

# BLACK BELT HANDBOOK

This Black Belt Handbook is intended to be used as a resource in their preparation to promotion to each Dan promotion as well as a guide to teaching. Each student training in Martial Arts is set on a journey where they learn skills, perfect those skills and eventually pass on that knowledge. The journey is not completed by reaching Black Belt, but is just beginning. Throughout your colored belt promotions, you have developed every part of yourself– MIND, BODY, and SPIRIT. You have pushed yourself toward this goal for you have learned that you do not just put on a Black Belt, you become a BLACK BELT. The material in this Handbook should give you a good foundation to build on for your Black Belt Test– Good Luck!!!

## History of Tae Kwon Do

Some historians debate that the earliest record of Martial Arts practiced in Korea dates back to about 50 B.C. However, this article is not aimed at proving or disproving historical claims. This history of Tae Kwon Do is presented in order to give the Black Belt student a brief overview of the roots of the art that they have studied for the last few years. We will begin by looking at the area of land which eventually became Korea back in the 6<sup>th</sup> century.

Back then, there were three kingdoms:

Koguryo (37 B.C. - 668 A.D.)

Paekche (18 B.C. - 600 A.D.)

Silla (57 B.C. - 936 A.D.)

Silla unified the kingdoms after winning the war against Paekche in 668 A.D. and Koguryo in 670 A.D. The Hwa Rang Do played an important role at this unification. The Hwaran-Do was an elite group of young noble men, devoted to cultivating mind and body and serve the kingdom Silla. The best translation for Hwarang-Do would probably be "way of the flowering manhood" (Hwa ="flower", Rang="young man" Do="art" or "way"). The Hwarang warriors had an honor-code and practiced various forms of martial arts, including Taekyon and Soo Bakh Do. The old honor-code of the Hwarang is the philosophical background of modern Taekwondo, and according to many historians is probably the basis for the Japanese "Bushido code", as the Hwarang pre-dated the Samurai.

What followed was a time of peace and the Hwarang turned from a military organization to a group specialized in poetry and music. It was in 936 A.D. when Wang Kon founded the Koryo dynasty, an abbreviation of Koguryo. The name Korea is derived from Koryo.

During the Koryo Dynasty the sport Soo Bakh Do, which was then used as a military training method, became popular. During the Yi Dynasty (1392 A.D. - 1910 A.D.) this emphasis on military training disappeared. King Taejo, founder of the Yi-dynasty, replaced Buddhism with Confucianism as the state religion. According to Confucianism, the higher class should study the poets, read poems and play music. Martial arts were something for the common, or even inferior man.

Modern Taekwondo is influenced by many other Martial Arts. The most important of these arts is Japanese Karate. This is because Japan controlled Korea from 1910 until the end of World War II. During WWII, many Korean soldiers were trained in Japan. During this occupation of Korea, the Japanese tried to erase all traces of the Korean culture, including the martial arts. The influences that Japan has given to Taekwondo are the quick, linear movements, that characterize the various Japanese systems.

After World War II, when Korea became independent, several martial arts schools(kwans) arose. The original eight kwans were:

Chung Do Kwan (Blue Wave School)– 1944 founded by Lee Won Kuk

Moo Duk Kwan(Martial Virtue School)– 1945 founded by Kwang Kee

Yun Moo Kwan(Yun Martial School)– 1946 founded by Chun Sang Sup

Chang Moo Kwan (Martial Development School)– 1946 founded by Yoon Byung In

Oh Do Kwan (My Way School)– 1953 founded by General Choi Hong Hi & Nam Tae Hi

Ji Do Kwan(Wisdom Way School)– 1953 founded by Yoon Kwe Byung

Kang Duk Kwan(School of Generosity)– 1953 founded by Lee Nam Suk & Kim Soon Bae

Song Moo Kwan (Ever-Youthful Martial School)– 1944 founded by Ro Byung Jick

In the early to mid 1950's, Jhoon Rhee introduced Taekwondo (then known as 'Korean Karate') to the United States, and he became known as the "Father of American Taekwondo".

With the exception of the Moo Duk Kwan, the Kwans united in 1955 as 'Tae Soo Do'. In the beginning of 1957, the name 'Taekwondo' was adopted by several Korean martial arts masters, for its similarity to the historic art named 'Tae Kyon'. The Moo Duk Kwan ultimately split with the majority joining Taekwondo, and the rest remaining loyal to Hwang Kee and Tang Soo Do.

