



# **SHORINJI KEMPO VALUE-LEVEL-UP GUIDELINES**

**WSKO Version**

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**Compiled by : SHORINJI KEMPO UNITY**

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## **SHORINJI KEMPO VALUE-LEVEL-UP GUIDELINES**

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- I. SHORINJI KEMPO VALUE-LEVEL-UP GUIDELINES (the “GUIDELINES”) outline the conditions for permission to view this GUIDELINES.

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The teachings, techniques, and educational system of Shorinji Kempo are all unique intellectual property created as the result of creative endeavor. Furthermore, the terms, Shorinji Kempo’s symbol mark (the “symbol mark”) and logo are all also intellectual property elements used in Shorinji Kempo’s activities and in services. As such, they may not be used or taught without appropriate permission.

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September 1, 2016

SHORINJI KEMPO UNITY General Corporation

## ◆ Introduction



宋昂馬

### ● What is SHORINJI KEMPO?

“Shorinji Kempo” was founded by Doshin So, the first Shike of Shorinji Kempo (hereafter known as “Kaiso”) in Japan in 1947. He created the Shorinji Kempo system of teachings, techniques, and educational system in order to nurture people who would work to benefit society.

Shorinji Kempo’s teachings are designed to help lead one to happiness through the helping of others and the nurturing of mind and body. Its techniques allow an individual and their partner to enjoy improving together, letting the body grow strong. And it is the education system which ensures a strong link is maintained between the techniques and teachings, ensuring the nurturing of well-rounded powerful individuals.

The true potential of humans is often concealed and hidden. Shorinji Kempo believes in revealing this potential and in the nurturing and training of individuals who will continually improve society through their constant self-improvement and cooperation with those around them.

### ● What is Kaiso’s will?

The founding principle of Shorinji Kempo as a movement to work for an abundant and peaceful society can be found in Kaiso’s will and its determination to develop people.

Through the careful examination of his experiences both during, before, and after the war, Kaiso realized that education lies at the base of the creation of a peaceful and cooperative society. Based on training in martial arts, he founded Shorinji Kempo in order to create original individuals.

### ● Our Responsibility as Instructors

Shorinji Kempo, an amazing gift left to us by Kaiso, is a unique and amazing educational culture designed to help create a peaceful and abundant society for all individuals, which helps us realize our true potential.

The instructors who take on the responsibility of carrying on Kaiso’s will are messengers who must continue to explain and spread this message, having full and proper understanding of this commitment to contribute to mankind and the advancement of society.

Our mission should not be to create a Shorinji Kempo “boom,” bringing fame and a temporary increase of members.

We must focus on spreading the movement for happiness, protecting Shorinji Kempo for any actions or deviations which would lower its value.

Let us work together in this movement (VALUE-LEVEL-UP) to protect and improve the unique and original culture of Shorinji Kempo, which continuing to pass its message to the future.

Kouma So

The Third Generation of Shorinji Kempo Shike

Representative Director, SHORINJI KEMPO UNITY General Corporation

President, World Shorinji Kempo Organization

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### Shorinji Kempo's Symbol Mark

The center part of the symbol mark features two circles (so-en). One symbolizes mercy and love, and the other represents reason and power. The overlapping of the two circles represents unity. The shields around so-en represent protecting truth, law, and justice. The four dots represent heaven, earth, yin, and yang found in the oriental philosophies. The ○ (circle) represents the ultimate form of the manji. The manji represents auspiciousness, the root of life, and the flowing uni-



verse. In its essential form, the manji is represented by both the left-facing manji and right-facing manji, with their combination representing harmony. The left-facing manji represents mercy and love, while the right-facing manji represents reason and strength. The harmony of these two facets is found within Shorinji Kempo, with this harmonious state illustrating the one constant that should be at the heart of all actions and thoughts of people: riki ai funi (strength and love in harmony). Since its founding, Shorinji Kempo has made use of the manji as a symbol on dogi.

However, the manji cannot be registered because there are countries like Japan where it is used commonly and countries where it is legally regulated due to the similarity it shares with the Hakenkreuz. In order to protect Shorinji Kempo and its name and reputation, a global symbol mark and logo was created in April of 2005. Ken-shi practicing Shorinji Kempo around the world now all do using the same logo, as they learn the same techniques and teachings under the same educational system.

### Shorinji Kempo's Intellectual Property

The teachings, techniques, and educational system of Shorinji Kempo are all unique intellectual property created as the result of creative endeavor. Furthermore, the terms, Shorinji Kempo's symbol mark (the "symbol mark") and logo are all also intellectual property elements used in Shorinji Kempo's activities and in services. As such, they may not be used or taught without appropriate permission.

# Section 1: The Meaning of VALUE-LEVEL-UP

## **Shorinji Kempo is Ours**

Shorinji Kempo is our property, received from Kaiso. VALUE-LEVEL-UP is the movement and actions to protect the trust and value of Shorinji Kempo, and ensure its continued improvement and transmission into the future. Let us engage in VALUE-LEVEL-UP together.

### **1. What is “Kaiso’s Will”?**

The founding principle of Shorinji Kempo as a movement is to work for an abundant and peaceful society, the origins of which can be found in Kaiso’s will. It is his unwavering belief, which stemmed from his witnessing the confusion and disarray after the war, that education provides the foundation for achieving an abundant and peaceful society.

After witnessing the disarray and despair of the Japanese people both during and following their loss in the Second World War, Kaiso founded Shorinji Kempo as a gyo to “create a country (society) through the nurturing of people”.

Individuals who undertake the sincere training of Shorinji Kempo obtain confidence and courage through jikko kakuritsu, and receive the necessary willpower to realize these goals and obtain a level of compassion and benevolence. With the founding principle of strength and love in harmony, individuals learn to hope not only for their own happiness, but half for happiness of others. The nurturing of people realized by Kaiso transcends the borders of Japan or any one country, and is necessary and useful in all countries and societies.

Thanks to the strong belief and value of the many instructors who agreed with and followed Kaiso’s will, Shorinji Kempo has spread around the world. Through these many instructors, many more Kenshi have been exposed to Kaiso’s will, and have been able to learn from and enjoy Shorinji Kempo.

### **2. What is the “True Nature of Shorinji Kempo”?**

Shorinji Kempo is a gyo to nurture people. Its techniques form a powerful martial art. However, it is not a technique designed to allow one to “win”. It is a technique based on the idea of “not losing”. “Not losing” refers not only to the ability to protect one’s body from violence, but to stand strong in the face of the various challenges experienced in life.

Kaiso realized that the creation of good human relations led to realizing feelings of hope and fulfillment. Thus, Shorinji Kempo is not simply satisfied with an individual becoming stronger alone, but strongly believes in the cooperated improved on all involved in training as they strive to improve themselves together.

In order to protect the true nature of Shorinji Kempo’s gyo, Shorinji Kempo does not participate in international competitions linked to the Olympics. In this way, Shorinji Kempo is an integrated educational system comprised of both teachings and techniques. An individual who simply trains in the techniques of Shorinji Kempo cannot be said to be training in Shorinji Kempo itself.

### **3. Correct Instructors**

Instructors who pass on the teachings of Shorinji Kempo must first and foremost agree with Kaiso’s will. They must furthermore understand the intentions behind Shorinji Kempo’s founding in order to ensure it is properly taught. This is what makes a proper instructor.

It goes without saying that instructors must first train themselves in Shorinji Kempo and strive to be individuals which contribute to society. Then, as Kaiso did, they must consider future generations and work and provide instruction so as to promote a peaceful and abundant society.

Shorinji Kempo survives due to the belief and passion of its instructors around the world engage in Shorinji Kempo itself, and in the spreading and continuation of its activities and Kaiso’s will.

However, if an individual does not agree with Kaiso’s will, if they do not truly understand the

meaning behind Shorinji Kempo's finding, then it is impossible for them to provide proper instruction. Such an individual must never identify themselves as an instructor of Shorinji Kempo. Enjoyment with the community and kenshi around you can be found because each instructor has decided within themselves to shout out and share Kaiso's will. And, it is because of this determination that instructors are able to continue their instruction, able to overcome any difficulties or problems they might encounter.

A single instructor alone can do nothing. We must always be thankful for the support and encouragement of all those around us.

#### **4. Why there aren't Different Schools of Shorinji Kempo**

No matter where you are in the world, Shorinji Kempo offers the same techniques, teachings, and educational system.

Shorinji Kempo aims to create countries (society) through the nurturing of individuals, as such it is an educational organization that aims to create individuals who, through training and teaching, realize their true potential, realize a strong will to live, and are able to truly think about the condition of others.

Thus Shorinji Kempo is not merely the name of some martial art, it is a set of practical activities intrinsically linked with the goal of "nurturing individuals" and "the movement for happiness."

In order to achieve this goal, there is One Shorinji Kempo Worldwide which does not feature differing schools.

#### **5. The Shorinji Kempo Group**

While there is One Shorinji Kempo Worldwide, various organizations have been established since its founding in order to help its spread. The Shorinji Kempo Group refers to the overarching collection of all these organizations. The representative of the Shorinji Kempo Group is held by Kouma So, the Third Generation of Shorinji Kempo Shike. The Shorinji Kempo Group is comprised of: SHORINJI KEMPO UNITY General Corporation, Kongo Zen Sohonzan Shorinji, and the World Shorinji Kempo Organization (WSKO)

#### **6. Why was the SHORINJI KEMPO UNITY General Corporation Established?**

In 1980, Yuuki So, the second generation Shike, succeeded the Buddhist teachings of founder Doshin So (the first Shike) and assumed the head of the "Kongo Zen Sohonzan Shorinji", "Shorinji Kempo Federation of Japan, Inc.", "Nihon Shorinji Bugei Senmon Gakko", and "World Shorinji Kempo Organization".

For a long period, the intellectual property in Japan was managed by Kongo Zen Sohonzan Shorinji and those outside Japan by the Shorinji Kempo Federation. In 2002, the government announced the Intellectual Property Basic Act, and it was decided that the management system of intellectual property related to Shorinji Kempo would be overhauled completely and its management would be centralized. In 2003, the limited medium corporation Shorinji Kempo Intellectual Property Conservation Corporation (present Shorinji Kempo Unity) was established and all intellectual property was consolidated in it.

The intellectual property of Shorinji Kempo expresses the founder's will universally. It is an important task that keeps the founder's will unchanged forever and ensures a high-quality expression even in the midst of globalization. The management system of intellectual property was then finalized in 2005 with the implementation of a globally common symbol mark and logo.

The successor of the founder's Buddhist teachings, namely the Shike, has the responsibility to protect the intellectual property of Shorinji Kempo, which expresses the founder's will universally. Based on this idea, the Shike has been appointed the Representative Director of UNITY every generation.

UNITY's mission is "To engage in all activities necessary to realize the spread and development of



One Shorinji Kempo Worldwide and the realization of Kaiso's will." In order to achieve this goal, UNITY engages in the following activities under the direction of Shike:

- a) Explaining Shorinji Kempo, and the granting and loss of qualifications
- b) Conducting research to support the improvement of kenshi, and of instructors and an educational system responsive to changing society.
- c) Study sessions and development of educational materials to increase the level of trust in and value of Shorinji Kempo
- d) PR activities and IP management in order to ensure the proper and correct reception of Shorinji Kempo
- e) Activities related to the realization of Kaiso's will
- f) Evaluation and support for the various related entities
- g) Provision or licenses for PR and other IP management related activities.

UNITY is funded through the membership fees of contracting entities, fees collected related to grading examinations, and royalties received from partners (businesses) which provide instructors and kenshi with items used in their day-to-day activities.

## **7. The Importance of Managing Intellectual Property**

While slight variations from country to country with regards to, i.e., the uptake of One Shorinji Kempo Worldwide, may be understandable, it is necessary to ensure that the teachings, techniques, educational system, and qualification process of Shorinji Kempo be consistent wherever it is practiced.

Kenshi all around the world share the same principles and values, and operate under the same system. This allows them to work together towards achieving their shared goal, and to rejoice in their shared successes. This also allows them, when necessary, to cooperate in solving problem, issues, and obstacles they may face.

This is possible due to Shorinji Kempo operating according to shared principles and acting as one large family, allowing us to realize the principles we strive to uphold.

In order to realize this One Shorinji Kempo Worldwide, it is necessary to ensure that Kaiso's will, and the teachings, techniques, and educational system of Shorinji Kempo are properly transmitted and upheld. In order to achieve this, it is necessary to protect Shorinji Kempo's intellectual property in line with current global standards. This necessitates taking the appropriate legal steps to ensure that Shorinji Kempo's intellectual property can be protected.

## **8. The Mission of Shorinji Kempo's Shike**

Proper training in Shorinji Kempo requires both inner and external training, with both proactive and passive methods, with the ekkin gyo being comprised of the goho, juho, and seiho which, combined, feature over 600 techniques spread across 3 methods and 25 styles. These all combine to create the system which entralls kenshi around the world.

However, if an instructor misunderstands these teachings, techniques, or educational systems and then proceeds to convey and operate according to these misunderstandings, there is the very real danger that, rather than Kaiso's will – the original purpose of the founding of Shorinji Kempo something alien and different from Shorinji Kempo will result.

It is here that the central presence in Shorinji Kempo, Shorinji Kempo's Shike ("Shike") plays an important role.

Shike is a blood relative of Kaiso who correctly understands his will. Upon assuming the role of Shike, the bearer of this title becomes the representative of the Shorinji Kempo Group, the head of UNITY, and the Presidents of the World Shorinji Kempo Organization. This central organizational role and the position of Shike within Shorinji Kempo is a unique aspect of Shorinji Kempo.

