

DUX RYU SYSTEMS

**ADMINISTRATIVE PROCEDURES MANUAL,
CODE OF CONDUCT, AND CODE OF ETHICS**



BY: SOKE DAI FRANCISCO DÍAZ GARCÍA

3rd Edition



**Manual of Administrative
Procedures,
Code of Conduct, and
Code of Ethics of
Dux Ryu Systems**

By: Soke Dai Francisco Díaz García



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Manual of Administrative Procedures, Code of Conduct, and Code of Ethics of Dux Ryu Systems

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Dux Ryu Systems

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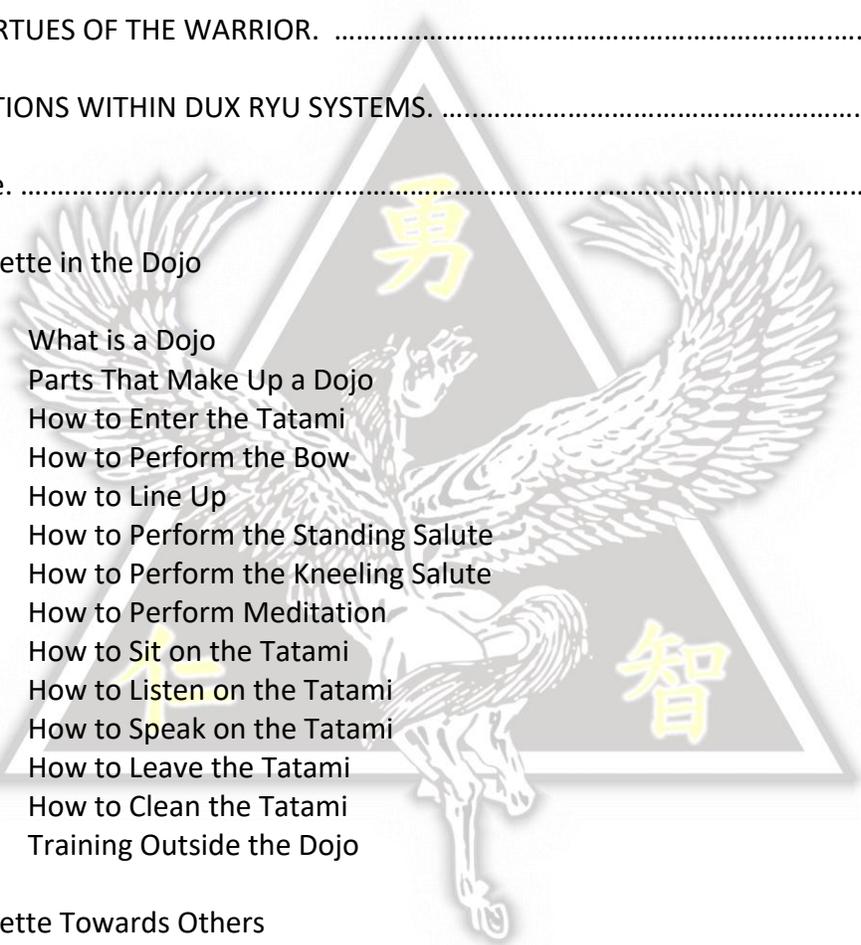
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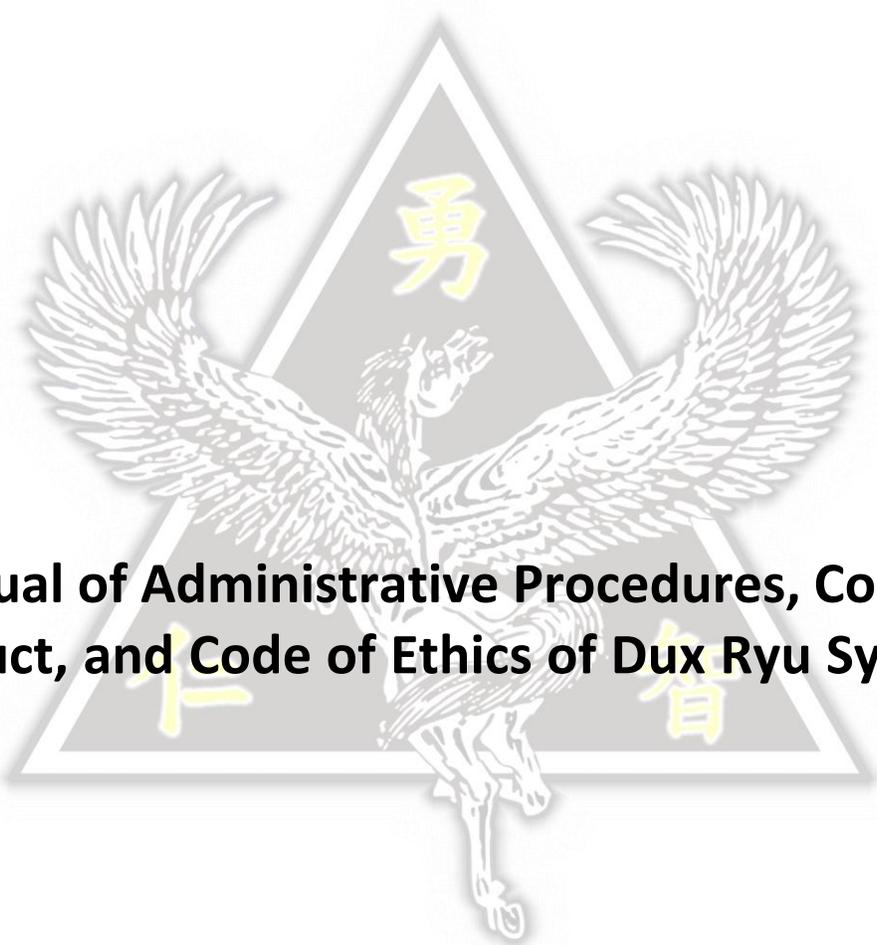
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INTRODUCTION.

Introduction: Dux Ryu Is A Living Scroll

‘As the roots of a great tree stretch deeper and its branches reach toward the sky, the trunk must grow stronger to support the weight of its own destiny.

In the early days, when our clan, Dux Ryu was but a small circle around a single fire, the words of wisdom could be passed mouth to ear, and the meaning carried in the eyes of those who had seen the same battles – embedded in the heart.

Our clan has grown.

Gone from a handful of family members to a vast encampment stretching across continents, the time has come to forge our codes in steel and ink.

The teachings—technical, theoretical, philosophical, and moral—once whispered in the dojo, now echo through hundreds of halls. With such expansion comes not only strength but the natural friction of movement. Missteps occur not always from malice, but from confusion, miscommunication, or the absence of clarity.

Just as a sword must be maintained when its blade begins to dull from too many battles, so too must our Code be refined—sharpened to meet the needs of a new era.

This manual is not just parchment and print. It is a:

- Map of the Way
- Charter of the Brotherhood
- Mirror of the Mind

This must be followed and hold true for every person who bears the mark of Dux Ryu.

It offers NOT COMMANDMENTS carved in stone.

But COORDINATES *in a living compass—meant to align heart, hand, and honor.*

Soke Dai Francisco Díaz García

Metaphorically speaking, whether you are like a lone sentinel watching from a distant outpost or a commander guiding many beneath your banner, the Dux Ryu codex is the torchlight in dark places. The codex exists to reduce doubt, resolve conflict, and restore harmony where discord may arise.

And so, with respect for the past and responsibility for the future, this codex is a gift to all Systems of Dux Ryu.

The Way of Dux Ryu guides conduct as surely as the North Star leads the mariner.

Virtue aligns.

Blood makes people related.

Loyalty makes us family.

The Way of Dux Ryu is defined by its UNCOMPROMISING TERMS.

The Wisdom of Dux Ryu is defined by its Code of Honor, Virtues, amongst which are it's Pillars – an illumination a result of our actions or failures to act.

Just as the foundation of any great temple is built upon unshakable stones, so must the soul of Dux Ryu be anchored in virtue.

True virtues are not merely traits—they are the breath and blood of the path, etched into the very rhythm of training, battle, and brotherhood.

Each virtue is a blade forged in the fire of discipline, tempered by self-mastery, and carried with unwavering devotion.

Stand guard over these words. Let the Eternal Flame cast its light upon them. The Seven Pillars of Dux Ryu are carved not in stone—but in spirit.

They are not taught.

They are alive.

They are not memorized.

They are embodied.

Manual De Procedimientos Administrativos, Código De Conducta Y Código De Ética

Every Dux Ryu instructor is entrusted to commit these virtues to memory and use them as a guide to inspire those who follow them in our unique way.

In aspiring to be the best versions of ourselves, to lead by example, we must be virtuous in our thoughts and deeds. In Dux Ryu, we achieve this by building upon a medieval Japanese ancestral foundation that corresponds to our own Seven Pillars of Honor.”

Founder of Dux Ryu, Frank W. Dux



THE 7 VIRTUES OF THE WARRIOR.

Practically all the behavior of a Martial Artist aspiring to be a True Warrior is represented in a code of 7 key principles:

1. GI – Honesty and Justice
2. YU – Heroic Courage
3. JIN – Benevolence
4. REI – Courtesy
5. MAKOTO – Absolute Sincerity
6. MEYO – Honor
7. CHUGO – Duty and Loyalty

GI – Honesty and Justice.

義

A warrior is honest in dealings with everyone. He believes in Justice, but not the kind that comes from others — rather, his own sense of justice. For a true warrior, there are no shades of gray when it comes to Honesty and Justice. Only what is right and what is wrong exist.

YU – Heroic Courage.

勇

A warrior rises above the masses who fear to act. Hiding like a turtle in its shell is not living. A warrior must have heroic courage. It is absolutely risky. It is dangerous. It is living life fully, completely, wonderfully. Heroic courage is not blind; it is intelligent and strong. It replaces fear with respect and caution.

JIN – Benevolence.

仁

Through intense training, the warrior becomes fast and strong. He is not like other men. He develops a power that must be used responsibly. He is benevolent. He helps his peers whenever possible; if the opportunity doesn't arise, he goes out of his way to find it.

REI – Courtesy.

礼

The warrior has no reason to be cruel. He does not need to prove his strength. A warrior is courteous even with his enemies; without this direct show of respect, the warrior is no better than an animal. A warrior earns respect not only for his fierceness in battle but also for the way he treats others. The true inner strength of the warrior becomes evident in times of peace.

MAKOTO – Absolute Sincerity.

誠

When a warrior says he will do something, it is as if it has already been done. Nothing on this earth will stop him from accomplishing what he has said he will do. He does not "give his word." He does not "promise." The mere act of speaking sets in motion the act of doing. Speaking and Doing are the same action for a warrior.

名 誉

MEYO – Honor.

The true warrior has only one judge of his honor: himself. The decisions he makes and how he carries them out are a reflection of who he truly is. He cannot hide from himself.

忠 義

CHUGO – Duty and Loyalty.

For the warrior, having done or said something means that it belongs to him. He is responsible for it and for all the consequences that follow. A warrior is deeply loyal to those under his care. To those he is responsible for, he remains completely faithful. A man's words are like his footprints: you can follow them wherever he goes. Be mindful of the path you follow.

Practically all the issues discussed in this manual could be encompassed within one of these 7 points. However, people's judgment today is so diverse that we are compelled to analyze each case and action individually in order to avoid misinterpretations and omissions.

To regulate all activities within Dux Ryu Systems, there are Codes and Regulations that govern the conduct of each of its members.

What follows is an analysis of the internal regulations of Dux Ryu Systems.

REGULATIONS WITHIN DUX RYU SYSTEMS.

The regulations within Dux Ryu Systems are divided into four areas:

- Etiquette and Protocol
- Discipline and Conduct
- Code of Ethics
- Administrative Responsibility

To simplify the content of each of these areas, we could say that: **Etiquette and Protocol** is: What must be done. **Discipline and Conduct** is: What must not be done. **Code of Ethics** is: What is expected of you. **Administrative Responsibility** is: What is required of you all. Within the organization.

ETIQUETTE (REISHIKI).

Etiquette is the set of courtesy rules that must be followed as a sign of respect for oneself, for one's training partners, for the training space, and even for one's equipment.

Etiquette organizes the Dojo and allows the small society within it to function in the best possible way. Through these specific rules, learning becomes undeniably more orderly, functional, and efficient.

Etiquette is nothing less than focused thoughts combined with deliberate physical actions, through which one can express and maintain an offensive mental state. One's commitment to etiquette (for example, Professional Appearance) guides and regulates our emotions to Act rather than React.

Etiquette disciplines us to:

1. Be more aware of what is happening around us.
2. Stay alert even when fatigued.

3. Practice managing our anger.
4. Be more sensitive to the actions of others. In combat, this allows us to more easily detect an aggressor's vulnerabilities, which we can exploit to defeat them more quickly and with less effort.

THE NO ABSENCE OF ETIQUETE RULE

An instructor may be censured, terminated, or rank stripped as a result of their own or a students gross volation of etiquette.

