it easy to understand. A very special thanks to Lee Hyung Sun , Ko, Kwang Mun and Master Khalil Jabran.





Master Zubairi's Teacher Grandmaster Won, Sang Wook 9th Dan Kukkiwon had awarded special trophy to him due to his voluntary services in Kukkiwon training course.

The Pakistan Taekwondo Council and Zubairi's Martial Arts Centre are now registered with Kukkiwon (World Taekwondo Headquarter) in Kukkiwon Membership System.

Master Wajid Raza Isphani.4 th Dan

Media Secretary (Pakistan Taekwondo Council)

# MARTIAL ARTS TRAINING AS A METHOD OF MODIFYING ATTITUDES AND BEHAVIOURS IN THE CLASSROOM

Prof. J R Lee-Barron PhD FIFL

Note: This paper was originally presented at the IMAS conference in 2009, with the guest of honour being Lord Smith of Leigh. To see other papers from this event together with a full programme of the conference, please visit the IMAS website at: [www.instituteofmartialartsandsciences.com](http://www.instituteofmartialartsandsciences.com)

## Introduction

Teaching, as we all know, is not the easiest thing in the world. However, whatever difficulties we might occasionally experience as martial arts instructors is as nothing when compared to what some school teachers have to put up with. Being a teacher in a modern school can be an extremely stressful profession, one that can eventually take its toll upon a person's mental and physical well-being. The attitudes and behaviours encountered by modern day teachers are often insulting and threatening, with some even resulting in personal violence. This is largely due to a minority of students behaving in a completely unacceptable manner towards their teachers, peer-groups and even the wider local community, due to them having what is called "Emotional and Behavioural Difficulties" or EBD.

This paper will share some important observations I have made regarding the positive effect martial arts training can exert upon "troublesome" or "difficult" children and young people. It will recount how I noticed that regular training can dramatically increase not only the health and fitness of pupils, but also boost their levels of confidence and self esteem, inner discipline, and important social abilities such as interpersonal skills and teamwork, etc. All of which serves in reducing some of the more classical traits of EBD.

Naturally, because of these improvements, they also aided in the students overall academic performance by instilling a strong sense of self-worth, discipline and respect in the individual, helping to reduce instances of disruptive behaviour such as bullying and so aiding teachers in maintaining control in the classroom during their mainstream schooling.

## Background

I have been involved with the martial arts for over forty years, and education and training for the past thirty. During that considerable period of time, I have taught all types of things to all types of people and I still enjoy the tremendous buzz I get whenever I see my students learning and achieving. I first taught in a Special Educational Needs setting way back in the early 1980's when I had the privilege of working with Students with Learning Disabilities (Autism/Down's Syndrome) and found the task to be both challenging and rewarding. I later underwent special training to become better at what I was doing (yes, for any responsible teacher CPD has always been there: We didn't have to wait to be told to update our training and qualifications. Back then, we just did it!) with the City Literary Institute in London, and pursued this specialism for several years, both in the UK and elsewhere.

Then, in 1999, I began teaching some special classes for children and young people with Emotional and Behavioural Difficulties. These pupils attended a local special school, and their PE Teacher had contacted me to see if such a venture might be possible. Naturally, I jumped at the chance and commenced giving lessons to them very shortly thereafter.

### **An eye opening experience**

The classes were to take place at a martial arts club in a town neighbouring their school, his meant that the pupils would have to be “bussed” in for their training and, on more than one occasion, the class had to be postponed due to some sort of disturbance that took place on the minibus during the short trip between their school and the training venue which was literally only a scant few miles away! In other words: So frequent and serious was the disruptive behaviour of this group that, sometimes, they never even managed to make it to the class!

I also had an interesting time when they did actually turn up to the venue: I was initially subjected to an almost constant stream of verbal abuse, had my instructions completely ignored and, during one seemingly quite subdued training session, wherein I was lulled into a very false sense of security, one bright young fellow thought he would take it upon himself to try and set light to the building by making use of the toilet rolls in the Gents conveniences! So, you can take it from me that these classes can be extremely eventful, to say the least.

Yet, it must be remembered that this disruptive (and, at times, even destructive) behaviour is not deliberately directed at any particular person or object. Rather, it is a symptom of a deeply troubled human being, an expression of the anguish and turmoil they feel deep inside of themselves for a whole variety of different and extremely complex reasons. Therefore, it should be perceived as being a very loud cry for help and attention. If an instructor wishing to work with this type of group is unable to accept this, and begins taking the abuse that will be hurled at them in a personal way, then they will actually end up playing the students game rather than encouraging them to play theirs. Consequently, no one will end up getting anywhere.

