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JJBC Newsletter

*The newsletter of
Jiu-Jitsu B. C. Society
• Issue 9
Fall/Winter 2004*



Jiu-Jitsu B.C. Society

The Jiu-Jitsu BC Society is the provincial sport organization that promotes Japanese Jiu-Jitsu styles in the province of British Columbia. Its objectives are to foster learning and fellowship among the jiu-jitsu schools of British Columbia. In 1998 Jiu-Jitsu BC became a registered non-profit society and was supported by three jiu-jitsu schools. Now almost four years later the JJBC has grown to include 14 different jiu-jitsu schools from across the province.

President – Sensei Randy Martin
Vice President – Sensei Steve Hiscoe
Secretary - Sensei Aird Flavelle
Workshops – Sensei Mike Seamark
Tournaments – Sensei John Heslip & Allen St. John
Communications – Allen St. John
Directors at large –
Sensei Mike Caffrey

*For more information about the
Jiu-Jitsu BC Society please contact the JJBC Administrative Office
at #1-31550 South Fraser Way, Abbotsford, BC, V2T 4C6
phone (604)855-0563 or e-mail any of the respective directors .
Addresses can be found in the “Who We Are” section at the end of
this newsletter.*

*You can also visit our website at
www.jiu-jitsu.org/jjbc.*

Upcoming Events

Fall Camp

Back by popular demand, we will be holding our 2004 Fall Camp December 4th. Visit the JJBC website (www.jiu-jitsu.org/jjbc), or see your Sensei for more details.

Winter Technical Workshop

Ask your Sensei for details of the JJBC's winter workshop.

Provincial Tournament

Planned for the spring. Date to be announced.

Spring Technical Workshop

Date to be announced.

Congratulations!

To those recent upgrades in Dan ranks and all those kyu ranks who have moved up.



Spotlight on...

Jet Li Lian-jie AKA: Jet Lee

Born: April 26th, 1963 (Heibei, China)

Biography: A modest man and devout Buddhist, Jet Li rose from a sheltered life to become one of China's finest athletes before gaining unparalleled success, perhaps as the most popular martial arts star in the world.

At the age of two, Li's father died, leaving him among two elder brothers and two elder sisters, cared for by his mother. At home Li was obedient and he studied hard at school. In 1971, Li began his wushu* training at what was to become the Beijing Sports and Exercise School. He excelled in his training and outlasted most of his peers to win the only prize for excellence at his first national competition a year later. After plenty of harsh training, he went on to represent his country in a world tour that included a performance on the White House lawn for American president, Richard Nixon. By the age of 18, Li had won All-Round National Champion in wushu five times.

He was discovered for films by Director Hsin Yen and offered the starring role in the historical epic "Shaolin Temple," about a young monk whose father is killed by the Emperor's nephew. The film was an enormous success that spawned two sequels and propelled Li into instant stardom.

Li made the leap into Hong Kong films with the critically acclaimed box-office sensation "Once Upon a Time in China" for director Tsui Hark, which vaulted him into superstardom. The film proved so popular that Li starred in three of its five sequels, including his last Asian-produced film, "Once Upon a Time in China and America."

Now residing in Los Angeles, Li plans to continue working with American filmmakers and studios. Teaming with TBS Superstation, Alliance Atlantis Communications and Mel Gibson's Icon Productions, he will soon be producing "Invincible," an original telefilm and series pilot. Featuring the ancient martial art wushu,



Did you know

"The samurai (or bushi) were the members of the military class, the Japanese warriors. Samurai employed a range of weapons such as bows and arrows, spears and guns; but their most famous weapon and their symbol was the sword. Samurai were supposed to lead their lives according to the ethic code of bushido ("the way of the warrior")., Bushido stressed concepts such as loyalty to one's master, self discipline and respectful, ethical behavior."

The Lighter Side of Martial Arts...

Jackie Chan: Street Fighter

After leaving school, Jackie Chan spent much of his time in 24-hour pool-halls in Hong Kong, often sleeping there. "This was a potential disaster," biographer Dominic Wills recalled, "as these were hang-outs for the Triads, who'd often attempt to recruit the young boy. Seeing some of his friends join, and deal drugs, he attempted to distance himself from the gangs, often by playing dumb and innocent. There were fights, though. Once he recalls he and two friends beating up six motorbikers. Fleeing down the street, he heard his slipper slapping on the ground. Looking down, he saw it was soaked in blood. His hand throbbing, he noticed a white thing protruding from his knuckle. Thinking it to be his bone, he tried to push it back in - to no avail. When it later fell out, he realised it was one of his opponents' teeth."

