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Traditional Tae Kwon Do: A Curriculum Innovation  
for Elementary Physical Education

Sue Eury Abernathy

A dissertation presented to the  
Graduate Faculty of Middle Tennessee State University  
in partial fulfillment of the requirements  
for the degree Doctor of Arts  
in Physical Education

May 1995

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Traditional Tae Kwon Do: A Curriculum Innovation  
for Elementary Physical Education

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## ABSTRACT

### Traditional Tae Kwon Do: A Curriculum Innovation for Elementary Physical Education

Sue Eury Abernathy

Since American educators are considered surrogate parents in the area of moral education and discipline, there is a continual search for innovative programs that positively influence behavior and attitudes in today's children. The problem of this dissertation was to justify just such an innovative program: the inclusion of traditional Tae Kwon Do as a component in a quality elementary physical education curriculum.

To set the stage, the Review of Literature was divided into six areas relating to traditional martial arts instruction: A Futuristic Curriculum and At-Risk Students; Eastern and Western Philosophies of Activity; Aggression and Juvenile Delinquency; Self-Esteem and Therapeutic Intervention; Components of a Quality Physical Education Program; and Components of a Quality Martial Arts Program.

There were four purposes of this study. First, the researcher sought to prepare a document for physical educators showing a correlation between the elements of a quality elementary physical education curriculum and those of a traditional Tae Kwon Do curriculum. Second, opinions of physical educators concerning the use of traditional Tae Kwon Do as an educational tool were obtained through a survey. Third, suggestions for inclusion of historical,

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philosophical, and cultural elements in a traditional Tae Kwon Do curriculum for elementary physical education were made. Fourth, a basic traditional Tae Kwon Do curriculum guide was formulated. This curriculum guide consists of the following: The History and Historical Chronology of Tae Kwon Do; Philosophical Principles of Traditional Tae Kwon Do; Techniques, Methodology, and Procedures in Traditional Tae Kwon Do; and Cognitive Activities.

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## DEDICATION

It is an honor for me to respectfully dedicate this dissertation to Grand Master Seoung Eui Shin. As my instructor, he has given me the priceless gift of traditional Tae Kwon Do--a gift to be used to help shape and reshape the lives of thousands of children. He has shown by the example of his life that what begins as a dream can become a vision. Only by setting goals and continually striving to achieve them can the vision become a reality. The Lakeview Elementary School Tae Kwon Do program is a reality born of a dream and the vision that he shared with me.

KO MAP SAM NI DA

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## CHAPTER 1

## Introduction

American educators, who are considered surrogate parents in the area of moral education and discipline, continually search for innovative programs to negate disruptive behavior and negative attitudes in students (Seagrave, 1980). In a 1969 article, Willgoose emphasizes that physical education must be transformed to meet the challenges arising from our sociocultural changes. New challenges, problems, and difficult situations must be faced because they are a direct result of these social developments.

In this society of rapid change and turmoil, Cole (1981) explains that physical education programs offer children a method of learning about themselves and those around them. One of the critical factors in these programs is motivating children. Fox (1991) believes the key to motivating children in physical education programs lies in applying psychological concepts to curriculum design and then implementing these new designs. Leonard (1977) enthusiastically reported unique curriculum design changes taking place in a few elementary schools. Based on these observations, he wrote,

. . . in innovative programs scattered throughout the nation, you will be introduced to a form of physical education that could revolutionize the way our children feel about sports and their own bodies. It generally goes under the label of Movement and Education and is strikingly different

from what, if anything, is usually offered to our young children. (p. 143)

Linden (1984) uses the term movement awareness to describe the teaching of movement skills by emphasizing self-awareness development. By paying attention to internal experiences, one discovers an untapped source of knowledge that can aid in learning movement skills. The concepts and methods may differ among the many movement awareness disciplines, but they all strive to help people achieve "self-awareness and freedom as moving beings" (Linden, 1984, p. 65) which is the basis of all physical education. A challenge for educators is to find ways to incorporate these movement awareness programs into traditional curricula.

As a physical educator and a martial artist, this writer believes the traditional Korean martial art, Tae Kwon Do, meets the criteria for both movement education and movement awareness, as described by Leonard (1977) and Linden (1984). Min in 1979 provided a criterion example by writing that

martial arts is a unique learning method serving mankind through mind and body training. It should be obvious that such activity (with all its attendant experiences) can contribute significantly to the physical education program. It can provide for those who wish them more harmonizing experiences through the medium of physical movement than are likely to be achieved through participation in the more typical Western competitive games. (p. 97)

Our world is ever-changing, and we know not the world in which our children and grandchildren will live.

Therefore, the educator's responsibility is to attempt to determine what curriculum, in the chosen field, will best prepare the student for the next century. Almost 40 years ago, Nolan (1955) prefaced his article with an anonymous quote that serves as a poignant reminder of the elementary school educator's responsibility: "The childhood shows the man, As morning shows the day" (p. 263).

#### Statement of the Problem

The problem was to justify the inclusion of traditional Tae Kwon Do as a component in a quality elementary physical education curriculum.

#### Purpose of the Study

The purposes of the study were fourfold:

1. To prepare a document for physical educators that shows a correlation between the elements of a quality elementary physical education curriculum and those of a traditional Tae Kwon Do curriculum;
2. To ascertain opinions of physical educators concerning the use of traditional Tae Kwon Do instruction as an educational tool and the effect of publicity upon their opinions;
3. To offer suggestions for the inclusion of historical, philosophical, and cultural elements in a traditional Tae Kwon Do curriculum for elementary physical education; and

4. To prepare a basic traditional Tae Kwon Do curriculum guide that will benefit the instructor, as well as the elementary student.

#### Assumptions

The eight basic assumptions of this study were:

1. The teacher of the Tae Kwon Do class will be a physical educator and a black belt, trained and certified in traditional Tae Kwon Do.

2. The underlying intrinsic values, ethics, and virtues are the same for all traditional martial arts, even though the forms might differ (Levine, 1984; Schmidt, 1986).

3. The traditional martial arts are philosophically similar in that the participant must respect the art, the instructor, and one's opponent (Depasquale, 1984).

4. Traditional Tae Kwon Do training is solely for self-mastery, not for mastery of others.

5. Traditional Tae Kwon Do instruction will be only one component of the total elementary physical education program.

6. The traditional Tae Kwon Do program will be taught to students who are in second grade and beyond.

7. The traditional Tae Kwon Do program will be elective and not required.

8. Children who begin in the second grade will have the option of continuing in the program for three years, possibly attaining the black belt rank.

### Limitations of the Study

This study was limited by the following three factors:

1. The researcher has experience and training only in the traditional martial art Tae Kwon Do.
2. The opinion survey was limited to all physical educators employed by Metropolitan Nashville Public Schools who returned the questionnaire.
3. Tae Kwon Do was introduced to the United States approximately 35 years ago. Through research, the writer has determined that because of this relatively short time few studies have been conducted to determine the effect and benefits this traditional art has on children.

### Definition of Terms

Aikido--a Japanese martial art; literally the way of divine harmony.

At-Risk--a potential school dropout.

Breaking--the focusing of concentration, energy, and power to strike through a board.

Combatives--systematic training programs that develop personal self-defense and counterattacking skills (Altmann, 1971).

COPEC--Council on Physical Education for Children.

Dan--degree or level of black belt rank.

Developmentally appropriate--learning activities that satisfy individual, as well as age, needs and encourage successful learning.

Do--art or way of life.

Dojang--a place where the art of Tae Kwon Do is studied and practiced.

Existential--expressing actuality rather than conceptual possibility.

Form--a routine of prearranged move sequences simulating the defense and counterattack of opponents in succession (Son & Clark, 1987).

Gup--rank or level of advancement under black belt.

Hwrang Do--an elite group of young men trained in Korean martial arts to protect the country; established during Silla Dynasty.

Hoplologist--one who studies man's combative nature and endeavors as they relate to society.

Karate--a Japanese martial art; literally the empty hand; a commonly used term to refer to all forms of martial arts.

Ki--inner force; a combination of energy and spirit within man.

Ki op--exhaling; forcing air from the lungs to create a yell.

Kukkiwon--the headquarters of the World Tae Kwon Do Federation, Seoul, Korea.

Kung Fu--a Chinese martial art; flowing circular movements.

Kwon--hand.



Light contact--hard enough for the opponent to know he has been hit, but not hard enough to inflict pain or injury.

Martial arts--collective systems of combatives having a common origin in the Orient (Altmann, 1971).

Mental health--the ability to maintain an even temper, an alert intelligence, socially considerate behavior, and a happy disposition (Menninger, 1947).

Modern martial arts--emphasizes almost exclusively the Western philosophy of physical and competitive martial arts training, with little or no emphasis on meditation, mental discipline, or the development of character (Konzak & Klavora, 1980).

Moo Duk Kwan--an organization dedicated to promoting the art of Tae Kwon Do throughout the world.

NAEYC--National Association for the Education of Young Children.

NASPE--National Association for Sport and Physical Education.

Nonpositivist--one who stresses the scientific importance of what cannot be seen or measured; that which is internal.

Paradigm--a pattern or a model.

Phenomenology--the branch of science that classifies and describes its phenomena without any attempt at metaphysical explanation.

Positivist--one who measures what can be observed and analyzed; something concrete.

Rank--promotion advancement in the martial arts, depicted by belt color.

Self-concept--an individual's perception of self in relation to other persons and to the environment.

Self-confidence--confidence in oneself and one's abilities.

Self-control--restraint exercised over one's emotions.

Self-defense--defending oneself against threatened violence.

Self-respect--due respect for oneself, one's character, and one's conduct.

Soo Bak--an ancient Korean martial art.

Sparring--simulated fighting for a designated period of time.

Tae--foot.

Tae Kwon Do--a Korean martial art; literally the art of kicking and punching. In the Review of Literature, there are four other spellings found for this term: Taekwon Do, Taekwon-Do, taekwondo, and tae kwon do. For the purpose of uniformity in this study, the author used the spelling Tae Kwon Do and capitalized the names of all other martial art styles.

Tae Kyon--an ancient Korean martial art.

Tang Soo Do--a Korean martial art similar to  
Tae Kwon Do.

Traditional martial arts--emphasizes the art and  
meditative aspects of martial arts training. There is  
little emphasis on tournaments and competitive sparring.  
Strong focus is on the Eastern philosophy of mental  
discipline and the development of character, as well as  
physical skills (Konzak & Klavora, 1980).

## CHAPTER 2

## Review of the Literature

The Review of Literature is divided into the following six areas relating to traditional martial arts instruction: A Futuristic Curriculum and At-Risk Students, Eastern and Western Philosophies of Activity, Aggression and Juvenile Delinquency, Self-Esteem and Therapeutic Intervention, Components of a Quality Physical Education Program, and Components of a Quality Martial Arts Program.

A Futuristic Curriculum and At-Risk Students

Hencley and Yates (1974) stated that forecasting the future will identify trends and alternatives through a system of logic, providing the needed information and knowledge to aid decision-making as programs and plans for the future are developed. The at-risk child, although a problem today, will be an even greater problem in the future. Due to the changing family unit and the rise in the number of dysfunctional families, the welfare of at-risk children should be of primary concern to any educator. In 1970, Moore wrote that the increasing numbers of educationally disadvantaged students could be looked at in two ways: either as an insurmountable problem or as a great opportunity.

Theobald (1973) and Vockell and Kwak (1990) emphasized the importance of Maslow's behavior theory pyramid in directing the future curriculum. A self-actualized person

is one who accepts self, others, and nature. Because one has developed self-esteem and confidence, there is no need to destroy others. Along with self-actualization comes the absence of fears, frustrations, and the pressure of needs which place limitations on the relationship to the external world. The basic needs--safety, shelter, nourishment, and a caring environment--must be met before the student can become self-actualized.

The addition of traditional Tae Kwon Do into the curriculum would help develop the total child. This form of Korean martial arts is based upon structured sequences of symmetrical body movements which are designed for self-defense and self-awareness. The majority of learning objectives set forth in Kauffman's (1976) criteria for personal competence in a futuristic curriculum could be met by the addition of traditional Tae Kwon Do into the curriculum. Physical grace and coordination, survival training and self-defense, safety, hygiene, creative and performing arts, basic interpersonal skills, small group dynamics, effective citizenship, participation, meditation, mood control, self-knowledge, and self-motivation are all components of this martial art. These same components are supported in the two articles written by Konzak and Boudreau (1984) and Min (1979). Through Tae Kwon Do, students learn that success in small areas is related to success at a more difficult level. Children, as well as adults and teachers,

need to see the connection between martial arts and standard educational activities. When this connection is made, then improvements can be made in schoolwork. According to Vockell and Kwak (1990), a teacher who knows a student is studying martial arts can use this to encourage the student in the classroom.

Cerny (1981) quoted Urban when she wrote that martial arts can be considered "a philosophy based on the belief that a sound mind is achieved through the development of a virtuous character" (p. 49). In Schnurnberger's 1987 article, it was noted that a high code of honor and morality is a large part of martial arts. In this same article, Andrew Yiannakis, a sports sociologist, commented that

there is a recognizable cultural philosophy that is a part of martial arts. It is impossible to be deeply involved in martial arts and not be affected by the philosophy of nonviolence, of respect for yourself and your opponent and the emphasis of becoming all you are capable of being. (Schnurnberger, 1987, p. 152)

Bäck and Kim conducted a study in 1979 and verified that "engaging in martial arts promotes good moral character, promotes nonviolent attitudes and behavior, and leads to enlightenment" (p. 19).

According to W. G. Sparks in 1993, at-risk youths are not attuned to traditional school settings. These students usually have a low self-concept, and most of their school experiences have been dissatisfying. At-risk students often have trouble in a regularly structured physical education

class. They need to be shown how to set goals and the process for developing decision-making skills. Tae Kwon Do uses a belt ranking system as a way of offering incentives for reaching goals. All of the various drills involved in learning the techniques, practicing forms, and developing sparring emphasize decision-making. Along with the decision-making and promotions within belt ranking, comes responsibility. As a student develops a personal sense of responsibility and good decision-making skills, the outward behavior will change. Only by developing the child from the inside will society see an outward change indicative of an inward change.

In researching the future educational curriculum, all resources suggested some type of physical development program. These ranged from a recreational setting to the school setting, each stressing the importance of lifetime activities as a part of the curriculum goal. Tirrell and Canfield (1975) suggested in their education plan for Atomia that students ages 5 to 16 years would spend their play and recreation time in a cultural recreation center. All activities were to be designed to develop the affective and psychomotor aspects of the student's life. The development of psychomotor skills would relate to occupations and lifelong recreational or survival behaviors.

Goodwin and Flatt's 1991 study revealed four out of five high school graduates were receiving no training in

lifetime sports. In 80% of the nation's public schools, classes promoting these activities are not offered. The authors report that a 1976 survey by Daughtrey and Woods revealed that children who were in physical education classes were active only 27% of the time! Since today's educators seem to agree on the value of lifetime activity instruction, why are our school systems today so hesitant in making changes in the curriculum? Perhaps the answer lies in the fact that specialized centers are doing this job instead of our schools. James and Jones (1982) stated that Tae Kwon Do was becoming a popular form of recreation and leisure in our country. In our communities, martial arts, adventure education, golf, dance, gymnastics, and swimming are all thriving outside of the school setting. Many children are not exposed to these activities because of either lack of money, time, transportation, or parental concern. These children simply do not have access to these training centers.

Tae Kwon Do can appeal to all seven types of intelligences that were studied by Lazear in 1991. Regardless of how the child learns, that learning style can be highlighted through martial arts training. Even the verbal or linguistic intelligence style could be challenged by writing out their feelings and experiences in a journal. Tae Kwon Do is a perfect activity for reflection and creative expression. The logical or mathematical



intelligence could be challenged by being able to connect all of the parts of sequencing in the practice of forms. Visual or spatial intelligence could be stimulated by forming mental images of correct techniques and perhaps drawing these techniques to use as examples for the class. The musical or rhythmic intelligence group might want to create their own form or routine to music. Rhythm is a vital part of martial arts in its own right. Body or kinesthetic types could use intelligence to express emotion and perform the techniques taught; learning is doing. Tae Kwon Do stresses the interpersonal intelligence by striving to have students work cooperatively within a group. This area helps individuals recognize feelings, fears, beliefs, and moods of other people. The development of intrapersonal intelligence is perhaps the greatest objective of Tae Kwon Do. It is the ability to see within ourselves, to recognize higher states of consciousness, to experience the hope of the future, and to dream of and reach the possible.

The cultivation of diverse approaches to the solution of social problems, according to Cohen (1973), should be one of the major tasks of any educational system. As Moore (1970) writes, the at-risk student is a reality in education; he will not simply disappear. By starting now to implement Tae Kwon Do into the elementary curriculum, growth toward a brighter future for the at-risk student can become a reality. Hencley and Yates (1974) pointed out that we are

only just beginning to perceive the depths of our ignorance about the future. Desirable futures require that every person become as knowledgeable as possible about the future. After becoming knowledgeable, each educator must find his/her area of expertise and begin to make a mark on future education.

#### Eastern and Western Philosophies of Activity

While preparing a paper on the role of the mind and body in early Eastern and Western philosophy, the researcher received a letter addressing the same topic. On September 17, 1993, all physical education teachers employed by Metropolitan Nashville Public Schools received a letter from Mike White, Physical Educational Consultant for the Tennessee Department of Education, which read: "Education for the 21st Century includes education of both the mind and the body." Harman (1986) noted the emerging Western interest in the role that the mind, conscious and unconscious thought, plays in affecting body performance. Until recently, the Western world, perhaps incorrectly, has treated the mind, spirit, and body as separate parts rather than as a unified entity. By the 19th century, this philosophy was so ingrained in our society that scientists would only study what could be physically measured. Philosophers and scientists determined that only what could be studied and measured by science was considered real.

The philosophers of the Middle Ages placed their philosophical emphasis on the soul. The soul was considered eternal; therefore, man was to strive only for eternity. Since the body was mortal, it was thought of as relatively unimportant and was to be subordinated to the concerns of the soul.

The Italian Renaissance, beginning with Petrarch, generated the theory that both the mind and the body constituted total education. All major Renaissance educators believed that education had to be both physical and mental. This concept helped free man of the hostile mind versus body theory and move him toward the possibility of the total unified man.

René Descartes, the father of modern philosophy, believed very strongly in the separation of mind and body. During the 17th century, this dualistic concept, as purported by Descartes, was widely accepted. This philosophy of separation, or dualism, would make physical education an impossibility. By accepting the Cartesian philosophy, education of the physical, and education through the physical, would not be possible. Only by unifying the man, suggested Ross (1986), could physical education become education of the total person.

Balkam (1986) raised the question about definition and possible conflict between the Western concept of health and fitness. Health can be defined as an end in itself, a happy

state of enjoying bodily existence. A healthy state is achieved when there is a harmonious relationship between behavior and bodily functions. Fitness, as described by Balkam, is a bodily state that usually has a performance goal as its objective. Health is sometimes even put at-risk in the quest for fitness. Bandy (1986), Jackson (1978), and Leonard (1977) contend that the view a culture holds of the body and its relation to the mind affects that culture's regard and practice of sport. In other words, a culture's sports and games mirror that culture's values and structure. An example of this is the Western fitness craze, which is a result in part of society's fixation on body type and weight loss. Youths today have an obsession with weight, develop eating disorders, and exercise compulsively under the pressures and unrealistic expectations of our society. Gallwey (1976) suggested that the body sends subtle messages which, if recognized, would keep us healthy and operating at the highest level of efficiency. In order to develop a holistic fitness experience, one must first develop a respect for the messages the body sends. The Western approach is to become too goal-oriented and thus lose touch or ignore the messages from our bodies.

As described by Duncanson (1986), during the 13th century, the Confucians, Buddhists, and Taoists were also split on the mind and body issue. The Confucians were investigators of strict literary teachings, whereas the

Buddho-Taoist favored contemplation upon natural virtue. During this era, philosopher Wang Yang-ming's greatest contribution was his assertion that inner and outer learning were inseparable. If any learning was to occur, he felt that both aspects must be in existence. Wang recommended sports, as well as the arts, to his pupils as a way of harmonizing intellectual endeavors with the real world. Wang wrote, "Knowledge in its genuine and earnest aspect is action and action in its intelligent and discriminating aspect is knowledge" (Chan 1963, p. 30).

Mastering the art of controlling the body and mind at the moment of no-action is regarded as a mark of highest artistic achievement, stated Koizumi (1986). Hyams (1979) compared this same theory to music, by pointing out that music is the space between notes; a pause is not a lack of music, but a vital part of it. In every aspect of life, we must take time to pause, reflect, and adjust.

Ancient Eastern cultures viewed nature as a source of inspiration, or a model of being. True economy came by maintaining an organic harmony with nature. An intricate and extensive system of natural symbolism existed from these early times and carried over into the Eastern philosophy and culture. Imitation of nature was seen in the practice of both medicine and martial arts. According to Becker (1982), the use of animal and plant imagery played a major role in most martial art forms. Even the Western world has been

influenced by animal imagery. Ch'en (1986) noted that animal prototypes have led to inventive ideas in the West: aircraft, ships, submarines, and tanks.

In 1986, Förster observed that the nature of Eastern martial arts is the emphasis on "do" (a way of life). In the Eastern culture, what really matters in life is the way of achieving a goal and not the goal itself. This same theory was repeated by Gallwey in 1976. As revealed by Becker (1982) and Hyams (1979), most martial arts end with the suffix do. This is the path the martial artist strives to walk. Through this walk, self-actualization, moral, ethical, and philosophical values are lived. Schmidt (1986) and Levine (1984) reported that although the various forms of martial arts differ, the underlying intrinsic ethics, values, and virtues remain the same. Levine (1984) writes, "All pursue the goals of developing a harmonious blending of mental and physical powers, a sensitivity to the responses of others, the virtues of calmness and courage under stress, and some form of transcendence" (p. 242). Martial arts are deeply rooted in human psychology and the development of character through self-actualization. The individual is seen as a whole, having undeveloped abilities and potential that can be realized when given the proper training environment.

A paradox of martial arts is that Eastern combat sports have a tendency to reduce violent tendencies and to curb

them. Agreeing with this theory, Förster (1983) and Becker (1982) stated that the philosophy and ethics, an integral and significant part of martial arts (respect, rules, and nonaggressive behavior), prevent martial arts from undermining this paradox. As an example, Becker cited both the nonviolent attitudes of practitioners and the development of morality through the study of martial arts. It is suggested that specific training in self-restraint leads to decreased aggression. According to Schmidt (1986) and Becker (1982), by confronting self through the combative mode, cultivation of inner qualities that enables one to face the challenges of everyday life is developed.

Norton (1986) explained that the Eastern influence in Western sports today came largely from martial arts. Certain practices within martial arts test, nurture, and refine the ability to concentrate one's physical and mental efforts, explained Lebra (1976). All Eastern religions stress the aesthetic ideal of naturalism and a universal system of moral values. Actual physical teaching within the martial arts was based upon a fusion of these concepts. Training was based upon the intuitive rather than the rational intellect, where the trainee was taught to think with his body, rather than his mind.

Zen Buddhism, a truly Eastern philosophy, was influenced by the Chinese, Japanese, and Indians. Herrigel (1971) concluded that the arts as studied in the East were

not intended solely for utilitarian purposes, or simply for aesthetic values, but were meant to train the mind. In the West, the instructor teaches by structuring the environment, setting goals and objectives, and giving feedback. In contrast, the role of the Zen master is a subtle one of helping the student realize his own true nature. Western sport is built upon the ego of the competitor, while the Eastern Zen theory makes the ego unimportant. This theory was supported by Becker (1982), as he noted that Westerners want to achieve competence in a matter of months, whereas Easterners devote a lifetime to their chosen discipline. In a like manner, Hyams (1979) wrote that time is needed to reach a goal, without setting a time limit.

Unlike Western sport, martial arts teach that technical skills and abilities are of a secondary nature; they simply give "stability" to the way of life. The holistic concept unites the physical and mental concepts. Since martial arts are based on social structures and religious rituals, much is lost in the Western translation of the Eastern martial arts practice. The original intent has nothing in common with today's commercialized martial sports concept. James and Jones (1982) state that Western practitioners place more emphasis on Karate as a sport for spectator entertainment purposes. As sport Karate develops, there is likely to be a shift away from traditional teachings of morals and values. Förster (1986) reports that methods taught separate from



philosophy and a way of life, with only a partial understanding of martial arts, lead to a change of the method. For example, Chinese martial arts were derived from a cultural context vastly different from Western tradition. Kung Fu represents the accumulated knowledge and experience of generations of practitioners. Patience, the foundation of Kung Fu, is considered a great virtue by the Chinese. This is an attribute most of us in the West still seek.

