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“The Progressive Nature of Tae Kwon Do as It Relates to The Choong Sil Philosophy”

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Introduction

Taekwondo, by nature, is an art that must produce change. These changes become “evident” through years of training. Over time, we begin to recognize how the art of Taekwondo has changed our awareness of life, our personal character, our performance of the movements, and, almost without perception, power of each movement. There is no end to this process of development.

I relocated from Tennessee to California in the spring of 1992, after obtaining the rank of Second Degree Black Belt. I began teaching classes within a few months. My perception of Taekwondo was limited, but with a sound basic structure. I recognized immediately that there was much more to be learned. As time passed and questions arose, conversations with my instructor, Mr. Louie Aregis, Jr., were more frequent. On many occasions, I asked for his advice or insights into teaching and learning. Being 2400 miles away from my home school, and having no instructor to evaluate my technique, I relied upon VHS tapes to learn my patterns. When the opportunity arose, I would travel back to Tennessee for a week of training at Black Belt Camp, or individual time with Mr. Aregis.

It is now the year 2006, and much has taken place in my life, family, and Taekwondo career. Following the Choong Sil philosophy has been a “road of discovery.” My perception of Taekwondo has grown past the rudimentary stage to a higher level of understanding. The higher level of understanding is balanced by the continuous knowledge that there is much more to learn. We scratch the surface of wisdom daily, only to find that there is far more. Taekwondo is not an infinite source of wisdom (that title is reserved for the God of Heaven), but it provides a vehicle for learning, and challenges us to dig deeper.

The Choong Sil philosophy has produced in my life a greater level of understanding of the art, and an appreciation of the importance of the life of each student. The student is the key element for the good instructor. Every person and his/her individual achievements over time are substantiation of our labor and instruction. Our students, acquaintances, and family members are a shadowy reflection of our own lives. If we convey truth, philosophy and technique properly, the students become the true example of our knowledge and success. Without the students, we would never know the value of what we have learned or taught, and our personal achievements would only be selfish and egocentric in nature.

I have learned by hard work, reason, evaluation, and observing others, that these issues initially stem from my first instructor. I firmly believe that the base knowledge gained from Mr. Aregis was the foundational structure for the rest of my Taekwondo career. Master Hardin passed his knowledge to Mr. Aregis, and Mr. Aregis passed knowledge onto me, and, hopefully, I have been able to pass this same “base knowledge” on to my students. Some of my students are now passing their approach of Taekwondo onto students that they are teaching. The perpetuity of the Choong Sil philosophy of constant and never-ending improvement has produced, and will continue to produce, positive results!

Beginning my Taekwondo with Mr. Aregis in 1986 changed the course of my life, family and ministry. Although the primary basis of my life and personal philosophy are centered

in truth relating to the Bible, my growth in the art of Taekwondo has been a positive influence and worthwhile learning experience. This thesis is based upon my perception of the art in teaching, technique, movement, and power. I assume that my perception of these important areas will evolve to a different level over the course of time. I am not writing this paper so that the reader will be amazed by any great wisdom or knowledge that I possess, but for the purpose of sharing what I have personally learned as a result of the Choong Sil Philosophy.

History of Mid-California Tae Kwon Do

In 1992, Dr. Dennis McCain, a student of Choong Sil Taekwondo in Nashville, Tennessee, moved to Ducor, California to pastor First Baptist Church. He began teaching Taekwondo at the request of the church board. An article was placed in the Porterville Recorder, indicating that free Taekwondo classes would be offered during the summer months. The program was funded completely by the church. The CTF office permitted Dr. McCain the opportunity to teach the pattern system under these conditions. The students were allowed to attend the class time without cost, but were asked to stay for a Bible time at the end of each class.

Using the tenets of Taekwondo as a beginning point, biblical principles were applied to the teaching of Taekwondo. 52 new students came to class on the first day. Being alone with fifty-two new white belts was quite a challenge. The church fellowship hall was used for about one year.

Upon moving to Porterville, California Mid-California, Tae Kwon Do was no longer a church-centered ministry. Dr. McCain was asked to teach at Porterville Junior College, and many of the students initially taught in Ducor rallied to the new college program. Other new students were added through college enrollment. After one year at the Porterville College, there

was a unique opportunity to rent the Porterville Community Center for \$100 a month. After this, the school was organized as a separate entity. Mid-California Tae Kwon Do in Porterville still meets at the community center.

In 1994 Dr. McCain accepted a church-planting assignment with Western Baptist Home Mission in Truckee, California, and Faith Baptist Church was formed. While in Truckee, another Mid-California Tae Kwon Do Taekwondo school was opened under the direction of Dr. and Mrs. McCain. Thirty students participated for two and half years in the garage of their home. In 1995 Mid-California Taekwondo had its first black belt camp in Truckee. Students from Truckee and Porterville attended.

Mid-California Tae Kwon Do, in Porterville, continued under the direction of Mr. Jose Ortiz. Mr. Ortiz moved to Sacramento and the school was sold to Mr. David Hann.

In 1997, Faith Baptist Church in Truckee reached self-support status, and Dr. and Mrs. McCain moved to Modesto, California to pastor Northside Baptist Church. Their first

church service was in February of 1997. At the same time Mid-California Tae Kwon Do of Modesto began in the garage of their residence.

In September of 1997, Ms. Marian Schwartz began a new Mid-California Tae Kwon Do school in Ducor Elementary School. This site also served as a Saturday morning workout area for black belt classes with Dr. McCain. In 1999, Ms. Schwartz began another branch MCTKD school in Strathmore, California. The gymnasium of Strathmore First Baptist church served as the workout area and two of the first students were the Pastor and the Principal of the Christian school, which also met there.

Dr. McCain met Mr. Terrance Keller at an open Karate tournament in Exeter, California. At the time, Mr. Keller lived in Hanford, California, and after a meeting with Dr. McCain for personal instruction, began a program in his hometown. Mr. Keller moved to Visalia, California to become the principal of an elementary school in Woodlake, California. He began teaching Taekwondo as an extra-curricular program, forming the next Mid-California Taekwondo school.