THE ABSENCE OF ETIQUETTE

Where etiquette vanishes, the spirit begins to corrode. Courtesy is not ritual for its own sake—it is the first armor of the soul. When it is lacking, the cracks show not only in the student but reflect upon the teacher who forged the blade.

Thus, all instructors within Dux Ryu Systems must remain ever vigilant, not only for technical faults, but for spiritual dissonance that arises from the absence of proper etiquette. What follows are signs—echoes of disorder—that must not be allowed to take root, especially in those of high rank. They are as dangerous as any broken guard or weak stance.

SYMPTOMS OF DISHARMONY

- The Tyrant in the Mirror

One who renews their fragile pride by pressing down upon others.

This person feeds on false dominance—bullying the weaker to elevate their own hollow ego.

This is not strength—it is cowardice disguised as control.

- The Slave to Emotion

One who is ruled by storms within—quick to anger, quick to fear, and unable to master emotional temptation.

Such a warrior is easily provoked, and therefore easily defeated.

Discipline must always command emotion—not the reverse.

➤ **The Puppet of Others**

One who cannot see their own path and is swayed by manipulation or the lure of questionable alliances.

They drift from principle, untethered from the Pillars.

Without internal compass, loyalty becomes a matter of convenience.

➤ **The Dreamer Without Discipline**

One who desires greatness, but lacks the structure, focus, or tenacity to achieve long-term goals.

They begin many things but finish nothing.

In battle and in life, unfinished effort is the same as surrender.

➤ **The Vessel of Chaos**

One who cannot maintain stability in their life—whose erratic behavior breeds conflict, alienates others, and renders them incapable of forming lasting bonds.

They leave behind broken friendships, failed romances, and trails of discord.

A warrior who cannot hold their own center cannot be trusted to guard another's back.

ETIQUETTE IN THE DOJO

There are specific action protocols for every moment, person, or object within the Dojo, as well as for each ceremony or event held there. It is important to know them and follow them diligently.

What Is a Dojo

Let's begin by understanding what a Dojo is.

A Dojo is not a gym, a boxing ring, or a sports hall.

The word comes from the characters Do - 道 (Way) and Jo - 場 (Place); that is, "A place where the Way is taught."

A Dojo is much more than a gym because it is a space where not only the body is trained, but also the mind and spirit.

The Dojo is a home, a school, and a temple—a place to learn and a place to feel safe, free from threat.

Parts That Make Up a Dojo

Each area of the Dojo has a specific name and purpose. It is important to know them to avoid showing disrespect when visiting a more traditional school.

Tatami - 畳. Traditionally, this refers to the woven straw mats used as flooring in Japanese homes. Eventually, it became the training floor of the Dojo.

Today, the Tatami consists of cushioned mats that facilitate and ensure safe training.

The place of highest honor in the Dojo is located at the front and to the left. This spot is called Kamiza - 上座, which means “Highest Position.” It is the place in the Dojo dedicated to honoring Fallen Warriors and Absent Masters.

At the end of the Dojo opposite the Kamiza is called Shimoza - 下座, literally meaning “Rear Seat.” It is the place where one enters the tatami once the session has already begun.



Comparison: Traditional Dojo (Above) and Modern Dojo (Below).



The left side of the Tatami when facing the Kamiza is called Shimozeki - 下関, literally “Lower Seat.” It is the place for students during a formal event. The right side of the Tatami when facing the Kamiza is called Joseki - 上席, literally “Upper Seat.” It is the place for high-ranking Masters or guests during a formal event.

The front of the Dojo, the Instructor’ s place, is called Shomen - 正面, which literally means “Front.”

The center of the Tatami is called Embujo - 演武場, literally “Training Area.” It is the zone where the actual training takes place.

How to Enter the Tatami

Footwear is not allowed on the Tatami; it should only be stepped on barefoot or with footwear specifically designed for martial arts. Such footwear must be clean.

Students must be on the Tatami before the Instructor arrives. In more traditional Dojos, it is frowned upon for students to begin practice or warm-ups before the Instructor formally starts the class. Likewise, it is considered rude to take weapons from the racks outside of official class time.

To enter the Tatami, the student must perform a bow, which should always be done facing inward toward the training area.

If arriving after the Instructor, the student must request permission from outside the area by raising their right hand or, in more traditional Dojos, waiting in Seiza (kneeling posture) until the Instructor notices their presence and authorizes entry. The correct Seiza posture indicates to the Instructor that the student is ready to begin training. Once permission is granted, the student may enter the Tatami while performing their bow.

How to Perform the Bow

The bow (Ritsurei) is performed from the Attention Position (body upright, feet together, arms at the sides, hands beside the legs for men and in front of the thighs for women), bending the body forward approximately 30° at the waist, with a straight back.

When performed between students of the same rank, the bow is done while maintaining eye contact.

When performed in front of a higher-ranking person or instructor, the bow is done while looking down as a gesture of respect and trust.

How to Line Up

When the Instructor commands "Attention!" ("Kiotsuke!"), the group of Kohai (students) must line up as quickly as possible facing the Instructor in the Attention Position.

The group will form lines of four people (or more if the Instructor requests), arranged in descending order from right to left and from front to back; that is, higher ranks at the front and to the right, and lower ranks at the back and to the left.

The distance between rows should be equal to the length of an outstretched arm to the side, and the distance between lines should be equal to the length of an outstretched arm to the front.

Once formed, each student will number themselves aloud in the required language (Spanish, English, or Japanese) while maintaining the Attention Position.

How to Perform the Standing Salute

When the Instructor commands "Salute!" ("Gassho!"), the properly formed and aligned group will perform the Standing Salute.

The Standing Salute (Gassho) is performed by covering the right fist with the left hand, both held in front of the body, accompanied by a brief bow.

The right hand represents the material realm or strength, and the left hand represents the spiritual realm or knowledge. Therefore, the meaning of the Salute is: "To envelop brute strength with knowledge."

A deeper interpretation of the Standing Salute is: "I have responsibilities; I cannot fight with you."

Among students of the same rank, the Standing Salute is performed while maintaining eye contact.

Between student and instructor, the Salute is performed while looking down as a gesture of respect and trust.

When performing the Salute in front of an instructor, the student should maintain their position until the Instructor has responded or stood up. It is considered rude to stand up before them.

In the specific case of Saluting the highest leader of the system (Hanshi, Kaiso, Soke, etc.), the Salute must be performed in the Transitional Position (Neko No Kamae) to emphasize respect for their position in the Ryu.

The Salute is also used at the beginning and end of each training session, when working with a partner, before starting a practice match, or as a gesture of respect, gratitude, or apology.

How to Perform the Kneeling Salute

The Kneeling Salute (Seiza Rei) is performed from the Seiza No Kamae (Seated Position) by placing both hands on the floor—left hand first, then right—forming a triangle with the tips of the index fingers and thumbs.

The triangle represents the three aspects of martial training (Body, Mind, and Spirit) and also reflects the three qualities of the warrior: Benevolence, Courage or Valor, and Wisdom.

The salute is completed with a bow; the forehead comes close to the floor, approximately 10 centimeters away from the center of the triangle.

After the bow, the hands are withdrawn in the same order (left first, then right), although withdrawing both simultaneously is also permitted.

As a courtesy, the student should never end their bow before the Instructor; for this reason, the student should glance lightly and wait until the Instructor has risen before doing the same.

The Seiza Rei is performed as a sign of respect between Instructor and Students and, at the end of each session, it is directed towards the Kamiza.

At advanced ranks, the Seiza Rei to the Kamiza is accompanied by three claps while looking down, symbolizing respect for the spiritual realm of the fallen warriors.

How to Perform Meditation

When the Instructor commands "Meditation!" (Mokuso!), the group in the Seated Position (Seiza No Kamae) will observe a few minutes of silence, focused breathing, introspection, and self-analysis.

The back should remain straight, chin lifted, eyes closed, with the tip of the tongue touching the palate. Arms should be relaxed, and hands resting on the legs.

Breathing should be abdominal, at a slow and deep pace.

When the Instructor commands "End of Meditation!" (Mokuso Yame!), the group in the Seated Position will open their eyes and wait for the order to salute and stand.

How to Sit on the Tatami

Remaining seated on the Tatami is only permitted when the Instructor requests it, such as to perform the official greetings of each class, meditation, when the student is taking notes, or in case of injury.

Sitting with legs extended should be avoided. Besides causing accidents, it is considered disrespectful to show the soles of the feet to fellow practitioners. The correct position to remain seated on the Tatami is Seiza No Kamae.

The word Seiza consists of two radicals: Sei meaning "proper" and Za meaning "to sit"; thus, Seiza means "to sit properly."

Seiza No Kamae is performed by kneeling first with the left leg, then the right, finally resting the full weight on the calves of both legs. The distance between the knees for men is approximately two fist widths, while for women the knees touch.

Men place their hands on their thighs, women place the right hand over the left in their lap. The back remains straight, shoulders open, chin lifted, and the right big toe overlaps the left big toe; the tops of the feet do not overlap.



Other Accepted Sitting Postures

Of course, there are also other postures that, while less commonly known by name, are nonetheless accepted ways of sitting within the Dojo, such as:

- FUDOZA – Meditation position, sitting on the ankles placed parallel, right in front of the left without crossing, with the knees pointing in opposite directions.
- ANZA – Sitting with legs crossed, also known as Mudo or the contemplative position.
- HANZA – Literally "Half Seated" (Han – Half, Za – Sitting), with one knee on the ground and the other leg extended outward. Used in special cases or in case of injury.
- KAHUZA – Sitting in the "Lotus Flower" position, with both feet placed over the opposite thighs.
- GUNZA – Sitting with the right leg bent and the left foot resting over the right ankle.
- KOZA – Sitting with the right leg bent and the right foot flat on the floor. The left leg passes between the thigh and calf of the right leg.
- HANKAZA – Sitting with one leg on top of the opposite thigh and the other leg positioned in front.
- TAIZA – Sitting with both legs drawn up against the body, hugging them with both arms.
- AGURA – Legs extended forward, knees bent, and ankles crossed.
- KIZA – Kneeling with the toes flexed and supported on the Tatami.



SEIZA



FUDOZA



ANZA



HANZA



KAHUZA



GUNZA



KOZA



HANKAZA



TAIZA

How to Listen on the Tatami

When receiving instructions from the Instructor, students should assume a Natural Position (Shizen No Kamae), with arms relaxed at the sides, or a Rest

Position, with the left hand holding the right wrist either in front of or behind the body.

Crossing the arms or placing the hands on the hips is not permitted during class. In more traditional Dojos, these postures may be interpreted as a confrontational attitude toward the Instructor.

Likewise, it is considered disrespectful to lean against the walls or mirrors of the Dojo with the body, feet, or hands; this behavior is strongly discouraged.

How to Speak on the Tatami

Conversation on the Tatami should be limited to what is absolutely necessary. The volume must be kept low to avoid interfering with the Instructor's instructions or creating unnecessary noise.

No one is authorized to interrupt a class in progress.

There should be no unnecessary talking during instruction periods. To ask a question, students may raise their hand and must wait until the Instructor grants them permission to speak. If another Instructor wishes to comment or add to the topic at hand, they must follow the same protocol.

Complaining, questioning, or contradicting the Instructor in Charge is not permitted for any student or instructor. Any unrelated matter should be addressed individually after the training session. Likewise, any corrections or contributions between Instructors should be made in private. Arguments or debates between them are not allowed in the Dojo.

During the training session, any command from the Instructor in Charge must be executed promptly and without question. No student is authorized to correct other students. The Instructor in Charge—or, in their absence, the most senior student—is the only person authorized to make corrections during class.

Other Instructors may assist or correct a student if they deem it necessary, but only after notifying the Instructor in Charge and always in alignment with the original intent of the lesson. Under no circumstances should the authority of the Instructor in Charge be questioned, as this reflects negatively on the system and the organization.

How to Leave the Tatami

No student may leave the Tatami without the Instructor's permission.

To exit the Tatami at the end of a training session, the student must perform a bow.

The bow should always be made facing inward toward the Tatami. Only high-ranking Instructors are permitted to bow with their back to it.

If a student needs to leave the Tatami during a training session, they must notify the Instructor. Upon returning, they must request permission to re-enter.

How to Clean the Tatami

Cleaning the Tatami before or after training is, in traditional Dojos, a privilege not everyone is granted. It is a right that must be earned.

In a modern Dojo, volunteering to carry out this task is often appreciated, but in a traditional Dojo, it may be seen as an insult to the person responsible for that duty. It is recommended to ask about the specific customs of each Dojo.

In traditional Dojos, cleaning is done by hand using a towel specifically designated for that purpose, and it is performed on one's knees. In a modern Dojo, cleaning may be done using specific cleaning tools, although they are generally less delicate.

Outdoor Training

In the case of field training, the basic rules apply in the same way. Respect and discipline must be maintained, and the training area should be treated with the same regard as the Dojo itself.