Instructors for Shorinji Kempo operate in different generations, countries, regions, and environments. They act as Shike's representative in conveying the principles of Shorinji Kempo. However, even if all instructors operate according to the same will and principles, there will always



be instances where differences in experience, feeling, and process lead to an instructor's individuality being reflected in their training. In this manner, there is also the possibility that what an instructor ultimately teaches may be something apart from Kaiso's will and will differ from the true principles of Shorinji Kempo if the instructor acts based on their self-centered interpretations.

In order to ensure One Shorinji Kempo Worldwide, we must ensure that variance in individual beliefs do not lead to variance in the principles and daily activities of Shorinji Kempo.

Thus, for an organization with a shared principle like Shorinji Kempo, it is necessary for one individual to bear the mission of correctly continuing to carry out Kaiso's will, clearly defining organizational goals and policies, and offering support and guidance in the daily running of activities and the general direction of activity.

## 9. The Three Mandates of the Shike

In accordance with their position, the Shike is entrusted with the following three mandates:

### 1) The Final Arbiter of Shorinji Kempo

The activities and values deemed necessary for society may change over time. In order to remain necessary to society, and continue to promote its values, Shorinji Kempo must consistently adapt to identify and fit the needs of current society.

The final decision as to what is appropriate must be in line with answer to "What is Shorinji Kempo?"

The final arbiter of continuing the unique culture of Shorinji Kempo, and continue to determine its unique values and way of thinking lie with Shike, who acts as the captain of the Shorinji Kempo ship and is thus entrusted with setting its direction.

### 2) Being Entrusted with Shorinji Kempo's Intellectual Property

Shorinji Kempo's intellectual property is the teachings, techniques, and educational system left to us by Kaiso Doshin So and all products thereof, including all names and marks indicating said items.

As this intellectual property is ultimately all derived from the answer to the question of "What is Shorinji Kempo?", all intellectual property rights are assigned to Shike, the head of UNITY.

By assigning rights to Shike, we are able to create an environment which prevents unknown and/or unspecified individuals from infringing on the intellectual property.

### 3) The granting and revocation of all Shorinji Kempo qualifications.

The hokai and buhai ranks of Shorinji Kempo are the qualifications bestowed in recognition of achievements in training and/or personal improvement achieved through Shorinji Kempo's teachings and techniques.

As these qualifications and their granting are inherently intertwined with the unique values and principles of Shorinji Kempo, the right to grant and revoke them is one inalienable right of Shike.

For granting of these qualifications, Shike evaluates personal achievement via grading examinations, with examiners being given the task of providing evaluation.



The Unveiling Ceremony for Shorinji Kempo's Mark and Logo" (January 9, 2005)

# Section 2: Public Relations

## Chapter 1: Positive and Proactive PR (the Vision)

Symbols and logos (distinguishing emblems or trademarks) of well-known intellectual property incite some form of impression or vision in people who see it.

That is to say, we are also responsible for the impressions and visions we incite. Therefore, improving impressions and visions is an important element in intellectual property management. The branch masters must continue to strive for this.

Moreover, the publicity of the improvement of impressions and images can lead to the rise or fall of the value of intellectual property.

In those times, what kind of publicity should we engage in?

### ► Working with Word of Mouth

#### Highly Effective Word of Mouth

In order of frequency, people tend to converse directly mainly with friends they are close to, followed by co-workers, their family, and on occasion online acquaintances. People who are moved by the conversation are often able to quickly spring into action.

This is especially true for information heard from particularly trusted sources, leading the listener to become interested in the product or service in question, and creating a high probability of engagement with the item being discussed. Thus, word of mouth is a highly effective way of promoting Shorinji Kempo.

### ► Using Advertisements and Publicity

#### Advertisements Allow you to Convey Your Ideal Message

By utilizing space in the media, advertisements allow you to convey directly your ideal message. However, while advertisements require significant costs, there is no guarantee that initial or repeated use will lead to effective results.

Publicity refers to being covered in newspapers/magazines or on the television/radio at the discretion of the media concerned. The merit of publicity is it costs nothing and remains objective, leading to increased feelings of trust and familiarity. However, there is no guarantee that a particular media will decide to cover you.

### ◆ Four Factors Which Decide the Response to Advertisements

The reaction to advertisements can vary drastically. Considering the following 4 elements in your ads can help increase effectiveness.

- ① Is the media being used easily accessed by the target audience?
- ② Is the information provided attractive to the target audience?
- ③ Does the design and appearance of the ad have an impact on the target audience?
- ④ Does the timing of the ad allow for easy response from the target audience?

## ► Using Press (News) Releases

### Getting coverage from TV/Newspapers/Magazines

#### ◆ Press Releases

Press Releases are one effective way to gain publicity (coverage by the various news/reporting media entities). Press releases inform the media (the press) of the contents of your news/event, giving you a change to increase their interest in it, and allowing them to decide whether they should cover it. In order to increase the likelihood of coverage, it is important to be careful when crafting your message and deciding on how and when to transmit it.

#### ※ Check before sending

##### • Is there false information, or information slanted to appeal to the receiver?

This type of exaggeration makes a press release look like an advertisement and thus makes it likely to be both thrown away and to cause damage to Shorinji Kempo's reputation.

You should also develop procedures to allow you to be ready to promptly reply to any inquiries regarding the event.

##### • Press Releases Themselves are a Form of PR

Press releases themselves are a form of PR. As such, it is not effective to simply fire them off at random. You must be careful that the information included is appropriate to the receiving audience, lest you lose interest and conversely discourage the media from covering you (i.e. not using terminology that only kenshi would use in a general press release). It's best to use information that is closely linked to the community, such as information on community based So Doshin Day events, or discussing unique kenshi activities.

#### ◆ Maintaining Relationships with Reporters

##### • Creating Relationships in Advance

Suddenly asking a reporter to cover you when it will suit you is unlikely to succeed. It is important to maintain relationship with the press, including maintaining an advertising relationship with them in order to help facilitate cooperation.

##### • A Request

When putting out a press release, please anticipate any questions in advance, and deliver the release by hand to the relevant newsroom. Distributing to news pools can also be effective. When distributing by mail or fax, please follow up with a phone call.

When there are questions, be sure to provide prompt, easy-to-understand answers. Failure to do this creates a poor image and should be avoided.

When contacting multiple parties, please make sure that no party feels at a disadvantage through dealing with you.

#### ◆ Aftercare

When you have received coverage, work to maintain your relationship with that reporter by conveying your thanks for the article/feature.

## ► Create Mass Media Connection through Your Dealings with Reporters

### ◆ When you Receive an Interview/Coverage Request

When a reporter contacts you expressing interest in covering Shorinji Kempo, think of it (like a press release) as a great opportunity to engage in PR. Also, successfully managing such an encounter can help create an ongoing relationship with the media. However, while being covered presents an excellent PR opportunity, it is not without its risks. It is necessary to carefully identify the intent and aim of the media coverage being requested in order to ensure that a mistaken view of Shorinji Kempo is not conveyed or spread.

Please follow the below guidelines, always considering: “Will this coverage contribute to the value of and trust in Shorinji Kempo?”

### ◆ Using Coverage as a Means to Improve the Value of and Trust in Shorinji Kempo

#### 1. Identify the Intent



#### 2. Make a Decision



#### 3. Work with Others as Necessary



#### 4. Report

#### 1. Identify the Intent

By examining the below 8 factors, determine the intent of the coverage.

- ① Goal of the coverage
- ② Media type (TV / newspaper / radio / magazine / internet / etc.)
- ③ Contents ( when / where / who / what kind of coverage or interview)
- ④ Company name
- ⑤ Contact information (including e-mail and fax where possible)
- ⑥ Date of publication / airing
- ⑦ Range of dissemination (area, etc.)
- ⑧ Date by which a response to the request is needed

Some media occasionally targets Shorinji Kempo for critical/negative coverage. As such determining

① (including examining past coverage) and exchanging sufficient information is particularly important.

#### 2. Make a Decision

Once you have determined the intent of the coverage, consider if it fits one of the below categories.

- ① Will it properly represent us as a group aiming to nurture individuals? Or will it damage the perception of our work to nurture individuals?
- ② Does it portray us as an extreme martial art?
- ③ Is the intent in line with the vision of VALUE-LEVEL-UP?
- ④ Is it confusing/conflating us with Chinese martial arts?
- ⑤ Is it slanderous towards other individuals or groups?
- ⑥ Does it contain content which would be damaging to Shorinji Kempo's public relations?

Depending on how you answer these questions, there may be instances where it is best to refuse coverage.

### 3. Work with Others as Necessary

In order to exponentially increase the value of coverage, consult and work with the relevant federation (or WSKO Secretariat where there is none)

### 4. Report and Follow Up

In order to analyze and help ensure continued coverage, be sure to record/copy any resulting coverage and submit/report it to the relevant federation (or WSKO Secretariat where there is none).

Regardless of whether you accept or decline a request, be sure to leave the media requesting it with a positive impression by providing a smooth interaction.

When you are pleased with the coverage you have received, consider it the first step in establishing positive media contacts.

Also, be sure to express your thanks (via written note, etc.) after the fact. Just as with any other relationship, maintaining social niceties is a must. Maintaining this kind of bond leads to smoother press relations, and helps ensure that you will both be trusted by the person who covered you, and give a much better chance that your press releases will be considered.

#### ► Using Publications

##### Useful for Spreading Shorinji Kempo's Message

Various published materials are available for both informing the public about Shorinji Kempo, and for use as educational materials in the dojo. Please consider using them when spreading Shorinji Kempo's message, at community events, and as presents.

#### ► Using the Internet

##### Appealing to the Whole World

#### ◆ Official Shorinji Kempo Website

##### 1. The benefits of a website

After learning about Shorinji Kempo in some form of offline media, it is common for people to then search for it online.

Most people who do so will ultimately end up on the site of their local federation or branch, or on the Shorinji Kempo Group's homepage. Many will also be able to find a dojo close to where they live. As such, websites are an invaluable tool to easily and quickly provide information and should be used effectively as such.

##### • Meaning of "Official Shorinji Kempo Website"

The term "Official Shorinji Kempo Website" is used to distinguish official sites from others which use confusing terms similar to "Shorinji Kempo / 少林寺拳法"

In order to be recognized as an "Official Shorinji Kempo Website," sites must be judged to meet a series of requirements outlined in the "SHORINJI KEMPO VALUE-LEVEL-UP Guidelines"

##### • Creating an Official Shorinji Kempo Website

###### 1) Self-check

Design a site which adheres to the Trademark-Use Design Checklist (found on pg. 39) of the SHORINJI KEMPO VALUE-LEVEL-UP Guidelines.

Example:



## 2)Applying for and receiving recognition

- ①Applicant must hold the official Shorinji Kempo qualification of Branch Master
  - ②The Branch Master must submit a Trademark-Use Application to the WSKO
- \*Please contact us if you have difficulty accessing the website.
- ③The site may be open to the public once the WSKO grants the application

## 3)Making a website

- Make a website yourself using a website builder (paid or free).
- Enlist the help of a website design company

The contents and design of your website go a long way to creating a good image for your branch.

- \*Some of the free website builders will show ads that do not fit the image of Shorinji Kempo. In those cases, please incorporate an option to hide the ads in consideration of the impression the ads will incite in visitors.



## 4)Server and domain contracts

Enter into appropriate contracts for server/domain services

- \*To publish a website, you need a server, where the data is stored, and a domain (“shorinjikempo.or.jp” in the case of the official Shorinji Kempo website) that indicates the server.

## ►Using Events

### Appeal Directly to the People

While the TV and internet allow us to effortlessly reach untold numbers of people, the present-day has seen an explosion in actual events.

Popular events can see all their tickets snapped up the moment they go on sale. Compared to the one-way communication of mass-media broadcasts and publications, events allow a two-way form of direct personal communication. Furthermore, being able to quickly and directly obtain the information you are after leaves participants highly satisfied.

This is because the creation of an out-of-the-everyday event has an outsized psychological impact. In this way, events can provide a great way to convey the principles of Shorinji Kempo. As such we should make a much use of events as possible in the increasing people’s knowledge of Shorinji Kempo’s principles.

### • Examples of and Types of Events

- ①So Doshin Day related activities, lectures, symposiums, sermons, presentations, etc.
- ②Embu presentations, lectures on techniques, opportunities to try out techniques
- ③Displays of video/media, pictures, goods, etc.







# Chapter 2 : Websites

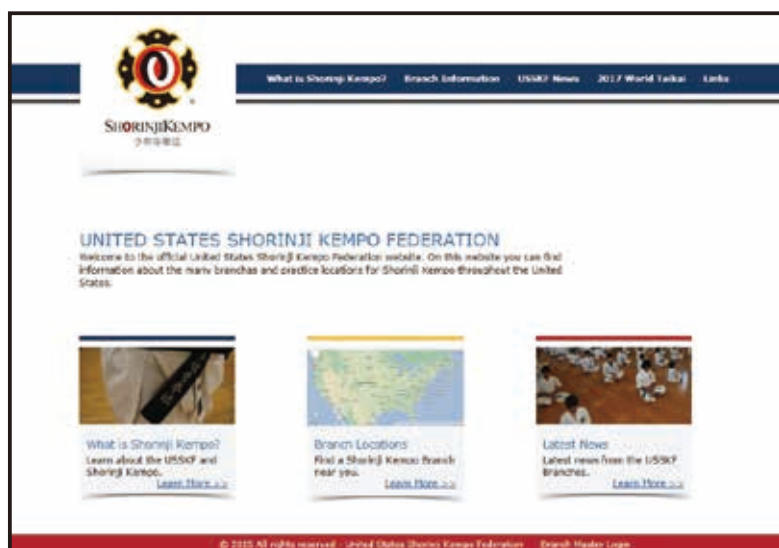
## I. Guidelines for an Official Shorinji Kempo Website

### 1. Consent for and running of the site.

- ① Branch master of a branch belonging to the WSKO
- ② Creation strictly adheres to the guideline and has received permission to use trademarks from WSKO.
- ③ Strictly adhering to the guideline, indicates that it is an official Shorinji Kempo website by displaying at the top of its top page the 3-level 4-color composite trademark.
- ④ Should be updated regularly. When unable to continue operations, site should be closed and the WSKO should be informed.

