

NORTHLAND KARATE STUDENT BOOKLET

What is Taekwondo?

Taekwondo is a form of unarmed combat, or martial art, which has been developed over the past 20 centuries in Korea. For a Taekwondo practitioner, the entire body is a weapon, and one is easily able to counter-attack an aggressor with hands, fists, elbows, knees, or feet. Taekwondo is a method of self-defense, and should never be used except to defend oneself or someone else. Only after an opponent launches an attack does the practitioner defend and the counter-attack. This is why every Taekwondo form begins with a block.

Translated from Korean, “Tae means literally to jump or smash or kick with the foot; “Kwon” denotes a fist, chiefly to punch or destroy with hand or fist; and “Do” means an art, way, or method. Thus, Taekwondo indicates the technique or unarmed combat for self-defense, or the “art of foot and hand”.

More generally, Taekwondo is a philosophy or way of life, which compliments the physical grace and power of the fighting skills. This philosophy can best be described as seriously trying to observe the five tenets, in all areas of life and not just while inside the do-jang.

Taekwondo uses more leg techniques than hand techniques. There are three reasons for this. Leg techniques, (1) have more reach, (2) are more powerful, and (3) have the element of surprise.

Tremendous skill and control are required in Taekwondo. While blocking, kicking and punching techniques all contribute to making Tae Kwon Do one of the most exciting and competitive sports; its challenge lies in the adept use of techniques without having any actual body contact. Complete control over punching and kicking movements is paramount in stopping just centimeters short of the opponent.

Through the coordination of control, balance and technique in the performance of hyungs (patterns), Taekwondo is regarded as a beautiful and highly skilled martial art. It is also one of the most all-around methods of physical fitness. It utilizes every single muscle of the body and is considered the ultimate in unarmed self-defense. In Korea, the Presidential Protective Forces are all trained in Taekwondo and several other countries have adopted it into the training programs of their protective forces as well.

The style of Taekwondo we study is called Chang Hun. Chang Hun is the penname under which General Choi Hong Hi, the founder of modern – day Taekwondo wrote his papers.

Taekwondo is more than an art of action.

Taekwondo is a physical expression of the human will for survival and an activity to fulfill the spiritual desires of man. Basically, all the actions in Taekwondo are developed from the human instinct for self-defense reinforced with positive elements as needs arise, and ultimately reach the absolute state to overcome the ego and arrive at the moment of perfection, thus giving the sport a philosophical dimension.

Sports Value of Taekwondo - The Ostensible Meaning – Taekwondo is a Comprehensive Physical Sport

Taekwondo is an overall physical sport, because in it one has to move all the muscles and joints of the human body. People become devoted to sports from various necessities to adapt to their environment and preservation of life, because they revere life. The necessities include those for physical survival in the human habitat and also those to harmonize with the inner demands for preservation of balance. Taekwondo is a sport that responds rationally to survival needs and also maintains an orderly system uniformly related to the inner or outer environments of the human being.

Taekwondo is a complex of highly related postures of systematic, scientific acts to move all parts of the body. Therefore, Taekwondo has become an essential element to preserve and maintain the order of human functions.

“**Karate**” is a Japanese word that means “empty hands”.

Origin and Formation of Taekwondo

All animals, as well as human beings have strong instincts to protect themselves. For instance, when someone tries to harm another person, he dodges or crouches to protect the vital parts of the body instinctively. The basis of Taekwondo is considered to have derived from variations of such passive postures for self-defense.

The origin of Taekwondo goes back to the early days that the human race existed on earth. As a means of life, Taekwondo had been streamlined and gradually formalized, then developed into a positive and perfect level due to the necessity for social life, as simple human life became complex and diversified.

Diversification of life reflects the degree of civilization, pre-conditioned by satisfaction of demand and needs. At first physical strength to survive in the difficulty of the environment was required. Preventive measures to protect oneself from outer assaults and expansion of living conditions became a necessity. The reason that Taekwondo was transformed from a defense to an aggressive art derives from such social transitions.

Taekwondo has become the present martial art through a process of development based on experience, wisdom and imagination.

