

TAIYO 35

THE MAGAZINE FOR BRITISH SHINTAIDO

July 2005

Number 35



*“Shoko”. One of a series of photos taken at the 2005 daienshu to remedy the dearth of good bojutsu photos to use in publicity! Some of these images will shortly be available in poster form on the website!
Left to right: Gianni Rossi, Alex Hooper, Peter Furtado, & Jamie Hamilton.*

This edition of the newsletter contains a wealth of reports about the recent daienshu, which seems to have inspired many people to write! There was much talk about the words and images we use in describing Shintaido, and how to go about improving them. There are also some branch reports (including exam results from Bath) and a thought provoking article by Geoff Warr on his recent use of Shintaido.

Charles Burns

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BS SCHEDULE

2005

August 14th	Outreach workshop	<i>Reading (bo)</i>	Charles Burns
September 3rd/4th	Camping event	<i>The Gower</i>	Nailsworth Group
September 25th	Outreach workshop	<i>Brighton</i>	Ula Chambers
October 15th	Outreach workshop	<i>Thames (karate)</i>	Geoffrey Fitch
October 16th	BS examinations	<i>Thames</i>	Geoffrey Fitch

2006

May 26th - 29th	BS Daienshu	<i>Lee Valley</i>	Charles Burns
October 29th - 31st	ESC event	<i>Lee Valley</i>	Charles Burns

Select European Schedule

July 5-20 The Loire Valley Workshops

with Ito & Nicole. Workshops include shintaido, bojutsu, tai-chi, skin diving, kenjutsu & others. All are welcome, the idea is to have a holiday, and take part in as much or as little of the activities as you wish!

July 9-10th Bojutsu workshop up to Shodan

July 11-14th Taichi and/or Skin diving
(Taichi in the morning
Skin diving in the afternoon)

July 15-17th Advanced bojutsu workshop
(Nidan and above)

July 18th - 20th Advanced kenjutsu workshop

Nicole Beauvois <nicole.beauvois@free.fr>

Oct. 29-31 Second ESC event & exams Toulouse

Further details to be announced soon

AUTSCAPE

July 26th - 29th 2005

Charles Burns will be introducing simple Shintaido movement at a conference for autistic adults at Radstock, near Bath. Full report in the next newsletter! To find out more about this interesting event please visit the website:

www.autscape.org

In 2006 we are to host two big events. We made a commitment last year to host the 2006 ESC (European Shintaido College) event in the UK. This is a large event, at which we can expect between 60-80 people to descend on us from all over Europe, as well as perhaps from the US & Japan. After much searching we have found a suitable venue for this event in the newly built Youth Hostel in Lee Valley (just north of London), which we have now booked. As a kind of "rehearsal" for this event we have decided to hold our own 2006 daienshu event at the same venue.

This means that 2006 will be a dramatic year for BS, and will stretch both our organisation and our finances to the limit. We will be announcing advance registration for both events before the end of this year, so do please mark them in your diary and plan on giving us your full support!

Treasurers Report

This year's daienshu almost exactly broke even (in fact it made a nominal loss of about £7.50)! In addition BS awarded grants of around £90 to help some newer members to both join BS and take part in the event. Considering the sums of money involved and the losses we might have made this was a very good result indeed! We took a calculated risk in staging this event, but the enthusiasm and feedback it has generated has shown it to be very worthwhile indeed. A big thank you to all who attended!

Charles Burns

DAIENSHU REPORTS

Douai Abbey, 10th - 12th June 2005

The 2005 daienshu was unique, and much enriched, by being held in the Benedictine Abbey of Douai. Several of us were housed in the monastery itself, and shared the rhythms of the monks' day, rising early, attending some of their services or practising *taimyo* outside the church with their chanting seeping through the walls and permeating the air. One of my lasting memories was sitting with the monks in the choir of their church for Matins, them in their black habits, me in freshly ironed white *keikogi*. This was special.

Equally special was the *keiko*, in hot sunshine on a perfectly mown cricket pitch surrounded by trees. Gianni's *gorei* was fresh, deep, enriching and funny - especially 'tree and bear' and 'squashed tomatoes'. It was great to reach up into the deep blue sky, for *taikimai* opening like a flower, for soft *renzoku* or for fluent, fluid *neriai*.