In 2000, Pastor David Powell of Sunnyside Baptist Church in Fresno, California, contacted Dr. McCain, asking him to teach a summer self-defense class as an outreach of his church. Mrs. Schwartz and Mr. Kotlarek accompanied him and provided additional weekly help. The two-hour drive back and forth from Modesto each Friday afternoon provided a great

challenge in time and commitment. The class met once a week at no cost to the students for tuition. The number of summer students reached 100, and challenged the skills of the three instructors. Interest was very high, and it was decided to continue the program for another un-determined period of time. The first testing was held and the students officially became CTF members.

Regular yearly black belt camps were held in Porterville in 1998, 1999 and 2000. In 2001, a Black Belt Camp was held in Porterville, and was taught by Dr. McCain for the first three days. The campers worked on advanced technique in patterns and sparring. Master Hardin came to this camp for the last two days, and provided additional advanced training and conducted the black belt testing.

At this testing Dr. McCain earned his 5th Degree Black Belt, Mr. Keller earned his 4th Degree Black Belt, and Mrs. Jennifer Robertson earned her First Black Recommended. Mrs. Robertson was an assistant instructor with Ms. Schwartz.

The Fresno group made the change to Mid-California Tae Kwon Do autonomy, with Mrs. Schwartz taking ownership of that school. The school still meets at Sunnyside Baptist Church. Ms. Schwartz also became the owner of Mid-California Tae Kwon Do of Porterville. Ms. Schwartz began another Mid-California Tae Kwon Do school in Visalia, California. She traveled between Modesto, Fresno and Visalia to conduct classes.

August 3, 2003, Mr. Tim Kotlarek (3rd Degree Black Belt) opened a new school, Choong Sil Kwan Tae Kwon Do, in South Modesto, on Carpenter Road. Mrs. Theresa Bates (2nd Degree Black Belt) became the assistant instructor.

In August 2003, Ms. Marian Schwartz moved to Modesto to work full time with Dr. McCain, and Mrs. Jennifer Robertson took the leadership of the Porterville school, assisted by Mr. Chris Stewart, 3rd Degree Black Belt. A considerable number of students in Porterville have come from direct or indirect association with Mrs. Robertson, an extremely energetic home school mom.

In August 2003, Mid-California Tae Kwon Do moved into a new location in north Modesto. The 3200 square foot school has been a place of blessing and growth. The benefactors are the students who now enjoy a new facility and modern workout area.

In 2005, Miss Emily Roe began Mid-California Tae Kwon Do in Squaw Valley, California. We are contemplating beginning other Mid-California Tae Kwon Do schools. Future plans also involve the building of a west coast training facility, and more Taekwondo schools as the opportunity arises. We look forward to the continued adventure. The three year anniversary of our new location will be celebrated on August 1, 2006. Mid-California Tae Kwon Do is now in its 15th year and we looking forward to many more years of martial arts training.

The Development of Teaching

It is quite evident that our understanding of Taekwondo grows and matures over time, and that our understanding of how to teach Taekwondo deepens. As we implement strategies, give verbal commands, provide explanation of movement and the purpose for the movement, the student begins to grasp concepts, developing his ability and maturing in knowledge. Teaching Chon Ji to a white belt, compared to conveying a higher level of understanding to a higher rank student, is a good example of this principle. After the white belt learns the movements to Chong Ji correctly, the instructor refines the movements further at each belt level. At green belt the pattern is refined further, and the student is better able to comprehend and implement the correct hip rotation on each movement, along with more detail regarding the function of reaction force in the pattern. At black belt that same student will further comprehend the beauty and power of each movement, and make them more fluidly.

Over time, and as our understanding increases, we are better able to communicate more precisely, the beauty and power of each movement.

During the teaching of specific movements, students generally ask questions, stimulating their instructors to think through and verbalize the purpose and design of any given movement. The questioning student actually benefits the instructor (personally, these questions were a great benefit to me. Having no instructor on the west coast to guide me through patterns, floor exercises, drills and sparring strategies, forced me to ponder important questions raised by my students). When I was privileged to spend time with my

instructor or a visiting instructor during black belt camps, I asked many questions. The teaching from other instructors profoundly affected my ability to positively communicate truth to the student. This is another application of “constant and never-ending improvement.” As my understanding improved, the student’s understanding also improved.

I have always held the belief that it was my personal responsibility in martial arts to teach technique and movement in the same manner as it was conveyed to me. Following this concept, I would then pass on technique that was credible, because it had been proven over time. Now my students, who are also instructors, are passing on style and technique that they learned from me. In a sense, I now have “grandchildren” in Taekwondo, and shortly will be seeing “great grandchildren.” Conveying truth to the next generation is a serious matter. Passing our knowledge to our student is a little frightening. Our students will then pass this same knowledge to others. We had better be right, or the next generations of students will be affected. Our lives are an example for others to follow. That example can be poor or rich in nature.

Years ago, when Ms. Schwartz was a yellow belt, she was viewing a VHS tape of Mr. Aregis performing patterns. Because of the quality of the tape, etc., she thought she was watching me perform the patterns. The movements appeared to be what she had seen me do during class. When she heard the voice of Mr. Aregis, she realized that it was not her instructor, but Mr. Aregis. This was a great compliment to me, but more importantly, it describes perfectly the very concept written in the previous paragraph. One of the responsibilities of being a student is to implement what you have been taught and perform the patterns as closely as possible to the technique provided by your instructor.

I naturally assume that the higher rank must have greater knowledge of the movements. For this reason, I have attempted to perform the patterns and movements based upon what I have been taught. I say this, and then provide a warning: Although we are following our instructor’s teaching and concepts of technique, we must also seek greater development in our own technique. Without an instructor present, we may develop poor technique or fail to communicate the patterns properly. In 1994, when Master Hardin was present in California for an advanced belt test, he observed all of my students performing Yom Gom. Every student, including myself, left out the double knife hand blocks toward the end of the pattern. After testing Master Hardin asked, “Are you teaching Yom Gom without the double knife hands?” We made the correction, but I have never forgotten that we all need instruction. I assumed that this progression of learning would apply to the students. As a result, I began to teach students each movement based upon their current understanding and rank. As they progressed in rank, I changed my teaching approach to manage their new ranks and stimulate them to a higher level of understanding.

Progression of Verbal Teaching and Individual Technique

One of the more difficult concepts in teaching is how much information to convey to a new student. Instructors obviously want the new student to learn the movements properly, and have an understanding of the concept and use of the movement. Over the years of

instructing, it has become apparent that each student's understanding will vary depending upon age, mental facility and maturity. The result is that I have endeavored to adapt my language level, concept explanation and detailing of movements to the individual student.

