Handbook for Kendo Shiai and Shinpan Management

All Japan Kendo Federation
Foreword

A central focus of All Japan Kendo Federation (AJKF) activities since 2000 has been “Improving shinpan level in combination with comprehensive training to enhance the overall quality of kendo in Japan.”

All sorts of situations can arise during a match (shiai). It falls upon the discretion of the shinpan-in to resolve how to deal with matters in accordance with the rules.

As such, it behooves shinpan-in to know the “Kendo Shiai and Shinpan Regulations” and endeavor to improve their ability in refereeing to facilitate appropriate shiai management and to ensure that matches are contested enthusiastically.

To achieve this objective, the AJKF is first focusing its efforts on the training and nurturing of seminar instructors.

To this end, this booklet titled “Shiai and Shinpan Management Handbook for Kendo Shinpan Seminars” was created by the AJKF to explain central ideas and offer examples of shinpan cases.

It is our hope that this handbook will be put to good use by those concerned.

Shiai and Shinpan Committee
Table of Contents

– Regulations and Shinpan –
I. Regulations .................................................................3
II. Shinpan Objective .......................................................4
III. Shinpan-in Duties .......................................................4
IV. Shinpan-in Observances ..............................................5
   1. General Requirements
   2. Points of Attention

– Fundamental Points of Consideration for Shinpan –
I. Yuko-datotsu (Valid Strikes) ............................................6
II. Interpreting and Discerning Zanshin ...............................8
III. Interpreting and Applying the Regulations .....................8
   1. Recognizing Foul Play (hansoku)
   2. About Tsubazeriai
IV. Shinpan-in Positioning and Movements ..........................11
   1. Fundamental Principles
   2. Explanation of the Fundamental Principles
   3. Exceptional Situations
   4. Other

– Explanation of Operations –
I. Shiai .................................................................16
II. Shinpan .................................................................17
III. Operation Guidelines ................................................18

– Explanation of Common Cases –
I. Shiai .................................................................20
   1. Yuko-datotsu (Article 12)
   2. Various Prohibited Acts (Article 17)
II. Shinpan .................................................................28
   1. Procedures for Shinpan (Article 29)
I. Regulations

It is stated in Article 1 of the AJKF’s “Kendo Shiai Shinpan Kisoku” (“Regulations of Kendo Shiai and Shinpan”; hereafter “Regulations”), “The purpose of the “Regulations” is to get shiai-sha (competitor) to play fair in AJKF shiai in accordance with the principles of the sword, and to properly referee the shiai without prejudice.’ This is based on the official “Concept of Kendo” which states that the objective of kendo is “to discipline the human character through the application of the principles of the sword.” That is, the “Regulations” were formulated around the “Concept of Kendo” so that the traditional Japanese culture of kendo can be conveyed in its correct form through shiai while upholding the ideals of “personal development (ningen keisei).”

Taking into account the characteristics and educational consequence of kendo, and considering general social conventions and universality, the “Regulations” were designed for application to the competitive arena.

Therefore, shinpan must adjudicate in accordance with the “The Purpose of the Regulations” as specified in Article 1, taking appropriate action in line with the stipulated circumstances and procedures.
II. Shinpan Objective

The objective of shinpan is to ensure the correct application of the “Regulations of Kendo Shiai and Shinpan,” and to “correctly judge and decide on all facets of shiai.”

III. Shinpan-in Duties

The mission of shinpan-in is to ensure that shiai are administered properly, and to promote energetic engagement in bouts. Moreover, shinpan-in must be cognizant of “what their mission is,” “what their duties entail,” and “what their qualifications are.”

Shinpan-in are afforded absolute authority in their respective decisions. As such, shinpan-in must not make their individual judgments through self-righteousness or subjectivity, but make their own decisions based on appropriateness and objectivity.