Training Hall (Do-Jang)

A do-jang is an area where young and old, men and women, regardless of race or creed, come to learn Taekwondo for the promotion of their mental, moral, physical, and cultural education. It should be a place where a certain "esprit de corps" between members can be established with a common goal of promoting and cultivating a noble character. Certainly to fill the prerequisites necessary to attain these ideas, a well-trained black belt instructor is needed. This is a primary consideration. The hall itself must also have the facilities, equipment, and strict regulations to help discipline the student's mind and body. The size of the do-jang and equipment to be used can be flexible according to the circumstances and individual choice. Again, the only thing that cannot be compromised is the quality of the instructor.

Practice Suit (Do-Bok)

The do-bok is considered a primary necessity in training for the following five reasons.

1. The wearing of the do-bok should instill pride in the wearer as a practitioner of Taekwondo.
2. It identifies individual capacity and degree of Taekwondo cultural education attained.
3. The style of the do-bok is symbolic of Taekwondo heritage and tradition.
4. Grade and degree changes, which are noted with belt color, create incentive while at the same time preserving humility.
5. It is extremely practical and healthy.

The do-bok consists of a shirt, pants, and belt. It is very important for the wearer to keep it clean at all times, wear it correctly, and treat it with the respect owed to its art.

Students Attitude

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 instructor. Many students feel that their training is a commodity bought with monthly dues and are unwilling to take part in demonstrations, teaching, and working around the do-jang. An instructor can afford to lose this type of student.
3. Always set a good example for lower ranking belt students. It is only natural they will attempt to emulate senior students.
4. Always be loyal and never criticize the instructor, Taekwondo, or the 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 do-jang reflects on the art and instructor.
7. If a student adopts a technique from another do-jang and instructor disapproves of it, the student must discard it immediately or train at gym 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 discuss the matter later.
9. Any complaints should be taken directly to the instructor, not into a side conversation.
10. A student must always be eager to learn and ask questions.

Student Rules and Regulations

IT SHOULD BE UNDERSTOOD BY THE MEMBERS THAT THE PURPOSE OF THESE RULES IS PRIMARILY TO ENSURE MAXIMUM BENEFIT FROM THE STUDY OF TAEKWONDO. MOST OF THE RULES HAVE BEEN PART OF TAE KWON DO FROM ITS INCEPTION.

1. Bow when entering and leaving the do-jang. It is respect for the flags and training hall.
2. Sign in before class.
3. **Do not be late for class** – it is disrespectful to your instructor and your fellow students. If you're late, stand in the doorway until acknowledged by your instructor, then bow and request permission to join class. Unless you have a legitimate reason for being late, expect to push-ups later.
4. If there is a need to leave early, get permission from your instructor.
5. At the beginning or ending of a class, any student in the reception area (whether or not in the class, and whether or not in uniform) must stand and follow along as if they were in the class itself.
6. Students shall bow before speaking to instructor(s) and shall address them as Sir, or Ma'am, / Mr., Mrs., Miss, or Ms. and their last name.
7. Assume the position of attention while speaking to your Instructor, or any other Black Belt holder. Also use words of consideration while speaking, such as Yes Sir, No Sir, Pardon Me Sir, etc.
8. Ungentlemanly conduct such as the use of profanity, obscene gestures or actions, and unnecessary roughness toward a fellow student is prohibited.
9. No smoking in do-jang or anytime when in uniform.
10. Students are expected to be courteous and understanding. They are also expected to help fellow students whenever possible.
11. Loud conversation, laughing, horseplay, and chewing gum have no place in Taekwondo training.
12. Do not wear jewelry in class.
13. Personal hygiene is your responsibility including short fingernails and toenails.
14. Students may wear T-shirts under their uniform jackets. Female students must wear a T-shirt under their jacket, or safety pin it shut.
15. Uniforms are to be worn only when participating in school activities. If you must go somewhere right after class (store, restaurant, errand, etc.), remove your uniform jacket and belt, and wear a T-shirt or other shirt with your uniform pants.
16. Uniforms and belts should never be placed on the floor. This not only gets your uniform dirty, it is disrespectful to your art. Have pride in what you are doing. This pride should be reflected by your uniform upkeep. However, the hard work put into your belt should not be washed out.
17. Return equipment to the proper place after use.
18. Any and all injuries (whether or not they happen in class) should be reported to the instructor, as it may affect performance.
19. Any substitute teacher shall be treated as you would your instructor.
20. Do not hold a demonstration or teach Taekwondo without the approval of the Instructor.
21. Do not engage in any activities that might degrade the code of Taekwondo ethics or the reputation of the school.
22. You must have the approval of the instructor for any tournament competition.
23. The instructor will be grateful and proud to display any trophies the student wins in open competition.
24. Do not participate in any activities held by a school or club other than the Northland Karate Schools and affiliated clubs without permission from the Instructor.