Some time ago, I had the privilege of teaching a seven year old his third or fourth class. I was challenged to teach the middle block in Chonji. The student said to me, "Watch me do this block now. I really practiced." He performed the movement, but the stances were incorrect, his legs were not bent, his angles were wrong, and the movement was really a downward elbow strike, rather than a middle block. Rather than defeating his enthusiasm, I encouraged him, saying, "That is much better than before. Keep practicing." I told him the truth (it was better than the last time) and then began to analyze further my teaching methods for the benefit of my students, in the development of proper technique. It is apparent that each student visualizes the movement in a different manner. They view the movement in their mind and "feel" that they are doing the movement correctly. I am now using a "hands on method" for small children, and demonstrating more to adults and advanced students.

Over time I have progressed to the "patient" stage of teaching. I noted that each student progresses at his or her own pace. If I am patient, and work diligently at conveying correct technique, the changes will take place. The students become stronger, more mature, and realize that the instructors really care for them. However, a caution ensued: if I wait too long for the student to mature, etc., then he or she may engrain wrong technique in their thought-action process, which may be very difficult change later.

This was, and still is, the challenge: to learn to communicate with each student on an individual basis. A teacher is someone who teaches truth "that is actually learned!" My students are a reflection of my ability or inability to learn and teach. This is a constant concern to me, and I hope to those who work at our schools.

The patterns exemplify life, so the movements show the importance of each facet of life. Each correct movement lends itself to the development of power, and each correct facet of life lends itself to individual power in life itself. If we are able to communicate and demonstrate each movement properly, the students will make the necessary corrections, thus enhancing their lives and Taekwondo.

The twenty-four patterns, exemplified in our pattern system, represent life. I see each individual movement and technique as a facet of life, or as a picture of each area of personal character development. In the process of developing each movement within the pattern, we picture "correction" and advancement in our own lives. The greater the detail and preciseness of each movement, the greater the pattern is enhanced. Each pattern, representing the living of our lives in a twenty-four hour period (life itself), then compliments the entire pattern system. The fact that no pattern is performed perfectly, demonstrates the difficulty of living life perfectly. I view the patterns as a system of personal growth. As the individual movements improve, the pattern improves and the entire system of patterns becomes evidence of our continued training and development.

If I view Taekwondo in this manner, then I am actually teaching aspects of character, which will allow the student to mature in their development of individual character and view of life. Every facet, or quality of life, is critical to our overall development as a person. Teaching this model, I am thrilled that the students are learning positive concepts, which can change their lives forever.

The teacher deepens his/her understanding of the art, and the student grows further in his/her knowledge. Each of us hopes to achieve a certain sense of excellence in our teaching, which will allow us to better our teaching skills in accordance with the need of each individual student.

The Development of Technique and Movement

The purpose of Choong Sil Kwan Taekwondo is to develop an individual's mental and physical well-being through a highly stylized and deliberate method of rigorous martial arts training. The result of this training is an empowering sense of self-worth, and the ability to control one's physical state and personal destiny.

The "Four Concepts" of Choong Sil Taekwondo affect the development of each movement. How can a philosophy be responsible for good technique? At first, it does not seem plausible that any logic or philosophical approach could affect movements within the framework of the Taekwondo patterns. From a logical perspective, every philosophy must affect our actions, or the philosophy should be evaluated and changed.

Over the past several years, I have seen the positive effect of the Choong Sil philosophy, and found the results to be both rewarding and stimulating, not only for me personally, but also for the students. In this section of the thesis, I want to examine each of the four concepts of the Choong Sil Taekwondo Philosophy, see how they relate to movements within the pattern system, producing both grace and power.

IMAGINATION

In the initial stage of philosophical development, students must use their imagination to set goals beyond their current limitations and, from this, visualize their achievements in advance. This, in turn, strengthens their belief system to the point that specific goals are possible and obtainable.

Every student, new or advanced, has a concept (idea or picture) of how each movement should appear prior to their executing that movement. They watch the instructor carefully, listen to his/her description of the movement, and then perform that movement based upon their imagination and concept of that particular movement. Essentially, every movement is affected by an individual's mental view, or imagination, prior to its execution.

Viewing each movement of the pattern individually and seeing them beautifully laced together with the preceding and following movements, enhances our overall perception of that pattern. Each movement then becomes an individualized and creative interpretation of

how my imagination “sees” it being performed. While practicing each movement in this manner, I am able to evaluate each movement, and make changes, as my perception or imagination is redefined. I must use my imagination to set goals for each movement, beyond my current limitations (mental or physical), and attempt to visualize the finished product, not only in my mind, but also in actuality. During this process, I am also led to the point of believing that the technique is attainable and even somewhat perfectible. Although complete perfection is not totally attainable, there is a continuing sense of being involved in the process of change, moving toward perfecting movement through the use of my imagination and conception of each movement.

I realize that understanding the “Imagination” philosophy helps the student realize greater attainment in their life than just the application of movement. However, within the structure of the pattern system, exemplifying life, we find that each movement is a small but important part of the overall development of the individual. We define our lives by setting goals and realizing achievement. The patterns and applications of movements in turn reflect our personality and view of life in general.

Imagination is the initial stage of development, not only in the mental process of the student, but also for redefining their life goals and ethics. This would be true for the development of movements and the patterns.

Our philosophy of life subjects us to applications in every area of living: ethics, morality, relationships, recognizing the structure of authority, and innumerable other concepts and ideas. Without a good use of imagination, we would bounce around without purpose or resolve. Once we view life properly, using our imagination, we are better able to conceive right attitudes and speech, which reflect our perception of life. This concept of imagination rightly reflects the individual’s understanding of right and wrong, and also, their understanding of movement.

INSPIRATION

With goals firmly in mind, the students must learn to inspire themselves into action as they develop a sense of self-worth. Without this, one may never strive for success as they may feel that they do not deserve the rewards that accompany achievement.

Being inspired into action is an important part of continuing progress. It is acutely obvious that for our technique to be powerful and sound, we must have a goal fixed in our mind, one that we “see” as an end result. Students observe other black belts, some more powerful than themselves, and are inspired to achieve, setting higher goals. As I watch my instructor, I am awed by the power he generates. He is approximately the same size, yet possesses a power of technique that is amazing. I hope to achieve that level of power in my training. To accomplish this daunting task, I must have success in the development of technique. Achieving a certain sense of success in our movements, and sensing power develop, we are inspired to continue the process of learning. It is also apparent, that in the process of being inspired, our imagination continues to challenge us. Both imagination and inspiration work

together, compelling us to work harder, and allowing us to devote ourselves to the task at hand.