In order to achieve this, shinpan-in must develop their personal skills through constant keiko (practice) while also striving to improve their refereeing techniques.
IV. *Shinpan-in* Observances

1. General Requirements
   (1) Be without bias and favor.
   (2) Be versed in the “Regulations” and “The Guidelines for Kendo Shiai and Shinpan,” and apply them suitably.
   (3) Be familiar with the “principles of the sword.”
   (4) Be proficient in refereeing techniques.
   (5) Be healthy and active.

2. Points of Attention
   (1) Attire should be neat and tidy.
   (2) Proper posture, attitude, manners, etc. should always be maintained.
   (3) Proclamations should be clear.
   (4) Gain plenty of experience as a *shinpan-in*, and always reflect on performance and continue studying.
   (5) Observe and learn from good *shinpan*. 
I. Yuko-Datotsu (Valid Strikes)

Criteria for *yuko-datotsu* are stipulated in Article 12 of the “Regulations.” It states that an accurate strike or thrust made onto designated targets (*datotsu-bui*) of the opponent’s *kendo-gu*. The strike or thrust must be executed in high spirits with correct posture, using the striking section (*datosu-bu*) of the *shinai* with correct angle (*hasuji*), and followed by *zanshin*. An effective strike/thrust that satisfies all these criteria is an important characteristic of kendo.

To uphold the characteristics of kendo, *shinpan-in* must be able to correctly judge *yuko-datotsu*. If the *shinpan-in*’s decisions for *yuko-datotsu* are vague or careless, the qualitative value of *yuko-datotsu* as *ippon* and the characteristics of kendo may be compromised. *Shinpan-in* must be acutely aware of the importance of judging *yuko-datotsu*.

Even in cases when the strike itself is light, the technical quality demonstrated in so-called “*genmyo-na-waza*” (subtle techniques) can result in the strike being deemed valid as *ippon*. It is important to identify different types of technique for *yuko-datotsu* and not simply assume that it is “invalid as *ippon* because it was too light.”

It is easy to conclude that techniques are invalid if executed at the same time (*aiuchi*). *Shinpan-in* should understand and act in accordance with the notion that there is no such thing as *aiuchi*.
Yuko-Datotsu
(Ki-ken-tai-no-itchi)

Rai
(Rational and purposeful technique)

Seikaku na datotsu
(Accurate strike/thrust)

Yoso
(Components)

Yoken
(Requirements)

Zanshin (alertness)

Kamae (posture)

Hasui (cutting line)

Datotsu-bu (target area)

Kigamae (physical posture)

Me de miru
(Looking)

Mimi de kiku
(Listening)

Keiken
(Experience)
II. Interpreting and Discerning Zanshin

*Zanshin* is a general term for the mental and physical posture taken after executing a strike.

If the attacker shows excessive excitement claiming the validity of the strike in an improper manner, it will be deemed invalid. It is important for *shinpan-in* to observe the posture and attitude of the attacker after the strike, thereby evaluating the entire striking action.

Moreover, there is a difference in how *zanshin* is expressed after a technique executed off the mark with the timing of *sen*, and *oji-waza* (applied techniques). For example, in the case of *oji-waza* and the like, it may be that *zanshin* can only be demonstrated momentarily.

III. Interpretation and Application of the Regulations

1. Recognizing Foul Play (*hansoku*)

Concepts of what are “illegal,” “unfair,” “lawful” and “appropriate” must be interpreted correctly. “illegal” conduct is defined by that which is contrary to the regulations. Whereas “unfair” conduct within the context of “Prohibited Acts” may not necessarily be illegal, but is considered to be behavior that contravenes the bounds of normal conduct. Confusing these differences can result in mistaken handling.
Hansoku matters should not simply be judged solely on moments in the shiai. The relationship between the “result” and the underlying “cause” during the shiai must be determined, and correct verdicts applied in accordance with the rules.

In cases where there is an element of doubt or subtle matters involved, shinpan-in should make their decision by gogi in line with the facts. Furthermore, when there is a clear hansoku such as when a player drops their shinai, the infringement should be indicated with flags (shinpan-ki) without the need for gogi.

Shinpan-in should identify unfair acts stringently as overlooking them will only increase further unfairness.