### 2. Guidelines to be strictly adhered to

- ① Descriptions of the Group, companies, organization, Shorinji Kempo and all related terms should strictly adhere to the guideline (Sec. 2: Public Relations, Ch. 3 Public Relations Text p. 22 – 25) as well as be in line with the Official Group Website.
- ② Must not contain any detailed/systematic explanations regarding techniques or teachings, nor explanations or lessons contained detailed information.
- ③ Pictures and videos
  - Always use the most up-to-date portrait pictures of the Kaiso, Shike, WSKO, President, etc. Pictures of group shots at events and small group-shots may be used. When using casual pictures (i.e.: taken at parties, etc.) please be sure to obtain the permission of those in the picture before using it.
  - When using pictures of the dojo's sign/dogi/etc., please try and use pictures taken after the symbol mark started being used (Apr. 1, 2005)
  - When using earlier pictures (before Apr. 1, 2005) please be sure to timestamp them with the year they were taken.
- ④ Copyright and image rights
  - Pictures should either be taken by the personal who maintains the website, or that person must receive permission from the photographer.
  - No pictures may be used without permission (i.e.: those taken by a third party).
  - Permission should be received from those being shown in pictures/videos posted on the website
- ⑤ Personal information
  - Do not post personally identifiable information (name, age, birthplace, address, contact information, company/school name, etc.)
  - When posting personal information, obtain the consent of the person whose information is being posted.
- ⑥ Other
  - Refrain from posting any information, links, or banners which would adversely impact or harm Shorinji Kempo, your dojo, or any related parties/individuals.
  - Do not conflate or mix personal and branch business and refrain from attacking or otherwise belittling other individuals or groups.
  - Posting of high-quality banners / promotion is allowed. A page devoted to supports and entities/individuals who assist/work with/support Shorinji Kempo is recommended.



Website of the United States Shorinji Kempo Federation

## II. Purpose, etc.g

This section explains the purpose/meaning behind using a website as a media tool to promote the spread of Shorinji Kempo.

### 1.Using websites in the Shorinji Kempo Group

The use of websites can help us be known to a wider audience, increasing the number of people involved and familiar with Shorinji Kempo and is thus of great use to our activities. Let's use our websites to proactively promote ourselves!

### 2.Website dangers and management

While the internet has made the sharing and disseminating of information incredibly easy, it is not without its risks. Information can be stolen or misused, and individuals can easily use it maliciously. Also, once sent, information gains a life of its own, making it easy to cause misunderstandings. Legal questions can also arise.

In a certain sense, it is quite reasonable to say that an "information society" exists in conjunction with the everyday society that we usually associate with that word. While we should make use of the many benefits of this information society, it is important to be careful when using it, especially when disseminating information. Please make sure your use of this information society is consistent with Shorinji Kempo's vision, and the rules of all related parties/groups. Also, please ensure that there is always someone appointed to manage your website and its technology, as the lack of such a person can result in a site being left unmaintained and becoming out of date, leaving incorrect information online which could adversely affect Shorinji Kempo.

### 3.Observing laws and manners

① Protection personal information, copyright infringement, libel, etc.

You must never infringe on others' copyrights/image rights or infringe on their intellectual property (of course, this is not limited to only the internet). You must also be careful when dealing with personal information. Please be careful when posting pictures with visible faces, addresses, e-mail addresses, etc. When posting personal information, be sure to have the consent of the individual concerned. When taking pictures of an event which involves not only kenshi but members of the general public, be sure to either gain their consent, or take other precautions such as only taking pictures where their faces aren't visible.

② Manners and rules when the general public can view what you post

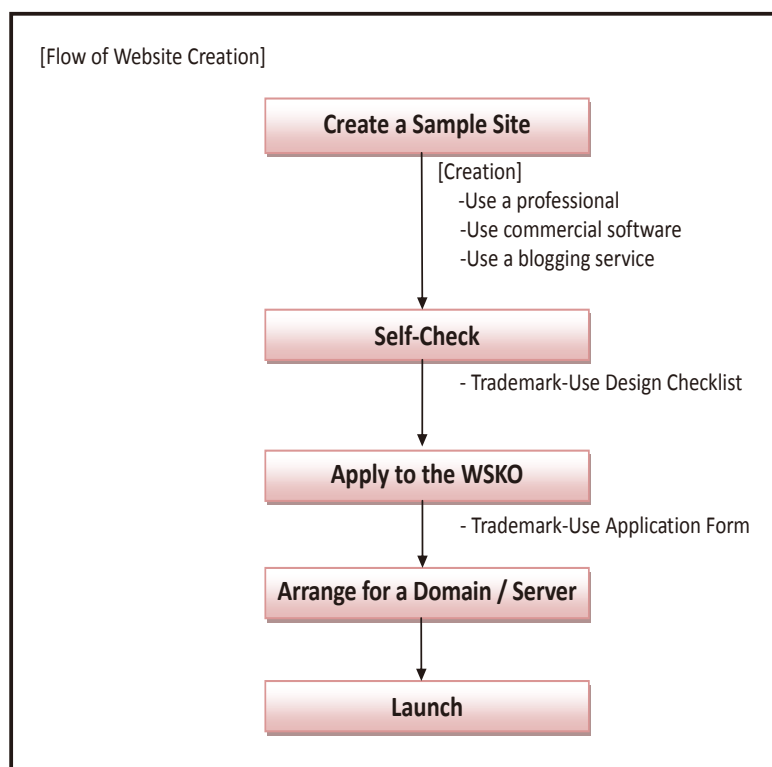
When you receive a comment about what you have posted, please receive it with an open and welcome mind. A battle of insults can sometimes result when a received comment is critical or insulting.

Some people aim to cause this sort of battle. If you respond emotionally, the situation may escalate. So it is important to resist the temptation to respond in kind and to remain calm as you reply to any inquiry.

When a response is necessary, please ensure it is concise and clear, and does not damage Shorinji Kempo in any way. Criticizing individuals or organizations can be seen as forcing your beliefs on others, and should be expressly avoided. Similarly, always be careful that any links you send and in accordance with these guidelines.

#### 4. Using trademarks on SNS

Trademarks may only be used by federations and accounts of branches that have received permission. Branch Masters may not use them on their personal accounts.



## (Reference) Social Media Usage Policy

### 1. Social Media

Social media (SNS) like Facebook, twitter, blogs, and WhatsApp/etc. are excellent ways for users to share information and are indispensable tools for both promotion and communication.

Using social media, a single individual can, in an instant, communicate and receive information with the entire world. Conversely, this landscape creates an arena ripe for a wide variety of divergent views and discussions which never reach conclusion.

In such an environment, it is hardly surprising that Shorinji Kempo might become a topic of interest. Indeed, that it is well known enough to become a topic of interest is something we should be thankful for. Shorinji Kempo holds brand recognition based on Doshin So's teachings, techniques, and education system which, through his will, strive to "create a country (society) through the nurturing of people". Properly conveying this through social media is essential to operating in the modern age.

Given that a wide variety of people affiliated with Shorinji Kempo use SNS services, this social media usage policy was created with the view to maintain and correctly convey Shorinji Kempo's principles and maintain its value.

In order to continue to properly convey Shorinji Kempo's values into the future, we ask for your understanding and cooperation in adhering to them.

### 2. Basic Principles when Using Social Media

These general principles should be understood when using social media.

#### a. Personal responsibility

Whether you post anonymously or not, you are responsible for what you do online. What you post is instantly available online, and even if posted as an individual it may be seen as representing Shorinji Kempo. Your posts can also impact your friends and family, so it is important to respect societal norms when using social media.

#### b. Protecting personal information

We must respect individuals' rights and protect their personal information. In particular, please refrain from posting identifying details (address, name, etc.) about other individuals. Attacking others can result in you infringing on their rights. Refrain from using libelous or prejudiced attacks that infringe on the rights of other individuals, groups, or entities.

#### c. Respecting other's rights

Please respect the copyrights / image rights / trademarks of others. The creative work of others is their intellectual property, and it should not be infringed upon. Similarly, do not post the pictures/information of others without their permission.

#### d. Maintaining equality

While social media allows individuals to express their personal views and opinions, it is important to remember the equality of others. Please respect the opinions of others when you post, and refrain from trying to control or lead the discussion of others. Also, refrain from posting negative or abusive posts. When you are unsure whether your post fits these criteria, please refrain from posting it. Always remember that social media makes your views available to the general public.

e. When using the internet

As anyone can use the internet, there is also opportunity for malicious sites and activity (fishing, malicious links, etc.). There are also sites which serve adware/malware/etc. (\*). Please be careful to only use trusted sites.

\*Adware refers to software which forcibly shows ads on a user's computer in exchange for allowing a user to use a certain program free of charge. Malware is malicious software such as worms, viruses, or spyware which can cause damage to a user's computer.

3. Things to Consider when Using Social Media

Please be careful of the following things when using social media as a person who is involved with Shorinji Kempo. Your awareness helps ensure that Shorinji Kempo maintains valued and continues to be properly conveyed.

a. Adhere to the Guideline and all rules

When using social media, adhere to the VALUE-LEVEL-UP Guideline, the rules regarding managing intellectual property and engaging in public relations, and all other relevant WSKO regulations. For details, contact the WSKO Secretariat.

b. Correctly convey Shorinji Kempo's values

Be sure to convey that Shorinji Kempo's techniques, teachings, and educational system are for the purpose of *nurturing people*. While it is certainly true that conversations tend to focus on techniques, it is important to never forget Shorinji Kempo's true goal of *nurturing people*.

c. Protect Shorinji Kempo's core principles and intellectual property

In order to maintain One Shorinji Kempo Worldwide, please protect its intellectual property. When posting, please always be conscious that you are not allowed to arbitrarily disseminate Shorinji Kempo's intellectual property (its techniques, teachings, educational system, logo, symbol mark, etc.). In particular, please refrain from giving detailed descriptions and/or explanations of Shorinji Kempo's techniques and teaching. Furthermore, when discussing Shorinji Kempo's activities, please be careful to avoid wording which might cause misunderstandings.

d. Take responsibility for your actions

Please understand that when using SNS you are also acting as a member of Shorinji Kempo, and so that even posts that you intend to be just from you can reflect on the organization as a whole. Similarly, please be careful to both protect your personal information and the personal information of others when using the internet. Furthermore, be careful to maintain respect and fairness, and to avoid malicious or suspicious links and/or programs.

e. Other

-Support the organization and your fellow kenshi

When posting, always be conscious that your posts work to support the organization and its members. Similarly, be careful to ensure that your posts cannot be interpreted as attacks on other parties, and that you refrain from engaging in unneeded or pointless battles (even when you have been egged on or enticed by a third party).

Manage who sees your information and what you post

As social media can spread globally in an instant, it is important to limit who sees your posts. For example, continually update lists so as to exclude people who are no longer members from information which is designed to be disseminated only to kenshi. If at some point you are no longer a Shorinji Kempo member, remain vigilant so as not to spread inappropriate information.

#### 4. Social Media Checklist

##### Following the Guideline

In accordance with the SHORINJI KEMPO VALUE-LEVEL-UP Guidelines	Y / N
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##### Protecting Shorinji Kempo's Intellectual Property

Adheres to Shorinji Kempo's goal of <i>nurturing people</i> . Doesn't harm Shorinji Kempo's goal of <i>nurturing people</i> or present Shorinji Kempo as an extreme martial art.	Y / N
Shorinji Kempo's techniques, teachings, and educational system are being correctly conveyed. In particular, no confusion in being created with Chinese martial arts.	Y / N
Have you given detailed explanation on how to execute the Shorinji Kempo techniques or publish your personal interpretations and assertions about the teachings? *For techniques, you are allowed explain attacks and counterattacks using a curriculum book.	Y / N
When explaining Shorinji Kempo's activities, descriptions which avoid misunderstandings of policy/etc. are being used.	Y / N

##### Compliance

You are posting aware that you are a member of a group / organization, and that your views are consistent with such.	Y / N
You are respecting all laws and social norms. You are posting aware of the internet's unique qualities (sharing of information).	Y / N
No rights (individual, freedom of expression, copyright, image rights, intellectual property) or laws are being violated.	Y / N
The post is neither an attack/libel nor unproductive/unnecessary	Y / N
Your computer is free from signs of malicious software / viruses.	Y / N

##### Information Management

This post is free of libel/attack towards another group. It is free of information damaging to other groups or kenshi.	Y / N
When providing information meant for Shorinji Kempo members, you have removed members who are no longer eligible to receive the information (list management).	Y / N
If you are no longer a Shorinji Kempo member, remain vigilant so as not to spread inappropriate information	Y / N

## Chapter 3: Public Relations Text (For use in pamphlets, on websites, etc.)

### ◎What is Shorinji Kempo?

(Short version)

Founded in Japan in 1947 by Doshin So, Shorinji Kempo is a way of nurturing people with confidence, courage, vigor, and compassion; individuals who can be useful to society through a combination of learning, mastery of techniques, and a unique educational system. It advocates a society in which people help each other and live happily together through the nurturing of reliable individuals.