With a continuing success, there is a sense of purpose, hope, reward and value. Hence, our evaluation of purpose and worth is increased. As we increase in this important area, our technique is empowered as a result of our constant efforts to achieve. We are honored to have achieved a certain sense of success, and we may be surprised and yet pleased with the advancement of our movements. With this sense of achievement, we develop a deeper sense of personal value and worth. Each personal achievement in movement challenges us to strive for further success. Each area of success develops a deeper necessity to perform and receive the reward that accompanies hard work. The combination of imagination and the personal development of self-worth functions as a catalyst, stimulating harder work and a greater desire for achievement. This is absolutely essential to progress in the art of Taekwondo, or in any other endeavor of life.

Every movement is inspired as a result of achievement, which is a direct result of the initial use of our imagination. To facilitate power, there must be an impetus to growth.

To grow as a person, or in the art, we must have a sense of success, providing more incentive to excel. Our personal reward is best described as reaching our goals and desiring more, as we set new goals.

Actualization

Actualization is taking the first step and entering into the process of the work and reward system. The development of a strong work ethic is the most important element in this philosophy. Even the most average of people can achieve excellence with a positive work ethic.

Imagination leads to inspiration and we begin to see the evidence of personal success and achievement. Each step forward is a step in the process of successful increments in life. Each successful step leads to another area of success, and, because of this advancement, the rewards are significant. Receiving rewards (rank, etc.), we experience the profound implications of the work and reward system. The more our technique improves, and the higher rank we achieve, the more we are challenged to develop a greater work ethic. This work ethic is a stimulus to personal growth, not only in power and strength, but also in movement. The development of a strong work ethic affects areas of life and strengthens our desire to achieve and work through areas of life, which would normally hold us back. Our instructor observes our progress and announces our next test date, and we are stimulated to further advancement. It is the resulting improvement in our technique, which allows us to arrive at the next step in the progress of development. Realization

“Realization refers to the attainment of one’s goals.” This statement provokes thought, and stimulates thinking. It is the cornerstone for the rest of the proposed philosophical statement. First, we must make the assumption that a person has actually attained their goal or goals, and that they have attained these goals over time. They have worked hard and put in tedious hours and labor to attain a certain position or rank, which establishes

self-respect in their own eyes. They have achieved, and then recognized that achievement, providing for themselves a sense of satisfaction and hope of future growth and achievement. This simply defines the essence of self-worth. The word “attainment” promotes the concept that the student had achieved an integral part in his/her advancement, and, therefore, is likely to advance further. This truth naturally directs the student. It would seem that the most natural resulting event in the student’s life would be to strive for further achievement. To further achieve, the student must set new goals, take on great responsibilities, and see himself as continuing through levels of success in the future, realizing that growth is a constant and never-ending endeavor.

The Development and Analysis of Specific Techniques and Movements Over the years of teaching and observing technique, it has become apparent that certain blocks are similar in nature. Their similarities while performing floor techniques provide the instructor and student with a great opportunity to develop increased strength and knowledge of movement. The outward block with the outer forearm (Do San), the inward block with the outer forearm (Song Song), and the high block (Dan Gun) lend themselves to comparison. Their similarities are: their hand and wrist positions, their angle at loading or chambering, their line of movement, and their joint rotation.

THE OUTWARD BLOCK WITH THE OUTER FOREARM

The outer forearm block with the outer forearm loads (chambers) near the side of the head, with the fist turned toward the head. The angle at the elbow should be 120 degrees, with the wrist in a straight position. Keeping the fist in a higher position, the arm is brought forward in a slight downward plane, keeping the angle at 120 degrees.

As the fist approaches the ending point of the movement (as if performing a crescent back fist), a full speed rotation of the forearm and wrist is executed, to turn the fist to the outward blocking position. This full speed rotation of the wrist adds to the power of the movement. Other elements, such as, opposite and equal reaction force, as well hip rotation and matched timing provide a stronger and more powerful block than can otherwise be achieved. The ending point of the block for patterns and floor exercises is generally in front of the shoulder. The fist is not turned completely forward, but angled with the knuckle of the index finger in a higher position, and the same knuckle angled closer and toward the face.

THE INWARD BLOCK WITH THE OUTER FOREARM

The inward block with the outer forearm is loaded (chambered) with the palm turned outward, in a straight line with the shoulders, with the leading hand reaching parallel and the palm down. As the blocking hand moves forward, the lead hand is pulled to the hip, moving simultaneously, so as to end at the same instant as the blocking hand. The blocking hand moves forward in a straight and slightly angled down plane, without rotating the hand until the ending of the movement.

The wrist remains straight during the entire movement. The finished position of the block is in line with the opposite side of the face, and finishes on a slightly lower plane than the original loaded position.

THE HIGH RISING BLOCK

The high block loads at the hip, with the fist turned upward. The angle of the arm should be 120 degrees. The block is executed by keeping the angle of the arm at 120 degrees during the entire length of the block. The shoulder joint acts as the fulcrum, while the rest of the arm, lead by the fist at approximately a forty-five degree angle across the front of the body, moving upwards. The ending point of the block places the fist on the opposite side of the head, while rotating the wrist joint quickly.

This movement facilitates a better ending point for the movement, as the arm is far enough from the face to prevent the arm from being pushed into the face too easily.

A comparison of the three above described blocks, shows the following similarities:

1. From the beginning of the movement to the end of the movement, the angle of 120 degrees remains the same.
2. The wrist position is the same for all three movements.
3. The ending point of each movement is the same distance from the face at its ending point.
4. The wrist rotation to the correct ending position is the same.
5. Each of the blocks has a central axis, being the shoulder.

It is my understanding and observation over time that prompts me to teach the movements in this manner. While teaching the class, each movement is described and demonstrated (step by step) until the student acquires a general working knowledge of each movement and notes their similarities. It is beneficial for the student to compare visually, rather than just by description.