Training Tips



The Dojo: A Place to Build Character **Jay Coleman - Nikkyu - Sadhana Dojo**

The Hakko Denshin Ryu Shodan manual defines the term 'dojo' not just as a gym or club, but is to be cherished as a place for learning and brotherhood for devotees. The word 'dojo' has an even greater meaning. It is, or, becomes a symbol of all aspects of martial arts. It affects the practitioner spiritually, philosophically and ideologically in addition to the obvious physical aspects. Through training, students will find that their character will undergo as much change as their body. The dojo provides an excellent place to foster and nurture character. It is the home of the sensei, and is a place of simple beauty where we can go to dedicate ourselves to the virtues and values of our style, in turn, evolving as human beings.

Places where people, young and old, can go to develop themselves are few and far between. It appears that more and more we as a society are questioning the character of those who are in the spotlight or who are in power. It seems people are feeling the need to turn to those with a strong sense of character - good, smart, kind, well-balanced individuals to use as role models. Those who train in the martial arts, especially Hakko Denshin Ryu, have a place where they can go and work as a collective to build or in some cases, rebuild their character. Personally, I have noticed great change in myself in the six years that I have been studying Hakko Denshin Ryu. A regime of training at the dojo has created a habit in me resulting in beneficial spiritual growth. This can be attributed to the strength and foundation of the art and to my Sensei and those that have gone before him. They were able to create solid dojos where myself and others can go, leave whatever troubles behind and really take time to work on

ourselves. For me this covered everything from learning to breathe and relax (meditation) to writing articles on what heartfelt issues; all the while having the opportunity to learn and grow with others. I believe people will increasingly seek out places like a dojo to separate themselves from their hectic lives and allow time to work on personal growth.

Recently, I have started working with my sensei instructing children at the dojo. This has been a great honour and a valuable learning experience. A Sensei regards his students as family, seeing them as they can never see themselves. The more I work with the children the more I feel the same way. To see them respond to the teaching, games, technique and even to the discipline is really overwhelming. I feel that I am witnessing them grow as people building their character. Watching how my Sensei teaches with the right balance of humor and sternness, all the while instilling what is right and important, is truly amazing. I have no doubt that the dojo is an extremely beneficial place for children to grow.

For adults and children alike there are fewer and fewer places to go and work on themselves spiritually, mentally and physically than ever before. This is what makes the dojo so precious. A dojo provides a place to work on all these while helping to build character along the way.



Color Coding Self Defense Responses

In our Personal Defense programs we use a colour coding system to help our students identify the level of threat and the corresponding level of self-defense readiness.

There are three basic levels or "codes" we use to clarify our self-defense preparedness. Yellow alert is our normal state of good self-defense awareness. Orange is when we sense that there could possibly be some danger or even an unusual situation that our "gut feeling" tells us something is wrong. Red is high alert. At this point you know that there is a real threat and you prepare yourself for attack.

Let me take each level of self-defense color coding and explain the details of each.

First the yellow alert is just being aware of your surroundings. Walking with your head up, shoulders back and noticing what is going on around you. Criminals interviewed tell us that one of the first things they look for in a victim is someone who is not really alert or aware of what is happening around them. A good yellow alert status would be to make the habit of noticing people, situations, unusual conditions, etc., that are nearby.

We go to orange alert when something looks, feels or obviously is wrong. It may be something small or something we can't really identify cognitively. When going to an orange alert we should instinctively bring our hands up from our normal standing or walking position. It can be done quite subtly as if to cross your arms or rest your elbow on one arm while with the other hand on your chin as if you are thinking. This position brings the hands closer to a defensive position without becoming threatening to the other person. This is important as the threat, at this point, may not be real.

Red alert comes into the picture when there is no question that there is a real threat. The arms go up with the hands open and palms facing out. One foot should be placed a little in front of the other. Hands should be held about face height. From this position, you are prepared to either block or strike.

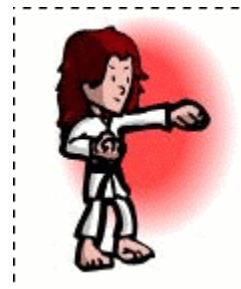
Along with the body posture in both the orange and red alert modes, the voice should be used to both access the level of danger and to help develop the assertive demeanor. Asking a question like, "What do you want?", can quickly find out the motives of a possible aggressor. Becoming progressively more assertive here can have several benefits.

As you become progressively more assertive in a self-defense situation there is a good possibility that the aggressor will back off. It's easier to find and easy victim than to mess with one who may put up a fight. This is especially true if you give him an honorable exit.

Another benefit to progressive assertiveness is that it naturally brings up your adrenaline levels so if an attack ensues you are prepared both physically and mentally.

