This book is provided as a free resource, which was shared by Warrior Code Taekwon-Do Academy LLC from the Encyclopedia of Taekwon-Do – written and/or explained by General Choi Hong Hi (the principal founder of Taekwon-Do).

This book should be available and shared with all Taekwon-Do students as a learning tool of the philosophy, history and moral culture of the original style of this martial art!
## The Table of Contents

<table>
<thead>
<tr>
<th>Item</th>
<th>Description of Pages</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>001</td>
<td>The Definition of Taekwon-Do &amp; General Knowledge</td>
<td>04 - 06</td>
</tr>
<tr>
<td>002</td>
<td>The Practice Suit (The Dobok)</td>
<td>07 – 10</td>
</tr>
<tr>
<td>003</td>
<td>The Color Belt System – Various level of the student</td>
<td>11</td>
</tr>
<tr>
<td>004</td>
<td>The Meaning of the Belt Colors &amp; System of Rank</td>
<td>12 – 13</td>
</tr>
<tr>
<td>005</td>
<td>Article – “Why do we say TAEKWON?”</td>
<td>14</td>
</tr>
<tr>
<td>006</td>
<td>Article – “Obligation”</td>
<td>15</td>
</tr>
<tr>
<td>007</td>
<td>Article – “Courage”</td>
<td>16</td>
</tr>
<tr>
<td>008</td>
<td>The Relationship between Instructor and Student</td>
<td>17</td>
</tr>
<tr>
<td>009</td>
<td>What to look for when searching for the ideal instructor</td>
<td>18</td>
</tr>
<tr>
<td>010</td>
<td>What to look for when searching for the ideal school</td>
<td>19- 20</td>
</tr>
<tr>
<td>011</td>
<td>The Student’s Part in the Instructor / Student Relationship</td>
<td>21</td>
</tr>
<tr>
<td>012</td>
<td>The Instructor’s Part in the Instructor/Student Relationship</td>
<td>22</td>
</tr>
<tr>
<td>013</td>
<td>Rules of the Dojang</td>
<td>23</td>
</tr>
<tr>
<td>014</td>
<td>Moral Culture</td>
<td>24 – 43</td>
</tr>
<tr>
<td>015</td>
<td>The Philosophy of Taekwon-Do</td>
<td>44 – 46</td>
</tr>
<tr>
<td>016</td>
<td>The History of Taekwon-Do</td>
<td>47 – 52</td>
</tr>
<tr>
<td>017</td>
<td>The Contents of a Proper Class</td>
<td>53</td>
</tr>
<tr>
<td>018</td>
<td>Warm-Up and Cool Down</td>
<td>54</td>
</tr>
<tr>
<td>019</td>
<td>Some info you need to start (Attention Stance)</td>
<td>55</td>
</tr>
<tr>
<td>020</td>
<td>How to Bow</td>
<td>56</td>
</tr>
<tr>
<td>021</td>
<td>The Opening Ceremony of and ITF Class</td>
<td>57 – 58</td>
</tr>
<tr>
<td>022</td>
<td>The Lines and Levels of the Body</td>
<td>59 – 60</td>
</tr>
<tr>
<td>023</td>
<td>General Rules and Basic Definitions</td>
<td>61 – 63</td>
</tr>
<tr>
<td>024</td>
<td>The Pattern Meanings</td>
<td>64 -</td>
</tr>
</tbody>
</table>
THE DEFINITION OF TAEKWON-DO

TAEKWON-DO . . . . . . . . . . . . . . . . . . A way of life.

What exactly is the meaning of Taekwon-Do?

To put simply Taekwon-Do is a version of unarmed combat designed for the purpose of self-defense. It is more than just that.

It is the scientific use of the body in the method of self-defense; a body that has gained the ultimate use of its facilities through intensive physical and mental training.

It is a martial art that has no equal in either power or technique. Though it is a martial art, its discipline, technique and mental training are the mortar for building a strong sense of justice, fortitude, humility and resolve. It is this mental conditioning that separates the true practitioner from the sensationalist, content with mastering only the fighting aspects of the art.

This is one of the reasons that Taekwon-Do is called an art of self-defense. It also implies a way of thinking and life, particularly in instilling a concept and spirit of strict self-imposed discipline and an ideal of noble moral rearmament. The nearest description of it is almost a cult.

Translated literally "Tae" stands for jumping or flying, to kick or smash with the foot. "Kwon" denotes the fist-chiefly to punch or destroy with the hand or fist. "Do" means an art or way-the right way built and paved by the saints and sages in the past. Thus taken collectively "Taekwon-Do" indicates the mental training and the techniques of unarmed combat for self-defense as well as health, involving the skilled application of punches, kicks, blocks and dodges with bare hands and feet to the rapid destruction of the moving opponent or opponents.

Taekwon-Do definitely enables the weak to possess a fine weapon together with confidence to defend him or herself and defeat the opponent as well.

Of course, wrongly applied, Taekwon-Do can be a lethal weapon. Therefore mental training must always be stressed to prevent the student from misusing it.

As for women folk, they will undoubtedly find Taekwon-Do an invaluable asset in tackling and driving away "wolves", so to speak. When one is informed of the many instances where frail women effectively protected themselves, they may sound unbelievable. But really, they have been able to do so because they are well versed in the art of self-defense.
The feats of Taekwon-Do are great in number. To mention a few is probably pertinent: for instance, flying over a mounted motorcycle or eleven persons in line to attack a target with the foot; breaking and inch thick pine board placed at a height of ten or eleven feet with the foot; breaking two pieces of red brick with a open hand or knife-hand; smashing seven or eight pieces of two inch thick pine board at a single blow with the fist; attacking two targets with the same foot in succession while flying and so on.

To the layman in the street, such feats may sound impossible, but to the serious students of Taekwon-Do and the exponents of this art, it is quite ordinary. Of course, by mastering this art it does not mean that you will be asked to do acts of impossibility.

Particularly if someone should challenge you to kill a wild bull with your bare hands. Therefore it is clear that equivalent demonstrations of such effective use of pure somatic force are not to be seen in other forms of physical combat technique.

Incessant training is essential to keep oneself in top form and physical condition. In training, all the muscles of the human body will be used.

From the use of one's muscles, it will be possible to harness all available power generated by every muscular contraction. It will then be necessary to deliver such power to the human target especially to where the most vulnerable points or vital spots of one's opponent are located, in particular when the opponent is in motion.

At this point it is necessary to remind the students of Taekwon-Do that this art of self-defense is specially designed for swift retaliation against the moving aggressor.

Most of the devastating maneuvers in Taekwon-Do are based specially on the initial impact of a blow plus the consequential additional force provided by the rebound of the opponents moving part of the body.

Similarly by using the attacker's force of momentum, the slightest push is all that is needed to upset his or her equilibrium and to topple him or her.

In the case of the students of Taekwon-Do who have been in constant practice or the experts themselves, they spend no time thinking, as such an action comes automatically to them. Their actions, in short, have become conditioned reflexes.

Therefore, throughout this Encyclopedia, the readers will notice that repeated emphasis is placed on regular training, in order to master the techniques of attack and defense.
Hours spent on training will not be wasted; for surely you will reap a rich reward in the form of speedy reactions and deadly blows to rain down upon your enemy or in any case to save life if and when a need arises.

Even if Taekwon-Do is practiced for the sake of exercise alone, the enjoyment derived will justify the time invested and spent. As an exercise, it is equally suitable for the old and young, male and female.

**GENERAL KNOWLEDGE**

**The Principal Founder of Taekwon-Do:**
General Choi Hong Hi

**The Date The Original Taekwon-Do was Founded (officially recorded as):**
April 11th, 1955

**The Date the ITF was Founded:**
March 22nd, 1966

**The Literal Meaning of Taekwon-Do:**
Tae = foot technique, kwon = hand technique, Do = art or way of life

**General Choi’s Birth Date:**
November 9th, 1918

**The Taekwon-Do / Student Oath:**
1. I shall observe the tenets of Taekwon-Do:
  Courtesy, Integrity, Perseverance, Self Control, Indomitable Spirit.
2. I shall respect my instructors and seniors.
3. I shall never misuse Taekwon-Do.
4. I shall be a champion for freedom and justice.
5. I shall build a more peaceful world.

**Order of Belts:**
White Belt, Yellow Stripe, Yellow Belt, Green Stripe, Green Belt, Blue Stripe, Blue Belt, Red Stripe, Red Belt, Black Stripe, Black Belt.
We assign names to people and objects in order to distinguish between different individuals, between objects with different properties etc. We know immediately that "Kim Sun Dal" is not the same person as "Timothy Smith", that "flora" is distinct from "fauna", that "rock" and a "pillow" do not have identical characteristics.

The naming of names is a classification process by which we impose order on the universe. In the absence of names, the world would be chaotic and progress would be impossible. Our doboks serve a similar purpose. They reveal our occupation and our rank, identifying us as persons engaged in a certain kind of activity. Social order would be difficult to maintain without systemized forms of clothing.

Because of names, football can be clearly distinguished from baseball, Taekwon-Do from Judo. Similarly, their respective uniforms allow us to distinguish a judge from a criminal, a general from a private soldier.

When we wear a uniform, we accept a certain role in society and we are obliged to behave accordingly.

Our martial art was given the name "Taekwon-Do" to distinguish its technique, philosophical system, spiritual foundation and rules of competition from other Oriental martial arts. We have a uniform unique to Taekwon-Do for the same reason.
The International Taekwon-Do Federation introduced this dobok in 1982. It is the product of many years of research and development. This new dobok retains the aspects of the traditional dobok while representing a new age in terms of design.

It eliminates many of the inconveniences associated with other martial arts uniforms. It will not, for instance, become undone during practice or tournament.

It has also put an end to the dishonest practice of relying on starched material to create an artificial sound. The dobok is considered a primary necessity in both training and tournament for the following reasons:

1) The wearing of the dobok should instill pride in the student as a practitioner of Taekwon-Do.
2) It identifies the degree of skill and cultural education in Taekwon-Do that the individual has attained.
3) The style of the dobok is symbolic of Taekwon-Do heritage and tradition.
4) Grade and degree changes indicated by belt color create incentive while simultaneously preserving humility.
5) The dobok is extremely practical and healthy.
6) The official dobok distinguishes orthodox Taekwon-Do from its imitators.

The dobok consists of a shirt, pants and belt made of synthetic material, detron mixed with cotton. This material is a vast improvement over standard cotton in that it is more durable and flexible.

The shirt and pants must be white in color to symbolize the traditional color of the Korean costume. Superfluous frills, piping, lettering and designs are not permissible.

It is very important for the student to keep his dobok clean at all times, wear it correctly and treat it with the respect he owes to his art. Black piping around the edge of the shirt is worn only by the black belt holder.