(Long version)

Founded in Japan in 1947 by Doshin So, Shorinji Kempo is a way of nurturing people. It is a unique combination of philosophy, mastery of techniques, and an educational system.

While developing themselves, students also support each other, learning teachings on how to live happily together and techniques which strengthen them and allow them to grow with their fellow partners. These techniques and teachings are intertwined, and are taught in combination through Shorinji Kempo's educational system.

### ◎Motivation and Goals of Founding Shorinji Kempo

Amidst the postwar turmoil, Doshin So, Kaiso or founder of Shorinji Kempo, discovered that events were greatly affected by the character and way of thinking of leaders. Accordingly, Kaiso reasoned that leadership should be based on confidence, courage, and vigor. Determined to develop as many individuals as possible who could properly exercise leadership in creating a peaceful and rich society, Doshin So started giving the youth, who were at a loss as to their hopes and life goals in such turmoil, lectures on how to live richly. Simultaneously he taught them about techniques that would effectively nurture their bodies and self-confidence. Shorinji Kempo develops individuals useful to society who possess self-confidence, courage, and vigor through drawing out their pride and conviction, and instilling the awareness of a man's inherent potential through lectures and training.

### ◎Kongo Zen

The origins of Shorinji Kempo's teachings (which are of course those of our founder, Doshin So) can be found within the correct teachings of Buddha, and in adapting the Bodhi Dharma to the modern era. Kongo Zen focuses not on obtaining benefit in paradise or this life, but through the training in Shorinji Kempo, on learning sufficient "jiko kakuritsu" (self-establishment) and on realizing how helping others is a new road which leads to mind-body unity ("Shin Shin Ichinyo") and the sharing of joy ("Shin Shin Ichinyo"). The name Kongo Zen was chosen by Doshin So based on the name of a protective Buddhist god and is symbolic of the limitless capacity and potential of the peaceful heavens.

### ◎Six Distinguishing Characteristics of Shorinji Kempo

#### • Ken Zen Ichinyo (Unity of Ken and Zen)

Ken refers to the physical body, while Zen refers to mind and spirit. Body and spirit are not separate entities as they are closely intertwined. In Shorinji Kempo it is deemed important to maintain a balance between physical training and spiritual training.

#### • Riki Ai Funi (Strength and love in harmony)

Even if you are full of a sense of justice and compassion, you cannot help or assist others unless



you have strength. Conversely, no matter how strong you might be, your power will not be used correctly unless you have pride and a creed. Harmonization of strength and love with unification of intellect and compassion is the code of conduct of Shorinji Kempo.

- **Shushu Koji (Defence is primary, offence subordinate)**

The technical method of Shorinji Kempo is constructed around defending against any unjustified attack, and after completely protecting oneself, counterattacking. By making your position impregnable, you will be able to calmly observe the condition of your opponent, which you can take advantage of when you deliver an effective counterattack.

- **Fusatsu Katsujin (Not to kill, but to awaken)**

The physical techniques of Shorinji Kempo are not for killing or injuring people. They are for protecting yourself and others and letting both live. People train themselves in the techniques of Shorinji Kempo in order to discover human potential and enjoy their own growth.

- **Go Ju Ittai (Hard and soft make one whole)**

The techniques of Shorinji Kempo are composed of a) goho (hard methods) which are applied when, after receiving and fending off an attacker's strikes and kicks, one counterattacks with blows to the opponent's body, and b) juho (soft methods) including throws, releases, and joint reverses against the attacker who grabs your wrist or clothes. When goho and juho are skillfully combined, they supplement and reinforce each other to become even more effective.

- **Kumite Shutai (Paired practice is primary)**

In Shorinji Kempo, training in pairs is the norm. This not only allows you to develop practical skills to respond to your partners movements properly and flexibly but also to improve yourselves together and share the joy with your partner.

## ◎ **Profile of Founder Doshin So**

Born in February 1911 in Sakuto-cho (now Mimasaka-shi), Okayama Prefecture, Japan.

Doshin So visited China at the age of seventeen, where he traveled around extensively. During this sojourn, he became a student of Wen Laoshi who belonged to the Songshan Shaolinsi school of martial arts, under whom Doshin So mastered numerous techniques.

He spent one year in Manchuria in Northeast China (under Soviet military control) after World War II ended.

Amidst the postwar turmoil, he witnessed the naked depths of action to which human beings could descend which convinced him that everything including law, military, and politics depended on the personal quality of leaders. This realization made him determined to develop individuals with compassion, courage, and a sense of justice as the only way to achieve true peace. Since then Doshin So devoted his time and energy to create a unique education system, combining "philosophy" of Riki Ai Funi (Harmonization of strength and love with unification of intellect and compassion) on the one hand and "mastery of techniques" with the spirit of Jiko Kakuritsu (establishment of self) and Jita Kyoraku (mutual happiness for oneself and others) on the other hand to educate people who would contribute to society. In 1947, after coming back to Japan, Doshin So established Shorinji Kempo in Tadotsu-cho, Kagawa Prefecture, based on the spirit of Ken Zen Ichinyo (unity of ken, the physical body, and Zen, mind and spirit). In establishing Shorinji Kempo, Doshin So became its first Shike.

Doshin So passed away in May 1980.

### ◆ When Writing About Kaiso Doshin So

While it is well known and obvious that Doshin So = Kaiso (the founder), this is not at all obvious to the general public unfamiliar with Shorinji Kempo. There are many other religious and martial arts organizations that also use the term Kaiso. As such, when creating documents and public relation goods to be viewed by people unfamiliar with Shorinji Kempo, please be sure to emphasize and specify that he is the founder of Shorinji Kempo.

Example 1: Doshin So, founder of Shorinji Kempo

When you wish to use the term “Kaiso” in your description or introduction of Shorinji Kempo

Example 2: Founder of Shorinji Kempo, Doshin So (Kaiso)

### ◎ History of Shorinji Kempo

- October 1947

Shorinji Kempo was founded at Doshin So’s home in Tadotsu-cho, Kagawa Prefecture as a method to nurture people on the basis of “philosophy,” “mastery of techniques” and an “educational system.”

- 1951

Kongo Zen Sohonzan Shorinji was established in accordance with the religious corporation law.

- 1952

In order to nurture and train Shorinji Kempo instructors, Zenrin Gakuen (the precursor to the Nihon Shorinji Bugei Senmon Gakko) is established

- 1963

The Shorinji Kempo Federation of Japan, Inc. is established and recognized in Kagawa and gradually expands throughout Japan. In 1991 the Shorinji Kempo Federation of Japan, Inc is dissolved in order to reform as the nationally recognized Shorinji Kempo Federation of Japan Foundation. In 2011, transitions to become a General Foundation, and begins club activities in schools and workplaces (etc.)

- 1972

The International Shorinji Kempo Federation is established. It is dissolved in 1974 to establish the World Shorinji Kempo Organization (WSKO), which is now active in 39 countries (as of January 2022).

- 2003

The limited medium corporation Shorinji Kempo Intellectual Property Conservation Corporation is established. It is renamed SHORINJI KEMPO UNITY in 2006, and becomes the SHORINJI KEMPO UNITY general corporation in 2008 in accordance with a change in the governing laws. It currently continues to work to protect Shorinji Kempo’s intellectual property, as well as assist in other activities to support Shorinji Kempo in the nurturing of people.

### ◎ Shorinji Kempo’s Organization

#### ◆ Shorinji Kempo Group

Shorinji Kempo, a combination of “philosophy,” “mastery of techniques,” and an “educational



Shorinji Kempo Headquarters

system”founded by Doshin So, is made up of three organizations: SHORINJI KEMPO UNITY general corporation, Kongo Zen Sohonzan Shorinji, and the World Shorinji Kempo Organization (WSKO). Under the symbol logo mark adopted in April 2005, each of these Shorinji Kempo organizations has offered social education services individually as well as cooperatively as part of One Shorinji Kempo Worldwide.

#### ◆ SHORINJI KEMPO UNITY General Corporation

One Shorinji Kempo Worldwide features no separate schools and was founded by Doshin in 1947 in order to nurture people through an educational system which combines teachings and techniques. In order to protect the continued spread and proper conveyance of these goals, the Shorinji Kempo Intellectual Property Conservation Corporation was established in 2003. It was renamed SHORINJI KEMPO UNITY in 2006, and became a general corporation in 2008. Its mission is to protect Shorinji Kempo's intellectual property, while also working to support activities which promote Shorinji Kempo's goal of nurturing of people.

#### ◆ Kongo Zen Sohonzan Shorinji

Kongo Zen Sohonzan Shorinji is a religious organization with the unique philosophy of pursuing "Jiko Kakuritsu" (self-establishment) and "Jita Kyoraku" (mutual happiness for oneself and others) through Shorinji Kempo's "Shin Shin Ichinyo" training and application of the teaching to day-to-day life.

Believing that a man is a "seed of potentiality" that houses the workings of the eternal universe, Kongo Zen preaches the virtue of nurturing this potential and realizing a peaceful and rich society through mutual respect and cooperation. At some 2,000 monastary scattered all over Japan, cross-generational students, both young and old, are enjoying the training.

#### ◆ World Shorinji Kempo Organization (WSKO)

Shorinji Kempo was created in Japan but it started spreading to the rest of the world in the late 1960s. Today, it is taught and practiced in 39 countries (as of Jan. 2022) worldwide. All the country federations and their branches of WSKO are actively engaged not only in the training of Shorinji Kempo but also in various social service activities. Shorinji Kempo which was created by one person, Doshin So, now functions as a heart-to-heart bridge connecting people all over the world and promotes vigorous international exchanges across boundaries of race, culture, religion, and language.

#### Notes on the Spelling of Shorinji Kempo using the Alphabet

In order to emphasize that "Shorinji Kempo " is a proper noun, you are requested to observe the following guidelines when you spell "Shorinji Kempo " in Roman letters in publications that will be read by an unspecified large number of people (e.g. pamphlet, poster, or website).

- When used in a title or caption and when the organization is referred to, you are requested to spell it out all in capital letters with a space inserted between Shorinji and Kempo, (SHORINJI KEMPO.)
- When it is referred to again in a long paragraph which is preceded by a title (title page) or caption including SHORINJI KEMPO in capital letters, it can be spelled with capital letters and small letters combined even when it refers to the organization (Shorinji Kempo).
- In instructional materials, references, and communications for the members of Shorinji Kempo, it is not necessary for it to be spelled all in capital letters ("Shorinji Kempo" is fine). This is because it is not necessary within the Shorinji Kempo group to emphasize that Shorinji Kempo is a proper noun.

# Section 3: Managing Intellectual Property

## Chapter 1: Guidelines

### 1. Correctly Conveying our Intellectual Property

-Conveying information consistent with a single definition

In order to ensure that Shorinji Kempo becomes well known and a part of society, it is important that we both convey the necessary amount of information, and that this information is consistent in its contents.

When answering the question of “What is Shorinji Kempo?”, whether it be online, in printed materials, or in any other medium, be sure to use the explanation from the official publications, or the public relations text provided here (sec. 2 ch. 3). When limits on text length require modification, be sure to confirm any edits with the relevant organizations, as well as the relevant parties in charge of PR and intellectual property management. When conveying information based on personal experience or the unique qualities of a given dojo, be sure that the contents of the information provided is consistent with the Guidelines, that it in no way will cause misunderstanding or confusion with the definition of Shorinji Kempo set out in the Guidelines, and that it will not damage the organization in any way or form. Always be abundantly clear when conveying your own personal experiences and/or opinions.

Once information is transmitted, it is no longer under your control, and there is no way to control how the receiver interprets it. Some individuals will maliciously work to interpret the information in a manner unfavorable to Shorinji Kempo. Their malicious use of information is designed to harm the organization. As such, it is important that all information conveyed be as easy to understand and free of ambiguity as possible.

However, please note that unauthorized reproduction, sales, distribution, or publication of Shorinji Kempo’s philosophy and techniques is strictly prohibited.

### 2. Rules for Using Pictures

With all pictures and videos, the person making the recording retains rights. This is especially true of work taken by renowned photographers, whose skill creates added-value in the created intellectual property, and whose work must never be used without permission. Rights also apply depending on what is being recorded. When an individual is being recorded, that recording must never be used without their permission. When a painting or building is being recorded, there are situations where the property’s owner retains rights. These rights are often strictly managed when the item or individual being photographed is seen to create added value in the product, and it is of particular importance that such pictures/videos not be used without permission, as unauthorized use may be deemed illegal.

#### ※ Pictures from the Shorinji Kempo Federation’s Business Department

The Shorinji Kempo Federation’s Business Department offers a variety of pictures of Kaiso, the heads of the various Group organizations/etc., and pictures of the various techniques, etc. Purchased pictures may be used for PR purposes.

- When using a picture of Kaiso, please make use of the picture featuring a suit.
- The picture featuring a hoi and waistcoat in wagesa may not be used (except when in relation to Kongo Zen)

- Pictures from other Shorinji Kempo publications / materials may not be copied and/or used without permission.

※ Other pictures

- Do not use pictures with dofuku that will confuse Shorinji Kempo with a Chinese martial art.
- Please do not use pictures taken before the symbol and logo marks were adopted (April 1, 2005). When using older pictures as part of an official record or to introduce past events, please date all pictures taken prior to April 1, 2005 (at a minimum, the year ["taken in 19XX"] should be specified).

※ Proper manners when using pictures

- Please don't use pictures which would cause embarrassment or discomfort to the people in them.
- Please take all proper care when using an individual's private pictures. The permission of that individual is required for use.

※ Please be especially careful when using pictures/video taken by a private individual. This is especially important when using media for commercial purposes or when transmitting it over the internet.