Outside of *keiko*, we managed a fine meeting, too, where Gianni talked about the difficulties and opportunities for Shintaido in Italy, as we applied what we heard to the situation in Britain, and soon began to talk about the difficulties of talking to people about what we do, and shared and collected our favourite phrases, and discussed how to employ them with different audiences. This kept us going all evening, and we never got round to the party we had planned.

In the end we had made all sorts of connections: with our deep selves, with nature, with one another, with different forms of spiritual discipline, with Italian *keiko*. As so often before, I am left speechless at the power and wealth of the gift of Shintaido.

Peter Furtado

SOME WORDS ON WORDS

It seems to me that the group who took part in this year's Daienshu have identified and accepted a big and serious challenge; namely to find, and begin to use a language through which we can communicate more effectively about Shintaido. I feel that the aims of developing this language can be viewed from two perspectives. Firstly, to enable a more meaningful exchange of views and ideas between those already engaged with Shintaido. Secondly, to reach out to, and invite in, a new and wider generation of practitioners.

I think that one useful starting point is to consider what we do NOT want from this language. This process feels like the work of a sculptor. It entails the removal of unwanted material, and the progressive revelation of the existing forms within. My personal hopes would be that the language would avoid definitions which are static, exclusive or judgemental. It would preclude citing boundaries of US, therefore not THEM, the binaries of it has to be THIS not THAT, the hierarchies of Best and Worst.

Along with the process of sculpting, the removal of unwanted material, we can engage in the parallel task of creating oil paintings. Here we can add, bit by bit, dimensions of outline, colour and form. We can progressively add depth and detail. We can change, adapt improve and, as necessary paint over.

I feel a huge enthusiasm to be part of the process, and look forward with a keen appetite to the task.

Geoff Warr



Early morning taimyo practice at 6.30am outside the Abbey, accompanied by the sounds of Matins wafting from within.

THE "WORDS" BRAINSTORMING SESSION

The Saturday evening question and answer session at the daienshu became an in-depth debate about the problem we all face in talking about Shintaido to people we meet outside keiko. How to describe what we do without either being put in the "martial arts" box, or seeming totally crazy!

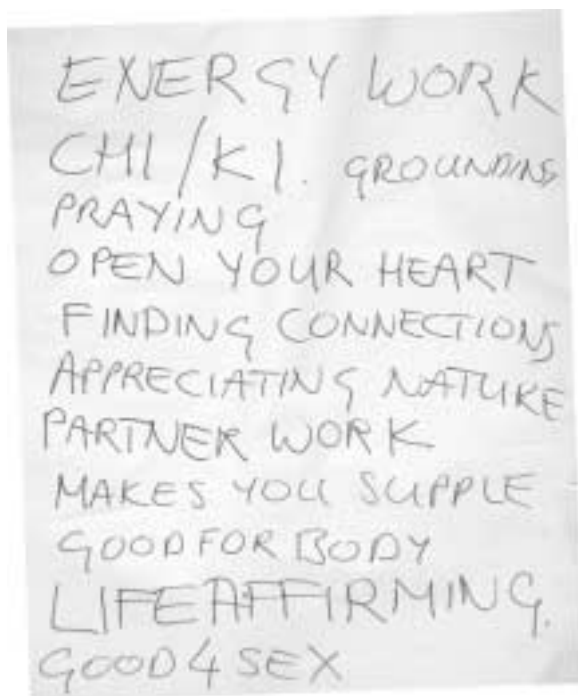
The debate revolved around those who felt a strong need for some kind of script, or a language accessible to those we need to communicate with, and those who felt that this kind of thing ought to be spontaneous; that it didn't really matter what the words were, since people will sense our natural enthusiasm and be attracted by that.

However, I think all felt that it was great to be talking about this. In the middle of the debate Ula drew attention to the flip-chart provided for us, and soon the words began pouring out!