2. About Tsubazeriai

Tsubazeriai represents the closest and tensest point between two opponents when they enter a close-quarters tussle with tsuba joined together. Tsubazeriai arises from attack and defense amid striking action.

When tsubazeriai is entered, shiai-sha must either proactively execute waza, or seek to break away from the tussle. Notwithstanding, judgment of the situation should be based on the following points if tsubazeriai continues for a protracted period:
(1) Are the shiai-sha engaged in correct tsubazeriai?
(2) Do they demonstrate intent to strike?
(3) Do they demonstrate the will to separate?

Shinpan-in should make their ruling in stages of criteria by ascertaining objectives and occurrences. The rulings and procedure are normally summarized as follows:

- It constitutes unfair tsubazeriai if the act appears irregular from a common-sensical stance. Whether or not “the act appears to be irregular from a common-sensical stance” is determined by the purpose of Article 1 in the “Regulations.” In addition, “the passage of time,” “current state” and other factors should be deliberated on comprehensively and objectively, and subsequent rulings and actions shall be decided by consensus through gogi.
- It is clearly unacceptable tsubazeriai if the fist of one of the shiai-sha is in contact with the cutting edge of opponent’s shinai.
- It is acceptable to momentarily unbalance (kuzushi) the opponent from tsubazeriai in order to execute a strike, but it should be judged to be irregular if this action is ongoing.
- It is no problem if deemed a momentary action to set up the execution of a technique, or instantaneous actions that connect to a technique.
• It is acceptable to do a transitory reverse-crossing of the shinai (gyaku-kosa) as a means of setting up a strike.
• Violence, or deliberately hooking the shinai together (with the intent of making it drop), and other such actions that appear to be generally irregular are considered to be prohibited acts.
• Shinpan-in should not hastily acknowledge deadlock (kochaku) situations. If the shinpan-in calls “wakare” to separate shiai-sha too easily, the shiai-sha may rely on this tendency and use it to their advantage.
• All three shinpan-in retain equal authority in making decisions, however, the handling of deadlocks and unfair tsubazeriai falls under the exclusive authority of shushin who is tasked with conducting the shiai. Therefore, fukushin are not permitted to proclaim “yame” to stop a shiai.

IV. Shinpan-in Positioning and Movements

1. Fundamental Principles
   (1) The three shinpan-in must move in accordance with the shiai-sha, and work together to maintain balance and with enough fluidity to secure the optimal position for a clear view.
(2) In principle, the shinpan-in move in an isosceles triangle formation with shushin positioned at the apex.
(3) The shinpan-in’s range of movement should not be fixed.

2. Explanation of the Fundamental Principles

(1) Shinpan-in should stand about one meter inside from the shiai-jo boundary at their back as shown in “Rotation & Alternation of Shinpan-in” and “Figure 2: Shinpan-in Starting Locations” on page 14 of the “Guidelines of Kendo Shiai and Shinpan.”

(2) Although there is such a thing as ideal shinpan-in positioning, in principle it is not predetermined. Shinpan-in may end up being trapped if positioning was set.

Figure 1
(3) “—” indicates the main area of responsibility for the *shushin* and *fukushin* but does not mean that they are prohibited from exiting that area.

(4) Depending on the situation it is also possible to relocate to the “╱” and “╲” areas. However, this does not mean that *shinpan-in* are at liberty to move into the “╱” “╲” zone without reason.

(5) The distance between *shinpan-in* may vary, but due consideration should be given when moving and repositioning.

(6) By *shushin* reading ahead of what is happening in the *shiai* and quickly shifting into position, *fukushin* will be able to move and take their places more easily. The *shushin’s* awareness of what is going on is key.

(7) It is important for *shinpan-in* to have the *shiai-sha* and other *shinpan-in* in their field of view at all times.
3. Exceptional Situations

(1) Circumstances may dictate irregular positions be taken that go against the ideal (see Figure 2).

(2) Refrain from stepping out of the shiai-jo if it is not necessary to do so.