### 3. Protecting Copyright

Generally speaking, employing quotes while making the source of the quotation clear is perfectly acceptable and not liable to result in any copyright issues. However, copyright infringement arises when quotes are presented in a way so as to make them appear as your work, or when extensive quoting (i.e. multiple pages) is done.

While no special permission is required to quote educational materials such as the Shorinji Kempo Kyohan or Shorinji Kempo Tokuhon, or to reproduce parts to be used as instructional materials, please be sure to make clear the original source of the text.

Note: when using the "What is Shorinji Kempo?" text provided in this Guidelines, there is no need to indicate its source.

※ If the source you are quoting refers to "Shorinji Kempo" as "Shorinji", please correct the quotation to refer to "Shorinji Kempo".

※ Permission from UNITY is needed before you are allowed to translate various UNITY copyrighted materials, publications, videos, etc. Please contact the WSKO secretariat if you plan to do so.

### 4. Upon Finding Incorrect / Inappropriate Information

Not all information available online (or in other places) is correct. When you receive information that you feel is mistaken, or that strikes you as odd or somehow off, be sure to work to confirm its veracity (by contacting the relevant parties, checking facts, etc.) before you pass it along to another party. It is important we do our part to stop the spread of incorrect information.

※ When improper naming of Shorinji Kempo is discovered

Shorinji Kempo's trademarks are representations of the results of our activities and our rich history.

Even a small infringement on them must be vigorously pursued. Any suspected infringement should be reported to UNITY. (i.e.: an unaffiliated group conducting activities while claiming to be Shorinji Kempo, a group that isn't Shorinji Kempo using Shorinji Kempo's techniques and/or teachings).

Unpunished infringements can lead to long term damage to Shorinji Kempo the longer they are left alone.

The larger the problem, the more time and finances will be required to address it. Please help us identify and stop infringements in their early stages.

※ When you discover improper/incorrect naming:

Referring to Shorinji Kempo's activities as "Shaolin" or "Shorinken" (etc.) is incorrect, as is referring to Shaolin or Shaolin Kung Fu (etc.) as "Shorinji Kempo".

Please inform the WSKO upon the discovery of any such mistakes.

Phone: +81-877-32-2577 E-mail: [wskohq@shorinjikempo.or.jp](mailto:wskohq@shorinjikempo.or.jp)

◦ **Respect the intellectual property of others**

It is our responsibility to remain as vigilant as we are when protecting our own intellectual property.

For example, while the Kanji characters for "Shorinji Kempo" (少林寺拳法) and "Shaolin" (少林寺) are similar, they are separate trademarks. Using the characters for "Shaolin" on "Shorinji Kempo" merchandise is an infringement on the "Shaolin" trademark.

Shorinji Kempo's trademark is for the 5 character 少林寺拳法, not the three character 少林寺 (Shaolin).

Furthermore, "kempo" (拳法) is a regular noun distinct from the proper noun "Shorinji Kempo". Comprehensive understanding of our intellectual property is required both to protect it and to respect the intellectual property of others.

## 5. Creating PR Goods

Self-Checklist

- ☐ Does it properly convey us as a group with the goal of developing people?
- ☐ Does it contain anything that would damage the image of a group that develops people?
- ☐ Does it avoid lowering the value of Shorinji Kempo?
- ☐ Does it avoid confusion with Chinese martial arts?
- ☐ Has permission to use all applicable trademarks been received?
- ☐ Does it avoid infringing on the intellectual property of others (trademarks, copyright, image rights, design rights)?
- ☐ Does it avoid attacking or libeling other groups/individuals?
- ☐ Is the point being conveyed clear?
- ☐ Does it avoid embarrassing/inappropriate messaging?
- ☐ It's not hype/misleading?
- ☐ Is it appropriate for the target audience?
- ☐ Are all figures (number of kenshi, branches, etc.) correct?

※ When using images / illustrations from other material

The permission to use images/illustrations from Shorinji Kempo education materials / official publications must be sought from the material's publisher. Image/illustrations created by professional designers must not be used outside of the scope that was agreed to.

## 6. Other

The tatemANJI cannot be used at WSKO.

# Chapter 2: Trademark Display and Design Guidelines

## 1. Permission

The use of Shorinji Kempo's Symbol Mark and Logo ("symbol mark and logo") is strictly controlled by UNITY. They must only be used after permission from UNITY has been obtained.

However, branch masters who have taken a VALUE-LEVEL-UP Seminar held by UNITY and have been granted permission regarding trademarks and intellectual property, may make use of the marks in accordance with the rules set out in the Guidelines and within the scope of the permission granted to them.

Please note: use of the symbol mark or logo on commemorative (and other) goods, apparel, websites, or in publications/etc. requires that a permission be gained through an approved Trademark-Use Application submitted to the relevant federation (or WSKO Secretariat). (See page 40-42 <Flow>)

## 2. SHORINJI KEMPO / 少林寺拳法 Mark

In order to ensure the continued correct conveyance of Kaiso's will to "develop people" and in order to ensure that Shorinji Kempo's teachings, techniques, and educational system are protected from infringement, imitation, and persecution, the symbol mark and logo which represent Shorinji Kempo have been registered as a trademark and service mark. They are subject to all applicable legal protections regarding their use.



## 3. Usage Notes and Basic Design for the Symbol Mark and Logo

Clear usage and design guidelines exist for the symbol mark and logo.

Please use the necessary data for your chosen design from those provided.

### [Composite mark styles]

Pages 30-34 provide the 5 patterns (each with 4 color variations) available for the composite mark, background options exist. A version with ruled lines is also provided exclusively for when the logo is being used against yellow or red (to prevent the logo from mixing with the background)

Wherever possible, please make use of the 4-color 3-level mark on a deep-black or faint-white background.

When design concerns make it necessary, the circular composite mark, vertical A/B and horizontal designs may also be used. When printing restrictions make the 4-color version unavailable, the 3-color or 2-color or 1-color version may be used.









Always use the design data provided by UNITY when using the composite mark. You may not combine/edit, or otherwise customize the symbol and logo mark, nor combine it with other logos or change its color. However the 1-color mark can be used in any color as long as it is clearly distinguishable from the background it is placed on.



3-level composite mark

4-color	3-color	2-color	1-color
 SHORINJIKEMPO 少林寺拳法	 SHORINJIKEMPO 少林寺拳法	 SHORINJIKEMPO 少林寺拳法	 SHORINJIKEMPO 少林寺拳法
 SHORINJIKEMPO 少林寺拳法	 SHORINJIKEMPO 少林寺拳法	 SHORINJIKEMPO 少林寺拳法	 SHORINJIKEMPO 少林寺拳法

Circular composite mark

4-color	3-color	2-color	1-color
 SHORINJIKEMPO 少林寺拳法	 SHORINJIKEMPO 少林寺拳法	 SHORINJIKEMPO 少林寺拳法	 SHORINJIKEMPO 少林寺拳法
 SHORINJIKEMPO 少林寺拳法	 SHORINJIKEMPO 少林寺拳法	 SHORINJIKEMPO 少林寺拳法	 SHORINJIKEMPO 少林寺拳法

Composite mark (vertical A)

4-color	3-color
 <p>SHORINJIKEMPO</p>	 <p>SHORINJIKEMPO</p>
 <p>SHORINJIKEMPO</p>	 <p>SHORINJIKEMPO</p>

2-color	1-color
 <p>SHORINJIKEMPO</p>	 <p>SHORINJIKEMPO</p>
 <p>SHORINJIKEMPO</p>	 <p>SHORINJIKEMPO</p>

Composite mark (vertical B)

4-color	 SHORINJIKEMPO	 SHORINJIKEMPO
3-color	 SHORINJIKEMPO	 SHORINJIKEMPO
2-color	 SHORINJIKEMPO	 SHORINJIKEMPO
1-color	 SHORINJIKEMPO	 SHORINJIKEMPO

Composite mark (horizontal)





4-color	 SHORINJIKEMPO	 SHORINJIKEMPO
3-color	 SHORINJIKEMPO	 SHORINJIKEMPO
2-color	 SHORINJIKEMPO	 SHORINJIKEMPO
1-color	 SHORINJIKEMPO	 SHORINJIKEMPO

© When using the symbol mark, Japanese text logo, or English text logo individually.

Neither the Japanese text logo, English text logo, or symbol mark may be used isolated on their own. However, when the composite mark has been already used in/on a given item/media, the symbol mark or logo may be used individually when it is desirable from a design/balance standpoint. As the logos and their design/color are specified (See p. 33-34), you may not change the font or style. However, if the mark and background are clearly distinguishable from each other, the 1-color mark can be used in any color. Please use only the official design data provided by UNITY. When printing/embossing the symbol or logo marks on clothing, please be sure that the manufacturer colors and ratios consistent with the design guidelines.

[Isolated Marks]

## I . Symbol mark (4 versions)

4-color	3-color
	
2-color	1-color
	

## II . English text logo

White background	SHORINJIKEMPO®	SHORINJIKEMPO®	SHORINJIKEMPO®
Black background	SHORINJIKEMPO®	SHORINJIKEMPO®	SHORINJIKEMPO®

### III. Japanese text logo

K70%

少林寺拳法®

K70%

少林寺拳法®

K100%

少林寺拳法®

inverse colors

少林寺拳法®

K100%

少林寺拳法®

inverse colors

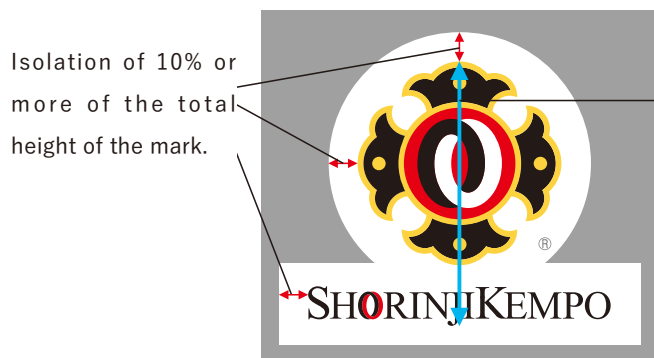
少林寺拳法®

#### 4. Maintaining mark distinction through isolation when working with backgrounds

It is necessary to provide isolation for the logo / symbol marks when they are to be placed above a background featuring text/pictures/illustrations/patterns/etc. Please adhere to the below isolation guidelines to ensure that the mark remains distinct. The general rule for isolation is that it should be at least 10% of the total height of the mark being used (i.e.: a composite mark of 10cm should have 1cm of isolation). However, there is no need for isolation when the background being used is a simple one (such as a clear sky or white clouds), and where the logo is clearly distinguishable from the background. The same holds for use of gradated color backgrounds.

##### ◆ Example uses of isolation

Unacceptable design ×	Good design ○	Sky, Cloud ○
		
		



The mark's total height.

※ If the mark's total height is considered to be 100%, isolation of at least 10% should be used.

※ Isolation refers to the white space around the mark.

No text or design elements (etc.) may be placed in the isolation space.

## 5. Preserving distinctiveness

### ◎ When the symbol / logo mark disappears into / is interfered with by the background

When the mark bleeds into the background and/or is interfered with by the background, the distinctiveness of the mark suffers greatly.



Please reference the examples below, and ensure that the mark remains distinctive, through choosing a mark that contrasts with the background (light vs. dark), or through using the different colored versions of the marks (yellow or red)

When using the yellow or red versions of the mark, please ensure to only use the official design data.



### ◎ Example uses of the 1-color mark

The new 1-color mark can also be used in situations such as ㊤. You can choose any color for the mark as long as it is appropriate for the background color it is being used on.

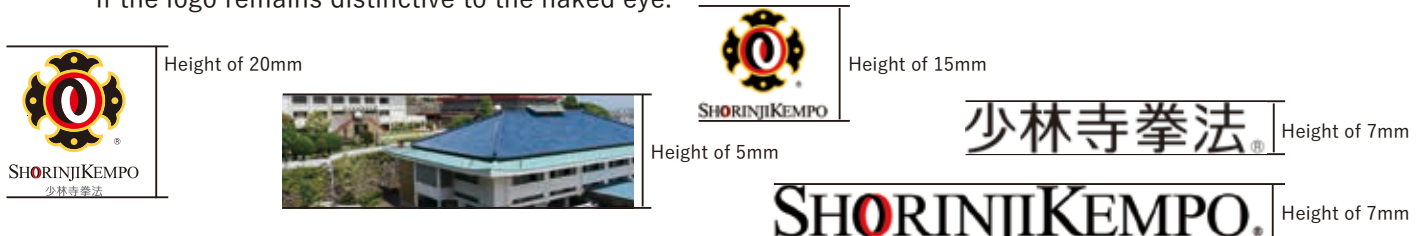
1-color(Color is free)	2-color
<p>2010 ○○県 少林寺拳法大会</p>  <p>日時..... 場所..... 主催..... 協賛.....</p>	<p>2010 ○○県 少林寺拳法大会</p>  <p>日時..... 場所..... 主催..... 協賛.....</p>



### ◆ Minimum display sizes for the symbol and logo mark

The 3-level and circular composite marks should maintain a height of at least 20mm, while the A and B versions should maintain a height of at least 15mm. When the marks are used individually, they should maintain a height of at least 7mm.

