



TENGU-RYU,
THE SOCIAL LINK BETWEEN THE PAST AND THE FUTURE...
WHY AND HOW

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Acknowledgements to...

First of all I would like to thank my father who, when I was seven, introduced me to Karate. It is now, after some years..., that I present this thesis which unites my passion for Karate with my sense of responsibility towards society.

I thank Mister Roland Habersetzer too who, through his commitment to developing and promoting this school, has allowed me to foster, interiorize and feed the values and teachings of the school during my life.

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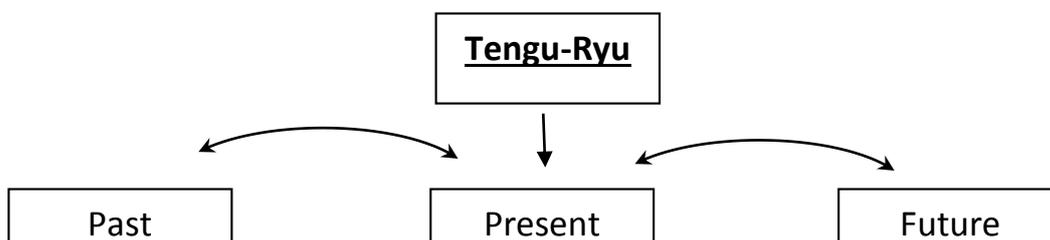
1 INTRODUCTION

1.1 Foreword

Life is important...both for ourselves and for the people with whom we interact... and for this reason nobody may hinder or hurt other people's lives...This thesis is conceived with this maxim in mind. The Tengu-Ryu school was founded to teach a responsible physical and psychological behaviour which would manage to let us cope adequately with situations of danger/conflict. Apart from the technical aspect, which is nonetheless of foremost importance to manage the aforementioned situations and also to acquire important physical and behavioural traits, this martial-arts approach possesses particular feats that differentiate it from other already known karate schools, which focus on other values and goals. In this thesis I have decided to highlight this main characteristic of the Tengu-Ryu school in order both to give scientific clarity concerning its educational and social utility, and to stimulate young people so that they might learn what is happening in the world and thus find new interests in a practice that can give them useful – nowadays belittled – teachings that will allow them to find serenity, integrity and a better life style.

1.2 Goals

The purpose of this thesis is to show that the goals of the Tengu-Ryu school are both educational and social. These goals are based on universal ethical-moral teachings which involve both the practice of the martial art in the gym, and the appropriate psycho-emotional responses in relation to the daily life of the practitioner. First of all, through this thesis I want to show that the Tengu-Ryu school is both responsible and focused on the idea of peace and sociability, even though certain practices may appear to promote violence. Secondly, I want to show that the language of the Tengu-Ryu, thanks to its everlasting behavioural concepts and values, harmoniously integrates itself with the Bunkai of Shotokan style-kata; this will highlight the way the Tengu-Ryu can be considered to be a social link between the past and the present, as between the present and the future.



1.3 Methodology

Firstly, I will show and explain the present economic, social and work situations along with their consequences over the behaviour of the population.

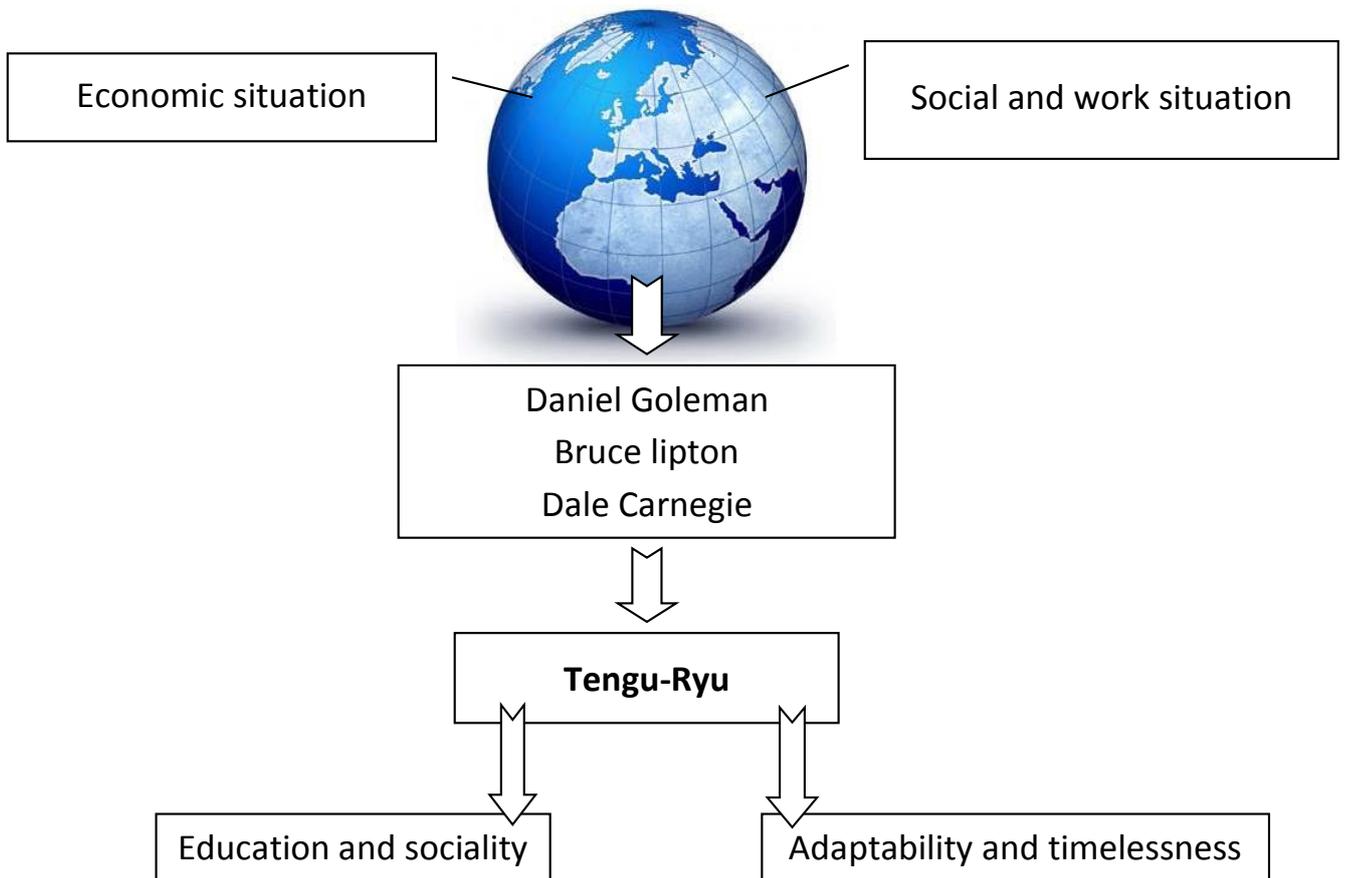
Secondly, I will show how two researchers, Daniel Goleman and Bruce Lipton, studied the question and what their findings were. Then I will focus on the good behavioural practices developed and put forth by Dale Carnegie.

Then, I will highlight the values of the Tengu-Ryu school as per its practices; I will show that the Tengu-Ryu school replicates both the findings of the two above mentioned researchers and the good practices of Dale Carnegie. I will show how the Tengu-Ryu school contributes in the field of education in regards to well known social problems by positively stimulating and improving our current and future generations via a healthy emotional and behavioural education.

Then, I will explain how the Tengu-Ryu principles are expressed and applied in Karate (Kara-ho Tengu-no-waza) during both training and education.

Lastly, I will show how in the Tengu-Ryu school its body language joined with its mental approach do adapt to and integrate into the Bunkai of the Shotokan-kata Gojushiho-sho by including timeless and universal social elements which, until today, have found no place in the Shotokan karate schools.

The below figure allows to more clearly understand the above explained methodology.



2 WHAT IS HAPPENING IN THE WORLD

What you are about to read in this chapter requires courage as the topic is anything but nice; yet it is real and I also believe it is of foremost importance to understand the reasons a large percentage of the population unconsciously change their behaviour led by those who have power and those who profit from anybody and anything, thus contributing to the social and behavioural decadence we are all experiencing. What is happening in the world? What to do against this reality? What can we contribute to changing this general tendency?

I believe that, first of all, it is necessary to understand those mechanisms that lead people to being influenced; by so doing we will thus be able to develop the right strategies that can raise awareness and let people take the right decisions, and we will also be able to take conscience of and distance ourselves from those bad influences, allowing us to develop the right remedies that will grant other people to follow in our steps.