DISCIPLINARY ACTION WILL BE TAKEN FOR VIOLATIONS OF THE ABOVE REGULATIONS. PENALTIES WILL VARY AT THE DISCRETION OF THE INSTRUCTOR. SUCH AS; DEMOTION OF RANK, SUSPENSION, OR EVEN TERMINATION OF TRAINING.

The Tenets of Taekwondo

The tenets of Taekwondo should serve as a guide for all serious students of the art.

COURTESY

It can be said that courtesy is an unwritten regulation prescribed by ancient teacher of philosophy as a means to enlighten human being while maintaining a harmonious society. It can further be, as an ultimate criterion required of a mortal.

Taekwondo students should attempt to practice the following elements of courtesy to build up their noble character and to conduct the training in an orderly manner as well.

1. To promote the spirit of mutual concessions
2. To be ashamed of one's vices, contempting those of other's
3. To be polite to one another
4. To encourage the sense of justice and humanity
5. To distinguish the instructor from the student, senior from junior, and elder from younger

INTEGRITY

In Taekwondo, the word integrity assumes a looser definition than the one usually presented in Webster's dictionary. One must be able to define right and wrong and have the conscience, if wrong, to feel guilt. Listed are some examples, where integrity is lacking:

1. The instructor who misrepresents himself and his art by presenting improper techniques to his students because lack of knowledge or apathy.
2. The student who misrepresents himself by "fixing" breaking materials before demonstrations.
3. The instructor who camouflages bad techniques with luxurious training halls and false flattery to his students.
4. The student who requests rank from an instructor, or attempts to purchase it.
5. The student who gains rank for ego purposes or the feeling of power.
6. The instructor that teaches and promotes his art for materialistic gains.
7. The student who feels ashamed to seek opinions from his juniors.

PERSEVERENCE

There is an old Oriental saying, "Patience leads to virtue or merit." "One can make a peaceful home by being patient for 100 times." Certainly, happiness and prosperity are most likely brought to the patient person. To achieve something, whether it is a higher degree or the perfection of a technique, one must set his goal, and then constantly persevere. Robert Bruce learned his lesson of perseverance from the persistent efforts of a lowly spider. It was this perseverance and tenacity that finally enabled him to free Scotland in the fourteenth century. One of the most important secrets in becoming a leader of Taekwon-do is to overcome every difficulty by perseverance.

Confucius said; "one who is impatient in trivial matters can seldom achieve success in matters of great importance."

SELF-CONTROL

This tenet is extremely important inside and outside the do-jang, whether conducting oneself in free sparring or in one's personal affairs. A loss of self-control in free sparring can prove disastrous to both student and opponent. An inability to live and work within one's capability or sphere is also a lack of self-control. According to Lao-Tzu "the term of stronger is the person who wins over oneself rather than someone else."

INDOMITABLE SPIRIT

"Here lie 300, who did their duty," a simple epitaph for one of the greatest acts of courage known to mankind. Although facing the superior forces of Xerxes, Leonidas and his 300 Spartans at Thermopylae showed the world the meaning of indomitable spirit. It is shown when a courageous person and his principles are pitted against overwhelming odds.

A serious student of Taekwon-Do will at all times be modest and honest. If confronted with injustice, he will deal with the belligerent without any fear or hesitation at all, with indomitable spirit, regardless of whomsoever, and however, many the number, may be.

Confucius declared; "it is an act of cowardice to fail to speak out against injustice." As history has proven, those who have pursued their dreams earnestly and strenuously with indomitable spirit have never failed to achieve their goals.

The United States Flag

“I pledge allegiance to the flag of the United States of America, and to the republic for which it stands, one nation under God indivisible, with liberty and justice for all.”

George Washington explained the American Flag thusly:

The stars taken from heaven, the red from England and white stripes were added to indicate a separation from a mother country. Stars have long been used to denote dominion and sovereignty and are ancient symbols of Egypt, India, and Persia.

The blue stands for vigilance, perseverance, and justice. The red is hardness and valor and the white means purity and innocence.

There are thirteen stripes, red and white, which stand for the original thirteen states that fought and won our freedom and gave birth to our nation. There are fifty white stars lying on a field of blue, each representing the states in our country today.