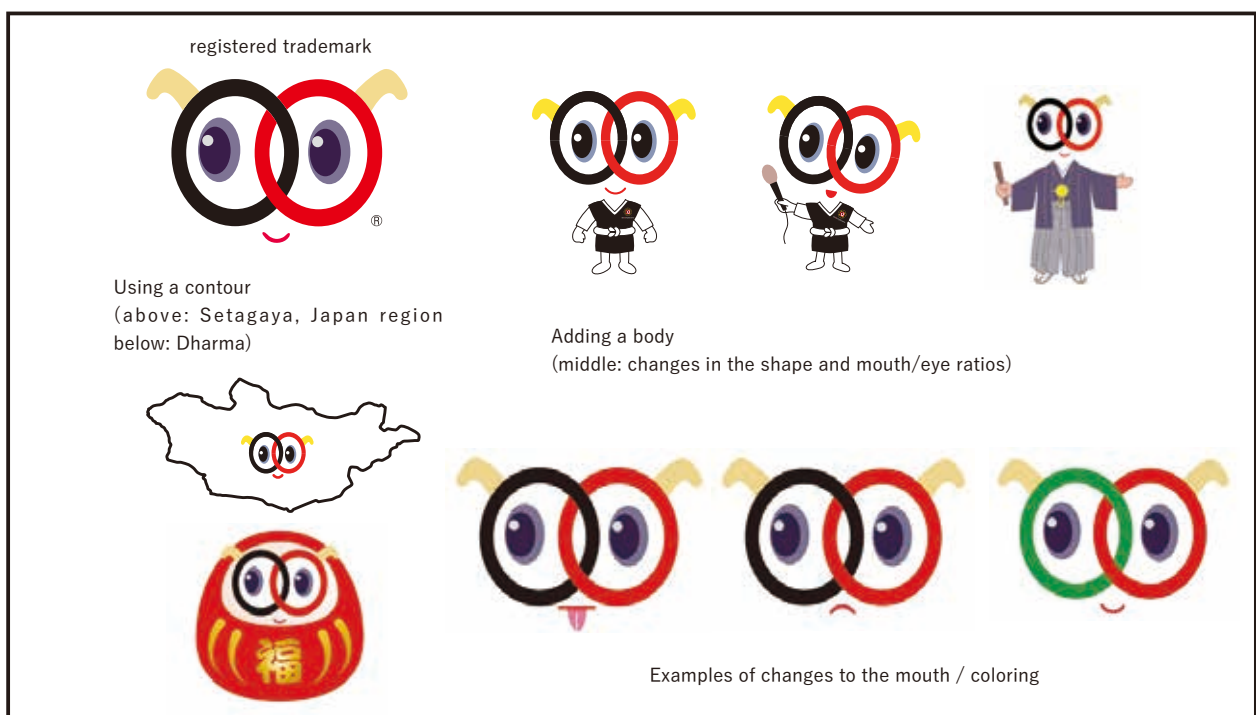
However, when it is impossible the minimum size on the goods being created, use will be permitted if the logo remains distinctive to the naked eye.



### 6. Using the Wa-Tsu mark

The Wa-Tsu mark was created to represent the eyes always seeking to protect Kaiso's will and Shorinji Kempo's principles. It features a representation of the large glasses Kaiso loved combined with a so-en mark to represent harmony between love and power. There are no restrictions on displaying the Wa-Tsu logo with a body, contour, mouth, or ratios. No permission is required to use Wa-Tsu.

#### [Example uses of Wa-Tsu]





◆ Product Design and PR Checklist

Please check-off (by checking the box) as you confirm if you meet all requirements

Category		Notes
1. Securing Materials		
<input type="checkbox"/>	Confirming Materials: Ensure you can assess all materials/uses When using an outside manufacturer or affiliated party, please ensure you have materials which detail exactly how the symbol and logo mark will be used. -Perform a final check on a product sample / final draft -Retain (a copy of) material with which you can complete this checklist	
2. Check that the mark is being used correctly		
①Layout		
<input type="checkbox"/>	The composite mark is being used. *Only individual elements may not be used.	
<input type="checkbox"/>	English text is correctly	
②Shape and Color		
<input type="checkbox"/>	Shape: There are no changes to the ratio/shape of the symbol and logo mark and they have not been separated. The shape has not been improperly processed.	
<input type="checkbox"/>	Ratio: the ratios of the symbol and logo mark (both vertical and horizontal) are correct.	
<input type="checkbox"/>	Color: The colors of the symbol and logo mark are correct.	
<input type="checkbox"/>	Focus: The symbol and logo are in focus and not blurry.	
<input type="checkbox"/>	The English text is displayed in accordance with the design guidelines. 「SHORINJI KEMPO」 「Shorinji Kempo」	
③Background / balance		
<input type="checkbox"/>	The logo is clear, and not made difficult to distinguish due to the background.	
<input type="checkbox"/>	The logo is distinct and not confused with other design elements.	
④Isolation		
<input type="checkbox"/>	An appropriate amount of isolation is present.	
<input type="checkbox"/>	An appropriate distance is kept between other text/design elements.	
3. Proper use of terminology / No infringement on other intellectual property *All guidelines regarding intellectual property (P. 26-) are being followed, and there are no missing characters or infringement on the rights of other others.		
<input type="checkbox"/>	No missing text or misspellings	
<input type="checkbox"/>	All original language and symbols are correct Ex. : 修行→OK 修業→not OK	
<input type="checkbox"/>	Does not infringe on the rights (intellectual property, image, copyright) of others • This includes other Shorinji Kempo publications	
4. Quality, social responsibility *Does not adversely affect the image of Shorinji Kempo, Kaiso, or Shike		
<input type="checkbox"/>	Appropriate messaging/design considering who it is targeted at and who it is from.	
<input type="checkbox"/>	No anti-social messages or elements which you cannot take full responsibility for. • Appropriate phrases and explanations which will not be misunderstood. I.e.: " <u>will definitely</u> lose weight" would qualify as false advertising	
<input type="checkbox"/>	Representations of Kaiso, Shike, and organizational representatives/etc. are appropriate and are not being treated lightly or inappropriately.	

## Section 4: Licenses

### © About Licensing

Unity handles the granting of licenses for the right to create/manufacture products (productization) which make use of Shorinji Kempo's symbol and logo (Shorinji Kempo's intellectual property)

Royalties gained from licensing activities are used for the registration and renewal of trademarks globally, as well as for activities to promote Shorinji Kempo and protect its name. Royalties are also used to support the work in other regions to promote Shorinji Kempo and protect its intellectual property.

## Chapter 1: Developing Products which use the Trademarks

Products which have used the mark include official dogi, obis, hoi, other apparel as well as other goods.

### 1. Official dogi, obi, hoi and other apparel

When training in Shorinji Kempo, kenshi wear official UNITY sanctioned dogi, obi, and hoi. A label denoting authenticity is attached to official dogi, obi, and hoi.

Official dogi, obi, and hoi may be purchased from the below distributor which has been approved by UNITY

◦ Ozaki Co., Ltd

Tel. +81-877-33-3567

Fax.+81-877-30-5860

<http://www.ozaki-sk.co.jp>

Official Dogi / Obi / Hoi



Gold label plus



Black label plus



White label plus



Silver label

[\*1] Name embroidery:

Name embroidery is done in 3 locations: 2 on the upper body of the dogi (rear of the collar, hem), and in one location on the lower body (front)

Embroidery cannot be done on any other locations.

※ Generally, last names are embroidered. However, it is possible to have both first and last names or only first names used.

[\*2] Embroidery on the obi:

In order to protect the trust and value of Shorinji Kempo, embroidery on the obi is limited as outlined below.

[Embroidery allowed on the obi]\*Names may be written in Kanji, alphabets, or Katakana.

① Organization name / affiliated chapter (branch) / name

i.e.: 少林寺拳法 (Shorinji Kempo), federation names, branch names

② Kanji related to Shorinji Kempo training. \*Only the below kanji are allowed

拳禪一如、力愛不二、守主攻従、不殺活人、剛柔一体、組手主体、自己確立、脚下照顧、漸々修学、護身練肝、精神修養、健康増進、不撓不屈、天地陰陽、幸福運動、一期一会、一生懸命、心身一如、単純単一、協力一致、心身鍛錬、心・気・力、平常心、生涯修行、一志一道、虚心坦懐、諸法無我、諸行無常、愛民愛郷、不言実行、一挙多生、破邪顕正、破邪の拳、済生利人、夫婦相和、自己修練、同士相親、明鏡止水、守破離、合掌礼、直心

\*Regarding ②, obi embroidered with words other than the 42 terms above may be used for practice but not for competition.

\*UNITY or the Public Relations and Intellectual Property Management of the respective corporation will determine if an obi can be embroidered if the vendor cannot make the decision.

## 2. Label of authenticity

All goods produced pursuant to permission granted via agreement with UNITY must have a label of authenticity to denote their approved status.

① Woven name: attached to dogi / obi / hoi / fabric products

② Translucent sticker: attached to vanity boxes, cases.

③ Translucent sticker: attached to vanity boxes, cases.

Note: Products bearing Shorinji Kempo's marks which do not bear a label of authenticity may be unauthorized. Please inform the WSKO Secretariat should you discover any such products.

## 3. Original Products

Original products (both commemorative and otherwise) featuring Shorinji Kempo's marks are effective in increasing both kenshi and their guardians' feelings of goodwill towards Shorinji Kempo. They can also serve to inform supporters of our activities. Some examples include T-shirts, badges, cups, and towels. It is highly recommended to be proactive with your use of the marks on original Shorinji Kempo products.

You do not need to seek permission to produce the following products for non-commercial (not-for-sale) purposes. Products produced for commercial purposes require permission.

-Letterhead, envelopes, dojo newsletters      -Taikai / event posters, flyers, pamphlets

-Flags / group flags (branch flags)      -Signboards (i.e. as an asset)

-Business cards (when made by the individual)

### • Products which have used the trademarks

When producing commercial (for-sale) products, you must receive permission from UNITY and enter into an appropriate contract with the manufacturer.

-medals, awards, trophies      -T-shirts, polo shirts, jackets, training wear, etc.      -bags, towels, hats      -cups, banners

**Goods not listed here (or similar goods), whether for sale or not, may not be manufactured with the trademark.**

#### 4. Types of contract

##### ① “Contract for Receiving Trademark Design Data”

This contract which allows a manufacturer access to mark design data must be entered into with the manufacturer when producing non-commercial (not-for-sale) goods (the branch’s legal entity or Branch Master must enter into the contract with the manufacturer).

##### ② “Commercialization Licensing Agreement”

This contract is necessary when a manufacturer is to produce commercial (for-sale) goods. This contract must be made between the manufacturer and UNITY.

#### 5. Specified manufacturers and general (non-specified) manufacturers

Specified manufacturers are those which have already entered into a “Permission for Production” contract with UNITY, and are thus already allowed to produce all commercial products covered by their agreement.

General manufacturers are all those besides the specified manufacturers. The below chart outlines what agreements/contracts are necessary when producing items using a general manufacturer.

Item \ Process	Application for trademark use	Contract for Receiving Trade-mark Design Data	Commercialization Licensing Agreement
Non-commercial (not-for-sale)	-Completed within WSKO. UNITY involvement not needed.	-Agreement entered into between party with permission to use trademark (legal entity or Branch Master) and manufacturer.	—
	-If permission no permission to use the trademark, apply to UNITY through the WSKO.	-Agreement entered into between UNITY and the manufacturer.	—
Commercial (for-sale)	-Manufacturer must apply for permission from UNITY through the WSKO	—	-Contract necessary between UNITY and the manufacturer.

※ When using a specified manufacturer, the purchaser (applicant) does not need to apply / enter into a contract regarding trademark use

※ When using a general manufacturer, applications and agreements must be made each time.

※ When manufacturing product samples, please sign the Contract for Receiving Trademark Design Data with the manufacturer.

<Flow>

① The applicant who applies for permission to use the trademark (“applicant”) requests a product sample from the manufacturer.

※ The applicant must enter into the “Contract for Receiving Trademark Design Data” with the manufacturer.

② The applicant (or manufacturer) submits the application as well as sample product to their federation (if one exists), or to the WSKO Secretariat (where no federation exists.)

※ When the federation does not have permission to grant trademark use rights, the federation will submit the application to the WSKO.

※ Commercial products require contact to UNITY via the relevant organization / legal entity.

③ The federation (or WSKO) will evaluate the application, and, assuming no problems are found, inform the applicant that they have received permission.

※ Applications for commercial goods will receive notification from UNITY.

[For-sale goods follow the below procedures after (3)]

④ UNITY and the manufacturer enter into “Commercialization Licensing Agreement” contract.

⑤ Manufacturer submits the Application to Manufacture Commercial Products to UNITY.

⑥ The manufacturer orders hologram stickers from UNITY using the Authenticity Label Application.

⑦ After manufacture/sale is complete, the manufacturer submits a Sales Report to UNITY.