A hidden benefit is that it protects you in court, especially if there are witnesses. Your assertive posture (not aggressive) and your words, congruent, strong, assertive and telling the aggressor to "back off", "I don't want any trouble", "I don't want to fight". "Just leave me alone". These words may have kept a 'soccer dad' out of jail recently.

***Sensei Randy Martin
Ronin Jiu-Jitsu***



The Voice is Sometimes Mightier Than The Sword

I recently heard something on the news that made me stop and think.

A news reporter was interviewing a shopkeeper who had been identified as a witness to a crime.

The reporter asked "What did you see"?

The shop-keeper replied: "I didn't see nothin' but I heard the cop screaming "DROP THE KNIFE..... DROP THE KNIFE" and then the cop shot him".

Notice that the shop keeper didn't even see the incident, yet by his yelling, the police officer had created the primary, sole and friendly witness for the entire incident.

As a result, any enquiry into this incident will not be biased against the police officer because when the police officer started screaming he was "creating" witnesses - positive and friendly witnesses.

This story is an ideal example for us, as martial artists, to always use our voices to attract help and create witnesses. This is especially true in the unfortunate event that something goes wrong in stopping the bad guy who has escalated his desire to hurt you and he gets seriously hurt instead.

***Sensei Aird Flavelle
Masters Jiu-Jitsu***



What Jiu-Jitsu Isn't

Over the last few days I have had a few occasions to discuss what Jiu-Jitsu is and what it is not, and in both cases the person I was talking with made a statement implying that Jiu-Jitsu is merely a blend of karate, Judo, and Aikido. During the first discussion it was obvious that the other person truly understood what Jiu-Jitsu was, but felt this was an accurate summary, and in the latter discussion the person truly believes that if you precede a Judo throw with a strike, it becomes Jiu-Jitsu.

Though I completely understand the gross simplification of comparing Jiu-Jitsu as a blend of Judo, Karate, and Aikido, because of the superficial similarities, I feel compelled to try and point out the vast differences in this view.

I also know that what I am writing, my views and opinion on this topic, will rub certain practitioners the wrong way. This will happen because there are many people training and practicing arts that they call Jiu-Jitsu, but which have little or no historical ties to any legitimate form of Japanese Jujutsu. These systems, such as Miyama-ryu Jujutsu, Ketsugo-ryu Jujutsu, Icho Yama-ryu Jujutsu, etc., are very effective and practical Goshin-jutsu (self-defense) systems, but are not Jiu-Jitsu.

To paraphrase Tony Annesi, Karate and Jiu-Jitsu each present us with a philosophical "paradox" when applying them in self-defense. Karate says, "Do not fight until pushed to the limit. When there is no other choice, then fight full-out, to the death if necessary." Jiu-Jitsu says, "Harmonize with your opponent and try to frustrate his aggression or, if necessary, control it through the use of his own overextended balance and strength." If pushed to the limit Karate resists while Jiu-Jitsu accepts and redirects. And yet a technical direction in each art seems to contradict the philosophical route each prefers. Karate insists that the first movement should always be defensive. Jiu-Jitsu suggests that one can catch an opponent more unaware and off-balanced if one "attacks the attack". Yet Karate is often seen as an aggressive art; Jiu-Jitsu is seen as a defensive art.

The primary difference between a true jiu-jitsu systems and a goshinjitsu system created by blending

karate-like striking techniques, with Judo-like throws, and Aikido like joint-locking is that the principles of the arts of karate, Judo, and Aikido do not readily blend together; resulting in conflicts within the very foundation of the system. A true jiu-jitsu system utilizes a common set of principles and heiho (strategies and tactics) regardless of the type of technique being applied, be it throwing, joint-locking, striking, a weapon technique, etc. This common set of principles and tactics is very evident when the jiu-jitsu practitioner is moving between the various combative ranges. They are able to make these transitions seamlessly without having to change how they view or interact with the attacker; for systems without this underlying foundation these transitions are problematic because it is necessary for them to abandon their existing tactics and switch to the tactics that are appropriate for the new situation. These transitions take time.

There are several other differences between traditional jiu-jitsu and the hybrid systems. While there appears to be a great overlap in throwing and kansetsu waza techniques, a practitioner merely needs to be uke for some of these techniques to quickly realize the differences. Movements tend to be tighter, joint-locking techniques tend to attack the joint with more intensity and usually at more than one location at a time. There is subtle differencing in how kuzushi is applied in nagewaza (throwing techniques), and many of the throws of jiu-jitsu it is necessary for uke to have a full understanding of the mechanics of the technique in order for them to receive it unscathed. This is because of the slight difference in angle and application of power in many jiu-jitsu nagewaza is specifically designed to damage and injury.