The piping is three centimeters in width and is symbolic of the royal family and members of aristocratic houses during the Koguryo, Baekje, and Silla Dynasties.

An international instructor is distinguished by black stripes three centimeters wide on both sides of the shirt and pants.
SHIRT (Sang-i)

A tapered shirt is both more practical and aesthetically pleasing than a tight or loose one. The sleeves should be long enough to reach the wrist. The length of the shirt should be to the top of the thigh. It is permissible to wear a T-shirt under the do bok if the student desires to do so.

PANTS (Ha-i)

The length of the pants should be to the top of the instep (top of the foot) and touch the back of the heel.

BELT (Ti)

There are six orders of belts; white, yellow, green, blue, red and black.

The width of the belt is five centimeters, the thickness five millimeters. The width of the stripe on the end of the belt is also five millimeters. The distance between the stripe and the end of the belt is five centimeters.

Black belt ranks are distinguished by Roman numerals on the belt.
HOW TO PROPERLY FOLD YOUR UNIFORM

1. Fold at the center vertically
2. Fold on the third of the lower part
3. Fold again at the center
4. Place the folded pants on the shirt so the waist overlaps the collar
5. Fold one side inward first
6. Fold the sleeve at the center
7. Fold the opposite side inward
8. Fold the opposite sleeve at the center
9. Fold the shirt at the center
10. Fold again in half
11. Place the center of the folded belt at the center of the folded dobok.
12. Tie the belt with a square knot
THE BELT SYSTEM OF TAEKWON-DO
THE COLOR BELT LEVELS

LEVELS OF THE BEGINNER

- White Belt Level 10th Grade
- Yellow Stripe 9th Grade
- Yellow Belt 8th Grade
- Green Stripe 7th Grade

INTERMEDIATE LEVELS

- Green Belt 6th Grade
- Blue Stripe 5th Grade
- Blue Belt 4th Grade
- Red Stripe 3rd Grade

ADVANCED LEVELS

- Red Belt 2nd Grade
- Black Stripe 1st Grade
THE BELT MEANINGS

The White Belt
White signifies innocence as that of a beginner student who has no previous knowledge of Taekwon-Do.

The Yellow Belt
Yellow signifies the earth from which a plant sprouts and takes root as the Taekwon-Do foundation is being laid.

The Green Belt
Green signifies the plant's growth as Taekwon-Do skills begin to develop.

The Blue Belt
Blue signifies the heavens where the plant matures into a towering tree as training in Taekwon-Do progresses.

The Red Belt
Red signifies danger cautioning the student to exercise control and warming the opponent to stay away.

The Black Belt
Black is the opposite of White signifying maturity and proficiency in Taekwon-Do. It also indicates the wearer's imperviousness to darkness and fear.
THE SYSTEM OF RANK

There is, of course, a certain significance in the numbering system. With degree, the number 9 is not only the highest one among one digit number but also is the number of 3 multiplied by 3. In the Orient, three is the most esteemed of all the numbers. The Chinese character representing three is written: ☰. The upper line symbolizes the heaven; the middle line, mortals; and the bottom line, earth.

It was believed that the individual who was successful in promoting his country, fellowmen and God, and able to reach an accord with all three would aspire to become King, which was written thusly: ☰. The Chinese character for three and King are nearly synonymous. When the number three is multiplied by itself, the equation is nine, the highest of the high; therefore, ninth degree is the highest of the high ranking belts.

It is also interesting to note that when the numeral 9 is multiplied by any other single digit number and the resultant figures are added together, the answer always equals 9, i.e. 
9x1=9; 9x2=18, 1+8=9 and so on up to 9x9=81, 8+1=9. Since this is only single digit number having this property, it again points to the number 9 as being the most positive of figures.

Taking the use of the number three one step further, the degrees are further divided into three distinct classes. First through third degree is considered the novice stages of black belt. Students are still merely beginners in comparison to the higher degrees. At fourth degree, the student crosses the threshold of puberty and enters the expert class. Seventh through ninth is composed of Taekwon-Do masters – the elite who fully understand all the particulars of Taekwon-Do, mental and physical.

There is perhaps one question that remains; why begin with the lowest of the two digit numbers, "10" why not begin with the lowest one digit number and proceed from first grade to ninth grade, and then begin again for degrees? Though it would certainly be more logical, the 10 to 1 and 1 to 10 numerical system in the Orient is ageless. It would be impossible, if not even a bit impertinent, to attempt to change a practice that is even carried into children's games.
Why Do We Say TAEKWON?

Taekwon! Taekwon! ...The utterance of the word Taekwon is endless within Taekwon-Do. It is heard and over and over again through training sessions in the Dojang. Fellow Taekwon-Do students address with either a handshake or bow and the simultaneous pronunciation of “TAEKWON”.

Taekwon is a word of many interpretations and purposes. It is response, such as ‘yes, I understand’, when the instructor gives a command or demonstrates a technique. It is also an acknowledgement to the Dojang and its occupants upon entering. It is also the respect and gratitude paid to the Founder, instructor, seniors and the training hall after finishing a class. The expression of the word Taekwon eventually becomes so involuntary that often, and sometimes without realizing it, many students use it in public settings. For example, your teacher in school asks you a question and you respond with “Taekwon”. A supervisor praises your job performance and instead of replying with “thank you”, Taekwon leaps from your mouth.

Unfortunately, saying “Taekwon” becomes so involuntary that we take it for granted. Many students think it is something we say because seniors told us to do so or because we have heard everyone else say it. “Taekwon” becomes just another part of our training, the same as kihab.

“Ki” means energy, while “hap” means to release. “Kihab” therefore means to release energy (yell or cry out at the end or completion of a movement).

Upon entering the dojang, the student immediately says “Taekwon”. This Taekwon is an acknowledgement to the Dojang and all who train there. It should also remind students to abandon the pressures of the day. All students have bad days. Unleashing one’s troubles in the Dojang and on fellow classmates hinder everyone’s performance. Taekwon also reminds us to be strong.

Many individuals say it but do not understand the true essence of “Taekwon”. Every time it is heard it suggests to us the need to be diligent.

The aim of Taekwon-Do training is to make the student become a better person. Through Taekwon-Do, one learns to overcome adversities put upon them in the Dojang. By conquering these adversities, a student gains self-confidence. This confidence carries over into all other aspects of their lives. Students with a positive outlook on life become even stronger. Through perseverance, each time a student leaves the Dojang they are a better person.

This is the true spirit of TAEKWON!!
OBLIGATION

“It is forbidden that one should act disrespectfully of the Way of Heaven, while attaching little importance to the duties of his Master and at the same time is overly attentive to his own business”

Obligation is the root of all martial arts’ honor, and meeting one’s obligations is the principle part of what makes a martial artist. I am not talking about the financial obligations alone. Nor am I referring specifically to obligations to perform duties assigned by one’s boss or superiors, although both of these examples certainly apply. I am talking about all the obligations inherent to human society.

Life is a social contract. We all rely on others, no matter how independent we would like to think we are. And when someone helps us, provides a service, or does a favor, we acquire a social or moral obligation to pay that person. That is a duty.

Most people are reasonably mindful about repaying favors, but martial artists are particularly circumspect about recognizing and fulfilling their obligations. And among martial artist societies, none are more diligent than the Japanese.

In Japanese, the word closely associated with honor is “giri”. “Giri” translates literally as “the right” or “correct reason”. Generally speaking, it means duty, but really means much more. “Giri” can best be defined as a moral obligation to fulfill one’s duty. It’s role in society involves a basic social system of debt and repayment.

“Giri” works like this: whenever someone does something for you, you assume an obligation to repay him. You carry this obligation as a burden until you relieve yourself of it by repaying the individual in a manner equal to what they did for you. The Japanese would say you carry his on. Fulfilling that obligation is “giri”.

It has different names in different cultures, but “giri” plays a crucial role in every martial artist’s society. Capable leaders train, support, and look after their subordinates. In return dutiful followers are obligated to obey, protect and sacrifice for their superiors. Honorable warriors look out for one another. Each covers his comrade’s back and, in return, knows his back is covered if his compatriot is honorable. All are honor-bound to defend their lords, chieftains, generals, or nations that provide them shelter, employment or stability.

“Giri” is the glue that binds martial art societies together but obligation without justice is hollow and meaningless. In fact, without justice, “giri” can be twisted into something ugly and dishonorable.
COURAGE

“To see wrong having the knowledge of what is right and not to act is to lack of courage”
Confucius

Courage is the virtue most often associated with warrior ship. Both the professions of arms and a calling to the Martial Way demand it. Courage is an honorable quality; warriors are justly obligated to risk their lives fighting at their leaders command. But the courage needed to live a life of honor is often different from the daring expected of the warriors in battle. This is something called Moral Courage.

Moral courage is the fortitude it takes to do what is right no matter what the personal cost. While not as dramatic as physical bravery, it’s the courage most called upon in every warrior’s life.

We all face situations in which we see the right course of action, but in taking it puts us in jeopardy. Perhaps when you were a child you had to own up to breaking someone else’s property, or face your parents after acting in an inappropriate manner and being either suspended or given a detention at school.

As adults we face similar situations and our personal honor depends on whether we have the courage to face them responsibly. Have you ever faulted in a situation large or small and had the courage to face up and take responsibility for your actions? Did you offer the proper restitution? You may feel that some of these issues are insignificant, but how you handle these situations and conflicts says a lot about your sense of honor.

Moral Culture is a crucial requirement of warrior honor. When things go wrong in war, it’s vital that leaders at all levels admit their mistakes and report circumstances to their superiors accurately. Given the correct information, leaders can alter strategies and change plans to salvage the situations, but handed the information altered to hide incompetence, then more mistakes are made and lives are lost. The Vietnam war provided classic examples of how misinformation within the chain of command results in combat ineffectiveness.

There is one more point to understand about courage: having it does not mean you do not feel fear. Fear is a natural human emotion, and honorable people experience it just as dishonorable people do. What determines your level of courage is how you handle fear. Warriors face it, get control of it and do what must be done; cowards run, create excuses and attempt to justify the situation.
RELATIONSHIP BETWEEN INSTRUCTOR & STUDENT

Even today in modern Korea, hidden Confucian values often appear through the veneer of twentieth century sophistication. The son that remained implicitly obedient throughout his life became an object of worshipful veneration when the parent died. This obedience and loyalty never wavered.

From the Confucian values the Korean learned a deep sense of respect for his teachers. This relationship has always been an important one. An old Korean proverb states “father and mother are the parents who bring me up, while a teacher is the parent who educates me.” This is the reason why a student was expected to pay as much respect to his teacher as he would to his parents. Thus the personal bonds of loyalty and respect towards the teacher and the parents formed a national and family structure.