According to Hsu (1986), the ying and yang theory was developed as a practical way of classifying the universe. This theory represents complementary opposites, such as man and woman, night and day, and hard and soft. Westerners find it difficult to understand the interplay of complementary forces and to apply this concept to martial arts. Because most martial artists have so much energy and so many plans, they fail to recognize the importance of a still moment. Mitchell (1986) reported that Western practitioners may never learn the value of a clear and relaxed mind. As Mitchell affirmed the value of yoga to a martial artist, he emphasized four areas: posture, relaxation, breathing, and balance. The similarities between the practice of yoga and martial arts are many; in both areas, the concept of knowing yourself is a priority. Both arts develop humility and tolerance, the release from the ego, and the break from any narrow perspective of thought.

Olson and Comfort (1986) and Leonard (1977) discussed Aikido as a noncompetitive martial art, based not on competition but mutual cooperation. Harmony of the mind and body is stressed throughout the practice of this art. The authors stated that all movement is art and art is the expression of self-actualization. It was suggested that the practice of Aikido could bridge the gap between intuitive reasoning and scientific analysis.

Simply adopting Eastern methods alone will not necessarily lead to the same commitment to a way of life. In theory, the mysticism of the East and the materialistic science of the West agree that human beings have a physical aspect called the body that anchors them to the universe. Both philosophies agree that humans are not sole agents of their actions. They also agree that humans are able to freely express themselves and exert their will. R. E. C. Sparks (1986) reported that science cannot account for mysticism and the only way to find spiritual reality is through true meditation. He stated that this meditation was the spiritual equivalent of the scientific method!

Johnson (1986) discussed his coaching philosophy from an Eastern point of view. He emphasized that the Western world should change attitudes and perceptions of who we are and what we are and the reason why we are engaging in sport. The Western attitude is primarily goal-oriented where the product rather than the process is considered. The Eastern

world sees no division of product and process or goals and experience. Because the Western emphasis is on achievement, little importance has been given to body awareness. As an example, Gallwey (1976) shared that no coach had ever shown him how to become aware of his own body and the messages it sends.

Brunner (1986) observed that our cultural beliefs shape our experiences. This causes us to place limitations on ourselves. In order to change, it becomes necessary to open our minds and change our values. The wholeness of the Eastern concepts and attitudes is beginning to catch the attention of Western practitioners. Many of us can catch a glimpse of ourselves in their ideas and practices. The author also stated that a holistic paradigm for physical education must borrow movement forms, new images, new descriptions of our experiences, and new techniques from the East.

Hanna (1986) stated there is a gradual awakening as to what each of us is capable of accomplishing and achieving in our lives. This can only be done through somatic unity, which is the unification of the mental, physical, and emotional components of our being. The mental and physical discipline aspects which are the heart of martial arts tend to be played down by Americans, who are involved in sports for play and recreation (Becker, 1982). Our culture's system of education has been underdeveloped in the area of

somatic unity. We have a lack of education in dealing with self-awareness and philosophical understanding. Many times we have a vast store of knowledge, but very little wisdom.

Since we are in a possible paradigm shift, the question surfaces about the possible effect our involvement in Eastern arts might have in polluting the purity of their art with our Western concept of competition, money, ego, and show at any cost. The question of why many of the traditional Korean Tae Kwon Do instructors did not support the addition of Tae Kwon Do as an Olympic sport is an example of what could be considered a negative Western influence on the Eastern art. In discussing this, Seoung Eui Shin (personal communication, October 8, 1993) remarked that traditional instructors see the real possibility that Olympic participation would distort their art. In the 1988 Olympics, as a demonstration sport, only the fighting portion of Tae Kwon Do was scheduled as an event. The forms portion of Tae Kwon Do was omitted. The forms in martial arts reflect some act or aspect of the universe; this is the part of martial arts that shows the aesthetic side of the art. This aesthetic side, states Becker (1982), should be judged on artistic criteria. In the 1988 Olympics, the aesthetic was sacrificed for the exciting, another step away from the original intent of the art.

As documented, the martial arts were founded upon religion, values, and a respect and appreciation of nature.

Possibly, Western practitioners may be missing the very foundation of the art they practice. Mitchell (1986) explained that if the spiritual side of a discipline is ignored, its physical aspect becomes meaningless. This meaningless experience is a common occurrence in the Western world due to an imbalance of priorities and a shift away from anything that has genuine, rather than superficial, spiritual content. Nakayama (1979) wrote,

The fundamental techniques of Karate have been developed and perfected through long years of practice, but to make any effective use of these techniques, the spiritual aspect of this art of self-defense must be recognized and must play the predominate role. . . . Training means training of body and spirit. (p. 94)

Due to the omission of the spiritual dimensions, numerous Western martial arts practitioners fail to live up to their full martial arts potential. Hyams (1979) elaborated on this same concept, as he shared that his entire quality of life improved when he attained the spiritual goals of martial arts.

Leonard (1977) observed that when society starts changing the context provided by the usual patterns, roles, rules, and models, individuals start to question their involvement in their existing paradigm. While we continue to destroy and abuse nature and ignore the existence and importance of God in our lives, we can do no more than superficially experience a portion of another paradigm. As our worlds continue to intermesh, the Eastern practitioners

may soon be able to catch only a glimpse of what was once their aesthetic, virtuous, and value-laden paradigm. As the West pulls from the East and the East from the West, a new paradigm must surely develop, but at what cost?

#### Aggression and Juvenile Delinquency

Recent studies suggest it is the traditional martial arts training methods that decrease aggressive tendencies. In 1987, Demoulin, conducted an experimental study on the effect of martial arts training on juvenile delinquents. His study was conducted during a six-month time period. Twenty delinquent males, ages 12 to 17 years, were given traditional training four hours per week. This training incorporated a philosophy of life, along with strict discipline. The results showed that traditional martial arts training could influence juvenile delinquent behavior positively and aid in rehabilitation. Three years later, these results were confirmed in Gonzales' 1990 study of the effects of martial art training in decreasing behavior problems among juveniles. The subjects involved in this study were classified as youths at-risk for delinquency. Since Gonzales targeted delinquent behavioral tendencies before their actualization, the study was unique in its preventive focus. In a similar study, conducted by Madenlian (1979), 12- to 14-year-olds with behavior problems and poor body images trained in Aikido for 16 weeks. They exhibited significant improvement in self-concept. Heckler

(1985) also used Aikido training and observed its accompanying benefits in students with behavior problems.

In Nashville, Tennessee, the potential value of martial arts intervention is being recognized. Davidson County Juvenile Judge A. Shookhoof (personal communication, November 19, 1993) related a story about a young teen arrested for having a gun. Since this was his first offense, he was put on probation. As a part of his probation, the young man was enrolled in a martial arts class. This stipulation to his probation was the idea of his lawyer. Although the results of this intervention technique have yet to be determined, this is a good example of attempting to treat aggressive behavior through martial art training.

Nosanchuk (1981) countered a long-accepted theory that martial arts training leads to aggression. His study concluded that defensive competencies gained through martial arts training did not necessarily increase personal aggressiveness. His later study with MacNeil (Nosanchuk & MacNeil, 1989) found that traditional martial arts training (including meditation, philosophy, and emphasis on forms) actually decreased aggression. This same study showed modern training in martial arts increased aggression, therefore confirming the findings of Trulson (1986). Trulson's study also showed decreased aggression and increased self-esteem among those trained in the traditional

Tae Kwon Do manner. Those trained in modern methods, where only fighting and self-defense were taught, actually increased their aggressive behavior.

In 1991, Skelton, Glynn, and Berta conducted a study of 68 children, ages 6 through 11 years, who were involved in Tae Kwon Do training. Their findings are consistent with studies by Nosanchuk (1981), Trulson (1986), and Nosanchuk and MacNeil (1989). Again, it was found that aggressive tendencies actually decline as the belt rank increases. An interesting aspect of this study was the authors' use of subjects from 10 schools in four states. These schools are all affiliated with the American Tae Kwon Do Association; and therefore, programs are similar in content, methodology, and philosophy. The black belt instructors had gone through the same training program for instructor certification. The American Tae Kwon Do Association is known for structured course content and promotion requirements. When a student moves from one state to another, the student simply enrolls in another American Tae Kwon Do Association affiliated school. Due to the similar teaching environment of this organization, this writer believes the students in this study received similar instruction.

Berry (1991) reported significant improvements in self-concept test scores and classroom behavior of her test group. These at-risk middle school students were taught Yoshuaki Karate for 12 weeks. The study does not go into



detail about actual teaching methodology or course content. The study does state that Yoshuaki Karate is based on training the mind and the spirit, setting goals, striving for excellence, self-discipline, respect for others, and believing in yourself. Berry reports the program was well received by parents, teachers, and students. Absenteeism dropped during the study, and the teachers reported greater student involvement in the classroom.

Cannold (1982) writes about his experience with convicted high school felons when they were introduced to Karate. The delinquent youngsters were spellbound when they witnessed a Karate demonstration featuring a blind student, a wheel chair student, a cerebral palsy student, elderly students, and a child as young as eight years. This demonstration seemed to strip away the youngsters' excuses about what they could not accomplish. Through the example of the demonstration and later workshops, some of the students and their teacher began to study martial arts.

Four programs were reviewed that deal with a preventive focus similar to Gonzales' (1990). Hatton (1994) writes, "Outside it's another world, where guns, drugs, and discord reign. But inside the gymnasium at Magruder Elementary School, the disciplines of religion and Karate impose order and offer hope" (p. G1). Hatton is describing an intervention program in Newport News, Virginia. This inner-city program for elementary-age children is meeting with

success and, like Berry's (1991), is well received by parents and students.

The second example of innovative intervention is Kick Drugs Out of America. This is a structured Karate program developed by Chuck Norris. Enrolled in this program were 640 children from grades 6, 7, and 8. Using martial arts training in the public schools, Clary (1992) reports that Norris is offering an alternative to gang membership. By teaching discipline and respect, along with physical techniques, he hopes to make a difference in the lives of these Texas inner-city children. Although the program is currently run by black belts affiliated with Norris, he plans for the physical education teachers to be trained and take over the program.

A third similar intervention program, Joy of Discipline, was begun by J. Rhee in the Washington, DC public schools. According to J. Rhee (personal communication, August 13, 1993), he uses Tae Kwon Do as a tool to reach these children. He stated that emotion and motion are tied together in a child's developmental process. The program, kept as simple as possible, stresses knowledge, honor, character, strength, and respect. Rhee stressed that society can only be changed through respect.

Describing the fourth program, Klein (1993) reported the martial art teaching method of Geoff Canada. For the past 10 years, Canada has been teaching Karate to children

in Harlem. His program is based upon cultivating virtue and hope. According to Canada, his students stay in school, do not have children out of wedlock, and do not break the law. He is traditional in his teaching style, in that he teaches a strict standard of moral behavior.

Schnurnberger (1987) writes that Karate makes children less aggressive; it teaches students to stop violence. As a student develops strength, this strength allows one to be strong enough to walk away from a fight. Similarly, Min (1971) reports that individual body contact sport can help limit or restrict the escalating violence of today.

According to Lord and Nosanchuk (1977), this individual participation develops confidence in the participant's ability to respond appropriately in a given situation.

Orientalists have long used martial arts as an avenue to curb disruptive behavior in their families. As a physical educator and a martial artist, the writer has this same tool available today. Through motor skill development, traditional martial arts strive to train the mind and the body, allowing an individual to face the world confidently, while training the body to become disciplined.

#### Self-Esteem and Therapeutic Intervention

In interviews conducted by Konzak and Klavora (1980), 93% of the martial artists interviewed stated martial arts training had a positive impact on their lives. This martial arts training, on the physical level, consists of carefully

planned methods for exercising the body. Health and vitality are maintained through these exercises. According to Reid and Croucher (1986), because these exercises involve the danger of hurting the trainee or a partner, the student becomes disciplined and aware of the need for control. This self-control in turn builds confidence, and the fear of others recedes. W. C. Banks (1986) believes that physical conditioning, increased self-confidence, and mental discipline are of more value than the actual punching and kicking techniques that are taught. Agreeing with this philosophy, Blumenthal (1986) states the major emphasis in martial arts training is an alert mind and a calm body. According to Min (1971), martial arts serve as a safe exercise, mental discipline, and self-defense, as well as a way of relieving tension. Like Reid and Croucher (1986), he believes that proficiency in martial arts builds confidence.

Depasquale (1984) states that by rigorously practicing the martial art movements the body and mind are trained to act as one. This practice will make an individual healthier, smarter, and stronger; a theme repeated by Cox (1993). Cox, supported by Fuller (1988), Trulson (1986), and Soo (1973), wrote that one goal of Asian martial arts is to develop emotional health and moral conduct through martial arts principles, physical practice, perseverance, honor, nonviolence, and a respect for others. According to Urban (1967), martial arts as they are practiced in the

East, are a way of attaining health, longevity, and philosophical and spiritual goals. Martial arts focus on meditation and harmony of body and mind. These characteristics have origins that are found in Eastern philosophy (Rothpearl, 1980). Agreeing with Rothpearl's statement, Duthie, Hope, and Barker (1978) wrote that oriental martial arts are more than a method of self-defense. Both psychological and spiritual growth are also attributed to martial art practice. More specifically, Rhee (1970) declares Tae Kwon Do teaches discipline and humility which aids in physical and spiritual development of the individual.

In a 1985 article, Trulson, Kim, and Padgett wrote that people who practiced martial arts for longer than one year exhibited the following characteristics: lower anxiety level, increased sense of responsibility, less willing to take risks, increased self-esteem, and more socially intelligent. Traditional martial arts place the emphasis on mental attributes, self-discipline, concentration, and respect. This occurs not only during practice, but carries over into other areas of life. These results are not found in many modern versions of martial arts, where only fighting techniques are taught.

Konzak and Klavora (1980) studied personality factors of traditional martial arts practitioners. The study had specific criteria requirements for each belt level (rank and

years of experience). For example, the advanced category consisted of those practicing martial arts for at least three and one-half years, plus the rank of black belt. Beginning and intermediate categories were also clearly structured. Their study showed distinct differences in personality profiles between beginner, intermediate, and advanced students. The higher the rank of the practitioner, the greater number of positive personality traits were recorded. A gradual process in development of personality factors and physical well-being through martial art training was shown. These results differ significantly from a similar study by Kroll and Carlson (1967). Their study lacked the rigid structure and controls mentioned above. For example, the advanced category consisted of four different color belts, rather than just black. There was also no required length of time of practice for the various categories. It is not surprising that Kroll and Carlson's study showed no significant difference between the three groups in the area of personality profile. Another major difference in the two studies centered on the type of instruction given to the two groups. Konzak and Klavora (1980) studied students who were enrolled in two traditional-style programs. Kroll and Carlson used subjects from a variety of martial art styles.

The use of martial arts training for rehabilitative and therapeutic purposes is being discovered. For example,

Naitove's 1985 study showed an improvement in self-esteem, coordination, and posture of child victims of molestation, who were involved in martial arts training. Ju (1985) studied the effects of martial arts training on mentally retarded third graders in China. After one year, there was no improvement in motor coordination; there was significant improvement in concentration and the ability to memorize.

In a 1990 article by Vockell and Kwak, Vockell discussed his experience with Tae Kwon Do and how his learning disabled son benefited from their joint venture. Because of the improvements he saw in his son, he gained new insights regarding the therapeutic educational value of martial arts. This same philosophy was repeated by S. K. Cho (personal communication, June 1, 1994), as he shared how his son had benefited from Tae Kwon Do training; insecurity and low self-esteem were replaced by security and self-confidence.

Cox (1993) states that the traditional principles of martial arts, including philosophy and techniques, have been successfully used in treating the physically challenged, as well as troubled adults and teens. This would offer a change from traditional forms of rehabilitation and therapy. Süle (1987) experimented with a group of psychiatric patients labeled schizophrenic, anxious, inhibited, and introverted. These nine students participated in a month-long self-defense class. At the end of the one-month study,

improvement was found in three areas: decreased aggression, decreased anxiety, and increased sociability.

Society might think quadriplegic patients are an unusual group of candidates for martial art training. Pandavela, Gordon, Gordon, and Jones (1986) write about the success of a martial arts program with both paraplegic and quadriplegic patients. After 10 years of program implementation, there was never a significant injury to student or instructor. Benefits from the program have included a decrease in pre-existing pain and better control of respiration. Since the program concentrates on the upper extremities, a greater range of motion in the upper extremities was noted. Of great significance are the contributions these patients have made to adapting techniques and, thus, significantly innovating the art to better meet their individual needs.

Tae Kwon Do is for everyone, states Plott (1992). Many who are aged, infirm, or physically handicapped have attained the Tae Kwon Do rank of black belt. It is for the strong, the weak, the young, and the old. A beautiful example of this philosophy is the following poem:

#### Teach Them All

Teach them all! Teach them all!  
The thin, the stout, the tall;  
The shy and the others, the sisters and  
brothers,  
The handicapped, the awkward, the small.



Teach them love, teach to their speeds,  
 Balance, endurance, and needs;  
 Respect and good manners, three Rs  
 and the grammars,  
 The ethics, the principles, the creeds.

Let them search and explore,  
 Their space, the walls, the outdoors;  
 The science of motion, the creative notion,  
 Decisions and problems galore.

Our task, our main goal  
 Is to guide and develop the whole;  
 Not merely athletics! Nor alphabetics;

Teach them all,

Teach it all, that's our role.  
 (Brazelton, 1991, p. 20)

Sontag (1988) writes about an unusual summer camp where children with cystic fibrosis were enrolled in martial arts training. The qualities of "courtesy, integrity, self-control, indomitable spirit and perseverance were the five main tenets, that were not only learned, but lived by these Cystic Fibrosis Tae Kwon Do practitioners" (p. 2). Tae Kwon Do instruction taught these children to take responsibility for their health and resist being dependent upon others. The ability to cough means survival to these children. Their martial arts training taught them not to be afraid of activity (as it affected their respiration) and developed workable self-coughing techniques. The children wanted to have the ability to control a part of their own lives. This article is supported by Son's view (Son & Clark, 1987) that anyone can participate in Tae Kwon Do. There are no age, sex, or physical barriers. All ages can participate

together, which makes a wonderful family opportunity. Martial arts offer a personal challenge, not competition against others (Schnurnberger, 1987).

Fuller (1988) writes that the distorted image the public has of martial arts may mask the value this discipline has to offer the field of contemporary psychotherapeutic practices. This conceptual distortion of martial arts disregards the spiritual and ethical foundation of the art. Fuller believes this is caused by the Western emphasis on sport and away from the traditional expressive side of the art. The martial arts studies reviewed by Fuller were as follows: Kroll and Carlson (1967); Kroll and Crenshaw (1968); Duthie et al. (1978); Rothpearl (1979, 1980); Konzak and Klavora (1980); Richman and Rehberg (1986); Konzak and Boudreau (1984); and Madenlian (1979). All of these studies were conducted from the positivist stance. The positivist research measures meaningful, precise thought, and what is measured is concrete.

In an addendum to Fuller's (1988) review, Columbus and Rice (1991) stress there is more to martial arts than positivist research can determine. Columbus and Rice suggest nonpositivist psychological research methods, such as existential phenomenology, can be used. An example of existential phenomenological research is a study by Rice and Columbus in 1989. Martial artists were asked to describe an experience when they realized that martial arts was a

beneficial skill to know. The results showed that coping with life in the outside world was positively affected by what was learned inside the dojang. James and Jones (1982) agree, noting that once values are acquired, they transcend all areas of the individual's life. This contradicts Anyanjan's (1981) research, which suggested that what was learned in the training hall does not necessarily transfer to situations in the outside world. A second approach to existential phenomenological research is through researcher participation. This same concept was discussed by Draeger and Dann (1978), as they described the role of the hoplologist in the anthropological studies. Both authors agree that the true art can only be studied from within the art. Much is missed by mere observation and statistical analysis.

Richman and Rehberg (1986) presented a study that both supports and extends the report by Duthie et al. (1978). The subjects were 60 Karate students, all belt levels, competing in the 1985 Battle of Atlanta Karate Tournament. The results showed that the actual trophy winners' scores were significantly higher than nonwinners in the area of self-esteem. Statistics also showed that trophy winners rated themselves higher on forms and the importance of Karate in their lives than nonwinners. The importance of Karate in their lives is perhaps an indication that the trophy winners made martial arts training a way of life.

The authors concluded with this statement: "Self-esteem predicted trophy winners at a major karate tournament" (Richman & Rehberg, 1986, p. 238). If self-esteem can predict winners in a tournament, can it also predict success in the game of life?

Addressing the issue of the role of martial arts and mental health, Seitz, Olson, Locke, & Quam (1990) reported that "martial arts have some important statements to make in the area of mental health, particularly in terms of energy-- within our bodies, psyches, interpersonal relationships and the universe" (p. 459). Seitz et al. believe it is the "Ki" (the combination of energy and spirit within man) that is the nucleus of both martial arts and mental health. According to their theory, both disciplines are concerned with how to manage energy.

The oriental martial arts are practiced in the East as a way of attaining health, a long life, and philosophical and spiritual goals. Combative training is not their sole purpose, as it is many times in the West. In a similar vein, Konzak and Boudreau (1984) state:

The underlying reality of traditional Karate training has always been concerned with deeper issues pertaining to self-discipline, self-awareness, control, mind and body harmony, mental strength, relaxation, and personal development.  
(p. 2)

Martial arts can enable an individual to "experience a sense of physical and mental competence that is consistent with

recent conceptions of mental health as a sense of mind and body harmony and well-being" (Konzak & Boudreau, 1984, p. 7). As was observed in their study, martial arts training can be beneficial first to the individual and then to society. Martial arts offer individuals an effective form of self-help in the search for mental health.

#### Components of a Quality Physical

##### Education Program

According to Graham, Holt/Hale, and Parker (1993), a quality children's physical education program is more than random activities that children participate in for 30 minutes several times a week. A quality program is comprised of established goals, has a definite purpose, and is developmentally appropriate for children. This program makes a difference in the life of the child, and this influence continues beyond the school years. Until recently, there was no nationally accepted definition of a quality physical education program or a definition of a physically educated person. Addressing the question of defining a quality physical education program, The Council on Physical Education for Children (COPEC) issued the following position statement in 1992:

Quality physical education is both developmentally and instructionally suitable for the specific children being served. Developmentally appropriate practices in physical education are those which recognize children's changing capacities to move and those which promote such change. A developmentally appropriate physical education program accommodates a variety of

individual characteristics such as developmental status, previous movement experiences, fitness and skill levels, body size and age. Instructionally appropriate physical education incorporates the best known practices, derived from both research and experiences teaching children into a program that maximizes opportunities for learning and success for all children. (Graham et al., 1993, p. 7)

The National Association for Sport and Physical Education (NASPE) in 1992 defined what a physically educated person is. This first nationally developed and endorsed definition and outcomes are based upon the premise that all children, preschool through grade 12, participate almost daily in quality physical education. The outcomes encourage teaching for skill and performance and knowledge. The goals are directly related to the increase in student learning in physical education. The 20 components are direct outcomes of a physically educated person. The following five-part definition represents learning that takes place in the psychomotor, cognitive, and affective domains:

A PHYSICALLY EDUCATED PERSON:

HAS learned skills necessary to perform a variety of physical activities

1. . . . moves using concepts of body awareness, space awareness, effort, and relationships.
2. . . . demonstrates competence in a variety of manipulative, locomotor, and non-locomotor skills.
3. . . . demonstrates competence in combinations of manipulative, locomotor, and non-locomotor skills performed individually and with others.
4. . . . demonstrates competence in many different forms of physical activity.

5. . . . demonstrates proficiency in a few forms of physical activity.
6. . . . has learned how to learn new skills.

#### IS physically fit

7. . . . assesses, achieves and maintains physical fitness.
8. . . . designs safe, personal fitness programs in accordance with principles of training and conditioning.

#### DOES participate regularly in physical activity

9. . . . participates in health enhancing physical activity at least three times a week.
10. . . . selects and regularly participates in lifetime physical activities.

#### KNOWS the implications of and the benefits from involvement in physical activities

11. . . . identifies the benefits, costs, and obligations associated with regular participation in physical activity.
12. . . . recognizes the risk and safety factors associated with regular participation in physical activity.
13. . . . applies concepts and principles to the development of motor skills.
14. . . . understands that wellness involves more than being physically fit.
15. . . . knows the rules, strategies, and appropriate behaviors for selected physical activities.
16. . . . recognizes that participation in physical activity can lead to multi-cultural and international understanding.
17. . . . understands that physical activity provides the opportunity for enjoyment, self-expression and communication.