2.1 World economic and work situation

The world economy is about to collapse due both to the increasing debts state leaders get into to save the system and to the resulting financial speculations; this is what came out of the surveys and interviews that Eric Worre, a successful American entrepreneur, carried out with more than thirty top American financial experts, economists, professors, authors and businessmen.

Data from 2014 show that the debt of the USA amounts to 60 billions to be paid to private investors. Concerning social security and the healthcare system, it amounts to 67 billions.

Class differences are on the rise, especially with the decrease of the middle class and the increase of the poor, due to the stock market system and ruthless financial speculations.

2.2 Social and work situation

100 years ago, 90% of the population was employed in agriculture, whereas today the percentage has decreased to 1%. No workplace is safe from downsizing. Once we first went to school and we would then find a job that would last us 40 years before retirement. We later found out that employers were not giving much importance to their workers' loyalty; a new course of action was thus needed: after taking the degree, a person would find a job and stay in the company for 3-5 years, then he/she would

leave it for another company working there for another 3-5 years, and so on until 40 years would have passed (roughly 8-12 companies) before retirement. More and more companies nowadays pay their employee more in regards to their performances and less for the time they spend. In some professional fields salaries have decreased whereas special commissions for the achievement of goals related to the turnover are implemented. Companies love these modern models! Due to the fact that money is saved and better results are achieved. The new economies need fewer people due to the implementation of new technologies, which in turn creates a higher level of competition due to fewer jobs being available. Technology and efficiency are eliminating jobs every week... and nothing can be done to stop it!

In the USA, heart attacks increase of 35% on Monday mornings.

35% of the population is unemployed, and if a person cannot find a job in six months they will no longer be considered unemployed by the state; we can only think what the consequences are...

Knowing that what is happening in the USA is also happening in Europe... we have to understand that our today's' big goal is not to earn more money, rather to create jobs!

Technological changes create more unemployment at an ever faster pace, and people have no time to learn new skills.

The large majority of people today earn only what they need to survive.

There is a rise in "poor workers", those who do not earn enough.

People only have two weeks of vacation during the year, and they usually stay at home as they have no money to spend to travel. The people live in a constant state of worries.

On the 19th of March 2015, the United Nations published the results of a research on the world work situation. The results... only one worker in four has a fixed term contract, while the remaining three either are temporary employees, with +/- precarious contracts, or work off the books, which means that they have no social security. The UN has asked every nation to review their social system and to develop new solutions that would allow those without a monthly salary to be socially insured.

What about Switzerland...?

Switzerland is still seen as a safe place for those who need to migrate from their country or for those who want to find job security. Yet, is it really so?

Data from 2014-2015 show that every year in Switzerland 500'000 jobs are left vacant and that there are about 3'000'000 people living in the country who want to work. Two thirds of these vacant jobs are given to those who have contacts with politicians, businessmen, religious figures, associations, and so

on... This means that there are about 170'000 vacant jobs (one third) for about 2.7 millions people. What happens to those who cannot find a job? How can they find a solution to their needs? Should they emigrate? Where to, given the present crisis which we can see both in Europe and in all the world? Public spending for unemployment benefits rises, especially towards those who are called “social cases”, in part why they have not been able to find a job in many years. How can the social system cope with such a situation? Who pays for these benefits? What kind of future will those with a university degree or those who have completed their apprenticeship have?

This is what we are seeing happening in the world: the delusion people have had for decades of having a job that would last all their life long. This is the first time in history where the future of the young is worse than that of their parents. People work more and earn less, have less time and less freedom for themselves, live under constant pressure... and it seems things will not become better...

The paradox of education: it begets unemployment

I do value learning and knowledge, but I wonder today what drives people to find a job. Job security is no more, and in the school system pupils are taught that good grades open up better chances to have an interesting and well-paid job. Students are taught in school and during their apprenticeship to become employees; by so doing they will not learn those entrepreneurial skills that they will need in their lives. In order to save money, employers will not hire those who have completed their apprenticeship; this means employers have to get rid of a person they have helped to build professionally for 3-4 years. Those who are unemployed will go back to school hoping to find a new job and... the more they learn at school, the older or the more overqualified they get, which means their chances of finding a new job diminish.

2.3 How the media influence populations' behaviour

Apart from what we have seen, it is important to analyze how the media play a fundamental role concerning the way they influence the populations' behaviour. I do not believe that scientific studies are needed to realize what is happening... technology has improved how information is transmitted, removing geographical barriers, yet this also means that the masses can be more easily influenced. Every day we are subjected to advertisements that lure us towards superficiality (everything and now..., zero effort to become something), towards impulsiveness (let your emotions go free..., give no limits to

your enjoyment...), towards the satisfaction of our own instincts via consumerism (disposable objects..., shopping spree...), and even towards disharmony, protest and violence as a means to show off (be different... rebel yourself... go on strike... fight to have). All these influences create selfishness, an emotional-depressive void along with depression, a culture based on opportunism, on exhibitionism, and even on excessive sexual relations, on the acceptance of any kind of event especially if it is new.

2.4 Is nutrition a banal question?

In the last thirty years we have seen changes in regards to nutrition. Vegetables are grown fast and they are even picked before they are ripe; this means a decrease of about 40% - 60 % in their nutritional elements. The result is chronic fatigue, nervous system inflammation, weakened immune system, depressions and other health related problems.

Weed killers, pesticides, preservatives and antibiotics are used; all this results in more acidity, intolerances and allergies.

Health related problems as those shown above also cause interpersonal problems... thus negatively influencing our present state of social decadence.

Faced with such issues based on evidences... what is left for us to do? In the next chapter I will show you how two scientists and a writer made new discoveries and reflections that can help us to modify and to improve our present situation.

3 THE SCIENTIFIC DISCOVERIES

3.1 Daniel Goleman – The emotional intelligence, the right way to interact

Daniel Jay Goleman, a psychologist and scientific journalist specialized in psychology and brain sciences, collected the studies of many professionals in regards to emotional and social education. In 1950 John Bowlby, a scientist, was asked by the World Health Organization (WHO) to conduct a study on the effects of the lack of maternal care on the development of the personality of the child. Since then more studies have been carried out, especially in the West, and the results show that emotional intelligence is as important as cognitive intelligence for a person's full and balanced development.

The goal is to give children and young adults the emotional skills and understanding that will allow them to recognize, to accept and to understand the emotions they experience during their growth, along with giving them the means to creatively manage the energies produced. They will later learn to recognize these emotions in other people, developing the ability to not let be influenced and to better manage interpersonal relations.

These skills give them serenity, self-assurance and the ability to develop empathy and intuition, being so better able to cope with worries, anxiety, depression, addictions and violence. Concerning young women, these skills may be useful in avoiding unwanted pregnancies.

As adults, the more the person has adequate emotional and social skills, the better will his/her communication and relational skills be when having to cope with other people's different and varied moods day in and day out.

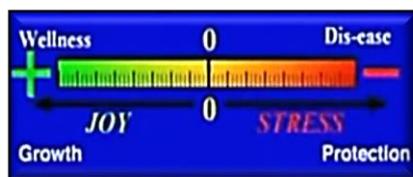
3.2 Bruce Lipton – The positive thinking, an essential feature for healthy relationships

Another discovery is to be taken into consideration as well. Thanks to the scientific discoveries of Bruce Lipton, an American developmental biologist, we can better understand those biological mechanisms that are linked to the various ways of thinking. These are his most interesting discoveries:

The first shows that our cells and our genes (DNA) are influenced and modified by the quality of our thoughts. This discovery scientifically explains that every human being can influence, either positively or negatively, his/her well-being thanks to the quality of his/her thoughts.

The second shows that, in order to stimulate our well-being, getting rid of stress is not enough, as we also need joy, happiness and love. This is due to the fact that psychologically we usually tend to go “towards the bottom”, like the force of gravity. Then, remaining in a neutral position (position 0) is not enough.

By linking these findings with Goleman's, we can understand how powerful the effects of a healthy emotional and behavioural education of children and young adults are, in regards to present and future generations. Moreover, if we introduce these findings into the context of communication in our society, we can see how a positive, constructive and joyful attitude is of vital importance if we want to remain healthy. Being able to apply this knowledge on our own selves, without asking anything from anybody, is an important step towards a better society, thanks the fact that we can positively influence other people's thoughts and behaviour.



3.3 Dale Carnegie – How to win friends and influence people

In order to better deal with the main thesis of this paragraph, I have decided to take into consideration the teachings of Dale Carnegie. Apart from being experienced in interpersonal relationships, he has managed to collect a vast quantity of advices which can be easily and practically employed as they are based on the good practice of successful American businessmen.