Be that as it may, “forewarned is forearmed” as they say and, as I had been informed that this group was known to consist entirely of pupils with EBD, this is precisely how I expected them to behave, and had prepared myself accordingly.

I found that the old, reliable tools worked best: I completely ignored the negative behaviour (in this sort of situation, you simply must be prepared to endure a certain amount of abuse and negativity, and allow it to wash off you like water from a ducks back. It would be very foolish, especially at the early stages, to challenge and confront every little thing, as you would end up filling up the whole lesson in this way and nothing concrete or positive would be achieved) while ensuring that I noticed and praised the positive. Now, at this early stage, there was precious little “positive”, I can tell you. Therefore, I had to lower my sights somewhat and become a lot more realistic as to what could actually be taught, learnt and achieved in these preliminary sessions.

I made sure I noticed and praised the very smallest of things: A posture that was sloppy but at least attempted, a kick that was done badly, but tried, a break-fall that made far more noise than sense, but was executed on cue, etc. I praised these small things not just because I wanted to encourage them, but because I had come to realise that, to them, they were not “small things” at all. Quite the opposite in fact: They were making a very real effort to listen, observe, imitate, and practice: To learn, in other words. And this was a very big thing for them to do.

I also had to be very careful as to how and when I praised them. Members of this group possess their own strict sub-culture, wherein the respect of their peers is absolutely everything. Consequently, getting any sort of praise from any sort of teacher is not looked upon as being the coolest thing in the world and, if given in too obvious a way, it can

seriously damage their “Street-cred” and even compromise their position in the pecking order. From a teachers point of view, praise given at the wrong time and/or in the wrong way can actually end up encouraging rivalry, jealousy and bullying, and we need to always be mindful of this when dealing with such groups. A simple nod or a wink in the right place will normally suffice. It is best to try and completely avoid acknowledging anyone as a “teachers pet” so don’t over do it.

The same can be said about the person you use to help you in class: DON’T! Instead, try and use everyone in the group at different times and for different things (the bow, the warm up, helping you to demonstrate a technique, etc.) This helps maintain motivation and enthusiasm while also avoiding causing too much friction amongst the group. You should also be prepared for a student you choose to help to occasionally decline your kind offer, in no uncertain terms! If and when this should happen, then maintain your composure and choose someone else (while keeping your fingers firmly crossed)

It was by recognising and appreciating these often extremely tiny positives that could so easily have gone completely unnoticed, that I gradually began to establish a more positive rapport with these students. Building upon this smallest of foundations, I gradually began to notice a slight, almost imperceptible, change in the way this group behaved.

They began lining up by themselves, even though they would still fidget, talk and mess around. They would listen to what I was saying, even if they sometimes looked completely bored with the whole thing, and started to genuinely make an effort to learn, remember and practice the techniques, even if they did still swear at each other (and me) on the odd occasion.

To help this continue in this trend, I ensured that I never spent too long upon one thing. We would practice solo kicking and/or striking techniques for about five minutes, then change to practicing a throwing technique for the next few minutes, then break-aways, etc.

By the fourth week of lessons, things had improved so much that I even introduced an element of weaponry (in the form of foam-rubber safety nunchaku) and this went down very well indeed.

From that point on, the group became very self-regulating: They all made an effort to behave, listen and learn and, if anyone started to get a little too disruptive the rest of the group would ask them (perhaps not always in the politest of ways) to shut up and behave. Even more surprisingly, the person would normally just come out with something like “oh yeah, okay!” whereas, a few weeks earlier, there would have probably been a physical encounter.

By the end of the term, this group was finally ready for their grading exam. Despite everyones reservations, they had managed to modify and regulate their attitudes and behaviour to such an extent that they had learnt just as much as any of the other mainstream groups I was teaching of a similar age and ability.

Yes, they were still hyper-active and, again yes, there was still the occasional lapse in concentration. The difference was that the students themselves had, by now, made the conscious decision to not mess about so much and to try to pay attention when they were shown something. Yes, I had used every trick I knew (and even learned a few more) to help them reach these conclusions and make this decision but, in the end, it was their hard work that had finally paid off.