#### VALUES physical activity and its contributions to a healthful lifestyle

18. . . . appreciates the relationships with others that result from participation in physical activity.

19. . . . respects the role that regular physical activity plays in the pursuit of life-long health and well-being.
20. . . . cherishes the feelings that result from regular participation in physical activity.  
(National Association for Sport and Physical Education [NASPE], 1992, p. 7)

Benchmarks were also a part of the NASPE Outcomes Project. The committee selected kindergarten and 2nd, 4th, 6th, 8th, 10th, and 12th grades for which to write sample benchmarks. These benchmarks suggest when assessment might occur, as well as suggestions of what might be assessed. A copy of the NASPE Benchmarks for second grade is provided in Appendix F.

The potential benefits of participating in a quality physical education program, as listed by Vogel (1986), are as follows: positively affects academics; increases student level of activity; improves motor skills and fitness; positively influences child's feelings about activity and fitness; improves body composition; increases knowledge about a healthy lifestyle; and improves endurance, power, strength, balance, flexibility, and perceptual ability.

Today there seem to be two schools of thought about constructing an elementary physical education curriculum. These two views were discussed in Barrett's 1988 article. The physical activity model suggests a certain percentage of time be allotted to each major category of activity. Using this method, a balanced and wide range of activities is used to teach motor skills. This model of instruction is



supported by Dauer and Pangrazi (1983). On the other hand, the human movement model offers no categories of activities. The subcomponents of movement are arranged in order, from simple to complex. This method is supported by Graham et al. (1993). The human movement concept is based on teaching efficient and effective movement. According to Barrett (1988), both methods are valid for guiding a quality physical education program. Either one may be used without having to bridge the two; of more importance is selecting what is most valuable to teach. A clear understanding of the subject matter is necessary in this decision-making process.

The skill-theme approach is the curriculum approach Graham et al. (1993) employ. This philosophy is based upon the instruction of fundamental movements and the child developing competence in performing a variety of locomotor, nonmanipulative, and manipulative motor skills and using them enjoyably and confidently while playing or dancing. Appropriate experiences are established for a child's developmental level, instead of age or grade level. The scope and sequence of the skills taught are to reflect the variety of needs and interests of students throughout the years. Table 1 shows the skill themes incorporated by Graham et al., which make up this physical education curriculum.

Table 1  
Skill Themes for Physical Education

Locomotor skills	Nonmanipulative	Manipulative
1. Walking	1. Turning	1. Throwing
2. Running	2. Twisting	2. Catching and collecting
3. Hopping	3. Rolling	3. Kicking
4. Skipping	4. Balancing	4. Punting
5. Galloping	5. Transferring weight	5. Dribbling
6. Sliding	6. Jumping and landing	6. Volleying
7. Chasing, fleeing, dodging	7. Stretching	7. Striking with rackets
	8. Curling	8. Striking with long-handled implements

Determining what is developmentally appropriate is in the forefront of today's elementary physical education discussions and commentaries. The Journal of Physical Education, Recreation, and Dance devoted the August 1992 issue to this subject. Components of a quality physical education program were published by COPEC in the 1992 Developmentally Appropriate Physical Education Practices for Children: A Position Statement. Peterson (1992) states that it is the importance of order and sequence of lessons for organizing activities that are developmentally appropriate that will produce behavior changes. Improvement in student skill level will be noticed if students have a variety of practice experiences with organized and supervised practice trials. The proper instructional sequence includes teaching and then refining motor skills for the elementary-age child. Peterson lists four guidelines for sequencing learning experiences for developmentally appropriate curricula: understanding motor development of children, individualizing instruction, gradually increasing the complexity of tasks, and sequencing properly all activity instructional levels. This proper skill development can be depicted as a pyramid, with basic skills as the foundation. Gradual sequences are needed, in small increments, to progress from the basics to the complexity of a game.

Agreeing with Peterson's (1992) philosophy, Rikard (1992) writes, "Practice conditions critical to teaching

body management skills for all children include maximum practice, appropriate practice and high levels of student success that lead to development of body control" (p. 44). When children experience personal success, they will be motivated to pursue their dreams. Most children dream of great physical achievements, reports Allsbrook (1992), and these dreams are kept alive through proper planning by physical educators. When a teacher tells children they are competent, the children will believe it. An adult's positive attitude causes the child to believe in himself. Weiller (1992) reports that the affective domain is of great importance as the social and emotional components of the program are implemented. It is equally as important for children to interrelate with others, as well as themselves. How the child feels about himself, his self-concept, is usually viewed by the child as either good or bad. These elementary school children want desperately to be a part of a group. The efficiency with which children accomplish a task determines how competent they feel. Hebron (1966) states that "by the age of eight, children make up 70% of their decisions to participate in any activity due to competence or perceived competence" (cited in Weiller, 1992, p. 51). If children believe they cannot perform a movement, they are less likely to participate. By successfully accomplishing movement skills, students build a positive self-concept by respecting themselves and others.

The National Association for the Education of Young Children (NAEYC) defines developmentally appropriate programs as "those which are based on knowledge of what is age-appropriate for the groups of children served as well as information about what is individually appropriate" (Bredekamp, 1992, p. 31). A factor in assessing a program for young children should be whether it is developmentally appropriate for the participants. Fundamental motor development is necessary for total educational development. Bredekamp (1992) states that these fundamental skills and abilities that influence the course of future education of a child are acquired by the age of eight years. Teachers should observe each individual student and adjust the program and methods to meet his/her individual needs.

Three basic motor development principles are incorporated into developmentally appropriate curricula, states Grineski (1992): sequential and age-related motor development, similarity of motor development sequences in child development, and the varying rate of progress through the various sequences of motor development among children. Learning activities that are developmentally appropriate and that satisfy individual and age-appropriate needs encourage successful learning.

Grineski (1992) listed four guidelines for assessing a developmentally appropriate curriculum: the program contains cumulative sequences for motor skill development, individual

differences are addressed through options and modifications, individual and cooperative goal structures are used, and all students receive ample learning time. Schwager (1992) emphasizes that improvement of skills could include activities where the whole group could practice the specific skills, with children working individually or in pairs. Various degrees of difficulty could be incorporated into the skill practice.

Dance is an important component in a quality physical education program. Dances are usually taught in a whole-part-whole format, states Werner, Sweeting, Woods, and Jones (1992). The entire dance is demonstrated; then the parts are taught; the parts are then put together to make a whole. The goal in teaching dance is not how many steps are taught, but how well the steps are learned. The mechanics of the motor skills are taught, and the fine points are practiced and tuned. Body carriage, body relationship, transitions between moves, and expression of the movement are all important elements.

The cultures and social customs of a variety of countries should be included in the dance curriculum. Purcell (1994) writes about four areas of importance in teaching children to dance. Body awareness and its components--whole body, body part, and body shapes--are important elements. The second area is spatial awareness, which is made up of personal space, general space, levels,

directions, pathways, and range. The third area is effort, or how energy is expended: space, time, force, and flow. The final area is relationships which can include body parts, partners and groups, and objects in the environment.

Gymnastics is another component of a quality physical education program. Like other risk sports, gymnastics presents some challenges and potential danger. It was noted by Werner (1994) that risk sports, such as rock climbing, kayaking, and parachuting, have very good safety records when total care is given to preparing and instructing activities. Gymnastics is managing the body using functioning movement to master the body. The activities involved in gymnastics, dance, and martial arts seek to create a flow from one movement to another. The same challenges of risk-taking, courage, and persistence are also components of these same three activities.

Physical education programs should be based on community needs, states Werner (1994). Educating the community, educators, and administrators to the benefits of your program is essential. The program should be founded upon safety and publicized according to its educational value. As Ratliffe and Ratliffe (1994) relate, not all children have the opportunity to participate in sports, dance, gymnastics, and other recreational activities sponsored outside the school setting. Therefore, according to the authors, the importance of selecting the components

of the curriculum should be based upon the answers to eight questions:

1. Does it provide for maximum participation?
2. Is it safe?
3. Is anything useful taught?
4. Are children with varying abilities having their needs met?
5. Is it developmentally sound?
6. Does it build on previous instruction?
7. Are children becoming good players?
8. Are social and emotional components being developed?

McKenzie, Sallis, Faucette, Roby, and Kology (1993) report that recent studies show students in physical education classes spend large amounts of time being inactive. Many times this is due to the curricular choices of the teachers, as well as their instructional methods. This lack of activity during class is a concern that was repeated by Rikard (1992), Peterson (1992), and Allsbrook (1992). Jenkins and Metzger (1972) insist that "children of all levels of ability need to learn how to work hard, play hard, put out effort, and use their inner tensions to press toward accomplishing something" (p. 121).

The physical education curriculum should be educationally sound and based upon valid research findings. Dauer and Pangrazi (1983) state that curriculum activities



should be based on their potential to help students obtain objectives. Activities should be selected in order for students to achieve desirable behavior changes, educational values, and personal benefits. Programs should be concerned with cognitive learning that allows children to learn about their bodies. Children should experience success because their enjoyment of activity is dependent upon feeling successful. All activities should be arranged sequentially, with easier skills first and the more difficult building upon these. Progression in the curriculum is an important factor. Activities should be based upon the contributions they make to the growth and development of the child.

According to Dauer and Pangrazi (1983),

dramatic changes in our society dictate that modifications occur in elementary school physical education programs. We view these changes with enthusiasm and excitement as physical education becomes a field dedicated to enhancing the quality of life for America's school children. We strongly advocate a broad and varied program that embraces different approaches. (p. ix)

The components in traditional martial arts reveal their value in the physical education programs, suggests Min (1979). As mentioned in the introduction, these values are needed in today's society. Pounds and Garreton (1962) declare that many times school curricula are based on ideals, not realities of our society. Vockell and Kwak (1990) are enthusiastic about bringing martial arts directly into the school curriculum. They even suggest that Tae Kwon Do instruction could be a part of the physical education

curriculum. The authors state that a very large number of children study martial arts; however, few teachers know much about the activity.

Seitz et al. (1990), quoting Quam, state:

. . . martial arts such as Tae Kwon Do, are capable of moving us much closer than sports to personal self-fulfillment, self-actualization, and increased awareness of the social and spiritual responsibilities we have towards ourselves and society. (p. 463)

Cerney (1981) also emphasizes the value of martial arts in physical education: "A Karate program can be a valuable asset to any physical education program. Students are eager to enroll in these classes for both physical training and self-defense" (p. 49). An example of this can be seen in a 1970 University of California, Berkeley, survey which showed 94.5% female and 87.2% male students favored offering Karate in the physical education curriculum (Min, 1971). Since cost prohibits many from enrolling in martial arts courses, Hamada and Tow (1979) state, "The aesthetic aspects of the martial arts also is worth emphasizing in physical education programs, perhaps just as much as the physical and mental aspects" (p. 104).

Blumenthal (1986) believes martial arts teach self-defense and how to avoid a fight. Martial arts build discipline, confidence, and physical fitness that in turn yield high dividends in health and beauty. The author also writes that the study of martial arts can begin at age four or five years and continue throughout life. Cannold (1982)

states that Karate is taught in order to get the mind and body functioning in unison. It is the intellectual component of the art, Reid and Croucher (1986) suggest, that distinguishes a martial art from a fighting art. Dauer and Pangrazi (1983) reveal that combatives give students an opportunity to challenge their strength and wit against others. The foundations for such activities are deep in the social culture. These activities can be used in conjunction with stunts and tumbling, suggests the authors. Martial arts can almost be considered a cross between gymnastics (the function of movement) and dance (using the body as a tool of expression).

#### Components of a Quality Martial Arts Program

The components of a quality martial arts program were described by Cox (1993): "A goal of traditional martial arts is to master oneself by training both the body and mind through the techniques of meditation, forms, free and prearranged sparring and breaking" (p. 367). According to Weiss (1969), the ceremony of traditional martial arts is based upon respecting the rights and dignity of an opponent. One must respect oneself, as well as one's opponent.

Martial arts can be considered a catalyst between man and the universe. The meditation aspect of martial arts is frequently overlooked in Western martial arts classes (Min, 1979). Becker (1982), also writing about meditation, states:

Similarly, the acts of meditation prior to action, the swearing of loyalty to one's own martial tradition, and the bowing and honoring of one's opponents creates a world of concern with invisible relations, deeply interconnected to man's inner spirit and values and which man can come to know only through his own involvement and commitment to them. (p. 25)

The element of form practice, relate Bäck and Kim (1979), gives the appreciation for the art form. Becker (1982) writes, ". . . the claim is made that we gain knowledge of the ebb and flow of the universe itself by forming the forms and dancing the dance of the martial arts" (p. 25). Soo (1973) emphasizes that the development of the basic techniques of control, confidence, coordination, and balance comes through the repetition of forms. According to Soo (1973, 1981), harmony of mind and body is developed by practicing forms. He calls this form practice-moving meditation. Reid and Croucher (1986) believe the timing, focus, proper breathing, balance, and harmony of body and spirit are the goals of a student performing forms.

Free-style sparring, according to Son and Clark (1987), is important because you are practicing offensive and defensive techniques with a partner. The various moves and techniques are unrehearsed and unexpected. One must react, strike, block, or counter. At all times, control must be used to protect you and your partner. Bäck and Kim (1979) report that sparring helps a person learn to react and act morally in spontaneous situations. Moral character is judged by how one reacts and acts, not by what one says.

The difference between martial arts and other forms of combat is that you are gaining something other than fighting skills.

Blum (1977) describes board breaking as an "apparent paradox of being able to deliver a blow with a force more than ten times one's body weight" (p. 61). This phenomenon catches the attention and interest of even the most reluctant student. The author discusses the importance of both focus and sufficient speed, as well as accuracy in the depth of the strike, as necessary components for successful board breaking. Martial arts techniques are well grounded in principles of physics and biomechanics, writes Cox (1993).

Other examples of these scientific foundations can be found in the techniques of blocking and punching. The traditional technique of blocking is done in a soft and relaxed manner. Walker (1980) states that it requires more than 600 pounds of force to block a punch head-on. It only takes about two pounds to deflect it! Son and Clark (1987) use Newton's Third Law of Motion to explain the proper way to execute a technique. For every action performed, there is always an equal and opposite reaction. One such example is the technique of a punch:

The nonstriking hand is drawn back with as much force as that which the striking hand strikes, thereby reinforcing the reactive force of the abdominal muscles. The Tae Kwon Doist trains his body to develop this force generating capacity from within. The midsection twists in the

opposite direction (rotates on the vertical axis) of the technique to be delivered and then snaps into striking position which is dead center from its over-rotated position. (Son & Clark, 1987, p. 57)

According to Cox (1993), Asian martial arts training is a physical activity that can be practiced by most people, regardless of sex, age, or physical activity. Vockell and Kwak (1990) state that sex-role stereotyping can be decreased by involvement in martial arts training. Girls do as well as the boys do. This attitude can definitely carry back into the classroom. Agreeing with Vockell and Kwak, W. C. Banks (1986) reports that children make up the fastest growing segment of the martial arts market. Banks estimated that 60% of all martial artists in the United States are under age 14 years. According to Son and Clark (1987), "for children, Tae Kwon Do's most important contributions are the building of self-control and the development of healthy bodies" (p. 4).

In formulating a physical education curriculum, Ennis (1992) and Dauer and Pangrazi (1983) believe it is important to identify what the teacher and students are interested in, what the characteristics of the students are, and what the teacher believes physical education should be. The total educational experience should be directed toward increasing the concept of self-worth in each student. According to Goodlad (1973), this will empower the individual to shape

himself, to live at ease in the community, and thus to experience self-fulfillment.

Levine (1984) suggests that martial arts training courses many times constitute outstanding educational programs. He explains the value of incorporating the martial arts program into the liberal arts program. Levine sees "martial arts training as an integral part of the ideal educational program" (p. 236). For martial arts to be justifiably put into the physical education curriculum, states Altmann (1971), two main ingredients must exist: proper planning and a qualified instructor. These two criteria are addressed in Chapters 3 and 4.

## CHAPTER 3

### Methods and Procedures

The first section of Methods and Procedures includes the background and steps followed in determining the relevance of this topic: (1) a survey of physical educators and (2) field study and pilot classes. The second section establishes the writer's credentials and knowledge of the subject matter: (1) personal preparation and (2) research. The third section includes the basic curriculum guide format.

#### The Survey

In pursuing the addition of traditional Tae Kwon Do to the physical education curriculum at Lakeview Elementary School (1992-93), the writer found that educators, who were making the decisions about the feasibility of the program, were neither educated nor informed about the benefits of traditional martial arts training with children. The hesitancy and initial rejection of the proposal by these educators stemmed from the lack of knowledge about the subject and mistaken stereotypical images and concepts.

In preparing this dissertation, the writer wanted to determine attitudes within the profession concerning this same topic. Would physical educators be receptive to an innovative program, or would there be hesitancy on their part as well?



On August 29, 1994, a survey was sent to 257 physical educators employed by Metropolitan Nashville Public Schools (elementary school, middle school, and high school). The purpose of the survey was to ascertain opinions from colleagues in two areas: traditional Tae Kwon Do as an educational tool and the effect of publicity on their opinions.

The survey consisted of a statement about the author's degree pursuit and the name of the dissertation topic. The purpose of the survey was explained in this statement. Seven questions were included in the survey. Directions stipulated the placement of a check in the appropriate box. The entire introductory statement and survey were contained on one page.

The surveys were sent via interschool mail. All responses were anonymous and were return in self-addressed envelopes via interschool mail. The results of the survey are discussed in Chapter 4.

#### Field Study and Pilot Classes

In November 1992, the writer taught a week-long Tae Kwon Do unit to four Lakeview second- and third-grade physical education classes as a field study. This field study led to two additional units for nine classes at the Lakeview Fourth Grade Annex. From the favorable parent, student, and faculty response, the Physical Education Department and the administration at Lakeview discussed the

feasibility of adding a year-long program to the physical education curriculum.

During May and June 1993, meetings were held, and proposals were written to the administrative staff of Metropolitan Nashville Public Schools. The Council on Physical Education for Children (COPEC) in 1992 created guidelines for a developmentally appropriate curriculum. Also in 1992, the National Association for Sport and Physical Education (NASPE) published criteria for a quality physical education program. After researching both documents and matching objectives and criteria, the proposals were written and submitted. Meetings were first held with Scott Brunette, Athletic Director and Physical Education Coordinator, and later with Dr. Richard Benjamin, Superintendent. The initial proposal was turned down by the Assistant Superintendent of Curriculum.

Subsequently, a comprehensive course design and parent guide were submitted for re-evaluation. This proposal and accompanying documentation were sent by Metropolitan Nashville Public Schools to the Tennessee Department of Education. The proposed curriculum innovation was accepted by the Department of Education in September 1993. Mike White, Physical Education Consultant, wrote that it was accepted with reservations.

In September 1993, two pilot classes were established at Lakeview Elementary School. Each class had 25

second-grade students. These classes were voluntary and met three days a week for Tae Kwon Do and two days a week for regular physical education. The parent and student response was so overwhelming that 117 more students applied than could be placed into the pilot classes. These students were divided in five 30-minute enrichment classes that met the last period of the day, one time each week.

Newspaper articles about the Lakeview Tae Kwon Do program were published in The Tennessean on November 4, 1993; June 27, 1994; and January 16, 1995. Other articles appeared on September 1 1993; September 22, 1993; November 3, 1993; December 22, 1993; April 27, 1994; May 11, 1994; and August 24, 1994, in the Southeast Close-Up Section of The Tennessean. On July 11, 1994, an article about the program was published in The Martial Arts News, Seoul, Korea.

On August 22, 1994, 473 enrollment/permission forms for Tae Kwon Do were sent to parents of second- and third-grade students. Within three days, 339 of these were returned for enrollment in the 1994-95 Lakeview Tae Kwon Do program. That represents a 70% return. All of these students are enrolled in either a three-day Tae Kwon Do program, two-day regular physical education program, or one-day enrichment program.

### Personal Preparation

The writer has been a student of Grand Master Seoung Eui Shin, 9th Dan, for eight years. Shin left Korea in 1974, after establishing 23 Tae Kwon Do schools in the Seoul area. His total student population in 1974 was approximately 3,000. He had between 600 to 800 black belts under his direction.

Shin has taught Tae Kwon Do in Nashville, Tennessee, for 20 years. He currently serves as General Secretary of the United States Moo Duk Kwan Association (Tae Kwon Do and Tang Soo Do) and General Secretary of the Southeastern Tae Kwon Do Association. Shin holds the first 9th Dan certificate ever issued by Moo Duk Kwan, in Seoul, Korea.

The researcher has studied, received instruction, and practiced traditional Tae Kwon Do under Shin's guidance and expertise. The writer holds a 3rd Dan certification from the World Tae Kwon Do Federation.

### Research

The writer has compiled research through library and interlibrary loan sources using studies, dissertations, journals, theses, books, and newspapers. Interviews, demonstrations, seminars, and a trip to Korea were other invaluable sources of information.

The trip to Korea consisted of tours, demonstrations, work-out sessions, and seminars. The itinerary included traditional Tae Kwon Do schools, Yong In Martial Arts

University, Sports College of Korea, the World Tae Kwon Do Federation and Kukkiwon, National Junior High Tournament, the Korean National Children's Demonstration Team, Tae Kwon Do Olympic Museum, and the Korean Women's Black Belt Organization. The researcher was introduced to the World Tae Kwon Do Federation Vice-President Um and Technical Chairman Hwant. While in Korea in 1994, interviews were held with the following people: Mrs. Chool Hee Soo, founder of the Korean Women's Black Belt Organization, 1988 Olympic Tae Kwon Do referee, and the 1977-78 Korean National Champion; Professor Sung Chul Kong, Tae Kwon Do instructor at Yong In Martial Arts University; Professor Youn Sang Moon, Physical Education, Kwon Dong University; Grand Master Soo Park, Kukkiwon official; Grand Master Kyu in Han, Tae Kwon Do author; Sun Ku Cho, Principal of Shin To Lin Elementary School (Seoul City Children's Tae Kwon Do Demonstration Team); Hee-Suk Lee, editor and publisher of The Martial Arts News; and Grand Master Seoung Eui Shin, the writer's instructor.

In addition to the interviews in Korea, interviews were held with three individuals in the United States: Jhoon Rhee, "the father of American Tae Kwon Do" (Corcoran, Farkas, & Sobel, 1993, p. 126); Judge Andrew Shookhoof, Davidson County, Tennessee, Juvenile Judge; and Grand Master Seoung Eui Shin, 9th Dan.

The research continued as the writer had the opportunity to experience such cultural highlights as tours of Changdok-Kung Palace, National Folklore Museum, Korean Folk Village, Memorial at Imjinak, Sorak Mountain, national parks, waterfalls, Seoul Tower, temples, shrines, Cheju Island, homes, seeing traditional crafts and a costumed parade, and eating traditional food. The importance of culture, customs, religion, nature, and philosophy is documented in the Review of Literature. These cultural influences of Korea had a profound effect upon the writer. These experiences are reflected on in Chapter 5.

#### Basic Curriculum Content Guide Format

The curriculum guide is divided into four major sections: (1) The History and Historical Chronology of Tae Kwon Do; (2) Philosophical Principles of Traditional Tae Kwon Do (meditation, discipline, respect, harmony, and imagery); (3) Techniques, Methodology, and Procedures in Traditional Tae Kwon Do (this third section includes the following areas: changing techniques; traditional techniques and methods, with supporting photographs; class format and procedures; comprehensive course design; and parent guide, including belt ranking system and promotion requirements); and (4) Cognitive Activities.

The basic curriculum content guide is detailed in Chapter 4 and includes descriptions, diagrams, charts, work sheets, and photographs.

## CHAPTER 4

## Analysis of Data

Characteristics of the Population

On August 24, 1994, a questionnaire was sent to 257 physical educators employed by Metropolitan Nashville Public Schools. The purpose of the survey was to ascertain opinions of colleagues about the validity of traditional Tae Kwon Do instruction as an educational tool in the schools. The researcher also wanted to determine the effect of publicity on their opinions.

The 257 questionnaires were distributed as follows: 155 were sent to elementary school teachers, 47 were sent to middle school teachers, and 55 were sent to high school teachers. Table 2 shows the following: from the elementary school teachers, 88 (56.8%) were returned; from the middle school teachers, 29 (61.7%) were returned; and from the high school teachers, 35 (63.6%) were returned. Four questionnaires were returned marked mixed assignments (two elementary and middle and two middle and high combinations). This group was recorded as a separate category, with a 100% return. A total of 156 questionnaires were returned. In addition to these data, the distribution between men and women is also shown.