General Choi, Hong-Hi required the Army to train in Taekwondo, so the very first Taekwondo students were Korean soldiers. The police and Air Force had to learn Taekwondo as well. At that time, Taekwondo was merely a Korean version of Shotokan Karate. In 1961 the Korean Taekwondo Union was formed. In 1962 the Korean Amateur Sports Association acknowledged the Korean Taekwondo Union and in 1965 the name was changed to Korean Taekwondo Association (K.T.A.). General Choi was president of the K.T.A. at that time and was asked to start the I.T.F. as the international branch of the K.T.A. The southern government was became upset with General Choi in 1961 for over his "martial arts" visit to North Korea and Hong-Hi left for North America and established I.T.F. (International Taekwondo Federation) Taekwondo, as a separate entity, two years later and eventually moved the headquarters from Canada to Vienna, Austria.

Demonstrations were given all over the world. It took a while before real progress was made, but eventually, in 1973, the World Taekwondo Federation (W.T.F.) was founded. In 1980, W.T.F. Taekwondo was recognized by the International Olympic Committee (I.O.C.) and became a demonstration sport at the Olympics in 1988. In the year 2000 Taekwondo made its debut as an official Olympic sport.

There have several attempts made to unify I.T.F. and W.T.F. Taekwondo, but unfortunately, these all failed.

Unfortunately with the death of Gen. Choi, Hong Hi, (as so often happens when a founder and great leader passes away) there has been a split in the ITF, one faction remaining in Vienna, and the other relocating back to Canada. Both claim to be the legitimate successor of the original. Both factions continue to use the ITF name and logo. It would appear that the inevitable legal battle has begun along with reports of in-fighting amongst ITF stylists. The future of the ITF's previous solidarity remains unknown.

To be fair, the WTF has also had recent problems, there have been allegations of scandal & corruption by WTF/Kukkiwon leader Dr. Un Yung Kim. In 2004, Dr. Kim was removed from his position with the IOC and WTF and found guilty of several corruption charges. The WTF, however, has remained as the largest governing body for Tae Kwon Do.

## **History of Other Major Korean Martial Arts**

### **TANG SOO DO:**

Tang Soo Do translates as "The way of the China Hand"(or T'ang hand method) and was initiated by Grandmaster Hwang Kee as the style of the Moo Duk Kwan, one of the eight original Korean kwans. Tang Soo Do is one of the predecessors of Tae Kwon Do and very similar to Tae Kwon Do except that there is more similarity to Japanese/Okinawan Karate than is evident in modern Taekwondo. It also incorporates elements of Chinese Gung Fu, which Hwang Kee learned while he was a railroad worker in southern China. Tang Soo Do continues to survive and thrive as an art distinct and separate from Tae Kwon Do.

### **HAPKIDO:**

Hapkido history is the subject of some controversy. Some sources say that the founder of Hapkido, Choi, Yong Sul was a house boy/servant (some even say "the adopted son") of Japanese Daito Ryu Aikijujutsu HeadMaster Takeda, Sokaku. In Japan, Choi used the Japanese name Yoshida, Tatsujutsu since all immigrants to Japan took Japanese names at that time. Choi's Japanese name has also been given as Asao, Yoshida by some sources. According to this view, Choi studied under Takeda in Japan from 1913, when he was aged 9, until Takeda died in 1943. However, Daito Ryu records do not reflect this, so hard confirmation has not been available. Some claim that Choi's Daito Ryu training was limited to attending seminars.

Morihei Ueshiba, the founder of Aikido, was also a student of Takeda (this is not disputed). Hapkido and Aikido both have significant similarities to Daito Ryu Aikijujutsu, so it would seem that Hapkido's link to it is real, regardless of how and where Choi was trained.

Choi returned to Korea after Takeda's death and began studying Korean arts and teaching Yu Sool or Yawara (other names for jujitsu), eventually calling his kwan ("school") the Hapki Kwan. Ji, Han Jae, began studying under Choi and eventually started his own school, where he taught what he called Hapkido, after the grandmaster's school. Along the way, Hapkido adopted various techniques from Tang Soo Do, Tae Kwon Do, Tae Kyon, and other Korean kwans (schools).

Korean sources may tend to emphasize the Korean arts lineage of Hapkido over the Aikijujutsu

lineage, with some even omitting the Aikijujutsu connection. However, as noted above, the connection can be seen in the techniques.

Ji now calls his system Sin Moo Hapkido. He currently lives and teaches in California, as does another former Choi student, Myung, Kwang Sik, who is GrandMaster of the World Hapkido Federation.