As we all know: When a person achieves well in one area, it often has a knock-on effect upon other areas of their life. And this, according to the feedback I received from this groups school teachers, proved no exception. I was told that they had become a lot less disruptive in class, and, while they were still far from what you might call “perfect”, it was noticed that they seemed to be “trying harder”, and were achieving more because of this.

Unfortunately, due to both budget-constraints and the school having to relocate to another building, and also to certain changes in my own situation, these classes were discontinued

after only a couple of terms. This was disappointing not only for the students themselves, but also for the fact that any form of serious, localised research could not be conducted.

The reasons for a young person developing and demonstrating the symptoms of EBD are both numerous and complex, and so lay well outside the parameters of this paper. We do, however know that EBD often manifests itself in Antisocial Behaviour and aggression, and it is important that any instructor considering such work understand a little about these.

Recent research into aggression has managed to identify a variety of traits and indicators. Among these are the following:

- Impulsiveness
- Short attention span
- Hyperactivity
- Anxiousness
- Depression
- Low levels of confidence and self esteem
- Troubled relationships with family members
- Paranoia

Some of the above traits might well be inherited (nature) while others will be the products of the persons social environment (nurture). Other important influences could be the type, frequency and intensity of some form of personal abuse, and the misuse of certain substances, etc. For example, it has been proved that violence and cruelty can leave a very real “scar” upon the brain chemistry itself, with the person typically having quite low levels of serotonin (a neurotransmitter that inhibits aggression). Therefore, a young person who has (again, for example) suffered abuse is often very quick to anger.

To help them, teachers need a patient, respectful appreciation regarding this complex predicament, and to develop the skills necessary to have a positive impact while at the same time establishing firm boundaries around aggressive behaviour without the pitfalls of punishment, shame and humiliation. After all, most of these children will have been through an extremely hard time, so there is no need for us to add to their distress any further. We are there to help, not to hinder.

As far as the martial arts instruction goes: A training environment should be established wherein opportunities for learning and achievement are provided within a climate of encouragement and recognition of progress. These young pupils require intense educational interventions, but any form of improvement should not be expected to manifest themselves overnight: It has taken a sustained period of time to cause the young persons behaviour to deteriorate to such an extreme extent, and it will most probably take an equal amount of time to begin to modify it in a more positive way. Martial arts can play a vital role in this intervention as it allows these students to begin expressing themselves in a more positive way through providing an outlet for their more negative behaviours, channeling their energies and emotions into something that is enjoyable, meaningful and worthwhile.

In my own opinion, the study and practice of the martial arts tends to differ quite dramatically from other sorts of physical activities in that their influence upon children and young people with EBD, simply because they are structured in a very different way, with both short and very long-term targets of achievement already identified and put in place.

- respect
- discipline
- confidence
- self esteem

- interpersonal skills
- teamwork
- lengthened attention span
- acceptance of authority
- control of stress levels
- anticipation of next grade
- eventually achieving the black belt (or equivalent)

In short, it would seem that they are an absolutely excellent tool for encouraging both cognitive and behavioural modification.

## **CONCLUSION**

In addition to the above, I have also taught a variety of special educational needs in mainstream college subjects, and have taught a martial arts class in a hostel for young ex-offenders recovering from substance abuse conditions which experiences, if included here, would mean this becoming a thesis rather than a short research paper. Therefore, I have chosen to limit myself to the most relevant situation and experience befitting this conference.

This paper is based upon my own personal experiences and observations and, as such, must be viewed and evaluated as being purely anecdotal. While there has been some far more serious research projects conducted concerning this area, it has been somewhat sporadic in nature. However, what empirical evidence does exist would seem to serve in backing up my own opinion: That martial arts are, indeed, a very powerful and important tool in aiding these youngsters to improve themselves and achieve far more than they would otherwise.

One thing we do certainly know is this: Positive interventions at the earliest possible opportunity is the key to realising good outcomes for children and young people with any kind of emotional and behavioural difficulties. The government (in the UK at least) is, at last, beginning to lend more support to the structures that bring together various agencies such as education, social services and the NHS, etc in a model of positive intervention, the common goal of which is to help and support young people. I believe that martial arts training also has a lot to offer and, in my opinion, should be included as an integral part of this initiative.

Prof. J R Lee-Barron PhD FIFL

Jaimie is the founder and president, Institute of Martial Arts and Sciences, and is the author of the book "The complete martial arts instructor" Further details of which are available on this site.