In the following scheme I show over thirty modalities that can be used to have fruitful relationships. The interesting aspect of these good practices is that they are based on an ethically and morally healthy behaviour: mutual respect, active listening, empathy, sympathy, no criticism, sincerity and others. As for other methods, these good practices have been used in economy and politics for parochial interests. Nonetheless, these good practices can and should be used in our daily interpersonal relationships; what matters is the goal, which can be more or less social.

Relations between people are becoming more tense and hostile; this is why I believe we should learn those skills that grant us the chance to create a dialogue and negotiate our different positions. At the

same time, these skills can better motivate us to respect man's rights; I believe that nowadays such a feature cannot and should not be underestimated nor avoided.

As we can read in the last maxim of the below scheme, no one of Carnegie's approaches can guarantee success, yet each of them does have more efficacy if compared with others. Moreover, should they not succeed, they would at least grant us useful skills in regards to interpersonal relationships, which is already an important result: New relationships will be created by word of mouth due to the fact that our positive behaviour will be appreciated from an ethical-moral point of view.

How to win friends and influence people (Dale Carnegie)

N°	MAXIM	HOW	HOW TO DO IT, COMMENTS
➤ Fundamental Techniques in Handling People			
1	If you want to gather honey, don't kick over the beehive	Don't criticize, condemn or complain	Criticism is futile because it puts a person on the defensive and usually makes him strive to justify himself. Criticism is dangerous, because it wounds a person's precious pride, hurts his sense of importance, and arouses resentment. Let's realize that criticisms are like homing pigeons. They always return home. "Judge not, that ye be not judged." But it takes character and self-control to be understanding and forgiving.
2	The big secret of dealing with people	Give honest and sincere appreciation	The only way I can get you to do anything is by giving you what you want. Some of the things most people want include: Health and the preservation of life, Food, Sleep, Money and the things money will buy, Life in the hereafter, Sexual gratification, The well-being of our children, A feeling of importance. Give honest, sincere appreciation. Be "hearty in your approbation and lavish in your praise".
3	He who can do this has the whole world with him. He who cannot, walks a lonely way	Arouse in the other person an eager want	Looking at the other person's point of view and arousing in him an eager want for something is not to be construed as manipulating that person so that he will do something that is only for your benefit and his detriment. We should observe the situation from his point of view, trying to understand what kind of advantages and disadvantages there are for him. Concerning job-seeking, this means we have to let our employer know what kind of new skills he will have for his firm if we should be hired.
4		Let others be free to express themselves	If we propose a new idea, we should not force other people into accepting it. We have to make sure they will perceive this idea as coming from them, both by captivating their interest and asking them to participate in the discussion.

➤ Six ways to make people like you			
5	Do this and you'll be welcome anywhere	Become genuinely interested in other people	Before a meeting, think: "I am grateful because these people come to see me, They make it possible for me to make my living in a very agreeable way. I'm going to give them the very best I possibly can". It is useful to willingly do thing for others by giving them our time, energy and intentionality.
6	A simple way to make a good impression	Smile	A simple, cordial smile tells the person in front of us that we like him/her, that we are happy to see him/her. To smile properly we must first think about it and want to do it. Your smile is a messenger of your good will. Your smile brightens the lives of all who see it.
7	If you don't do this, you are headed for trouble	Remember that a person's name is to that person the sweetest and most important sound in any language	The name sets the individual apart; it makes him or her unique among all others.
8	An easy way to become a good conversationalist	Be a good listener. Encourage others to talk about themselves.	By letting people with a conflictual behaviour talk, they will calm down and/or find a solution; the same can be said for those who suffer from depression or are hesitant. To be interesting, be interested. Ask questions that other persons will enjoy answering. Encourage them to talk about themselves and their accomplishments.
9	How to interest people	Talking in terms of the other person's interests.	Talking in terms of the other person's interests pays off for both parties.
10	How to make people like you instantly	Make the other person feel important-and do it sincerely	Always make the other person feel important. Do unto others as you would have others do unto you. Little phrases such as: "I'm sorry to trouble you, Would you be so kind as to; Won't you please, Would you mind, Thank you".
➤ Twelve ways to win people to your way of thinking			
11	You can't win an argument	The only way to get the best of an argument is to avoid it	Listen first. Give your opponents a chance to talk. Let them finish. Do not resist, defend or debate. This only raises barriers. Try to build bridges of understanding. Don't build higher barriers of misunderstanding. Look for areas of agreement. When you have heard your opponents out, dwell first on the points and areas on which you agree. Thank your opponents sincerely for their interest. Anyone who takes the time to disagree with you is interested in the same things you are. Think of them as people who really want to help you, and you may turn your opponents into friends.
12	A sure way of making enemies—and How to avoid It	Show respect for the other person's opinions. Never say, "You're wrong."	Begin by saying: "Well, now, look, I thought otherwise, but I may be wrong. If I am wrong, I want to be put right. Let's examine the facts". You will never get into trouble by admitting that you may be wrong. That will stop all argument and inspire your opponent to be just as fair and open and broad-minded as you are.

13	If you're wrong, admit it	If you are wrong, admit it quickly and emphatically.	It's much easier to listen to self-criticism than to bear condemnation from alien lips. The chances are bigger that a generous, forgiving attitude will be taken and your mistakes will be minimized.
14	A drop of honey	Begin always in a friendly way.	Sometimes people can be driven to agree if we are gentle and friendly. For example by complimenting them over their house (the furniture, the design) or by asking them to talk about their holidays...
15	The secret of Socrates	Get the other person saying "yes" immediately.	In talking with people, begin by emphasizing on the things on which you agree, and explain that you are both striving for the same end and that your only difference is one of method and not of purpose. Get the other person saying "yes" at the outset. Keep your opponent, if possible, from saying "no". It creates reactions of cellular rejection, and the other person's pride will drive that person towards a coherence with his/her "no".
16	The safety valve in handling complaints	Let the other person do a great deal of the talking.	Let the other people talk themselves out. Listen patiently and with an open mind. Encourage them to express their ideas fully. By so doing they will consider us to be their friends and they will feel superior. If you disagree, their pride will cause them to feel envy.
17	How to get co-operation	Let the other person feel that the idea is his or hers.	Give the right inputs and let others develop the solutions; by so doing they will feel to be part of the process (they will see the solution as belonging to them). When implementing a new asset in our workplace we should ask our collaborators what they expect from us, and then we should ask them what we should expect from them; by so doing we create an agreement: we will do what we are asked, they will do what they are asked.
18	A formula that will work wonders for you	Try honestly to see things from the other person's point of view.	Thanks to this tolerance I do not get angry anymore and I am happy. By appearing open to other people's ideas and feelings, they will be more liable to listen to me when I will express my opinion.
19	What everybody wants	Be sympathetic with the other person's ideas and desires.	Three-fourths of the people you will ever meet are hungry and thirsting for sympathy. Give it to them, and they will love you. _"If I were in your shoes, I would do the same".
20	An appeal that everybody likes	Appeal to the nobler motives.	Many are those who consider themselves to be good, kind, selfless, trustworthy. Use these noble motives to motivate people.
21	The movies do it. Radio does it. Why don't you do it?	Dramatize your ideas.	Bolster your words through sounds, objects, drawings or pictures which highlight their importance. The goal is to amaze, to stimulate awe.
22	When nothing else works, try this	Throw down a challenge.	The biggest factor concerning our desire to work is work itself, if it gives us the chance for self-expression, to prove his or her worth, to excel, to win. The desire for a feeling of importance.

