

University of Vermont Taekwondo's Student Manual

Welcome,

The purpose of this manual is to help you with training and understanding of the art. However, this manual contains only a few things that may be useful as you begin your study of Taekwondo. If you would like to read more about the art and its origins, the club owns many books on this topic including a 15 volume encyclopedia set entitled "The Encyclopedia of Taekwondo." Please feel free to ask senior students and instructors when you have questions about Taekwondo.

About Taekwondo:

Taekwondo is a Korean unarmed martial art. It is not only kicking and punching, but also a way of thinking and living.

The goal of Taekwondo is to achieve total mind and body development through training.

Taekwondo is also an Olympic sport which has full medal status.

About the club:

Presently Taekwondo at the University of Vermont is a Student Association club, and in the past there has been a Living / Learning Center Program. The first L / L Taekwondo program was formed in 1987 by Joseph Shields, and in the fall of 1990, Taekwondo was accepted as a Student Association club. Students may receive P.E. credit for Taekwondo at UVM. The purpose of the club is to provide training in the art of Taekwondo to the UVM community free of charge.

Thank you for your interest and participation.

School Rules

1. Practitioners must bow to the flags when entering and leaving the Do-Jang.
2. Practitioners must bow to the instructor when entering and leaving the Do-Jang.
3. Practitioners must use the words "Sir" or "Ma'am" when speaking to black belts during class.
4. Practitioners must respect and honor their parents.
5. Practitioners must respect and honor their instructor.
6. Conversation is not permitted during class.
7. Practitioners must attend classes regularly for their own good.
8. Practitioners must help keep the Do-Jang clean.
9. Practitioners must be in class on time.
10. These rules must be memorized and practiced at all times.

Basic School Language

Grandmaster(8-9 Dan).....	Kwan-Jang-Nim
Master Instructor(4-7 Dan).....	Sa-Bum-Nim
Instructor(1-3 Dan).....	Kyo-Sa-Nim
Taekwondo School.....	Do-Jang
Taekwondo Uniform.....	Do-Buk
Attention.....	Char-yot
Bow.....	Kyung-Net
Ready Position.....	Joon-Bee
Begin.....	Shi-Jak
Stop.....	Goh-man
Stop Sparring.....	Kal-yeo
Pattern.....	Tul
At Ease.....	Shi-O
Punch.....	Chirugi
Kick.....	Chagi
Front Kick.....	Ap Chagi
Turning (Round) Kick.....	Dollyo Chagi

Side Kick.....	Yop Chagi
Back kick.....	Dwi Chagi
Axe kick.....	Naeryo Chagi
Block.....	Makgi
Sparring Stance.....	Kyorumsae
High Section.....	Eolgool
Middle Section.....	Momtong
Low Section.....	Arae

Korean Numbers:

One.....	Hana
Two.....	Dul
Three.....	Set
Four.....	Net
Five.....	Dasut
Six.....	Yosut
Seven.....	Ilgop
Eight.....	Yodul
Nine.....	Ahop
Ten.....	Yul
(Optional)	
Twenty.....	Sumul
Thirty.....	Suron
Forty.....	Mahon
Fifty.....	Schwin

Generally, we don't do sets of exercises larger than fifty, unless we're doing them for a set length of time.

Ordinal Numbers: **(Optional)**

First.....	Il
Second.....	Ee
Third.....	Sam
Fourth.....	Sa
Fifth.....	Oh
Sixth.....	Yook
Seventh.....	Chil
Eighth.....	Pal
Ninth.....	Ku
Tenth.....	Sip

Tenets of Taekwondo

A tenet is an opinion, principle or doctrine that a person holds or maintains as true. The five tenets of Taekwondo: courtesy, integrity, perseverance, self-control, and indomitable spirit should serve as a guide for all serious students of the art.

Courtesy

Taekwondo students should attempt to practice the following elements of etiquette:

1. To promote the spirit of mutual concessions.
2. To be ashamed of one's vice, contempting that of others.
3. To be polite to one another.
4. To encourage the sense of justice.
5. To distinguish the instructor from student and senior from junior.

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 of a 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.