Some other Choi Hapkido students are still living. Chang, Chun Il currently resides in New York, and Im, Hyon Soo who lives and teaches in Korea. Both of these men were promoted to 9th dan by Choi. One of the first Hapkido masters to bring the art to the western culture was Han, Bong Soo.

In the 1970's and 80's Hapkido was taught to elite South Korean armed forces units replacing Tae Kwon Do as the style of choice.

Description: Hap Ki Do is a Korean art of self defense emphasizing "Ki-Gong" internal energy development in combination with a wide range of both defensive and offensive techniques. Hapkido combines joint locks, pressure points, throws, kicks, and strikes for practical self-defense. More soft than hard and more internal than external, but elements of each are included. Emphasizes circular motion, non-resistive movements, and control of the opponent. Although Hapkido contains both outfighting and infighting techniques, the goal in most situations is to get inside for a close-in strike, lock, or throw. When striking, deriving power from hip rotation is strongly emphasized.

Traditional Hapkido utilizes no forms or "hyungs" although some organizations have now introduced them.

These skills are designed so that an individual can overcome and subdue an attacker or several attackers with minimum effort and maximum results.

## **YUDO:**

Yudo (in its current form) is a traditional martial art derived from Judo. However, unlike Judo, Yudo focuses on self-defense applications rather than competition. Yudo is the Korean form of a former Japanese martial art. It is based upon the philosophy and teachings of Kano, Jigoro Sensei who taught this art, which he called "Kodokan Judo" (a system of the Japanese fighting art of Jujitsu), in Korea during the Japanese Empire's occupation of the Korean peninsula during the first half of the last century. Kano, the leading Japanese figure of the last century, had developed his fighting art - now reduced to an Olympic sport (outside Korea) - from the best of the Jujitsu systems still extant at the end of the 19th Century. Ironically, research indicates that these Japanese systems were most probably derived from the Korean fighting systems carried to Japan by prisoners of war among the tens of thousands of Korean monks, nuns, artisans, intellectuals, and skilled tradesmen, forcibly taken captive during the Imjin War (also known as the "Hideyoshi Invasions") during the last decade of the 16th Century.

During the Japanese occupation, Judo in Korea was under the direct supervision of Judo's headquarters, the Kodokan. After the military defeat of the Empire of Japan and the liberation of the Korean peninsula from Japanese rule, the Choson Judo Association was formed in October of

1945 by senior Judo black belts, many of them trained by Kano, Jigoro himself. In 1950, the Choson Judo Association was split into the Korea Judo Association, for the practice of sport judo in Olympic and other international competition, and the Republic of Korea Yudo Association, for the practice of the traditional military art. This division of Yudo into a sports component and a traditional military art component continues today in the Republic of Korea.

## Black Belt Levels

**The Black Belt Belt-** this is the goal of just about every student studying the martial arts. The Black Belt, however, is not the end of a student's quest but the beginning of a new journey into the second major stage of learning. In the Student Handbook, we examined the ten colored-belt levels (*gups*) of the Tae Kwon Do ranking system; in the Black Belt Handbook, we will take a closer look at the ten Black Belt levels. There are two types of Black Belts— *dans* are issued to adults and *pum/poom* (Junior rank) are issued to students under 16 years of age. The main distinction between Adult and Junior Black Belts is that Junior Black Belts are generally not allowed to be instructors until they are adults— even if they have a higher rank than the adult Black Belt. The following time-in-grade before promotion references are based on traditional requirements, some organizations may have shorter or longer periods.

**First Degree (*Cho* or *Il Dan*)-** this rank generally takes three-four years of study and is awarded to those students demonstrating a proficiency in the art. A *Cho Dan* is a senior student (*Sun Ba Nim*) and may be designated as an assistant instructor under a full instructor- equivalent to a high school degree in the art.

**Second Degree (*I* or *Ee Dan*)-** required two years of continued training after receiving the *Cho Dan*. *I Dan* may be designated as an instructor (*Kyo Sa Nim*) under a full instructor- equivalent to an associate's degree in the art.

**Third Degree (*Sam Dan*)-** requires three more years of continued study after *I Dan*. A *Sam Dan* is a full instructor able to promote a student to *Cho Dan*- equivalent to a bachelor's degree in the art.

**Fourth Degree (*Sa Dan*)-** requires four years of continued training after *Sam Dan*. Some organizations recognize this rank as a Master (*Sa Bum Nim*).