To properly align the formation in an open field, it is important to ensure that the sun is at the back of the Instructor in charge. This automatically determines the positioning of all other members in the formation.

ETIQUETTE TOWARDS OTHERS

Within Dux Ryu Systems training, respect for fellow students and instructors is extremely important.

The general rule is: “Treat others the way you want to be treated.”

Below you will find some general rules for how to conduct yourself with others inside the Dojo.

HOW TO WORK IN PARTNERSHIP

When working in pairs, you should always start and end with a standing salute and a bow. As previously mentioned, when saluting someone of the same rank, the gaze is always straight ahead; when saluting a higher rank or an instructor, the gaze is directed downward.

Exercises are always initiated by the student with the higher rank, experience, or training time.

The person performing a technique is called Tori, and the person receiving it is called Uke.

It is recommended to be a “Good Uke,” which means being willing to work with any student regardless of their rank, experience, or personal relationship. It also means being sensitive to the skill level of the student you are working with. It is good to offer some resistance to the techniques, as this will require the person performing to increase their level of strength.

When working with new students, we should “Give the Technique,” which means cooperating with the person who is learning in order to facilitate their progress. It is unrealistic to expect complete mastery of a technique at the beginning of their training.

Opposing, struggling, and fighting with your partner will only frustrate them and block their ability to learn and eventually improve their technique.

It is recommended to be a “Good Tori,” which means respecting and taking care of your partner. It is not allowed to intentionally or negligently injure other students.

An injury caused by negligence or excessive intentional contact may result in a serious sanction. The integrity of your partners is the most important thing inside the Dojo.

Therefore, the ideal result of a technique is: “Maximum control of the Uke with minimum effort and harm.” The partner will be fully controlled but will get up smiling. This is a sign of mastery of the first stage of training a good martial artist.

When working in pairs, you must be aware of your surroundings to avoid colliding with nearby pairs. Before performing a technique, make sure you have enough physical space to avoid interfering with others and to prevent possible accidents.

In case of a collision with another partner, you should turn toward them, bow, verbally apologize (Gomen nasai), and then return to your training.

For minor injuries during training, the proper action is to greet your partner, notify the instructor, and leave the Tatami.

If the injury requires medical attention or first aid, you should immediately seek help from the Instructor in Charge.

Any injury involving blood must be treated immediately before returning to practice, no matter how minor it seems; remember that blood could be a source of infection.

When the Instructor calls for Attention during practice, the pair must stop immediately, bow, and face the Instructor in the Attention, Rest, or whichever position he indicates.

When the Instructor finishes giving instructions and orders to resume practice, bow to him and return to working with your partner.

When working in groups, all the rules that apply to working in pairs still apply, but some additional details should be observed — for example, greeting first the highest rank or the most experienced person in the group, and keeping in mind that this person will start each required exercise.

HOW TO ADDRESS A PARTNER OR INSTRUCTOR

Verbal communication between partners and instructors must be completely respectful.

When addressing a partner, you should use their first or last name; never use nicknames or derogatory terms, especially if they are offensive.

When addressing a higher-ranked student, you may use the term "Sempai," which means "More Advanced Student."

When addressing an instructor, you should never use their first name; instead, address them by their title and/or last name. For this purpose, instructors should wear their rank, position, or title visibly on their belt or uniform so that other members of the organization can identify their status.

If necessary, it is completely acceptable to ask the instructor directly how they prefer to be addressed.

It is recommended to maintain the line of respect between students and instructors even outside the Tatami. Breaking this line may eventually cause conflicts that will likely affect their martial development.

HOW TO RESPOND TO AN INSTRUCTOR

Most of the commands during class will be given by the Instructor in Japanese. It is recommended to pay special attention to repetitions and to study the terminology and glossaries available for this purpose.

The basic expressions used by students in class are affirmative and negative responses.

For affirmative responses, the term to use is "Hai" (Yes, in Japanese), and for negative responses, the term is "Iie" (No, in Japanese).

The response should be accompanied by the title of the Instructor in charge; therefore, the correct response in class would be: "Hai Sempai!" or "Iie Sempai!", "Hai Sensei!" or "Iie Sensei!", "Hai Shihan!" or "Iie Shihan!", depending on the case.

“Oss” / “Ossu” is also accepted; its meaning and proper use will be explained later.

It is recommended to study the meaning and position within the Ryu of the involved Instructors to avoid using an incorrect title, as in some cases this can be considered a lack of courtesy or respect.

MEANING OF THE TITLES

The titles used within the Martial Arts are not decorations or rewards; they are elements that indicate the hierarchical position of a member within the organization.

We must understand that achieving a high rank, any of them, requires great sacrifice and dedication, which deserves the respect of everyone within the group.

The titles used within Dux Ryu Systems are the following:

❖ Gakusei - 学生

Literally, it is composed of Gaku (学, study) and Sei (生, life, birth); “the one who is just born into study” is the title used to refer to a student. Gakusei applies to any level or educational area, with specific prefixes for each of them.

❖ Kohai - 先輩

Literally, it comes from Ko (先, small) and Hai (輩, companion). It can be translated as “companion who comes after.” This is the title given to lower-ranking students within the organization. In some schools, the title of Kohai is not granted to a practitioner until after a couple of years in the school.

❖ Sempai / Senpai - 先輩

Literally, it comes from Sem (先, before) and Pai (輩, companion). It can be translated as “companion who comes before.” This is the title given to higher-ranking or more senior students in the group, but prior to the Black Belt.

❖ Dai Sempai - 代先輩

Literally, it comes from Sem (先, before), Pai (輩, companion), and Dai (代, great or senior). It can be translated as “the first companion.” This is the title given to the first student of a school.

❖ Shodan - 初段

Literally, it comes from Sho (初, first) and Dan (段, level). It can be translated as “the first step.” This is the title given to students who have achieved a Black Belt but have not yet received instructor training.

❖ Sensei - 先生

Literally, it comes from Sen (先, before) and Sei (生, born). It can be translated as “the one who has walked the path.” This is the title given to students who hold a Black Belt and have received instructor training.

❖ Shihan - 師範

Literally, it comes from Shi (師, teacher/master) and Han (範, example or model). It can be translated as “model” or “good example.” The title Shihan is used for Senior Masters, National Representatives, and those recognized as role models within a school or organization.

❖ Renshi - 錬士

Literally, it comes from Ren (錬, to forge, to cultivate) and Shi (士, man). It can be translated as “the one who forges” or “forging man.” The title Renshi is given to Head Instructors and International Representatives of a school or organization.

❖ Kyoshi - 教士

Literally, it comes from Kyo (教, to teach) and Shi (士, person). It can be translated as “the one who instructs.” The title Kyoshi is given to high-level instructors, generally responsible for assisting the Founder or Head of the Family.

❖ Hanshi - 範士

Literally, it comes from Han (範, example or model) and Shi (士, person). It can be translated as “exemplary person.” The title Hanshi is used for Grand Masters and Founders of a system or school.

❖ Kaiso - 開祖

Literally, it comes from Kai (開, open, revealed) and So (祖, person/ancestor). It can be translated as “founder” or “originator of a temple or school.” The title Kaiso is used for the President or Founder of a martial arts organization or system.

❖ Soke - 宗家

Literally, it comes from So (宗, foundation or origin) and Ke (家, house or family). It can be translated as “head of the family.” The title Soke is given to the heir of a martial system or tradition.

❖ Soke Dai - 宗家代

Literally, it comes from So (宗, foundation or origin), Ke (家, house or family), and Dai (代, great or successor). It can be translated as “the chosen one.” The title Soke Dai is given to the person designated as the next heir of a martial system or tradition.

❖ Soke Dai Ni - 宗家代二

Literally, it comes from So (宗, foundation or origin), Ke (家, house or family), Dai (代, great or successor), and Ni (二, two). It can be translated as “the next chosen one.” The title Soke Dai Ni is given to the person designated as the second heir of a martial system or tradition.

❖ Gijutsusha - 技術者

Literally, it comes from Gijutsu (技術, technique, skill) and Sha (者, person). It can be translated as Specialist. The title Gijutsusha is given to someone specialized in a technical or engineering area.

❖ Taishō - 大将

Taisho is a high military rank in Japanese, equivalent to General, Commander, or Admiral. It is mainly used in martial, military, or historical contexts. For example, in samurai or war stories, the Taishō is the leader of the army.

❖ Shidoshi - 四道死

Literally, it comes from Shi (四, four), Do (道, path, form, or way), and Shi (死, death). It can be translated as “The one who knows the four forms of death.” This refers to the concept of “The four deaths of the ninja,” which explains that the warrior must transcend four rebirths on the path of character perfection.

The four rebirths of the warrior are Benevolence, Courage, Valor, and Wisdom.

Within the tradition of Koga Yamabushi Ryu / Dux Ryu, the title Shidoshi is given to the masters or directors with the greatest influence or responsibilities within the Ryu.

❖ Shidoshi - 指導師

A completely different interpretation for the term Shidoshi is applied within other Martial Arts systems.

Literally, it comes from Shi: Fourth finger, Do: guide or path, and Shi: master. It can be translated as “The Master who shows the way.” The title Shidoshi is given to the Directors of martial arts organizations or systems.

The Meaning of "Oss" or "Osu"

It is very common to find Dojos encouraging their students to use the word "Oss" or "Osu" to accompany their bows and formal greetings. But, is it correct? And if so, what does it mean?

"Osu!" is actually a contraction of the kanji used to write Oshi Shinobu. Osu uses the "Os" from the first word and the "u" from the end of the second word. We must remember that the "U" in Japanese is almost silent.

Oshi Shinobu literally means Oshi - 押し or "to push or press" and Shinobu - 忍ぶ "to endure or persevere." Yes, indeed, there is the kanji NIN.

Thus, it symbolizes patience, determination, or perseverance. Every time we say "Osu!" we should remember this.

We could say that this phrase assures the instructor that the student is ready to keep pushing beyond tiredness, weakness, or pain.

In many Dojos, "Oss!" is used:

- As a greeting and to accompany bows when entering and leaving the tatami.
- To respond to the instructor, as a synonym for "Understood," "I understand," or "Yes."
- As a sign of respect before starting a match, during the bow.
- As recognition of the opponent's skill when applying a technique.
- As an accompaniment to some basic techniques.

Asking, Questioning, and Debating.

The Instructor is there to teach; part of teaching involves correcting the student when they perform a movement, technique, or other action incorrectly.

Correction is educational and makes us all better. Having the willingness to accept criticism is another hallmark of a true Martial Artist.

Accepting corrections with gratitude and a bow to the Instructor once they have finished their remarks is considered appropriate.

In traditional schools, questions are not always welcomed or encouraged. However, the rules for asking questions vary from one martial arts system or school to another. It is recommended to learn the rules of each school to avoid unintentionally committing offenses.

Within Dux Ryu, questions are welcomed during instruction as long as they are asked in order and with proper respect. There is a clear difference between asking and questioning (challenging).

One should never argue with a supervising Instructor or advanced student when they are instructing or correcting us. If we do not understand the nature of the criticism or correction, we can request a more detailed explanation, but always without entering into debate and preferably at the end of the session so as not to interrupt its flow with a personal doubt.

Personal Etiquette

As members of a martial organization, each member reflects the organization itself. Therefore, the Personal Etiquette of every Director, Instructor, and Student directly affects the overall image of Dux Ryu Systems.

Personal Etiquette, also known as the “Personal Facade,” can be divided into two fundamental parts: Appearance and Manners.

Appearance includes all elements that allow an outsider to recognize a person’s position within the organization. This includes their grooming, uniform, belt, and so on.

For Instructors, this is even more important. Within the tatami, the instructor must be easily recognizable; their rank must be visible, and their uniform must stand out for its neatness and tidiness, with every patch placed properly and in its correct position.

Manners cover all details such as the subject’s body language and verbal communication, as well as how they relate to other members of equal, lower, or higher rank within the training area.

It goes without saying that the manners displayed seek to receive reciprocal respect from others, summarized as: “Treat others as you expect to be treated.”

Personal Etiquette must show coherence between its elements, as the opposite sends confusing messages to others. For example, someone with a good appearance but poor language or attitude toward others will find adverse reactions and a lack of respect directed at them.

ETIQUETTE REGARDING TRAINING EQUIPMENT

As already mentioned, respect for oneself, for the Instructors, for fellow students, for the training space, and for the equipment is essential in Martial Arts.

We will now review some behavioral guidelines regarding the equipment used in martial training.

How to Wear the Uniform

The uniform should be worn with pride and respect. Keep in mind that you are wearing the symbols of an organization, and they deserve to be honored.

The uniform must be the correct size (neither too big nor too small) and in good condition. Torn or discolored uniforms are not accepted in the Dojo; rather than being seen as a sign of effort, they are considered a lack of personal care.

It is recommended to wear a plain T-shirt or sports shirt under the jacket, matching the color of the uniform. This shirt must be tucked into the pants—it should not hang below the jacket.