The South Korean Flag

The Korean flag symbolizes much of the thought, philosophy, and mysticism of the Orient. The symbol, and sometimes the flag itself, is called the “Tae Geug”.

Depicted on the flag is a circle, divided equally, and blocked in perfect balance. The upper section (red) represents the Yang, and the lower (blue) represents the Um, an ancient symbol of the Universe. The two opposites express the Dualism of the cosmos: fire and water, day and night, dark and light, construction and destruction, masculine and feminine, active and passive, heat and cold, plus and minus, and so on.

The central thought in Tae Geug indicates that while there is a constant movement within the sphere of infinity, there are also balance and harmony. As a simple example, kindness and cruelty may be taken into consideration. If parents are kind to a child, it is good, but they may spoil and weaken him, and thus lead him to become a vicious man and a source of disgrace to his ancestors.

Three bars at each corner also carry the ideas of opposition and balance. The three unbroken lines stand for heaven; the opposite three broken lines represent the earth. At the lower left hand of the flag are two lines with a broken line between. This symbolizes fire ‘the symbol of water.

Korean Terminology

Cha Ryut -----Attention

Hee-Cho-----Class dismissed

Kyung Nae---Bow

Sugo -----It’s been a fine practice

Components of Power

Speed – Concentration – Equilibrium - Reaction of force –Breath control

Student Pledge

I will observe the tenets of Taekwondo.

I will respect my instructor and all senior ranks.

I will never misuse Taekwon-do.

I will be a champion of freedom and justice.

I will help build a more peaceful world (and use the appropriate finish of “Sir” or “Ma’am”)!

Rank Testing

The following are proper procedures for testing day that the student will want to follow:

1. You should be on time for your testing. You should be here early so that you can warm up ahead of time.
2. Be accountable to the five tenets. They are the true basis for all rules. Students should memorize the tenets and be able to explain in their own words what each part of the tenets mean.
3. Promotions will be based on class attendance, testing performance, and general attitude in Taekwondo. Physical ability is in second place to mental conditioning and attitude.
4. Know the Korean terminology.
5. Students must know the meanings of their forms and the number of movements as well as the meaning of the belt colors.
6. Registration and testing fees should be taken care of the week before testing.
7. No jewelry is to be worn.
8. Proper respect should be given to the higher ranks and Black Belt judges as should always be shown.
9. Remember you are being graded from the time you walk in the door until the time you leave.
10. Attitude is important. Showing excitement a good positive attitude will yield positive results.
11. Judges will offer any help or suggestions that they may. However, it is the student’s performance and attitude that is being graded. Proper preparation is vital to a good testing!

Meanings of *Traditional Belt Colors*

- White – Signifies innocence, as that of a beginning student who has no previous knowledge of Taekwondo.
- Yellow – Signifies Earth, from which a plant sprouts and takes root as the Taekwondo foundation is being laid.
- Green – Signifies the plant’s growth, as the Taekwondo skill begins to develop.
- Blue – Signifies the heaven towards which the plant matures into a towering tree as training in Taekwondo progresses.
- Red – Signifies danger, cautioning the student to exercise control, and warning the opponent to stay away.
- Black – Opposite of white, therefore, signifying the maturity and proficiency in Taekwondo. Also indicates the wearer’s imperviousness to darkness and fear.

Type of belt	Rank
Black belt	Deputy (or probationary) to Ninth Degree (Dan)
Brown belt with a black stripe	1 st Grade (gup)
Brown belt	2 nd
Red belt	3 rd
Blue belt	4 th
Purple belt	5 th
Green belt	6 th
Orange belt	7 th
Yellow belt	8 th
White belt	10 th

One Step Sparring

One step sparring is designed to help you coordinate your techniques into a block and counter attack pattern. This is actually a simulated fight, as are the forms, but in this case there are two persons involved, attacker and defender. Opponents begin by facing each other in the ready position. The attacker steps backward with the right foot into a fighting stance, and sharply says “kiah”! Upon signal (“kiah”!) from the defender, the attacker then steps forward with the right foot into a right front stance while punching with the right hand directed at the defender’s solar plexus. The defender then blocks and counter attacks the attacker’s punch with the correct technique. Both then return to ready positions and resume the pattern, this time changing roles of attacker and defender. No actual physical contact is necessary during the performance of one-step sparring except for the actual blocking of the attacker’s forward punch, and even here only light contact is necessary and that only to keep an over anxious defender from walking into the opponent’s fist! The purpose is to help you determine distance and accuracy. You should start by maintaining enough distance that you are certain not to strike your opponent, then gradually work closer as you become more accurate. Timing and speed, used with proper control, are the factors that will show the student’s ability’s as they progress.