**Fifth Degree (*Oh Dan*)-** requires five additional years of study after *Sa Dan*. *Oh Dan* is considered a Master as s/he can promote a student to *Sam Dan*- equivalent to a master's degree in the art.

**Sixth Degree (*Yook* or *Yuk Dan*)-** six more years of training after *Oh Dan*. Skills testing is generally not required from this level on.

**Seventh Degree (*Ch'il Dan*)-** seven years of continued service to the art after *Yook Dan*. May be addressed as Grandmaster (*Kwan Jang Nim*) if s/he has promoted a student to Master level- Grandmaster is equivalent to a doctorate degree in the art.

**Eighth Degree (*P'al Dan*)-** eight years of continued study after *Ch'il Dan*. A *P'al Dan* is addressed as Grandmaster.

**Ninth Degree (*Ku* or *Koo Dan*)-** 9 years of training after *P'al Dan*.

**Tenth Degree (*Sip Dan*)-** historically, the *Sip Dan* was reserved for the founder or inheritor

of the martial art style or organization.

## Forms Training

Why do we practice Forms? Forms or *Poomses* in Korean, play a heavy role in traditional Taekwondo training. Students practice many hours repeating the same pattern hundreds of times before being allowed to move on to the next one– but why? Before answering the “why,” we must understand what a form is. Forms are a series of defending and attacking movements preformed against imaginary opponents.

Now the “why” of forms training has physical, spiritual and philosophical explanations.

**Physical.** Through the practice of forms, students learn the applications of different techniques. The forms make it possible to improve flexibility, control power, develop balance, refine proper breathing techniques, and sharpen concentration. Forms training also gives the student the fundamental skills such as stances, postures, strikes, counter-strikes, and movements of the art.

**Spiritual.** As mentioned above, forms practice allows a student to refine their breathing techniques which will help the student in two ways: physically and spiritually. The term “spirit” refers to the student’s inner life force or “*Ki*.” Once a student has developed proper breathing, each repetition of the form helps the student to build up *Ki* and release it through the “*Kihap*”(yell) in each form.

**Philosophical.** The *Poomses* of Taekwondo are also used as a way of passing down the philosophical meaning behind the system. The *Taeguek* forms used in our school for the colored belts, for example, represent the union of Yin and Yang. Each of the eight *Taeguek* forms represents a different philosophical concept. By learning the meanings behind each form, a student is able to receive the “art” which has been passed on over the years.

## Black Belt Forms and Their Meaning

### *KORYO:*

*Koryo* is the name of an ancient dynasty in the Korean peninsula. The English name of "Korea" originated from the name of this "*Koryo*" dynasty with which was famed for the valiant spirit of its people which they defeated the Mongolian aggression. *Koryo Poomse* is based on sprit of Sonbae (Sonbi) which was inherited from *Koguryo* to *Balhae* and to *Koryo*. *Sonbae* means strong martial art and honest spirit of scholars.

### *KEUMGANG:*

The word "*Keumgang*" has originally the meaning of being too strong to be broken. Also in Buddhism, what can break off every agony of mind with combination of wisdom and virtue is called "*Keumgang*". The *Poomse* "*Keumgang*" is named after Mount *Keumgang*, symbol of solidity. "*Keumgang*" is also analogous of "diamond".

### **TAEBAEK:**

"*Taebaek*" is the ancient name of Mount *Paekdu* where the legendary *Tangun* founded a nation for the first time in the Korean peninsula 4,329 years ago on *Dangun* calendar (1996 AD = 4329 *Dangun* year). *Poomse "Taebaek"* takes its principles of movement from the word "*Taebaek*" which means being looked up to as sacred.

### **PYONGWON:**

"*Pyongwon*" is meant by 'vast plain'. The plain is a source of sustaining the human life and, on the other hand, a great open plain stretching out endlessly gives us a feeling of majesty that is different from what we feel with a mountain or the sea. An application of the providence of the plain which is blessed with abundance and grace as well as boundless vastness into the practice of Taekwondo is *Poomse Pyongwon* (plain) .

### **SIPJIN:**

*Sipjin* has the meaning of 'decimal system' which stands for a symbolical figure of 10 meaning endless development and growth in a systematic order. In *Poomse Sipjin*, stability is sought in every change of movements.

### **JITAE:**

According to the oriental belief, all living things come from and return to the earth (*Jitae* is derived from the meaning of the earth). The earth is indeed the origin and terminal of life. Living things as well as all the natural phenomena of the earth originate mainly from the changes and the form of the earth. *Poomse "Jitae"* is the movement that applies these features of the earth.