Survey Responses

Table 3 identifies the number of elementary school, middle school, high school, and mixed-assignment physical

Table 2  
Demographic Characteristics of Physical Educators Employed  
by Metropolitan Nashville Public Schools

Surveys sent	Surveys returned	Percent returned
Elementary: 155	Elementary: 88	Elementary: 56.8%
Women: 80	Women: 53	Women: 66.3%
Men: 75	Men: 35	Men: 48.6%
Middle: 47	Middle: 29	Middle: 61.7%
Women: 22	Women: 14	Women: 63.6%
Men: 25	Men: 15	Men: 60.0%
High: 55	High: 35	High: 63.6%
Women: 22	Women: 12	Women: 54.5%
Men: 33	Men: 23	Men: 69.7%
Mixed assignments: 0	Women: 3    Men: 1 = 4	100.0%
Surveys sent = 257	Women: 82    Men: 74 = 156	60.7%



education teachers who answered the question: Traditional martial arts, if taught by a physical educator and a certified martial artist, is a valid addition to the physical education curriculum at the high school level. Of the 121 teachers who responded to this question, 87 (71.9%) responded yes; 19 (15.7%) responded no; and 15 (12.4%) had no opinion.

Table 4 identifies the number of elementary school, middle school, high school, and mixed-assignment physical education teachers who answered the question: Traditional martial arts, if taught by a physical educator and a certified martial artist, is a valid addition to the physical education curriculum at the middle school level. Of the 117 teachers who responded to this question, 85 (72.7%) responded yes; 22 (18.8%) responded no; and 10 (8.5%) had no opinion.

Table 5 identifies the number of elementary school, middle school, high school, and mixed-assignment physical education teachers who answered the question: Traditional martial arts, if taught by a physical educator and a certified martial artist, is a valid addition to the physical education curriculum at the elementary school level. Of the 130 teachers who responded to this question, 79 (60.77%) responded yes; 34 (26.15%) responded no; and 17 (13.08%) had no opinion.

Table 3

Traditional Martial Arts, If Taught by a Physical Educator and a Certified Martial Artist,  
Is a Valid Addition to the Physical Education Curriculum at the High School Level  
(Yes, No, No Opinion)

	High school level										
	Elementary		Middle		High		Mixed		=	Total	%
	No.	%	No.	%	No.	%	No.	%			
Yes	45	75.0	17	70.8	21	63.6	4	100.0	=	87	71.9
No	6	10.0	4	16.4	9	27.3	0		=	19	15.7
No opinion	9	15.0	3	12.5	3	9.1	0		=	15	12.4
<b>Total</b>	<b>60</b>	<b>100.0</b>	<b>24</b>	<b>100.0</b>	<b>33</b>	<b>100.0</b>	<b>4</b>	<b>100.0</b>	<b>=</b>	<b>121</b>	<b>100.0</b>

**Table 4**  
**Traditional Martial Arts, If Taught by a Physical Educator and a Certified Martial Artist,**  
**Is a Valid Addition to the Physical Education Curriculum at the Middle School Level**  
**(Yes, No, No Opinion)**

	Middle school level										
	Elementary		Middle		High		Mixed		=	Total	%
	No.	%	No.	%	No.	%	No.	%			
Yes	41	65.1	19	70.4	21	91.30	4	100.0	=	85	72.7
No	14	22.2	7	25.9	1	4.35	0		=	22	18.8
No opinion	8	12.7	1	3.7	1	4.35	0		=	10	8.5
Total	63	100.0	27	100.0	23	100.0	4	100.0	=	117	100.0

Table 5  
 Traditional Martial Arts, If Taught by a Physical Educator and a Certified Martial Artist,  
 Is a Valid Addition to the Physical Education Curriculum at the Elementary School Level  
 (Yes, No, No Opinion)

	Elementary school level										
	Elementary		Middle		High		Mixed		=	Total	%
	No.	%	No.	%	No.	%	No.	%			
Yes	45	53.6	14	66.7	16	76.2	4	100.0	=	79	60.77
No	27	32.1	5	23.8	2	9.5	0		=	34	26.15
No opinion	12	14.3	2	9.5	3	14.3	0		=	17	13.08
<b>Total</b>	<b>84</b>	<b>100.0</b>	<b>21</b>	<b>100.0</b>	<b>21</b>	<b>100.0</b>	<b>4</b>	<b>100.0</b>	<b>=</b>	<b>130</b>	<b>100.00</b>

Table 6 identifies the number of elementary school, middle school, high school, and mixed-assignment physical education teachers who answered the question: Traditional martial arts, if taught by a certified martial artist, is a valid addition to an after-school program at the high school level. Of the 132 teachers who responded to this question, 104 (78.8%) responded yes; 10 (7.6%) responded no; and 18 (13.6%) had no opinion.

Table 7 identifies the number of elementary school, middle school, high school, and mixed-assignment physical education teachers who answered the question: Traditional martial arts, if taught by a certified martial artist, is a valid addition to an after-school program at the middle school level. Of the 127 teachers who responded to this question, 97 (76.4%) responded yes; 13 (10.2%) responded no; and 17 (13.4%) had no opinion.

Table 8 identifies the number of elementary school, middle school, high school, and mixed-assignment physical education teachers who answered the question: Traditional martial arts, if taught by a certified martial artist, is a valid addition to an after-school program at the elementary school level. Of the 134 teachers who responded to this question, 98 (73.1%) responded yes; 17 (12.7%) responded no; and 19 (14.2%) had no opinion.

Table 9 identifies the number of elementary school, middle school, high school, and mixed-assignment

**Table 6**  
**Traditional Martial Arts, If Taught by a Certified Martial Artist, Is a**  
**Valid Addition to an After-School Program at the High School Level**  
**(Yes, No, No Opinion)**

	High school level										
	Elementary		Middle		High		Mixed		=	Total	%
	No.	%	No.	%	No.	%	No.	%			
Yes	59	83.1	20	86.96	21	61.8	4	100.0	=	104	78.8
No	3	4.2	2	8.69	5	14.7	0		=	10	7.6
No opinion	9	12.7	1	4.35	8	23.5	0		=	18	13.6
<b>Total</b>	<b>71</b>	<b>100.0</b>	<b>23</b>	<b>100.0</b>	<b>34</b>	<b>100.0</b>	<b>4</b>	<b>100.0</b>	<b>=</b>	<b>132</b>	<b>100.0</b>

Table 7  
 Traditional Martial Arts, If Taught by a Certified Martial Artist, Is a  
 Valid Addition to an After-School Program at the Middle School Level  
 (Yes, No, No Opinion)

	Middle school level										
	Elementary		Middle		High		Mixed		=	Total	%
	No.	%	No.	%	No.	%	No.	%			
Yes	58	81.0	22	75.9	13	59.1	4	100.0	=	97	76.4
No	3	4.0	5	17.2	5	22.7	0		=	13	10.2
No opinion	11	12.7	2	6.9	4	18.2	0		=	17	13.4
<b>Total</b>	72	100.0	29	100.0	22	100.0	4	100.0	=	127	100.0

**Table 8**  
**Traditional Martial Arts, If Taught by a Certified Martial Artist, Is a**  
**Valid Addition to an After-School Program at the Elementary School Level**  
**(Yes, No, No Opinion)**

	Elementary school level										
	Elementary		Middle		High		Mixed		=	Total	%
	No.	%	No.	%	No.	%	No.	%			
Yes	66	75.9	16	69.6	12	60.0	4	100.0	=	98	73.1
No	10	11.5	4	17.4	3	15.0	0		=	17	12.7
No opinion	11	12.6	3	13.0	5	25.0	0		=	19	14.2
Total	87	100.0	23	100.0	20	100.0	4	100.0	=	134	100.0



physical education teachers who answered the question: Did publicity about martial arts instruction that has appeared in either The Tennessean or The Banner influence your responses? All 156 questionnaire respondents answered this question. Of these 156 responses, 12 (7.7%) responded yes; 52 (33.3%) responded no; and 92 (59.0%) did not see any of the articles.

**Table 9**  
**Did Publicity About Martial Arts Instruction That Has Appeared in Either**  
**The Tennessean or The Banner Influence Your Responses?**  
 (Yes, No, Did Not See)

	Publicity										
	Elementary		Middle		High		Mixed		Total	Total	
	No.	%	No.	%	No.	%	No.	%	=	No.	%
Yes	7	8.0	1	3.45	2	5.7	2	50.0	=	12	7.7
No	30	34.0	6	20.69	15	42.9	1	25.0	=	52	33.3
No opinion	51	58.0	22	75.86	18	51.4	1	25.0	=	92	59.0
<b>Total</b>	<b>88</b>	<b>100.0</b>	<b>29</b>	<b>100.0</b>	<b>35</b>	<b>100.0</b>	<b>4</b>	<b>100.0</b>	<b>=</b>	<b>156</b>	<b>100.0</b>

### BASIC CURRICULUM GUIDE

This dissertation is a nontraditional type designed to fulfill requirements for the Doctor of Arts Program at Middle Tennessee State University. The study has resulted in the development of a basic curriculum guide for teaching traditional Tae Kwon Do to children. It also serves as a source of information about the various components which make up a traditional Tae Kwon Do curriculum. Due to the nature of its contents, the following curriculum guide does not adhere to standard dissertation format.

The curriculum guide is divided into four major sections:

1. The History and Historical Chronology of Tae Kwon Do;
2. Philosophical Principles of Traditional Tae Kwon Do (meditation, discipline, respect, harmony, and imagery);
3. Techniques, Methodology, and Procedures in Traditional Tae Kwon Do (included are the following areas: changing techniques, traditional techniques and methods, with supporting photographs; class format and procedures; comprehensive course design; and parent guide, including belt ranking system and promotion requirements); and
4. Cognitive Activities.

## THE HISTORY AND HISTORICAL CHRONOLOGY OF TAE KWON DO

Tae Kwon Do History

There has always been speculation that Tae Kwon Do was not of pure Korean origin, but a synthesis of other Asian martial arts. Legendary origins of Eastern martial arts are usually attributed to the Indian Buddhist Monk, Bodhidharma. Bodhidharma came to China in A.D. 5 and founded a monastery at Shaolin-So (D. Kim, 1987; D. Kim et al., 1988). He developed a series of exercises to strengthen the body, as well as the mind. These were later adapted into various Chinese martial art forms, such as Kung Fu. According to Chun (1975), D. Kim (1987), D. Kim et al. (1988), and U. Y. Kim (1976), archaeological evidence shows that Tae Kwon Do was established before the Chinese introduced Kwon Bop to Korea in A.D. 520.

During the Silla Dynasty (57 B.C.-A.D. 935), images were carved into stone towers that depict figures in Tae Kwon Do stance and block positions. Additional possible evidence of Tae Kwon Do dates as far back as the Koguryo Dynasty (37 B.C.-A.D. 668). Paintings in the tombs of Myong-chong and Kakchu-chong show men practicing what appears to be Tae Kwon Do. Ancient records from the Paekje Dynasty (18 B.C.-A.D. 660) detail "a self-defense art using both the arms and legs" (U. Y. Kim, 1976, p. 13).

It was during the Koryo Dynasty, founded in A.D. 918, that martial arts gained popularity among the common people.

During this period, Tae Kwon Do was practiced as a martial art and a sporting activity. Tae Kwon Do was called Soo Bak during this era (Chun, 1975). The ensuing Yi Dynasty produced a book called Muye Dubu Tongi. This was a martial arts textbook and included chapters on Tae Kwon Do and Soo Bak.

According to Chun (1975), the ancient need for self-preservation and protection led to the development of personal fighting skills. These defensive skills were originating simultaneously in various parts of the world. "Similarity in the forms of martial arts suggests either a common origin or a substantial cross-fertilization or both" (Son & Clark, 1987, p. 1). Communication between countries came through conquest, art, and literature. Since weapons had not yet been invented, the first skills were known as empty-hand fighting. The various offensive and defensive positions were developed by copying animals. These led to a primitive type of Tae Kyon, which Chun (1975) reports is an ancient name for Tae Kwon Do.

Reid and Croucher (1986) emphasize that Tae Kwon Do could possibly be related to the northern Shaolin Temple boxing. They point out that the Korean kicking tradition is at least 2,000 years old. This could mean the Koreans taught the Chinese these martial art techniques and not vice versa. Son and Clark (1987) suggest there are two possible reasons Koreans emphasized the use of the feet in the

development of Tae Kwon Do. First, due to the many steep hills and descending valleys, the Koreans developed unusually strong legs. Secondly, the Koreans regard the hands as creative and fine instruments; the feet are instruments of locomotion.

Plott (1992) remarks that "Tae Kwon Do is the Korean martial art developed within the past 50 years, with roots in the native Korean styles practiced more than 2,000 years ago" (p. 33). The name may be of recent origin, but according to U. Y. Kim (1976); D. Kim (1987); D. Kim et al. (1988); Chun (1975, 1983); Park (1974); Son and Clark (1987); and Corcoran et al. (1993), the art is of original ancient heritage and has gone by many names with many variations. Some of the names listed by these authors include Tae Kyon, Soo Bak, Kwon Bup, and Kata. From the early 1900s to 1950, between the Japanese occupation and the Korean War, Korean martial art terminology changed many times. "It was known as Kong Soo (empty hand), Tang Soo (tang hand), and Hwa Soo (hwarang hand) until the title Tae Kwon Do was officially adopted in 1955" (Chun, 1975, p. 11).

The ensuing chronology is based upon research from the following sources: Chun (1975, pp. 9-13); Chun (1983, p. 21); Corcoran et al. (1993, pp. 124-130, 164-180); U. Y. Kim (1976, p. 13); D. Kim (1987, pp. 9-16, 26-28); D. Kim et al. (1988, pp. 9-16); Min (1979, p. 100); Nilsen (1988, p. 14); and Park (1974, p. 94).

The chronology begins in 57 B.C. and traces the development of Tae Kwon Do in Korea through 1955. Beginning in 1956, Tae Kwon Do spreads from Korea throughout the world.

In conducting this historical research, the writer found conflicting dates recorded for certain events. Where this occurs, both dates are listed, with one in parenthesis.

Tae Kwon Do Chronology

57 B.C.-----

Silla Dynasty 57 B.C.-A.D. 935

Stone-carved images depicting what appears to be Tae Kwon Do blocks and stances.

Hwurang Do is established.

Koguryo Dynasty 37 B.C.-A.D. 668

Paintings in both the Myong-chong and Kakchu-chong tombs show figures practicing what appears to be Tae Kwon Do.

Paekje Dynasty 18 B.C.-A.D. 660

Documents are found detailing a self-defense art that used both arms and legs.

A.D. 520-----

Kwon Bop is introduced in Korea by the Chinese.

668-----

United Silla Dynasty:

Silla takes over Paekje in 668.

Silla takes over Koguryo in 678.

Aided by the Hwurang Do.

Unified Kingdom.

918-----

Koryo Dynasty 918-1392:

Martial arts is popular among the common people.

Tae Kwon Do is called Soo Bak at this time.

1147-1170 Soo Bak peaks in popularity.

1392-----

Choson Dynasty (also known as Yi Dynasty) 1392-1907:

Martial art practice is open to the common people.

Tae Kyon prospers.

1790-----

Official textbook about Korean martial arts is written:  
Muye Dobu Tongi, by Gen. Le Duk Mu (included chapters  
on Tae Kyon and Soo Bak).

1910-----

Japanese Occupation 1910-1945.

Tae Kyon is banned.

Secret practice of Korean martial arts.

1922 Seoul, Korea: Korean Archery Association is  
founded.

1937 Korea: Han Pol, a branch of Hapkido is founded by  
Chung Yun Kim.

1943 Korea: Japanese Karate and Chinese Kung Fu is  
introduced.

1945-----

Korea: Hwang Kee founds Tang Soo Do (1953).

Korea: Won Kook Lee founds Chung Do Kwan.

Korean Judo Association is founded.

Korea: Moo Duk Kwan is founded by Hwang Kee.



Unification of styles is needed, due to foreign influence.

1946-----

Korea: Byung in Yoon founds Chang Moo Kwan.

1948-----

Korean Kum Do Association is founded.

1950-----

Seoul, Korea: Duk Sung Son begins teaching Tae Kwon Do to policemen.

1952-----

Dr. Je-Hwang Lee founds the Korean Yudo (Judo) College.

1953-----

Korea: First National Tae Kwon Do championships are conducted.

1955-----

Korea: 7-9 styles are merged to form Tae Kwon Do, a name coined by Gen. Hong Hi Choi.

1956-----

Texas: Jhoon Rhee introduces Tae Kwon Do to the United States.

1958-----

Texas: Jhoon Rhee opens Tae Kwon Do school in San Marcos.

1959-----

Gen. Hong Hi Choi writes and publishes his first Korean language textbook.

1960-----

United States: Mass expansion of Tae Kwon Do during the 1960s.

Korea: Soo Bak Association is formed by Hwang Kee to replace the Korean Tang Soo Do Association.

New York: S. Henry Cho founds first Tae Kwon Do dojang on the East coast.

United States: American collegiate Tae Kwon Do begins.

1960 (1965)-----

Korean Tae Kwon Do Association is founded.

Korea: Tae Soo Do Association is formed to unite similar martial art systems.

1962-----

Korea: Tae Kwon Do becomes official event at the 43rd National Games.

Tae Kwon Do is introduced in Vietnam.

Washington, DC: Jhoon Rhee moves from Texas, opens Tae Kwon Do school.

1962-63: Tae Kwon Do is introduced in Thailand, Malaysia, and Hong Kong.

1963-----

New York: Tae Kwon Do demonstration, United Nations headquarters.

Korea: Tae Soo Do Association joins Korean Athletic Association and national tournament participation begins.

1964-----

Tae Kwon Do is introduced to Singapore and West Germany.

Montreal: Tae Kwon Do is introduced to Canada by Chong Lee.

1965-----

Tae Soo Do Association becomes Korean Tae Kwon Do Association.

Young Chal Kim is elected President of Korean Tae Kwon Do Association.

Moo Duk Kwan becomes a member of Korean Tae Kwon Do Association.

1966-----

Seoul, Korea: International Tae Kwon Do Federation is founded.

Korea: In Hyuk Su founds the Kuk Sool Won.

Netherlands: Tae Kwon Do is introduced by Park Jong Soo.

Tae Kwon Do is introduced to Middle East.

1967-----

Tae Kwon Do is introduced to Taiwan.

United States Tae Kwon Do Association is formed.

1968-----

United Kingdom Tae Kwon Do Association is formed followed by Associations in Spain, Canada, Belgium, India, Yugoslavia and Hungary.

1969-----

American Tae Kwon Do Association is founded by Haeng Ung Lee.

1971-----

Seoul, Korea: Un Yong Kim is elected President of Korean Tae Kwon Do Association.

1972-----

Seoul, Korea: Kukkiwon is founded.

Un Yong Kim is elected President.

Seoul, Korea: Gen. Hong Hi Choi writes Tae Kwon Do, the most extensive work on a single martial art.

United States: American Tae Kwon Do Coaches Association is formed.

United States: American Collegiate Tae Kwon Do Association is formed.

1973-----

Korea: National High School and Middle School Tae Kwon Do Federation are founded.

Korea: National Collegiate Tae Kwon Do Federation is founded.

Seoul, Korea: First World Tae Kwon Do Championships are held at Kukkiwon.

Seoul, Korea: World Tae Kwon Do Federation is founded.

Korea: Tae Kwon Do is included in the physical education curricula of primary and middle schools.

1974-----

United States Tae Kwon Do Association becomes United States Tae Kwon Do Federation.

Seoul, Korea: First Asian Tae Kwon Do Championships are conducted.

Sweden: Tae Kwon Do is introduced by Lee Joo Suh.

Toronto: Gen. Hong Hi Choi moves the International Tae Kwon Do Federation headquarters from Korea.

United States: Tae Kwon Do is recognized as an official sport by the Amateur Athletic Union.

Ken Min is named chairman of the Amateur Athletic Union Tae Kwon Do Committee.

Tennessee: Grand Master Seoung Eui Shin moves to Nashville, opening his first Tae Kwon Do school in the United States.

1976-----

Seoul, Korea: World Tae Kwon Do is published by the World Tae Kwon Do Federation.

Spain: European Tae Kwon Do Union is founded in Barcelona.

Louisiana: First National Collegiate Tae Kwon Do Championships are conducted in Thibidoux.

1977-----

California: North American Tae Kwon Do Union is founded in Berkeley.

Chicago: Pan-American Tae Kwon Do Union is formed.

1978-----

Mexico: First Pan-American Tae Kwon Do Championships are conducted in Mexico City.

United States Olympic Committee is accepted Tae Kwon Do as a Class C member.

1980-----

International Olympic Committee is recognized Tae Kwon Do, making the sport eligible for the Olympic Games.

1988-----

Seoul, Korea: Tae Kwon Do becomes an Olympic demonstration sport.

1993-----

Tennessee: Lakeview Elementary School, in Nashville, becomes the first school in the state to have Tae Kwon Do approved as part of the physical education curriculum.

1994-----

Tae Kwon Do is named as an official sport event for the 2000 Olympic Games in Sydney, Australia.

PHILOSOPHICAL PRINCIPLES OF TRADITIONAL  
TAE KWON DO

"Traditional Korean martial art philosophy places great emphasis on respect for others, humility, confidence, responsibility, honesty, perseverance, and honor. This philosophy is an integral part of traditional Tae Kwon Do training sessions" (Trulson et al., 1985, p. 1137). As Son and Clark (1983) relate, Tae Kwon Do has a code of ethics based upon respect, good manners, and good sportsmanship. This code of ethics must be an essential part of a practitioner's day-to-day life. The Code of Ethics of the Federation of United Martial Artists reads:

To conduct myself as a gentleman and to set an example of the high principles of the Martial Arts: humility, truth, and honor. To strive for the highest standards of cleanliness and assure that those who wish to follow me agree to follow the same high standards. To be ethical and honest in my education as well as business practices, so as to never mar the image of the martial artist. To respect all Martial Arts, for they all equally contribute to the development of an individual. (Depasquale, 1984, p. 13)

Levine (1984) writes that although martial arts are divided into a multitude of specialized forms, with varying techniques and styles,

what can arguably be called their most rationalized forms-those involving a coherent approach to dealing with aggressive attacks, a systematic approach to training, and a nontrivial grounding in philosophic beliefs-all pursue the goals of developing harmonious blending of mental and physical powers, a sensitivity to responses of others, the virtues of calmness and courage under stress, and some form of experience in transcendence. (p. 242)

Students in Tae Kwon Do are being taught a philosophy of "inner security, self-confidence, and self-control" (Min, 1971, p. 37), along with the physical techniques.

The oriental tradition of martial arts has always taught a philosophy of nonviolence. Nonviolence in a warrior was an inner virtue developed to keep peace. Heckler (1985) contends that this nonviolent concept is foreign to Western culture. There has never been a major tradition of educating nonviolent warriors established in the West.

Draeger and Dann (1978) report that although martial culture has influenced philosophical and religious systems in every known culture, little anthropological research has been done on the subject. The first anthropological paper on martial culture was not written until 1977. The authors contend that academic opinions of today about human combatives are outdated. They further state that the study of martial and combative culture contributes to the overall anthropological objective of better understanding man. The importance of martial arts as an influence on culture can be seen in language, graphic arts, literature, music, and drama. Draeger and Dann (1978) suggest that the anthropological study of martial culture can only be done by an anthropologist who is practicing the martial art being studied. This specialized anthropologist is known as a hoplologist.

Agreeing that martial arts can have an important influence on a culture, Cox (1993) writes that martial arts serve as an information system. This system preserves and transmits traditional values, beliefs, and practices of a culture. This could be considered a connecting link between Eastern martial arts taught and practiced in today's Western society. Only by understanding the traditions and culture of an art can one become a true practitioner.

Reid and Croucher (1986) state that Asian martial arts are deeply rooted in religion and philosophy. The theory and practice of the arts have evolved from the moral philosophies of the masters. Schnurnberger (1987) contends that the Eastern philosophy focuses on developing concentration and self-discipline. A high code of honor and morality is a part of this philosophy. Martial arts are both a method to defend oneself and a way of life.

Seitz et al. (1990) observe that Western culture seems concerned with object reality (what can be seen or touched). Reality in the East is not what can be seen or touched, but the relationship between objects. An example of this was given in the Review of Literature (Nakayama, 1979). Nakayama emphasized the importance of training both the body and the spirit. It is this spirit, declares Son and Clark (1983), that ignites the mind.

Imagery is a philosophical foundation of traditional martial arts. The role of nature, as discussed in the



Review of Literature, can be seen in both forms and sparring. The names of the various forms were derived from elements and characteristics of nature. These elements of nature were copied, and the characteristics of animals imitated, to develop the various stances and techniques employed in forms and sparring.