Free Sparring

Once a student reaches the rank of yellow belt, they begin to learn how to free spar. Free sparring is a controlled exchange of technique between two students. It is less rigid than one step sparring in that the student himself decides what combination of techniques should be used. The emphasis of free sparring is control and distance. Students should exercise control as to the amount of contact made during sparring. Dependant on the rank of student, no contact, light controlled body contact (point-sparring rules with no head contact) and only under the instructor’s supervision will be the enforced rule. We at Northland Karate believe that safety comes first. You must wear complete sparring equipment before sparring. Headgear, mouth guard, rib protection (under 18 yrs old), elbow pads, hand gear, shin pads, and footgear comprise the complete set. Males will also wear groin protection.

Some Questions that may be asked during your test!

1. What does Taekwondo mean? Foot – Hand – Way.
2. Who is the modern day founder of Taekwondo? General Choi Hong Hi.
3. What year was Taekwondo nationalized? 1952 by General Choi Hong Hi.
4. What type of Taekwondo are you studying? Chang Hun.
5. Why was this style created? To unify all the kingdoms and Kwons of Korea.
6. What year was Taekwondo officially recorded as the national martial art of Korea? 1955
7. How many hyungs are there in Chang Hun Taekwondo and why? 24; representing 24 hours, one day, or all my life.
8. When executing a technique, should you relax or tense your muscles? The muscles should be relaxed.
9. What is a front stance?
Feet spread shoulder width, two shoulder widths long, 50% weight on both feet, front knee bent and toes forward, back knee straight. Shoulders and hips squared to front.
10. What is a back stance?
Heels in line or slightly apart, 1 ½ shoulder widths or 2 ½ foot lengths apart, 60% weight on rear leg with knee bent, and toes pointed to side. Front knee bent slightly with toes pointed to front.
11. What is a horse riding (middle) stance?
Feet two-shoulder widths apart and pointing forward, equal weight distribution, with both knees bent.
12. Why are the feet used more than the hands? Longer reach, stronger muscles, and element of surprise.
13. Why do we “Ki-ah” To startle the opponent, get our adrenaline flowing, empty air from our stomach.
14. Why should both ends of the belt hang evenly?
To represent equal mental and physical ability, that your left and right sides have equal technique, and for neatness.
15. Should you ever wash your belt? Why or why not? No, you should never wash your belt, it contains all the sweat and dirt (knowledge) of your training, doing so would wash away your knowledge.
16. What are the 2 different ways for holding your foot when executing a round kick? Toes pulled back, using the ball of the foot (as in a front kick), or bent so as to use the instep (top of the foot).
17. When executing a sidekick, should your base leg be bent or straight? Straight.
18. When you are in a front stance executing a technique, do you push off your rear leg or pull with your front leg?
You emphasize pulling with your front leg.
19. What do you like best in Taekwondo?
20. What has Taekwondo given you?

What is a black belt?

There is, of course, the obvious answer. It's black, about two inches wide, and in good or poor condition, depending on how long it's been worn.

There are, however, other topics not worth discussing. For example, who is better, a boxer or a karate fighter? You've probably heard that more than a few times.

Could Chuck Norris beat Bruce Lee?

What talents do black belts actually possess and what talents are fictional?

BLACK BELT SHOULD'S

- * A black belt should possess undying courage.
- * A black belt should have great strength, because he or she has learned a way to generate power. In fact, there should be more power now, than before training was started.
- * A black belt should have kindness in his heart for the underdog, the elderly, the sick and should be willing to use the art to defend these people without fear for oneself.
- * A black belt should always be humble, because, through knowledge, he or she should realize how much there is to learn and how much they don't know.
- * A black belt should realize that there is always more to accomplish in this art.
- * A black belt should know that he or she must earn respect from students and others in the martial arts community, that it can't be demanded;
- * A black belt should seek an overall perspective of the martial arts.
- * A black belt should know that, except in extremely rare instances, the martial arts aren't a platform for stardom. Rather, the art is a platform for character perfection.