➤ **Be a Leader: how to change people without giving offense or arousing resentment**

23	If you must find fault, this is the way to begin	Begin with praise and honest appreciation.	It is easier to listen to someone talking about bad occurrences after we have been listening to the same person talking about good ones. We must therefore first applaud those we are talking to, show them we trust them, and only later talk about what we want to criticize and suggest what to do.
24	How to criticize and not be hated for it	Call attention to people's mistakes indirectly.	For example: if someone is smoking in a non-smoking area, give him/her a cigarette and ask him/her to go smoke it somewhere else; by so doing we are indirectly appealing to his/her sense of duty. Or we could do something right without saying a word, making sure the other person sees it. We could even replace "but" with "and" as a strategy to change the other person's behaviour. Lastly, we should give a positive feedback once changes have been implemented.
25	Talk about your own mistakes	Talk about your own mistakes before criticizing the other person	Accepting to be criticized is easier if those who criticize us humbly admit they are far from perfection. _"You made a mistake, dear, but it's not worse than what I did in the past under the same circumstances; no one is born knowing what to do. Experience teaches us, and you have learned more than I had at your age. Don't you think next time you'd better dong so...?". And then we should explain why.
26	No one likes to take orders	Ask questions instead of giving direct orders.	_ "You might consider this. Don't you think that would work? What do you think of this? Maybe if we were to phrase it this way it would be better?" A technique like that makes it easy for a person to correct errors, saves the person's pride and gives him/her a feeling of importance. It encourages cooperation instead of rebellion. Asking questions not only makes an order more palatable; it often stimulates the creativity of the persons whom you ask. People are more likely to accept an order if they have had a part in the decision that caused the order to be issued.
27	Let the other save the face	Let the other person save his/her face.	Whenever we have to admonish somebody for a failure, do show it is because of a lack of experience or other such external factors, and not because of a lack in his/her skills. If we have to fire somebody, first tell him/her we are grateful for all his/her work and that we believe in him/her. By so doing that person will save his/her face, ego and dignity; he will not badmouth his/her firm and, should we require his/her assistance in the future, he/she will come back. It is like a criminal act to offend a person's dignity.
28	How to spur people on to success	Praise the slightest improvement and praise every improvement. Be "heartly in your approbation and lavish in your praise."	Tell him/her how important he/she is for the firm. Praises do positively stimulate people, driving them towards doing their best. People's potentiality flower and grow with praise.

29	The importance of a self reputation to live up to	Give the other person a fine reputation to live up to.	Give the other person a fine reputation to live up to, and he/she will do anything not to disappoint you. By first stressing how important his/her past work was and how much we appreciate his/her collaboration; we can later tell him/her where the fault presently lies so that we can try to cooperate to find a solution. _“My dear, you don't realize what a gift you have! I see such a potentiality in you; shall we develop it together?”
30	Make the fault seem easy to correct	Use encouragement. Make the fault seem easy to correct.	Be liberal with your encouragement, make the thing seem easy to do, let the other person know that you have faith in his ability to do it, that he has an undeveloped flair for it; and he/she will practice until the dawn comes in the window in order to excel. By so doing, people will understand that learning is easy and pleasant.
31	Making people glad to do what you want	Make the other person happy about doing the thing you suggest.	<p>Tell the person you would happy that he/she were to carry out a certain assignment, and by so doing the other person will think he/she is doing us a favour; thus feeling better with him/herself. Ask somebody to do something and tell him/her what the reward will be. The effective leader should keep the following guidelines in mind when it is necessary to change attitudes or behavior:</p> <ul style="list-style-type: none"> ✓ Be sincere, do not promise anything that you cannot deliver, forget about the benefits to yourself and concentrate on the benefits to the other person. ✓ Know exactly what it is you want the other person to do. ✓ Be empathetic. Ask yourself what is it the other person really wants. ✓ Consider the benefits that person will receive from doing what you suggest. ✓ Match those benefits to the other person's wants. ✓ When you make your request, put it in a form that will convey to the other person the idea that he personally will benefit. _“If we do it now, after we are free of it”. <p>It is naive to believe you will always get a favorable reaction from other persons when you use these approaches, but the experience of most people shows that you are more likely to change attitudes this way than by not using these principles.</p>

3.4 The coherence, the main principle for a healthy relationship

Mutual trust is the fundamental basis of healthy interpersonal relationships. To gain such trust there must be coherence between what we state and what we do every day. People need to understand that each of us is responsible for his/her own actions, because such actions can cause harmony or animosity. If we wish to create a more balanced society, we need to set the example...

4 THE TENGU-RYU SCHOOL

4.1 Why Tengu?

Even if we would like it not to be so, our Life and our situations change every day, sometimes even for the worse. This might seem unjust... yet this is how Life works! Our task is to try to understand what we can do and how to cope with Her. Nowadays, it seems unfeasible to be able to get used to something as we can see always new situations around us. The Tengu-Ryu school follows these universal principles, and this is why it may appear – sometimes even too – demanding... yet this is what is needed to cope with life's events. Tengu-Ryu means you know what you are doing and how, so that you will know how to cope with any situation.

By taking into account the teachings of those Wise such as Plato, Pythagoras, Buddha or Christ, we will see how much they value people's Lives; they even state that, should anybody be a danger to his/her life or another's, that person must be rendered harmless. We thus leave the modern idea of *“Being kind at any cost”*, and we go back to the idea of having the right – sometimes even unpleasant – attitude to cope with every different situation.

The Tengu-Ryu school values these historical teachings, its maxim being *“Do not attack and do not suffer”*. The school is thus linked to past, to the present and to the future, thanks to its operative modalities of application, its ethical and behavioural attitudes, and its ethical and moral values historically promoted by the above mentioned Wise person, recognized as important in order to safeguard and improve the present and future societies.

One of the main teachings of the school is that the goal of martial arts is to build rather than to destroy, and in fact promotes a defensive attitude; the defensive actions are supported by ethical and moral teachings in order to have social control over the situation.

The school teaches moreover to manage our emotions, fundamental step in our personal growth, that allows us to develop our social and relational skills (see Daniel Goleman's teachings above).

All these teachings allow us to develop our *forma mentis* so that we will be able to cope with those situations where we need to defend ourselves from ruthless people who follow no rule: maximum efficacy, total control and constant focus. It is a technical efficiency with a social and moral education.

4.2 The main values – the ethical Chart (vision, mission, main goals)

When the learner reaches the level of Shoshi (Ho) 1st Dan, he/she is formally asked to accept the values of the school by adhering to the *“Code d’honneur de la ceinture noire”*.

Below I will show you these values along with how they are applied in our daily life, and link these values with the findings and studies of the three above mentioned persons.

There is a strong affinity between the values of the Tengu-Ryu school and the above mentioned findings. We can already state that the school does possess a social and educational validity along with an applicability in regards to our Western life style. By taking into account the fact that the values and the origin of the school go back thousands of years, if we compare them with the above scientific findings we can demonstrate the timelessness between past and present, along with the usefulness of the school in regards to our present and future needs as per its social and educational benefits, and in regards to the prevention of poor health.

“Code d’honneur de la ceinture noire” compared:

TENGU-RYU CODE	APPLICATION IN REGARDS TO OUR DAILY RELATIONSHIPS	APPLICATION IN REGARDS TO DANIEL GOLEMAN	APPLICATION IN REGARDS TO BRUCE LIPTON	APPLICATION IN REGARDS TO DALE CARNEGIE'S “HOW” PRINCIPLES
<p>1) Etre Crédible dans sa technique, Responsable dans sa démarche, Budoka dans l’attitude et dans l’engagement</p>	<p>Have a responsible attitude towards those whom we meet and those whom we teach, respecting their dignity and their psychological and physical limits</p>	<p>Give children and young adults those emotional skills that allow them to understand and accept the emotions they experience during their growth, and give them the skills needed to positively manage the energies produced by them</p>		<p>Don't criticize, condemn or complain. Be hearty in your approbation and lavish in your praise. Arouse in the other person an eager want. Let others be free to express themselves. Be sympathetic with the other person's ideas and desires. Appeal to the nobler motives. Begin with praise and honest appreciation.</p>
<p>2) Etre loyal et fidèle dans ses choix</p>	<p>Promote our choices properly and with determination; by so doing we will develop our courage and our self-respect, even if we should not (yet...) manage to succeed</p>	<p>Learn to protect yourself so that you will not be sexually harassed: people tend to ask to be left alone, to cry or to fight back and to tell their experience should it be negative.</p>		<p>Appeal to the nobler motives</p>
<p>3) Faire confiance pour sa progression aux Sensei et Sempai du Ryu</p>	<p>Understand that we can learn from those who have experience, listen carefully and try to do what the other person suggests. We learn to ask for help, and to learn that other people can support us if we need help</p>	<p>These skills allow to acquire self-harmony and self-respect, along with empathy and intuition; by applying them we will avoid worries, anxiety, depression, addiction and violence. For women are important concerning the risks of unwanted pregnancies. Concerning the adult person, learning the right emotional and social skills allows him/her to better communicate and to better cooperate with people, notwithstanding their possible mood changes</p>		

