

Diploma, belts, grades and titles in Nanbudo

In Nanbudo, Yoshinao Nanbu Doshu Soke delivered Dan grades associated with Menkyo-type titles.

For him, giving a grade was a joy, "a happiness" as he said.

He gave great importance to the diploma he awarded: it was not just a piece of paper just to certify the given grade.

When he gave the diploma, he always started with a strong and resolute voice, full of solemnity, emotion, respect, total commitment of his being, by pronouncing "Nin Kyo", which means a lot, but to simplify: consent, recognition.

Recognition of a personal level of understanding of Nanbudo, of a commitment to the school, the diploma marks a step in the transmission of Doshu Soke.

In return, the one who "lived" this graduation ceremony, especially when it was associated with the belt-giving ceremony, certainly marked for life, was brought before, during and after to put a personal meaning in it.

The Dai Shihan, formed by Yoshinao Nanbu Doshu Soke will continue in the same way, to consider the diploma which will continue to bear the seal of Doshu Soke as a step in the transmission of Nanbudo.

The grade diploma, like the Japanese belt, not compulsory, as is the tradition in Japan whether in Martial Arts as in others arts (Ikebana, Calligraphy, etc.), will continue to be transmitted as Yoshinao Nanbu Doshu Soke wanted..

For both the diploma and the belt, it is up to the Nanbudoka to apply for it.

The titles, even with an identical pronunciation or writing in Romaji are not necessarily written in the same way in Kanji on the one hand, and on the other hand, according to schools, the hierarchy of the titles is not the same .

These titles and their prioritization were the sole domain of Yoshinao Nanbu Doshu Soke who put them in place, and they will continue to be applied the same way. He changed the writing in Kanji several times to arrive at a final version that will remain the reference.

In addition, the higher the level, the more the richness of concepts included in Kanji make translations difficult, the concepts of instructor, teacher, Master are only given as an indication but are extremely reductive.

- **Deshiiri (弟子入)**, 9th au 4th Kyu

This title means: whoever wants to enter (入) as a pupil (弟子), it is the beginner pupil.

- **Deshi (弟子)**, 3rd and 2nd kyu

This title indicates an idea of parentage, (弟) means younger and (子) child, it is the pupil.

- **Uchideshi (内弟子)**, 1st kyu

(内) uchi, represents inside, this title means that the pupil is accepted inside the house, the Ryu, the school, he is now a confirmed pupil.

- **Fukushido in (副指道員)**, 1st Dan

(副) fuku, who helps, who assists the one seconding the Shido in, we could call him an instructor helper.

- **Shido in (指道員)**, 2nd Dan

(員) who is a member, (指) directs others (員) and points the way (道), we could call him an instructor.

- **Kyoshi (教師)**, 3rd Dan

(教), who teaches, (師) means expert. He is more than an instructor, we could call him a teacher.

- **Sensei Kyoshi (先生教士)**, 4th Dan

The one who was born (生) before (先), who has more experience, we could call him a confirmed teacher.

- **Shihan dai(師範代), 5th Dan**

(代) dai gives the idea of sustainability to ensure the replacement of generations, it is a preparation for the title of Shihan.

- **Shihan(師範), 6th Dan**

(範) means rules, model, example to follow and (師) means expert, but there is also the idea of bringing together. We could call him a Master Teacher.

- **Renshi Shihan (鍊師師範), 7th Dan**

(鍊) to select the metal it is necessary to process it, to quench it, to forge it, it is a Shihan who has continued to train, to practice, he becomes an exceptional metal. We could qualify him as an Expert Master.

- **Hanshi (範師), 8th Dan**

In Nanbu Doshu Soke's mind, it is the contraction of Hanshi Shihan (範士 師範). This title means that he masters all aspects of Budo Ho, Kido Ho and Noryoku Kaihatsu Ho, as if he had received the Menkyo Kaiden, he is a Master of reference.

- **Dai Shihan (大師範), 9th Dan**

Dai(大), big, important, serious, he is a great Master.