Though a subject may owe fealty to his King, King must show respect and loyalty to his teacher, as Alexander the Great did to Aristotle. Though a father may love his son, he can never become his teacher. The father / son relationship is emotional and all objectivity is lost. Without this objectivity, it is nearly impossible to continue absolute control with the learning system.

There is an old Korean adage, “parents may procreate children but not create their purpose in life.” The greatest challenge and reward for a parent is being able to provide the guidance that will make the child a useful and respected member of society.

Obviously, it is a parent’s responsibility to provide the proper education which will broaden the child’s knowledge and imbue him or her with a good sense of ethics and morality. It is often impossible for the parents themselves, however, not impossible to provide the correct education the child needs. This is because the parent hesitates to force discipline on their child in an objective manner. There is a subconscious fear that it will create a breach in their relationship. Confucius advised, “Children should be exchanged and not be taught by their own concerned parents.”

To teach another’s child to become a person of good character according to the wishes of his or her own parents and is a great responsibility. In the eyes of the student, his teachers will occupy an equal position with his own parents. There is truth in the ancient maxim that the King, Teacher and Father are one and equal.

There must be a degree of love and understanding in all the above relationships, but there must also be a degree of objectivity. The same relationship must also be present in Taekwon-Do. The responsibility of teaching the art lies with the instructors, whose eventual mission will be to teach students to be physically and mentally strong and to help contribute to a more peaceful world.
Certainly a dedicated and sincere instructor is an absolute necessity for any Dojang. The Dojang cannot grow and mature without a cadre of equally dedicated and sincere students. Accordingly, both the instructor and the student owe a dept of responsibility to teach each other that can never be paid.

WHAT TO LOOK FOR WHEN SEARCHING FOR THE IDEAL INSTRUCTOR

Soldiers are as strong as the General who leads them, and, in a like manner, students can only excel under an excellent instructor. We cannot expect a bamboo to grow in a field or reeds, nor can we expect to find an outstanding pupil under an unqualified teacher.

It is of particular importance that the two aspects of Taekwon-Do, the spirit and the technique, must be taught together. Therefore, a qualified instructor must combine the qualities of a scholar and a soldier if he is to produce pupils of noble character and outstanding skills.

Such an instructor must possess the following qualities:

1. Strong moral and ethical standards.
2. Clear outlook and philosophy in life.
3. Responsible attitude as an instructor.
5. Knowledge of the vital spots of human anatomy.
6. Unshakable integrity in political and financial dealings.
7. Dedication to spread the art of Taekwon-Do throughout the world.
8. One, who gains confidence from his seniors, is trusted by his fellow instructors and is respected by his juniors.
WHAT TO LOOK FOR
WHEN SEARCHING FOR THE IDEAL DOJANG

How do I choose a martial arts school for me or my child?

The principles are the same for choosing a school for yourself or your child, so I will address the answer for parents, as there are a couple of special considerations when children are involved.

Step one in choosing a school is to clearly understand what you want you or your child to gain from learning the martial arts. Is it a light recreation? Then a community center program may suffice. Is it self-defense or personal development? If so, then a full-time professional school will be more suitable. Many parents view the martial arts as part of their child’s educational development. With a good professional school, this is very possible.

Step two is to recognize that choosing a school is really choosing an instructor. Be sure to visit the school and watch the instructor work with other children of the same age. Every school is very different because every instructor is different. Don't get confused by claims of black belt degrees, tournament wins or martial art styles. The only style that matters is the teaching style of the instructor and how your child will respond to him or her.

Finally, trust your instincts. A professional school will have a family atmosphere, lots of smiles and be well kept. You'll feel comfortable with the personnel and the facility.

While this may not end up being the closest school to your house, when it comes to your safety or the safety and education of your child, an extra ten-minute drive can make a world of difference in the outcome.
What kind of facility should I look for?

Here it’s important to trust your first impressions. The modern martial arts school is clean, well lit, spacious and has good family atmosphere. The mirrors are polished, the floor is clean and the rest rooms in good order. On the wall you might see photographs of recent school events and outings and there should definitely be an area for parents or family to sit and watch the classes.

Beware of any school that doesn’t allow you to watch the class. Particularity if you are a parent looking for school for your kids, you should have real concerns about a school that doesn’t allow you to watch them work with your child. An instructor might say that they don't want the child to be distracted by the parents, but the truth usually is that the instructor doesn’t want to be accountable to the parent.

Conversely, professional instructors will practically insist that you stay and watch. They know that once you see the positive lessons they are teaching your child, that you’ll be even more supportive of the training. The truth is that the instructor who encourages you to take the time to watch your child in class is doing you and your child a great service. In today's busy world, the tendency to drop off a child and not take the time to share the experience of learning a new skill is all too prevalent.

It is usually found that the kids whose parents were in class and supportive seemed to do much better and be more well adjusted than the drop off kids. Children, more than anything else, want their parents to take an interest in them and be proud. Martial arts, taught by a professional, have a series of "victories" for each child ranging from a new belt or stripe on their belt to other forms of recognition for the child. That recognition is greatly enhanced when the parent is there to share in the pride.

Consider a professional martial arts instructor as a part of the team whose goal is to instill a strong sense of self-pride and confidence in your child. As a parent, your presence in that classroom is critical to the success of the team.
THE STUDENT’S ROLE IN THE INSTRUCTOR / STUDENT RELATIONSHIP

1) Never tire of learning. A good student can learn anywhere, anytime. This is the secret of knowledge.

2) A good student must be willing to sacrifice for his art and his instructor. Many times students feel that their training is a commodity bought with monthly dues (membership fee) and are unwilling to take part in demonstrations, teaching and helping around the Dojang. An instructor can afford to lose this type of student.

3) Always set a good example for lower ranking students. It is only natural they will attempt to emulate seniors students.

4) Always be loyal and never criticize the instructor, Taekwon-Do or teaching methods.

5) If an instructor teaches a technique, practice it and attempt to utilize it.

6) Remember that a student’s conduct outside the Dojang reflects on his/her art and instructor.

7) If a student adopts a technique from another Dojang and the instructor disapproves of it then the student must disregard it immediately or train at the Dojang where the technique was learned.

8) Never be disrespectful to the instructor. Though a student is allowed to disagree with the instructor, the student must first follow the instruction and then discuss the matter later.

9) A student must always be eager to learn and ask questions.

10) Never betray the instructor.
THE INSTRUCTOR’S ROLE IN THE INSTRUCTOR / STUDENT RELATIONSHIP

a) Never tire of teaching. A good instructor can teach anywhere, anytime and always be ready to answer questions.

b) An instructor should be eager for his students to surpass him; it is the ultimate compliment for an instructor. A student should never be held back. If an instructor realizes his student has developed beyond his teaching capabilities, the student should be referred to a higher ranking instructor.

c) An instructor must set a good example for his students and never attempt to defraud them.

d) The development of students should take place over commercialism. Once an instructor becomes concerned with materialism, he will lose the respect of his students.

e) Instructors should teach scientifically and theoretically to save time and energy.

f) Instructors should help students develop good contacts outside the Dojang. It is the instructor’s responsibility to develop students outside as well as inside the Dojang.

g) Students should be encouraged to visit other Dojangs and study other techniques. Students who are forbidden to visit other Dojangs are likely to become rebellious. There are two advantages for allowing the student to visit other Dojangs; not only is there the possibility that the student may observe a technique which is ideally suited for him, but he may also have the chance to learn by comparing his techniques to inferior techniques.

h) All students should be treated equally, there should be no favorites. Students should always be scolded in private, never in front of the class.

i) If the instructor is not able to answer a student’s question, he should not fabricate an answer but admit he does not know and attempt to find the answer as soon as possible. All too often, will a lower degree black belt dispense illogical answers to his students merely because he is afraid of “losing face” because he does not know the answer.

j) An instructor should not seek any favors such as cleaning the Dojang, doing repair work etc. from his students.

k) An instructor should not exploit his students. The purpose of an instructor is to produce both technically and mentally excellent students.

l) Always be honest with the students and never break a trust.
Like in sports clubs, gyms or educational settings, there is a set of etiquette. While training a martial art, these rules are a way to cultivate an environment of respect and compassion towards others, and be treated likewise.

1. Upon entering and leaving the training area, one must bow as a sign of respect.

2. As a sign of respect and greeting, juniors shall bow and shake hands with seniors, black belts and the instructors in the school.

3. The instructors and black belts are addressed beginning with “Mr. / Mrs. / Miss” followed by their last name only (junior black belts can be addressed by “Mr. / Mrs. / Miss and their first name).

4. There is no extra practicing allowed while a class is in session unless permission has been given by the Mr. LeGrow, Ms. Tang, or other school instructors leading the class.

5. Should a student arrive late for class, there is a penalty of 30 push-ups for color belts and 50 for black belts. Upon completion of the penalty, the student will remain at the back of the training area and await permission to join in.

6. In order to avoid injury and be well-rounded in practice, students are asked to join the class from warm-up, drills and cool-down exercises.

7. We ask all parents, students and guests to keep the noise level low during the classes, as it may distract the students. Rowdy conduct is discouraged, and such persons will be asked to leave the premises.

8. Foul language is not tolerated in the school. We encourage a positive environment.

9. In the training area, students can leave their water bottles in the back, and are asked not to bring food into the training area.

10. To be polite to others, wearing deodorant is encouraged. If possible, students are asked to enter the training area without wearing perfume or cologne.

11. To minimize chances of injury, students are kindly asked to remove jewelry or piercings before class. Ideally, fingernails and toenails are to be kept short as well.

12. ITF Taekwon-Do uniforms must be worn during class times and be kept clean. It is considered disrespectful to wear dirty or smelly uniforms.

13. No outdoor footwear is permitted in the training area at any time.
MORAL CULTURE
(Jungshin Sooyang)

The broad connotations and various possible interpretations of the moral culture are often very difficult for the western mind to grasp because this is an aspect of Oriental Philosophy which pervades the lives of Oriental people. In a word, it is the endeavor and process of becoming an exemplary person such as Confucius (552-479 AD).

To become such a person, one has to first find himself and acquire a moral character which is respected by all. This can only be achieved through constant practice of mental discipline. Thus, if the times call for it, the mentally disciplined man can contribute to the building of an ideal society through wise counsel to the government and, even after death, through his everlasting examples.

Confucius said, "to promote the sense of morality one must treat others with faithfulness and sincerity based on righteousness, and to eliminate completely vicious thinking".

Moral Culture

Every one of us, as a social being, desires to live in a free and peaceful society. At the same time, it is our obligation to build such a society for the people.

I have quoted various words of wisdom of ancient saints and philosophers for creating an ideal society in the hope that students of Taekwon-Do use them as a guide to cultivating their moral culture.