BLACK BELT SHOULD NOT'S

- * A black belt should not be the tough guy on the block who wants to show off.
- * A black belt should not think he or she is invincible – no matter how good you are, there is someone better!
- * A black belt should not believe he could beat anyone he wants, just because they're trained to be a black belt.
- * A black belt should not believe he would stay in shape for the rest of his life, without continually working at it.
- * A black belt should not criticize other styles or other's traditions. There is no one right way in the martial arts.
- * A black belt should not be uncaring about others. He should not forget empathy, sensitivity and understanding.
- * A black belt should not feel that others owe him something because he is a black belt.

Forms (Hyungs)

Forms are attacking and defensive movements which follow a predetermined sequence. Each hyung is in actuality a simulated fight, designed to enable a person to "practice fight" multiple opponents without breaking the technique and balance necessary to deliver effective blows. Although all the forms are different, and increasingly more complicated as you advance in rank level, there are certain basic elements common to all:

1. Most forms should begin and end at exactly the same spot. This will indicate the performer's accuracy.
2. Correct posture and timing must be maintained at all times.
3. Muscles of the body should be either tensed or relaxed at proper critical moments in the exercise.
4. The exercise should be performed in a rhythmic movement without stiffness.
5. Movement should be accelerated or decelerated according to instructions.
6. Each pattern should be perfected before moving to the next.
7. Students should know the purpose of each movement.
8. Students should perform each movement with realism.
9. Attack and defense techniques should mostly be equally distributed among right and left hands and feet.

The ancient law in the Orient was similar to the law of Hamurabi, "an eye for an eye, a tooth for a tooth", and rigorously enforced even if death was caused accidentally. (It cannot be unsaid about three books in The Bible where laws of that day are stated. Exodus 21:23, Leviticus 24:19, and Deuteronomy 19:21.)

In this type of environment, and since the present system of free sparring had not yet been developed, it was impossible for a student of the martial arts to practice or test his individual skill of attack and defense against actual moving opponents.

Individual advancement was certainly hindered until an imaginative practitioner created the first forms.

Hyungs are various fundamental movements, most of which represent either attack or defense techniques, set to a fixed and logical sequence.

The student systematically deals with several imaginary opponents under various assumptions using every available attacking and blocking tool from different directions. Thus hyung practice enables the student to go through many fundamental movements in series, to develop sparring techniques, improve flexibility of movements master body shifting, build muscles and breath control, develop fluid and smooth motions, and gain rhythmical movements.

It also enables a student to acquire certain special techniques, which cannot be obtained from either fundamental exercises, or sparring. In short, a pattern can be compared with a unit tactic or a word, if fundamental movement is an individual soldier's training or alphabet. Accordingly, pattern, the ledger of every movement is a series of sparring, power, feats and characteristic beauty.

Though sparring may merely indicate that an opponent is more or less advanced, forms are a more critical barometer in evaluating an individual's technique.

Most martial arts styles use forms as their basic method of training. The types of form taught vary from style to style. Chinese forms, for example, emphasize circular movements. Korean and Japanese forms are more angular and linear in movement.

Forms are not exercises in the calisthenics sense. These forms may be more accurately described as choreographed movements. Depending upon the style of martial arts, the student may be required to learn from one to as many as 30 or more hyungs.

The first martial artists learned their art on an intellectual level. They devoted themselves to meditative and intellectual pursuits before learning physical discipline. But this was merely a matter of practicality as well as culture.

In the western world most martial arts students learn the martial arts first on the physical level. Another way to describe this learning process is to say that the student learns the martial arts from the outside in, but this is in no way inferior to its oriental counterparts.

The students begin by first becoming aware of their bodies. Martial arts teach us to develop and discipline our bodies and make them able to respond to our commands.

The beginning student may believe he or she will not have much difficulty learning forms, at least superficially. At first, the student probably will have difficulty believing how something that appears so simple can be so profound. It has been said that learning forms is like learning the letters of the alphabet. Eventually, you will be using these letters to read and to write. As time passes, the student will be learning the lessons of the forms in every aspect of his or her life. This will become clear as you practice the forms over and over again, mastering them on several different levels.

In the beginning, we learn to execute the shortest, least complicated forms, and we learn to perform them slowly. The emphasis is on precision. What you are attempting to do is to educate your body through forms, teaching it is to educate your body through forms, teaching it to do exactly what you tell it. Later we learn the longer, more complex forms. We continue to practice increasing our speed without losing our precision. We also learn to vary the intensity with which we perform the forms. As beginners, we practice these forms alone, without a partner. But as we become somewhat accomplished, we can then advance to sparring with a partner and engage in actual physical contact.