THE HARMONIOUS AND COLLECTIVE NATURE OF MOVEMENTS

The individual pattern should be a harmonious collection of designed sequential movements, which progress logically through the last movement of the pattern. The individual movements should be executed at the highest speed possible, while the overall pattern speed should not progress to the point of losing technique. Each movement should have a beginning (point A for this thesis) and an ending point (point B for this thesis). The movement from point A to point B should be accomplished with rapidity, without slowing or stopping during the movement. In other words, the movement should “explode” from point A to point B, without hesitation.

The proper performance of each movement is critical to the student’s personal

development of speed (matched timing), angle of attack (geometry of movement), and the acknowledgment of developing power.

I view the ending point of each movement of the pattern as “target practice on an imaginary person” or a board-break. This visualization of the movement, over time, makes each movement more powerful and facilitates a more confident movement. No matter how many times the pattern is performed, there always seems to be some error or dissatisfaction in execution. We strive, as students, to perform each pattern with conciseness and as correctly as possible. However, each attempt teaches us that absolute perfection is not possible, as we can never reach the state of perfection, although we must strive toward it. The best model for training is to accept this state of imperfection, and then work to perform each movement with as much correctness as possible. This concept carries over into our life. Jesus taught, “*Be ye therefore perfect, even as your heavenly Father is perfect.*” He taught this, knowing that perfection for the mortal man was not totally possible, but striving for perfection and maturity was necessary.

The consistency of movements throughout the pattern system teaches our body to move freely and uniformly, and to begin the process of learning to move without thinking as much about each individual movement. Over time, each sequence should become more instinctive and regular in nature, and more powerful. The collective nature of movements within each pattern challenges us to move smoothly and powerfully through the range of movements, to accomplish more than just doing the pattern as a memory skill or testing agent. The patterns force the student to visualize movements, natural sequences, and demonstrate technique. However, the real issue of the pattern system is richer and deeper. Each individual movement and each individual pattern teach us progressively. As we mature in the pattern system, our movements are enhanced with physical maturity (personal development of power by physically maturing), and a mental awareness of the movement (understanding the purpose of each movement). Each step in the learning process is a step on the road to possessing greater knowledge of each movement. This progression of learning never stops. As we age, and our bodies change, we become stronger in some areas and weaker in other areas. This is humbling. Yet, the power of our individual lives increase. Certain areas of power can be heightened (hand technique for example), as the use of other skills may diminish, such as kicking techniques, due to injury. One of the most important issues that our students can learn is that the personal development of power in their lives is more important than any physical power they may have developed by learning the patterns correctly.

PERSONAL GROWTH AND BENEFITS

Over the years of observing the lives of students, it is apparent that many changes take place in their physical, spiritual and emotional maturity. This would make perfect sense, as the goal of Choong Sil Kwan Taekwondo is to “develop the students’ mental and physical well-being through a highly stylized and deliberate method of rigorous martial arts training.” All students, regardless of age, should see development in multiple areas of life. The level of personal growth that each student experiences is dependent upon several factors: normal maturity through aging and physical development, mental facilitation

through the gaining of knowledge, spiritual maturity (insight into their own purpose for living) perseverance despite obstacles, and the advancement of their emotional makeup.

Every instructor has had the opportunity to watch a child experience difficulty in performing floor exercises, patterns or sparring, and wondered if that particular student would ever be capable of testing for the next rank, only to find them “come out of their shell” or suddenly realize the significance of what they are doing. Examples of this point are prevalent. “Emily” was a five-year old enrolled in Mid-California Tae Kwon Do in Modesto. From the beginning, she had difficulty in the areas of attention span, motivation, obedience, extreme shyness and lack of coordination, and was generally unaware of important things around her. She watched the rest of her family members progress, but it seemed there was little help for Emily. As instructors, we meet regularly to discuss ways to help specific students make progress. We jokingly would say, “I don’t know if this student will ever test again.” We always arrived at the same conclusion: every student has the potential to learn, mature and advance. It was our responsibility to develop a plan to cause that to happen. Watching Emily learn Chon Ji was a trial. She had difficulty, but passed her first test. She then went on to learn Dan Gun in one week. However, it was obvious that

Emily was still having difficulties in other areas. As she grew and became more aware of her potential, she suddenly, at the age of seven, began to develop in her Taekwondo. She is now a red belt and one of the more exciting younger students to watch. We observed her mature in her age normally, as any child would. Her parents took time to speak with me regarding Emily’s progress. The parents indicated that Emily had made a personal decision to take her Taekwondo more seriously, motivated by watching her sisters advance and achieve.

As Emily focused more intently during class and made noticeable improvement, I decided to ask her what now motivated her to achieve. She responded that she had made a spiritual decision in her life to honor God with her Taekwondo. This spiritual maturity, or the expansion of her inner life, was a key factor in her development. It was apparent that physical and spiritual growth were related factors in this development in other areas. Emotionally she had matured in her control of movement and in her proper response to instructors (submission to authority).

The entire process could not have been foreseen at the onset of her training, but was evident over time. For the instructors, it was a reminder of the great responsibility we have to never lose sight of the potential in our students.

Changes in our power, balance, flexibility and ability to execute jumps are all a part of the aging process. Although some areas may become weaker, other areas will become stronger. The obvious nature of aging is complex, but maturity in the art, along with a true realization that we have less to prove than we did when we were younger, and an increased desire to continue training, cause the older martial artist to become “smarter” in their training and the implementation of patterns. Some of the movements, such as jumping, may not be safe for the older student to perform, so substituting an optional method would

be the better part of wisdom. This does not detract from manhood, but allows students to be humbled, and find a greater sense of power in their lives.

Through the course of growing older and subsequent injuries, I am not able to perform physically on the same plain as I did when I trained at twenty years of age. However, maturity, knowledge, and training has made my life more powerful in other ways.

We can hope to achieve a greater level of power in our maturity and spiritual lives as we age. At the same time, we must work hard to achieve our goals to progress in the physical aspects of the art. This balance can be achieved with wisdom and discernment. The greatest challenge of training over the age of fifty-five is to maintain a high standard of workouts and to be diligent in every area of training.

The more the work ethic is applied to Taekwondo the greater the personal achievements and, therefore, there will more opportunity to reach our personal goals.