An ideal society, according to LAO-TZU, is one in which the ruler is of such high moral character that he can rule naturally, not by interference or fear but by appealing to the good nature of his people, who by merely doing their duty can live freely in peace without fear and anxiety. Next, a moral society is one in which the people admire and praise their ruler in gratitude for his love and the benign disposition he bears toward his people.
Thirdly there is a "legalistic society in which the ruler because he lacks the moral authority resorts to various laws to govern his people, who in turn obey because they fear the retribution that the violation of these laws will bring. Under these circumstances, the ruler loses touch with his people.

Finally the worst kind of society is that in which the ruler, through deception and trickery, misuses his legal authority to further his personal ambitions and imposes his rule upon his people by force as he deems necessary. In such a society, the ruler is despised and hated by his people and eventually invites not only his own downfall but with him the downfall of the people and the country.

In Taekwon-Do a heavy emphasis is placed on moral culture, for it not only promotes a healthy body and keen mind but good sportsmanship and the perfection of moral behavior. As ancient Greeks first espoused in their sound mind, sound body, creative spirit concept, the more disciplined and cultivated the mind is, the more disciplined and cultivated will be the student's use of Taekwon-Do.

No doubt the following lessons may be somewhat hard to fully understand; however, it would behoove the serious student of Taekwon-Do to read, digest, and attempt to grasp these very fundamental essences of moral culture.

A. Return to the basic nature –

Mencius gave the following analogy when he reasoned that a man is basically good. Even a ruthless robber, coming upon an innocent child about to fall into a well, will try to save the child, forgetting for moment, his intention to rob the house. This good nature becomes obscured or completely lost by greed for money and power.

B. Be virtuous –

It is difficult to define what virtue is. However, these are five human qualities which have been recognized as virtues since ancient times; humanity, righteousness, courtesy, wisdom, and trust. To be virtuous one must constantly cultivate and practice these virtues.
Confucius said,
"Virtue is like the North Star. All the stars revolve around it in an orderly fashion." Therefore, people who surround the virtuous person naturally will act for the betterment of society.

1) **HUMANITY** *(IN)*

The ability to feel sorrow for the misfortunes of fellow men and love them all equally as parents love their children equally.

Confucius defined humanity in the following ways:

A  To love people, especially one's parents

B  Not asking others to do what you would rather not do

C  To behave with the nature of propriety by controlling on oneself

D  To have unbending desire to accomplish what is right regardless of how insignificant, the result may initially seem when compared to the amount of effort put forth

E  To value others' honor before your own

F  To put others' freedom, before your own

To implement humanity he said one should:

1. Practice utmost prudence, modesty and discretion in everyday life.
2. Devote oneself to assigned work be it large or small.
3. Demonstrate sincerity with whole heartedness to others at all times.

Tae Kong Mang *(12th century BC)* said;

"The heaven provides us four seasons while the earth has the power to produce all living things. This privilege is not reserved for any specific person but for all human beings... Therefore, humanity lies in the idea of sharing the fruits of nature with all people."
2. **RIGHTeousness** *(UI)*

The ability to feel ashamed of unjust acts and the strength to do one's duty.

Mencius said; "for the ordinary person life and death are the most important in the life. However, for virtuous person to and live and die for righteousness is far more important than life and death themselves."

Righteousness is well defined in the act of a certain army general depicted in the book of "War Manuel" written about 2,400 years ago.

A General was taking a break from the grueling war with his soldiers by a river bank when an aide brought him a small carafe of wine for his refreshment. He took the carafe and slowly emptied it into the flowing river in full view of the puzzled soldiers and invited them to share the wine with him by taking a sip of the water from the river.

3. **PROPRIETY** *(YE)*

Unlike animals fighting over food, a courteous man would offer another man a piece of bread even though both we re starving, out of respect and good manners.

*Confucius said,*

"propriety must be practiced for the proper development of personality, and whoever lacks sincerity in his words, cannot be considered a gentleman."

*He also said:*

"Frankness without courtesy can be rather ruthless."
"Respectfulness without courtesy can make the recipient rather uncomfortable."
"Courageousness without courtesy can be rather Violent."
4. WISDOM (*JI*)

Wisdom is the ability to judge right from wrong, not especially in matters concerning the right and wrong of others but also in matters concerning one self.

* A wise man (Yu Bee) once said to his sons,

”no matter how small it is you should not do what you realize is wrong. On the other hand you must do what is right no matter how small it may seem.”

5. TRUST (*SHIN*)

Trust is the ability to keep one’s words and promises, not only to one’s friends but to everyone in general. Without trust a person loses all principles and dignities and becomes a liar and a cheater.

How, then, can man discover his own human nature?

There are two ways by which a person can find himself; first, by preserving the goodness given to him by God or heaven at birth, and secondly by renouncing greed for material things.
A. Man may occupy two positions in a life time

Basically there are two kinds of position; one is the live virtues given by heaven, explained earlier, and the other given by man, such as a cabinet minister, bureau chief, and so on.

Unfortunately man often relies too much on worldly position which is transient at best, for what man gives can also be taken away. On the other hand, what heaven endows us with is eternal. This is not to say that we reject all worldly things but rather that we keep both positions in proper balance so that the virtues of the former position provides guidance for the proper use of the latter.

In this manner a man will gain respect and set good examples for others to follow. Without proper guidance, a person can easily fall victim, to the temptations of personal power and wealth, employing unethical means to further his ambitions. Ultimately such a person will become a tyrant, or a dictator and an enemy of the people.

According to Confucius, a generous and loving man cannot have enemies. Therefore, humanity, the first virtue, is like a strong secure fortress.
B. Greed is Insatiable

He who is content with what he has is the richest man in the world. On the other hand, if one has everything and still more, he may yet be poor. A man who is blinded by greed is not only given to corruption, intrigue and exploitation of others, but worst of all, he casts himself in the position of “friend fighting against friend, father fighting against son,” finally becoming no better than an animal.

There is certain truth in the old saying that a truly good person cannot be rich, and a rich person cannot be a truly good person.

According to an ancient adage, “constant material dissatisfaction is considered to be the root of all misfortunes.” There is no better way to self satisfaction and human growth than the constant development of a generous nature.

C. Be humble

A weed holds up its head in arrogance while a mature grain bows its head in humility. Lao-Tzu taught that lofty virtue is like a deep valley into which all streams of water flow. A virtuous man will draw the respect of others toward him in the same fashion while who is selfish and egotistic will loose the respect of his fellow man and become despised and isolated.

To be humble is not to engage in petty squabbles, but to be like the Magnamous River in the low valley which irrigates the farm fields around it.

D. Self-criticism

No one is wise from the moment of birth. As human beings we have many faults and are prone to make mistakes. However, once having acquired knowledge we learn to correct these shortcomings.

It would not be impossible to eventually become perfect human beings. For this purpose, it is essential not to be idyllic towards learning and continue to be willing to criticize one self.
It is said that Confucius and his pupils practiced self-criticism by repeating the following three times daily:

1) Have I neglected others' requests because of selfishness
2) Have I behaved with a sincere attitude towards friends
3) Have I inspired others with certainty, while being uncertain myself
4) Have I neglected to practice virtue
5) Have I erred in my studies
6) Have I avoided acting with righteousness
7) Have I corrected myself immediately upon realizing my fault

E. Be soft

Because light is formless and soft, it can illuminate and give warmth to even hidden corners. As water can assume any shape or form, it can better serve the living things that need to survive. Once water becomes a part of the ocean, even the largest ship is like a mere leaf, and its awesome fury when aroused can conquer the tallest mountain.

If one claims to be strong, he will soon meet someone who is stronger. A tree, such as a sapling, can withstand a strong wind when it is soft and flexible but may be toppled or broken after it becomes old and brittle. The same principle also applies to human beings.

F. Respect of elders

As son respects parents, younger brother respects older brother, man must always respect his elders or seniors. This is the beauty of mankind, and one of the distinctions between human and animal.

Mencius said there are three things of value in human society: position, honor and moral integrity. In government, position is considered important, in a community, honor, and for a leader or advisor, moral integrity. Indeed, there can be no children without parents, nor a young generation without the old generation. A society and a nation could not avoid chaos without its culture and social order being based on respect for the knowledge and wisdom of its elders.
G. Respect the rights of others

To criticize someone who is better, to covet other's possessions and to steal the merits of others are the marks of an unscrupulous man. Mother Nature does make claims to her domain, yet all creatures within it acknowledge her eternal accomplishments. To help others develop and succeed in life is a reward in itself and has a true value only if nothing is expected in return.

Throughout human history, people who in jealousy have stolen the recognition due to others and have stolen their possessions out of avarice have always left dark imprints of shame and dishonor.

H. Be just

To be correct and forthright is to live one's life correctly. Old sages used to say; "To common men, life is most valuable, and death, most fearful" However, a righteous man would value justice above life itself and would be willing to die rather than submit to injustice. Such notable figures as Baek-E-Sook-Je of China, Sung-Sam-Moon of Korea and Yoshida-Shoing of Japan all chose death in defiance of injustice leaving to their posterity lasting examples.

Baek-E-Sook-Je lived in Chou period about 2,000 BC. When King Moo toppled the twenty-seventh King, who was a very notorious tyrant, he refused to serve the new King, who usurped the throne by force and not by legitimate process; he eventually starved to death in a self-imposed exile in the Sooyang mountains.

Sung-Sam-Moon was an important minister of the King Se Jong, inventor of Han-Gul (Korean alphabet) in the 14th century. After the king died and the young Dan Jong became king his uncle Se-Jo conspired against the boy king and took over the throne. Minister Sung was later executed because of his persistent protest over the unlawful act of King Se-Jo. Yoshida-Shoing, one of the loyalists was also executed in protest when the Doku-Kawa military government, at the time, tried to abolish the Mei-Ji monarchy.
I. Be frugal

Since ancient times, excessive luxury and pleasure caused the downfall of many kings and nations without exception and history is full of such examples. Persons in leadership in particular must learn to be frugal and live moderately. As the old adage goes "if the water is muddy upstream so it will be downstream."

An extravagant leader will affect his subordinates in this same way and will bring more hardship to his subjects through increased taxation and bribery.

During the Lee Dynasty of Korea, the king’s roving inspector, Lee-Mong-Yong, while traveling the countryside incognito, was invited to one of the lavish dinner parties of a notorious governor. In the middle of the feast he recited his famous poem:

*The sweet wine you drink from the glittering cups,*  
*Flows from the tears of people who toil,*  
*The tender meat which fills the dishes of jades is torn from their aching flesh,*  
*Merrier you laugh, sadder they will weep,*  
*Louder you sing, more plaintive their lament.*

The governor and his cohorts recognizing the true identity of the poet became frightened and fled from the scene. Remember that there are tears and heartaches of many behind one man’s pleasure.