While practicing forms, a traditional martial artist is reminded to imagine the stance of a cat, the flight of an eagle, the swiftness of a tiger, the power of a bear, the grandness of a mountain, the flow of a river, the foundation of the earth, or the serenity of heaven. Through imagery in form practice and sparring, the practitioner develops an appreciation of nature, the universe, and the role of the individual in the universe.

"The philosophy of Tae Kwon Do is based upon psychological, physical, moral, aesthetic, spiritual, and historical aspects" (D. Kim, 1987, p. 34). It is the tradition of Tae Kwon Do, states D. Kim, that provides the unifying element of these philosophical components.

## TECHNIQUES, METHODOLOGY, AND PROCEDURES

## IN TRADITIONAL TAE KWON DO

Changing Techniques

Many of the traditional stances and movements in Tae Kwon Do have been changed in recent years. These changes have taken place in the United States, as well as Korea. According to Seoung Eui Shin (personal communication, May 31, 1994), these technical changes have no logical, scientific, or mathematical basis. The traditional techniques are based on scientific and mathematical principles, such as proper centering and body alignment, proper weight distribution, using and matching mathematical angles, using both sides of the body, using opposition in movement, and using the laws of gravity. These technical changes were evident during the 1994 trip to Korea.

The writer took part in a demonstration and seminar about these technical changes at Yong In Martial Arts University. This university is located in Yong In, Korea. Two specialty areas are offered to physical education majors: Tae Kwon Do and Judo. Students entering the university must be black belts in their area of specialty to qualify for admission. In addition to regular academic courses, two specialty classes are taken each week. This gives four hours of training per week in Tae Kwon Do or Judo. According to S. C. Kong (personal communication, May 31, 1994), there are 50 women students among the

approximate total student body of 1,000. Women were first allowed to enroll in 1986. He also explained that there are few jobs in physical education in Korea; most of his students aspire to have their own martial arts school.

There is no textbook used or an established curriculum to follow. The method of instruction is left up to the discretion of the instructor. There are four Tae Kwon Do instructors, one for each class of students (freshman, sophomore, junior, and senior). These instructors were not trained as the Korean instructors 30 to 40 years ago were trained. This is partially true because most of the traditional higher ranking martial arts instructors left Korea in the 1960s and 1970s to live and work in the United States. Thus, it is not difficult to see why the traditional approach and methods of Tae Kwon Do are being lost in Korea. Because of the lack of traditional leadership, perhaps the newer sport techniques are replacing the traditional techniques.

In a seminar and demonstration for the junior class, Seoung Eui Shin (personal communication, May 31, 1994) discussed the philosophical aspects of Tae Kwon Do. He discussed the physical, mental, and spiritual components of the art, comparing the various levels under black belt with the advanced levels of black belt. Each level represents a new beginning, but the goals at each level are unique. Questions about the names and proper order of the forms were

discussed. Scientific principles concerning proper technique and method were demonstrated. Some of the students seemed to recognize that recent trends and a lack of philosophy and foundations is a problem for Tae Kwon Do.

Um and yang are terms which encompass the entire culture and traditions of Korea. According to the Koreans, everything in the universe is dependent upon pairs, for perfect balanced harmony in all areas of life. Examples of this concept are as follows: heaven and earth, fire and water, mother and father, husband and wife, night and day, and mountains and oceans. This philosophy is symbolized by the design in the center of the Korean flag. Seoung Eui Shin (personal communication, May 31, 1994) demonstrated how Tae Kwon Do is based upon the principles of um and yang. Low movements begin high; high movements begin low. Hard movements begin relaxed or soft. Blocking and punching movements require the use of both arms and hands, much like one would envision a pulley system. Even something as simplistic as tying one's belt around the waist entails this philosophy. The belt is wrapped twice, representing balance and harmony, before it is tied.

The question arose about why traditional methods and techniques were being changed. The reasons are obviously not philosophically or scientifically based. In fact, no one seemed to be able to answer questions about who is

making the changes and upon what basis the changes are being made.

The women in the United States group demonstrated forms, one-step sparring, and free sparring for this group of university students. These students then demonstrated for the United States group. The technique of the United States group was based upon traditional Tae Kwon Do training, while theirs was based more upon the modern sport training. In the university students' demonstration, stances, offensive and defensive techniques and even the beginning, or "ready" positions had been modified. It seemed as if the difficult elements were randomly replaced with easier techniques.

The students were very receptive to the demonstration and asked many questions. Most questions centered around age and the amount of time per week Tae Kwon Do was practiced in the United States.

Another example of the move away from traditional techniques was evident as the writer observed a National Junior High Tae Kwon Do Championship. This tournament took place in a gymnasium that was part of the 1988 Olympic Sport Complex. The participants were in grades 7, 8, and 9 and represented all of South Korea. In observing part of the sparring competition, it was immediately noticeable that the techniques being used were more sport Tae Kwon Do than traditional techniques. As in the West, the emphasis in the

East appears to be on scoring points in lieu of traditional style and techniques once taught. Modified body-kicking techniques appear to replace the traditional higher kicks to the head. These modified kicks are almost 45° angles, which resemble half-front and half-round house kicks. The beauty of the art is possibly being sacrificed to the scoring of points.

A third opportunity to discuss and observe the changing trends in Tae Kwon Do came as the researcher met with C. H. Soo (personal communication, June 1, 1994); K. I. Han (personal communication, June 4, 1994); and the Korean Women's Black Belt Organization. After participating in a seminar about the changing trends in Tae Kwon Do, Han presented the writer with an autographed copy of his book, Light and the Shadow. Han is a martial arts writer and has written articles and books over the years about problems he sees in Tae Kwon Do. According to Han, who is a former official of Kukkiwon, much of the decline in the traditional ways of instruction and development in Tae Kwon Do could be because many of the officials at the World Tae Kwon Do Federation headquarters never trained in Tae Kwon Do. Some feel that these "civilians" should be allowed to hold administrative jobs within the World Tae Kwon Do Federation. However, the technical positions relating to Tae Kwon Do should be held by those trained in Tae Kwon Do.

A joint workout, demonstration, and techniques seminar was held with the Korean Women's Black Belt Organization. Seoung Eui Shin (personal communication, May 31, 1994) and K. I. Han (personal communication, June 4, 1994) led the two groups, as differences in style and technique were discussed and practiced. How symbolic that the Korean women chose to meet in the Unification City because that is exactly what took place, a unification of hearts and purpose between nations.

#### Traditional Techniques and Methods

The forms used in Tae Kwon Do are as varied as the schools and instructors they represent. The writer is familiar with three sets of forms below black belt level. Each set of forms contains eight individual forms, one required form per rank advancement. The oldest of these three sets of forms are the Pyong-an forms. These include basic forms 1, 2, and 3, and Pyong-an 1 through 5. The next set of forms created was the Palgeue forms. These consist of Palgeue 1 through 8. The Taeguek forms are the newest forms and were created in the 1970s. These consist of Taeguek 1 through 8.

Deciding which set of forms to teach is not as important as the way the individual techniques within the form are taught. The transition from one technique to another is critical to the proper execution of the technique itself.

The following 21 basic techniques are used in all three sets of forms described above. "A form is not done correctly unless each movement within the form is done completely and correctly" (Son & Clark, 1983, p. 25). Illustrations of each technique are found on pages 110-145.

#### Ready Stance

From the attention position, raise the left leg and step to the left one shoulder width. The feet are parallel. While stepping with the left leg, simultaneously raise both arms 45° straight out to the side of the body. The hands are in a fist; bend arms and bring hands up in front of the body, fists facing inward. Block down into a double groin block. Fists are below belt level, approximately one fist apart and one fist from the belt. Weight should be on the balls of the feet; take care not to rock back on heels (see photograph 1, page 110).

#### Front Stance

Feet are placed shoulder width apart. One foot is approximately two feet behind the other foot. The front leg is bent, with the front knee aligned over the front foot. The weight is on the front leg. The back leg is straight, and the toes are pointed forward. The shoulders are centered toward the front (see photographs 2 and 3, pages 111-12).



### Back Stance

From the ready position, move the front foot 90° from the back foot, forming an "L" with the feet. The front knee is aligned over the front foot. The toes of the front foot are facing in the direction of the executed technique. The back knee is aligned over the back foot which is facing forward as in the ready position. Both knees are bent with 70% of the weight distributed on the back leg. Heels of both feet should be in alignment (see photograph 4, page 113).

### Horse Stance

The feet are parallel and approximately two shoulder widths apart. The toes point straight ahead. The back is straight, and the hips are centered. Both knees are bent and aligned directly over the feet; weight is evenly distributed on both legs (see photograph 5, page 114).

### Crane Stance

Stand with 100% weight on one leg, bending slightly at the knee, toes pointed forward. Raise opposite foot, toes pointed forward, and place foot on supporting leg near the knee. Look in the direction of the kick. The arm on the supporting leg side is in a high block position. The arm on the kicking leg side is in a down block position (see photograph 6, page 115).

### Middle Punch (Left)

Starting with the left leg back, bring the right arm up, hand in a fist (fist down). While pulling the right hand (rotate fist up) into your waist, simultaneously step forward with the left leg, twist at the waist, and punch the left fist. The stance is a left front stance. The punch should be aimed at the center of the body, solar plexus level. Fist, wrist, and forearm should be in alignment (see photographs 2 and 7, pages 111, 116).

### Reverse Punch (Right)

The same techniques are used in executing the middle punch, except the back leg does not move forward. The front leg is opposite of the punching arm (see photograph 8, page 117).

### High Punch

The same techniques are used in executing the middle punch. The punch should be aimed at the center of the body, nose level (see photograph 9, page 118).

### Low (Down) Block

Cross arms across chest. The blocking arm is on the top, near the opposite ear and bent. The pulling arm is underneath, horizontal and belt level. Pull both arms simultaneously while twisting at the waist. The blocking arm ends straight above the front knee (fist down). The pulling arm snaps back to the waist (fist up) with the arm

bent at the elbow (see photographs 10, 11, and 12, pages 119-21).

#### High (Up) Block

Cross arms across chest. The blocking arm is under, fist down and at belt level. The pulling arm is on top and at shoulder level. Both arms are bent with the top fist pointed toward the back and the bottom fist pointed down. Twist at the waist as the front foot (same side as the blocking arm) steps forward. Bring the blocking arm across the body and up. End with the blocking arm level with the forehead and angled 45° up. Simultaneously pull the opposite arm sharply back to the waist, fist up. The blocking surface is the outer side of the forearm (see photographs 13 and 14, pages 122-23).

#### Outside Block

Cross arms across chest. The blocking arm is under, fist down and near the belt. The pulling arm is on top, fist pointed toward the back and near the opposite ear. Both arms are bent and are in the same position as the beginning of the high block. Simultaneously twist at waist and pull both arms across the body. The blocking arm is bent at a 45° angle with the elbow aligned over the front knee and the fist aligned over the front foot. The fist points toward the body and is at shoulder level. The little finger of the blocking fist is in alignment with the outside

of the nose. The pulling arm is at the waist, fist up (see photographs 13, 15, and 4, pages 122, 124, and 113).

#### Inside Block

The blocking arm pulls back head level, fist faces toward body. The pulling arm is bent and close to the ear, fist toward body. Simultaneously twist at waist and snap the blocking arm forward and pulling arm back. The blocking hand stops in front of the face, nose level, angled 45° inward with the fist facing inward. The thumb of the blocking fist is in alignment with the outside of the nose. The pulling arm is fist up at the waist (see photographs 16 and 17, pages 125-26).

#### High X (Crossing Block)

Both hands start at the right side with the right hand over the left hand. Simultaneously twist at the waist and snap both arms upward. Both hands are in a knife hand position, palms facing outward. The block should be high enough for the practitioner to see under the block (see photographs 18 and 19, pages 127-28).

#### Double Hand Middle Block

Both hands start at the side near the belt with the fists pointed down. Simultaneously twist at the waist and snap to the blocking position. The top arm angles in 45°, while the bottom arm angles upward 45° toward the top arm. Fists face inward with the lower fist pointing toward the forearm of the top arm. The block is aligned with the

center of the body (see photographs 20 and 21, pages 129-30).

#### Knife (Open) Hand Middle Block

Begin with both hands open at the side by the belt. Hands form a triangle by the belt (palms down). Twist at the waist and bring both hands up almost to shoulder level with palms facing out. Simultaneously snap both arms across the body. The top arm is bent  $45^{\circ}$  with the knife hand pointed out. The top hand is aligned over the foot, the elbow over the knee. The bottom arm is bent  $90^{\circ}$ , the elbow square. The hand of the bottom arm is knife hand up, with fingertips aligned with opposite shoulder (see photographs 22 and 23, pages 131-32).

#### Knife (Open) Hand Low Block

The blocking arm is bent across chest, close to the opposite shoulder. The opposite arm is straight and extends high; arms are parallel. Simultaneously twist at the waist and snap both arms downward. The straight arm bends and ends in same position as the bottom arm in the knife hand middle block (horizontal arm,  $90^{\circ}$  bend in elbow). The bent arm blocks straight over the front leg with the arm parallel to the thigh and the hand in alignment with the front foot (see photographs 24 and 25, pages 133-34).

#### Spear Hand

Begin with the striking hand pulled back to the waist with the palm up. The opposite hand pulls across abdomen,

palm down. Thrust the striking hand forward, fingers tight. The opposite arm bends 90°, and the hand supports the striking arm under the elbow. This serves as a block for the elbow. The target is the center of the body (see photographs 26 and 27, pages 135-36).

#### Front Kick

The back leg is the kicking leg. Bring this leg up bent, thigh parallel to the floor. Point the knee at the target. The arch of the foot points down, and the toes are pulled back. The knee of the stationary leg is slightly bent. Extend and lock the kicking leg, keeping the arch down and toes pulled back. The striking surface is the ball of the foot. Return the kicking leg to original kicking position after bending the knee as the leg comes down (see photographs 28 and 29, pages 137-38).

#### Axe Kick

The same techniques are used as in executing the front kick, except when the leg reaches its highest point, the leg is snapped sharply straight down, knee locked. Striking surface is the heel (see photographs 28 and 30, pages 137, 139).

#### Round House Kick

The back leg is the kicking leg. Bring up the kicking leg and bend it 90° with the thigh parallel to the floor. Pivot on the stationary foot 90° in the direction of the kick. The knee of the kicking leg should be bent and aimed

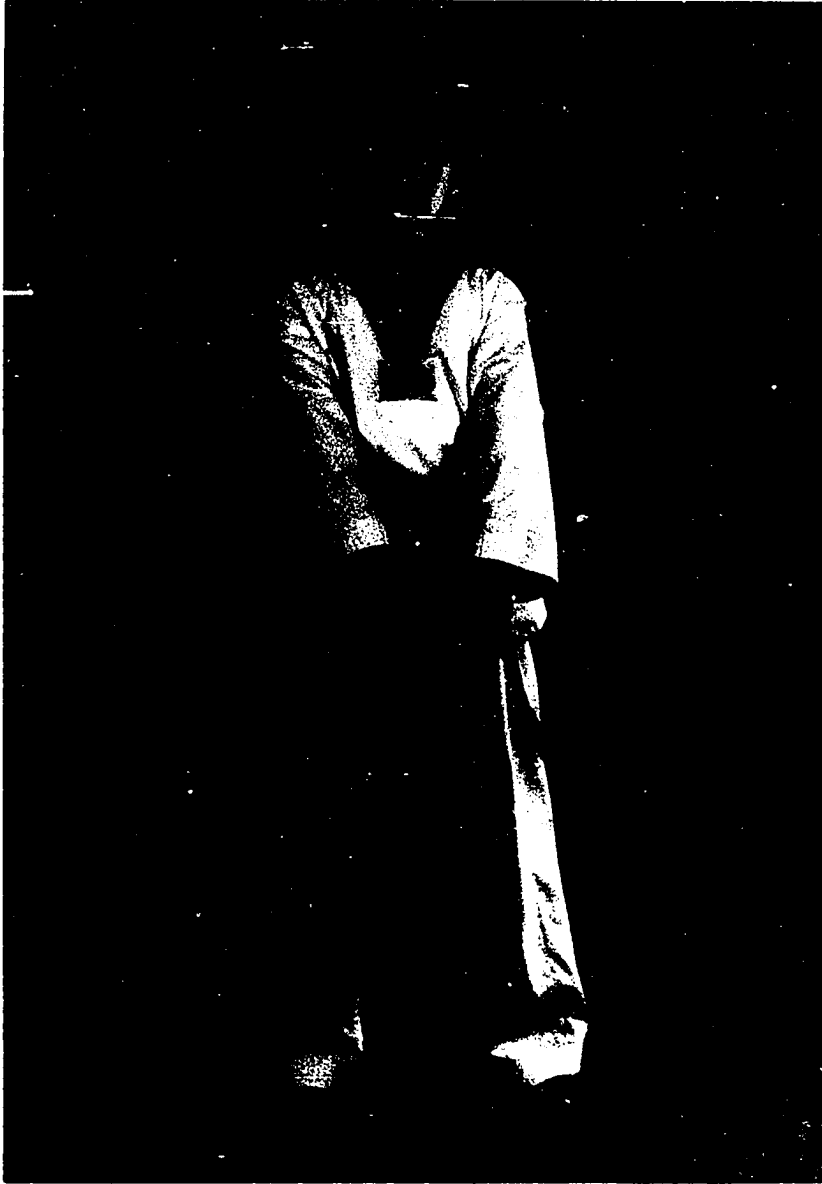
at the target. Extend the kicking leg so the knee is straight when executing the kick. The body is upright with the hands in blocking position. Angle of kicking foot is locked in, and the striking surface is the ball of the foot. Bend the knee and return to kick position (see photographs 31, 32, and 33, pages 140-42).

#### Side Kick

The back leg is the kicking leg. Bring up kicking leg until thigh is parallel to floor. Rotate the hip and pull the kicking knee toward the back so the hip is facing the target, heel aligned with hip. Simultaneously pivot the stationary foot almost 180° toward the back. Extend the kicking leg heel up and toes down toward the target. The ankle is locked in, and the kicking surface is the outside blade of the foot (see photographs 31, 34, 35, and 36, pages 140 and 143-145).

Photograph 1

Ready Stance





Photograph 2  
Front Stance and Left Middle Punch  
(Side View)



Photograph 3  
Front Stance  
(Front View)



Photograph 4  
Back Stance and Outside Block



Photograph 5

Horse Stance and Right Middle Punch



Photograph 6  
Crane Stance



Photograph 7  
Left Middle Punch

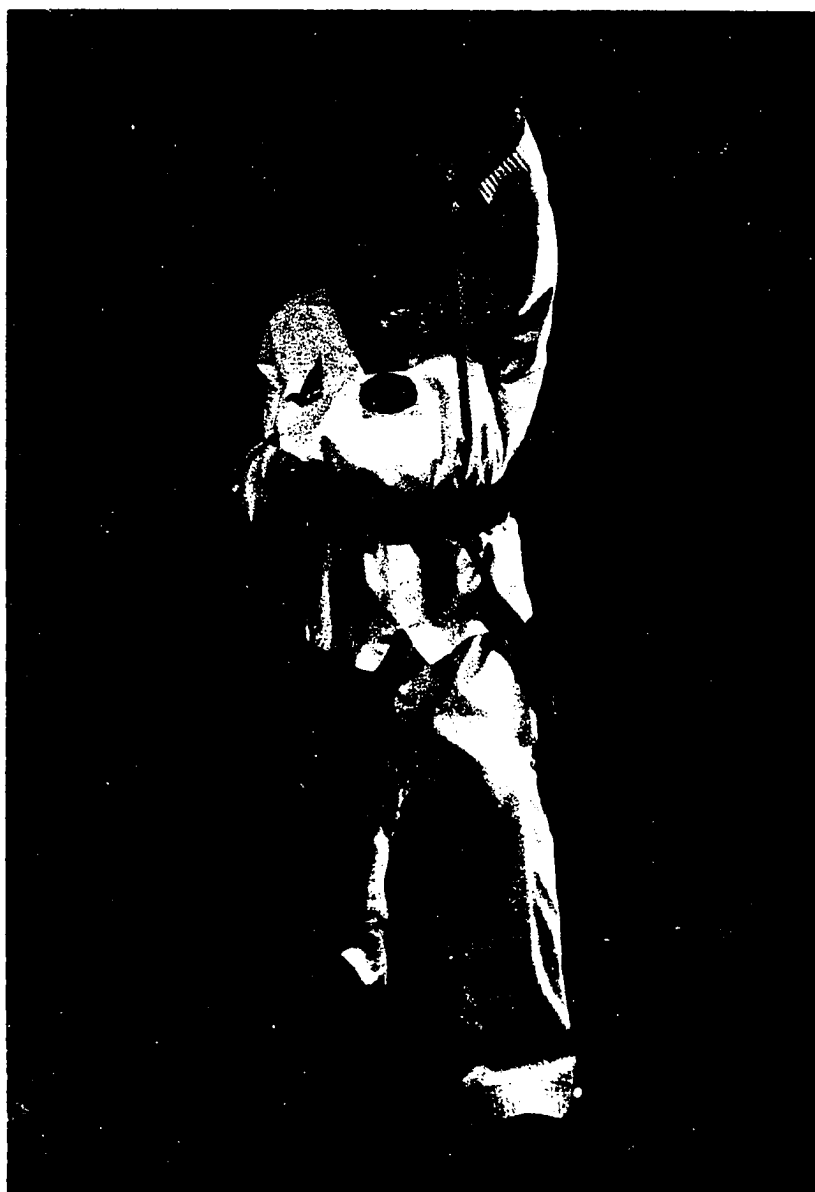


Photograph 8  
Right Middle Reverse Punch



Photograph 9

High Punch





Photograph 10  
Transition Position for Low Block  
(Front View)



Photograph 11  
Transition Position for Low Block  
(Side View)