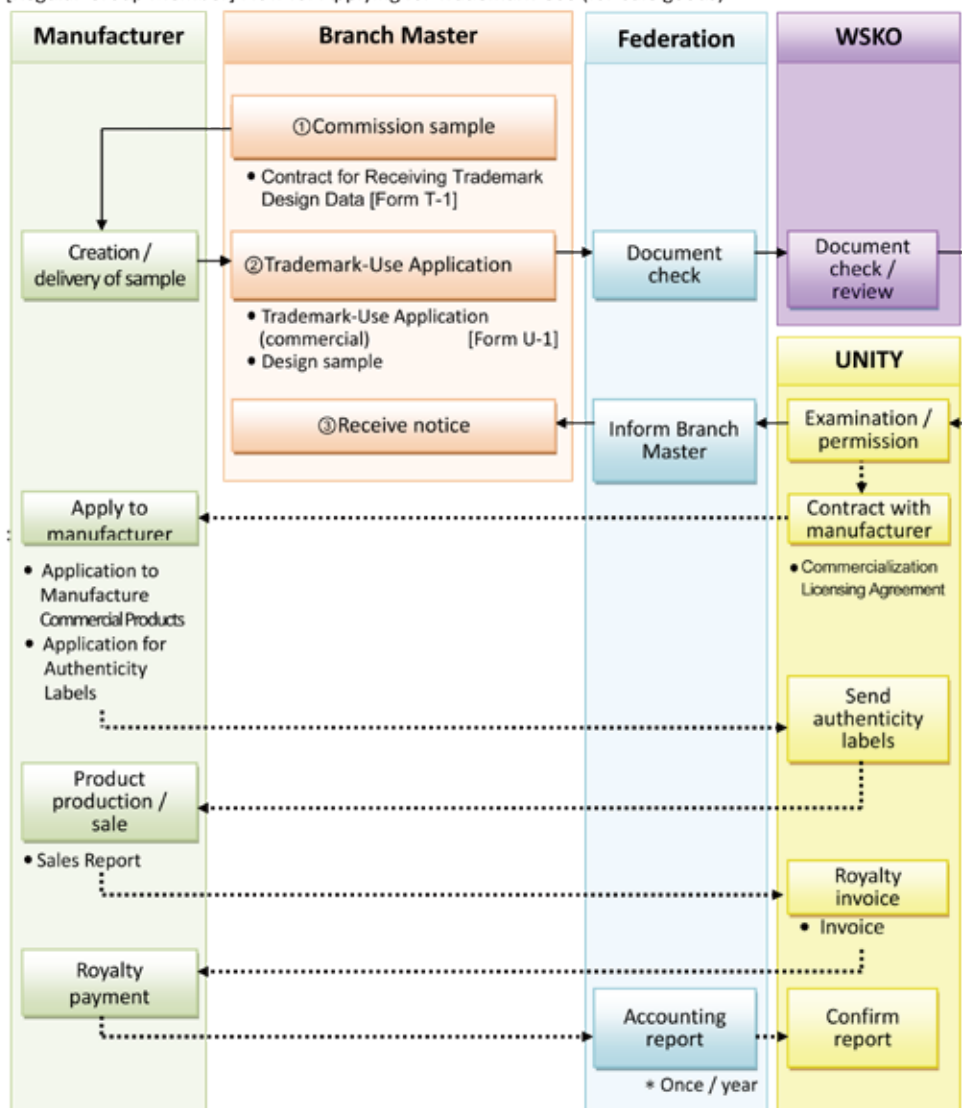
⑧ Based on the Sales Report, UNITY submits an invoice for royalties to the manufacturer.

⑨ The manufacturer must submit the invoiced royalties within 15 days of receiving the invoice.

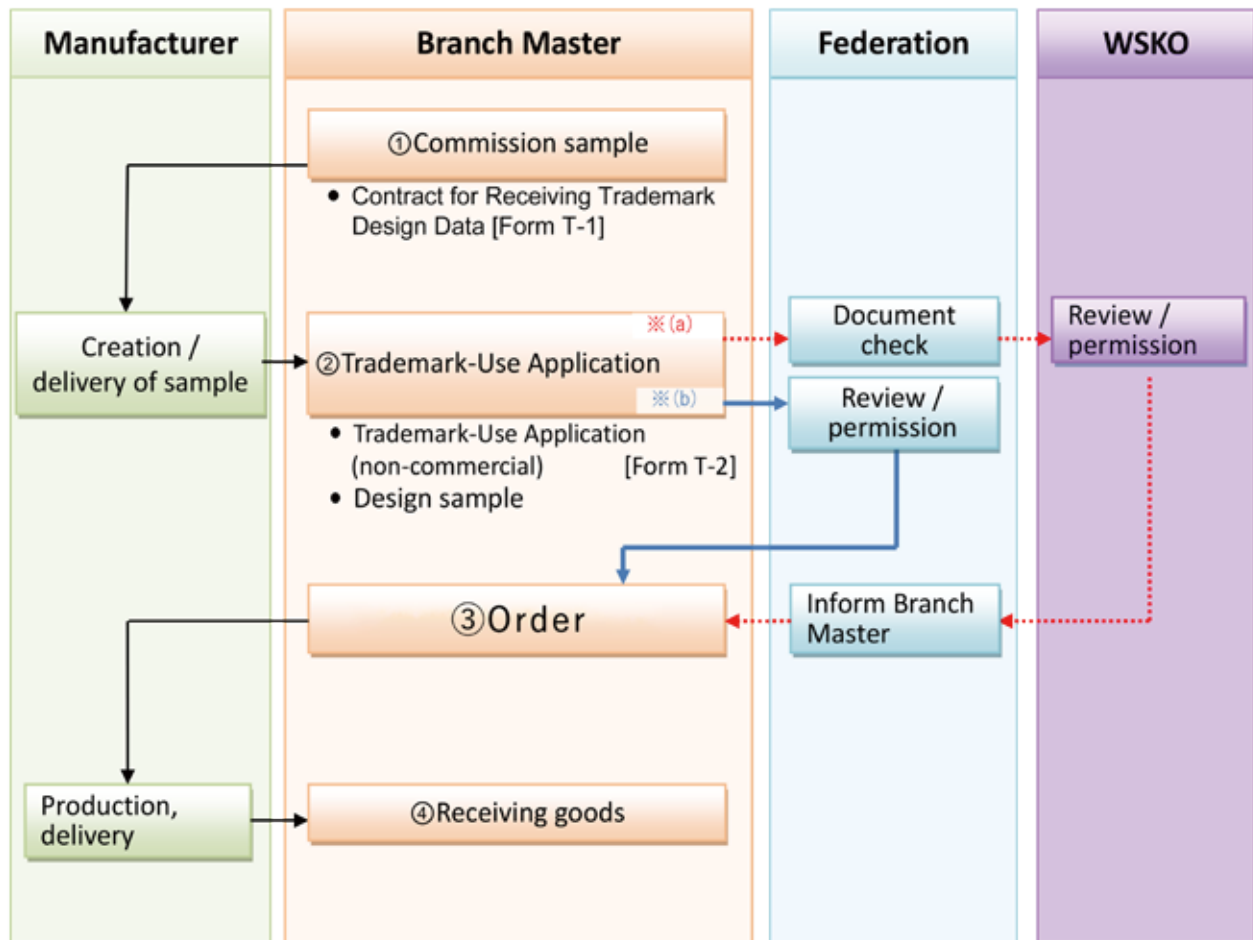
[\*1] Royalties are 8% of the item’s price for commercial goods. Royalties are not necessary for non-commercial goods.

[\*2] When using designated manufacturers, the designated manufacturer will submit the application for trademark use.

[Regular Group Member] Flow for Applying for Trademark-Use (for-sale goods)



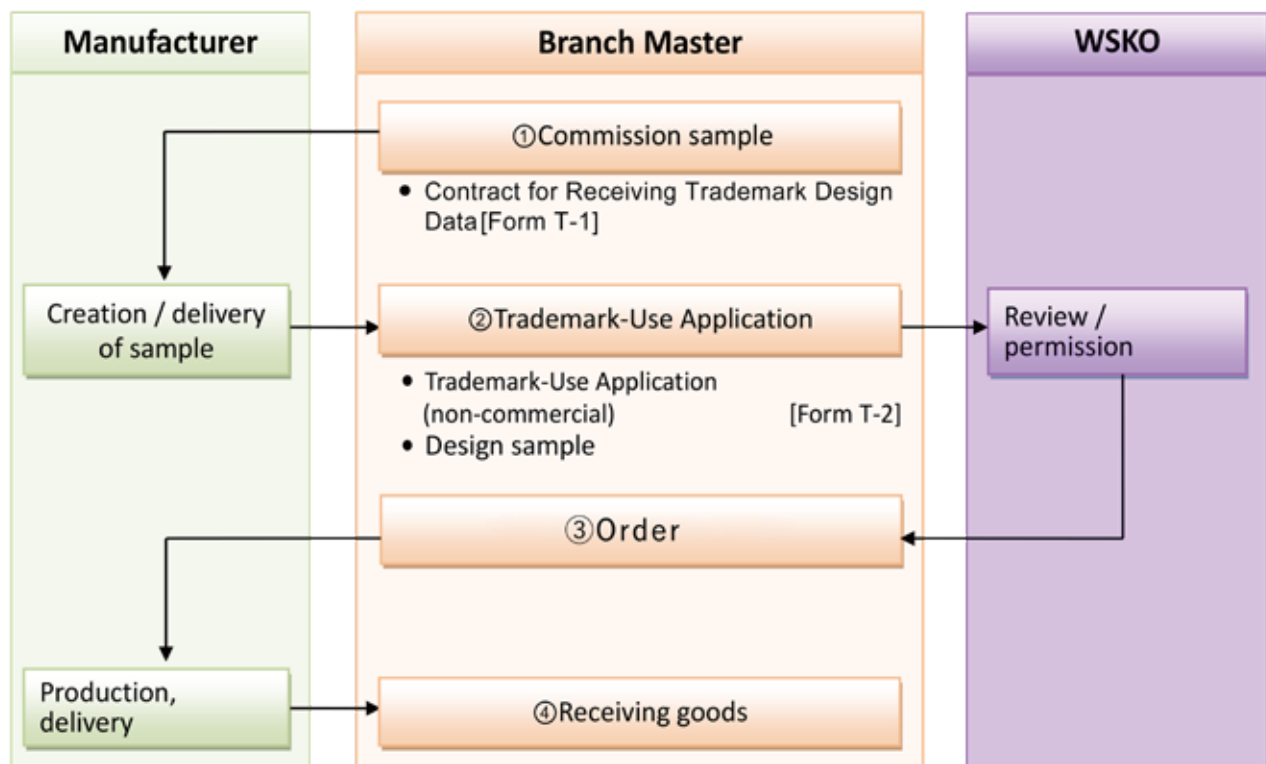
[Regular Group Member] Flow for Applying for Trademark-Use (assets / not-for-sale goods)



\*(a) Federations without permission to grant trademark-use applications

\*(b) Federations with permission to grant trademark-use applications

[Associate Group Member] Flow for Applying for Trademark-Use (assets / not-for-sale goods)





# Chapter 2: Using the Marks

## 1. Special materials / processing

Permission may be granted to use the mark on items on which it is impossible to reproduce the mark in line with the design guidelines (i.e.: on leather embossing, glass etching, medals, pins, etc.), when such items are deemed sufficiently necessary/important.

Example of special processing / medal



## 2. Special exemptions

In principle, the symbol mark and logo must be reproduced in accordance with the design guidelines. Special exemptions to this rule may be granted by UNITY's Representative Director when they deem it sufficiently important / necessary given the circumstances (i.e.: for the Kyohan, dan certificates, etc.)



## 3. Displaying the registered trademark symbol ®

As Shorinji Kempo's marks are registered trademarks, they should be identified as such using the appropriate ® symbol.





#### 4. Example uses of the symbol and logo mark

##### ① Flags

There is a set design for flags of Shorinji Kempo groups / organizations (see below). This is the only accepted flag design.

When circumstances require the use of a flag which does not conform to these guidelines, please only proceed after applying for permission and discussing the issue with the WSKO Secretariat.



WSKO Branch Flag

##### ② Banners, hanging scrolls

Banners / wall scrolls should be hung at the front of the room/location where practice is being held.

##### ③ Stickers, badges

- Stickers of the trademark design alone must be of one of the following two types: the combined three-tiered trademark and the combined circular trademark. For stickers that contain solicitation quotes or contact information, you can use the vertical A, vertical B, and horizontal combined trademark as usual.
- Stickers which feature the symbol mark and logo in conjunction with Shorinji Kempo's core principles (jiko kakuritsu, jita kyoraku) or any of the 6 characteristics of Shorinji Kempo (kenzen ichinyo, riki ai funi, shushu koju, fusatsu katsujin, go ju ittai, kumite shutai) are also allowed.
- Within Japan, the production of badges is allowed. However, they must feature the composite mark used without alteration (they may not feature only the logo or symbol mark / so-en)
- Please ensure that the badge's design will not damage Shorinji Kempo's reputation in any manner. A Trademark-Use Application is required.

#### ④ Business cards

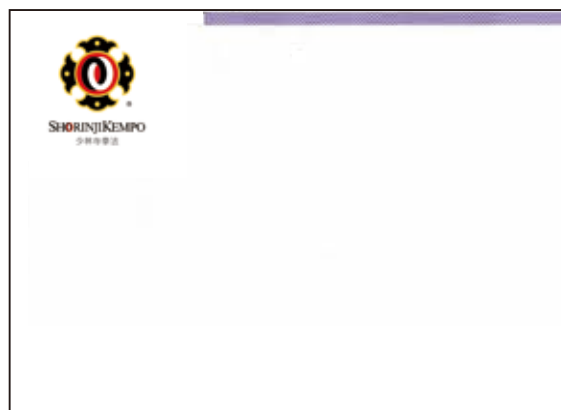
- The WSKO Secretariat has set design guidelines for business cards. Please only produce cards which adhere to the guidelines.
- When circumstances require the creation of a business card which uses the symbol mark and logo but does not follow these guidelines (i.e. required when you are required to create a business card for an organization other than the WSKO to which you/your branch belongs to), permission is required from the WSKO Secretariat.
- No permission is required for business cards which do not feature the symbol mark and logo. However please ensure that these cards adhere to the general policies in this guide and clearly denote organizational affiliation.

※ Business cards may be ordered through the WSKO Secretariat or UNITY designated vendors, or made personally.

Through the Secretariat, business cards may only be ordered for Branch Masters and officers designated by the WSKO.

※ Please use the 3-level composite mark

※ Kenshi and/or Branch Masters may contact the WSKO Secretariat directly with any questions.