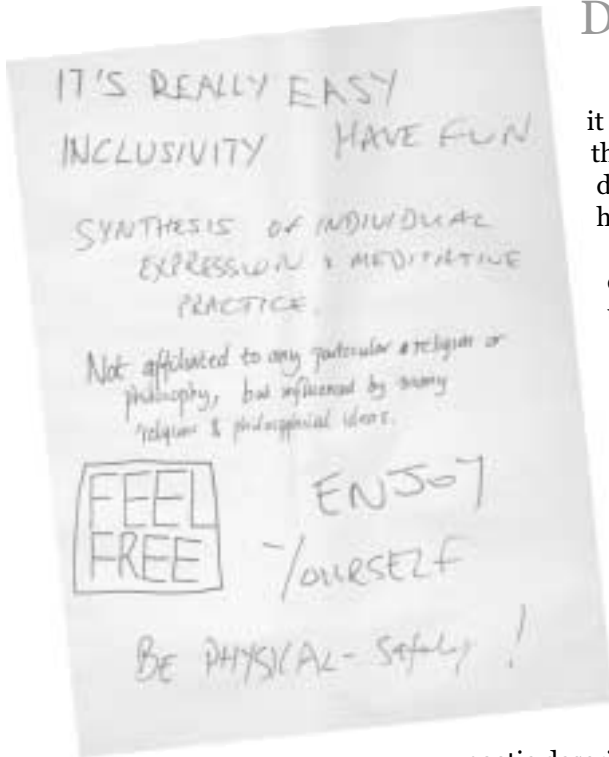
The result is these sheets of paper, which are recorded here to preserve the memory. What these photos cannot so easily record is the feeling and enthusiasm behind them. Hopefully they will act as a springboard for further ideas and discussion.

After publication of this newsletter, to "keep it on the boil" as it were, I will open a "shintaido words" yahoo mailing list on the internet next week. Do look out for it, I'll be sending an e-mail to all who were at the daienshu to join it, and open it to the wider membership as well.

Charles Burns



Daienshu Impressions



Thanks to all those who made the Daienshu possible, it was inspiring and uplifting. I have recorded some thoughts, jotted down after our stimulating group discussion on Saturday night! Here they are as follows, hope they make some sense:

Difference. We all come to practise Shintaido for different reasons, with varying perspectives and understanding; plus different skills and goals.

Common Ground. This is obtained in the practice, but particularly through the partner-work, kumite, in which we learn to express ourselves with another. It is listening to one's partner. By following and encouraging the other to reach beyond what they/we thought possible. *Kumite* offers a chance to connect with someone as they/we are in that moment. Finding the ground in oneself allows this meeting to take place.

What is Shintaido? Whatever it is, words in the Positive (rather than the negative) will help us redefine itand feel good talking about it to others!

Taimyo. This (Living) 'Museum of Shintaido' has poetic descriptions of each position which (I guess) explain the intention behind them. Perhaps, sometime, these could be talked through slowly bit by bit, as this may help to clarify the purpose and direction of the movements. Phrases like 'harnessing universal energy' and 'sending light' which we hear in the practice, are unusual, specific terms, giving indications as to the direction of Shintaido. Perhaps the form and the descriptive words can help us find a language to reach deeper into the practice and our understanding of Shintaido as a whole.

Carina Hamilton



"How to describe Shinatido?" Photographs of the flip-chart pages at Douai Abbey. Courtesy of everybody who took part!

NERIAI IMAGINATION

Gianni Rossi asked us to write our images of *neriai* following his *gorei* at the British Shintaido Daienshu in Douai Abbey. I would like to thank him most sincerely not only for the splendid *gorei* but also for this request to write down our “imaginings” as this deepened my experience of the *kumite* through reflecting about its meaning.

When I started to think about writing I realised that I was finding it quite difficult to form any clear impression of the *neriai* I had been doing during the event. Firstly the pictures in my head were of the *kumite* itself: the partners I had practiced with, images of their *boh* against mine and mine with theirs. I recall the feeling of the connection between the *boh*, sometimes slippery and tenuous, sometimes strong and clearly directed. I remember wondering how I should be directing the movement, more or less? Or whether just to follow where the *boh* was taking us regardless of any effect I wanted to achieve. My thoughts were of trying to capture the moment that my *boh* connected to my *koshi*. Could I feel that happening? Yes, I could. So maybe I could feel the moment my partner's *koshi* connected to their *boh* and to mine too? Instead of a *boh* to *boh* connection it would be a *koshi* to *koshi* connection.