J. Be discreet

In every thing he does, a person must not be impulsive or reckless but be patient and thoughtful. "He who acts without thinking at least three times, will later regret his action," warns an old proverb.

Accordingly, on a matter of an important appointment or punishment, one must not decide hastily but must deliberate to reach a decision that is both fair and objective.
K. Know true happiness

Lao-Tzu pointed out that nature was based upon harmony contrasts. For example, the universe was made up of two forces, Yin (female) and Yang (male). Other contrasts were hard and soft, long and short, night and day, solid and empty, cold and warm, big small, beautiful and ugly.

All things in this world are relative to one another. Misery can only come from having been happy once and sorrow from joy. The wealthy and the powerful are not necessarily happy. For every rich person, there are countless poor and for each tyrant, a nation of oppressed. Mencius defined life’s three happinesses as follows:

1. Healthy parents and harmony within the family.
2. To live with pride and honor through correct behavior.
3. To educate the young to become upright and useful members of society.

L. Let your actions speak for yourself

Even the ablest orator is apt to err if given to verbiage. A closed mouth can save fish from the hook as well as stay secrets from the enemy. To speak only what is meaningful is a sign of a cultivated person. People talk mostly to brag about themselves or to gain advantage over others.

A man of virtue expresses himself more through deeds than words. Thus, he influences others through living examples. In the old days, the truly effective way to teach was believed to be by the actions not by the words of the teacher.
M. Develop peace of mind

A clear pond becomes muddy if agitated and then returns to its original state when allowed to settle undisturbed.

It is said that calm will be able to conquer the heat. Undoubtedly you can endure the hottest summer heat if you sit calm and composed. Conversely, if you move too much in order to warm your freezing body you may get temporary relief, but it does not last too long.

We can attain peace of mind through meditation, by emptying our minds of all petty thoughts and returning to the natural state of man. Unlike in Buddhism or Zen, meditation in Taekwon-Do does not mean a total divorce from the world, like a dead body, but rather an active moment to reflect on our past mistakes in silence and in the privacy of our thoughts, and through penitence, to continue our self-improvement toward becoming better men and women.

This active thought process in silence is called "Jung-Joong-Dong."
N. Be firm of mind

A person of strong conviction is unsuspicuous and unaftraid. When proved wrong, he has the moral strength to admit his mistakes to even the most humble and has the courage to stand up to the mighty if he believes himself or herself to be right.

Strong conviction can be gained through the broad and deep "Ki"-spirit. Ki is a form of active energy which fills every physical cell and organ while "Chi"-will is the motivating force: the former moves the latter leads. If "Ki" is nurtured with great care and allowed to grow based on humanity and justice, its soaring power and outreaching strength can fill the heaven and earth, enabling man to reach a new height of great achievements, so Mencius exhorted his disciples.

On a more practical level "Ki" helps us to keep our minds clear and alert when the affairs of life become strained and confused, or sees us through sleepless nights when our loved one is gravely ill.

O. Be devoted

As meditation is to the religious, concentration and devotion is to the artist, and perseverance is to the laborer, so is moral culture to the practitioner of the martial arts. In other words a person’s unflinching dedication to his own interest and duty is the source of life and power. Cultivation of mind, therefore, is no monopoly of any particular person.

In fact the sincerity and effort definitely produce the belief and the belief makes one able to reach the final goal.

Moral culture is considered to be a cultivating movement to make one devote oneself to his work, whatever it might be, until his life and work become one.
In summary, we can enjoy a greater freedom of action by preserving our basic nature while making ourselves impervious to the temptation of power, money and sex. A person who has attained this stage of self-cultivation is sometimes called a "Saint."

It must indeed seem like an impossible undertaking to a mere mortal. A mountain crossing begins with a single bold step and an ocean begins with each small stream.

As ancient proverbs say; "Where there is a will there is a way." "One should not look afar, when the way is right in front of you." "Even heaven can be moved if one devotes himself to his cause."

With a strong will and firm determination, it is within the reach of anyone who is willing to make the effort.
This moral culture is uniquely tied in with Taekwon-Do, not only for the eventual attainment of the highest goals in Taekwon-Do and the promotion of power, technique, and self-confidence, but also for the cultivation of character.

Without this, the instructor would be guilty of imparting a devastating force to those who could eventually become so enamored of their newly found techniques they might very easily become bullies or use this knowledge as a means to achieve their personal ambitions.

Most Taekwon-Do masters and instructors are more apt to put emphasis on this aspect of training rather than some of the more sensational training guides of running over rocky seashores, beating the fists against pebbles or thrusting them into boiling water, attempting to stop a bird in mid-flight, and so forth.

Absolute sincerity moves the heavens

Whole life is devoted to Taekwon-Do
There are also a number of obligations the serious student must fulfill, and the following steps have been taken by each Taekwon-Do school under the International Taekwon-Do Federation to maintain the high standards of instructors and students.

1. A close scrutiny must be made of the mental makeup and background of applicants before their admission to the Dojang or school.

2. Orientation to patriotism, obedience, behavior, practices, discipline, and humility must be undertaken.

3. Personal morals, sincerity, as well as techniques should be taken into consideration upon awarding higher ranks.

4. Higher ranks that are found fighting should be punished by the local Taekwon-Do Association and Dojang.

5. All black belts must register with the local Taekwon-Do Association and International Taekwon-Do Federation (by purchasing a Black Belt Status Card).

During training the student should constantly develop mental and physical discipline, and the following activities should be considered an integral part of training.

**TRAVEL (YO HAENG):**

Patriotism can be gained by travelling to noted or historical areas. An American student once remarked after visiting Gettysburg and the site of General Pickett's famous charge: "The fighting spirit and courage they possessed to attempt to conquer and unconquerable position must have come from a loyalty all officers would like to achieve." Students should seek out there monuments, study and attempt to learn from them.
MOUNTAIN CLIMBING (DUNG SAN):

This form of exercise not only develops important leg muscles, but also nourishes the spirit and promotes a feeling of victory and triumph, as illustrated in the well known Korean poem; "No matter how high the mountain is, it can be compared to a small tomb under the heaven. There is no reason why man cannot succeed if he desires to climb it. All too often, however, one claims it is too high to climb without even making an attempt."
COLD SHOWERS AND BATHS
(NAENGSOO MACHAL):

By taking cold showers and baths or exercising on snow-covered ground in bare feet, students build tenacity and pride.
PUBLIC SERVICE *(SAHWE BONGSA)*:

By contributing labor to the community, especially to the poor or disabled, the student learns charity, humility, comradeship, tolerance, and the sense of etiquette.

ETIQUETTE *(YE JOL)*:

A high degree of etiquette should be observed by students, both inside and outside Dojang. This should be applied by lower ranking students to senior students while training, by higher ranking students to elder students outside of the training hall (Dojang), and by all students when visiting another Dojang. In all cases, emphasis should be placed on correct and proper salutation. It is a form of respect and courtesy in Western as well as Oriental societies.

It is indeed poor taste for a black belt to slight a beginning white belt who might very well be the instructor's senior in both age and station. Students visiting other Dojangs, whether they be Taekwon-Do or other martial arts, must pay proper respect and observe the traits of modesty and courtesy at all times.
Man should attempt to dwell in the largest mansion in the world, stand on the correct place and walk on the broadest street.

(Man's most comfortable and secure dwelling is his own virtuous mind. He should always stand on the side of justice and live honestly and fairly).
In recent years, there has been an upsurge in violence and a loss of morality in all levels of society, especially among the young. There are, of course a number of reasons for this.

Many psychologists today feel that this problem stems from frustration. Analysts, on the other hand, point out that these misguided people are indeed a disillusioned segment of society searching for values and relevance in what they consider deceitful, materialistic, and absurd world of wars and decadence.

Unfortunately, however, instead of constructively channeling their extraordinary energy and potential, far too many strike out in blind anger, destroying rather than building, or merely running away from it all by isolating themselves with drugs and their own worlds of fantasy.

Presently, the tendency of "the stronger preying upon the weaker" appears to be at its peak. Frankly, the present world closely resembles a "corrupt age."

It is obvious that this phenomenon of society is not merely because of the struggle for survival, but mainly because of an overdeveloped material and scientific civilization. The former misleads the young to the extreme materialism or egoism, while the latter seized human beings with fear, though playing an essential role in public welfare.

Then what would be the remedy? Needless to say it is the development of moral civilization-the proper mental states of human being as the lord of creation, enough to prevail or at least keep abreast with the development of material and scientific civilization.

The utmost purpose of Taekwon-Do is to eliminate fighting by discouraging the stronger oppression of the weaker with a power that must be based on humanity, justice, morality, wisdom and faith, thus helping to build a better and more peaceful world.

All men, regardless of age, have felt that death is a shame and lamented that they cannot live as long as the pine trees or the turtles that seem to live a thousand years. Righteous men, on the other hand, deplore the fact that justice does not always triumph over the tyranny of power. However, there are two ways to deal with these problems: The former, through mental discipline, the latter, through physical training.

It is my firm belief that through Taekwon-Do, anyone can garner enough strength to become a guardian of justice, to challenge social disunity and, to cultivate the human spirit to the highest level attainable. It is in this spirit, I am dedicating the art of Taekwon-Do to the people of the world.
The philosophy of Taekwon-Do is based on the ethical, moral, and spiritual standards by which men can live together in harmony, and its art patterns are inspired by the ideals and exploits of great men from Korean history. Korea's famous military and civil leaders who in nearly five thousand years of Korean history have never invaded their neighbor yet who fought bravely and made great self-sacrifices to defend their homeland against invading enemies. I also include the names of patriots who willingly gave up their lives to regain Korea's freedom and independence from the Japanese occupation.

Each Tul (pattern) of Taekwon-Do expresses the thoughts and the actions of these great men, so the students of Taekwon-Do must reflect the true intentions of those whose name each Tul bears.

Therefore, under no circumstances should Taekwon-Do be used for any commercial or political purpose whatsoever.

I have set forth the following philosophy and guidelines which will be the cornerstone of Taekwon-Do and by which all serious students of this art are encouraged to live.

1. Be willing to go where the going may be tough and do the things that are worth doing even though they are difficult.

2. Be gentle to the weak and tough to the strong.

3. Be content with what you have in money and position but never in skills.

4. Always finish what you begin, be it large or small.

5. Be a willing teacher to anyone regardless of religion, race or ideology.

6. Never yield to repression or threat in the pursuit of a noble cause.

7. Teach attitude and skill with action rather than words.

8. Always be yourself even though your circumstances may change.

9. Be the eternal teacher who teaches with the body when young, with words when old, and by moral precept even after death.
General Choi personally explaining the philosophy of Taekwon-Do to United States Senators and Congressmen.
Although the origins of the martial arts are shrouded in mystery, we consider it an undeniable fact that from time in memorial there have been physical actions involving the use of the hands and feet for purpose of self-protection.