Perseverance

There is an old Asian 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 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 in Taekwondo is to overcome every difficulty by perseverance.

Self-Control

This tenet is extremely important inside and outside of 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.

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 Taekwondo 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 whosoever and however many the number may be.

The Taekwondo Belt System

There are six colors of belts: white, yellow, green, blue, red, and black. The width of the belt is 5 centimeters and the thickness is 5 millimeters. The colors have not been arbitrarily chosen. They are steeped in tradition. The colors of black, red, and blue denoted the various levels of hierarchy during the Koguryo and Silla Dynasties.

The meaning of the belt colors are as follows:

White- Signifies innocence, as that of a beginning student who has no previous knowledge of Taekwondo.

Yellow- Signifies the 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 mature into a towering tree as training in Taekwondo.

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.

Patterns

The ancient law in Asia was similar to the law of Hamurabi, "an eye for an eye, a tooth for a tooth," and was rigorously enforced even if death was caused accidentally. 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

or defense against actual moving opponents. Individual advancement was certainly hindered until an imaginative practitioner created the first patterns.

Patterns 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 assumption using every available attacking and blocking tool from different directions. Thus pattern practicing 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 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 tests, feats, and characteristic beauty. Though sparring may merely indicate that an opponent is more or less advanced, patterns are a more critical barometer in evaluating technique.

The Significance of the number 24 (Required for 7th gup Yellow and up)

The life of a human being, perhaps 100 years, can be considered as a day when compared with eternity. Therefore, we, mortals, are no more than simple travelers who pass by the eternal years of an eon in a day.

It is evident that no one can live more than a limited amount of time. Nevertheless, most people foolishly enslave themselves to materialism as if they could live for thousands of years. Some people strive to bequeath a good spiritual legacy for coming generations, this way, they gain immortality. Obviously, the spirit is perpetual while material is not. Therefore, what we can do to leave behind something for the welfare of mankind is, perhaps, the most important thing in our lives.

The Flags

We hang the flags in the dojang out of respect for the country where Taekwondo originated and to show respect to the country that we live in. The flags are hung so that when we stand between the flags facing the class, the U.S. flag is on our right, and the Korean is on our left. Pursuant to U.S. flag code, the U.S. flag should be hung in a position of superiority (higher and/or to the right) whenever it is displayed. To hang the flags in the vertical position, the Korean flag is simply turned 90 degrees clockwise. The U.S. flag is hung so that the stars remain in the upper left hand corner.

Symbolism of the flags

The Korean flag (Taeggeukgi) consists of a white background with a red/blue circle in the center and 4 trigrams in black on the corners. The circle represents the concepts of Um and Yang and is called Taeggeuk. Um and Yang are similar to the Chinese concepts of Yin and Yang. These are opposites, such as light/dark, fire/water, and others, but also represent two sides of the same thing, such as male/female. The trigrams, moving clockwise from the upper left (when horizontal) are Heaven, Water, Earth and Fire.

The U.S. flag consists of a blue background with 50 stars in the upper left hand corner and 13 stripes for the rest of the flag. The 50 stars, represent the 50 states, and the 13 stripes represent the 13 original colonies. The colors red, white, and blue also have significance. Red symbolizes courage, and the blood shed for freedom. White represents purity, and blue represents liberty and justice.

The flags should be treated with proper respect when putting them up and taking them down. At no time should the flag be allowed to make contact with the ground and the U.S. flag should be folded properly.

ITF Patterns

Definitions from "Encyclopedia of Taekwon-Do. Links from www.itf-information.com"

CHON-JI: means literally the "Heaven the 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. There are 19 movements in the pattern Chon-Ji.

DAN-GUN: Dan-Gun represents the holy Dan-Gun, legendary founder of Korea in 2333 BC. There are 21 movements in the pattern Dan-Gun.

DO-SAN: 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 education in Korea and the Korean independence movement.

WON-HYO: Won-Hyo was the noted monk who introduced Buddhism to the Silla Dynasty in the year 686 AD. There are 28 movements in the pattern Won-Hyo.

YUL-GOK: Yul-Gok is the pseudonym of the great philosopher and scholar Yi I (1536-1584) nicknamed the "Confucius of Korea". The 38 movements refer to his birthplace on the 38th parallel and the diagram represents scholar.