<p>4) Ne solliciter ni accepter de grades en dehors du CRB</p>	<p>Respect those who did their best to help the learner to reach his/her goals. Human relations are more important than personal interests</p>	<p>...Courses appear to help young adults to better develop their role in society: to become better friends, students, sons and daughters. Courses also appear to enhance their chances of becoming better husbands and wives, employers and employees, parents and citizens</p>		<p>Appeal to the nobler motives</p>
<p>5) Etre tolérant sans être lâche</p>	<p>Develop your empathy and your patience, and at the same time have self-respect</p>	<p>See 3)</p>		
<p>6) Etre exigeant avec soi-même d'abord</p>	<p>Set an example before you ask for something</p>	<p>See 4)</p>	<p>...It is thanks to the quality of our thoughts that information is given to and changed in the cells of our body and our genes (DNA). This discovery scientifically shows that every human being can influence, either positively or negatively, his/her well-being depending on the typology and quality of his/her thoughts.</p>	<p>If you are wrong, admit it quickly and emphatically. Begin in a friendly way.</p>
<p>7) Ecouter et respecter les autres</p>	<p>Listen actively and respect other people's dignity; it needs to learn to have a civil and constructive dialogue</p>	<p>_"The most important emotional abilities include the emotional self-understanding: the ability to understand, to express and to control our feelings; not give in to our impulses and postpone gratification; control our pressure and our anxiety; read social and emotional signals; listen; resist negative influences; understand the other person's point of view; understand which behaviour is acceptable in a specific situation".</p>		<p>Be a good listener. Encourage others to talk about themselves. Talk in terms of the other person's interests. The best way to get the best of an argument is to avoid it. Show respect for the other person's opinions. Never say: _"You're wrong". Try honestly to see things from the other person's point of view. Be sympathetic with the other person's ideas and desires.</p>

<p>8) S'entraîner régulièrement, pour soi et pour les autres</p>	<p>Help yourself first, and only after you'll be able to help the others; for that it's necessary a honest self-criticism of your weaknesses and the will to correct them</p>	<p>_ "These lessons have a low profile, yet they are very useful and are to be maintained during a certain amount of time. Their content may seem banal, yet the result is important for our future...our goal is to create dignified human beings!</p>	<p>...in order to stimulate our well-being, getting rid of stress is not enough, as we also need joy, happiness and love. This is due to the fact that psychologically we usually tend to go "towards the bottom", exactly like the force of gravity. Remaining in a neutral position (position 0) is not enough.</p>	
<p>9) Apprendre et transmettre dans l'esprit du Ryu</p>	<p>Pass on the values the school has taught you and in which you believe. Learn to cooperate (with your school) and to spread those notions that can help society</p>	<p>_ "The courses help young adults to better develop their social role in life: become better friends, students, sons and daughters and, in the future, better partners, employees and employers, parents and citizens. Even if not every young adult will succeed in acquiring the same level of skills, we all will benefit from it... A rising wave lifts all boats"</p>		
<p>10) Développer technique et culture en harmonie</p>	<p>Human relations are based upon respect and harmony; every learner should be allowed to grow following his/her own rhythm, skills and limits</p>	<p>Even if not every young adult will succeed in acquiring the same level of skills, we all will benefit from it</p>		<p>Make the other person feel important- and do it sincerely. Smile. Talk about your own mistakes before criticizing the other person. Ask questions instead of giving direct orders. Let the other person save their face. Praise every slightest improvement. Be hearty in your approbation and lavish in your praise. Use encouragement. Make the fault seem easy to correct.</p>

11) Explorer la Voie, intemporelle et vivante	Keep learning. By constantly delving into a subject, we will be stimulated to learn more about ourselves; thus learning to better behave with others	See 8)	See 8)	
12) Etre Yudansha à l'extérieur comme à l'intérieur du Dojo	Respect in your daily life the ethical and behavioural values of the school. Pass on your well-being to others, so that society will benefit.	See 9)		
13) VOULOIR SAVOIR POUR POUVOIR FAIRE	The more we learn, the better our skills and freedom will become. Learn to be curious in regards to life. Motivate yourself, and this will allow you to reach a better social well-being and to be a positive asset to society.	_"If we want to cure psychological illnesses such as depression, we must act before kids get sick. The real solution is a <i>psychological vaccination</i> ". ...you can change the way you feel by changing the way you think.	These are his most interesting discoveries: The first shows that our cells and our genes (DNA) are influenced and modified by the quality of our thoughts. This discovery scientifically explains that every human being can influence, either positively or negatively, his/her well-being thanks to the quality of his/her thoughts. The second shows that, in order to stimulate our well-being, getting rid of stress is not enough, as we also need joy, happiness and love.	

4.3 The practical benefits

The Tengu school avoids those approaches related with sport, game and ideology, and promotes emotional and physical control, the respect for the potential and the limitations of our body, postural ergonomics, the development of our abilities to focus and coordinate our movements, personal and group growth, the improvement of social relations.

In the following scheme we can appreciate how the teachings of the Tengu school benefit us in our daily life. We can see how all six elements related to our well-being are taken into account; this shows what benefits we can obtain from such a martial art as that promoted by the school.



PHYSICAL

- ✓ It tones up, stretches and strengthens the muscles, articulations and bones
- ✓ It massages and tones up the lungs, heart, liver and the other organs
- ✓ It improves the body-coordination, the balance and the agility
- ✓ It prevents the bones from fracturing and the articulations from dislocating
- ✓ It prevents from illnesses related to a wrong life-style
- ✓ It helps to cure certain illnesses
- ✓ It prevents from having to take drugs

ENERGETIC

- ✓ It stimulates the energetic channels and centres
- ✓ It improves the stability
- ✓ It improves the sleep by creating an adequate global regeneration

EMOTIONAL

- ✓ It calms and stabilizes emotivity
- ✓ It improves the tranquility
- ✓ It teaches to control and manage the emotions by channeling their energy towards more creative and productive goals (auto-efficiency)

PSYCHOLOGICAL

- ✓ It improves the capacity of concentration
- ✓ It stabilizes certain psychological behaviours
- ✓ It improves the self-esteem
- ✓ It improves the intellectual skills.
- ✓ It stimulates structural thinking by learning terminologies, techniques, forms (kata) and procedures with the partners

PERSONAL GROWTH

- ✓ It leads towards a positive, calm and productive attitude in regards to the art
- ✓ It stimulates the capacity to respond to and to perceive the situation
- ✓ It improves the knowledge in regards to the emotional and social skills
- ✓ It teaches ethical attitudes: respect and correctness to other people, cooperation, listening actively, humility and patience

SOCIAL

- ✓ It allows to put more trust in other people and to be more sociable
- ✓ It improves the interpersonal relational skills

4.4 The main concepts

At the core of school there are twenty martial concepts which embody its behavioural structure; in order to show how the school promotes them, we have deemed useful to explain and relate them especially in regards to the above mentioned social aspects. We have decided to do so in order to put more emphasis on the social efficiency and reliability of the school, and this will also allow us to avoid any misunderstanding concerning their application due to possible different interpretations of other Eastern creeds.

CONCEPT	INTERPRETATION/APPLICATION DANS L'ECOLE
<u>Budo – Bugei (Spirit – Pure technique)</u>	Tengu = 40% Do and 60% Gei: by learning only the “Do” we will not be able to react to unforeseen situations, but it is nonetheless of foremost importance to learn a fair and controlled attitude when taking a defensive stance