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NOTE: In addition to the above, I would highly recommend Prof. Edward De Bono's work to any type of teacher, particularly "Six Thinking Hats", which is always readily available in several formats, both new and used.

# KOREAN MARTIAL ART YONG MOO DO LAUNCH IN PAKISTAN

Master Zubairi

The Korean Martial Art Yongmoodo has been launch in Pakistan by Rizwan Mustafa Zubairi, the certified trainer and international Master Instructor from World Yongmoodo Federation, Korea.

The first two days instructor training seminar has been conducted by the President and founder of Pakistan Yong Moo Do Federation Master Zubairi which comprises of basic Yong Moo Do techniques including Dan Jun Breathing, locks, swiping and kicking techniques. The seminar is officially approve and sanctioned from World Yong Moo Do Federation secretary general Grandmaster Sae Yong Oh.

Master Zubairi informed that Yong Moo Do is the martial arts of 21 st century and technically this system met all the requirements of Pakistan Martial Arts Society.

Master Zubairi has inducted Master Shabbir Hussain and Master Rehman Shah as Vice President in Pakistan Yong Moo Do Federation.

Over 50 martial artists include the following black belts has participated during the two-days training seminar at Karachi Taekwondo Academy from 15 th and 16 th October 2011.

1. Master Shabbir Hussain
2. Master Rehman Shah
3. Sarfaraz Ali
4. Muhammad Shoaib
5. Muhammad Talha
6. Irshad Khan
7. Safdar Ali
8. Abid Alam Siddiqui
9. Abdul Hadi Siddiqui
10. Alamgir Shah
11. Muhammad Shakir
12. Sohail Khan.
13. Muhammad Faizan Khan
14. Muhammad Zubair

Master Zubairi has been in martial arts for over 30 years and is promoting Korean Martial Arts from Zubairi's Martial Arts Centre since 1983 in Pakistan.



Master Wajid Raza Isfahani

Media Secretary.

Pakistan Yongmoodo Federation (Since 2011)

Zubairi's Martial Arts Centre (Since 1983)

# RENSHIS, SHIHANS AND HANSHIS (OH MY)

Dr. Donn Miskel, Judan, Shodai Soke, BLMAA

Renshis, Shihans and Hanshis (oh my)

Sounds a little sarcastic doesn't it? As well it should. I've become sickened with all the politics and infighting that seems to plague the martial arts community. Things aren't quite as bad as they were in years past but we still have a long way to go to achieve any real unity in the martial arts world.

I've dedicated the major part of my life to the research, study and teaching of the martial arts. I started my formal training in 1959 but I actually began instruction two years earlier under a brown belt judoka who gave informal instruction at one of the Chicago Park District field house gymnasiums. I was a part of the turbulent era of the martial arts in the early sixties that culminated with the unfortunate death of Jim Konservic at the Green Dragon Black Cobra Hall on the North Side of Chicago. I was a member of the old 'World Karate Federation' and later a member of 'Count Dante's' Black Dragon Fighting Society. It was a wild and turbulent time in Chicago and karate was a rough and bloody affair in those days. Training was brutal and grueling but some of the toughest fighters of that era could be found in those small and dank dojos in Chicago.

I have recently become incensed again by the backstabbing and back bighting that I've become aware of on various blogs, martial arts discussion boards and websites. You'd think that grown folk would get a life and find something better to do. It seems that the only way some people can build themselves up is by tearing other people down. There's an old saying; "An empty wagon makes the most noise". I'm convinced that many of these critics of everyone and everything fall into that category.

I have my highest rank in eclectic and Americanized Asian martial arts. In reality many of those who think that they are studying a completely traditional art are doing exactly the same thing. Very few Western instructors teach these arts in a completely traditional format. The art, no matter how traditional, is filtered through the mind and personality of the one teaching it. That gives his interpretation of that art a unique flavor independent of the traditions he may have been thought. As a disclaimer let me say that I have instructor rank in several traditional arts. I have trained under a number of Japanese, Okinawan, Chinese and Filipino masters in my martial arts journey. While I enjoyed the sense of oriental culture that they offered I found their instruction no more enlightening than that of their Western counterparts. The best two instructors that I studied under were of Irish and African American extraction.

I am of the belief that if a martial art is to be effective as a combative or self defense tool it has to reflect the demands of the times and the needs of the practitioner. I love iaido. It's a beautiful art and the discipline that it requires does wonders in offering an occasion of self discovery. Still, it has very little relevance to modern self defense needs. I still teach defense against sword attack to my advanced students but I don't expect them to ever face a katana wielding attacker. Of course, in the crazy times we live in there's no guarantee.