(3) With regard to jodan, move and position taking account of viewing angle and distance.

(4) Although it should not happen, if the three shinpan-in have all congregated over to one side of the two shiai-sha, it is best for shushin to immediately call “yame” to suspend the shiai.

Figure 2
4. Other

(1) When the *fukushin* deploy into position at the start and end of a *shiai*, they must pass on the inside of the *kaishi-sen* (starting lines).

**Figure 3**
I. Shiai

About Kendo-gu (Article 4)
(1) There are no regulations regarding gloves and other equipment worn underneath kote.
(2) The rules stipulate that shiai-sha who do not have a nafuda (name tag) will not be permitted to participate.
(3) Kendo-gu is outlined in Article 3 of the “Subsidiary Rules of Kendo Shiai and Shinpan.” Other pieces of equipment are not allowed in official shiai to guarantee fairness and prevent danger.

Duration of Shiai (Article 6)
(1) The rules specify that a strike executed at the same time as the end of the shiai (Article 9) will be deemed valid.

Datotsu-bu of the Shinai (Article 13)
(1) “Monouchi” is as depicted in “Figure 2: Names of Parts of the Shinai” in “Regulations.”
(2) The shinpan-in must look carefully to confirm whether or not a strike is made with the “jinbu (blade on the opposite side of the tsuru) centered on the monouchi.”
II. Shinpan

Injuries and Accidents (Article 30)

(1) If a shiai-sha is injured during the shiai, the shinpan-in must objectively and comprehensively take into consideration the doctor’s opinion and consult the kantoku who is responsible for the shiai-sha when deciding whether or not the shiai can continue.

(2) Time keeping shall commence after the shinpan-in decision has been made.

(3) Article 30 (1) of the “Regulations” was established to enable an injured shiai-sha to compete in a subsequent shiai following treatment by a doctor and the shinpan-in decision.

About Nito

(1) For a strike executed with the shoto (short sword) to be judged valid, the striker must be in control of the opponent’s shinai with his or her own daito (long sword) and have their arm sufficiently extended as the strike is made with all the necessary requirements for yuko-datotsu. Nevertheless, strikes made with a shoto from the tsubazeriai position will not be considered valid in principle.

(2) If a nito competitor’s shinai is damaged and there is no replacement, the shiai will be forfeited and the nito shiai-sha will lose.
(3) In *tsubazeriai* with *nito*, the two swords should be crossed with the *shoto* on the bottom and the *daito* over the top.

**III. Operation Guidelines**

(Movement of *shinpan-in*, and holding of flags before commencement of the *shiai*)

(1) A natural striding motion is acceptable when *shinpan-in* walk with *shinpan-ki* in hand.

(2) When *shinpan-in* roll up the *shinpan-ki*, the task should be done carefully and naturally so as not to appear awkward.

(Rotating *Shinpan-in*)

(1) Rotation of *shushin* should be conducted in accordance with the procedures decided for that tournament.

(Rei to the Shomen)

(1) The *shinpan-cho*’s response to the *rei* to the *shomen* performed by *shinpan-in* and *shiai-sha* depends on the procedures decided for that tournament.

(Yuko-datotsu)

(1) If *shinpan-ki*’s signal of the *yuko-datotsu* is mistakenly indicated, the correct signal should be shown immediately without the need to cancel the original signal.
(Other Guidelines)

(1) There is no rule stipulating what number bar of the yoko-gane that the men-himo (men cords) should be tied, so this cannot be called as hansoku. If it is attached to an unusual position on the men, the shiai-sha should be instructed in accordance with “The Official Guide for Kendo Instruction.”

(2) Torn kote should be replaced for safety purposes.

(3) “The length of the men-himo should not be longer than 40cm from the knot” is not a rule per se, but an item related to the protocols decided on for running the tournament. As such, it is a matter in which cooperation is sought within the purview of instruction.

(4) The nakayui should be firmly fixed at a point approximately 1/4 of the shinai length from the tip. If it is not, the shinai should be changed to avert danger.