<p><u>Happo-moku (the look in the 8 directions)</u> Peripheral vision without setting a specific point</p>	<p>A 360° vision that allows to perceive and foresee events. The ability to prevent occurrences allows to apply the A.D.E.M. principle and to have the ability to cope with dangers (code des couleurs).</p>
<p><u>Heiho (way to peace)</u> Way (ho) of the warrior (hei)</p>	<p>Attitude calm, pure and sincere, purely defensive and non-aggressive. Our defensive stance shows no malice.</p>
<p><u>Ikken-hissatsu (killing with one stroke)</u> The ability to express all our energy in one blow</p>	<p>The effectiveness of the Tengu when we have to strike, recognizing the level of danger and never losing control (Sun-dome)</p>
<p><u>Isshin-itto (a spirit, a saber)</u> Technical efficiency due to spiritual maturity</p>	<p>The efficiency of the technique is proportional to the spiritual maturity of the person. This involves a responsible and respectful attitude.</p>
<p><u>Kake-goe (time impact of a atemi)</u> Time needed to transfer energy</p>	<p>In the Dojo-training, the non-contact is involved in this technique (Sun-dome)</p>
<p><u>Kan-kaido (do research)</u></p>	<p>Always being ready to learn and improve allows us to keep our mind open to new socially useful discoveries (new truths)</p>
<p><u>Kan-ken (see in the heart-superficial glance)</u></p>	<p>We must learn to create empathy between us and those in front of us, in order to learn to understand their point of view and how to react properly</p>
<p><u>Kan-ken-futatsu-no-koto</u> Using our intuition to achieve a high martial level</p>	<p>We must constantly use our intuition and our sight to understand the situation and know how to act properly. The A.D.E.M. promotes this attitude.</p>
<p><u>Kan-ni-hatsu-o-irezu (no space)</u> Spontaneous bond between thoughts and actions</p>	<p>Our thoughts and our actions must be bonded, so that there is no room for doubts and hesitation. It requires self-respect and self-assurance. The A.D.E.M. promotes this attitude.</p>
<p><u>Ki-haku (extension of the internal energy)</u> Emanating our energy towards our adversary</p>	<p>We must be able to emanate against our adversary our will and determination in regards to winning the situation; by so doing we can avoid physical contact so that nobody gets hurt</p>
<p><u>Kime (short focus)</u> Focusing our mental and physical energies in the action</p>	<p>The effectiveness of the Tengu when we have to strike, recognizing the level of danger and never losing control (Sun-dome)</p>
<p><u>Kobo-ichi (offense and defense are one thing)</u> Offensive and defensive actions are identical</p>	<p>It represents the concept of initiative over initiative (Sen-no-sen); the main goal is to counterattack, recognizing the level of danger and never losing control (Sun-dome)</p>
<p><u>Kufu (mental preparation)</u> Acute attention and non-purpose</p>	<p>It allows us to perceive the physical and mental changes of those in front of us. To do so it is of foremost importance to be able to create neutrality in our thoughts, and avoid criticism, sadism, cynicism, bitterness, etc.</p>
<p><u>Ma-ai</u> Temporal and spatial distance between two persons</p>	<p>This notion of right distance creates an interior perception of the danger zone between two persons. If the distance is too short, the A.D.E.M. can function properly only when you find the right distance.</p>
<p><u>Metsuke (position of the look)</u> Learning to see without looking, with global vision</p>	<p>Hide your intentions by avoiding both staring directly into your opponent's eyes and focusing your attention on one specific point. By so doing we can focus on our opponent without letting out our aggression, and the danger level will not be increased. This is not to say we are being overpowered by our opponent; then "do not attack, do not suffer"</p>
<p><u>Mi-gamae (attitude of the body)</u> The entire set of all the physical element that constitute a guard</p>	<p>With the Tengu-ma-no-kamae guard, taught by the school (cp. 4.5.3.2), those who are attacked show their willingness to the dialogue to avoid conflict</p>

<p><u>Miru-no-kokoro (the spirit of the look)</u> Global vision, peripheral</p>	<p>The opponent is absorbed into our space and we are thus able to understand and foresee his/her movements. This concept is connected with the concept Happo-moku, the Kufu and the Metsuke</p>
<p><u>Mizu-no-kokoro (the spirit like the water)</u> Mental emptiness; the mind free from all its inhibitory thoughts.</p>	<p>This concept is connected with the concept Kan-ni-hatsu-o-irezu and Kufu. We must shut down our cognitive and reflective thoughts to open ourselves up to our intuition</p>
<p><u>Sekka-no-atari (the shot in a flash)</u></p>	<p>It develops the physical power needed to perform a technique. To do so we need the right mental attitude; this attitude can be found in the concept Kan-ni-hatsu-o-irezu</p>
<p><u>Sekka-no-ki (light the spark of a flint)</u> Efficiency due to a spontaneous combination between our mind and our physical action</p>	<p>It is connected with the concept Kan-ni-hatsu-o-irezu</p>
<p><u>Shin-gi-tai (mental-technical-physical)</u> The three elements that bring efficiency</p>	<p>All three components are used to cope with danger. We note that it comes to mind, which involves the secondment of control situation, and not emotions, that in stressful situations instead lead to loss of control of the situation</p>

4.5 The social application of the various techniques

The above table showed how the school implements its techniques in regards to physical and mental training. In this chapter we will analyze how the Tengu language is expressed in the Kara-ho Tengu-no-waza.

4.5.1 Main principles

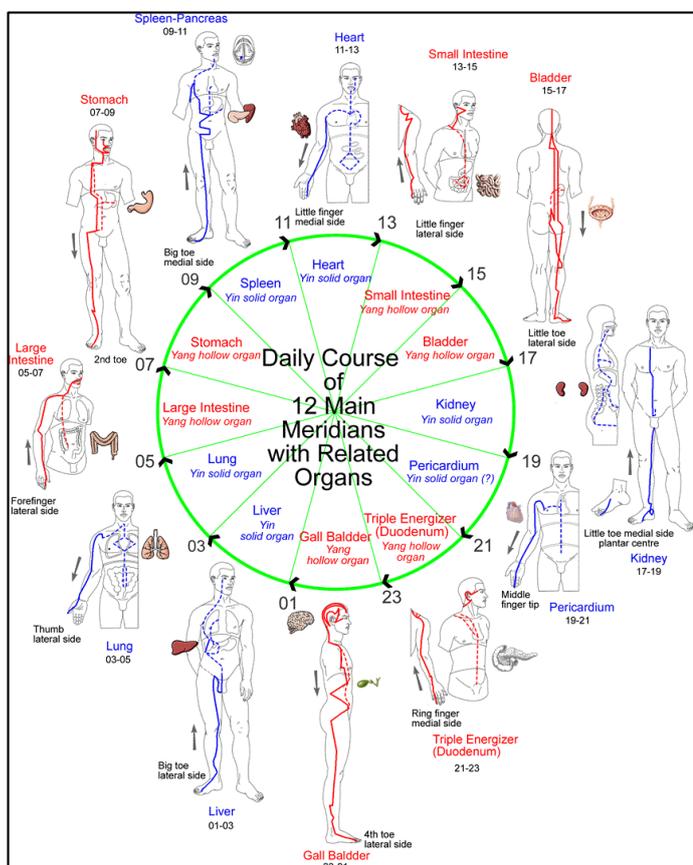
The school teaches that, in order to cope with a critical situation, it is needed 15% of technique, 15% of the performance of the technique (movements, combinations, precision), 60% of mental willingness and determination, 10% of luck. As we can see, being able to control our emotions by the mental is of foremost importance.

Through *A.D.E.M. Appréciation, Décision, Engagement, Mobilité*, we can focus our attention on the principle of defense only when the defensive stance is necessary; first we perceive the situation and understand the danger level, then we act accordingly. Concerning its social aspect, this attitude allows us to avoid conflict by resorting to the dialogue, thus avoiding gratuitous violence against our opponent. In regards to *Mobilité*, a 360° vision (Scanning) is of foremost importance, both horizontally and vertically, in order to perceive any other possible danger. A possible interpretation in regards to social behaviour may be the following:

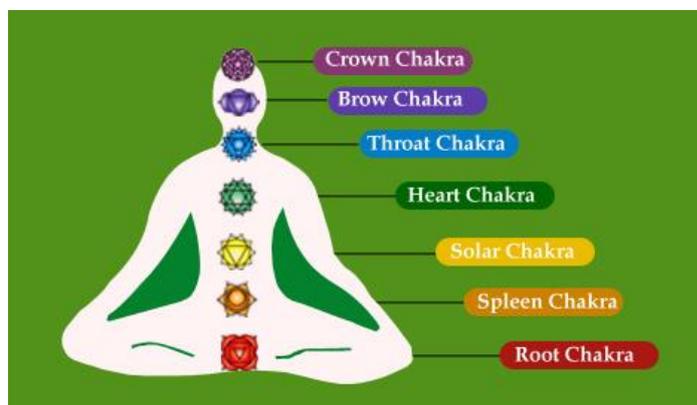
„In the life of every day, in every critical and gray situation, it is always a way out, a source of light. Even if we feel any pain... just lift the head, open the eyes and look at 360 °!

Another principle of the school is the total control over the techniques and blows, in order to avoid accidents that might hurt those with whom we train. The school focuses its attention on the energetic channels and centers of the body; this is of foremost importance when we take into account the vulnerability of a person's body, notwithstanding the mass of his/her muscles. Being responsible towards our partner in our training session means that we are responsible towards men and women in the society.