Pants should not drag on the ground, must be worn at waist height, and should be secured with a knot using the drawstring provided. This prevents the pants from slipping during training, both out of respect for others and to avoid accidents.

The use of an athletic cup is recommended for men, and a chest protector for women.

All organizational patches must be correctly placed and positioned.

How to Tie the Rank Belt

The rank belt is another element that deserves respect.

The correct way to tie it is:

Place the center of the belt on the stomach.

Bring both ends around the back so they overlap in a single bundle.

Tie it at the front with a natural square knot.



The Belt should not be thrown, tossed, lent, and in theory, it should not be washed unless required for an official formal event.

In some dojos, a worn-out black belt is considered a sign of many years of training. However, it is recommended not to wear it for official formal events, where the uniform must be impeccable, clean, and in good condition.

How to Adjust the Uniform

After an intense practice or before ending the session, the instructor will ask students to fix their uniforms.

The student, standing in line, will turn halfway around and kneel on the left knee to proceed to adjust the uniform and belt. Once finished, the student

will stand up, turn to face forward, and present themselves in the Attention Position.

How to Fold the Uniform

The uniform deserves respect. At the end of practice, it should be folded and is recommended to be tied into a single bundle.

The correct way to fold the uniform is as follows:



How to Work with Weapons

When training with practice weapons, students must show proper respect for their equipment.

Weapons should not be thrown, moved with the feet, or stepped over. They should be picked up from the floor with a slight bow, whether receiving or handing them to another student, and always with both hands.

Discipline and Conduct.

The first form of respect is discipline.

Discipline rules help maintain order within the Tatami, the Dojo, and the Organization.

It is important to know the rules that govern activities in each area to avoid violating any of them. Not knowing a rule does not exempt one from following it.

Observing and following the norms and rules that guide behavior in a social, professional, athletic, martial, or other specific setting leads to something called Professional Presence—a quality that goes hand in hand with the behavior of a true Martial Artist.

General Regulations of Dux Ryu Systems.

A student who requests to be trained under the guidelines of Dux Ryu Systems commits to following the following specific rules:

Respect and Discipline

Maintain seriousness, discipline, and proper respect at all times—toward fellow students, instructors, and all activities carried out during training.

Personal Hygiene

Hygiene is important. Students must attend training clean, with short or tied-back hair, and trimmed fingernails and toenails.

Since partner work involves close contact, it is recommended to bring a hand towel to wipe off excess sweat. The use of deodorant and maintaining good oral hygiene is also requested.

The instructor may supervise students' hygiene during lineup.

Accessories

Students must remove all types of earrings, rings, piercings, watches, bracelets, etc., before each session. Whether visible or not, these items can cause injury to others or to the wearer during training.

It is recommended to leave such items with the front desk staff for safekeeping, as the Dojo administration is not responsible for the loss of any personal belongings stored in the locker room area.

Students who wear glasses must ensure they are secured with a strap, or alternatively, wear sports goggles.

Cell Phones

In previous editions of this regulation, it was clearly stated that: *“Cell phones are not welcome on the tatami,”* and students were asked to: *“Leave them turned off in the locker room area or, if preferred, at the front desk.”* However, technological advancements have made it necessary to review this rule.

Today, a cell phone is no longer just a communication device; it serves multiple functions, some of which can be useful during training.

Through their phones, students can access PDF guides and video references. Instructors use them as stopwatches or to play music during class. Students may also use them to take written notes, record voice memos, or film videos during training.

For all these reasons, cell phones have become part of our environment. However, their use within the dojo must remain rational and respectful. Therefore, the following rules apply:

- Cell phones must be kept outside the tatami area, in a safe place, to avoid accidents.
- Phones must be set to vibrate or silent mode to avoid distracting the training session.
- Using phones for browsing social media during class or breaks is not allowed.
- If any function of the phone is needed for training purposes, the instructor must be informed, and permission must be granted before entering the training area with it.
- Phone calls may only be answered in cases of genuine emergency, and only after notifying the instructor.

- The academy administration will not be held responsible for phones that are lost, damaged, or stolen during training sessions.

Injuries

The Instructor may deny access to training sessions to individuals with open wounds or abrasions that could become infected or transmit bacteria to others.

In any such case, it is recommended to properly cover the injury with appropriate medical dressing to ensure hygiene and protect the health of other students.

Illness

In the event of a contagious viral illness, students are advised to inform the Instructor and remain off the Tatami to prevent spreading the illness to others.

Uniform

Students must attend training wearing the official uniform of the organization.

The uniform must be clean; it is recommended to wash it after each session and/or have more than one to alternate usage.

The uniform must include all the official patches of the organization, placed in the correct positions and layout.

The uniform must not have any modifications (such as cut sleeves, colors, or styles different from the original model). Special uniforms may only be worn by students with explicit authorization from their instructor and only during practices where the instructor deems it appropriate.

High-Rank Instructors (Black Belt and above) may modify their uniform during regular classes, but not during official organizational events, where the official uniform is mandatory.

New students (who do not yet have a uniform) will be required to train in sportswear, without footwear, and with proper hygiene.

Punctuality

Students must arrive at training sessions at least 15 minutes early.

They must be in uniform and ready inside the tatami before the instructor enters.

The maximum grace period is 10 minutes after the class begins; beyond that time, the instructor may deny access to the session.

Tardiness is considered a sign of disrespect and discourtesy toward the instructor and fellow students. Attention to this matter is highly recommended.

Repeated tardiness may be sanctioned by the instructor in charge.

Sanctions can range from extra exercises during class, maintenance duties at the school, or in severe cases, suspension from classes or denial of exam eligibility.

Attendance

Students must maintain a minimum attendance of 80% of training sessions.

A lower percentage is insufficient to cover the training program content and is therefore a requirement for promotion exams.

Justified or scheduled absences must be notified to the Dojo administration to avoid removal from the attendance records.

Justified or scheduled absences can be made up at different times to compensate for the missed training.

Food

Bringing food into and eating inside the Dojo is not allowed.

The use of liquids or rehydration drinks is recommended, provided it does not interrupt the training session and is done outside the Tatami during times designated by the Instructor, avoiding any spills.

Chewing gum and disposing of it anywhere other than trash bins is strictly prohibited and may be severely sanctioned.

Facilities

Rational use of the Dojo facilities is recommended. This includes: Not stepping onto the training area with shoes. Not leaning on walls or mirrors. Not damaging school furniture. Not wasting cleaning supplies (toilet paper, hand towels, hand soap, hand sanitizer, etc.).

Additionally, it is requested not to waste promotional materials available in the Dojo.

Weapons

Only traditional or modern weapons related to the Dux Ryu training systems will be required, permitted, and accepted inside the Dojo.

For the safety of all parties, bringing any other types of weapons into the Dojo is prohibited. In the case of police officers, military personnel, or private security agents who need to bring a weapon into the Dojo, they must notify their instructor so that all necessary measures can be taken to prevent problems or accidents.

The transportation of traditional or modern weapons for regular classes or special training events must be authorized with an explicit document. However, carrying weapons outside of instruction hours and for purposes unrelated to training will be considered unjustified.

Alcohol and Harmful Substances

The use, abuse, promotion, or sale of alcoholic beverages and harmful substances within the Dojo is strictly prohibited.

The administrative staff or the instructor in charge will deny access to anyone showing signs of having used these substances.

If any member of the organization has an addiction problem related to these substances, they will be referred to the appropriate authorities for treatment and will not be allowed to train until fully rehabilitated.

It is recommended to inform the instructor if taking any sensitive or controlled medications.

If anyone is caught promoting or dealing these substances, they will be reported to the competent authorities and permanently removed from the organization without the right to return.

Legal Responsibility

At Dux Ryu Systems, no criminal activities of any kind are tolerated or covered up, nor are antisocial behaviors or actions that harm the integrity or property of others.

All knowledge provided by this organization is the sole responsibility of the practitioner, and if misused, they will be legally accountable for their actions.

Any criminal activity carried out by a member of the organization will be reported to the appropriate authorities.

Discretion

All members of the organization are asked to maintain discretion and keep their personal and romantic relationships outside the Dojo.

Students and instructors are also required to refrain from making critical comments of any kind about other styles, students, or instructors.

Any case of indiscipline witnessed by a student can be reported to the instructor in charge, but it is recommended to focus more on one's own discipline rather than others', unless the misconduct puts the safety of others or the Dojo facilities at risk.

Language

Unnecessary rudeness, vulgar, offensive, or obscene language, as well as the use of nicknames, challenges, threats, personal disputes, or displays of anger are strictly prohibited within the Dojo.

It is recommended to moderate your tone of voice and the content of conversations both inside and outside the Tatami.

Loud volume or loud laughter can disrupt training sessions, so it is strongly advised to avoid them as much as possible.

Games

Students and instructors are advised to avoid rough play within the training area that could cause accidents or damage to the Dojo.

Any form of gambling is strictly prohibited within the Dojo facilities.

Harassment

More experienced students at the Dojo should help new students feel welcomed and valued in our family. It is recommended to encourage them and set a good example to follow. This will help them reach their full potential.

Any form of abuse (verbal, physical, sexual, etc.), intimidation, harassment (verbal, workplace, physical, sexual, etc.), or discrimination (racial, religious, sexual, etc.) is strictly prohibited within the Dojo and the Organization.

Contact

Excessive accidental or intentional contact is strongly sanctioned; endangering the integrity of others is one of the most serious offenses covered by this regulation.

Contact between fellow students and instructors should be reduced to the minimum necessary; neither rough play nor displays of personal affection are allowed within the Dojo.

Support for the Training Center

The existence and survival of a martial arts academy or Dojo require the joint effort of both the Instructor and the students. Everyone should consider the Dojo their home and, as such, collaborate in its upkeep.

It is the student's moral responsibility to look after the good condition of their Dojo or school. This is done in two ways:

1. Avoiding causing damage

2. Helping with its maintenance.

For this reason, any damage caused to the Dojo by a student must be repaired or compensated for. Whether the repair is done personally or a professional is hired, no damage can be left unaddressed.

Helping with maintenance means feeling the Dojo as a home, a place to which one can contribute—not only with material things, equipment, or tools but also with time and attention.

If a wall needs painting, if the Tatami requires maintenance, or if there is advertising material that needs distribution, these are all tasks a student can perform to support their school.

Whenever possible, try to purchase training equipment through your school. With student discounts, you usually spend less than buying from retail stores or mail orders, and you will also be helping your school's economy.

Paying the school fees is another way to contribute to its survival.

Sanctions

The rules established in this regulation are not open to negotiation or personal interpretation. If any point is unclear, you must request clarification from your Instructor in Charge.

The types of sanctions correspond to the types of offenses committed.

There are Courtesy Offenses, Discipline Offenses, Honesty Offenses, Loyalty Offenses, Integrity Offenses, etc.

Sanctions escalate according to the severity of the offense committed.

In class, a sanction may be extra exercise for a lack of courtesy towards the Dojo or a fellow student. A more serious offense, such as disrespect towards the Instructor or classmates, may be sanctioned with suspension from classes. A grave disciplinary offense, such as threatening, insulting, or injuring a fellow student, may be sanctioned with expulsion from the school.

Any case of indiscipline or disrespect within the Dojo will be sanctioned by the Instructor in Charge. If the Instructor feels unable to apply the

appropriate sanction, they may escalate the matter to the next level in the Chain of Command or, if the situation warrants it, refer it to the Black Belt Council for analysis, discussion, and proposed resolution.

Decisions regarding sanctions may be of two types:

Field Decision: This is a decision that must be made at the moment of the infraction, not only to decisively end a conflict situation but also to set an exemplary example of improper conduct before the group.

Administrative Decision: This decision does not affect the progress of the class but requires a more thorough analysis and resolution.

Other types of offenses will lead to additional disciplinary measures, which may include permanent suspension or disqualification from rejoining any Dux Ryu line. This applies especially to serious cases of indiscipline or disloyalty, particularly involving Black Belts.

Each Instructor in Charge must have sufficient training to apply the regulations fairly and impartially.

Offenses committed by Instructors are doubly serious, as they are responsible for enforcing these same rules. For this reason, careful observance of this regulation is essential.

Insubordination

Insubordination is the act of disobeying a legitimate order given by an authority, especially in contexts where a clear hierarchy exists, such as in military, labor, institutional, and, of course, martial environments.

In the context of Martial Arts, insubordination refers to the refusal of a lower-ranked individual to comply with a direct order or instruction from a superior. This is considered a serious breach of respect and a violation of the established hierarchy.

Specifically, the concept of insubordination is addressed within this regulation to evaluate and sanction the actions or omissions of instructors toward their superiors.

Sanctions for insubordination in Dux Ryu vary depending on the severity of the offense and the circumstances under which it occurs.

In general, these sanctions may include a warning, suspension, demotion, or even dishonorable discharge.