**CHEONKWON:** "*Cheonkwon*" signifies the sky. From ancient times the orientals have always believed and worshiped the sky as ruler of the universe and human beings. The infinitely vast sky may be a mysterious and profound world of imagination in the eyes of finite human beings. *Poomse Cheonkwon* is composed of the motions which are full of piety and vitality.

### **HANSOO:**

*Poomse "Hansoo"* derived from the word 'water' is typical with its fluidity and adaptability as manifested in the nature of water.

### **ILYO:**

"*Ilyo*" signifies oneness. In Buddhism the state of spiritual cultivation is said to be "*Ilyo*"(oneness), in which body and mind, I (subject) and you (object), spirit and substance are unified into oneness. The ultimate ideal of Taekwondo lies in this state of *Ilyo*. The final goal Taekwondo pursues is indeed a discipline in which we concentrate attention on every movement, shaking off all worldly thoughts and obsessions.

## **Self-Defense Principles**

Self-Defense-- this is the goal, this is why we sweat in class, this is why we put ourselves through the pain-- we do it to survive. Martial arts techniques alone will not protect us, we need to have a plan for those techniques. Although, these principles have been stressed throughout your

training, they have been summarized here for you. The following self-defense principles are part of the defensive plan of attack and are to be used in connection with your martial arts/self-defense training in order to gain the skills needed in personal protection.

1. Run if you can.
2. Keep your defensive techniques simple. To be effective a technique should be able to be done fast and easy.
3. Do not stop your defense until you have completely stopped the threat.
4. Strike first when you have determined that there is nothing that you can do to stop the assault against you.
5. Counterstrike as soon as you avoid the adversary's attack.
6. Use your attacker's energy against him/her to aid in your own defense.
7. Strike the weak areas of the attacker's body such as the eyes, throat, groin, and knees.
8. Allow for multiple outcomes, not all defenses will go as planned or practiced so you must be flexible.
9. Strike without fear. You must have confidence and conviction in your defense in order to be effective. The confidence comes from practicing your skills.
10. The most important principal to remember– There are no rules! You must win at all costs– your life depends on it.

## **Code of Etiquette– Korean Taekwondo Association**

Etiquette is an expression, through actions, of one's mind respecting the other party's personality, constituting a valuable basic attitude in a person. The Code of Etiquette established by the Korea Taekwondo Association is aimed at encouraging Taekwondoin (Taekwondists) to behave themselves like a person of etiquette, always trying hard to cultivate a righteous and decent character in them so that the entire Taekwondo family throughout the world may follow their examples, in the same *Dobok* (Uniform) and *Tee* (belt).

Individuals gathering together make a group or organization. An organization can be maintained by firmly established discipline. A group of youngsters especially needs far more discipline and order. The youth's overflowing passion can be tempered only through a reinforced moral education, which starts by the training of etiquette. Etiquette should be based on an upright mind and modest attitude. One should get rid of mean attitudes, showing only modest attitudes, which is an important part of etiquette.

Decent and accurate speech, graceful conduct, upright and moderate attitudes are all the essentials of etiquette deserving a healthy modern life. Etiquette is also the source of maintaining harmony and solidarity for a community life.

To that end, the Korea Taekwondo Association felt it necessary to establish the Code of Etiquette.

☒ Taekwondo Bow and Upright Posture: In an attention posture, one bows the head by 45 degrees. The upper body should bend at the waist by 15 degrees. The back soles of both feet stick together firmly.

☒ Bowing while sitting on the floor of the *Dojang*, in a room, or living room: If a senior is seated, one should kneel down and bow. When a senior enters, one should rise up, showing courtesy by standing upright, and then kneels down to bow before the senior. If one is to serve as a member of attendants, he should all the time keep following the senior. When entering a room, an attendant guides the senior and stops for a while at the door so that the senior may pass in front of him to step aside, and then immediately follows the senior from behind. If the senior is to be seated, the attendant must first watch the place to sit down to ensure the senior will be seated at ease. Even during a meeting, the attendant should always keep watching the senior from his position to be able to respond quickly to any sign of help by the senior. When a senior talks, one should take an attitude of listening carefully, let alone paying a careful attention even to a junior's words.