Some of our *neriai* practice included purposely breaking the connection with our partner at a certain point so that they could “fly away”. We also used the words “sending away”, but this can have a negative image in our “throw-away” culture, and made me think of abandonment. I didn't want to dump my partner, so I tried to find more of an *eiko* feeling. We had been doing a *sumo* practice earlier in the day pushing against our partner with *eiko* hands. It had been like pushing against a wall of water, which, when you move out of the way, rushes forward to fill the void.

My *neriai* partners and I tried different ways, different timing during the arc of our cut to achieve this “sending”. Sometimes it felt all I achieved was to push my partner into the dirt, or drop them; not a good feeling for either of us! Once or twice I managed to let go just at the right time to lift my partner and send them flying in a moment of exhilaration and achievement.

On reflection I realise that this is a *nagewaza* (throwing technique) with the *boh*, and like all throwing techniques relies on timing to work well. Also I am grateful that in Shintaido we have the image of *eiko* to use as a basis for other techniques. We are not throwing or sending our partners in order to overcome them, but to enable

a new, bigger, experience which they may not have been able to experience by themselves.

Once I had made a good connection with my partner, I was able to begin to follow their movement more subconsciously. During this time my experience opened to include the nature around us. The image became less: *boh*, *koshi* partner, and more: sky, trees, grass. The movement felt like a flow of curving energy running through the energy in nature. Making a big arc with the *boh* across a blue sky with wispy clouds and vapour trails; what the bible calls the vault of heaven, reaching up and touching infinity. Feeling the wind rush past our ears as we turned, rising and falling like waves across the green field.

As I write this I am becoming more aware of the many Shintaido forms that are contained within *neriai*. Arching across heaven reminds me of the very last movement of *taimyo*, reaching up and grasping heaven and bringing it down into our reality. The reaching up and turning at the end point or the arc is reminiscent of *taikimai* when we use our whole trunk to cut the space around us. And of course *eiko*, contained in all we do, sending our partners flying out into the future blazing with glory. I am sure as I study *neriai* for longer I will find the echoes of other techniques held within this simple form. *Neriai* can truly be a rich and enriching practice, easily accessible to any level of student from beginner to master. I look forward to hearing other peoples' impressions.

Ula Chambers



Gianni & Ula making “hakama-man” from a some bo, spare coats, and a few plastic bags!



*Above: "hakama-man" together with Masashi!
Below: Group photo at the end of the last keiko. Left to right:
Geoff Warr, Peter Furtado, Ula Chambers, Carol Hope,
Charles Burns, Debbie Evans, Trevor Smith, Carina
Hamilton, Masashi Minagawa, Jamie Hamilton, Gianni
Rossi, Mandy Powell, Pam Minagawa, Alex Hooper, Paola
Oprandi, Ruth Trevenna, Taz Burns & Geoffrey Fitch*

GRACE NOTE.

Threading the whole event
Were touches of magic
Which appeared
Through flash and glimpse
Hints and grace notes

Beyond
This string of separate gems
Was the transcendent wonder
Of Taimyo kata
Set beneath an infinite sky
In a silence
Cut by shafts of birdsong
Wrapped in layers of monastic chanting

A white-clad figure
Performed and conducted the kata
With seamless grace

The rising sun
Induced a near closing of eyes
Whose lashes, almost touching
So fractured the rays
That they were broken
And re-created
Into an aura
Of diamond brilliance

Geoff Warr



BRANCH REPORTS

Bath Examinations

The daienshu was followed on Tuesday 16th June by the local BBC (Bath Bo Club!) examinataions session at Bath University. Much of the daienshu energy was apparent there, and the event was felt to be a great success. Gianni & Masashi were the examiners, while I was offered the opportunity to do exam gorei, a first for me, and an unexpectedly tiring experience!

These exams were not in fact BS exams, but were run entirely by the local Bath group. For this reason exams were only available in bojutsu, and only up to 5 kyu. Also there was no requirement for examinees to be BS members, although in the event more than half of them were. This in itself is an interesting departure in that this is the first time this has happened in Britain! One long standing practitioner described the idea as “truly radical”. I expect it will be the subject of lively discussion at our next AGM!

