

Questions and explanations of the “Provisional Shiai and Shinpan Rules in Place Until the Covid-19
Pandemic is Brought Under Control.”

All Japan Kendo Federation, Shiai and Shinpan Committee

1. Interpretation of the Shinpan Rules

This operation is not a change of the "Regulations of Kendo Shiai and Shinpan/ Subsidiary Rules of Kendo Shiai and Shinpan (“Regulations”)" Since the implementation of the phrase "2 About *Tsubazeriai*" on “III. Interpretation and Application of the Regulations” is highly effective in preventing infectious diseases, the rule is to be implemented with a stricter interpretation of the rule.

2. Questions and Explanation about each case

Case	Explanation
(1) Operation for the cases in which <i>shiai-sha</i> separate by themselves near the boundary line.	
What are the points to be kept in mind for " <i>shiai-sha</i> " and " <i>shinpan-in</i> " in the operation for the cases of separating from <i>tsubazeriai</i> near the boundary line?	<i>Shiai-sha</i> should not step out of bounds. It is important that <i>shushin</i> should call “ <i>yame</i> ” immediately if a <i>shiai-sha</i> is about to step out of bounds for the purpose of disengaging <i>tsubazeriai</i> . However, if <i>shiai-sha</i> is out of bounds due to unavoidable circumstances due to the operation of <i>shiai</i> , the decision shall be made by <i>gogi</i> considering the situation at the time. <i>Shiai-sha</i> should coordinate themselves not to go out of bounds when separating. <i>Shiai-sha</i> should not intentionally make the opponent step out of bounds. It is important that the <i>shushin</i> deals with it appropriately. Do not overlook any other unfair acts that may abuse this operational practice in the vicinity of the boundary line.
(2) Operation for the cases <i>shiai-sha</i> separate with opening or lowering the <i>kensen</i> .	
How should <i>shinpan-in</i> determine the cases of <i>gyaku-kosa</i> (reverse-crossing), opening or lowering the <i>kensen</i> when separating?	It depends on the degree and frequency of the way of "opening" and "lowering" the <i>shinai</i> . If the act is repeated two or three times, or if it is intentional, <i>shinpan-in</i> apply <i>hansoku</i> after <i>gogi</i> to determine the purpose and phenomenon.
(3) <i>Kakegoe</i> in close proximity.	
How can <i>shinpan-in</i> determine when <i>shiai-sha</i> shout (<i>kakegoe</i>) in a close situation?	This is vital for droplet prevention in terms of preventing infections. The <i>shinpan-in</i> stop the <i>shiai</i> and give "instruction" if the <i>kakegoe</i> seems to be unconscious. If it is repeated after the instruction, the <i>hansoku</i> will be applied after <i>gogi</i> .
(4) Explanation about <i>hansoku</i>	
If <i>hansoku</i> is applied, is an explanation required to the <i>shiai-sha</i> ? Any points to keep in mind when doing so?	If an explanation of <i>hansoku</i> is deemed necessary, Article 37 of the “Regulations” shall be applied after <i>gogi</i> and the explanation may be given. In such a case, it should be clearly explained with gestures and the like so that the <i>shiai-sha</i> and spectators can understand.

<p>(5) About the points to determine when <i>tsubazeriai</i> is resolved.</p>	
<p>What should <i>shinpan-in</i> keep in mind when determining when <i>tsubazeriai</i> is resolved?</p>	<p>The time taken to cease <i>tsubazeriai</i> should be approximately “one breath (about 3 seconds)”. When resolving <i>tsubazeriai</i>, both <i>shiai-sha</i> should push off utilizing the power generated from correct <i>tsubazeriai</i> with both <i>tsuba</i> pressed together to retreat in one movement. There are times when <i>shiai-sha</i> who has lost the first <i>ippon</i> moves back quickly on his own, or a player who has gained the <i>ippon</i> first takes as much time as possible to separate. In general, there is a tendency to treat the <i>shiai-sha</i> who takes the first <i>ippon</i> as a foul for wasting time, but a comprehensive judgment should be made based on a careful assessment of the objective and the phenomenon.</p> <p>※Rationale for the “one breath (about 3 seconds)” guideline: The resting respiratory rate of an adult is about 12 to 20 breaths per minute. Based on this, it is assumed that “one breath is about 3 seconds”.</p>
<p>(6) Do not strike while both <i>shiai-sha</i> are trying to separate.</p>	
<p>What is the best way to handle the situation when <i>waza</i> is performed in the middle of a mutual attempt to separate, and what are the operational points to keep in mind?</p>	<p><i>Tsubazeriai</i> represents the closest and tensest point between two opponents when they enter a close-quarters tussle with <i>tsuba</i> joined together, so it is important for both <i>shiai-sha</i> remain attentive. Strike while both <i>shiai-sha</i> are separating after “one breath (about 3 seconds)” of <i>tsubazeriai</i> will not be considered a <i>yuko-datotsu</i>. A <i>hansoku</i> will be applied by <i>gogi</i> when a <i>waza</i> is clearly "made to look like to separate."</p> <p>In case there is a subtle situation whether a <i>waza</i> is performed during a process of separation or within “one breath (about 3 seconds)” of contact, it is appropriate not to declare the striking <i>shiai-sha</i> a <i>hansoku</i> and not to award a <i>yuko-datotsu</i>. A judgment should be made by <i>gogi</i> based on an assessment of the objective and the phenomenon.</p> <p>The time from <i>tsubazeriai</i> to perform <i>waza</i> is within one breath. For more information on how to recognize the timing and opportunity for a <i>hiki-waza</i> from <i>tsubazeriai</i>, please refer to "Basics 4: Hiki-waza" in “Training Method for Fundamental Kendo Techniques with a <i>Bokuto</i>.”</p> <p>In principle, <i>fukushin</i> may not call “<i>gogi</i>” to determine whether a <i>hiki-waza</i>, which has been performed when separating from <i>tsubazeriai</i>, is within “one breath” or after as it falls under the exclusive authority of the <i>shushin</i>, who is tasked with conducting the <i>shiai</i>. It is vital that the <i>shushin</i> uses their discretion to make an appropriate decision and that the three <i>shinpan-in</i> have unity of purpose and cooperation.</p> <p>※ <i>Shushin</i> shall call “<i>yame</i>” after one breath (about 3 seconds) and award <i>hansoku</i>, or call “<i>wakare</i>” in case <i>tsubazeriai</i> has come to a stalemate. Calling “<i>wakare</i>” is only for when both <i>shiai-sha</i> are in the proper <i>tsubazeriai</i> position. Basically, there are only a limited number of situations in which a stalemated <i>tsubazeriai</i> can be observed, so avoid frequent “<i>wakare</i>” calls. In addition, both <i>shiai-sha</i> should not be easily given <i>hansoku</i>.</p>
<p>How should <i>shinpan-in</i> determine if the <i>hiki-waza</i> is a <i>yuko-datotsu</i> when separating from <i>tsubazeriai</i>, especially if it is after “one breath”?</p>	