SHOULD A CHRISTIAN PARTICIPATE IN MARTIAL ARTS

Questions whether Christians should participate in martial arts need addressing. Should Bible believers learn to fight or to defend themselves? Will this possibly instill a wrong attitude in life? The answers are not simple ones; but I believe that answers can be found in the Bible to reconcile this seeming dilemma. I trust that this thesis will set some things straight in the Christian community regarding martial arts, and provide a sense of direction as you make important decisions for your family.

Each believer must define his/her life's decisions based upon truth from Scripture. Each person must choose what is the will of God for their own life and the lives of those in their family. The martial arts are not for everyone. Time constraints, personality issues, physical status, focus on ministry and many other concerns, may outweigh the decision to choose martial arts as a form of exercise or method of training. Each of us must make choices for life, based on the Lord's leadership. The Lord never acts out of harmony with His character or attributes. God is God. His character and qualities never change, because He is the unchanging God.

The following reasons lead me to believe that studying martial arts is not unbiblical:

1. The Lord is the LORD of HOSTS

He is the Warrior God who leads and directs His people into battle. *"Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied. This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD'S, and he will give you into our hands." I Samuel 17:45-47*

Mighty men of the Old Testament were warriors and honored God with their expertise in fighting. Furthermore, they did the will of the Lord in destroying the enemies of God, defending their homeland and their families (Genesis 14:9-24).

The mighty men of David assassinated the enemies of the king and were held in high esteem. - I Kings 2:22-25

The Lord had men from each of the tribes of Israel selected as men who would go to war or individually fight. Numbers 1:19-44

The time of the Judges produced God-called men to fight and rescue Israel from the oppressors in the land. - Samson, Gideon, Ehud. etc.

Some prophets of God slew those who opposed the God of Israel. - Elijah after Mount Carmel in I Kings 18:1-40.

****The following reasons seem to teach that fighting is wrong:
Jesus told Peter to put away his sword and then healed the servant of the**

**high priest, in the garden. Matthew 18
Jesus taught a higher law, telling his followers to turn the other cheek.**

"And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also. Give to

every man that asketh of thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise. Luke 6:29-31

Jesus taught love and compassion, rather than fighting.

"For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil." Luke 6:32-35

It seems that the general tenor of the New Testament is different than the way things were done in the Old Testament. We may not demonstrate faith in God's protection if we fight. The Lord is our Defender and Shield.

Answers and thoughts on the questions:

As a pastor I have thought seriously about these questions. I want to be in the will of God, follow the teachings of Christ, and never do anything that would hinder someone from

coming to Jesus as Savior. I have met martial artists whose attitudes did not exemplify these qualities. Their demeanor was mean, aggressive, obtuse, and fleshly. It is impossible not to convey this attitude to any students they teach.

Theologically, the primary concern should not be the activity of the martial art itself, but the spiritual condition of the teacher and the student. Without Christ being the center of our activity, the activity becomes a waste of time. The bottom line is that the believer must honor Christ in every area of life. Golf, tennis, NFL and NBA games on television can also be a big problem in our lives, unless we choose to honor Christ in honestly evaluating our priorities in each activity in which we are involved.

Truly, the heroes of the Old Testament lived in a different dispensation (time period) and, therefore, acted culturally. However, they were still at the command of God. David was a man after God's own heart, yet he fought bravely and protected his life and, also, the lives of the people of Israel and his own family. Many of these warriors of old acted, not on impulse, but by direct order of God. This may be difficult for us to understand, but it is none-the-less true.

It appears that this warrior attitude is not to be carried over into the New Testament age of grace. How may I justify learning to fight with living in the age of grace? That is a good question. We are to be servants, turn the other cheek, and live at a higher standard in this age. Does the Lord want us to protect ourselves? Does He want us to protect our family or fight for our nation? I believe the answer to these questions is quite obvious! What would you do if you and your family were attacked? Would you defend yourself or family? Again, the answer is obviously, yes.

I do not want to fight! I do not want to fight! I repeat this because I hope this statement sinks deep into your mind and heart. I do not want to fight! Even though my attitude is not to be a "striker" or quarrelsome person, there may be a time to fight. I hope that I never have a spirit of anger that controls my life, or that I would demonstrate a tendency to fight, but I know how to fight.

In the Garden of Gethsemane Jesus prayed to do the Father's will, as He approached the Cross of Calvary. Peter wanted to protect Christ, his Messiah and friend. Jesus rebuked Peter and healed the servant of the high priest. Why? Was Peter to stand idle and let it all happen? The answer here is, yes! It was decreed for Jesus to die. No government, army or person could change the destiny of the Son of God. It would be wrong to fight, if the reason for fighting was out of the will of the Father. That Peter took up arms was a demonstration that he did not fully comprehend God's will in that specific situation.

Jesus taught His followers to "turn the other cheek." When you study this passage, you will find that the context explains what Jesus meant. When we are persecuted for His sake and reviled for righteousness, we are to love and not fight. This principle is clearly taught and should never be questioned. An example of this happened to me in New England in 1982 and I chose not to fight. I was preaching on the street and was punched in the face and knocked down. I stood up and preached again. The man said, "I will knock you down

again." I said that I would get up and preach again. Another man, watching the events unfold, told the man to back off, and "leave the priest alone." The situation did not warrant a fight, as it would not have been biblical.

However, the context of this passage does not teach us to turn the other cheek at all times such as being attacked on the street or in our home. The context clearly indicates that while preaching or being tested in our faith, or being treated maliciously by the world, we are to suffer persecution without fighting. Again, the spiritual attitude of the believer is to win the lost to Christ and honor the Father. If I were walking down the street with my wife and grandchildren, and someone chose to attempt a robbery and injure my family, this would be a random act of violence, not an attack on me as a Christian. Consequently, I would protect my myself and family, doing whatever was necessary to defeat an enemy and lawbreaker.

Again, I do not want to fight! I am to have compassion on everyone. I am to go preach the Gospel to everyone. I am to love the lost, and I do not want to fight! I just want to live a godly life, honoring Christ. The Lord does protect His children, but He also wants us to be wise and responsible. I also believe that meekness is one the greatest qualities of a man. Meekness is power under spiritual control. To experience of the meekness of Christ, yet enjoy His power in our lives, is a powerful combination.

Over the past 13 years, we have been privileged to see some 85 people come to know the Lord while attending Taekwondo classes. Taekwondo is an important tool to be used to honor Christ. Why not use all the tools available and then proclaim the only truth that will provide eternal life.