The 12 meridians (energy channels):

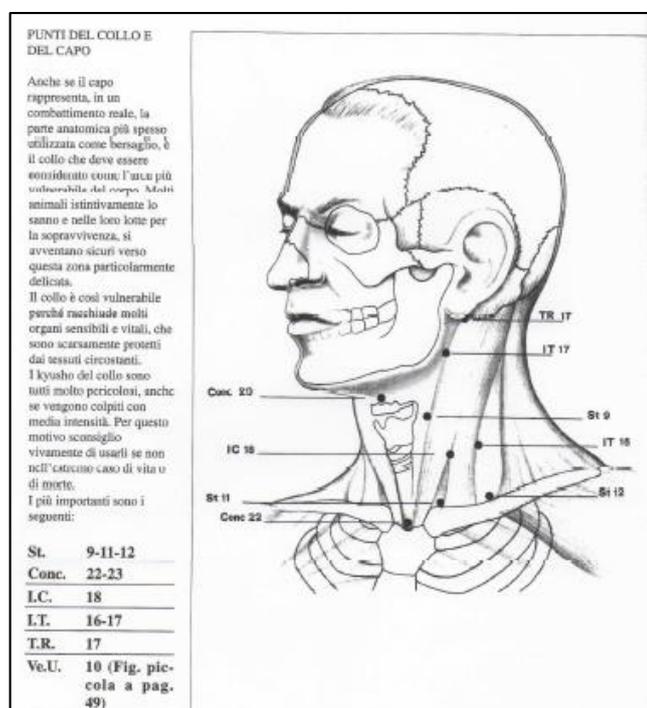


The 7 life-force energy centers:



The Kyusho, which we studied during our annual courses, is a martial art which focuses on vital points. If these vital points are hit with precision, it is possible to hurt a person even permanently and there is also the danger of death. For this reason there must be total control over the blows given.

Kyusho, some vital points of the neck area:



4.5.2 Application in the techniques

The Tengu school teaches the *T.I.D.P. Techniques Intégrées de Défence Personnelle*), which were developed by classic martial-art schools of Ju-Jutsu, Karate-Jutsu and Tai-Jutsu, to allow the practitioner to cope with the modern forms of aggression while respecting the Penal Code in regards to self-defense. The main goal of the *T.I.D.P.* is to promote an ethical behaviour in proportion to the danger level of any given situation, teaching to avoid risks (tackling techniques at the floor or high kicks) and to react to full-contact aggressions such as head-butts, being hit by the knee or by the elbow, uppercuts or downward punches. This approach is consistent with traditional martial-art concepts and it also modifies them so to be in line with our modern times. By so doing they become realistic, efficient, strategically useful and responsible.

Concerning the aspect of realism, it relates to the fact that in case of conflict the opponent can always act in advance so that we must rely mainly on our determination if we want to succeed; only later will we decide what physical techniques to use. The physical power reaction is of foremost importance only

when we are forced to use it, and it is in the mind where we decide what our body has to do. Our energies must be channeled in order to perform a final always controlled action. This behaviour is perfectly exemplified by the maxim *“Start as an animal, finish as a man”*.

Is this enough...? Actually, it is not... The school teaches that we must always be ready to change our attitude if this does not help us to succeed. This allows to understand the importance of efficiency, which means we have to end the aggression as quickly as possible by neutralizing it correctly. To be efficient, our counter moves must be easy to perform.

Is this enough...? Actually, it is not... We need to take into consideration the strategy, which allows to focus and be in control before any new risks arise or so that we may let the police take care of the aggressor. Strategy also allows to use a 360° vision (Scanning) so that we are not caught off guard. We may later need to help our aggressor... by checking whether he/she is hurt and, should he/she be, call for help. Such an attitude is possible only if the mind of the assaulted is free from thoughts of revenge, sadism and hate.

Is this enough...? Actually, it is not... We finally need to take into consideration our responsibilities by what is done, both as someone who studies martial arts and as a person; this means we must learn to take responsibilities for our actions. The school teaches self-defense (it does not teach to attack), due to the fact that only defense is justified from a legal and penal point of view. This is why, when we train with a partner, we ask ourselves: *“If I were in a real situation, would this technique help me? Could I take full responsibility, both from a penal and human point of view?”*

Taking all this into consideration, we understand why many see this school as usually being demanding and as having little attraction. The Tengu school and philosophy are not to be taken lightly! The Tengu school teaches to face reality, and to constantly and diligently train with effort. The personal growth require years along with the necessity to face and cope with unpleasant situations; we have to get rid of the idea of *“Being kind at any cost...”*.

Please note how the attitude we learn from the Tengu school is in line with the teachings of the above mentioned wise men (see 4.1) and Daniel Goleman's findings (see 3.1).

4.5.3 Application of the techniques in cooperative exercises, the “Drills”

4.5.3.1 The code of colours, a range of alarm

Around our space there are different “safety” zones. Our emotional and mental sensations gradually change in relation to how far danger is from us. The school has developed a method to understand these various mechanisms by giving a certain colour to each different level of danger. Due to the fact that it is a simple and easy to understand classification, the practitioner is taught to have the right (even from a legal point of view) behaviour in relation to any level of danger. To know how to act in accordance to the code of colours it is of foremost importance to have a focused and flexible mental attention; this attention can be found in the *A.D.E.M.* approach.

White represents inattention: a state of total relax and unconsciousness in regards to what is happening around us. This attitude is comfortable yet dangerous: our reactions are slow.

Yellow represents a state of widespread (general) alert: we are awake but at the same time we are relaxed, without particular attention. The readiness can be quickly stimulated without wasting time.

Orange represents a state of focused alert: we feel something may be about to happen. This state of mind is linked to the personal intuition, as we are ready to perceive potential danger around us. We look for potential danger, and our pressure, heartbeats and adrenaline increase. We might even start to form mental strategies in regards to how to act should the danger be real.

Red represents full consciousness of an imminent danger: danger becomes real and we focus on it. Our mind is ready to act, focusing on a defensive stance in case the aggressor should attack.

Dark red (or black) represents a defensive stance.

In order to cope with the ever changing perceptions of danger it is of foremost importance to train for a long time in order to develop perseverance, willingness and patience, along with mental flexibility and strength, and the sense of duty. Even hier we can see strong affinities with Daniel Goleman's findings.

4.5.3.2 Tengu-ma-no-kamae

We take a defensive stance (our guard) by moving a step back; this shows we are not keen on creating a conflict. The hands are open and not clenched into a fist; this shows we do not want to attack, rather to defend ourselves. One hand is put in front of the aggressor and shows our message is to “stop” him, while we are asking him to find a peaceful means (dialogue) to lower the level of danger. The other hand is on the side and shows that, even if we do not want any physical contact, we are ready to counterattack if necessary. The colour is red, and we are ready to defend ourselves only if necessary and

only in proportion to the level of danger; this means we are following the maxim “*Do not attack and do not suffer*”, and the teachings of the wise men and Daniel Goleman's emotional skills.

4.5.3.3 Tengu-chikama-uke

In this case, we are physically attacked by surprise from a short distance (less than two meters away from us). The alert state changes from yellow to dark red, with a quasi-instinctive response which manages to first fully stop the aggression, and secondly taking a defensive stance by stepping back in the stance Tengu-no-kamae. By so doing we can create enough space between us and the aggressor so that we can better evaluate the situation and decide what to do. The goal of the defensive stance in Chika-ma, even though it is fast, powerful and animal-like, is to protect ourselves and to avoid an other try to full-contact. It is impossible to quickly find peaceful solutions and dialogue in such situations; we must first find a certain distance before we can try to calm the aggressor. *Reactive defense* is thus the only viable behaviour in such situations.

4.5.3.4 How to use the techniques

In case of physical conflicts, the school teaches to use as few techniques as possible and to hit the most sensitive points. This strategy may at first appear to be aggressive, but it is the best way to hurt the aggressor as little as possible; one or two direct blows avoid any further unnecessary damage. The goal is to defend ourselves (or other people), and it is of foremost importance to cause as little damage as possible. This approach is linked to the principle of proportionality of the Penal Code in regards to self-defense, and to the principle of keeping emotional control when facing a stressful situation... something that leads us back to Daniel Goleman...

4.5.3.5 Two or more aggressors

Things now become a lot more complicated...

There is a higher level of tension than with just an aggressor, and reaction times are shorter. In such a situation no tactical and behavioural errors are allowed. The school teaches how to move in the space that surrounds us and how to act, both by taking initiative and even by using one of the aggressors as a human shield in order to discourage the others. The action must be performed as fast as possible and we must first safeguard our life and only later try to find the dialogue. We are still following the above social parameters.

4.5.4 Application in the Kumite-no-kata

These ten Kumite to be performed in pair, were created as kata in 1974, when the school was called *Centre de Recherche Budo (CRB)*, and the goal was to create a universal language for all styles of karate, so that the learners would go through a personal growth based on cooperation. Even though the Tengu school would better explain it, the maxim “*Do not attack and do not suffer*” was already present in these Kumite. The concept of non-violence was already being taught; before any series, Uke tries to thwart Tori's violence by slowly opening his/her hands upwards and downwards. By so doing the aggressor will be led to stop with his/her hostile attitude.