Photograph 12

Low Block



Photograph 13

Transition Position for High Block and Outside Block

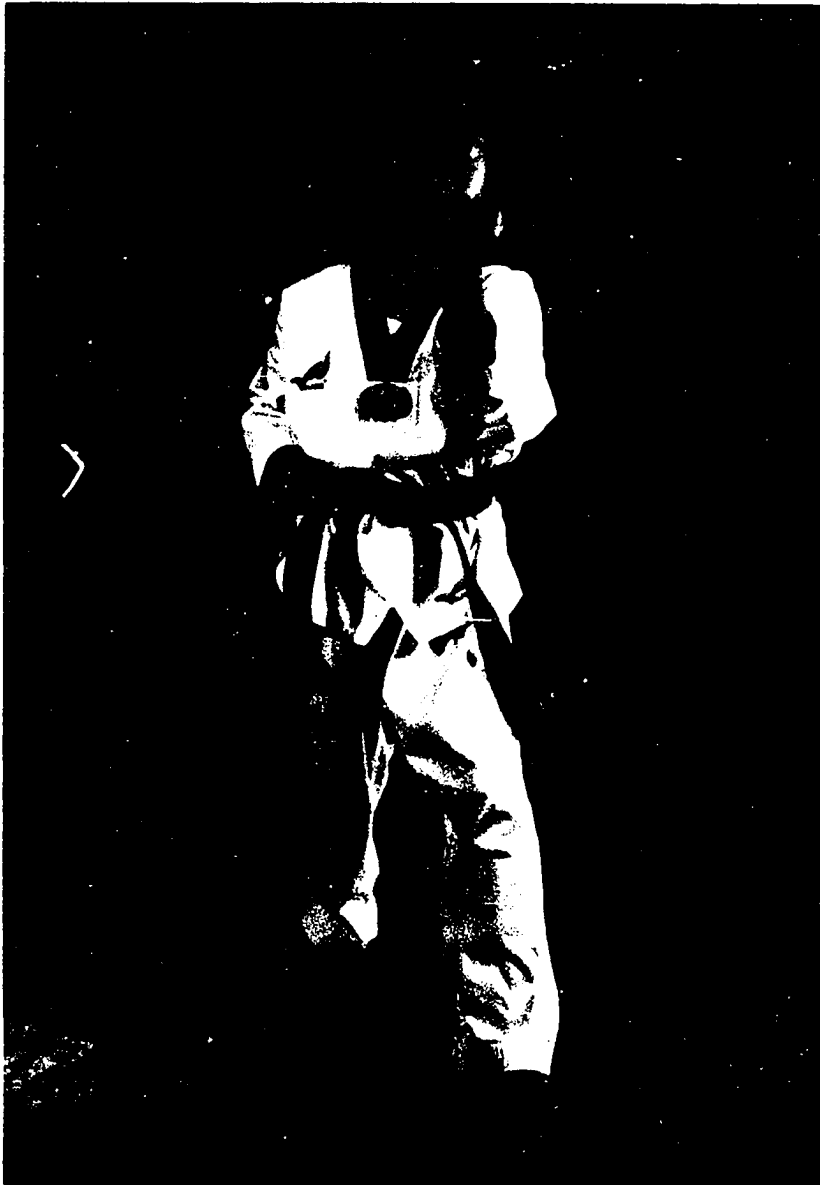


Photograph 14

High Block



Photograph 15  
Outside Block



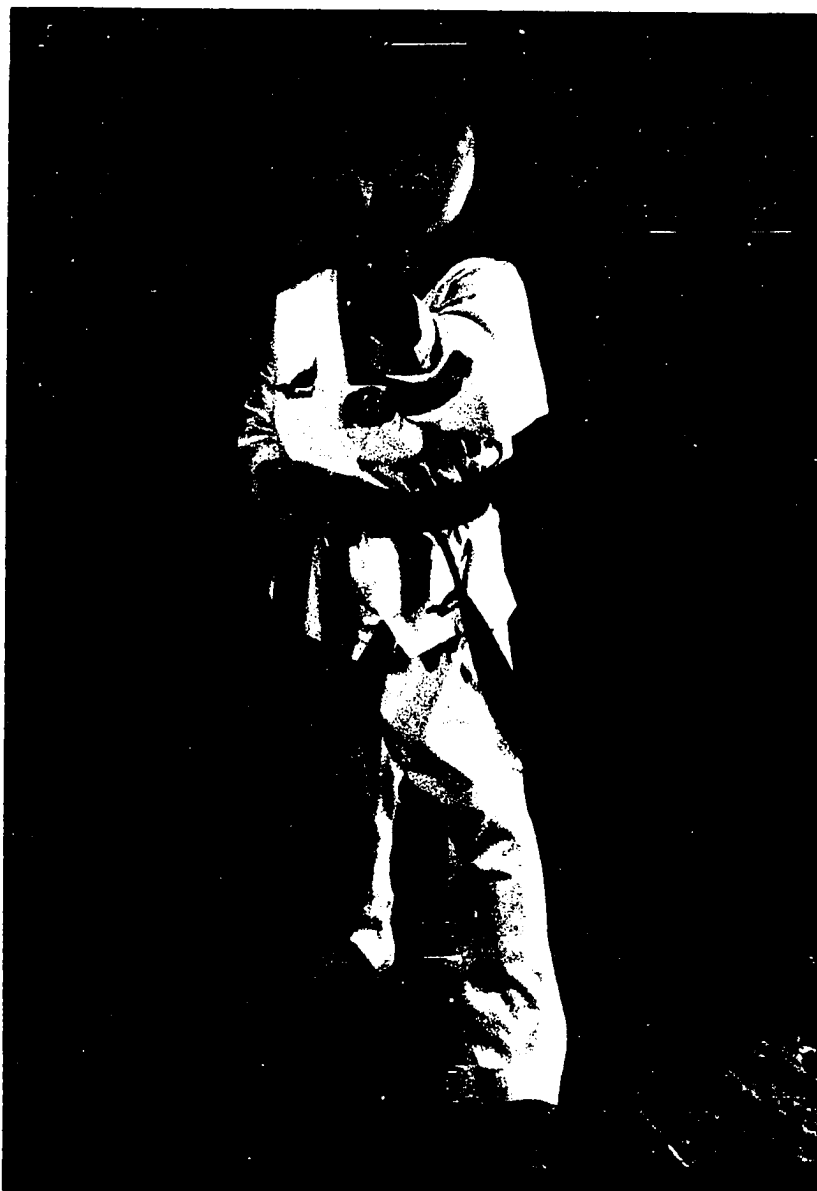
Photograph 16

Transition Position for Inside Block



Photograph 17

Inside Block





Photograph 18

Transition Position for High X Block



Photograph 19

High X Block



Photograph 20

Transition Position for Double Hand Middle Block



Photograph 21  
Double Hand Middle Block



Photograph 22

Transition Position for Knife Hand Middle Block



Photograph 23  
Knife Hand Middle Block

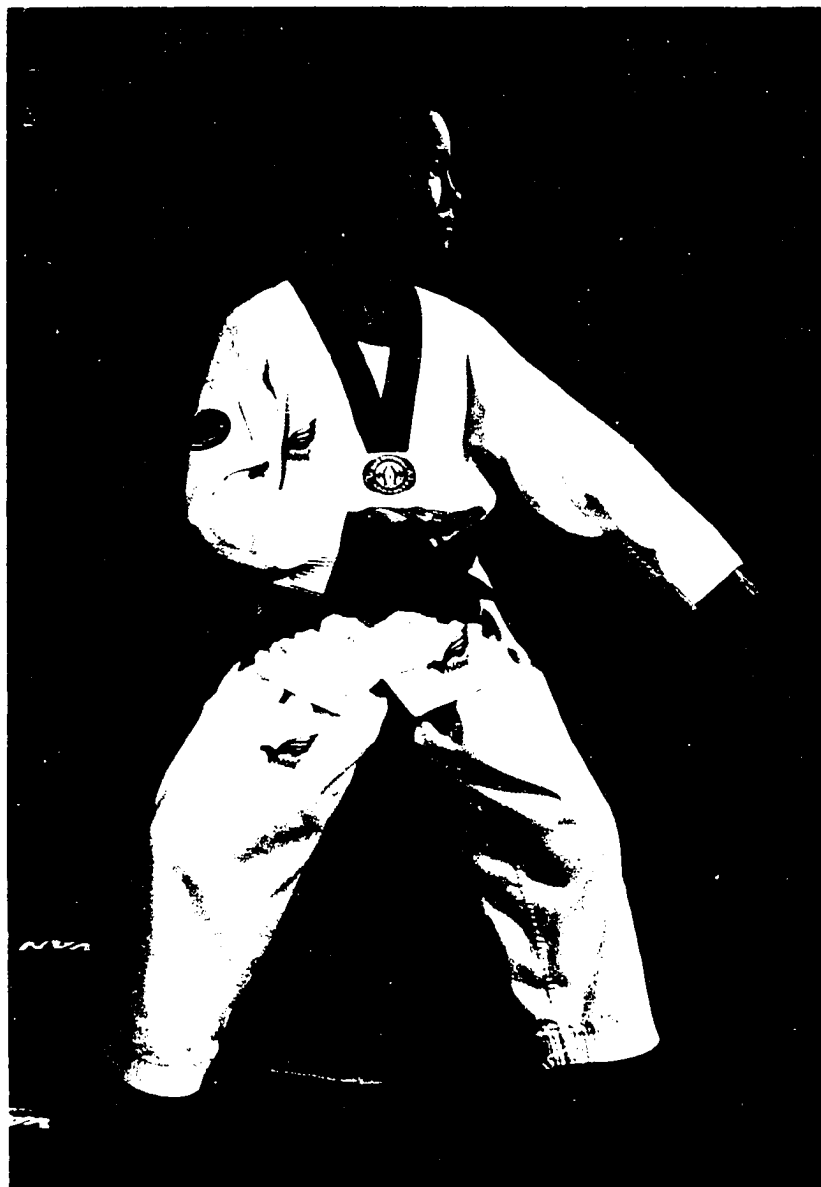


Photograph 24

Transition Position for Knife Hand Low Block



Photograph 25  
Knife Hand Low Block





Photograph 26  
Transition to Spear Hand



Photograph 27

Spear Hand



Photograph 28

Transition Position for Front Kick and Axe Kick



Photograph 29

Front Kick



Photograph 30

Axe Kick



Photograph 31

First Transition for Round House Kick and Side Kick



Photograph 32

Second Transition for Round House Kick



Photograph 33  
Round House Kick





Photograph 34  
Second Transition for Side Kick  
(Front View)



Photograph 35  
Side Kick  
(Side View Front)



Photograph 36  
Side Kick  
(Side View Back)



## Class Format and Procedures

### Entering Class

As students enter, they remove shoes and socks, place socks inside shoes, and place shoes side-by-side, toes against the wall.

### Tying the Belt

Students tie their belts in the proper traditional manner. Each child is given a step-by-step diagram detailing the proper method. A copy of this diagram is included in Appendix D. Students are seated Indian-style in a straight line.

### Lining Up According to Rank

The instructor calls for the class to line up. The students answer respectfully, stand up, and quickly line up according to rank. The first person in line is the highest ranking student. Moving right to left and then to the next line, students line up in descending order of rank.

### Beginning the Class

The instructor calls the class to attention. The instructor first asks the class to face the American flag and salute. This saluting shows patriotism and respect for our country. The class is then asked to quietly meditate. This is a time for students and the instructor to center their thoughts, think about the upcoming class, and show respect for God. The highest ranking student then asks the class to face the instructor and bow. The instructor and

students bow to each other in an outward expression of mutual respect. The bowing represents respect for mankind.

#### Stretching Exercises

The instructor leads the class in brief stretching exercises. These last no more than two minutes.

#### Kicking and Punching Techniques

These techniques are repeated and practiced each class period. Sometimes students punch and kick to the air; other times hand-held or stationary targets are used. Students are reminded to develop proper technique before adding height, power, and finally speed.

#### Form Practice

This is a vital component of each class. Form practice is considered by traditional instructors to be the most important aspect of martial art training. Students are reminded to execute each movement clearly and completely. They are encouraged to concentrate on the offensive and defensive techniques involved, the proper stances, and the proper breathing techniques.

#### Sparring

This is usually done at the end of class. This allows students the opportunity to test their developing techniques and strategies with other students. Learning and recognizing the sparring rules and the proper use of control are of utmost importance. Safety, control, and etiquette are the three elements constantly stressed.

### Ending the Class

The class ends in exactly the same format as it begins. During the time of meditation, students are reminded to think about their accomplishments during class. They are reminded that similar accomplishments can and should take place in the classroom and at home.

### Comprehensive Course Design

#### Course Description

This is a beginning course in the traditional Korean martial art of Tae Kwon Do. This course is designed to assist children in developing both physical and mental skills. These skills are developed through structured sequences of symmetrical body movements which are designed for self-defense and self-awareness.

#### Teaching Goals and Techniques To Be Covered

Upon completion of this course, the student will have been exposed to and have a working knowledge of the following:

1. Safe Tae Kwon Do practice and procedures;
2. How to integrate knowledge learned in Tae Kwon Do into other areas of life;
3. Techniques and skills commensurate with their belt level;
4. The role of Tae Kwon Do in total physical fitness;
5. How to demonstrate a respectful attitude in and out of class;

6. The Korean culture and Tae Kwon Do etiquette;
7. The value and appreciation of this course (this goal includes parents and faculty, as well as students);
8. Hand techniques (jab, punch, palm strike, and hammer fist);
9. Foot techniques--kicks (front, axe, side, round house, hook, and wheel);
10. Stances (ready, front, back, horse, and crane)
11. Defensive techniques--blocks (low, middle, high, outside, and inside);
12. Sparring techniques (control, offensive, and defensive);
13. Form techniques--patterns or routines (basic forms 1, 2, and 3; Pyong-an 1); and
14. Flexibility exercises (sitting and standing).

#### Text and Resources

There is no text or outside resources needed by the students. A resource file of the material cited in the Review of Literature has been compiled and is available to the administration, faculty, parents, and community.

#### Teaching Strategies

1. Teacher-directed/command style,
2. Task style,
3. Individualized style,
4. Problem-solving,
5. Limited exploration style,

6. Unlimited exploration style, and
7. Peer teaching.

#### Primary Teaching Strategy

Due to the nature of this course, with the exception of the sparring segment, the primary teaching strategy will be teacher-oriented. There are precise skills consisting of sequential components in each motor skill taught that must be explained, demonstrated, and then practiced. The amount of time for each of these parts must be determined by the instructor.

As the children learn sparring techniques, an approach using guided exploration and problem-solving will be used. Since offensive and defensive techniques, as well as control, are being taught, this is a prime opportunity for multiple interactions involving choices of strategy, collecting information, formulation of solutions, deciding on responses, testing these decisions, and then selecting the best response. Since there are optional, acceptable responses, individual versatility, as well as creativity, is encouraged. Only during sparring sessions will the children be seated and watching instead of actively participating 80% of the class time.

During the teaching process, both of these methods will be individualized. The instructor will constantly move among the children, interacting with each child during every class. The pace of instruction will be individualized and



offer a variety of instructional techniques (methods of demonstration and explanation) that are easily understood.

The class will be in the single-challenge format whether children are working individually, with partners, or as members of a group. As the course progresses, peer teaching in small groups would be an asset to the practice and learning of the required forms. There will be many opportunities for multiple stations to be used to practice the various skills and techniques being taught.

#### Media and Delivery System

Classes will be videotaped for instructional purposes. Each testing will also be videotaped to document class progress and for future program evaluation. Videos of tournaments and demonstrations will also be used to show the variety and uniqueness of martial arts.

#### Designed and Produced Materials

1. Parent guide.
2. Newsletter each eight weeks with testing information (see newsletter copies located in Appendix G).
3. Diagrams are used to show directions of the required forms.
4. Copies of related publications will be compiled to share with students and parents.
5. "BOARD BUSTERS" will be displayed (students sign these after breaking their boards).

### Field Testing

As stated in Chapter 3, the field test took place in November 1992 at Lakeview Elementary School and in January 1993 at the Lakeview Fourth Grade Annex. The field test consisted of a one-week introductory unit in Tae Kwon Do. The unit plan for this one-week unit is located in Appendix D). The entire physical education staff and the administration support this course and recognize the potential value for our students, parents, faculty, and community.

### Methods of Evaluation

The established grading policy of the Lakeview Physical Education Department states that evaluations will be made only on the basis of effort and attitude of the student. Students are not graded on skills or abilities.

The Tae Kwon Do course offers another type of evaluation that is not related to the actual physical education grade. The students have an opportunity to progress to different belt levels, as skills and requirements are met. During the Tae Kwon Do course, the students learn that they are competing only against themselves, not other students. Since everyone learns at a different pace and in varied styles, children progress at their own rate.

### Evaluation and Revisions

The course will be evaluated daily by the instructor in order to meet the specific needs and to make modifications for the individual child. Each six weeks, the course will be evaluated with the assistance and input of the physical education staff. At the end of the year, the evaluation will include input from the faculty; administration; students; parents; and gathered data (standardized test scores, behavior modification, and physical skill development and progression). At this time, the feasibility for continuing or possibly expanding the program to meet the needs of more students will be determined.

### Promotion Requirements

1. Student has attended class regularly.
2. Student has remembered to bring Tae Kwon Do belt to class regularly.
3. Student has learned the required kicks.
4. Student has learned the required form.
5. Testing application must be approved and signed by all of the following people, based on the listed criteria: Tae Kwon Do instructor (respect, techniques, and attitude); assistant principal (respect, behavior, and attitude); classroom teacher (respect, attitude, class work, homework, and behavior); and parent (respect, attitude, and behavior).

6. Testing application must be returned by the student to the Tae Kwon Do instructor after the parent's signature is secured.

7. Student must be in uniform (Tae Kwon Do t-shirt and belt).

Promotion testing is not a time when a student has to prove anything. It is simply a time to demonstrate what has already been learned. It is a celebration of advancing in rank. Parents are encouraged to attend and to take pictures and videos.

#### Promotion System

There are nine levels of rank below black belt level, and nine levels of black belts. A beginning student starts at the ninth level or 9th gup. Each promotion testing will require demonstration of techniques, forms, sparring ability, and breaking. The pine boards used for breaking vary in thickness (1/2 inch to 3/4 inch) and width (3 inches to 6 inches), according to each individual student's ability.

#### First Promotion--White Belt with Three

##### Black Stripes (8th Gup)

1. Time in prior rank is eight weeks minimum from starting date.

2. Physical requirements include executing front stretch and crescent kicks, performing basic form 1, and breaking one board.

3. Mental requirements include beginning to develop patience and responsibility. Without this, a student will not achieve the necessary ability to concentrate or develop an understanding of why he or she is taking Tae Kwon Do.

4. Significance of belt color: white represents purity, innocence, and a fresh beginning.

#### Second Promotion--Yellow Belt (7th Gup)

1. Time requirement is eight weeks minimum after 8th gup testing.

2. Physical requirements include executing front stretch and crescent kicks, performing basic form 2, and breaking one board with a technique different from their first promotion.

3. Mental requirements include continuing to develop patience and responsibility and beginning to learn respect.

4. Significance of belt color: yellow signifies the beginning of growth; the student begins to understand basic movements.

#### Third Promotion--Green Belt (6th Gup)

1. Time requirement is eight weeks minimum after 7th gup testing.

2. Physical requirements include executing crescent and front snap kicks, performing basic form 3, and breaking one board with a new technique.

3. Mental requirements of green belt include students beginning to learn concentration in addition to patience,

responsibility, and respect. Without concentration, students cannot learn techniques, advanced forms, or perform their best in the classroom.

4. Significance of belt color: the student is like a healthy growing plant developing with strong roots.

Fourth Promotion--Green Belt with Two Black

Stripes (5th Gup)

1. Time requirement is eight weeks minimum after 6th gup testing.

2. Physical requirements include executing front snap and round house kicks, performing Pyong-an 1, and breaking one to two boards with a new technique.

The first four promotion tests are included in the beginning Tae Kwon Do course. The following levels are taught in intermediate and advanced Tae Kwon Do classes:

1. Fifth Promotion--Green Belt with Three Black Stripes (4th Gup),
2. Sixth Promotion--Red Belt (3rd Gup),
3. Seventh Promotion--Red Belt with Two Black Stripes (2nd Gup),
4. Eighth Promotion--Red Belt with Three Black Stripes (1st Gup), and
5. Ninth Promotion--Black Belt (1st Dan).

Lakeview Tae Kwon Do Parent Guide:

Who's Teaching Tae Kwon Do?

Sue E. Abernathy  
Lakeview Elementary School  
Physical Education Department  
Phone: 360-2912

For the past 22 years, I have taught physical education to children. My ultimate goal in teaching has not changed over the years; my number-one priority is to build each child's self-esteem through physical activity.

I have been a student of Grand Master Seoung Eui Shin, 9th degree black belt in Tae Kwon Do, for eight years. I have progressed to the rank of 3rd degree black belt, certified by the World Tae Kwon Do Federation.

Currently, I am pursuing a Doctor of Arts degree in Physical Education at Middle Tennessee State University. My doctoral dissertation topic is related to Tae Kwon Do in the elementary physical education program. I plan to gather data, statistics, and evaluations to document the effect this program has on standardized test scores, report card grades, and student behavior.

What is Tae Kwon Do?

Tae Kwon Do is a form of Korean martial arts.

It is an exact system of symmetrical body movements designed for self-defense. Practitioners are trained to make no attacks unless threatened by an opponent. Tae (foot) Kwon (hand) Do (way of life) uses natural techniques utilizing all parts of the body. "Do" means the state of mind, the control of one's way of life, practicing self-restraint, and learning that

kindness and humility exhibit greater strength than one's ability to fight. (Klapheke, n.d., n.p.)

Tae Kwon Do is an art that develops speed, power, control, focus, coordination, balance, flexibility, respect, breath control, concentration, and self-esteem.

The biggest opponent any of us face is not the person next to us, across from us, or in front of us, but the person within us. The children are taught that Tae Kwon Do is not competition with each other, but competition within themselves. Tae Kwon Do strives to develop the child from the inside out. By developing the child's inner view of himself, his outward view of society will change.

#### Who Should Take Tae Kwon Do?

Tae Kwon Do is for everyone, regardless of age, sex, or disability. The overall objective is to build self-esteem through physical activity, which in turn will build a positive and healthy attitude in students. Tae Kwon Do reaches out to students in an inclusive rather than an exclusive manner.

#### How is the Tae Kwon Do Schedule Different From Regular Physical Education Class?

Tae Kwon Do will be taught three days per week (one and one-half hours), and the standard physical education program will be taught two days per week (one hour). Class sign-up is voluntary, and the class size is



limited to 28 students per class. Second- and third-grade students may elect to participate in this program.

#### What Do They Do in Class?

The three half-hour classes consist of the following: exercise (stretch), kicks (stretch), kicks (targets), hand techniques, self-defense, etiquette, culture, hygiene, forms, and sparring (extremely light contact).

#### What is the Cost?

The only cost is \$6.00 for a Tae Kwon Do t-shirt. The replacement cost for a Tae Kwon Do belt is only needed if a belt is lost.

#### How Will My Child Be Graded?

The established grading policy of the Lakeview Physical Education Department states that evaluations will be made only on the basis of effort and attitude of the student. Students are not graded on skills or abilities.

The Tae Kwon Do course offers another type of evaluation that is not related to the actual physical education grade. The students have an opportunity to progress to different belt levels, as skills and requirements are met. During the Tae Kwon Do course, students learn that they are competing only against themselves, not against another student. Children progress at their own rate because everyone learns at a different pace and in many different ways.

### What About Safety?

Safety is the number-one priority in Tae Kwon Do! Students are closely supervised at all times. Rules and safety are always discussed and stressed.

Our large workout area is clean and spacious (cafeteria). Foam helmets will be worn during sparring (in case someone slips and falls); no more than three pairs of students will spar at a time. Constant use of control is a must. Padded hand-held targets are used to practice kicks and punches.

Children are less likely to have injuries in Tae Kwon Do than during a regular physical education class.

### What Are the Rules?

Students must follow rules to remain in the class. Techniques learned in class will never be practiced outside of class. These techniques are not to be used on another child at school or at home.

Tae Kwon Do belts will be worn only during physical education class. The children are responsible for keeping up with their own belts. To participate in class, students must remember to bring their belts. Tae Kwon Do t-shirts must be worn on testing days. Progress must be shown in the classroom in order to test for the next level.

### How Do You Evaluate the Program?

The course will be evaluated daily by the instructor in order to meet the specific needs and to make modifications

for the individual child. Each six weeks the course will be evaluated with the assistance and input of the physical education staff. At the end of the year, the evaluation will include input from the faculty; administration; students; parents; and gathered data (standardized test scores, behavior modification, and physical skill development/progression). At this time, the feasibility for continuing or possibly expanding the program to meet the needs of more students will be determined.

What Should My Child Be Able To Do Upon

Completion of this Course?

Upon completion of this course, the student will have been exposed to and have a working knowledge of the following:

1. Safe Tae Kwon Do practice and procedures;
2. How to integrate knowledge learned in Tae Kwon Do into other areas of life;
3. Techniques and skills commensurate with their belt level;
4. The role of Tae Kwon Do in total physical fitness;
5. How to demonstrate a respectful attitude in and out of class;
6. The Korean culture and Tae Kwon Do etiquette;
7. The value and appreciation of this course (this goal includes parents and faculty, as well as students);

8. Hand techniques (jab, punch, palm strike, and hammer and fist);
9. Foot techniques--kicks (front, axe, side, round house, hook, and wheel);
10. Stances (ready, front, back, horse, and crane)
11. Defensive techniques--blocks (low, middle, high, outside, and inside);
12. Sparring techniques (control, offensive, and defensive);
13. Form techniques--patterns or routines (basic forms 1, 2, and 3; Pyong-an 1); and
14. Flexibility exercises (sitting and standing)

#### Why Have a Belt Ranking System?

The belt ranking system teaches respect and goal setting. It is an outward sign of goals accomplished and offers an incentive for hard work and progression. Improvement in academics and behavior will be rewarded by additional stripes added to belts.

#### What Are the Promotion Requirements?

1. Student has attended class regularly.
2. Student has remembered to bring Tae Kwon Do belt to class regularly.
3. Student has learned the required kicks.
4. Student has learned the required form.
5. Testing application must be approved and signed by all of the following people, based on the listed criteria:

Tae Kwon Do instructor (respect, techniques, and attitude); assistant principal (respect, behavior, and attitude); classroom teacher (respect, attitude, class work, homework, and behavior); and parent (respect, attitude, and behavior).

6. Testing application must be returned by the student to the Tae Kwon Do instructor after the parent's signature is secured.

7. Student must be in uniform (Tae Kwon Do t-shirt and belt).

Promotion testing is not a time when a student has to prove anything. It is simply a time to demonstrate what has already been learned. It is a celebration of advancing in rank. Parents are encouraged to attend and to take pictures and videos.

#### What Can I Do To Assist My Child?

Feel free to observe any classes and to come to testings. Be careful not to compare your child to another. Each child has either his or her own pace for learning skills. Not every child will be "ready" to test each time. This does not mean your child is not making progress in the program.

Help us video the children "in action"! This will enable us to use the videos for teaching and reinforcing purposes.

Remind your child that the positive attitudes they are working on in Tae Kwon Do should also be shown at home! Give positive feedback on improved grades and behavior.

Contact me immediately with any concerns about your child or the Tae Kwon Do program.

What About an Advanced Tae Kwon Do Class?

At the end of the school year, this program will be evaluated to determine the feasibility for continuing and possibly upgrading the course to intermediate and advanced levels.