(Other)

(1) Any shiai-sha who is fighting in a team position different to the submitted order shall be dealt with according to the rules decided for the tournament.
I. *Shiai*

1. *Yuko-datotsu* (Article 12)
   (Case 1)
   In response to Red’s *men* attack, White thwarts the strike with the right *kote*. Consequently, Red hits White’s right *kote* instead. How should this strike be judged?
   (Explanation)
   (1) As Red intended to “hit *men*,” the fact that *kote* was struck instead was merely accidental. As such, in principle it should not be deemed *yuko-datotsu*.
   (2) The strike should be comprehensively judged assessing specific facts depending on the circumstances involved.

   (Case 2)
   Red strikes first and is judged to have hit the opponent’s *men* with a valid strike, but White unleashes a thrust (*tsuki*) immediately after causing Red to lose fall or lose balance. Is the *men* strike by Red still considered valid?
(Explanation)

(1) If the tsuki (external factor) causes Red to lose balance or fall over, Red’s men strike is valid.
(2) Judgment should be based on the connection between the sen and go (early timing or later timing), the relative posture or movements of both shiai-sha, the cause for becoming unbalanced, and zanshin etc.

(Case 3)

It is said that “katate-waza should be particularly strong strikes in order to count,” but how should this be assessed?

(Explanation)

(1) The strike should be considered ippon if the conditions for yuko-datotsu are met.
(2) There is no specific standard for what constitutes a “strong strike.” Assessment must therefore be made on experience and whether the criteria for yuko-datotsu have been met.
(3) The three-referee system ensures that verdicts are objective even if there is a little variation in understanding.
(Case 4)

If the posture and spirit of the shiai-sha being struck is resolute and their shinai tip is attached to the front of the striker’s upper body, the strike is not judged as valid. What are some clues that can help with this judgment?

(Explanation)

(1) It is difficult to theorize about each action and occurrence. Overall judgment should be based on the connection between the sen and go (early timing or later timing), relative conditions and influences, and zanshin, etc.

(2) It is important for shinpan-in to train how to distinguish subtle situations.

(Case 5)

A strike made “immediately” against a fallen opponent can be considered valid. How should “immediately” be interpreted?

(Explanation)

(1) Rather than looking simply at the strike in question, shinpan-in need to take into consideration the process leading to the strike and the counter actions of the shiai-sha who fell.
(2) It is also said that the strike to the fallen shiai-sha must be made in “one breath”. The shinpan-in’s discernment and decision are contained within this “one breath.”

(Case 6)

Striking with the shoto in nito is restricted. What is the reason for this?

(Explanation)

(1) Nito is permitted customarily from kendo’s cultural standpoint but striking with the shoto is restricted from the perspective of fairness and safety.

(Case 7)

What should be done about the action of immediately assuming a blocking stance after striking?

(Explanation)

(1) This is not ippon because it does not meet the criteria for yukō-datotsu (i.e. a strike with zanshin).

2. Various Prohibited Acts (Article 17)

(Case 1)

What should be done if a shiai-sha commits two hansoku simultaneously?
(Explanation)

(1) It is unlikely that two hansoku are committed exactly at the same time, so time elapsed becomes the criterion for the first penalizable offence.

(2) If two hansoku are committed at exactly the same time, the more serious of the two offences is the one that is penalized.

(Case 2)

In response to Red’s hiki-men, White thrusts (tsuki) and drives forward. How should this tsuki be considered?

(Explanation)

(1) If the thrusting is unreasonable or not a legitimate tsuki technique, then it is hansoku.

(2) Shinpan-in must determine whether the tsuki leads to a strike, or whether it is reasonable or unreasonable.

(Case 3)

One of the shiai-sha strikes the opponent’s shinai forcefully making him or her drop it. Is hansoku given to the one who struck the shinai forcefully, or to the one who dropped it?
(Explanation)

(1) If a strike to the opponent’s shinai is made in the course of an offensive or defensive action, then it is not hansoku. In which case, the one who drops the shinai is penalized.