JOONG-GUN: Joong-Gun (Goon) 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 this pattern to represent Mr. Ahn's age when he was executed in Lui-Sheng prison in 1910.

TOI-GYE: Toi-Gye is the pen name of the noted scholar Yi Hwang (16th Century), an authority on neo-Confucianism. The 37 movements represent his birthplace on the 37th parallel, and the diagram represents scholar.

HWA-RANG Hwa-Rang is named after the Hwa-Rang youth group which originated in the Silla Dynasty in the early 7th century. The 29 movements refer to the 29th Infantry Division, where Taekwondo developed into maturity.

CHOONG-MOO: Choong-Moo was the name given to the great Admiral Yi Soon-Sin of the Yi 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. This pattern ends with a left hand attack to symbolize his regrettable death. He was noted for his unrestrained loyalty to the King. There are 30 movements in the pattern Choong-Moo.

1st Dan

KWANG-GAE: Kwang-Gae is named after the famous Kwang-Gae-Toh-Wang, the 19th king of the Koguryo Dynasty, who regained all of 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: Po-Eun is the pseudonym of a loyal subject Chong-Mong-Chu (1400) who was a famous poet. His 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 toward the end of the Koryo Dynasty. There are 36 movements in the pattern Po-Eun.

GE-BAEK: Ge-Baek is named after Ge-Baek, a great general in the Baek-Je Dynasty (660 AD). The diagram represents his severe and strict military discipline. There are 44 movements in the pattern Ge-Baek.

2nd Dan

KO-DANG: The pseudonym of the patriot Cho Man Sik, who dedicated his life to the Korean independence movement and the education of his people. The 39 movements signify his birthplace on the 39th parallel.

EUI-AM: The pseudonym of Son Byong Hi, leader of the Korean independence movement of 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.

CHOONG-JANG: 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.

JU-CHE: The philosophical idea that man is the master of everything and decides everything, in other words, the idea that man is 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.

3rd Dan

SAM-IL: 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: Named after General Kim Yoo Sin, a commanding general during the Silla Dynasty. The 68 movements refer to the the last two figures of 668 AD, the year that Korea was united. The ready posture signifies a sword drawn on the right rather than the left side, symbolizing Yoo Sin's mistake of following his king's orders to fight with foreign forces against his own nation.

CHOI-YONG: 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 subordinate commanders headed by General Yi Sung Gae, who later became the first king of the Lee dynasty

4th Dan

YON-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 that he forced the Tang Dynasty to quit Korea after destroying nearly 300,000 for their troops at Ansi Sung.

UL-JI: is named after general Ul-Ji Moon Dok who successfully defended Korea against a Tang 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 (ㄱ) represents his surname. The 42 movements represent the author's age when he designed the pattern.

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.

5th Dan

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 Myunh Dang. The monk soldiers helped repulse the Japanese pirates who overran most of the Korean peninsula in 1592.

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.

6th Dan

TONG-IL: denotes the resolution of the unification of Korea which has been divided since 1945. The diagram symbolizes the homogenous race.

Kukkiwon (WTF) Patterns Definitions from Kukkiwon Textbook

YUDANJA poomse (1st-5th Dan)

KORYO: Koryo is named after the Koryo Dynasty (918-1392). The form represents the cultivation of a strong conviction and unyielding spirit.

KEUMGANG: Named after Mt. Keumgang, symbol of solidity. It is also the capacity to shun physical suffering through wisdom and virtue. The form is designed to fuse hardness and beauty, and in so doing, grace them with virtue. Keumgang also means "diamond".

TAEBAEK: Taebaek represents Mt. Baekdoo, where Korea was founded according to legend by Dan-Gun. It represents the source of Korea and the source of life.

PYONGWON: Pyongwon means "vast plain". The plain is a source of sustaining human life. A great open plain stretching out endlessly gives us a feeling abundance, grace, and majesty as well as boundless vastness.

SIPJIN Sipjin literally means "decimal system". It represents endless development and growth in a systematic order.

KODANJA poomse (6th-9th Dan)