What Can I Read for Further Information?

A resource file has been compiled, and the following martial arts literature is available to the administration, faculty, parents, and community:

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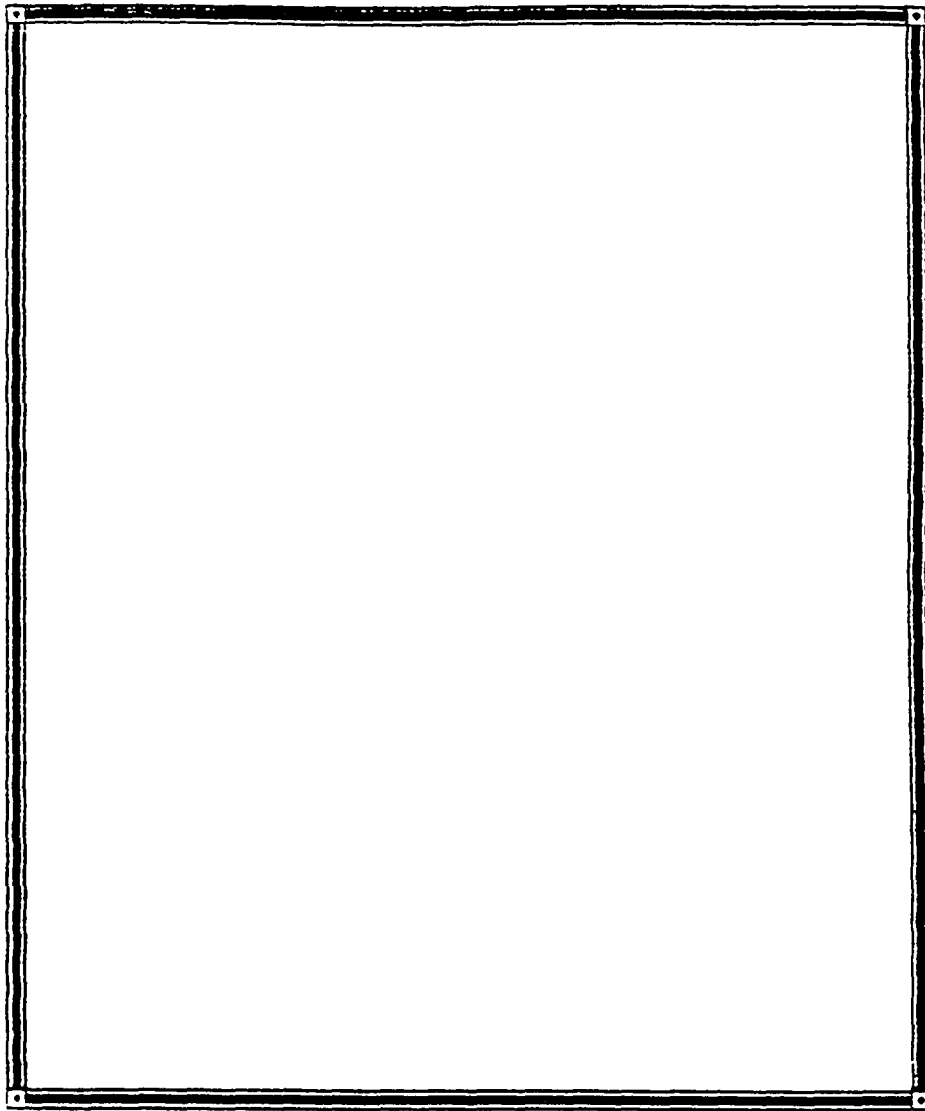
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## COGNITIVE ACTIVITIES

After an extensive search of the Review of Literature, the writer could find no source for cognitive activities to enhance the learning of traditional martial arts. The writer has created 23 activities that could be used to reinforce and enhance traditional Tae Kwon Do education. These activities are developed for elementary-age children. The illustrations (Chun 1975, 1983) are used by permission of the author and the publisher. Documentation of this permission appears in Appendix I.

DRAW A PICTURE OF YOU SHOWING HOW  
WELL YOU TIED YOUR BELT!



NAME \_\_\_\_\_

## COLOR THE STRIKING SURFACE OF THE HAMMER FIST



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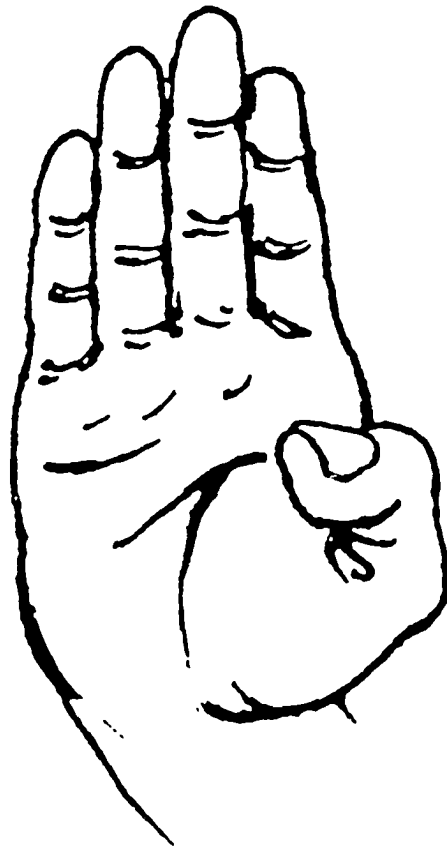


## COLOR THE STRIKING SURFACE OF A KNIFE HAND STRIKE



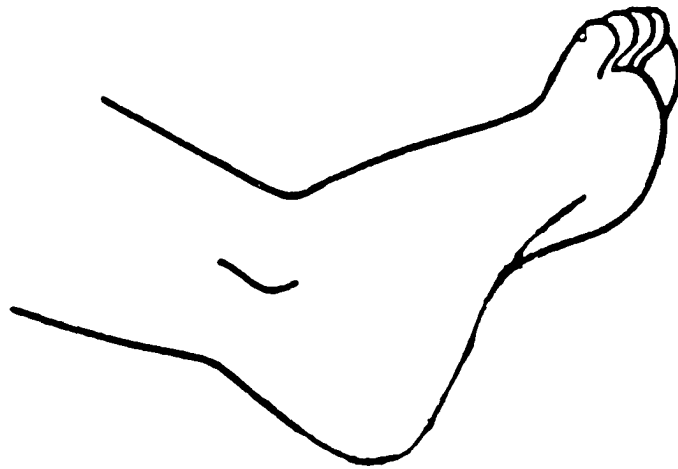
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## COLOR THE STRIKING SURFACE OF A PALM STRIKE



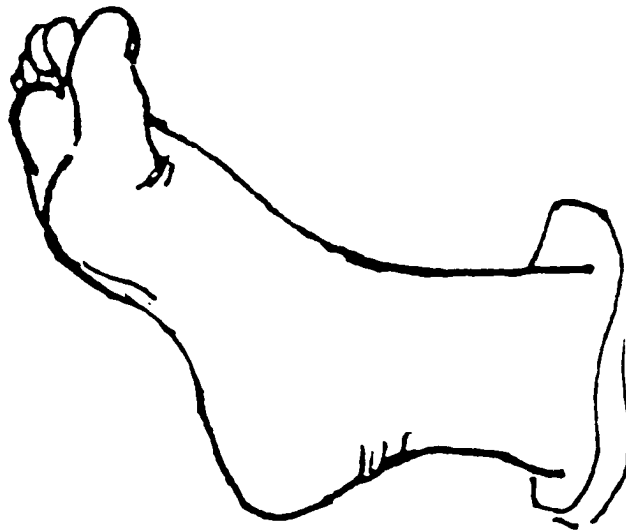
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## COLOR THE STRIKING SURFACE OF A SIDE KICK



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## COLOR THE STRIKING SURFACE OF A ROUND HOUSE KICK AND A FRONT KICK



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## COLOR THE STRIKING SURFACE OF AN AXE KICK



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## GOOD STANCES MAKE THE NEWS!

STAND ON NEWSPAPER AND HAVE SOMEONE  
TRACE YOUR FEET AS YOU CORRECTLY  
STAND IN THE FOLLOWING STANCES:

READY

FRONT

BACK

HORSE

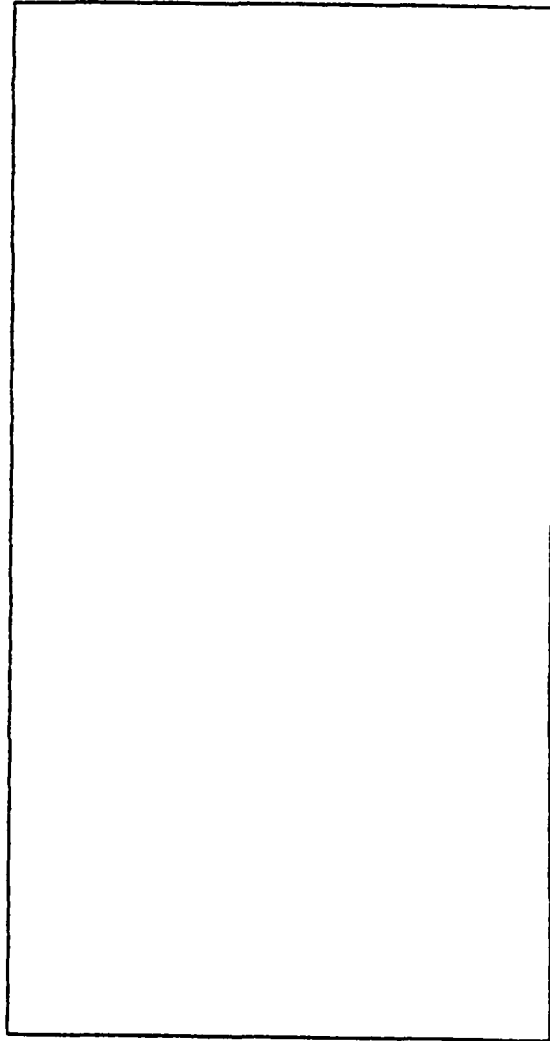
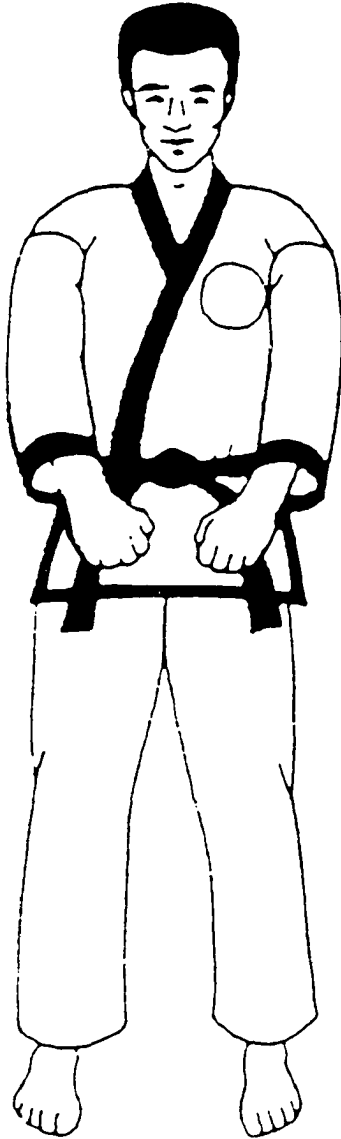
CRANE

BRING THESE TO CLASS SO WE CAN DISPLAY  
YOUR STANCES THAT HAVE MADE THE NEWS!

**THIS IS A \_\_\_\_\_ STANCE**

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# DRAW YOURSELF IN READY POSITION

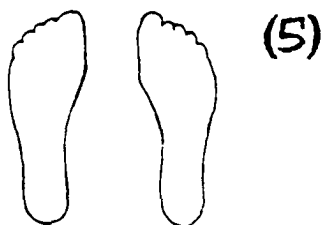
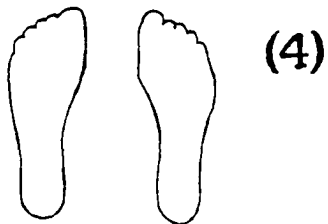
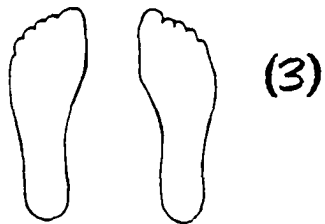
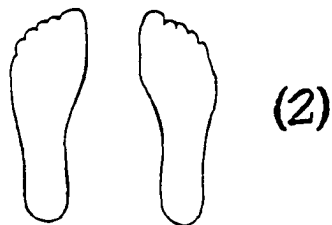
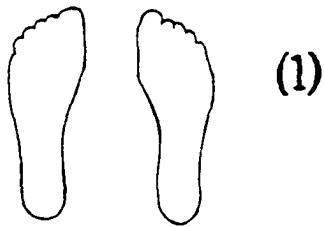


**NAME** \_\_\_\_\_

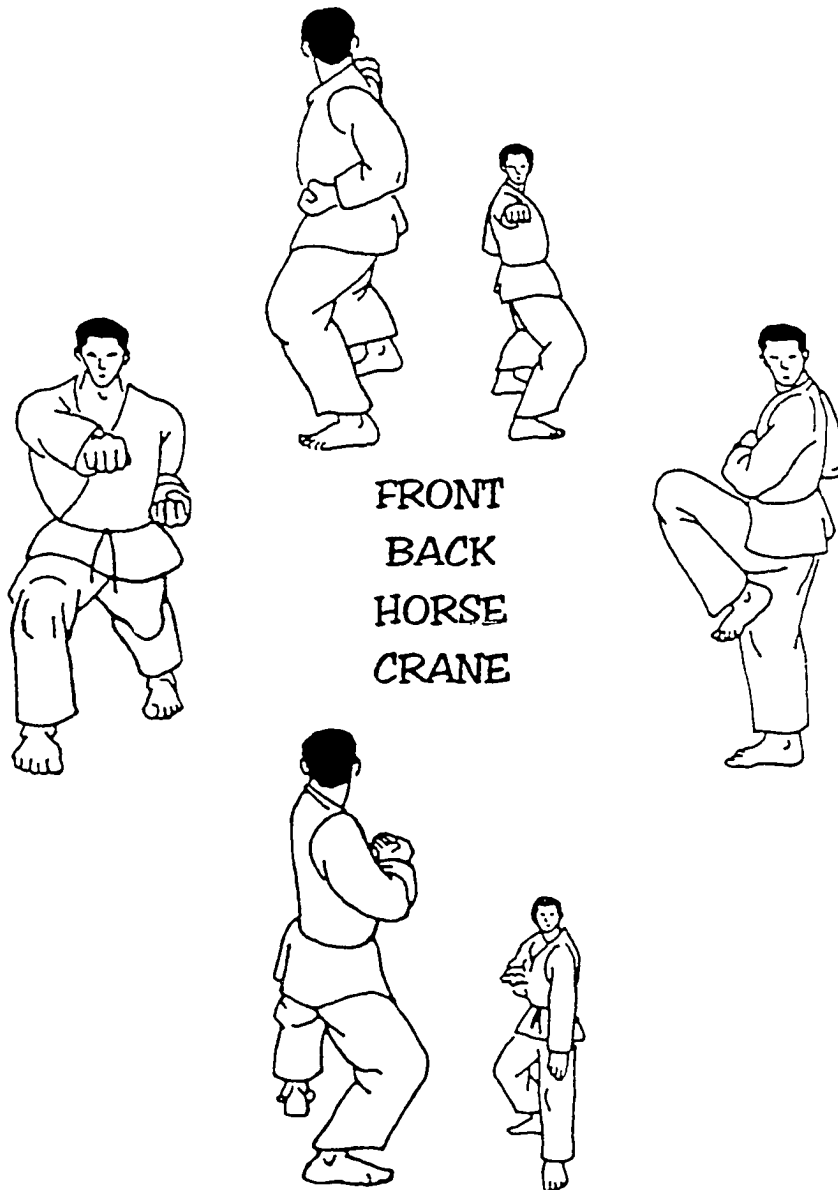
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**CUT OUT THESE FEET AND PLACE THEM IN  
THE FOLLOWING STANCES: (1)READY,  
(2)FRONT, (3)BACK, (4)HORSE, (5)CRANE**



## MATCH THESE STANCES WITH THE PICTURES:



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**KNEES****CIRCLE THE CORRECT ANSWER**

1) HOW MANY KNEES ARE BENT IN A PROPER READY STANCE? 0, 1, 2

2) HOW MANY KNEES ARE BENT IN A PROPER FRONT STANCE? 0, 1, 2

3) HOW MANY KNEES ARE BENT IN A PROPER BACK STANCE? 0, 1, 2

4) HOW MANY KNEES ARE BENT IN A PROPER HORSE STANCE? 0, 1, 2

5) HOW MANY KNEES ARE BENT IN A PROPER CRANE STANCE? 0, 1, 2

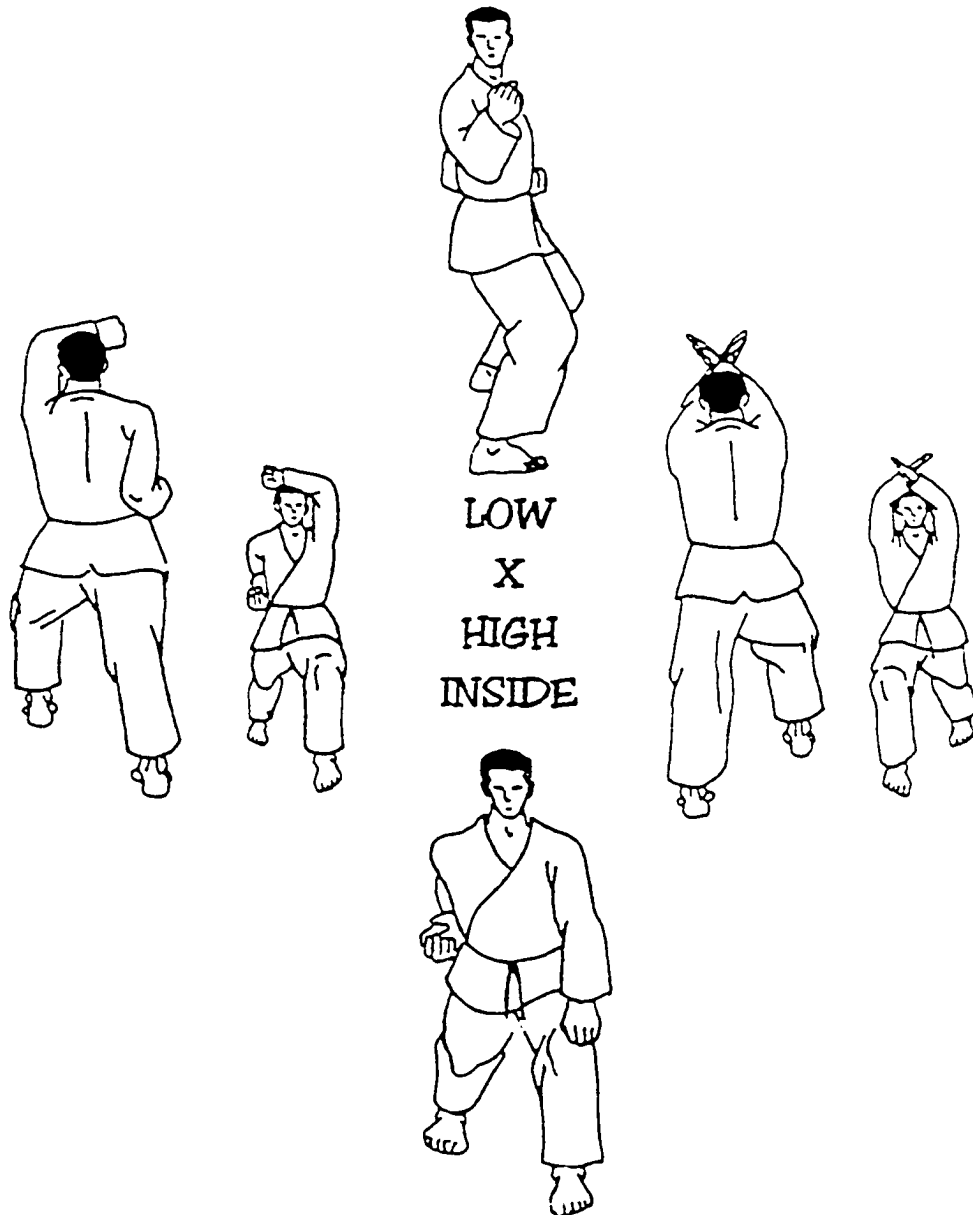
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READY, SET, WHERE DO WE START?

CIRCLE THE CORRECT ANSWER

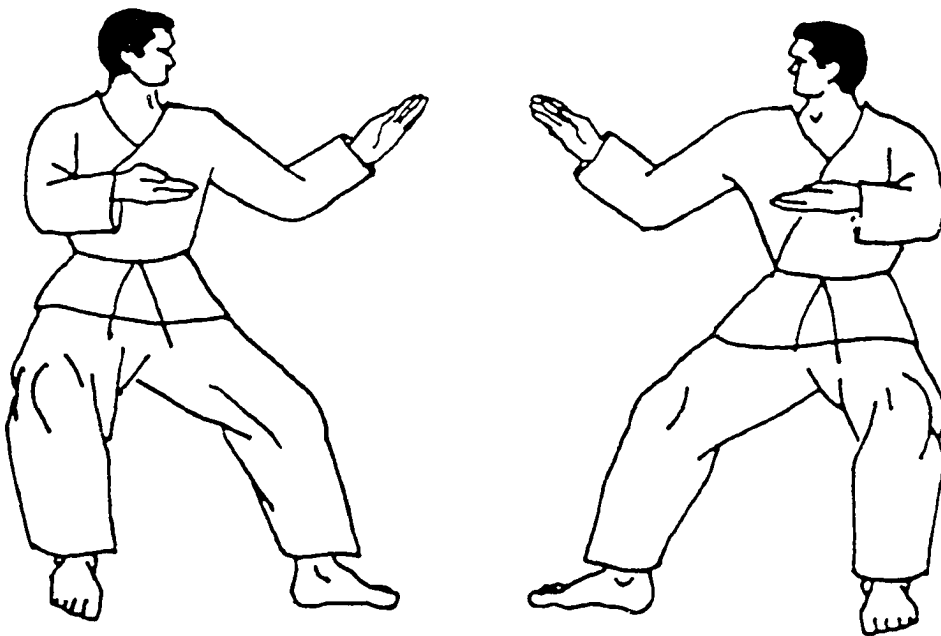
- 1) WHERE DOES A LOW BLOCK START? LOW, MIDDLE, HIGH, AT YOUR SIDE
- 2) WHERE DOES A HIGH BLOCK START? LOW, MIDDLE, HIGH, AT YOUR SIDE
- 3) WHERE DOES A MIDDLE KNIFE HAND BLOCK START? LOW, MIDDLE, HIGH, AT YOUR SIDE
- 4) WHERE DOES A SPEAR HAND START? LOW, MIDDLE, HIGH, AT YOUR SIDE
- 5) WHERE DOES AN X BLOCK START? LOW, MIDDLE, HIGH, AT YOUR SIDE
- 6) WHERE DOES A LOW KNIFE HAND BLOCK START? LOW, MIDDLE, HIGH, AT YOUR SIDE

# MATCH THESE BLOCKS WITH THE PICTURES:



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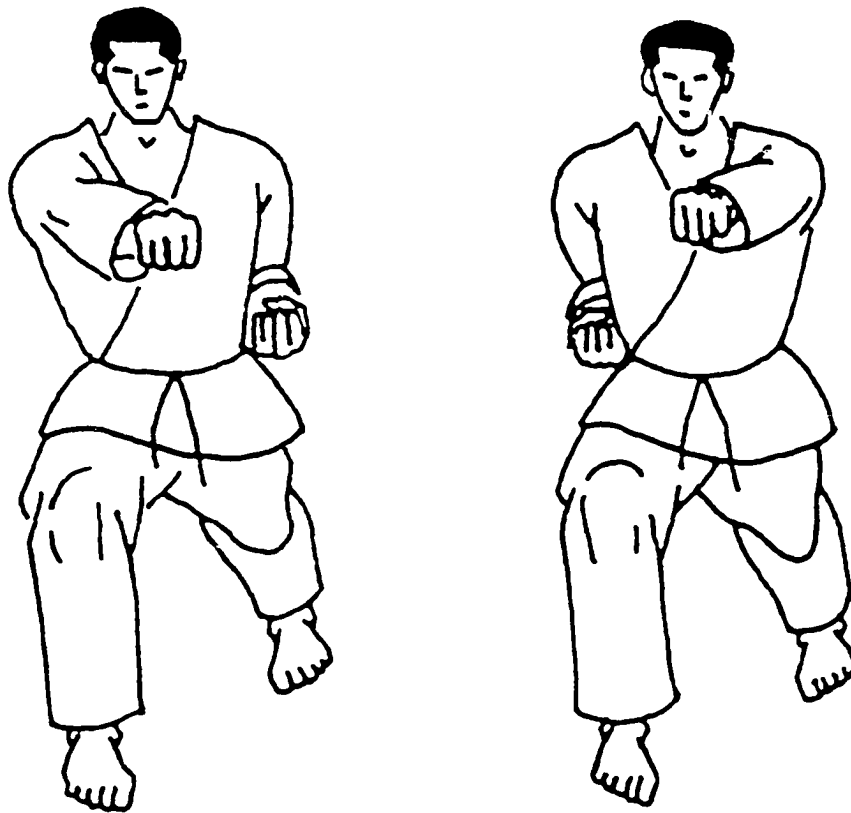
LABEL THE RIGHT KNIFE HAND BLOCK  
LABEL THE LEFT KNIFE HAND BLOCK



WHAT IS THIS STANCE? READY, FRONT,  
BACK, HORSE, OR CRANE?