(2) If the overly forceful strike is unseemly, the striker is to be penalized in accordance with Article 1 (The Purpose of the “Regulations”).

(Case 4)

A competitor’s kendo-gu may become unfastened for some reason during a shiai. Is this considered a hansoku through failure to fasten kendo-gu properly?

(Explanation)

(1) According to the rules, this does not constitute hansoku.

(2) It is hansoku if it is a serious error making it impossible to continue the shiai by clearly showing a lack of regard to safety. The same applies if kendo-gu becomes unfastened frequently.

(3) Wearing attire and kendo-gu correctly is an instructional matter.

(Case 5)

Are there criteria to distinguish between taiatari (body collision) and oshi-dashi (pushing the opponent out)?
(Explanation)
(1) If the act is not connected to a strike, such as taiatari after striking or executing a strike after unbalancing the opponent by taiatari, then it is unjustified oshidashi.

(2) Shinpan-in must determine whether the intention was to push the opponent out of the way without striking.

(3) Shinpan-in must decide whether or not the force in the contact could plausibly be endured by the receiver.

(Case 6)
A hansoku is given early on as a warning because the method of doing tsubazeriai is not correct.

Is this appropriate?

(Explanation)
(1) The decision should be based on the fact that the action is unjustified.

(2) There is no need to give a warning.

(Case 7)
Is it hansoku if tsubazeriai is simply an entanglement instead of being deadlocked?
(Explanation)

(1) It is hansoku as it is illegal tsubazeriai. (Both become entangled because tsubazeriai is incorrect from the point of contact. From a rational perspective, posture in the tsubazeriai position should enable easy execution of waza. As the tsubazeriai itself is incorrect, it becomes a tangled bind in which waza cannot be performed.)

(Case 8)

In what situations can tsubazeriai be judged to have broken off?

(Explanation)

(1) The point when a shiai-sha moves to make a strike or takes some other action is considered the start of disengagement from tsubazeriai.
II. *Shinpan*

1. Procedures for *Shinpan* (Article 29)

(Case 1)

Two *shinpan-in* indicate *yuko-datotsu* thereby deciding that a strike was valid. However, the remaining *shinpan-in* makes no response at all. In such a case, as the majority has already decided that a valid point has been scored, is it permissible to proceed without the third decision, or should the non-responsive *shinpan-in* be pressed to indicate his/her decision?

(Explanation)

(1) Do not proceed. The non-responsive *shinpan-in* should indicate their decision.

(2) The strike is valid (*yuko-datotsu*), but as it is stated in Article 29 (Procedures for *Shinpan*) in the “Regulations,” other *shinpan-in* must respond with their own judgments immediately.

(3) If the proceedings continue without the third *shinpan-in’s* decision being indicated, *shinpan-in* may start thinking that is okay to stop using their flags to signal decisions.
(Case 2)

The three shinpan-in are positioned in front and behind the shiai-sha. Should the other shinpan-in follow the decision of the one who has the best view of the strike?

(Explanation)
(1) Each shinpan-in must observe the shiai carefully and make their own decisions.
(2) The shinpan-in with the best view does not always make the correct decision.

(Case 3)

If a tsuki seems overly violent and dangerous, can the shinpan call “yame” to suspend the shiai?

(Explanation)
(1) “Yame” can be proclaimed.
(2) It is a hansoku if the action is dangerous and does not lead to a strike.

(Case 4)

Can fukushin declare “yame” to suspend the shiai if they feel that tsubazeriai is continuing for too long?

(Explanation)
(1) In principle, fukushin are not permitted to call for stoppage.
(2) Authority to run the shiai is held by shushin.

(Case 5)
If fukushin is doubtful or disagrees with shushin’s management of tsubazeriai, can he or she declare “yame” to suspend the shiai?

(Explanation)
(1) Fukushin may not declare “yame.”
(2) It is vital that the three shinpan-in have unity of purpose before and after the shiai.
(3) The shinpan-shunin should give advice, instructions and cautions after the shiai.