This regulation defines the following categories and corresponding sanctions:

1. Minor Insubordination

In cases of simple disobedience or omission in complying with an instruction, and depending on the significance of the matter, the sanction may range from a private or public warning to a temporary suspension of rank or participation in the organization's activities.

2. Serious Insubordination

Serious insubordination includes repeated disobedience or publicly challenging a superior's order. Sanctions may range from temporary suspension of rank or participation, to a demotion in rank—either temporary or permanent.

3. Insubordination in Critical Situations

Insubordination committed during times of conflict, states of emergency, in the face of a direct attack on the organization, or in other critical circumstances—as well as actions that threaten the Ryu or its authorities—is considered extremely serious. The corresponding sanction may range from demotion (temporary or permanent) to a dishonorable discharge.

If the act of insubordination includes verbal threats, written threats, physical aggression, or armed threats, the sanction is automatically escalated to the highest level: dishonorable discharge.

Dishonorable Discharge

A dishonorable discharge, applied in severe cases of insubordination, marks the end of the martial career of the sanctioned individual within this organization and any other organization affiliated with it, directly or indirectly. This sanction is formalized through an informational bulletin alerting others of the individual's improper conduct.

Disobedience of Illegal Orders

Under no circumstances shall the refusal to follow an order that involves the commission of a crime or violation of the law be considered insubordination.



Mission, Vision, and Values at Dux Ryu Systems

Once the general regulations of Dux Ryu Systems have been analyzed and described, the next step to align our group behavior consists of declaring the Mission, Vision, and Values of our organization.

The Mission allows us to become aware of our role within the Martial Arts environment. The Vision establishes broad goals and objectives, defining what we want to achieve. Finally, the Values define our way of working and existing to reach our Vision.

Mission of Dux Ryu Systems

To train integral individuals and leaders committed to their environment through the practice of the Dux Ryu system, promoting physical, mental, and spiritual development through martial arts, self-discipline, and respect, with the purpose of contributing positively to society.

Vision of Dux Ryu Systems

To be a leading organization in the teaching and expansion of Martial Arts at the national and international level, recognized for its commitment to excellence, ethical training, and the comprehensive development of its practitioners. To promote the highest concepts that define martial arts and to ensure quality, professionalism, and leadership in every aspect of its practice and teaching.

Values of Dux Ryu Systems

The values promoted at Dux Ryu Systems revolve around these basic ethical principles:

- Humility - 謙虚 (Kenkyō): Recognizing our limitations and maintaining an open attitude toward continuous learning.
- Honesty - 誠 (Makoto): Acting with sincerity, truthfulness, and transparency at all times.

Manual De Procedimientos Administrativos, Código De Conducta Y Código De Ética

- Justice - 義 (Gi): Doing what is right, guided by righteousness and a sense of duty.
- Respect - 敬 (Kei): Valuing others and their ideas, regardless of hierarchy or differences.
- Courage - 勇 (Yū): Facing challenges bravely, even in adversity.
- Honor - 名譽 (Meiyo): Living with integrity and acting in a way that honors our principles.
- Benevolence - 仁 (Jin): Being compassionate and acting with empathy towards others.
- Duty - 義務 (Gimu): Fulfilling our responsibilities with commitment and seriousness.
- Loyalty - 忠義 (Chūgi): Remaining faithful to the principles, the master, and the community.
- Perseverance - 忍 (Nin): Not giving up in the face of difficulty; moving forward with determination.
- Discipline - 規律 (Kitsuritsu): Following rules and maintaining control as the foundation of progress.
- Leadership - 指導 (Shidō): Leading by example, inspiring others through respect and responsibility.

These principles govern the actions of the association and are the driving force that propels it forward.

Code of Ethics

By definition, Ethics is the set of customs and rules that guide or evaluate human behavior within a community. Ethics within Dux Ryu Systems can be divided into two areas: Group Ethics and Personal Ethics.

Group Ethics is founded on the concepts of Mission, Vision, and Values outlined in the previous section. Each member's Personal Ethics is their own responsibility, but it must align with the organization's ethical principles in order to avoid institutional conflicts.

Dux Ryu Code of Ethics

- 
- ❖ Commitment Before Ego
 - ❖ Honor the Truth
 - ❖ Respect Confidentiality
 - ❖ Keep Your Word
 - ❖ Be Three-Dimensional
 - ❖ Always Be Prepared
 - ❖ Always Be 仁 to the System
 - ❖ Defend Humanity
 - ❖ Defend the Code
 - ❖ Never Engage in Combat with Weaker Opponents
 - ❖ Fight Only Honorable Battles
 - ❖ Earn and Honor the Rank
 - ❖ Be Humble
 - ❖ Embrace All Martial Arts
 - ❖ Be a Role Model for Children

Each member of Dux Ryu is free to define their own Code of Ethics, as long as it does not violate the general rules of the organization.

Administrative Responsibility

This section outlines various guidelines that both students and instructors must follow in their conduct toward the organization.

Instructor Obligations

The instructors of the Dux Ryu Systems staff must provide their students with professional, responsible, careful, and personalized instruction.

Training sessions must begin on time and adhere to the previously established schedule. In unforeseen or force majeure cases in which the Lead Instructor is absent, the highest-ranking student shall assume command and may begin the session. This session must be formally handed over to the Lead Instructor or to another higher-ranking Instructor upon their arrival.

The instructors of the Dux Ryu Systems staff must definitively address any questions the student may have, and the student should feel completely confident in approaching their Lead Instructor at any time during the training sessions.

Likewise, the Lead Instructors must assist their students in developing their Study Guides and must provide the necessary written information or bibliographic sources so their students can qualify for the next higher rank. There is no time limit for this, and their judgment in this regard must be respected.

The instructors of the Dux Ryu Systems staff must inform their students well in advance about any events, special practices, camps, seminars, or rank promotion exams to be held within the organization.

Students are encouraged to take advantage of the opportunity to participate in Special Instructional Events. Most of the time, these events cover subjects that are not studied in regular classes.

In case of injury, the instructors of the Dux Ryu Systems staff must provide their students with sufficient assistance to stabilize their condition until

professional help takes over the situation, even though any injury is entirely the responsibility of the practitioner.

Payments and Fees

Within Dux Ryu Systems, money is not the motivation of an Instructor, who, in most cases, not only does not make a living from Martial Arts but sometimes invests their own money in maintaining the Dojo.

Establishing and maintaining a Martial Arts school involves expenses that cannot always be covered by the Instructor. For this reason, all training involves a cost for the student, which is determined based on the Dojo's specific location and the services it provides.

The training fee must be paid monthly, and such payment will be recorded in each student's Official ID, validating its current status.

Tuition payments, as well as membership renewals or other related fees, must be paid in full and on time by the established due date. Late payments may be subject to a surcharge ranging from 10% to 50%, depending on the length of the delay.

The Dojo administration will prevent students with outstanding tuition balances from entering training sessions.

It is strongly recommended never to abandon your training due to financial reasons. In special situations, you may approach your Instructor to find a solution. This could include deferred payment plans, payment in kind, professional services, or collaboration in the Dojo.

The Lead Instructor may grant a limited number of scholarships, typically to outstanding students or those in specific need of support.

A student may apply for a scholarship by submitting a letter explaining their reasons, and it will be up to the Instructor or the Dojo Administration to decide whether to grant the financial assistance.

Registration Process for Dux Ryu Systems

To join any division of Dux Ryu Systems, each student must complete the following process:

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1. Fill out the Dux Ryu Systems Enrollment Application form, either digitally or manually, and submit it physically. It is important to note that all provided information is protected under the Personal Data Protection Law, as described in the following chapter of this manual.
2. Submit the completed registration form along with:
 - a. Two child-size photographs
 - b. A recent medical certificate
 - c. A copy of an official ID
3. Pay the corresponding Dux Ryu Systems enrollment fee.
4. Pay the first monthly tuition fee.
5. Read and sign the Dux Ryu Systems Internal Regulations in agreement.

Upon registration, the student will receive:

1. An Official ID Card that certifies them as an active member of Dux Ryu Systems. This card is valid for one year but remains active only through monthly tuition renewal. The card will be re-stamped to record each tuition payment.
2. A Special Credential that certifies the student's need to possess and transport training equipment such as traditional or modern weapons, tools, camping gear, archery instruments, etc. This credential has indefinite validity, but remains active only with annual renewal.

A Dux Ryu Systems student may visit other Dojos or Training Centers if they wish; however, their official affiliation remains with their original school.

A student's group change will only be authorized with prior consent from both involved Instructors and will be carried out under strict supervision—especially in cases involving personal conflicts with peers or instructors—to prevent future issues. To proceed with a group change, the original Instructor must issue a certificate of good conduct that validates and authorizes the transfer. This helps avoid conflicts due to unfair competition.

Any martial arts rank or grade held by a student in other systems or styles will not be recognized or revalidated by Dux Ryu Systems.

Privacy Notice

A Privacy Notice is a legal document that informs individuals how a company, organization, or entity collects, uses, stores, protects, and, where applicable, shares the personal data it receives from them.

Its main purpose is to protect individuals' privacy by ensuring they have control over their data and are informed about:

- What data is being requested (name, email, phone number, etc.).
- The purpose for which the data will be used.
- Whether the data will be shared with third parties.
- How they can exercise their rights (e.g., to access, correct, delete, or limit the use of their data).

A Privacy Notice must include the following basic elements:

- Identity and address of the data controller.
- Purposes of the data processing.
- Personal data collected.
- Options and means to limit the use or disclosure of the data.
- Means to exercise ARCO rights (Access, Rectification, Cancellation, and Opposition).
- Any data transfers that may be carried out.
- Changes to the notice and how they will be communicated.

In many countries—such as Mexico (under the Federal Law on the Protection of Personal Data Held by Private Parties), the European Union (under the GDPR), and others—it is mandatory to provide a privacy notice when handling personal data.

Privacy Notice Example

In accordance with the provisions of the Federal Law on the Protection of Personal Data Held by Private Parties and its Regulations, and for the purpose of protecting your personal data, we inform you of the following:

Your "Personal Data" includes your full name, marital status, address, landline phone number (home or office), mobile phone number, email address(es), Federal Taxpayer Registry (RFC), Unique Population Registry Code (CURP), official photo ID (e.g., voter ID or passport), bank account number(s) (if applicable), financial and asset information, among others.

The above-mentioned Personal Data has been or will be collected through the completion of forms and/or the gathering of information required by the General Management of Dux Ryu Systems, under the direction of Mr. Francisco Díaz García, either in person or electronically.

Francisco Díaz García, located at Cerrada De Hidalgo No. 2, Colonia México Nuevo, Atizapán De Zaragoza, Estado De México, is committed to handling the personal data you have provided with strict confidentiality, in accordance with the company's Policy on Confidentiality, Disclosure, and Use of Privileged Information, as well as applicable legal provisions.

Your data may be transferred to entities within the same group or to national third parties, with the general objective of fulfilling the purposes for which your data was provided. These transfers may include, but are not limited to, the Mexican Social Security Institute (IMSS), the Ministry of Finance and Public Credit (SHCP), financial institutions, and other entities that monitor the quality of services and products, as well as authorities that legally require it.

Francisco Díaz García adopts various security measures to safeguard personal data, such as the use of databases and secure physical files, which are duly protected and kept strictly confidential to ensure the protection of all users.

You may access your data or exercise your ARCO rights (Access, Rectification, Cancellation, and Opposition) at any time by submitting your request, in accordance with Article 29 of the Federal Law on the Protection of Personal Data, via email to sensei.nightwolf@gmail.com. Your request will be reviewed and responded to in a timely manner.

Any changes to this privacy notice or to the purposes for which your data was collected will be communicated to you via email, phone call, or may be consulted at www.ntsacom.mx.

Image Use Authorization

The image use authorization (also known as image release or assignment of image rights) is a legal document through which an individual grants permission to another party—such as a company, organization, media outlet, etc.—to use their personal image (including photographs, videos, portraits, or recordings) for specific purposes and under defined conditions.

In many countries, a person's image is protected as part of their personal rights, meaning it cannot be used without their express consent. This protection is intended to safeguard privacy and prevent the misuse of any individual's image.

In the context of academies or training groups, it is common to use images or videos for promotional purposes. Therefore, it is essential to obtain this type of authorization, which not only legitimizes the use of such materials but also provides legal protection in case a student later wishes to file a complaint regarding the use of their image.

An Image Use Authorization typically includes the following:

- Full name of the person granting permission and, in the case of a minor, the name of their legal guardian.
- Description of the material (photo, video, recording).
- Purpose of use (commercial, educational, promotional, etc.).
- Scope of use: media platforms (internet, social media, television, print), duration of the authorization, and whether it is granted free of charge or for compensation.
- Place and date.
- Signature of the individual whose image is being used (or their legal representative).

- In the case of minors, parental or guardian consent is required.

IMAGE USE AUTHORIZATION LETTER

I hereby declare that I am of legal age and, in accordance with the provisions of the Federal Copyright Law, I authorize the Secretariat of Culture of Mexico City to use photographs or video recordings that include my image in campaigns, promotional materials, and other supporting content deemed appropriate for the dissemination and promotion of Frank Dux's International Martial Arts Academy. This material may be distributed nationally or internationally through any means, whether print, electronic, or otherwise.