☒ Drinking and smoking: When a senior offers a glass of wine or liquor, one must receive the glass in a modest attitude and turns the head slightly aside before drinking. If one feels fairly intoxicated, he should leave the seat lest he should make any blunder. One should be careful not to commit any rash acts according to his own mood, whether agreeable or disagreeable. When one smokes in front of a senior, he should take care not to offend the senior with an act of insulting.

☒ Instructor's Attitudes:

(1) The head of the *Dojang* (Martial Arts School) or an instructor must become a model of respectably personality.

(2) The head of the *Dojang* or an instructor must always keep it in mind that every speech and behavior of his is watched closely and imitated by his trainees.

(3) An instructor should be prudent not to speak ill of or slander his fellow instructors and/or his seniors in front of the trainees.

(4) Any speech and behavior not conforming to the Code of Etiquette should be abstained in front of the trainees.

(5) The trainees must be infused with a hope, ideal and objective, which will be kept in mind all the time.

(6) The attitudes of the chief instructor and assistant instructors should always be clear and candid.

(7) Any lie or occasional trick should be avoided.

(8) An instructor should not be talkative before trainees.

(9) The instructor should pay much attention to the status of trainees' homes and their troubles, if any, in order to help them improve the situation.

(10) The instructor should rely more on consulting than on commanding.

(11) The instructor should draw a line between official and personal affairs.

(12) The head of the *Dojang* and instructors should refrain from luxury, vanity, pleasure,

gambling, over-drinking, etc. and show a frugal and industrious life.

(13) The head of the *Dojang* and instructors should take the initiative to contribute to the development of the community.

(14) The head of the *Dojang*, instructors, high Dan grade holders, Dan holders and all other Taekwondo practitioners should endeavor to practice one by one what they have learned about mental cultivation and attitudes such as ethical manhood, justice, faith modesty and non-betrayal in their daily life.

☒ Norms of conduct at the *Dojang*: Upon entering the *Dojang*, one must first salute the national flag (by laying the right hand on the left side of the chest) and then to his seniors in rank order. Inside the *Dojang*, one must try to create an atmosphere of quietness and solemnity. The *Dobok* must be always treated dearly. It is advised not to go out of the *Dojang* in the *Dobok* except in the case of urgency. Inside the *Dojang*, one must use polite language towards the head of the *Dojang*, instructors and his seniors in rank, regardless of their age.

☒ The *Dobok*: The *Dobok* must be clean and put on neatly during training. If the *Dobok* is disarranged, one must stop his actions and turn around to correct his wear.

☒ Dress and looks: One must always keep himself dressed neatly. A special attention must be paid to whether or not the buttons and the necktie are loosened. One should be in full dress when he attends the ceremonies of competition meets, promotion tests and other events. Neat hair and clean footwear are a must for Taekwondoin. One should habituate oneself to a clean and modest life. One should ensure that his looks and dress will not show off laziness. One should refrain oneself from pursuing fashion blindly.

☒ In society and at home: A Taekwondoin must try to observe the Code of Etiquette not only at the *Dojang* but also in school, social meetings and at home. A Taekwondoin must know how to express the attitudes of etiquette toward his teachers, seniors, colleagues and also his juniors.

☒ During conversations: One must take a polite attitude with the chest opened while sitting face to face with the other party for a dialogue. One should choose refined words in conversation. One should show a smiling look in conversation, heeding not to displease the other party. One should talk logically and calmly in a low tone as much as the other party can hear. The topic must be something attracting the other party's interest, occasionally inserting humors and wits. One should refrain from using inadequate foreign words. One should take precaution not to make spit scatter around while talking. One should be especially careful in calling the other party's social title. It is important first to listen carefully to the other party's opinion and then put forth his own opinion and insistence after prudent consideration. It is undesirable to interrupt the other party while talking. One should avoid staring at the other party with a look of disdain. Even a senior should be careful not to tap the other party or touch the latter's body or makes excessive hand signs during a conversation.

☒ Telephone calls: When one makes a telephone call, he should address himself first and then

confirm the other party who is calling. Receiving a telephone call, one should respond immediately by declaring his position and name and then ask who is wanted. A telephone conversation should be brief and accurate. One should be habituated to make notes of important points during the telephone conversation.

☒ Paying a visit: An advance notice is necessary before paying a visit to others, regardless of the other party's position, high or low. Except for unavoidable circumstances, one should refrain from fixing the time of visit for Sunday or other public holidays, early morning, late at night, or mealtime. One had better avoid bad weather on the day of visit. One should finish his business briefly during the visit and leave soon. If the visited person looks busy or uncomfortable, the visitor had better leave the place as soon as possible without bothering further.