From those first moments we begin learning forms, we are putting into practice with our physical being the principles of the martial arts. And as time passes, the forms we have learned take on new meaning, as do the principles themselves. As we acquire discipline and begin to work with a partner, we immediately start to learn the true meaning of adaptability. You quickly learn how to relate your own movements to those of another individual. You begin to comprehend the nature of change, redirection of force, the feeling of dynamic balance, and the difference between hard and soft. By enacting various situations of confrontation through the forms, we begin to comprehend the nature of conflict, and we begin to learn how and when we can avoid it and what to do when we cannot.

As you master the forms they will become smooth and automatic, and you can see how you are expressing the basic martial arts principles and philosophy spontaneously through your body movements. You will notice that your mind and body will function as one. You begin to feel more "together". The initial body awareness you acquire through the forms will soon begin to generalize throughout your entire being.

A student demonstration of a form – how precisely, definitively, and how completely he or she can do it - becomes an objective measurement of his ability. The student soon learns how well he or she is doing and so does his instructor. It is as if they are trying to mast a ballet step or a piano sonata. First must come technical perfection. After technical perfection, however, there is another step – using the forms in combination with another student or possibly at the highest levels, interpreting them for oneself.

Through the forms, martial arts students develop physical and mental discipline. They, in effect, become more physically and mentally fit. They develop balance, control, coordination, speed and agility. The student also develops strength and endurance, and learns about their own physical self. The student comes to understand the nature of motion and change. He or she also learns how to concentrate and empty their mind of conscious thought so that the body can move more spontaneously. Through the forms the martial arts student moves toward a greater unity of mind and body. They then are able to direct this energy towards other goals in life, whatever they may be.

As the martial arts student masters the forms he or she will come to realize that this learning process has touched them not only physically but also intellectually. Forms make use of your internal muscles as well as your external ones. This process not only gets the outside of your body into shape. It also exercises the muscles inside your abdomen and back, which support your internal organs.

Proper breathing is critical in the martial arts. You cannot do a form properly if you do not breathe properly. It is as much a part of the form as how you move your arms and legs. If you are only going through the external motions, you will not receive all of the benefits that the martial arts have to offer.

Through the forms we learn to increase or decrease our respiration rate, and control the amount of air we inhale and the manner in which we exhale. These breathing patterns create pressure against our internal organs and cause our musculature to move or to be exercised.

There is no other activity, which develops your body more completely than the martial arts. This is because forms make you move your body in every possible direction it can go. This means that you must move or exercise every single muscle group in each and every part of your body, inside and out.

The forms teach you to summon and direct your energy toward mental as well as physical tasks. You will be better able to clear your mind of extraneous thoughts, to concentrate, and you will also be better able to react more quickly to situations.

The goal of most Western physical activities is simple: to perfect the execution of that activity. But the purpose of the martial arts is very different. Initially you must acquire the necessary skill, and must perfect the activity – in effect, master the forms. But that is only the beginning. Look for the true meaning of the forms and you will see what is meant. They have a twofold goal. First; to teach you (through body movements) a practical philosophy of life, and second; to unify your body and your mind thereby incorporating the principles of that philosophy into your total being. More than any other physical activity the martial arts significantly affect your mental processes and influence the way you live your life. Who does not know any person who has truly committed himself or herself to the martial arts who has not experienced deep, lasting mental change!

Taekwondo hyungs have been developed and perfected throughout the centuries by the outstanding teachers of the art. Each hyung consists of the most logical movements of blocking, punching, striking or kicking possible within that sequence of movements. A student should not attempt to take on a new hyung until he or she has perfected the hyungs he or she is required to learn at their new level of achievement. Before advancing to another hyung it is customary for a student to perform the one he or she is presently learning at least 300 times.

Our Northland Karate school “system” has a step in between brown belt black stripe and 1st degree. We call this the “deputy” or probationary black belt. This fits well as we do not have a 9th gup. The meaning is as follows.

Koryo

World Taekwondo Federation Black Belt Poomse (pattern).

48 movements

The English word Korea comes from the ancient dynasty called Koryo.

The people of Koryo were known for great fortitude and they persistently defeated the Mongolian hordes that swept over most of the known world of that time. Koryo embodies the spirit of strong conviction.