I have recently been honored with the rank of 10TH Dan Hanshi through several national and international organizations but I have better sense than to step into a school in Japan and expect the 9TH Dan master there to fall down on his knees and kowtow to me. That doesn't

even happen here, though in my humble opinion... But then, again, that's neither here nor there.

Whatever rank I have been granted is recognized by my peers in the U.S., Europe and Australia. In spite of my fifty plus years in the arts I may or may not be recognized as a master by organizations in some Asian countries. That's probably as it should be because, though many of my techniques are based on what I've garnered from various Asian systems, what I teach is patently American. It addresses the needs and the physical and mental attributes of occidentals.

I teach enough kata to claim some connection to my classical martial arts heritage but what I expect my student to garner from them and how they are approached is uniquely American. I no longer teach the classical systems, not because I don't appreciate them but because they don't suit the needs of the type of student that I teach. Before leaving Chicago most of my students were involved in law enforcement, security, mental health or other such high risk occupations. They wanted to learn how to defend themselves or how to respond in a combative situation. Because of this my training regiment consists primarily of kyohan (basics) waza (short fighting forms), and ippon and nippon kumite (one and two step sparring). I leave jiyu kumite and randori (competition sparring) for the sporting crowd. Nothing wrong with competition. It just isn't my point of emphasis.

I respect every master of every classical martial art that exists. I admire their fidelity and their dedication to their master, their predecessors and their system. I feel the same way toward the original systems that I trained in, their founders, present masters and sensei. I just don't teach what or the way I was taught. The classical systems serve a purpose and fill an important niche. I don't expect them to adhere to my ideas or philosophies, nor do I criticize what they do or how they do it. If it works for them and fulfills their needs it has served its purpose.

I don't seek recognition from systems, organizations or masters outside of my circle of peers. The masters and instructors I associate with share a similar philosophy and follow a common path. I only ask for the same respect from these classical stylists that I show them. I don't require their approval of what I do.

There was a time when I would challenge others who questioned my integrity or my ability. More often than not I left them broken and bleeding but unconvinced. Fortunately I've grown up and I understand that beating the snot out of someone doesn't educate them and it certainly doesn't change their direction. They will continue to do what they do and think what they think even if they do it battered and bruised.

I have read in several blogs where people were slandering the knowledge, integrity, ability and honor of people that they have never met and don't even know. As a minister I am discouraged from using graphic language so it would be difficult for me to adequately articulate my opinions of such individuals. Also, since I have learned that it isn't expedient to give people of that ilk badly needed attitude adjustments I just shake my head and go about my business. You can lead a horse to water but you can't hold his head under until he drowns. And I quote.

I know and associate myself with some rather controversial martial artists. I have seen them being criticized and slandered by people who couldn't stand in their shadows. They have never seen them fight and they have never crossed swords with them ( which probably explains why they are still capable of running off at the mouth). I have seen some of these individuals fight. Most of them are exactly what they claim to be. They are exemplary fighters and teachers. What more is a martial artist required to be before he is recognized by the status quo?

During the sixties and seventies Chicago and much of the rest of the Midwest was ostracized and basically ignored by the martial arts media and the rest of the martial arts community. This, in spite of the fact that Chicago had some of the toughest fighters in nation. Some

things went on that were less than acceptable amongst some of the teachers and practitioners in Chicago but the entire city was black balled for the actions of a few. Unfortunately this type of trend still continues. Politics and martial arts snobbery still abounds. This shouldn't be so.

The martial arts should be a brotherhood. There is too much contention between systems, organizations and styles. People with different philosophies or who train in different ways for different reasons are criticized. No one has a monopoly on the martial arts. A person has the right to train in whatever style or system he wants. Who he trains under or who his style was initiated by does not determine how effective that person or his style is. Being old doesn't make something more effective and just because something has been done the same way for a lot of years doesn't make it practical.

Many systems were designed to address the needs of the time. The techniques that they used reflected this. The hands were abused and heavily conditioned because they were used against people wearing armor. Flying kicks came about to address enemy on horseback. Does that mean that we should practice these same techniques today? That depends on the individual. Conditioned hands come in real handy for tamashiwari (breaking) demonstrations but they don't necessarily make a person a better fighter. A karateka or taekwondo stylist may be able to leap up and kick the ceiling but that doesn't mean he'll be effective against a knife wielding aggressor. I've known individuals who could break stacks of bricks, fly through the air like a leaping cougar and lift massive amounts of weights but who couldn't fight their way through a handful of kindergarteners.