The results are as follows:

British Shintaido members

Taz Burns	6 kyu
Jamie Hamilton	7 kyu
Pam Minagawa	7 kyu
Alex Hooper	9 kyu
Emi Minagawa	9 kyu
Ruth Trevenna	9 kyu

Bath Bo Club members

Louis Lane	9 kyu
Peter Murray	9 kyu
Toby Knipping	9 kyu
Edward Elias	10 kyu
Philip Gammond	10 kyu

After the exams there was a brief feedback session and presentation ceremony beside a lake in the grounds of Bath University. Gianni gave a wonderful demonstration of *matsukaze* (the 3rd dan *bojutsu kata*). In all it was a wonderful event, and I would hope to see more such events around the country in future years.

Charles Burns

The Way of the Sword

The Nailsworth group just finished it's year with an enjoyable short course in *bojutsu* with our usual sensei Masashi Minagawa. We were lucky to have visiting as guest sensei Gianni Rossi for the first session which added much to the energy of the class.

Our classes have been invigorated by the presence of the Bath Boh Club classes that started up at Christmas with some members going between the two. We also got inspired by the format of offering a short series of classes by Bath's "short course in Boh" at christmas. Now our classes are in blocks of 4, generally, each with a theme. This we have found to be ideal to advertise and administer. Participants feel more able to commit to these short courses and are much more willing and able to pay for them in one go, which improves the finances of the class, keeps participant numbers up and improves their involvement with the classes.

The advertising of our classes was massively improved by the discovery and use of pre-made posters (with a blank for our info at the top) on Charles Burns' excellent website, www.roving-artist.com/shintaido. Also very effective was the catch phrase we started using, "The Way of the Sword"

Inset is the finished product for our Bokuto classes. It worked well and this spring we had the hall we used very full with 14 or 15 participants on occasions. By the first half of the summer term we needed to split the class in two with a beginners' class, and then the intermediates', which did work well.

The spring and summer classes were marked by high class numbers and an enjoyable content as we studied sword movement. Masashi brought a number of light wooden practice *bokuto* to the classes. The resulting movement we discovered was swift and graceful as we started working on a short sword kata and great *kumite* forms that were new to everyone.

The year came to a great conclusion with boh classes in the field outside our usual hall, engaging with challenging *kumite* and reaching up to the brilliant blue sky.

Jamie Hamilton



Oxford Workshop

In April, I ran a small workshop for beginners in Oxford, based at the Quaker Meeting House in the centre of town. Eight people came, including four complete beginners, of whom three were over 65 (two over 70), and the other has serious and chronic ME. So jumping was off the agenda!

The theme was *tenshingoso* and *wakame-taiso*, and I planned things so that the keiko could have been done sitting if need be. In fact it wasn't necessary. Everyone did well, followed and

enjoyed. It was interesting to copy Ito sensei's recommendation that *tenshingoso* is better taught 'backwards', starting with 'O' and 'Un', and moving back towards 'Ah'. It worked well, and people remembered it easily enough. At lunchtime one newcomer fell into a sudden deep sleep, but he revived for the afternoon of *kumite*.

Finally, we went out in the garden for *tenshingoso* in the spring sunshine. All enjoyed and appreciated discovering Shintaido, and I am encouraged to run similar events regularly.

Peter Furtado

SOME WORDS ON WORK

For me, the world of work changed absolutely on the 31st of March last year when I was made redundant. During the preceding 25 years I had been employed, constantly, in the peculiar world of providing residential services for young people who had vastly differing problems and challenges, plus the unifying feature of being seriously angry and upset.

In theory, the needs of these young people were to be identified and met by the staff teams charged with their care. In reality, these staff teams mirrored many of the most negative characteristics of the young people themselves, having their own range of problems and challenges, plus the frequent unifying features of anger and upset. There was, in consequence, a common exchange and enhancement of destructive forces between the 'carers' and the 'cared for', all of which was set in a wider context of underfunding, general apathy and vitriolic criticism when things went wrong. A bleak picture on the whole, but also one within which miracles would regularly be worked by people with big hearts.