The application of atemi-waza is also different, sometimes in the mechanics and sometimes in the intent and application. Though there are many jiu-jitsu atemi-waza that are damaging in and of themselves, the primary purpose of atemi-waza in jiu-jitsu is kuzushi (the physical and psychological destruction of the attackers balance).

This combination of physical, psychological, and tactical differences results in a very different feel and

flavor. The jiu-jitsu practitioner views combat as a last resort, but when unavoidable, they are very dangerous and very much at home. Because of the nature of traditional jiu-jitsu it is impossible to safely fit it into any type of competitive forum. This means that regardless of what it might be called by promoters or competitors, competitions and sporting events that present themselves as representing jiu-jitsu, are merely misleading the public.

Does this mean that a traditional jiu-jitsu practitioner would always be successful in a competitive forum...not at all; in fact they would find himself or herself at a distinct disadvantage, being that they are unaccustomed to the rules and limitations imposed by the various competitive venues. My experience has been that most traditional jiu-jitsu practitioners have little to no interest in the more sporting side of martial arts.

Sensei Randy Martin
Ronin Jiu-Jitsu

Note from the Editor:

I'm not receiving enough input from the Kyu ranks. I want to. Let me hear them. This is your Newsletter.

Why did you join Martial Arts? Do you know of a close call that you want others to know about? What special training technique do you follow that enables you to remember detailed moves?

Do you have a training tip or a true story you'd like to share? E-mail your submissions to Sensei Allen St. John at stjohn@direct.ca.

Black Belt Corner

Hiscoe Jiu-Jitsu

Sensei Steven Hiscoe (6th Dan)
Sensei Tyson Nicholas (1st Dan)
Sensei Lorne Olsen (3Rd Dan)
Sensei Carlos Silva (3rd Dan)
Sensei Aird Flavelle (2nd Dan)
Sensei Harleen Gill (1st Dan)
Sensei Cliff Rempel (2nd Dan)
Sensei Dave Woods (2nd Dan)
Sensei Irene Heinrichs (2nd Dan)
Sensei Allison Brickwood (1st Dan)
Sensei Jesse Gill (1st Dan)
Sensei Roland Olson (1st Dan)
Sensei Rick Massey (1st Dan)

Aizen-ie Jiu-Jitsu

Sensei Lorne Olsen (1st Dan)

Hakushin Jiu-Jitsu School

Sensei Eric Enger (3rd Dan)
Sensei Teresa Enger (3rd Dan)
Sensei Chris Bell (1 Dan)

Yarrow Jiu-Jitsu

Sensei Carlos Silva (1st Dan)

Maple Ridge

Sensei Mike Caffrey (6th Dan)
Sensei John Heslip (3rd Dan)
Sensei Chris Ginter (3rd Dan)
Sensei Blair Hanson (3rd Dan)
Sensei Joe Calla (2nd Dan)
Sensei Peter Harris (1st Dan)
Sensei Tony Kot (1st Dan)
Sensei Andy Ganyo (1st Dan)
Sensei Carol Caffrey (Shodan Ho)
Sensei Richard Prorok (Shodan Ho)
Sensei Freddie Steele (Shodan Ho)
Sensei Aaron Theilade (Shodan Ho)

Black Belt Corner

St. John Jiu-Jitsu

Sensei Allen St. John (5th Dan)
Sensei Stephen Ow (2nd Dan)
Sensei Gordon Patchell (1st Dan)
Sensei Matthew St. John (1st Dan)

Masters Class Jiu-Jitsu

Sensei Aird Flavelle (2nd Dan)

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Sensei Seamark, Yondan, Hakko Denshin Ryu JuJutsu
Sensei Wilding, Shodan, Hakko Denshin Ryu JuJutsu
Sensei Brousseau, Shodan, Hakko Denshin Ryu JuJutsu

Nippon Jujutsu & Kobudo

Sensei Mirek Nowak
(3rd Dan Hontai Yoshin Ryu Jiu-Jitsu & Bojutsu)
(4th Dan Araki Muninsai Ryu Iaido)

Ronin Jiu-Jitsu

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(Ronin Tai-Jitsu, Godan, 5th Dan)
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Sensei Shane Martin, (Shodan-Ho)
Sensei Mel Nobles (Shodan-Ho)
Sensei Barb Nobles (Shodan-Ho)

Pacific Budokan

Sensei David Toner (1st Dan)

Abbotsford Jiu-Jitsu

Sensei Dave Woods (2nd Dan)

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Sister Association

Alberta Jiu-Jitsu Association

Visit the AJJA web site at <http://members.shaw.ca/ajja>

More complete information about
these dojo's can be found on the
JJBC website --
<http://www.jiu-jitsu.org/jjbc>.