If we were to define these physical actions as "Taekwon-Do", any country might claim credit for inventing Taekwon-Do. There is, however, scant resemblance between Taekwon-Do, as it is practiced today, and the crude forms of unarmed combat developed in the past.

Modern Taekwon-Do differs greatly from other martial arts. In fact, no other martial art is so advanced with regard to the sophistication and effectiveness of its technique or the over-all physical fitness it imparts to its practitioners.

Since the theories, terminology, techniques, systems, methods, rules, practice suit, and spiritual foundation were scientifically developed, systematized, and named by the author, it is an error to think of any physical actions employing the hand and feet for self-defense as Taekwon-Do. Only those who practice the techniques based on the author’s theories, principles and philosophy are considered to be students of genuine Taekwon-Do.

**When and where did Taekwon-Do begin?**

A combination of circumstances made it possible for me to originate and develop Taekwon-Do. In addition to my prior knowledge of Taek Kyon, I had an opportunity to learn Karate in Japan during the unhappy thirty-six years when my native land was occupied by the Japanese. Soon after Korea was liberated in 1945, I was placed in a privileged position as a founding member of the newly formed South Korean Armed Forces.

The former provided me with a definite sense of creation, and the latter gave me the power to disseminate Taekwon-Do throughout the entire armed forces, despite furious opposition.

The emergence of Taekwon-Do as an international martial art in a relatively short period of time was due to a variety of factors. The evils of contemporary society (moral corruption, materialism, selfishness, etc.) had created a spiritual vacuum.
Taekwon-Do training was able to compensate for the prevailing sense of emptiness, distrust, decadence and lack of confidence.

In addition, these were violent times, when people felt the need for a means of protecting themselves, and the superiority of Taekwon-Do technique came to be widely recognized. My social stature, the advantage of being Taekwon-Do’s founder and my God-given health also contributed to the rapid growth of Taekwon-Do all over the world.

My involvement with the martial arts did much to supplement the health that God gave me. I had been born frail and weak and was encouraged to learn Taek Kyon at the age of fifteen by my teacher of calligraphy. In 1938, a few days before I was due to leave Korea to study in Japan I was involved in an unexpected incident that would have made it difficult to return home without risk of reprisals.

I resolved to become a black belt holder in Karate while I was in Japan.

The skills I required were, I felt, sufficient protection against those who might seek to do me harm. Not only was I able to return to Korea, but I subsequently initiated the national liberation movement known as the Pyongyang Student Soldier’s Incident. Like so many patriots in the long course of human history, my actions aroused the wrath of those in positions of power. I was imprisoned for a time in a Japanese army jail. In January of 1946, I was commissioned as a second lieutenant in the fledgling Republic of Korea army and posted to the 4th infantry regiment in Kwangju, Cholla Namdo Province as a company commander.

I began to teach Karate to my soldiers as a means of physical and mental training. It was then that I realized that we needed to develop our own national martial art, superior in both spirit and technique to Japanese Karate. I strongly believed that teaching it throughout the country would enable me to fulfill the pledge I had made to three of my comrades, who had shared my imprisonment by the Japanese.

"The reason that our people suffer in this way at the hands of the Japanese," I had said, "is that our ancestors failed to rule wisely".

"They exploited the people and, in the end, lost the country to foreign domination. If we ever regain our freedom and independence, let us not become the rulers of the people. Instead, let us dedicate ourselves to advising those who rule."
It was with this ambition in mind that I began to develop new techniques, systematically, from March of that same year. By the end of 1954 I had nearly completed the foundation of a new martial art for Korea, and on April 11, 1955, it was given the name "Taekwon-Do".

On the spiritual level, Taekwon-Do is derived from the traditional, ethical and moral principles of the orient and, of course, from my personal philosophy.

Even though I am only five feet tall, I pride myself on having lived-in strict accordance with my moral convictions. I have tried to fight on the side of justice without fear of any kind. I believe that this was possible for me only because of the formidable power and indomitable spirit instilled by Taekwon-Do.

The physical techniques of Taekwon-Do are based on the principles of modern science, in particular, Newtonian physics which teaches us how to generate maximum power. Military tactics of attack and defense have also been incorporated.

I wish to make it clear that although Karate and Taek Kyon were used as references in the course of my study, the fundamental theories and principles of Taekwon-Do are totally different from those of any other martial art in the world.

In March of 1959, I led the military Taekwon-Do demonstration team on a tour abroad. We visited South Vietnam and Taiwan. It was the first such visit in the history of Korea. On this occasion, I renewed my resolution to leave my personal legacy to the world, in the form of Taekwon-Do, and I formulated the following basic ideals for the Taekwon-Do practitioners:

1. By developing an upright mind and a strong body, we will acquire the self-confidence to stand on the side of justice at all times;

2. We shall unite with all men in a common brotherhood, without regard to religion, race, national or ideological boundaries.

3. We shall dedicate ourselves to building a peaceful human society in which justice, morality, trust and humanism prevail;
I also resolved to dedicate myself to the worldwide propagation of Taekwon-Do, in the sincere hope that it would provide the means by which the unification of the divided halves of my fatherland would become possible.

My study of Taekwon-Do proceeded in two parts, spiritual discipline and technical perfection. Because the human spirit belongs to the realm of metaphysics, what I mean by spiritual discipline is not easy to describe. One cannot touch, see or hear the spirit of man, it is wider and deeper than anything we can perceive.

In this respect, I, myself, am only another student participating in a continuing and never-ending learning process.
I have come to define the spiritual dimensions of Taekwon-Do as fusing oneself with the ideals of Taekwon-Do and attaining and understanding the full meaning of each of the Taekwon-Do patterns. If we consider ourselves as one with Taekwon-Do, we will respect it as we respect our own bodies and Taekwon-Do will never be used in a dishonorable way.

The names of the patterns are derived from the most illustrious people to have been produced by nearly five thousand years of Korean history. A proper understanding of the patterns leads, inevitably to the realization that Taekwon-Do is a martial art to be used only for self-defense and only in the cause of justice.

The history of Korea contains not a single sample of its military forces being employed for the invasion of its neighbors or for any other purpose except national defense.
In the technical area, I created a wide variety of techniques that can be used in almost any situation. They are based on the following principles:

1. All movement should be designed to produce maximum power in accordance with scientific formulas and the principle of kinetic energy;
2. The principles behind the techniques should be so clear that even those ignorant to Taekwon-Do will be able to distinguish correct from incorrect movement;
3. The distance and angle of each movement should be exactly defined in order to achieve more efficient attack and defense;
4. The purpose and method of each movement should be clear and simple, in order to facilitate the teaching and learning process;
5. Rational teaching methods should be developed so that the benefits of Taekwon-Do can be enjoyed by everyone, young and old, men and women;
6. Correct breathing methods should be devised, enhancing the speed of each movement and reducing fatigue;
7. Attack should be possible against any vital spot on the body and it should be possible to defend against all varieties of attack;
8. Each attacking tool should be clearly defined and soundly based on the structure of the human body;
9. Each movement should be easy to execute, enabling the student to enjoy Taekwon-Do as a sport and recreation;
10. Special consideration should be paid to promoting good health and preventing injuries;
11. Each movement should be harmonious and rhythmical so that Taekwon-Do is aesthetically pleasing;
12. Each movement in a pattern must express the personality and spiritual character of the person it is named after.

Adherence to these basic principles is what makes Taekwon-Do a martial art, an aesthetic art, a science and sport.
THE CONTENTS OF A PROPER CLASS

The contents of the class will be the largest factor in the student’s decision to attend class more regularly second to the instructor’s attitude and mannerisms.

Even though the instructor is responsible for the class and is in complete charge of the order of events, the students will have some kind of an expectation on what material is being covered as they are trying to learn the curriculum for their belt level in order to advance in rank.

The problems that an instructor will face when conducting a class is that it is nearly impossible to cover all areas of the Taekwon-Do curriculum and therefore something will always be left out. The key thing is to not let the same section be left out on a regular basis. Then the students will develop a weakness in that particular area.

Even though an instructor can’t cover everything from each belt level in every class, there are some things which need to be consistent and present in every single class. These are things which will physically condition the student and prevent long-term injury.

These are things like: The Warm-Up & Cool Down, Stretching, and Basic Muscle Conditioning. These items should be found in every class regardless of the subjects covered.

The easy way to make sure you teach a top-notch class is to divide up the activities into an appropriate time frame. Here is a general guideline of how to divide up the class into time frames per activity to have a successful class:
WARM-UP & COOL DOWN

There is no doubt that time spent in warming up and cooling down will improve an athlete’s performance and accelerate the recovery process needed when in training or preparing for competition. As a result the coach or instructor must encourage the athlete to regard the warm-up and cool down as an essential part of both the training session and competition itself.

Although there are different types of warm-ups, each warm should be consistent to the following style:

- Approximately 10 – minutes of jogging, running or aerobic activity to increase body temperature and get the blood circulating. Games like tag or scatter/fire ball, soccer & hand ball are a fun way to build spirit (positive energy) and team work in the class participants.

- Approximately 10-minutes of dynamic stretching drills to reduce muscle stiffness. Sometimes a few static stretches can be added in before the dynamic stretching section.

- Around 5 minutes or full body, muscle conditioning. This will assist the student gain muscle coordination, strength and speed as well as toughen up the student’s body conditioning them to take a blow (if needed). Such exercises as:
  - Push-Ups & Sit-Ups
  - Deep Knee Bends (Squats)
  - Taking Punches or kicks to the body (physical conditioning)
  - Blocking a partners attacks (conditioning the blocking tools)

- Approximately 20 minutes of general and event specific drills. The Technical Part of the Taekwon-Do Work-out. This can include things like
  - Fundamental Exercises
  - Patterns
  - Step-Sparring
  - Free & Semi Free Sparring
  - Self-Defense

Please note that not all the sections of class will bring the same intensity of work-out. Students come to class to learn all the required material for their belt levels but they are looking to get into good physical shape and enjoy the benefits that come with training intensely.
Attention Stance (Charyot Sogi) –

Attention Stance is used for the following:
- Bowing (giving the martial art rendition of a salute)
- Awaiting the instructor’s command

How to Form an Attention Stance:
1) Stand up straight (back straight / knees straight)
2) Place the heels together (see foot diagram and picture beside and below)
3) Angle the toes outward to form a 90° Angle
4) Place the arms, slightly bent while making fists to the side of the body

The Attention Stance is the first thing a student should learn. It is the stance that we perform the most from White Belt (10th Grade / 10th Gup) all the way up to the Black Belt (9th Degree / 9th Dan)
HOW TO BOW *(KYONG YAE)*:

1) Form a Correct Attention Stance (see page 47)
2) Bend the back 15° Forward (towards the partner/opponent), looking at the person.
3) When performing the bow to a person, recite "TAEKWON!"
4) Wait for the Senior belt to raise their head first (when bowing to a person)

Remember to bow when entering or leaving the training area. When you are bowing to the training area, you are paying your respects to what the Dojang represents as well as what goes on in the Dojang (a place where people come to improve themselves both as Martial Artists as well as Human Beings).