4.5.5 Application in the Kara-ho-Tengu-no-kata

The school created this Kata in order to be the representation of its principles and its values. This kata teaches the *right* behaviour on the Way of the Tengu; it teaches to develop the energy, the determination and the inner power, and to regain full control at the end of every series.

The first series Chika-ma: its first part is related to the *Tengu-chikama-uke* (see 4.4.3). The goal of its second part is to use the determination to render the aggressor unable to continue his/her attack. In the third part we have to reconsider the situation at 360°, and this may be useful if we need to call for help should the aggressor be hurt. In regards to its social value, this series asks to do no more than what is necessary by assuming a focused and resolute mental state, in order to save our life and at the same time to hurt our aggressor as little as possible.

The second series Ma: its first part is related to the *Tengu-ma-no-kamae* (see 4.4.3). The goal of its second part is to calmly express the will to solve the situation without resorting to any kind of physical attack against the aggressor. In regards to its social value, the goal is to resort to peaceful methods with dialogue instead of taking a physical defensive stance. Please note the effort this Kata requires being able from the first series, very fast and demanding, to settle down in the second series which requires to have the right peace of mind to create those means that allow to express our willingness to communicate with the aggressor.

The third series To-ma: the learner has to cope with a state of alert orange. First we perceive a situation of danger not against us, rather against another person far from us. At first we would like to intervene, yet we then decide not to as the situation calms down. In regards to its social value, the first aspect is to express our sense of responsibility as we show our willingness to help those in need, and the second aspect is to show we are able to thoughtfully evaluate the situation.

4.5.6 Application in the Tengu Goshin-no-kata

This Kata for self-defense represents to the best the moral values and behaviour taught by the school. The historical concept at its basis is that of “ethical foul play” from the Japanese concept which represents those actions performed in the Kumite; actions whose goal was to win by means of cheating and discarding the rules. Such a situation, which we can see mirrored in our society, is exemplified in the Kata as follows: Tori puts Uke under pressure by not showing his/her hands or by attacking him/her by surprise from the side or from behind. The Kata teaches how to cope with such situations.

The Kata teaches us to cope with those situations we may find in our daily lives, as an example in the streets, where the aggressor appears to follow neither morals nor rules. The Kata also teaches to control the energy and emotions; there is again a strong link with Daniel Goleman's findings.

Note how, in the first five series, Uke takes the Tengu-no-kame stance to show he/she wants to peacefully communicate with the aggressor, and moreover in the first two series Uke steps back to give Tori time to calm down as he/she moves forward to attack. The principle of non-violence is fully apparent.

In the last part of the series we can see how Uke stays near Tori showing him/her the close guard with one fist (Ino-doshi); this means Uke is facing a possible further high level of danger, which is why he/she must show aggressiveness (as animals show their teeth and claws...) and his/her readiness to react if Tori attacks again. It is nonetheless important to stress how Tori is performing such actions in order to create communication between him/her and Tori so that a new physical aggression can be avoided.

4.6 The adaptability and timelessness of the Tengu-Ryu attitude in the Shotokan style Kata

In the last part of this study I have decided to assess whether, focusing on its universal and timeless behavioural concepts and values, the philosophy of the Tengu school can be integrated with the Bunkai of the Shotokan style Kata. The goal is to show that the Tengu school is a social bridge that manages to create a link between past and present, as well as between present and future.

I have taken into consideration the Gojushiho-sho Kata, from which was developed a Bunkai where we can find the main Tengu values in the Shotokan Kata techniques. I have gladly found out that the language of the Tengu naturally integrates itself with the language of the Kata, and at the same time the

vast majority of the Kata techniques do remain. The result is a *defense* Kata useful in our reality, both because it grants us the chance to cope with aggressions and because it respects the Penal Code. The practical exemplification will be shown at the practical part of this examination.

From an historical point of view, this Kata is the last step in the evolution of one of the oldest Kata of Okinawa (Useishi) and we can find traces of Chinese boxing (the green woodpecker “Hotaku”); this allows us to retrace its origin to the times of the Shaolin monastery. The result obtained with the Bunkai shows the timelessness of the Tengu school, being able to integrate itself with such an ancient Kata.

5 CONCLUSIONS

To succeed in our examination and to be promoted to Tashi (ho), we are asked to write an essay. This shows how important the principles of education and responsibility are for the school, as well as how much importance is given to assessing that the candidates follow its values. I believe there are no other Karate federations which require that their candidates do the same at this level.

As we can see, there is a correlation between chapter 4 (the principles of the Tengu school) and chapter 3 (the social principles and the scientific discoveries); this highlights the educational and social value of the Tengu-Ryu school, as well as its ethical and moral teaching in regards to demanding situations of (high) stress and danger. All such traits of the school highlight its mission of peace and sociability. The school can thus be seen as a set of methods in relation to personal growth and education; it helps to find a better psychological and emotional serenity and it allows to create and keep constructive social relations, both in the present and in the future.

5.1 Possible developments

In regards to this research, I believe there could be three possible areas of development.

The first area focuses on a technical and practical utility to study the application of the Tengu language in other advanced Kata in regards both to other Karate styles and to the Koshiki-no-kata. The results could boost the attraction of the school and lead the more mature practitioners of other federations to think about what they have learned and practiced and how they could progress in the Art. Maybe this is why in Italy the Karate sport federations start to study the concept of Scanning...

The second area focuses on a historical and cultural applicability in regards to the development of the tenth series of the Tengu Goshin-no-kata. Writing this essay, I became aware of some concepts which I have included in the tenth series in order to highlight the universality and timelessness of the Tengu school.

These are the concepts:

The intention to the aggressor: allow him to see his best part, and leave him a open “backdoor”, a chance to rethink of his actions, so that he can change his mind and retreat.

The situation: Tori moves towards Uke and attacks him by surprise, and with the right arm Tori tries to grab the bag hanging on Uke's left shoulder.

The action: Uke reacts by performing the Chikama-uke, with a shock at the stomach with the right fist and then a shock at the throat with the left shuto. The left arm clutches Tori's right arm, blocking it as it moves Tori's elbow upwards. Uke then performs a right Teisho provoking a shock at the heart Chakra, while at the same time he performs a scanning and makes use of leverage. Finally, Uke calmly puts his right palm on Tori's heart Chakra thus expressing positive and compassionate thoughts, while he does keeps performing the leverage and the right attention.

The reaction: Tori understands his foul play and apologizes with a gesture of his head.

The closure: Uke stops making use of leverage, and both Uke and Tori face each other keeping a two-meter distance. Uke says the Indian greeting *namasté*, keeping his joined open hands on the chest. The two turn and move away.

Behavioural messages: Do not attack and do not suffer, and a clear message of loving understanding.

The esoteric and energetic effect: esoteric science teaches that those who perform evil simply lack the ability to love, and this is due to the fact that the heart Chakra (chapter 4.5.1) has not been opened yet and it does not function. The goal of performing a shock is to stimulate the Chakras so to activate it, even for just a few seconds; it is thus possible to absorb the wave of positive energy though the palm on the chest and the positive and compassionate thoughts (see Bruce Lipton, chapter 3.2). The hoped result would be that the aggressor would be able to better understand the situation and thus give up the aggression.

The historical and cultural message: from a spiritual point of view *namasté* means “I bow to the divine in you”. Karate was first introduced in China by Buddhist monks from India. These monks practiced yoga, which had been taught by the Buddha – the universal spiritual Being – who had lived 500 years before

the arrival of Christ, about 2'500 years ago. *Namasté* links therefore the Tengu school to historical events which go as far back as 2'500 years ago, and thus confirms the timelessness and universality of the school highlighting its relation with the teachings of the Buddha.

The third area focuses on how to use these above findings in order to help our society, especially children and teenagers. It is of foremost importance to highlight how much "our" Karate can give to the new generations. It should be understood that practicants will see any benefits only after a certain amount of time; this is due to the fact that behavioural and biological changes require time. Other benefits can be felt by those who are related to the learners, both relatives and friends; this means the whole of society could positively benefit from it. The best would be for children and teenagers from 7 to 18 years to learn this subject at school. In conjunction with by emotional education (Daniel Goleman, chapter 3.1), it would help our present and future generations to cope with their emotional voids, as young people would be "vaccinated" against boredom, fear, anger, anxiety and depression. The result would be, as demonstrated with evidence, a decrease in delinquency, addiction, psychological and heart-related illnesses, as well as an increase in self-respect, better communication skills and better quality of life. It can therefore be stated that by so doing, we would have fewer people in need of social help and health-care; our society quality of life would benefit from it.

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