The “sanctioned” style we study is I.T.F. (International Taekwondo Federation). The I.T.F. and W.T.F. are different in many ways. The W.T.F. style of sparring is used as the choice for the Olympics. Politics were the main influence of the two separate styles.

THE INTERPRETATIONS OF PATTERNS

The name of the pattern, the number of movements, and the diagrammatic symbol of each pattern symbolizes either heroic figures in Korean history or instances relating to historical events.

CHON-JI: 19 movements	means literally “the Heaven and Earth”. It is in the Orient, interpreted as the creation of the world or the beginning of human history therefore, it is the initial pattern played by the beginner. This pattern consists of two similar parts, one to represent the Heaven and the other the Earth.
DAN-GUN: 21 movements	is named after the holy Dan – Gun, the legendary founder of Korea in the year of 2333 BC
DO-SAN: 24 movements	is the pseudonym of the patriot Ahn Chang-Ho (1876 – 1938). The 24 movements represent his entire life, which he devoted to furthering the education of Korea and its independence movement.
WON-HYO: 28 movements	was the noted monk who introduced Buddhism to the Silla Dynasty in the year of 686 AD
YUL-GOK: 38 movements	is the pseudonym of a great philosopher and scholar Yi I (1536–1584), nicknamed the “Confucius of Korea”. The 38 movements of this pattern refer to his birthplace on the 38th latitude the diagram (±), represents scholar.
JOONG-GUN: 32 movements	is named after the patriot Ahn Joong-Gun who assassinated Hiro-Bumi Ito, the first Japanese governor-general of Korea, known as the man who played the leading part in the Korea-Japan merger, There are 32 movements in the pattern to represent Mr. Ahn’s age when he was executed at Lui-Shung prison (1910).
TOI-GYE: 37 movements	is the pen name of the noted scholar Yi Hwang (16 th Century), an authority on neo-Confucianism The 37 movements of the pattern refer to his birthplace on the 37 th latitude, the diagram (±) represents “scholar”.
HWA-RANG: 29 movements	is named after the Hwa-Rang youth group, which originated in the Silla Dynasty in the early 7 th century. The 29 movements refer to the 29 th Infantry Division, where Taekwondo developed into maturity. Hwa-Rang literally translated means “flowering youth”!
CHOONG-MOO: 30 movements	was the name given to the great Admiral Yi Soon-Sin of the Lee Dynasty. He was reputed to have invented the first armored battleship (Kobukson) in 1592, which is said to be the precursor of the present day submarine. The reason why this pattern ends with a left-hand attack is to symbolize his regrettable death, having no chance to show his unrestrained potentiality checked by the forced reservation of his loyalty to the king.
KWANG-GAE: 39 movements	is named after the famous Kwang-Gae-Toh-Wang the 19 th 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 AD, the year he came to the throne.
PO-EUN: 36 movements	is the pseudonym of a loyal subject Chong Mong-Chu (1400) who was a famous poet and whose poem “I would not serve a second master though I might be crucified a hundred times” 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.
GE-BAEK: 44 movements	is named after Ge-Baek, a great general in the Baek Je Dynasty (660 AD). The diagram (l) represent his severe and strict military discipline.

EUI-AM: 45 movements	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 Hakko (Oriental Culture) to Chondo Kyo (Heavenly Way Religion) in 1905. The diagram (1) represents his indomitable spirit, displayed while dedicating himself to the prosperity of his nation.
CHOONG-JANG: 52 movements	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.
JUCHE: 45 movements	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.
SAM-IL: 33 movements	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.
YOO-SIN: 68 movements	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 AD, 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.
CHOI-YONG: 46 movements	is named after General Choi Yong, Premier and Commander-in-Chief of the Armed forces during the 14 th 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.
YON-GAE: 49 movements	is named after a famous general during the Koguryo Dynasty, Yon Gae Somoon. The 49 movements refer to the last two figures of 649 AD, the year he forced the Tang Dynasty to quit Korea after destroying nearly 300,000 of their troops at Ansi Sung.
UL-JI: 42 movements	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 AD, 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.
MOON-MOO: 61 movements	honors the 30 th 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 661 AD when Moon Moo came to the throne.
SO-SAN: 72 movements	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 Dan. The monk soldiers helped repulse the Japanese pirates who overran most of the Korean peninsula in 1592.
SE-JONG: 24 movements	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.
TONG-IL: 56 movements	denotes the resolution of the unification of Korea, which has been divided since 1945. The diagram (1) symbolizes the homogenous race.