As I've gotten older I've had younger martial artists want to test their abilities against me. Many of them have never been in combat and they've never had to fight for their lives in brutal city streets. Everything they know about fighting they learned in the dojo. At sixty two years of age and with injuries that have resulted in several debilitating surgeries I'd still wager that I could knock their hats around backward. But that isn't what the martial arts is about and it certainly isn't what I train for. They want to spar with me to see if the art I teach is effective. Considering that much of what I teach is designed to disable, incapacitate and even cripple or kill, I don't think that there is a way to satisfy their requests without someone being seriously hurt. They have yet to come up with a sport that advocates competition eye gouging and such like. Some arts don't lend themselves well to competition. When soldiers are training for combat or police officers are preparing themselves to survive on the streets I don't think that competition is one of their primary concerns. Competition won't prepare them for survival for a life and death situation.

Lastly, I would like to talk about what constitutes a master. By the time a person has stayed with the martial arts long enough to really become a master he is up in age. There are no twenty year old martial arts masters. That isn't to say that a twenty year old can't be an excellent martial artist. Some are but they aren't masters. Mastery takes time. Contrary to what those old martial arts movies may lead you to believe there are no seventy year old martial arts masters going toe to toe with twenty five year old fighting champions. That only happens in the movies. I'm too old to fight in a tournament, even if I wanted to. That doesn't mean that I can't defend myself. I can't fight a twelve rounder but I can give you pure hell for three or four minutes. Considering what I would feel that I had to do to defend myself against a younger opponent, the fight wouldn't be pretty. If I had my way it wouldn't even be a fight. A fight requires give and take. At my age I'm willing to give but I don't plan on taking much in the way of abuse. That means that, with my limited choices, my response would have to be violent, vicious and deadly. Such a scenario wouldn't be good for anyone involved.

Considering that most masters are getting up in years and can't or won't try to compete with the younger fighter it stands to reason that he is a master because of what he knows not because of what he can do. If you have the fortune to train with and learn from such an individual you're trying to tap into the knowledge that he has. If you came to engage him in ritualistic combat or try him out to see what he knows you came to the wrong place for the wrong reason.

A case in point. When Mohammed Ali came to Angelo Dundee he didn't ask him to spar with him. Dundee was too old to be trying to fight a young contender who was still in his prime. That didn't mean that he didn't have anything to offer Ali. On the contrar., Mohammed Ali was, in affect, sitting at the feet of a master. He came to him to learn what he had to teach him not to test his fighting prowess. Mohammed Ali became the world heavy weight champion and Angelo Dundee was an aging trainer. So I ask you; who was the student and who was the master? (You should have known that there'd be a test) If you said Ali I'm sitting here risking carpal tunnel syndrome for nothing and you're educationally challenged.

There are teachers, sensei and masters out there in every shape size and variety. They teach some of anything and everything an aspiring martial artists might want to know. Because he doesn't have an oriental cast to his eyes or have a Japanese, Korean or Chinese name doesn't put his claim to the title of Renshi, Shihan, Hanshi, Sensei, Sifu, Guru or Maestro in question. If he teaches what you need well and effectively and he is able to back up his claims what do you care who he is sanctioned by? If a person offers you a million dollars are you going to check his pedigree to see if his fortune consists of 'old money'? If you do you're an idiot. If it spends it spends. By the same token, if his system works it works. He doesn't have to claim lineage to some sage sitting on a mountain top in Tibet to be a viable martial artist, an excellent teacher or a martial arts master. Being a master has less to do with who you claim lineage to than with your own personal knowledge and experience. A master is a master because of what he knows not who he knows. If you want to be able to name drop pursue your journey with someone who offers you that opportunity. On the other hand if you want to learn an effective martial art or fighting system, find the teacher who offers what you need and follow him. In the end a title is just that, a title. The bottom line is does he have what you need and is he willing to offer it to you. If you find that individual, you've found your master. Follow him. Who knows? You might actually learn something.

God bless you, my brethren. Train hard and go with God.

## NOTES FOR AUTHORS

*International Journal of Combat Martial Arts and Sciences ICMAUA* publishes original papers on all aspects of Martial Arts research, history, praxis, trainings, education and phylosophy.

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