Furthermore, based on Articles 86, 87, and 88 of the Federal Copyright Law, I wish to state that this authorization is granted voluntarily and entirely free of charge. Therefore, Dux Ryu Systems International Directorate is free to use, reproduce, transmit, retransmit, publicly display, and create derivative works from my image in promotional campaigns by any means. This includes the use of my image in projections, videos, graphics, texts, slides, and all supplementary materials related to promotions and campaigns. It is hereby established that my image will be used solely and exclusively for the purposes stated.

Accordingly, I authorize the use of my name and any comments I may have made during the video recording, and agree that such comments may be edited for the aforementioned purposes. I expressly waive any right to inspect or approve the recorded video or photographic sequences. I also acknowledge that this material may be edited, copied, displayed, published, and/or distributed, and I waive any right to royalties or other compensation arising from or related to its use.

Likewise, in accordance with the General Law on Protection of Personal Data Held by Obligated Parties, the Federal Law on Protection of Personal Data Held by Private Parties, and the Law on Protection of Personal Data Held by Obligated Parties of Mexico City, I hereby confirm that I have read the privacy notice on the back of this document.

Soke Dai Francisco Díaz García

In the same manner, I hereby state and specify that, in accordance with the aforementioned laws, the Secretariat of Culture of Mexico City has my full authorization and consent for all the previously stated uses. It is also established that this information will be used solely and exclusively for the aforementioned purposes.

I authorize my image to be used for as long as deemed appropriate. This authorization may be revoked through a written request addressed to the International Directorate of Dux Ryu Systems.

Full Name:

Address:

Phone/Email:

Date:

Signature:



Progress and Promotion

A Promotion Exam is the final evaluation given to a Dux Ryu Systems student at the end of each training period with the purpose of verifying that the student has properly assimilated all knowledge corresponding to their level of development and to decide if they are qualified to aspire to a higher rank.

In a Promotion Exam, the following are evaluated and graded:

- Mastery of the taught concepts.
- The student's technical quality.
- The effectiveness of the techniques demonstrated.
- The attitude shown at all times.
- The determination with which the student conducts themselves.
- The ability to improvise and adapt.
- The capacity to overcome stressful situations.

Promotion Requirements

To be eligible to take a Promotion Exam, the student must:

- Have authorization from their Lead Instructor.
- Have at least 80% attendance.
- Be current with their tuition payments.
- Wear the complete official uniform with patches.
- Present their official Dux Ryu Systems ID card.
- Submit their Study Guide fully completed for the corresponding rank.
- Confirm and pay the Promotion Fee in advance.

Soke Dai Francisco Díaz García

- Arrive punctually on the exam day with all weapons and breaking materials required in their Study Guide.

The Promotion Exam is the final part of an intense training period guided by the Instructor, who has closely followed the student's development; only the Instructor can determine when the student is ready to face the evaluation, and their authorization is essential even if all other requirements are met.

The Study Guides were developed to contribute to the proper development of candidates for any rank within Dux Ryu Systems. It is recommended to pay close attention to the topics contained therein, as they will be the basis for the evaluation.

Completing the Study Guides is a collaborative effort between the Student and the Instructor. This ensures the student's instruction is complete and that the Instructor is confident the student has all the necessary knowledge to pass the exam.

The official Dux Ryu Systems ID card accredits you as an Active Student of our organization. By internal policy, no person outside the official registry will be evaluated or promoted even if they meet all other requirements.

The Promotion Fee is the payment made for each promotion exam. It includes the cost of internal paperwork, venue payment, transportation expenses, payment to examiners, rank belt, official certificate, and certification code.

Payment of the Promotion Fee only covers the presentation of the exam and does NOT guarantee the result. This is the sole responsibility of the candidate and the decision of the examining board, which is final and unappealable.

Ranking System

The "Dan" ranking system was created by Grandmaster Jigoro Kano in the early 1900s to measure the progress of his students. Master Mikonosuke Kawaishi devised the colored belt structure that we know today. Hanshi Frank W. Dux adopted the same color system for Dux Ryu.

Colored belts allow the Instructor to recognize the average progress level of students in class. It is a system of Tangible Goals that motivates students to

strive for the next level while keeping their focus on a clear objective, thus breaking the dangerous Comfort Zone.

Beyond just a colored belt, what matters is the personal achievement and the level of knowledge and responsibility that each student gains with every promotion.

As the saying goes: "A Black Belt is, after all, a White Belt that never gave up."

The Official Certificate is the document that certifies every promotion within Dux Ryu internationally. It contains all the relevant information about the promotion such as the date, examiners, rank obtained, and Certification Code. This ensures the student's rank is recognized at any school affiliated with Dux Ryu Systems.

Official Certificates must be signed and/or stamped by the International Director of Dux Ryu Systems, the Lead Instructor, and at least one invited examiner.

The Certification Code is an identification number created to keep an accurate record of every student in each of the schools affiliated with Dux Ryu. This guarantees the authenticity of every rank awarded and allows for tracking every Dux Ryu student.

The Certification Code contains information about the system, country, and group of each Dux Ryu student.

Based on these codes, a Universal Database of Dux Ryu Systems practitioners worldwide has been created, which will eventually be published on the website: www.dux-ryu.org.

Promotion exams are conducted by a panel of Instructors or Examiners responsible for grading and certifying each promotion.

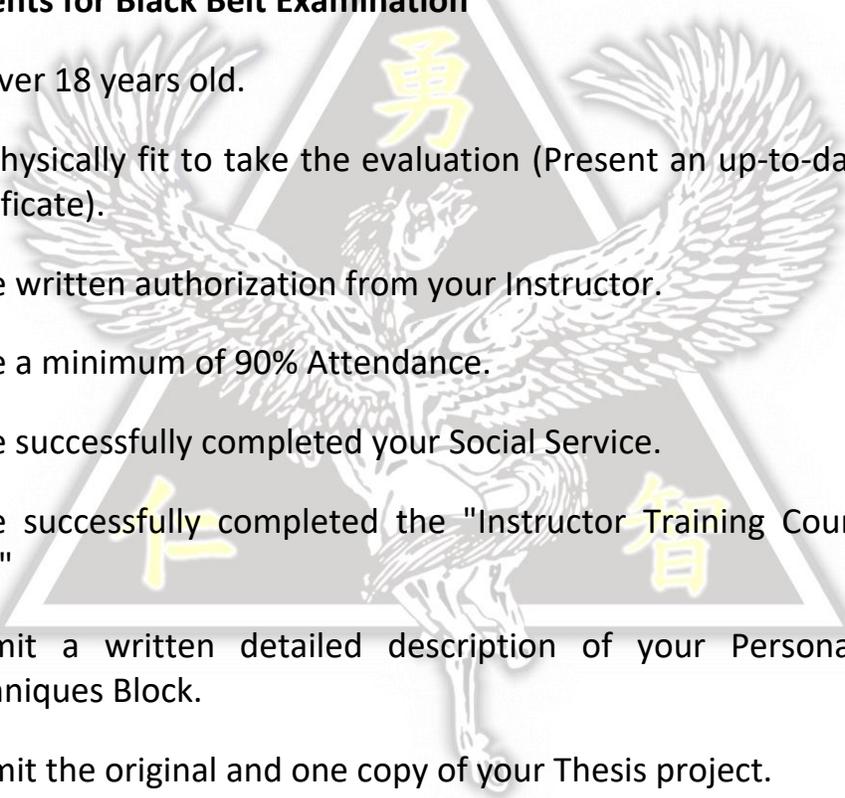
The panel is headed by a Chief Examiner, an Exam Administrator, and one or more Invited Examiners as witnesses to the promotion. The evaluation results are discussed privately, where all opinions are heard, but the final decision rests solely with the Chief Examiner, who is usually the highest-ranking or most experienced Instructor present. He alone has the experience to make the final decision based on an additional, very important factor

beyond technical aspects: the Personal Achievement of the person being evaluated.

Recognizing Personal Achievement in a person evaluated is important because of the impact and mark it will leave on the individual beyond the martial arts realm. It is worth remembering that Martial Arts is a path to the Perfection of Character, not only combat skills.

For all these reasons, only a small group of Instructors are authorized to conduct rank evaluations, and every promotion must be endorsed by the International Directorate of Dux Ryu Systems.

Requirements for Black Belt Examination

- 
- Be over 18 years old.
 - Be physically fit to take the evaluation (Present an up-to-date medical certificate).
 - Have written authorization from your Instructor.
 - Have a minimum of 90% Attendance.
 - Have successfully completed your Social Service.
 - Have successfully completed the "Instructor Training Course of Dux Ryu."
 - Submit a written detailed description of your Personal Defense Techniques Block.
 - Submit the original and one copy of your Thesis project.
 - Submit the Study Guide for the Advanced Rank (Black Belt) properly developed.
 - Wear the complete official uniform, with all corresponding patches and a brown or gray belt (depending on the training system).
 - Have submitted 3 diploma-sized photographs.

- Be up to date with all your monthly payments.
- Present the payment receipt for the exam.
- Show up on the evaluation day with all the weapons and breaking materials required in the corresponding system's "General Program."

The Black Belt represents a great responsibility that must be assumed with the seriousness it entails. It would be irresponsible to grant this responsibility to a child; therefore, the Dux Ryu Black Belt will only be awarded to candidates over 18 years old.

The Black Belt evaluation is a test of intense physical work, so the candidate must be physically healthy and prepared to face it. Presenting a Medical Certificate helps avoid unnecessary injuries or health problems during the evaluation.

The Black Belt is the final stage of a rigorous training period guided by your Instructor, who has closely followed the candidate's development. The Instructor will know when the student is ready to face the evaluation, being aware of the discipline, effort, and seriousness put into their training, based on which they will grant or withhold authorization, which is essential even if all other requirements are met.

Discipline and perseverance are two necessary elements for becoming a Black Belt. If the candidate cannot meet the minimum attendance requirement, it will be difficult to fulfill the responsibilities that come with being a Black Belt. Attendance reflects the candidate's personality.

Social Service is essential, firstly because it contributes to the formation of an instructor. Black Belt and Instructor are not synonymous, and special attention should be given to the development of each. Additionally, Social Service is a way to share a bit of the candidate's personal experience with the group. Finally, Social Service is a trial period during which the Instructor observes the candidate's development to understand their reactions to various circumstances they will face as a Black Belt. The performance during Social Service will be a decisive factor in obtaining the instructor's authorization to aspire to the Black Belt promotion.

During the "Instructor Training Seminar," there is an intensive review of ALL topics included in the Dux Ryu – NTSA Program, from White Belt to Black Belt, which undoubtedly allows the candidate to correct errors and resolve doubts that might have been overlooked during their instruction; with this, their training period to aspire to the Black Belt will be completed.

Each candidate's Personal Block is submitted in writing, aiming to be included in the General Program of the corresponding system. Once the evaluation has been successfully passed, the candidate will be assigned the corresponding block number, which will be defined based on the candidate's registration date with the association.

The Study Guides were developed to contribute to the proper development of candidates for any Dux Ryu rank. It is recommended to pay attention to the topics contained therein, as they will be the same ones covered in the evaluation. For Black Belt candidates, it is advisable to review the previous rank guides as they will also be considered during their Black Belt exam.

At Dux Ryu Systems, a Thesis is considered a documentary research required of Black Belt candidates with the purpose of sparking their interest in research, an activity that will become an important source of learning after obtaining their Black Belt.

How Should I Develop My Thesis?

The thesis has no predetermined length or topic; the intent is for the candidate to freely choose and define their own topic, requesting only that it has some relation to our Martial Art.

There are various methods to develop a thesis, including books that guide the candidate step-by-step through the process; however, the process is actually quite simple.

Basically, the candidate must:

- Choose a topic
- Define its scope (set the boundaries of the research)

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- Gather information sources and bibliographic material (books, magazines, websites, etc.)
- Propose a hypothesis
- Formulate a thesis statement
- Develop the thesis based on the information obtained.

The thesis should include:

- Cover page
- Credits
- Summary or index
- Dedication (optional)
- Content
- Illustrations (optional)
- Footnotes (optional)
- Bibliography
- Glossary (optional)

Printed theses must be submitted bound. Electronic theses must be submitted on a CD and in PDF Acrobat format (Portable Document Format).

The General Directorate of Dux Ryu Systems will keep a copy of the thesis and return the reviewed original version to the candidate. It is important to mention that all information contained in the thesis will be public domain and will help increase the body of knowledge of Dux Ryu.

The candidate who successfully passes their evaluation will receive:

- An OFFICIAL CERTIFICATE from Dux Ryu certifying the promotion to Black Belt in the corresponding Dux Ryu system.