SHORINJI KEMPO



CMYK  
C27 Y30

Pantone  
264C

DIC  
905

## Section 5: Implementing VALUE-LEVEL-UP

As outlined in section 1, VALUE-LEVEL-UP is focused on improving the value of and trust-in Shorinji Kempo in order to ensure its successful future.

According to Doshin So's (Kaiso, hereafter our "founder, Doshin So") will, Shorinji Kempo is dedicated to the development of people aiming for a peaceful and abundant society. Shorinji Kempo, which formed from that will, is now active in 39 countries around the world. And our members in all those countries all hold the same vision and goal of developing people aiming for a peaceful and abundant world.

It goes without saying that training in the dojo is important. But it is also important to work to spread Doshin So's will and vision and to act according to this goal. Developing people requires developing good relationships. Kumite shutai (paired practice is primary) refers not only to one's immediate partner, but to the creation of good relations with all those who you train with as you strive to improve. This is the embodiment of Doshin So's will and leads directly to contributing to society as well. We hope that you once again consider the true meaning of VALUE-LEVEL-UP and how it is intrinsically linked with creating good relations, developing people, and contributing to society.



▲ Dharma Festival (Japan) ▲



▲ Hospital Cleaning (Tanzania)



▲ Obon Festival (America)





▲ Beach Marathon Charity Event (America)



▲ Beach Beautification (America)



▲ Volunteers Painting a School (America) ▲



▲ Car-washing Charity Event (America) ▲



▲ Japanese Culture Introduction (America) ▲



# Section 6: Other

## ● Notes on Managing Intellectual Property

### 1. Trademark management

In order to legally protect One Shorinji Kempo Worldwide, UNITY is managing all intellectual property of Shorinji Kempo around the world.

### 2. Protecting personal information

There are 2 categories of personal information that must be protected. The first is basic information such as names and birthdays (including information that can be used to identify an individual when matched with other information). The second is anything that contains any personal identification code. For example, the following can be used to identify someone and thus must all be considered personal information: name, address, occupation, date of birth, age, phone number, pictures, e-mail address, DNA, fingerprint, passport number. You must not publish personal information without the consent of the individual concerned. Further, even after obtaining consent, you should be careful in your handling of all personal information.

### 3. Net auctions

Recently, there have been cases of Shorinji Kempo's Kyohan, and other Shorinji Kempo items (such as those related to appo and seiho study sessions) being offered in online auctions. While these qualify as personal property and thus their sale cannot be legally restricted, they are items central to Shorinji Kempo (not intended for the general public) and so we request that instructors make every effort to discourage making them available to the public.

### 4. Name confusion

If you discovered misuse/confusing naming, please inform the WSKO Secretariat of the circumstances.

Please provide as much information as possible to the WSKO Secretariat (i.e.: in the case of a TV program, a recording is best, though a description is also acceptable. For printed material, copies of the relevant material such as cover pages, relevant volumes, etc. are best). If necessary, UNITY will, through the WSKO, request changes to the material.

### 5. Name infringement

Use of the Shorinji Kempo name by organizations not affiliated with or otherwise approved by Shorinji Kempo are an infringement on our trademark. As the Shorinji Kempo mark is a trademark which is only to be used by the various organizations and members belonging to Shorinji Kempo (or otherwise approved), any infringement should be reported to the WSKO Secretariat, which will consider what actions are necessary (including legal remedies).

#### ◆ Notes on PR activities

- ① Always perform a cost-benefit analysis to determine an activity's effectiveness.
- ② Press releases determine whether a news organization will cover your event. Work hard to ensure they are written and distributed effectively and timely.
- ③ Always respond efficiently to inquiries, and make note of the purpose of the coverage, the format of the resulting media, the name and contact information of the organization conducting the inquiry/interview, the date of publication/broadcast, the intended reach, and the date by which a reply is requested.
- ④ As some coverage seeks to criticize or portray Shorinji Kempo in a negative light, it is important to identify the purpose of the coverage (and refuse to cooperate as necessary).

While websites provide an excellent platform to easily reach a wide audience, they also present the opportunity for malicious use and misunderstanding. Be sure to follow the guidelines outlined in Section 2.
- ⑤ Permission is required when using illustrations/graphics created by UNITY on SNS. When permission has been granted, be sure to add "©SHORINJI KEMPO UNITY" to any image.
- ⑥ The use of trademarks on personal SNS accounts (such as Facebook) is not allowed, even when the account belongs to the Branch Master.
- ⑦ You may not reproduce, sell, distribute, or publish any materials which detail Shorinji Kempo's teachings, techniques, or educational system.





# Appendix



【Form T-1】

## Contract for Receiving Mark Design Data

(X) \_\_\_\_\_ SHORINJI KEMPO FEDERATION / BRANCH

(Y)

## Contract for Receiving Mark Design Data

\_\_\_\_\_ SHORINJI KEMPO FEDERATION BRANCH (“X”) and the manufacturer (“Y”) agree that pursuant to X providing Y with the trademark design data, Y will enter into this contract and adhere to the guidelines and restrictions outlined within.

### Article 1 (Terms)

1. For the purposes of this contract “design data” refers to all uses of the trademark (detailed below) in all media formats, including digital data, final product printing, and any other use.
2. “Y/etc.” refers to both Y, its employees, and any and all subsidiaries and their employees.

### Article 2 (Use of the Design Data)

1. Y/etc. may not use the design data except for the purposes of planning/designing the product (which X intends to apply for use-rights for) (detailed below).
2. This contract does not in any way grant X or Y any rights in relation to the product (detailed below) nor to the design data.
3. Use of the trademark must be done in strict accordance with the SHORINJI KEMPO VALUE-UP GUIDELINE as well as any official written instructions provided by X.

### Article 3 (Protection of Design Data)

1. The trademark design data must be strictly protected, and it must not be leaked, transferred, or revealed to a third party, except where written permission to share the data has been granted to Y by X.
2. Excepting cases where written permission has been granted by X, Y must not edit, alter, or duplicate the design data in any way nor use the data in any way which exceeds the limits set out in this agreement.  
However, when the underlying color of the paper or material being printed on results in an altered color output, adjustments to the designs color (to reproduce the intended color) are allowed.
3. Notwithstanding 1 above, Y may disclose the design data to Y/etc. to the extent that it is necessary for purposes of planning/designing the product (which X intends to apply for use-rights for) specified in the attached document. However any such disclosure must be done ensuring that Y/etc. adheres to the same obligations and burdens towards X as those borne by Y.

### Article 4 (Deletion/Return of Trademark Design Data)

1. Y must promptly return or delete the design data received from X upon the completion of its use.
2. With regards to 1. above, Y must maintain a verifiable record of deletion when requested to do so by X. When Y has received an instruction to delete the design data from X, the data must be promptly deleted and the record of its deletion sent to X.

### Article 5 (Responsibility for Damages)

When Y has failed to adhere to the terms of this contract, Y shall be responsible to compensate X for all damages (both directly and indirectly) incurred as a result of the breach.

#### Article 6 (Termination of Contract)

This contract shall be valid this term only.

#### Article 7 (Legal Jurisdiction)

1. This contract shall adhere to the laws of X's jurisdiction and be interpreted as such.
2. Should any disagreements in relation to this contract occur, any disputes shall be first handled by the court of jurisdiction where X is located.

#### Article 8 (Good Faith)

X and Y shall work in good faith to resolve any issues which arise and are not covered in this contract.

Two copies of this contract, each signed by X and Y respectively are to be made, with X and Y each receiving one copy each.

20\_\_ / \_\_\_\_ / \_\_\_\_  
(YYYY) (MM) (DD)

(X)

\_\_\_\_\_ SHORINJI KEMPO FEDERATION / BRANCH  
PRESIDENT / BRANCH MASTER

(Y)

[Mark for This Agreement]

■ Composite Mark:

■ Color:

■ Background:

[Product for This Agreement]



Branch	Branch Master	
Address		
Tel	Fax	E-mail

Item (choose one)		<input type="checkbox"/> pamphlet <input type="checkbox"/> letterhead <input type="checkbox"/> envelope <input type="checkbox"/> branch newsletter						
		<input type="checkbox"/> (commemorative) goods: ( ) <input type="checkbox"/> Other ( )						
Use (purpose)		<input type="checkbox"/> distribution <input type="checkbox"/> display <input type="checkbox"/> communication <input type="checkbox"/> other ( )						
Target		<input type="checkbox"/> In-branch (kenshi, related parties) <input type="checkbox"/> general public <input type="checkbox"/> other ( )						
Production		<input type="checkbox"/> In-branch <input type="checkbox"/> Contract an outside party						
When using an outside party	Name (company)				Contact person		Pos.	
	Address				Tel			
					Fax			
					E-mail			
Production date(s) (est.)				Y:_____ M:_____ D:_____ - Y:_____ M:_____ D:_____				
Est. period of use (i.e.; event dates)				Y:_____ M:_____ D:_____ - Y:_____ M:_____ D:_____				
Scope of use	<input type="checkbox"/> Branch <input type="checkbox"/> Federation <input type="checkbox"/> other ( )							
Trademark use	Symbol mark and logo			Symbol mark			Logo	
	<input type="checkbox"/> multi-color			<input type="checkbox"/> multi-color			<input type="checkbox"/> multi-color	
	<input type="checkbox"/> two-color			<input type="checkbox"/> two-color			<input type="checkbox"/> two-color	
	<input type="checkbox"/> monochrome			<input type="checkbox"/> monochrome			<input type="checkbox"/> monochrome	
Proposed use / explanation (design sample)				<input type="checkbox"/> see below _____ pages <input type="checkbox"/> see attached ( _____ pages)				

Applicant's Signature: \_\_\_\_\_

Design sample	
---------------	--

Branch	Branch Master	
Address		
Tel	Fax	E-mail

Item (choose one)		<input type="checkbox"/> (commemorative) goods: ( ) <input type="checkbox"/> other ( )						
Target		<input type="checkbox"/> In-branch (kenshi, related parties) <input type="checkbox"/> general public <input type="checkbox"/> other ( )						
Production		<input type="checkbox"/> In-branch <input type="checkbox"/> Contract an outside party						
When using an outside party	Name (company)				Contact person		Pos.	
	Address				Tel			
					Fax			
					E-mail			
Production date(s) (est.)				Y: _____ M: _____ D: _____ - Y: _____ M: _____ D: _____				
Dates of sale				Y: _____ M: _____ D: _____ - Y: _____ M: _____ D: _____				
Scope of use	<input type="checkbox"/> Branch <input type="checkbox"/> Federation <input type="checkbox"/> other ( )							
Trademark use	Symbol mark and logo		Symbol mark		Logo			
	<input type="checkbox"/> multi-color		<input type="checkbox"/> multi-color		<input type="checkbox"/> multi-color			
	<input type="checkbox"/> two-color		<input type="checkbox"/> two-color		<input type="checkbox"/> two-color			
	<input type="checkbox"/> monochrome		<input type="checkbox"/> monochrome		<input type="checkbox"/> monochrome			
Proposed use / explanation (design sample)				<input type="checkbox"/> see below <input type="checkbox"/> see attached (      pages)				

Applicant's Signature: \_\_\_\_\_

Design sample	For Federation Use
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# WORLD SHORINJI KEMPO ORGANIZATION

## Guidelines for Intellectual Property Management and PR Activities

### Article 1 (Purpose)

These guidelines are designed to increase Shorinji Kempo's brand through proper intellectual proper PR activities and the correct global intellectual property management of the Shorinji Kempo related intellectual property held by SHORINJI KEMPO UNITY General Corporation ("UNITY") and the World Shorinji Kempo Organization ("WSKO").

### Article 2 (Trademark-Use Permission)

1. WSKO Group Members who meet the criteria set by the WSKO (WSKO-recognized Branch Master who has taken a VALUE-LEVEL-UP seminar and who has entered into a contract regarding the protection and use of intellectual property, etc.) may make use of Shorinji Kempo's marks and logo for the purposes of spreading Shorinji Kempo and in Shorinji Kempo activities.
2. When the head of a WSKO Group Member fails to meet the WSKO criteria, permission to use the marks must be sought from the WSKO Secretariat on each individual occasion.
3. When a regular group member wishes to create and host a website, permission must be received from the WSKO Secretariat, and Shorinji Kempo's mark and logo (3-level mark) must be placed in the most effective location on the top page.
4. Regular Group Members (federations) who have had rights delegated to them by UNITY may produce the products specified.

### Article 3 (Prohibited Actions)

As UNITY holds the copyright to Shorinji Kempo's educational materials and published works, the following actions must not be taken by any individual or group member, regardless of whether they are a currently active member. (This applies to work requested of/outourced to a third party)

1. The creation of publishing of Shorinji Kempo educational materials.
2. Barring permission being granted by the WSKO Secretariat, the translation of Shorinji Kempo educational materials.
3. The publishing, distribution, or sale to the general public of detailed or comprehensive explanation of Shorinji Kempo's teachings and techniques, or of Kaiso's sermons. This includes the use of all forms of media, including DVDs and the internet.
4. Engaging in national or global-level PR activities (TV, magazine articles, etc.) without the permission of UNITY.
5. The use of Shorinji Kempo's logo or marks to create, sell, or distribute commercial or commemorative goods (except in cases where those rights have been delegated).

### Article 4 (Violations)

Failure of a WSKO member to adhere to these guidelines will result in punishment according to WSKO's guidelines and regulations. Depending on circumstances, legal recourse may also be sought.

### Article 5 (Unanticipated Circumstances)

Any issues which arise and which are not detailed in this agreement shall be determined by the WSKO President as necessary.

◆ Supplemental Rules : These regulations shall come into effect on July 7, 2015.