For the six months leading up to March 2004, my job required me to struggle with the task of trying to maintain an existing service whilst simultaneously turning it into something different and new. The task proved impossible for me. The image which I now treasure as an illustration of my redundancy process is drawn from the *Daienshu*. The picture comprises a bright sky above, soft grass underfoot, a horizon of trees. It is the *kumite* of resistance, *kaishoken* hands on shoulders, grunting and struggling, the coiling of energy and then sudden, total release. The consequence of release is a stomach churn, a micro moment of weightlessness, and a surge forward. All this with a generous flood of

euphoria. Naturally, there is a direct correlation between the input of spring coiling and the release which follows.

So much for background. Having been liberated from the gruesome demands of being a manager working in an organisational nightmare, and also facing separation from a monthly salary, I started to look for work as a freelance trainer. I had an interview with the Director of a company which specialises in providing training for staff who work with children in the care system. I offered my CV and identified the areas I most enjoyed, one of which is the safe management of extreme behaviour. They said that they would let me know.

Two weeks later, they got in touch to say that there was a specific request from a particular Social Services Department. They had been providing training to Care Staff on restraint techniques, things went badly wrong, the techniques concerned were disparaged as dangerous and unworkable, staff were still having to encounter angry and occasionally violent young people, and they, the staff, were feeling upset and at a loss. The training company already had someone with substantial experience of delivering programs on conflict resolution. I was asked if I could provide specific input on techniques of restraint, break-away and self-defence. I said yes, and drew attention to the one line at the bottom of my CV which referred to the fact that I am qualified as an Instructor in Shintaido, which I described as a non-aggressive Japanese martial art and self-defence system.

I met with my prospective co-trainer en-route to an interview with the Care Authority. We immediately liked each other, they liked us. We got the contract. To date, about seventy staff have completed the training program, and there are

another forty-odd still to do so. The program entails three consecutive days, followed after six weeks with a recall day.

The content is roughly a 70-30 split, between theory/talk and physical demonstrations and practice of the various techniques involved. At present, all the physical work is preceded by warm-up exercises which are pure Shintaido. The self-defence element comprises an invitation to the staff to describe and demonstrate situations in which they have been confronted by young people threatening or enacting violence—sometimes with the additional element of a weapon in hand. This area of work provides the opportunity to use material from the wealth of Shintaido philosophy and practice. In essence, it looks at how you can safely respond to attacks: *dai-jodan, jodan, chudan & tsuki*. I emphasise the essential point that, unless armed with a nuke, gun or similar, the act of attacking makes the ATTACKER vulnerable. This point is easily demonstrated, quickly grasped, and comes as a welcome surprise to most.

When I started this work, I felt slightly bashful about the Shintaido element. I recognise that this came from my then remote, mostly detached relationship with Shintaido. Long sabbaticals, little substance. However, Shintaido has a wide range of powers, one of which is to

keep calling back its lost sheep to the fold. It also has the profound strength to consistently re-convince practitioners of its unique value. All we need do is practice. The rest follows automatically.

Now, resuscitated by a little practice and a big daienshu, I'm looking with warm hope to the future. So, I would like to send an invitation to interested practitioners. I wish to host a week-end event, with the following aims:

1. To create a short Video/DVD which would show warm-up exercises, attack and defence moves and selected kumite. My purpose for this product would be to use it as part of my existing and future training material. Others involved in its production may have their own uses and applications in mind.

2. To find some words. Following from the daienshu Saturday night discussions, to work more on how to usefully talk about and promote Shintaido in general, and how to focus specific material to particular audiences.

I would like to target September/early October for this workshop week-end. If anybody is interested please let me know. If we can establish a core group of enthusiasts, we can start preparing the way!