Postscript: I chose Taekwondo as a martial art to study because it is a military art. Its origin is not in temple worship, is not based upon ancestor worship. KIYUP: The question has also been asked regarding the sound of the "Kiyup" during or at the end of the patterns. What does it mean? Is there some mystical meaning to this type of breathing? One Christian master martial artist said, *"Deep breathing and shouting (forcing air out of the lungs using the diaphragm) is common in many sports to derive extra power. When weight lifters raise heavy weights, they often take a deep breath then shout or yell when lifting. Martial artists do the same, first to derive extra power but also to startle an opponent. Shouting is not mystical, but natural."*

Dr. Charles Owens makes the following statement regarding the Kiyup: "'Ki-hap' is the expressive side of 'Hap-Ki' (as in 'hapkido'). Dr. Owens is the founder KiDoKyo Mu Kwan, and a 10th Degree Black Belt. See resume <http://www.kidokyo.org/owens.html>

Hap = "together" Ki = "spirit/energy" Hap-Ki = "meeting of the spirit" Ki-Hap - "the spirit of the meeting" The Japanese terminology is "ai-ki" (as in "aikido") and ki-ai." Hap-Ki (Ai-Ki) is the passive side. Ki-Hap (Ki-Ai) is the expressive side. The shout of the martial artist is seen in history as far back as the arts go. On the theological side, I read an interesting article once regarding the "shout of God" in Psalm 46:6. This article was written by a creationist apologist (with whose theology I totally agree). He was writing

about the occurrence of the flood and was theorizing regarding the breakup of the firmament. He referred to Ps. 46:6 and believes that sound waves were used by God to split the earth's surface (a scar on the earth's surface seen as the gigantic sub-oceanic mountain range in the Atlantic) thus shooting hot gases upward to blow holes in the firmament above, causing it to break up and collapse. Even God could use sound to express His Spirit...! Blessings, Charles Owens"

The loud sound also pushes extra oxygen into the body and provides energy. This principle of physiology has nothing to do with any mystical expressions, strange philosophy or demons. The sound expressed in this thoracic grunt (Kiyup) causes the student to tighten their stomach muscles, focus at a fixed point, and allows the body to work at its maximum level. For the Christian, please understand the sound as only an anatomical and physiological means of achieving a higher level of oxygen in the blood.

Additional Site: http://www.orlandokuntao.com/turning_the_other_cheek.html

THE NATURE OF POWER

Every student has a level of power, which needs further development. The new student generally does not understand the issues surrounding the use of power. The mathematical formula for power ($1/2 MV^2$) is not comprehended at the beginning stage of training. Regardless of the level of power and their personal understanding of how much power they possess, each student has a level of power available to them. Their power level when they begin Taekwondo is not the same as the potential power they can achieve through training, nor is it the same as the inherent power they have not yet perceived. As the student develops a higher level of power, they must be taught the proper use of that inherent and developed power.

Students must be taught a philosophy regarding power. This philosophy of power includes a proper attitude toward the power they have and will achieve, the responsibility to handle the power wisely, and how to achieve greater understanding of controlled power in their lives. I realize that the philosophy set forth in this thesis is my personal opinion and that others may have a different perspective or philosophy. However, I have desired to find a balance between the power achieved and the proper use of that power. The power to destroy or build a person's life is at the center of this concept. What does my life represent? How far should I go before taking drastic, life-changing steps to stop an opponent? How does my ego affect the use of power? These are questions I consistently ask myself. I have seen certain individuals begin their training, who are already physically powerful by virtue of their size and age. Some were not able to achieve a balance between the power they were further developing and the control to use that power during class time and sparring. Eventually, these students left the program, because they were not able to make the necessary adjustments. Several students were physically gifted with great power. However, they were able to make the adjustments and have discontinued training. Their philosophy affected their decision to quit or to continue in their Taekwondo career.

Some martial arts schools take a “kill and maim” approach to training, while others take a less aggressive approach. Which is correct? The instructor must consider what the goal of their art is in a public arena. It is obvious that all martial arts are inherently dangerous and can be used to destroy an opponent. Then, what is the purpose of power? I believe that with great power comes great responsibility. As a police officer, I was taught the progressive nature regarding the use of power. I was taught to never escalate to the highest level of power (taking a life), without having a reason warranting lethal force. We were taught to use appropriate force. Why kill a mosquito with a stick of dynamite? I was always taught to do what was necessary to control the situation, not to be injured, and to be prepared to carry the use of power to its next level, when it was required. My original Karate instructor taught the mind set of devastation from the onset of any aggression. He believed and taught the “old school” approach. The methodology for our teaching, and the philosophy of power derived from that method, are partly based upon our approach and attitude toward life. As a Christian, I wish to take a responsible approach to the use of power, but still reserve the right to use that power for the benefit of myself and mankind or the protection of others. In other words, in my life I have determined that this developed power has set guidelines, established by my personal philosophy.

THE EXPLOSIVE NATURE OF POWER

The explosive nature of power has not been fully realized by the new student, nor by every rank student. New students generally have difficulty with lead hand front stance punch. They most often perform the punch as a reach, moving the punching hand at the same speed as the rear leg steps forward to a front stance. They must be taught to hold the punch until the lead foot is nearly touching the floor, and then punch (the implementation of matched timing). The loaded position for the punch from point A (the chambered position) to point B (the ending point of the punch) should be accomplished in the shortest possible time. It is obvious that the shorter the time frame from point A to point B (increased speed), the more power is developed at the end of the technique. Even as this idea is grasped, it is still easy to fall into the habit of moving the attacking hand or blocking hand toward point B, prior to actually attempting the movement. In other words, there is movement forward (as an example, about 1/3 of the distance) prior to the student actually beginning the fast motion toward the target area, thus effectively eliminating the rapidity of the movement (without interruption) from A to B in the shortest time possible.

It is my position that we should explode from point A from the very onset of the movement, and not stop this movement until we have fully reached the ending point of the movement. The goal of every movement within any given pattern should involve this principle. Although a certain level of power can be achieved performing any movement (whether hand or foot technique), it is certain that more power can be achieved when we explode through the movement, thus increasing the speed from point A to point B.