(Case 6)
Shushin sees “illegal tsubazeriai” and decides to hold a gogi to review the situation. Do fukushin have to penalize one or both shiai-sha with hansoku?

(Explanation)
(1) Fukushin may decide individually that (one or both) shiai-sha should not be penalized.
(2) The decision to call gogi to review illegal tsubazeriai lies with shushin whose responsibility it is to conduct the shiai. However, the authority to mete out hansoku is equal among the three shinpan-in.

(Case 7)
Can fukushin declare “yame” if an obvious hansoku has been committed that has gone unnoticed by shushin?

(Explanation)
(1) Fukushin may call “yame” for stoppage.
(2) There are occasions when shushin does not notice or cannot see the situation in question.
(3) There are situations in which the shiai cannot continue because of an emergency.
(4) There are cases in which potential danger is detected.

(Case 8)
Shushin does not notice that the shinai has rotated in the hands of a shiai-sha, but fukushin notices it. What action should be taken?
(Explanation)

(1) *Fukushin* informs *shushin* of the issue when the *shiai* is suspended. *Shushin* declares “*yame*” in a timely manner and gives clear instructions about the rotated *shinai*.

(2) After being instructed once, if the problem continues and strikes are made with the wrong side of the *shinai*, they cannot be considered valid.

(Case 9)

*Shinpan-in* A and B indicate *jogai hansoku*. *Shinpan-in* C who was standing closest to the *shiai-sha* and had the best view calls for *gogi* and maintains that the *shiai-sha* did not step out. How should this situation be settled?

(Explanation)

(1) Make judgments based on facts.

(2) Even if the *shinpan-in* is close by, this is no guarantee that he or she saw what happened.

(Case 10)

If *shiai-sha* become entangled on the boundary line and one of them looks as though they are about to step out of bounds, should *shinpan-in* wait for the *shiai-sha* to go out?
(Explanation)

(1) No, shinpan-in should not wait for the shiai-sha to step out.

(2) Unlike a valid strike, shinpan-in should not wait for a hansoku to be committed. The decision should be made depending on the circumstances whilst taking into consideration fairness and preclusion of danger.

(Case 11)

Both shiai-sha strike virtually at the same time (ai-uchi). Two red flags (fukushin) and one white flag (shushin) are raised. Shushin calls for gogi to confirm the judgment. Is gogi appropriate in this case?

(Explanations)

(1) It is inappropriate for shushin to call gogi.

(2) However, if there is a suspicion an error was made, or the call was unclearly indicated, shushin may call for gogi to ensure the judgment is accurate.
(Case 12)

In the case when gogi is called to review yukō-datotsu or hansoku, only shushin is supposed to indicate the result of the gogi. If the judgments are split 2 to 1, and only shushin displays the result with a flag, spectators will be unaware that one of the shinpan-in disagreed with the other two. Should not all the shinpan-in be permitted to show their judgment?

(Explanation)

(1) If the shinpan-in have followed the procedure of gogi to review a decision, then only shushin needs to indicate the result even if the discussion concerns yukō-datotsu.

(2) Although there was discrepancy among the shinpan-in decisions in gogi, the idea is that shushin represents the three shinpan-in to indicate and declare the decision of the conclusion.
– Production Members –

**2001/2002 Shiai and Shinpan Committee**

Committee Chairman  Shuji Fukumoto  
Committee Members  Tadahiro Ajiro  Naoki Isobe  
Shigeaki Inoue  Takenori Oshiro  
Tomoyasu Ota  Masaharu Kakehashi  
Kiyomitsu Goto  Eiko Nagao  
Masami Matsunaga  Michio Wakimoto  
Secretary  Minoru Oya

**2005/2006 Shiai and Shinpan Committee**

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Committee Members  Naoki Isobe  Katsuo Endo  
Tomoyasu Ota  Yuji Nakata  
Kazuo Negishi  Kunio Hayashi  
Takao Fujiwara  Hitoshi Murakami  
Michio Wakimoto  
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