Also remember when bowing to a person you should say "TAEKWON!"

Also remember that when bowing to a person, you always wait for the senior to lift their head first. The first rule of Taekwon-Do is RESPECT. The juniors should respect the seniors of Taekwon-Do while the seniors must honor the respect given by the juniors and not take advantage of this!
THE OPENING PROCEDURES OF AN ITF CLASS

First students place themselves in line according to rank being sorted in the following criteria:

a) By the order of Belt Level (Degree/Dan or Grade/Gup).
b) When people are the same rank the second criteria is to line up by the order of Testing time (who tested first). The person who has been the current level longer is then the senior.
c) When you have people who are the same level and they have tested at the same time, you would then line up by age (the older person would then be the senior).

1) SALUTE THE NATIONAL FLAG(S)
Once lined up, the class instructor commands:

a) "CHARYOT" (CHA-REE-YOT) meaning form an attention stance
b) "GOOKI EH DAE HAN GWAN SHIM (KOO-KEE-YAE-DAE-HAN-GWON-SHIM) meaning to attention to the National Flag and salute. This is where the students place their right fist over the left chest.
c) "BARO" (BA-RRO) meaning return to the starting position (attention stance)

2) SALUTE THE FOUNDER OF TAEKWON-DO
Once completed saluting the flag, the instructor continues with: “CHARYOT” calling

a) "CHARYOT" (CHA-REE-YOT) meaning form an attention stance
b) "CHANG SHI JA NIM KE (CHANG-SHEE-JA-NIM-KAE) meaning to attention to the Founder’s picture and salute. This is where the students move the left foot to a parallel stance and place their hands into a “heaven hand” position.
c) "BARO" (BA-RRO) meaning return to the starting position (attention stance)

3) BOW TO THE INSTRUCTOR
The senior belt of the class then commands “CHARYOT” and proceeds with:

a) If the instructor is a Grand Master, he/she would command “SA SUNG NIM KAE” (pronounced “SA-SONG-NIM-KAE) or
b) If the instructor is a Master (7th or 8th Degree) he/she would command “SA HYUN NIM KAE” (pronounced “SA-HEE-YOUNG-NIM KAE) or

c) If the instructor is an Instructor (4th to 6th Degree) he/she would command “SA BUM NIM KAE” (pronounced “SA-BUM-NIM-KAE) or

d) If the instructor is an Assistant Instructor (1st to 3rd Degree) he/she would command “BOO SA BUM NIM KAE” (pronounced “BOO-SA-BUM-NIM-KAE).
e) “KYONG YE” (KEE-YOUNG-YAY) meaning bow or salute.
4) THE STUDENT OATH & TENETS OF TAEKWON-DO

After bowing/saluting the instructor of the class, the senior belt then says:

a) “Raise your right hand – Student Oath #1” and then the class (including the instructor and the senior belt) recites the first line of the student oath along with the tenets.

b) “student oath #2” and then the class recites the second line of the student oath

c) “student oath #3” and then the class recites the third line of the student oath

d) “student oath #4” and then the class recites the fourth line of the student oath

e) “student oath #5” and then the class recites the fifth line of the student oath

5) BOWING TO THE SENIOR BELT OF THE CLASS

At this moment the instructor will give a sign to face the senior belt and where the 2nd highest belt in the class will command “CHARYOT” followed by:

a) If the instructor is a Grand Master, he/she would command “SA SUNG NIM KAE” (pronounced “SA-SONG-NIM-KAE”) or

b) If the instructor is a Master (7th or 8th Degree) he/she would command “SA HYUN NIM KAE” (pronounced “SA-HEE-YOUNG-NIM KAE”) or

c) If the instructor is an Instructor (4th to 6th Degree) he/she would command “SA BUM NIM KAE” (pronounced “SA-BUM-NIM-KAE”) or

d) If the instructor is an Assistant Instructor (1st to 3rd Degree) he/she would command “BOO SA BUM NIM KAE” (pronounced “BOO-SA-BUM-NIM-KAE”).

e) “KYONG YE” (KEE-YOUNG-YAY) meaning bow or salute.

That concludes the opening ceremony of class. Once this process has been finished, the class is now ready to begin training.

Taekwon-Do might be a martial art created in 1955 but the traditions and morals come from long histories of honor, respect and loyalty! For this reason, at each opening of class we honor OUR COUNTRY, THE ART’S FOUNDER, THE INSTRUCTOR AND THE SENIOR.

At the end of class the order of bowing is as follows:

1) The Class Senior
2) The Instructor
3) The Founder
THE LINES AND LEVELS OF THE BODY

Before you can jump into learning the techniques of ITF Taekwon-Do, you must understand the rules with heights as well as know the Lines and Levels of the body.

This will help you appreciate and correctly learn where the attacks or blocks should be applied throughout the various exercises. Let’s first start with the “LEVELS OF THE BODY”. Here we have the following sections:

**High Section** – between the eye level and the shoulder level (see picture below)
**Middle Section** – between the shoulder level and the navel/belly button
**Low Section** – from the belly button/navel downwards
THE LINES OF THE BODY

There are three lines of the body which are important to become familiar with:

**The Shoulder Line** – which is a vertical line up and down each shoulder
**The Chest Line** – which is a vertical line up and down the chest on both sides
**The Center Line** – which is a vertical line up and down the center of the body

*See below for details*
Here are some basic definitions for performing fundamental movements in Taekwon-Do-

**High Section Movement (Nopunde):**
A high section movement is one that is performed above the shoulder level without proceeding higher than the eye level. If no specific command is given, then the student should automatically perform the technique to the eye level.

**Middle Section Movement (Kaunde):**
A middle section movement is one that is performed between the belly button / navel and the shoulder level. If the movement is not specifically commanded to any height, then the student should automatically perform the technique to the shoulder level.

**Low Section Movement (Najunde):**
A low section movement is a movement which is performed below the level of the navel or belly button. If no specific command is given then the student should perform the technique to the level of the belly button.

**A Front Movement / Technique (Ap):**
A technique is considered a front technique when the body is full facing and the movement is performed to the center line of the body.

**A Side Movement / Technique (Yop):**
A technique is considered a side technique when the body is either half facing or side facing and the technique is performed on the shoulder line of the body.

**A Side Front Movement / Technique (Yobap):**
A technique is considered a side front technique when the movement is performed to the shoulder line while the body is full facing.

**An Inward Movement / Technique (Anuro):**
An inward movement is where the technique starts outside of the shoulder line and travels inward stopping on the chest line.
Basic definitions for performing fundamental movements (Cont..)-

A Rising Movement / Technique (Ollygi / Chookyo):
A rising movement is one that is performed in an upward motion and travels above the eye level. Here are some examples:

- Front Rising Kick: the toes should travel upward, passing over the eye level
- Rising Block: the blocking tool finishes approximately 7 cm over the forehead

An Upward Movement / Technique (Ollyo):
An upward movement is where the technique travels usually in a circular motion from the belly button / navel level (or sometimes slightly below) in an upward motion. Here are some examples of upward movements.

- For blocking techniques, the blocking tool usually stops when it reaches the solar plexus or ribs
- For punching techniques, the knuckles normally reach the height of the philtrum.

A Downward Movement / Technique (Naeryo):
A downward movement is where the technique travels usually in a circular motion starting between the eye level and the shoulder level and travels downward with exception on the knife-hand downward strike (which moves higher than the eye level). The finished position for a downward movement varies depending on the tool and technique used. Here are some examples:

- In the case of a blocking tool (like the outer fore-arm), the blocking tool should reach and stop at the solar plexus level.

- In the case of a punching technique, the knuckles should reach below the belly button / navel.

- In the case of a knife-hand downward strike, the knife-hand reaches the top of the shoulder level.

A Pressing Movement / Technique (Noollo):
A pressing movement is where the technique travels downward finishing below the belly button / navel. Here are some examples of pressing movements:

- Pressing Block: usually on the center line (with some exceptions) while in full facing.
- Side Pressing Kick: attacking the knee cap or the side of the knee.
GENERAL RULES FOR PRACTICING FUNDAMENTAL EXERCISES:

1) Observe the correct ready posture (junbi jase) before beginning any exercise.
   a) Full facing kicks are usually practiced in Walking Ready Stance
   b) Half facing kicks are usually practiced in L-Stance with a Middle Fore-arm Guarding Block or in a Sitting Ready Stance
   c) Hand Fundamentals begin from a Parallel Ready Stance

2) All attack techniques begin with the right side and all blocking or defensive techniques begin on the left side. If you are performing a Reverse Movement (when the arm/hand and the stance used are different sides), the arm/hand determines which side to start. Here are some examples:
   a) When you are performing a Walking Stance Middle Reverse Punch – you would step with the left foot and would punch with the right hand first
   b) If you performed a Walking Stance Inner Fore-arm Circular Block – you would step with the right foot and block with the left hand first.

3) Always practice the correct method of crossing the arms (when necessary). There are three main types to effectively and properly cross the arms. Here are the examples:
   a) When you are using a single arm technique with the outside of the arm (the outer fore-arm or the knife-hand) – you would cross the action hand on top of the reaction force hand. The action hand would have the palm facing up and the reaction force hand’s palm facing down.
   b) When you are using a single arm technique with the inside of the arm (the inner fore-arm, the back fist and the reverse knife-hand) – you would cross the action hand under the reaction force hand with both palms facing down.
   c) When you are performing a technique with both arms it is no longer a top and bottom scenario. In this case both arms should crossed at equal heights with one arm on the inside and one hand on the outside of the cross. The position should be as follows:
      o If the outside of the arm is used (outer fore-arm or knife-hand) then the palms should be facing inward while crossed.
      o If the inside of the arm is used (inner fore-arm or reverse knife-hand) then the palms should face outwards.

In the case of Twin Fore-arm Block or Twin Knife-hand Block, the primary block (the arm matching the lead of where the stance is facing) should cross on the inside.