The greatest care should be taken to have the same loading position and the same ending point (including direction of movement) for each movement. Following this idea to its conclusion, allows our mind to “measure” the distance each time we perform that particular movement. Over time, we are able to measure the distance between ourselves,

and a sparring opponent, as well as the distance to the wood when performing a break. As we strive to accomplish this task, we gain confidence in the movement and mentally become aware of the power and distance involved. When we “marry” the concepts of exploding through the movement, matched timing, and confidence, into one cohesive unit, the result is greater and more efficiently controlled power. These concepts of the explosive nature of power may be applied to either hand or foot techniques.

AGING AND POWER: *"The glory of young men is their strength: and the beauty of old men is the grey head."* Solomon in Proverbs 20:29

In all the Mid-California Tae Kwon Do schools in California, I am the oldest student. This distinction has allowed me to develop a perspective of power that is unique among the younger students. Over the course of the last twenty years, I have discussed the aging issue with many older martial artists. Their perspectives have challenged me in several areas. The old phrase “Wisdom will win over youth” may or may not be true in some instances. Over the years, I have noticed that as we age and mature our power is increased in many areas, but has become subtle in nature. Our movements achieve a greater dimension as we mature. We may not be able to perform the movements with the same flexibility or jump as high as we once did. I make mention of this after listening to interviews with Chuck Norris (now about sixty-one years old) and Jackie Chan (now around 45 years old). Each of these great athletes now has student doubles performing several of the movements, which, when they were younger, they were able to perform themselves without injury. We must be careful not to use age as an excuse, but we must be mindful of the changes in our body, which necessitate wisdom when we are performing our patterns or sparring. For myself, several hand movements have become stronger over the years and yet, other movements are not as powerful. Although I train using those movements, and strive for improvement, injury and age has become a factor.

The process of change provides the older martial artist with the opportunity to be humbled and to grow spiritually in several areas. As we observe the teens and young adults perform floor exercises or patterns, we may think, “I used to do that when I was their age.” Conversely, when we perform in front of our students, they may be saying to themselves, “I hope to achieve the level of power and ease of movement as my instructor some day.” The younger student desires to match the grace and ease of movement, coupled with a mysterious “power” they cannot comprehend at their age. The older and more mature student has a different view of the art of Taekwondo. We begin to understand the development of our spiritual lives as more important than our physical development. We should not stop training, but this realization is critical to our continued growth as a person. To continue training will enhance the true development of the art in our lives.

The aging martial artist has much to offer the younger students. Our continued training through injuries and the trials of life provides an impetus to other students to persevere and not to quit. Matt is a member of the church that I pastor. Matt has shifted in recent years from using a cane to needing a walker. Although he suffers from Lou Gehrig’s Disease (about 30 years, which is quite remarkable), he never gives up. At the age of 75 he was still mowing yards and on his hands and would stay on his knees weeding the garden

for hours. When others are home with a cold, Matt rolls into church and maintains a high level of dignity. Matt is now 82 years old and his 5' 0" thin frame is atrophying, but his indomitable spirit keeps him walking into the building each week. I have always admired this man. His level of manhood is one I hope to achieve some day. I often think to myself, "If Matt can continue on through this daily pain and difficulty, I can keep moving forward in my life." His personal strength does not reside in his stature or personal physical strength, but in his inner life as a man.

The key in our training as "more mature" martial artists is to continue training physically, grow in our understanding of movement and technique, develop subtle power, and, then, pass that information on to the next generation of students. This principle is taught in the Bible, where the Apostle Paul wrote, *Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. (2 Timothy 2:1-3)*

Conclusions Regarding The Purpose of Choong Sil Kwan Taekwondo

In the last eighteen years, while associated with Mid-American Taekwondo Centers, the United States Taekwondo Federation, and presently, the Choong Sil Kwan Taekwondo Federation, I have been impressed with the consistency of character, both of my Instructor, Mr. Louie Aregis, Jr. and of Master Robert Hardin. Although the current four-step philosophy was not in place initially, the concepts and truths, which are now taught, were nevertheless apparent in the earlier growth of the association. I am thankful for this consistent determination to achieve excellence and inspire others. The persistence and quality of instruction has changed my life dramatically over the years. My understanding of life has been enhanced by being part of the Choong Sil Taekwondo federation, and subsequently, many other lives have been altered, even to the third generation of martial artists on the West Coast.

Over the years, the purpose of Choong Sil Kwan has affected my life in several areas. These positive growth areas include: personal discipline, realistic goal setting, ongoing motivation for achievement, a proper understanding of self-worth, a positive work habit, and the acceptance of new responsibilities.

The purpose of Choong Sil Kwan Taekwondo is to develop an individual's mental and physical well - being through a highly stylized and deliberate method of rigorous martial arts training. The result of this training is the empowering sense of self-worth, and the ability to control one's physical state and personal destiny. The student is guided into four stages of philosophical development:

At the time of my initial contact with Mr. Aregis, my life was characterized by my relationship to the Lord and ministry, the personal discipline of academic study, and heavy weight training. My mental well being seemed in order, but my physical limitations included, high blood pressure, lack of flexibility, excessive weight (238 pounds the day I walked in Rivergate Taekwondo), and high cholesterol. I was in control of my spiritual and

mental life, but lacked controls in areas related to the physical. The nature of Taekwondo and the continued encouragement and challenges offered by the system and my instructor, led me down a path of change in some important areas of life. Physically and mentally, I have become stronger. I sense a greater level of discipline in my life, than ever before. As the number of Mid-California Tae Kwon Do schools in California increased, the level of personal responsibility and commitment also had to increase. More discipline and the proper use of time were altered to accommodate the extra issues involved in growth. I believe that the implementation of the Choong Sil Taekwondo Federation purpose and philosophy has raised my level of knowledge and challenged me to walk a better path of discipline and physical growth. My students have benefited from the concepts I have learned and experiencing these concepts will augment their life style and philosophy of life.

I see the purpose of Choong Sil Kwan and the Four Concepts as an ongoing part of my life and not in conflict with my Christian values. In fact, the Christian values and truths upon which my life are based, are in harmony with the principles taught within the scope of the Choong Sil Taekwondo Federation.

Every person has a philosophy of life, and that philosophy must be true and beneficial or it should be changed. The people and students that I am associated with have all responded in a positive way to the Choong Sil Taekwondo Federation philosophy, which has pervaded my life. This positive growth cycle will continue to improve the lives of those who train under its truths.

Thank you for allowing me the privilege of writing this thesis and for the added privilege of being associated with the Choong Sil Tae Kwon Do Federation.