Soke Dai Francisco Díaz García

- A DIPLOMA from Dux Ryu Systems accrediting the completion of the instruction period from White Belt to Black Belt.
- An OFFICIAL LICENSE recognizing the successful candidate as an active Black Belt of Dux Ryu Systems.
- A BLACK BELT of first quality, made of cotton or silk according to the candidate's choice or group agreement.
- ENROLLMENT IN THE IRON CIRCLE of the Frank Dux Fellowship with all the rights and obligations this entails.
- INTERNET PUBLICATION of the promoted candidates' names on the official Dux Ryu websites.

All Black Belt promotions are fully endorsed and guaranteed by Taisho Frank W. Dux and Dux Ryu Systems.

All Black Belt promotions are fully supported and endorsed by Taisho Frank W. Dux and Dux Ryu Systems.

Black Belt promotion exams are generally conducted in person by Taisho Frank W. Dux, assisted by his Soke Dai Shihan Francisco Díaz.

Taisho Frank W. Dux is also assisted by a panel of evaluators led by an Examining Panelist and one or more Guest Panelists who act as witnesses to the promotion. The evaluation results are discussed privately, where all opinions are heard, but the final decision rests solely with Taisho Dux.

In the absence of Taisho Frank W. Dux, and only with prior authorization, his Soke Dai (Heir) or some of his Area Directors may carry out the evaluation and promote a candidate to Black Belt.

Promotion Factors After Black Belt

After the 3rd Dan Black Belt, promotions vary in timing, reasons, and motivations.

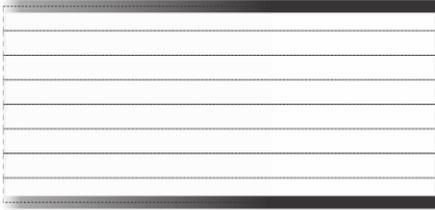
Some of the factors that motivate a promotion are the following:

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- Knowledge: Refers to the level of learning and cognitive mastery of the entire philosophy, technique, fundamentals, history, and practice of the System.
- Tournament History: The record of all participations or placements in tournaments and competitions of the practitioner throughout their martial arts career.
- Skill and Technique: The level of mastery, talent, art, and technique the practitioner can demonstrate in the various areas of Dux Ryu.
- Attendance to the System: Compliance, formality, interest, attendance at practices, training sessions, and special events.
- Work Ethic: Capacity for collaboration, effort, dedication, initiatives, and demonstrations in the practitioner's performance.
- Teaching or Coaching Experience: The proven time serving as instructor, coach, or teacher, with the respective certifications and the results achieved working with students.
- Publications: The practitioner's work in writing books, recording technical support and promotional material in video or audio format, publishing newsletters and magazines, and conducting documentary research.
- Merits: Recognitions, awards, and honors obtained in the martial arts area or others that complement the practitioner's overall development.

Of course, none of these factors alone determines a promotion; it must be considered that martial/technical growth is the foundation of every promotion regardless of the area of growth.

RANK BELTS



WHITE BELT

Initial Rank's First Belt, equivalent to 9th Kyu in Japanese Rank System.

Approximate time 3 months of training.



YELLOW BELT

Initial Rank's Second Belt, equivalent to 8th Kyu in Japanese Rank System.

Approximate time 3 months of training.



ORANGE BELT

Initial Rank's Third Belt, equivalent to 7th Kyu in Japanese Rank System.

Approximate time 3 months of training.



GREEN BELT

Middle Rank's First Belt, equivalent to 6th Kyu in Japanese Rank System.

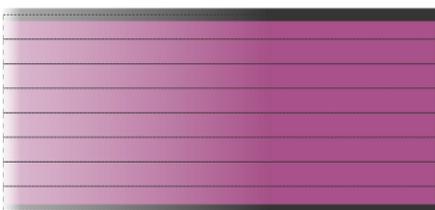
Approximate time 3 months of training.



BLUE BELT

Middle Rank's Second Belt, equivalent to 5th Kyu in Japanese Rank System.

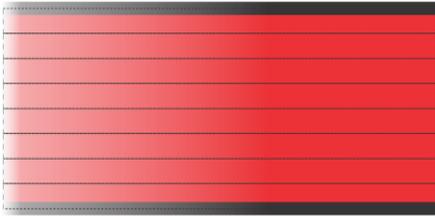
Approximate time 3 months of training.



PURPLE BELT

Middle Rank's Third Belt, equivalent to 4th Kyu in Japanese Rank System.

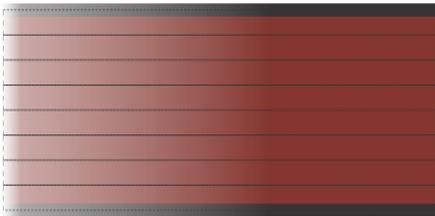
Approximate time 3 months of training.



RED BELT

Advanced Rank's First Belt, equivalent to 3rd Kyu in Japanese Rank System.

Approximate time 3 months of training.



MARRON BELT

Advanced Rank's Second Belt, equivalent to 2nd Kyu in Japanese Rank System.

Approximate time 3 months of training.



BROWN BELT

Advanced Rank's Third Belt, equivalent to 1st Kyu in Japanese Rank System.

Approximate time 3 months of training.



GRAY BELT

Instructor Rank's Belt, without equivalent in Japanese Rank System.

Approximate time 18 months of training.



BLACK AND RED BELT

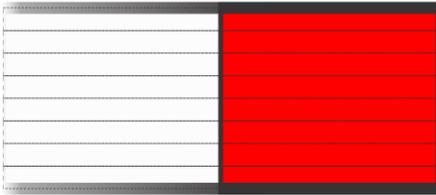
High Rank's First Belt, equivalent to 1st Dan in Japanese Rank System for students less 18 years old.



BLACK BELT

High Rank's First Belt, equivalent to 1st Dan in Japanese Rank System.

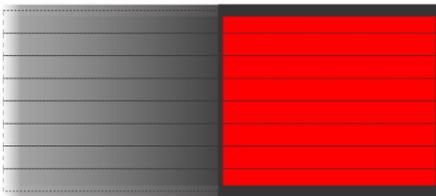
Approximate time 24 months of training.



WHITE - RED BELT

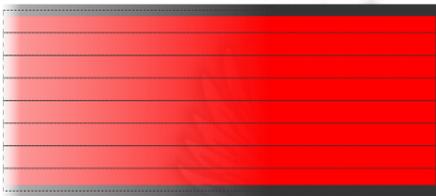
High Rank's Sixth Belt, equivalent to 6th Dan in Japanese Rank System.

No exact estimated training time.



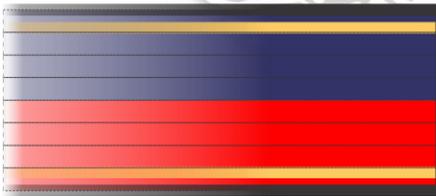
BLACK - RED BELT

Dux Ryu System or Area Director's Representative Belt, without equivalence in the Japanese system of degrees.



SPECIAL RED BELT

Special Belt of Black Dragon Society delivered by Taisho Frank Dux to his Soke Dai.



DARK BLUE - RED BELT

Special Belt of Black Dragon Society delivered to Taisho Frank Dux.

Chain of Command

An important factor of respect within Martial Arts is knowing and maintaining the Chain of Command.

A Chain of Command is an information flow system characteristic of organizations with strong, vertical hierarchical structures, such as military organizations, where orders, rewards, and penalties flow from the top down.

Martial Arts is no exception. There is a clearly established hierarchical order that must be strictly followed. This order gives each member of the organization a place, as well as specific obligations and rights.

HIERARCHICAL PYRAMID OF DUX RYU



Responsibilities of a Black Belt.

Any Black Belt in Dux Ryu Systems has a probation period of 1 year. If during this period the new Black Belt student abandons their training or fails to comply with their new obligations, their rank may be revoked.

Among the obligations of a Black Belt are the following:

Maintain Your Training

A Black Belt is not a final goal. It is the first step on a greater ladder. Stopping along the way is the same as never having started.

Continuing training and striving to maintain individual growth is an obligation of a Black Belt.

Maintain Constant Training

It is expected that the Black Belt begins a new stage of martial growth based on research and development of their personal skills. Likewise, it is the Black Belt's duty to maintain constant training in one or more of the various areas of martial knowledge.

Dux Ryu Systems offers the opportunity to explore traditional, modern, sports, professional competition, military, and police areas.

Maintain Attendance at Events

A Black Belt must maintain participation in the organization's activities, especially at official or international-level events.

Instructional events are a rich source of knowledge for a Black Belt and it is recommended to take full advantage of them.

Evaluations

A Black Belt must be willing to be evaluated by their superior authority in the manner and at the time they consider necessary.

The evaluation may be practical or written and can be to assess progress as a practitioner or as an instructor.

Transmit What Has Been Learned

Knowledge is not to be kept; it must be shared.

A Black Belt must collaborate in the instruction of new generations as a way to give back to their instructor, their dojo, and their organization for the preparation and knowledge they received.

Collaborate in the Expansion of the Organization

It is expected that a Black Belt actively collaborates in the dissemination and growth efforts of Dux Ryu.

It is the Black Belt's duty to show a proactive technical and administrative attitude, capable of planning and carrying out projects aimed at the enhancement and spread of their art and organization.

Transmit the Organization's Principles

A Black Belt is obligated to convey to their students the love and respect for the organization and all its elements, as well as the Mission, Vision, Values, and Code of Ethics that govern it.

Respect and Enforce the Chain of Command

A Black Belt must respect and enforce the Chain of Command of Dux Ryu, first through the education of new students and ultimately by avoiding critical comments about members of the Chain of Command in public or in front of students. This undermines the authority of the organization's members and will not be tolerated.

Maintain Discretion

A Black Belt must avoid at all costs being involved in gossip, criticism, or disqualification against any member of the organization, regardless of their rank. Critical conversations in "petit comité" seriously harm the organization and the professional image of those involved.

Maintain a Professional Image

Soke Dai Francisco Díaz García

A Black Belt must take care of their personal image as they now also represent the image of an organization.

This includes their actions, words, social media posts, social interactions with their students, etc.

Exemplary conduct will be an important factor when aspiring to further promotions.

Support the Training Center

A Black Belt is obligated to comply with all the Support to the Training Center rules listed above, including paying tuition fees.

No one is more obligated to cooperate with their school than those who have graduated from it.

Participate in Evaluations

A Black Belt must attend all low-rank exams to which they are called. This is important not only for supporting the organization but also to keep evaluation criteria up to date.

Participate in Black Belt Evaluations

A Black Belt must attend all Black Belt Promotion Exams and, particularly, must be present at the exam of the generation following theirs.

Propose Technical or Administrative Improvements

A Black Belt has the right and obligation to propose technical or administrative improvements to the Dux Ryu Chain of Command, provided they do so respectfully, formally, and constructively.

Subjective criticism is not welcome; each proposal must be submitted in writing, based on facts, and supported with valid arguments.

For technical matters, the proposal must be developed and presented in writing, illustrated, and/or supported by video.

The proposal will be forwarded to the appropriate authority within the Chain of Command, who will decide whether it proceeds.

Participate in Organizational Decisions

Black Belt students have the right and obligation to actively participate in the organization's decisions, for which a Black Belt Council will be formed.

Responsibilities of an Area Director

The Area Directors of Dux Ryu have the following responsibilities:

- Generate general information about the system they represent.
- Develop instructional programs for the system and its specific teaching methodology.
- Create educational materials for Instructors and Students to support the teaching of the system.
- Promote their system through websites, social media, print media, or any other means that may attract new students.
- Train instructors in the techniques of the system and in its teaching methodology.
- Promote the formation of groups practicing the system locally, nationally, and eventually abroad.
- Supervise and evaluate the work of Instructors and Students in other groups that follow the system they represent.
- Organize and coordinate events related to the system to help disseminate it.
- In addition to the responsibilities as Lead Instructors.

Image of a Black Belt.

The term Appearance or Professional Image has been previously mentioned. This is something every martial artist—regardless of rank or grade—must build, maintain, and safeguard. However, for a Black Belt, it is a matter of vital importance.

Within Dux Ryu System, the goal is to present students with a Professional Image—both of the system(s) being taught and of the instructors and training centers. The Professional Image, in addition to providing students with a sense of security, also aims to encourage Proper Conduct within the organization, the academy, the training area, and beyond—in everyday life.

The Professional Image of a Black Belt is composed of several key elements. The consistency among these elements will determine the overall result. These elements are:

- The Instructor's Physical Image (Appearance)
- The Instructor's Moral Image (Manners)
- The Instructor's Technical Image (Skills)

The Physical Image

This section naturally includes our physical appearance, our personal grooming, our uniform, our posture, our body language, our verbal language, our attitude, and physical contact with others.

The Moral Image

This refers to our way of speaking, our manners, our social behavior, and the three Circles of Socialization:

- Family Circle
- Fraternal Circle
- Recreational Circle

The Family Circle

A person's relationship with their family reflects their attitude toward authority. Someone who does not respect family hierarchies will likely have difficulty respecting professional hierarchies.