Geoff Warr <gandm.warr@virgin.net>

Current equipment list

	<i>BS Members</i>	<i>General</i>
Obi	£6.00	£5.00
Shintaido Tabi	£22.00	£20.00
Bo (medium quality, machine made)	£20.00	£18.00
Bo case (patterned cloth)	£16.00	£14.00
Bokuto case (patterned cloth)	£12.00	£10.00
Bokuto inner case (purple)	£6.00	£5.00
BS logo T-shirts (various colours)		£12.95
BS logo sweatshirts		£19.95
BS logo hoodies		£24.95
Total Stick Fighting by Hiroyuki Aoki		£16.50
Shintaido, by Horoyuki Aoki		£12.00
Untying Knots, by Michael Thompson		£12.00
various Shintaido booklets		£4.00
Ito in a Waterfall Poster		£6.50
Matsuri 2004 Postcard Souvenir Postcards (set of 5)		£4.00

*This is not a complete list, please contact me if you have queries
Tel: 0118 947 6637, Fax: 0118 947 6813, e-mail: charles@shintaido.co.uk*

BS WEEKLY DIARY

MON	Bristol	1.15 - 2.15pm	Jack Brimble Centre, St Werburghs
	Contact Belinda French		
	Nailsworth	7.00 - 9.30pm	Horsley Village Hall
	Contact Jo & Paul Hofman		4 week beginners & advanced courses
TUES <i>NEW!</i>	Reading	9.30 - 11.30am (starting 20th September)	Hamilton Centre
	Contact Reading Adult Education:	0118 901 5252	10 week taimyo course
	Bristol	7.00 - 9.00pm	Malcolm X Centre
	Contact Belinda French		Shintaido karate
<i>NEW!</i>	Bristol	7.30 - 9pm (July & August, eight weeks only)	Oldbury Court
	Contact Pam Minagawa		"Bojutsu Al Fresco" by Masashi Minagawa
	Bath	7.30 - 9pm (re-starting in September)	University of Bath
	Contact Ruth Trevenna		Bojutsu class, led by Masashi Minagawa
WEDS	Thames	6.30 - 8pm	Hounslow Yoga Centre
	Contact Daniel des Baux		General Shintaido class
	Brighton	7.00 - 8.30pm	St Nicholas' Church Hall, Saltdean
	Contact Ula Chambers		Bojutsu class for beginners (15 yrs & over)
THURS	Bristol	10.30 - 11.30am	Almondsbury Sport & Leisure Centre
	Contact Masashi Minagawa		Shintaido for people with learning disabilities
FRI	Guildford	From 10am approx.	Local Park (weather permitting)
	Contact David Gilbert		Informal Shintaido practice
SAT	Thames	From 8am in the morning!	The Old Deer Park, Richmond
	Contact Daniel des Baux		Informal practice approx twice a month, please call
SAT or SUN	Guildford	No set time	Local Park (weather permitting)
	Contact Helen Holt		Informal practice led by Helen & Dave
SUN	Reading	10.00 am - noon	Local Park (weather permitting)
	Contact Charles Burns		Informal bojutsu practice
SAT or SUN	Contact Masashi Minagawa		Specialist classes by appointment. Masashi gives private lessons and takes small groups at these times.

Fees for classes do vary, so please check before attending. Classes described as being for a fixed number of weeks will usually expect you to enrol for the whole course. "Informal practice" sessions are usually free, but can be irregular. In general, Shintaido classes and their venues do change on a regular basis, so it is wise to check first before attending an unfamiliar class.

BRITISH SHINTAIDO ORGANISATION

Instructor's Council

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The Instructors Council is made up of all Senior Instructors/3rd dan & above. It is their role to guide and inform the true expression of Shintaido keiko in this country.

Branch Contacts

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Management Team

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Membership Secretary

Helen Holt 01483 825459
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The post of chairman is renewable every 5 years. Other members of the management team will stand for re-election at the AGM each autumn. Other officers are appointed by the management team as needed, and can thus change at any time. Current positions appear below.

Newsletter Editor

Charles Burns 0118 947 6637
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Equipment Manager (temporary)

Charles Burns 0118 947 6637
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Internet Manager

Daniel des Baux 020 8580 5455
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International Liaison

Jamie Hamilton 01453 833882
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Newsletter Submissions

For preference, please send by e-mail to:
<newsletter@shintaido.co.uk>

Alternatively post them to:

Taimyo, 234 Peppard Rd, Emmer Green,
Caversham, Berks. RG4 8UA

Or fax them to: **0118 947 6813**

The next edition will be after the daienshu,
so copy deadline for the next issue is:

Monday 24th October 2005

But don't wait until then, write now, while inspired!

Internet distribution

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