☒ At the table: One should keep the body upright while sitting at the table. One should refrain from talking while taking a meal, if possible. One should commence eating after a senior has begun eating. Even among friends, the visitor should be treated with etiquette. One should refrain from making a noisy sound while picking up a spoon, drinking or chewing food. One should avoid keeping the mouth opened to be seen eating by others. One may not leave the table during the meal. One should wait at the table, if possible, until the time of ending the meal by the other party.

☒ At social occasions: In introducing a junior, it is advised to sound the senior's readiness in advance. A third party who is going to introduce a person to another should not be talkative. The one who is to be introduced must wait before speaking out until the introducer's remarks finish. One may shake hands only when an elder or a senior shows first his willingness to do so. Between a male and a female, a handshake depends entirely on the willingness of the female side. In shaking hands, a tight grip should be avoided.

☒ Getting into a car: In a car, a senior will be seated on the back and opposite side of the chauffeur's seat, the second senior just behind the chauffeur, the third in between the two and the last in seniority just beside the chauffeur. In case of an owner-driver, the seat beside the driver has the first priority for a senior. At the time of getting in a car, an attendant must help the senior enter the car first, and at the destination, also attend the senior by getting off first.

☒ During an attendance: In guiding a senior, one should precede a step forward with a humble attitude.

## Dan Requirements

<u>Dan/Level</u>	<u>Minimum Time</u>	<u>Martial Arts Credits</u>	<u>Form</u>
Il Dan/1st Dan	6 months	25	Koryo
Ee Dan/ 2 <sup>nd</sup> Dan	2 years	50	Keumgang
Sam Dan/3 <sup>rd</sup> Dan	3 years	75	Taebeak
Sa Dan/4 <sup>th</sup> Dan	4 years	100	Pyongwon

## **Martial Art Credit Selection**

Class Attendance

Teaching Hours (lead instructor)

Teaching Hours (assistant instructor)

Forms (history & analysis)

Rank in Other Martial Art (Judo, Karate, Hapkido, etc.)

Belts/Grades

Black Belt

Tournament placement

Regional level

1<sup>st</sup> place

2<sup>nd</sup> place

3<sup>rd</sup> place

State level

National level

(Total possible: 5 Forms, 5 Sparring, 5 other)

Weapons (Bo, Escrima, Kama, Sai, etc.)

(An additional point will be awarded if the candidate is able to perform a form at the time of the promotion– must be a after the most recent Chon-Ji Dan promotion)

CPR, First Aid

(2 max. points)

Independent Research

Book Report (from approved book list)

1 hour presentation

Research paper

Seminar Attendance

## **Possible Points**

20 classes– 1 point

(15 maximum points)

5 classes– 1 point

(15 maximum points)

10 classes– 1 point

(15 maximum points)

2 points per form

(10 maximum points)

1 point per belt level

10 points per Dan level

(20 total points– must be attained after most recent Chon-Ji dan promotion)

3 points

2 points

1 point

Add 5 to regional placement point(s)

Add 10 to regional placement point(s)

1 point for each weapon

1 point per course

1-2 points

1-5 points

1-5 points

(20 max. points)

1 point per seminar day

(10 max. points– Must give

20 minute presentation on seminar content)

Unless you are living away from the immediate surrounding area (Jim Wells County, Duval County, Kleberg County, Nueces County), you must maintain an active role at Chon-Ji as a student and/or teacher in order to be considered for further promotion.

## Examiner & Black Belt Review Board

Any student/instructor in good standing of the rank of 1<sup>st</sup> Dan Black Belt of higher may participate as an examiner for students being promoted up to 4<sup>th</sup> *Gup* and as a member of a Black Belt Review Board for advanced *Gup* and *Dan* promotions. Examiners and Board members are appointed by the Head Instructor. Each appointment shall expire upon the promotion of the student who is the subject of the belt examination. Each Black Belt Review Board shall be made up three Black Belts, which may include the Head Instructor. In the event that the Head Instructor is a member of the Board, the other members shall issue an advisory opinion to the Head Instructor. All information provided to the Examiner/Board member in regard to the testing student shall remain confidential and may only be disclosed to the following individuals: the Head Instructor or his/her designee, other Examiners/Board Members appointed to the same test, and the student being tested. The duties of the Examiner/ Board Member is as follows:

1. Review all relevant information necessary to fairly evaluate the student seeking promotion.
2. Examine the student perform all the required techniques for the proposed rank.
3. Give positive feedback to the student and make recommendations on any areas which may need improvement.
4. Present an evaluation and recommendation to the Head Instructor.
5. In the event that the Head Instructor is not a member of the Board, the Senior Black Belt shall conduct the review and submit all evaluations to the Head Instructor.
6. The Examiner/Board Member shall apply the following standard to the evaluation of each student seeking promotion. Standards needed to pass: *Gups* 10-8– fair(equivalent to an academic standard of “C”); *Gups* 7-5– Good(equivalent to an academic standard of “B”); *Gups* 4-1 and all *Dan* levels– Excellent(equivalent to an academic standard of “A”).

## Terminology

### COMMANDS

Attention	Chareyut
Ready	Joonbe
Bow	Kyung Rea
Begin	Si jak
Break	Kal Yo
Stop	Gue Mahn

### KICKS

Front kick	Ahp cha-gi
Side kick	Yop cha-gi
Round kick	Dol yo cha-gi
Back kick	Dwi cha-gi
Crescent kick	Ban dal cha-gi

Continue	Kea Sok
Return	Ba ro
Right	O-ruen
Left	Wen
<b>GENERAL</b>	
Grand Master	Kwan jang nim
Master	Sabum nim
Instructor	Kyo sah nim
School	Dojang
Uniform	Dobok
Grade	Gup
Degree	Dan
Flag	Kuk Ki
Yell	Ki hap
Form	Poomse
Sparring	Kyorugi
Self defense	Hosinsool
Black belt holder	Yu dan ja
Practice is finished	Un dong gutt
Thank you	Kam sahab ne da
You're welcome	Choon mahn ae yo

### BLOCKS

High block	Eolgul maggi
Low block	Ahre maggi
Middle block	momtong maggi
Knife-hand block	Son-nal maggi

### STANCES

Horse stance	Ju choom sogi
Front stance	Ahp gubi sogi
Walking stance	Ahp sogi
Back stance	Dwi koob yi sagi
Tiger stance	Bum sogi

### NUMBERS

One	Hana
Two	Dul
Three	Set
Four	Net
Five	Dasot
Six	Yasot
Seven	Ilkop
Eight	Yodol
Nine	Ahob
Ten	Yol

### LISTING

First	Il	Sixth	Yuk
Second	Ee	Seventh	Chil
Third	Sam	Eighth	P'al
Fourth	Sa	Ninth	Koo
Fifth	Oh	Tenth	Sip

## Suggested Readings and Web-Sites

### BOOKS

Cook, Doug. *Taekwondo: Ancient Wisdom for the Modern Warrior*. Boston, Mass: YMAA Publication Center.

Kuk-Kiwon. *Taekwondo Textbook*. Oh Seoung Publishing Company

Park, Yeon Hee, Yeon Hwan Park and Jon Gerrard. *Tae Kwon Do*. New York, NY: Checkmark Books, 1999.

Park, Yeon Hwan and Jon Gerrard. *Black Belt Tae Kwon Do*. New York, NY: Checkmark Books, 2000.

Shaw, Scott. *Hapkido: Korean Art of Self-Defense*. North Clarendon, VT: Tuttle Publishing, 1996.

Shaw, Scott. *Taekwondo Basics*. North Clarendon, VT: Tuttle Publishing, 2003.

Spear, Robert K. *Hapkido: The Integrated Fighting Art*. Burbank, CA: Unique Publications, 1988.

Tedeschi, Marc. *Hapkido*. Trumbull, CT: Weatherhill, Inc., 2000

Tedeschi, Marc. *Taekwondo*. Trumbull, CT: Weatherhill, Inc., 2003

#### **WEB-SITES**

International Combat Hapkido Federation

[www.ichf.com](http://www.ichf.com)

Kukkiwon

[www.kukkiwon.or](http://www.kukkiwon.or)

United States Martial Arts Institute

[www.usmai.com](http://www.usmai.com)

United States Taekwondo Union

[www.ustu.com](http://www.ustu.com)

#### **VIDEOS**

Grounds, Trish Bare. *The Bare Essentials Guide for Martial Arts Injury Care & Prevention*. Wethersfield, Conn.:Turtle Press.

Kim, Sang H. *World Taekwondo Federation Black Belt Poomse*. Wethersfield, Conn.:Turtle Press.

Kim, Sang H. *World Taekwondo Federation Taegeuk Poomse*. Wethersfield, Conn.:Turtle Press.