The Fraternal Circle

A person's relationship with peers and friends reveals their patterns of loyalty, camaraderie, and solidarity. It also exposes their tendency to form either constructive or inappropriate relationships.

The Recreational Circle

How someone spends their free time reflects the coherence between their words and actions. It shows whether the person truly is what they claim to be, or merely pretends to be what they think they should be.

In today's world, a Social Image is also projected through social media. Through these platforms, people reveal themselves in all three Circles of Socialization (Family, Fraternal, and Recreational). This image must also be carefully maintained—both in terms of what is shown and what is said.

A Black Belt must always remember that, as a member of an organization, their image becomes a reflection of the organization they represent. Therefore, their actions directly affect the image of the organization and its other members.

The Technical Image

This section refers to our knowledge and mastery of the instructional programs of our system at the level required by our rank, in addition to a solid understanding of the theoretical, philosophical, and historical foundations of our martial system and the organization to which we belong.

All these elements combine to form the image of a Black Belt. A lack of coherence between these elements inevitably leads to the deterioration of that image.

Black Belt Council.

The Black Belt Council is a body created to give a voice to students in decisions that impact the entire organization. It also serves as a direct link between the student body and the authorities within the Chain of Command.

The term student body refers to those Black Belt students who, despite having reached this rank, still maintain their status as learners.

Structure of the Black Belt Council

The Black Belt Council is made up of all graduated Black Belt students of Dux Ryu who are actively participating in the Ryu.

This Council elects its own Executive Board by consensus, which is composed of the following positions:

- President
- Vice President
- Secretary
- Treasurer
- Two Spokespersons (Vocales)

These members are elected through a nomination process (in groups of three) and a secret ballot vote.

Black Belts with the highest rank and most experience should be the first to be considered for the most relevant positions within the Council, precisely to take advantage of their broader experience.

Experience is essential to provide well-informed opinions on organizational matters. For example, if the functioning of instructional groups is being analyzed, a Black Belt who does not lead a group is not qualified to give an opinion, as they lack the necessary practical experience.

Internal Order

The Council determines the duration of the term of each of its officers and sets specific goals to be achieved during each term.

The President may convene the Council whenever necessary. Such a summons must be made through the communication channels previously established by the Council for that purpose.

A Council meeting can only be held if there is a quorum of 70% of its members present. This ensures that the decisions made truly represent the general opinion of the group.

Functions

The Black Belt Council is responsible for discussing matters of public interest, mediating conflict situations, analyzing opportunities across various areas of action, generating projects for the benefit of the organization, and promoting communication among all its members.

The Council is not a punitive authority within the organization. Therefore, it must present situations, study all their aspects, analyze their impact on the organization, and discuss possible solutions. Once a consensus is reached, the Council must submit the proposal to the appropriate authority within the Chain of Command for review, approval, and implementation.

Obligations

The Black Belt Council is obligated to respect and uphold the Dux Ryu Systems Regulations, as well as the Chain of Command of Dux Ryu.

It must serve as a channel of communication with the authority, never as a counterbalance to it.

In short, the Council is not meant to interpret the rules, but rather to ensure they are enforced.

Powers

The Black Belt Council may coordinate actions that benefit the organization, such as fundraising to finance projects, publishing books, organizing

Soke Dai Francisco Díaz García

tournaments, inviting foreign instructors, or even sending members abroad for training, among others.

The Council may serve as a channel through which students can voice their concerns, acting as a goodwill agent between the Chain of Command and the rest of the organization.

The Council may also receive reports or complaints against students from the authorities of the Chain of Command, whenever a situation merits further analysis and discussion.

If a Council member is directly involved in a matter under consideration—whether personally or due to a conflict of interest—that individual will be disqualified from participating in the decision-making process related to the resolution of the issue. Naturally, they will still have the opportunity to present and defend their case.

In cases of serious misconduct, the Council may assume the role of a Commission of Honor and Justice.

For this purpose, it must include as many members of the Chain of Command as possible, all of whom will have both voice and vote in the matter.

In all cases, every suggestion, concern, complaint, report, etc., must be formally submitted in person.

Anonymous reports will not be accepted, as they go against the principle of Civic Integrity.

All reports must be supported by evidence. Otherwise, the affected party may file a complaint for defamation.

The Black Belt Council will be responsible for issuing an institutional response to any attack published against the organization or its Chain of Command.

The Council shall maintain confidentiality regarding matters discussed, but must produce written reports and summaries of each meeting, which will be made available to the higher authorities within the Chain of Command.

Black Belt Oath

In October 2014, Kaiso Frank W. Dux formally inducted Shihan Francisco Díaz as Soke Dai Ni of Dux Ryu Systems. He did so through a public and vocal reading of the Dux Ryu Code of Honor.

From that moment on, the Oath of Allegiance became a new requirement for all Dux Ryu Black Belts.

The Oath is as follows:

Be diligent in all aspects of my life,

Be humble,

Always place commitment above ego,

Honor truth,

Respect confidentiality,

Keep my word,

Always be prepared,

Always be loyal to the Ryu,

Defend humanity,

Defend the Code,

Be three-dimensional: part comic, part philosopher, part martial trainer;

Earn and honor my rank,

Never fight battles against weaker opponents,

Only fight honorable battles,

Be an example for those who follow,

Seek in Martial Art the perfection of character,

And uphold my honor above glory.



Leadership.

“Coming together is a beginning; keeping together is progress; working together is success.”

Henry Ford

As the final topic of this Procedures Manual, I would like to address a somewhat controversial subject that often causes dissatisfaction or discontent among members of an organization: Leadership.

Many people firmly believe that their leadership style is unique or the best way to lead their organization, group, or school, and they automatically criticize or dismiss different approaches to action or management.

I trust that understanding some aspects related to this topic will allow us to be more empathetic toward behaviors different from our own, helping to avoid misunderstandings and subjective criticism that add little to the proper development of an organization like Dux Ryu.

Leadership

Leadership is a necessary factor in any organization, whether it's a business, a martial arts school, or even a couple. Why? Because in all these areas, people waste too much time deciding what to do and how to do it due to a lack of proper direction of energy and the capabilities of each team member. Maintaining a clear understanding of the situations, the goals, and effectively managing the delegation of authority and prioritization are vital for achieving success in our organization.

Components of Leadership

Some of the characteristics of a true leader include the following:

- The ability to use power effectively and responsibly.
- The ability to distinguish between what is important and what is urgent.

- The ability to achieve goals that benefit the team.
- The ability to visualize the future and plan actions to achieve or prepare for it.
- The ability to inspire others.
- The understanding that people are motivated by different things at different times.
- The ability to create an environment that responds to and fosters motivation.

The primary task of a leader is to manage time effectively. They must be clear about the organization's goals, define the mission and vision of the group, and recognize the team's strengths and weaknesses in order to foster a key element in teamwork: synergy, which is simply all individual energies working together toward a shared goal. Needless to say, even the best organization will fail if poorly led.

Debunking the Term "Leader"

The word "leader" often generates negative feelings, associated with domination and control. However, leadership can be simply defined as the process by which an individual influences others, inspiring, motivating, and guiding their actions toward achieving common goals.

Leadership involves three core aspects:

- The presence of one or more people to guide.
- An unequal distribution of decision-making power.
- The ability to use different types of power to influence followers' behavior.

Origin of Leadership

Leadership status can originate in two main ways:

- Leadership by Personal Will: The individual seeks power, works for it, earns it, defends it, and maintains it.
- Leadership by Popular Will: The individual does not seek to be a leader but is placed in that role by others, who grant and support their authority.

Leadership and Culture

- In Japan, teamwork is valued over individualism.
- In Europe, there is a stronger focus on individual orientation.
- In the United States, organizational speed is prioritized.

Learning from these approaches and adapting them allows us to enrich our own leadership style.

Recent studies have linked leadership to biological factors, such as serotonin (which promotes sociability and aggression control) and testosterone (which drives competitiveness).

Basic Leadership Concepts

- Direction: the ability to harmonize objectives, motivation, leadership, and communication.
- Power: the ability to influence others' actions to achieve goals.
- Authority: the right to make decisions, ideally based on knowledge and experience.
- Influence: the ability to change behaviors or opinions for the benefit of the group.

Types of power:

- Legitimate power: derived from one's position.
- Expert power: based on knowledge or experience.
- Referent power: based on charisma or influence.
- Coercive power: based on fear or punishment.
- Reward power: ability to give or withhold rewards.

Leadership Styles

- Authoritarian: leads through orders and control, using rewards and punishments.
- Paternalistic: suggests actions based on moral authority.
- Liberal: grants operational freedom and allows the group to self-regulate.
- Democratic: makes decisions with group participation.

This classification takes into account:

- The way goals are set
- Decision-making processes
- Quality of interpersonal relationships
- Group participation
- Flow of information
- Control mechanisms
- Distribution of rewards and sanctions

Authoritarian leaders achieve efficiency, but not always quality; democratic leaders foster stronger relationships and more lasting results.

Transformational Leadership

- Transformational leadership occurs when a leader influences subordinates in three key ways:
- Helping them understand the importance of their work to the organization's goals.
- Making them aware of their own need for personal growth and achievement.
- Motivating them to work not just for personal gain but for the good of the entire organization.

Transformational vs. Transactional Leadership

- Transactional leadership: motivates through performance-based rewards or punishments.
- Transformational leadership: motivates by inspiring personal and organizational growth beyond external rewards.

Motivation

- A leader can motivate subordinates by:
- Clearly identifying the results they seek.
- Rewarding high performance with meaningful benefits.
- Showing them how to reach goals, removing obstacles, and expressing confidence in them.

Gender and Leadership

Male and female managers do not significantly differ in leadership behavior. Studies suggest women may be more participative and relational, while men may be more task-oriented. Both genders have equal capacity and opportunity to be effective leaders.

Delegation of Responsibility

Delegation is one of the biggest challenges for leaders. Knowing what to delegate and to whom is crucial for success. Poor delegation manifests in:

- Unequal workloads: some overworked, others idle and disengaged.
- Loss of talented staff: boredom drives capable people away.
- Poor communication: lack of clarity about roles leads to inaction.
- Lack of accountability: no consequences for actions.
- Inaccessible leadership: the leader is too busy for consultation.
- Childish treatment: subordinates are treated as incapable.
- No promotion opportunities: lack of challenge leads to boredom and turnover.
- Leader interference: micromanaging delegated tasks.
- Distrust: constant oversight due to lack of confidence.
- Lack of self-control: inability to let subordinates work independently.
- Excessive bureaucracy: nothing moves forward without the leader's approval.
- Ambiguity: unclear delegation instructions.
- Unannounced changes: plans shift without informing the team.
- Lack of empathy: poor understanding of tasks and people.
- Lack of excellence: the leader fails to bring out the best in the team.
- Insecurity: the leader hoards power by keeping others uninformed or underdeveloped.

Empowerment

A leader must first humbly acknowledge they are not omnipotent and need their team. Empowering others by giving them decision-making authority and responsibility leads to better outcomes. This is known as empowerment.

- Empowerment allows the leader to:
- Delegate more effectively.
- Involve the team in decisions.
- Increase team commitment and motivation.
- Enhance skills and knowledge across the organization.

Traffic Light System

A simple tool for fostering responsibility delegation is the Traffic Light System, which divides tasks into three levels of autonomy:

- Green Actions: full autonomy. Do it, no need to inform me.
- Yellow Actions: partial autonomy. Do it, but let me know first.
- Red Actions: no autonomy. Do not proceed without my approval.

DUX RYU SYSTEMS



Current Dux Ryu Chain Of Command 2025



The organizational chart is structured as follows:

- Grand Master:** 1 individual (top level)
- Directors:** 12 individuals (second level)
- Area Directors:** 24 individuals (third level)
- International Representatives:** 24 individuals (fourth level)
- National Representatives:** 120 individuals (fifth level)
- Graduated Instructors:** 120 individuals (sixth level)

**ADMINISTRATIVE PROCEDURES MANUAL,
CODE OF CONDUCT, AND CODE OF ETHICS**

DUX RYU SYSTEMS

The growth of any organization necessarily entails the strengthening of its codes of conduct.

This volume, titled: Administrative Procedures Manual, Code of Conduct, and Code of Ethics of Dux Ryu Systems, provides a detailed review of many of the operational protocols that must be followed during martial training within this organization.

It begins with etiquette: proper behavior within the Dojo, interactions with others, the handling of training equipment, and personal etiquette, which ultimately becomes the professional image that every Dux Ryu Martial Artist must convey.

The manual also presents the Code of Conduct and Discipline for all students of Dux Ryu Systems, the Code of Ethics, and the Chain of Command within Dux Ryu. Finally, a special section is dedicated to establishing and analyzing the responsibilities of a Black Belt within Dux Ryu Systems.

With this manual, the goal is to address all gaps and provide clarity for each and every situation that may arise within an organization that has experienced exponential growth in recent years.