In the case of Wedging Block, the leg which will be in the lead will determine the hand which crosses on the outside.
# Meaning of the Color Belt Patterns of Taekwon-Do

<table>
<thead>
<tr>
<th>Pattern Name</th>
<th>Number of Moves</th>
<th>Meaning of the Pattern: (short form)</th>
<th>Belt Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saju Jirugi</td>
<td>14</td>
<td>Four Direction Punch (this is actually not a pattern but is considered a fundamental exercise)</td>
<td>White Belt (10th Grade)</td>
</tr>
<tr>
<td>Saju Makgi</td>
<td>16</td>
<td>Four Direction Block Punch (this is also not actually a pattern but is considered a fundamental exercise)</td>
<td>White Belt (10th Grade)</td>
</tr>
<tr>
<td>Chon-Ji Tul</td>
<td>19</td>
<td>Chon-Ji means literally “The Heaven, The Earth”. It is interpreted as the creation of the world or the beginning of human history it is therefore the pattern played by the beginner. This pattern consists of two similar parts, one to represent the heaven and the other, the earth.</td>
<td>Yellow Stripe (9th Grade)</td>
</tr>
<tr>
<td>Dan-Gun Tul</td>
<td>21</td>
<td>Dan-Gun is named after the holy Dan-Gun, the legendary founder of Korea in the year 2333 B.C.</td>
<td>Yellow Belt (8th Grade)</td>
</tr>
<tr>
<td>Do-San Tul</td>
<td>24</td>
<td>Do-San is the pseudonym of the patriot Ahn-Chang Ho (1876-1938). The 24 movements represent his entire life, which he devoted to furthering the educational system of Korea and its independence movement.</td>
<td>Green Stripe (7th Grade)</td>
</tr>
<tr>
<td>Won-Hyo Tul</td>
<td>28</td>
<td>Won-Hyo was the noted monk who introduced Buddhism in the Silla Dynasty in the year 686 AD</td>
<td>Green Belt (6th Grade)</td>
</tr>
<tr>
<td>Yul-Gok Tul</td>
<td>38</td>
<td>Yul-Gok is the pseudonym of the famous philosopher and scholar Ye I (1536-1584) nicknamed “The Confucius of Korea”. The 38 movements refer to his birthplace on the 38th degree latitude and the diagram (⊥) represents scholar.</td>
<td>Blue Stripe (5th Grade)</td>
</tr>
<tr>
<td>Pattern</td>
<td>Grade</td>
<td>Description</td>
<td></td>
</tr>
<tr>
<td>------------------</td>
<td>---------</td>
<td>-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
<td></td>
</tr>
</tbody>
</table>
| Joong-Gun Tul    | 32      | Blue Belt (4th Grade)  
Joong-Gun is named after Ahn Joong-Gun who assassinated Hiro Bumi Ito, the first Japanese Governor General of Korea who played the leading role in the Korea-Japan Merger. The 32 movements refer to Mr. Ahn’s age when he was executed in Lui Shung prison in 1910. |
| Toi-Gye Tul      | 37      | Red Stripe (3rd Grade)  
Toi-Gye is the penname of the noted scholar Yi Hwang (16th Century) who was an authority on Neo-Confucianism. The 37 movements refer to his birthplace on the 37th degree latitude and the diagram (±) represents scholar. |
| Hwa-Rang         | 29      | Red Belt (2nd Grade)  
Hwa-Rang is named after the Hwa-Rang youth group which originated in the Silla Dynasty in the early 7th Century. The 29 movements represent the 29th infantry division where Taekwon-Do developed into maturity. |
| Choong-Moo Tul   | 30      | Black Stripe (1st Grade)  
Choong-Moo was the name given to the late Admiral Yi Soon Sin of the Lee dynasty. He was reputed to have invented the first armored battleship (Kobukson) in 1592. The reason this pattern ends with a left hand attack is to symbolize his regrettable death not having the chance to show his unrestrained potentiality checked by the forced reservation of his loyalty to the king. |
### Meaning of the Black Belt Patterns of Taekwon-Do

<table>
<thead>
<tr>
<th>Pattern Name</th>
<th>Number of Moves</th>
<th>Meaning of the Pattern: (short form)</th>
<th>Belt Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kwang-Gae Tul</td>
<td>39</td>
<td>Kwang-Gae is named after the famous Kwang-Gae-Toh-Wang, the 19th King of the Koguryo Dynasty, who regained all the lost territories including the greater part of Manchuria. The diagram (±) represents the expansion and recovery of lost territory. The 39 movements refer to the first two figures of 391 A.D., the year he came to the throne.</td>
<td>Black Belt (1&lt;sup&gt;st&lt;/sup&gt; Degree)</td>
</tr>
<tr>
<td>Po-Eun Tul</td>
<td>36</td>
<td>Po-Eun is the pseudonym of a loyal subject Chong Mong-Chu (1400) who was a famous poet and whose poem &quot;I would not serve a second master though I might be crucified a hundred times&quot; is known to every Korean. He was also a pioneer in the field of physics. The diagram ( - ) represents his unerring loyalty to the king and country towards the end of the Koryo Dynasty.</td>
<td>Black Belt (1&lt;sup&gt;st&lt;/sup&gt; Degree)</td>
</tr>
<tr>
<td>Ge-Baek Tul</td>
<td>44</td>
<td>Ge-Baek is named after Ge-Baek, a great general in the Baek Je Dynasty (660 A.D.). The diagram ( I ) represents his severe and strict military discipline.</td>
<td>Black Belt (1&lt;sup&gt;st&lt;/sup&gt; Degree)</td>
</tr>
<tr>
<td>Eui-Am Tul</td>
<td>45</td>
<td>Eui-Am is the pseudonym of Son Byong Hi, leader of the Korean independence movement on March 1, 1919. The 45 movements refer to his age when he changed the name of Dong Hak (Oriental Culture) to Chondo Kyo (Heavenly Way Religion) in 1905. The diagram ( I ) represents his indomitable spirit, displayed while dedicating himself to the prosperity of his nation.</td>
<td>Black Belt (2&lt;sup&gt;nd&lt;/sup&gt; Degree)</td>
</tr>
<tr>
<td>Pattern</td>
<td>Number</td>
<td>Description</td>
<td>Belt Degree</td>
</tr>
<tr>
<td>---------------------</td>
<td>--------</td>
<td>-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
<td>----------------------</td>
</tr>
<tr>
<td>Choong-Jang Tul</td>
<td>52</td>
<td>Choong-Jang is the pseudonym given to General Kim Duk Ryang who lived during the Lee Dynasty, 14th century. This pattern ends with a left-hand attack to symbolize the tragedy of his death at 27 in prison before he was able to reach full maturity.</td>
<td>Black Belt (2nd Degree)</td>
</tr>
<tr>
<td>Juche Tul</td>
<td>45</td>
<td>Juche is a philosophical idea that man is the master of everything and decides everything, in other words, the idea that man is the master of the world and his own destiny. It is said that this idea was rooted in Baekdu Mountain which symbolizes the spirit of the Korean people. The diagram represents Baekdu Mountain.</td>
<td>Black Belt (2nd Degree)</td>
</tr>
<tr>
<td>Sam-II Tul</td>
<td>33</td>
<td>Sam-II denotes the historical date of the independence movement of Korea which began throughout the country on March 1, 1919. The 33 movements in the pattern stand for the 33 patriots who planned the movement.</td>
<td>Black Belt (3rd Degree)</td>
</tr>
<tr>
<td>Yoo-Sin Tul</td>
<td>68</td>
<td>Yoo-Sin is named after General Kim Yoo Sin, a commanding general during the Silla Dynasty. The 68 movements refer to the last two figures of 668 A.D., the year Korea was united. The ready posture signifies a sword drawn on the right rather than left side, symbolizing Yoo-Sin’s mistake of following his king’s orders to fight with foreign forces against his own nation.</td>
<td>Black Belt (3rd Degree)</td>
</tr>
<tr>
<td>Choi-Yong Tul</td>
<td>46</td>
<td>Choi-Yong is named after General Choi Yong, Premier and Commander-in-Chief of the Armed forces during the 14th century Koryo Dynasty. Choi Yong was greatly respected for his loyalty, patriotism, and humility. He was executed by his subordinate commanders headed by General Yi Sung Gae, who later become the first king of the Lee Dynasty.</td>
<td>Black Belt (3rd Degree)</td>
</tr>
</tbody>
</table>
**WARRIOR CODE TAEKWON-DO**

**TAEKWON-DO INFORMATION**

<table>
<thead>
<tr>
<th>Pattern</th>
<th>Movements</th>
<th>Description</th>
<th>Belt Degree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yong-Gae Tul</td>
<td>49</td>
<td>Yong-Gae is named after a famous general during the Koguryo Dynasty, Yon Gae Somoon. The 49 movements refer to the last two figures of 649 A.D., the Year he forced the Tang Dynasty to quit Korea after destroying nearly 300,000 of their troops at Ansi Sung.</td>
<td>Black Belt (4th Degree)</td>
</tr>
<tr>
<td>Ul-Gi Tul</td>
<td>42</td>
<td>Ul-Gi is named after general Ul-Ji Moon Dok who successfully defended Korea against a Tang’s invasion force of nearly one million soldiers led by Yang Je in 612 A.D., Ul-Ji employing hit and run guerilla tactics, was able to decimate a large percentage of the force. The diagram (〽️) represents his surname. The 42 movements represents the author’s age when he designed the pattern.</td>
<td>Black Belt (4th Degree)</td>
</tr>
<tr>
<td>Moon-Moo Tul</td>
<td>61</td>
<td>Moon-Moo honors the 30th king of the Silla Dynasty. His body was buried near Dae Wang Am (Great King’s Rock). According to his will, the body was placed in the sea “Where my soul shall forever defend my land against the Japanese.” It is said that the Sok Gul Am (Stone Cave) was built to guard his tomb. The Sok Gul Am is a fine example of the culture of the Silla Dynasty. The 61 movements in this pattern symbolize the last two figures of 661 A.D. when Moon Moo came to the throne.</td>
<td>Black Belt (4th Degree)</td>
</tr>
<tr>
<td>So-San Tul</td>
<td>72</td>
<td>So-San is the pseudonym of the great monk Choi Hyong Ung (1520-1604) during the Lee Dynasty. The 72 movements refer to his age when he organized a corps of monk soldiers with the assistance of his pupil Sa Myung Dang. The monk soldiers helped repulse the Japanese pirates who overran most of the Korean peninsula in 1592.</td>
<td>Black Belt (5th Degree)</td>
</tr>
<tr>
<td>Se-Jong Tul</td>
<td>24</td>
<td>Se-Jong: is named after the greatest Korean king, Se-Jong, who invented the Korean alphabet in 1443, and was also a noted meteorologist. The diagram (Ⓔ) represents the king, while the 24 movements refer to the 24 letters of the Korean alphabet.</td>
<td>Black Belt (5th Degree)</td>
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<tr>
<td>Tong-Il Tul</td>
<td>56</td>
<td>Tong-Il denotes the resolution of the unification of Korea which has been divided since 1945. The diagram (ㅣ) symbolizes the homogenous race.</td>
<td>Black Belt (6th Degree)</td>
</tr>
</tbody>
</table>