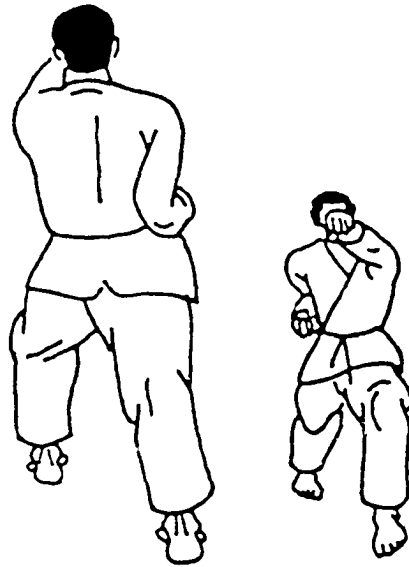
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## CIRCLE THE REVERSE PUNCH



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COLOR THE MIDDLE PUNCH BLUE  
COLOR THE HIGH PUNCH RED



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THIS IS A \_\_\_\_\_ KICK



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THIS IS A \_\_\_\_\_ KICK



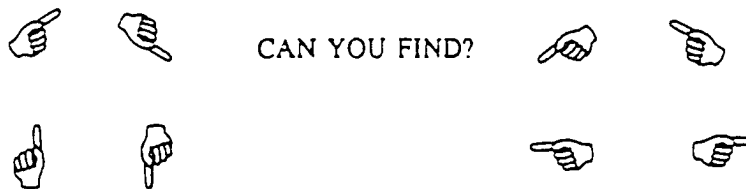
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THIS IS A \_\_\_\_\_ KICK



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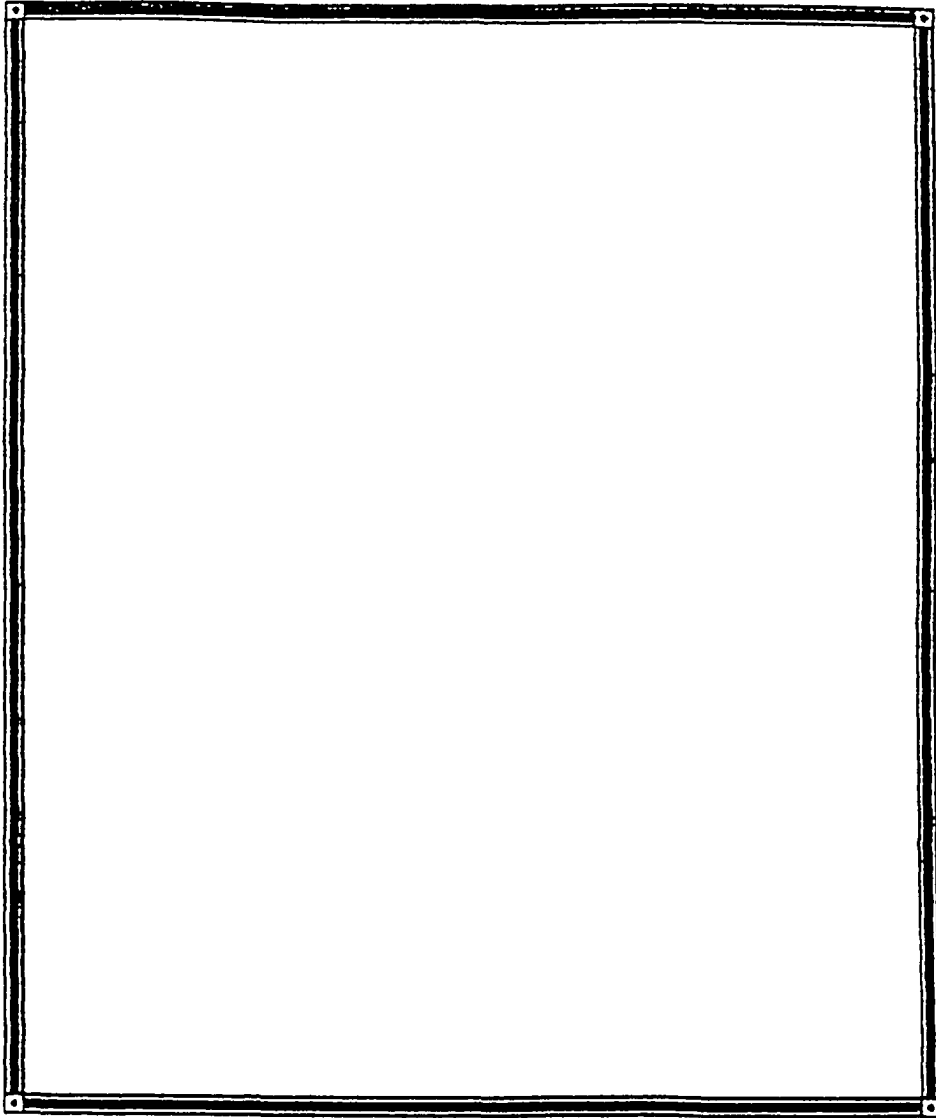
TAE KWON DO SEARCH



- |              |             |             |        |
|--------------|-------------|-------------|--------|
| Hammer Fist  | Down        | Horse       | Salute |
| Martial Arts | Ball        | God         | Fist   |
| Respect      | Punch       | Right       | Back   |
| Front Kick   | Strike      | Face        | Low    |
| Axe Kick     | Stance      | Round house | Left   |
| Tae Kwon Do  | Side Kick   | Focus       | Heel   |
| Forms        | Wheel       | Basic One   | Up     |
| Board        | Palm Strike | Sparring    | High   |
| Control      | Flag        | Breaking    | Bend   |
| Crane        | Helmet      | Meditation  | Still  |

H	A	M	M	E	R	F	I	S	T	H	E	E	L	F
C	P	A	L	M	S	T	R	I	K	E	Z	F	Q	O
R	Q	R	O	U	N	D	H	O	U	S	E	L	J	R
A	S	T	I	L	L	E	N	O	C	I	S	A	B	M
N	S	I	D	E	K	I	C	K	Z	T	T	G	E	S
E	P	A	Z	F	Q	J	F	C	F	H	R	N	N	J
S	A	L	U	T	E	F	Q	I	O	G	I	T	D	T
L	R	A	P	H	I	G	H	K	C	I	K	E	X	A
O	R	R	E	S	P	E	C	T	U	R	E	M	Z	E
R	I	T	T	Q	U	Z	G	N	S	B	A	L	L	K
T	N	S	T	A	N	C	E	O	Z	L	E	E	H	W
N	G	J	B	A	C	K	J	R	D	O	O	H	I	O
O	E	S	R	O	H	J	Q	F	A	C	E	W	Z	N
C	D	R	A	O	B	B	R	E	A	K	I	N	G	D
M	E	D	I	T	A	T	I	O	N	D	O	W	N	O

DRAW A PICTURE OF YOU BECOMING  
A "BOARD BUSTER"!



NAME \_\_\_\_\_

## CHAPTER 5

## Summary and Recommendations

Understanding the Role of Culture, Customs,  
and Traditions in Teaching Traditional  
Tae Kwon Do in a Western Culture

The importance of understanding the role of culture as it affects a society was addressed by W. G. Sparks (1994). He states that all behavior and decisions are influenced by one's values, which in turn are determined by one's culture. "These values and behavior evolve over time and are the base of our moral being" (p. 33). The cultural experiences of Korea were vital to the writer's understanding of the philosophy, history, values, and traditions of Korea, as they relate to the instruction of traditional Tae Kwon Do. Teaching an Eastern art in a Western culture is a challenging but exciting endeavor. The following reflections offer a sample of the experiences that have helped shape the traditional teaching philosophy of the writer.

The same continuous mountain chain runs from north to south, through Korea. Although the country is divided, this mountain chain serves as a constant visual reminder to the people of a connected country. Throughout the country of Korea, the sight of rice paddies, ginseng farms, and other vegetable farms are constantly in view. The traditional Korean food is made up of a variety of these nationally

grown crops. After eating traditional Korean food for two weeks, the writer can better understand the fitness of the population. All of the food is fibrous, healthy, and cooked in a nutritious manner. Fried food is almost nonexistent, as are heavy desserts. Fruit is served in the place of desserts at a traditional meal. The dietary habits may be the reason few overweight people were seen in Korea.

The custom of women serving the meal to guests and not joining the guests at the table is the opposite of our Western culture. This Korean custom shows respect to the guests; all of the guests' needs should be met first while they are in your home. The dishes are constantly being replenished, as guests are urged to eat more. There is always abundance, never a shortage, not only of food but of hospitality.

Learning to eat with chopsticks is an activity which, like many others in life, to become adept, one definitely has to practice. The procedure does not come naturally or with ease, but just as with other difficult endeavors, the success is greater because of the effort. Seung Eui Shin (personal communication, May 31, 1994) gave a beautiful analogy of the um yang theory in using the chopsticks. It takes two sticks working together to create the balance and the harmony for which one is striving. The chopsticks only work together as a pair; no one eats with just one

chopstick! Even the Korean utensils for eating food are based upon a sensible philosophy.

The Korean people have an obvious love of music. The writer noticed that all Koreans must be able to sing because singing took place at every opportunity. There was singing on all of the bus trips and even a visit to a Karaoke room outside of Seoul. These Karaoke rooms are filled with entire families, young and old, enjoying an evening together. Since Koreans sing so beautifully and without embarrassment, this tradition must begin with the very youngest children. So much self-confidence and enjoyment of life are portrayed in this custom and expression.

The way nature has been preserved in the city of Seoul was a surprise. Trees and flowers are planted in the very heart of the city. Where there is no room on ground level, the vegetation grows on terraced roof tops. Along the Han River, as it runs through Seoul, numerous parks and recreation areas have been created for the public. There were always families or groups of young people at play or picnicking in these grassy areas. The roses were in bloom all over the city, covering walls and fences, buildings, and trellises. What a beautiful symbol of a country so devoted to the preservation of nature. Their industrialized and technological progress has not wiped away the beauty; it still blooms among the concrete and steel of a thriving modern country.



Religion and faithful dedication to its practice are characteristic elements of the Korean society. There was the opportunity to visit several Buddhist temples and shrines, a Catholic cathedral, and Christian churches. On several occasions, remarks were made about the many crosses that seemed to cover the Seoul area. Regardless of the chosen religion, it is obvious that the faith and dedicated practice of their belief are important to the Korean people. This is usually true in countries where the people have had to depend upon their faith to overcome struggles, conflict, and oppression in their country. The strong faith of these people was a probable contributing factor in taking them from a downtrodden, war-riddled country to a successful thriving nation.

With 12 million people in Seoul, there are numerous apartment complexes. Around these complexes, neighborhood parks have been created. While walking through a park at 10:00 p.m., one could observe families at play or leisurely enjoying the outdoors. As some children played alone, the writer remarked about the safety that abounded in the city. How refreshing to see children play at night in a city of 12 million people with their security and safety not in jeopardy. This could be due, at least in part, to the high regard Koreans have for children, as well as the family unit.

The cleanliness of the country of Korea attests to the respect the Korean people have for nature and their surroundings. The Korean government does not have a welfare system. Those who are out of work are employed by the government to keep the city and surrounding parks clean. The entire time the writer was in Korea, a homeless person or a drunk was never seen. What was seen were many people, wearing white gloves, working and taking pride in keeping their city clean and presentable.

This same clean environment existed in the national parks and traditional places of Korean folklore that were visited. Bus loads of Korean students were always in abundance. These students, from preschool through college age, take field trips with their schools to visit and enjoy national landmarks. The educational institutions stress the importance of knowing their country and remembering their heritage.

The flexibility and balance found in the Korean people were seen in their everyday life. Throughout the trip, the writer would see people constantly involved in sports, exercising, carrying bundles on their heads, or squatting while waiting for a bus. The body always seemed to be used in a purposeful and healthy fashion.

These experiences reinforced the writer's determination to include Korean culture as a part of the Tae Kwon Do curriculum. "Teachers have a moral responsibility to be

culturally responsive or to design curricular programs that are responsive to the educational needs of learners from diverse cultural backgrounds" (W. G. Sparks, 1994, p. 35). The physical education curriculum should develop equity and equal opportunity among all people. J. Banks (1994) writes that this equity should include ethnic, race, gender, and class. As documented, the traditional Tae Kwon Do curriculum is inclusive to all students. Since it is based on an Eastern culture, Tae Kwon Do encourages diversity and acceptance through mutual respect.

Understanding the Role of Traditional  
Tae Kwon Do as an Educational Tool  
in the West

Levine (1984) states:

The very culture that originated and legitimized the basic conception of liberal arts we follow in the West, supported, at the same time, a conception of martial training as an integral part of the ideal educational program; and that moreover, the tradition that provided the matrix for martial arts in the East saw them as a part of what can be called an Oriental program of liberal education as well. (p. 236)

He further states that courses in martial arts training often have exemplary educational programs, and by examining them, something of value might be learned for the liberal arts.

Value is a needed component in today's society.

Altmann (1971) discussed four major objectives or values of martial arts training. First was organic development, which

includes building and maintaining a desired degree of health, fitness, and physiological function. Secondly, social development occurs through interaction in socially stimulating situations. Third, recreational development develops attitudes and skills for worthy use of leisure time. Finally, the psychological development (both mental and emotional) channels aggression and tension into socially acceptable directions.

Tae Kwon Do is a triad of the body, the mind, and the spirit. In each aspect, the demands are heavy and the rewards are enormous. Physically, Tae Kwon Do demands unremitting, long, and hard work to produce speed, power, balance, accuracy, and focus in action; the building blocks of the art. In return it gives good health and control over the movements of the body unknown to the normal person. Mentally Tae Kwon Do both demands and begets discipline. Spiritually, Tae Kwon Do demands concentration and dedication and it produces tranquility and equanimity. (Son & Clark, 1987, p. 302)

The survey responses from physical educators employed by Metropolitan Nashville Public Schools indicate the majority favor the addition of traditional martial arts training into the physical education curriculum. The addition at the high school level received 71.9% affirmative responses. The middle school received 72.7% affirmative responses, while the elementary school level received 60.77% affirmative responses. Traditional martial arts as a valid addition to an after-school program was affirmed by 78.8% of respondents for the high school. The validity for middle

school was affirmed by 76.4% of the respondents, while 73.1% affirmed the addition at the elementary school level.

In today's society, alternative modes of direction must be offered to children in our culture; the addition of traditional Tae Kwon Do into the physical education curriculum seems a viable, realistic, and acceptable option. Min (1979) concludes that as society becomes less stable, people feel more insecure and, thus, more threatened. Agreeing, Hamada and Tow (1979) declare that rising crime rates have spurred some thought as to martial art training being a necessity rather than a novelty. Addressing this concern, Vockell and Kwak (1990) state that benefits from martial art training for children include feeling safe from external threats, being able to meditate and relax, learning to be happy with small successes, developing and practicing respect, and the practice of mental discipline.

"The most subtle and manipulative struggles are the ones of which we are the least conscious. But prescription for survival is always the same--integrity. In martial arts this is more than a moral adage, it is a physical actuality" (Horwitz & Kimmelman, 1976, pp. 64-65). Traditional Tae Kwon Do is a unique and effective educational tool. This tool can be used to change individuals, who in turn may help change a troubled society.

Understanding the Role of Traditional  
Tae Kwon Do as a Component of a  
Quality Physical Education Program

The benefits of traditional Tae Kwon Do instruction are documented in the Review of Literature (futuristic curriculum, at-risk students, decreasing aggression and juvenile delinquency, mental health, self-esteem and therapeutic intervention, and appreciating the uniqueness of the Eastern and Western philosophies of activity.) In addition to these, the components of a quality physical education program and a quality martial arts program are documented. Determining how these two areas can blend to create a total quality physical education program is the final area the writer addresses.

Perhaps it is this final area that is of greatest interest and concern to the elementary physical educator. The question must surface among those unfamiliar with the benefits of traditional martial arts about the appropriateness of such an activity for the elementary physical education curriculum. Also, the question arises: If this component is added, what, if anything, is to be left out of the curriculum? As was discussed in the original proposal (located in Appendix E), both the Council on Physical Education for Children (COPEC) Position Statement (1992) and the National Association for Sport and Physical Education (NASPE) Outcomes and Benchmarks (1992) were

researched for compatibility. According to Ennis (1992), the Outcomes established by NASPE in 1992 encourage teaching for skill, performance, and knowledge. These goals are directly related to the increase in student learning in physical education. Learning goals allow for statements of how our program contributes to the overall objectives of the school, as well as offering information about individual student progress. The addition of traditional Tae Kwon Do into a well-balanced physical education curriculum enhances and supports the three premises of the COPEC Position Statement. The requirements for a developmentally appropriate physical education program, established by NASPE in 1992 (see Appendix F), are also met by the Tae Kwon Do curriculum. Of the 29 benchmarks (see Appendix F) established by NASPE for second-grade students, all but five are directly addressed through the Tae Kwon Do curriculum. Even these five would be enhanced through the development of the motor skill and movement concepts involved in the Tae Kwon Do curriculum.

Buschner (1994) explains that terminology for motor skills and movement concepts in physical education are varied. For example, the following terms are used interchangeably: movement concepts, skill themes, movement awareness, fundamental locomotor and nonlocomotor skills, and movement education skills and concepts. These same concepts or skill themes are discussed in detail in the

Review of Literature (Graham et al., 1993). Through participation in a Tae Kwon Do curriculum, six of the seven locomotor skills are targeted, as well as all eight of the nonmanipulative skills. Five of the eight manipulative skills are also included as a part of the Tae Kwon Do curriculum. Even the catching, dribbling, and volleying that are not directly targeted can be enhanced by the development of focus, hand-eye coordination, and opposition that are such vital elements of a Tae Kwon Do curriculum. The Tae Kwon Do curriculum is structured in scope and sequence of motor skills; it, like any other quality program, is based upon developmental skill progression.

Buschner (1994) developed a set of questions for physical educators to check the validity of their programs:

1. Are the children aware of their movement potential?
2. Are the children moving with competence and confidence?
3. Do children understand movement concepts and motor skills?
4. Are children versatile movers?
5. Do children value healthy play?
6. Are children achieving the 20 outcomes that define the "physically educated person"?
7. Are the NASPE benchmarks being met?
8. Are the children mastering movement concepts and motor skills?



The answer to all eight questions, as they relate to Tae Kwon Do, would be a resounding yes. Tae Kwon Do can be a part of a total quality physical education program. It enhances and supports the various motor skills and movement concepts of the total physical education program. Nothing has to be deleted from the program to make room for Tae Kwon Do. It is an effective and unique tool used to enhance and teach the same skill themes the physical education department has targeted. A program such as this is only successful in a physical education department that recognizes its worth as an enhancer and supporter of the goals of a quality physical education program.

The philosophy of the physical education department must be consistent with that of a total quality physical education curriculum. Williams (1992) emphasizes that physical educators "are a profession, attempting to assist students in the development of their minds and bodies to enable them to live as healthy and productive adults in our society" (p. 57). The philosophy of the writer, physical educator, and martial artist can be summarized by a quote by William Shakespeare, "By my body's action. . . . teach my mind" (Heckler, 1985, p. 135). The writer cannot think of a more effective way to incorporate this philosophy than by implementing traditional Tae Kwon Do as a curriculum innovation in elementary physical education.

**APPENDIXES**

APPENDIX A  
COVER LETTER TO SCOTT BRUNETTE

## APPENDIX A

## COVER LETTER TO SCOTT BRUNETTE



**Sue E. Abernathy**

**Physical Education Department**

*August 29, 1994*

Mr. Scott Brunette,  
Athletic Director  
Metropolitan Public Schools  
2601 Bransford Avenue  
Nashville, TN 37204

Dear Scott,

Enclosed, you will find the final copy of the survey we discussed. I appreciate your suggestion about using the interschool mail for distribution. The survey is being sent today, to all 258 Metro physical educators.

I will communicate with you regarding the results of this survey. Thank you again for your continued support of me, and the Lakeview Tae Kwon Do program.

Sincerely,

Sue E. Abernathy

**Lakeview Tae Kwon Do**  
**Nashville, Tennessee**

**APPENDIX B**  
**SURVEY INSTRUMENT**

APPENDIX B  
SURVEY INSTRUMENT



**SURVEY QUESTIONNAIRE**  
**METROPOLITAN NASHVILLE PUBLIC SCHOOL PHYSICAL EDUCATORS**



Dear Colleague:

Currently I am pursuing the Doctor of Arts degree in Physical Education at Middle Tennessee State University. My dissertation topic is "Traditional Tae Kwon Do: A Curriculum Innovation for Elementary Physical Education." I have talked with Scott Brunette and received permission to conduct this survey.

The following questionnaire is designed to ascertain your opinions about traditional martial arts instruction being used as an educational tool. Please take one minute of your time and complete the questionnaire. Please return the completed questionnaire in the self-addressed envelope, via interschool mail. Your response will aid this study and your participation is greatly appreciated.

Sincerely,

Sue E. Abernathy  
Lakeview Elementary School



*Please read each question carefully and place a check (✓) in the box which is appropriate*

- |   |   |
|---|---|
| <p>1. Sex:</p> <p><input type="checkbox"/> Female</p> <p><input type="checkbox"/> Male</p>  | <p>5. Traditional martial arts, if taught by a physical educator and a certified martial artist, is a valid addition to the physical education curriculum at the following levels:</p> <p><input type="checkbox"/> yes <input type="checkbox"/> no <input type="checkbox"/> no opinion High school</p> <p><input type="checkbox"/> yes <input type="checkbox"/> no <input type="checkbox"/> no opinion Middle school</p> <p><input type="checkbox"/> yes <input type="checkbox"/> no <input type="checkbox"/> no opinion Elemen. school</p> |
| <p>2. Age:</p> <p><input type="checkbox"/> 20-29</p> <p><input type="checkbox"/> 30-39</p> <p><input type="checkbox"/> 40-49</p> <p><input type="checkbox"/> 50-59</p> <p><input type="checkbox"/> 60 &amp; over</p>                                      | <p>6. Traditional martial arts, if taught by a certified martial artist, is a valid addition to an after school program at the following levels:</p> <p><input type="checkbox"/> yes <input type="checkbox"/> no <input type="checkbox"/> no opinion High school</p> <p><input type="checkbox"/> yes <input type="checkbox"/> no <input type="checkbox"/> no opinion Middle school</p> <p><input type="checkbox"/> yes <input type="checkbox"/> no <input type="checkbox"/> no opinion Elemen. school</p>                                   |
| <p>3. Teaching experience:</p> <p><input type="checkbox"/> 0-5 years</p> <p><input type="checkbox"/> 6-10 years</p> <p><input type="checkbox"/> 11-15 years</p> <p><input type="checkbox"/> 16-20 years</p> <p><input type="checkbox"/> 21 &amp; over</p> | <p>7. Did publicity about martial arts instruction, that has appeared in either <i>The Tennessean</i> or <i>The Banner</i>, influence your responses?</p> <p><input type="checkbox"/> yes <input type="checkbox"/> no <input type="checkbox"/> did not see articles</p>   |
| <p>4. Current teaching assignment:</p> <p><input type="checkbox"/> High school</p> <p><input type="checkbox"/> Middle school</p> <p><input type="checkbox"/> Elementary school</p>  |   |

APPENDIX C  
FOLLOW-UP LETTER TO SCOTT BRUNETTE

## APPENDIX C

## FOLLOW-UP LETTER TO SCOTT BRUNETTE

November 30, 1994

Mr. Scott Brunette,  
Athletic Director  
Metropolitan Public Schools  
2601 Bransford Avenue  
Nashville, TN 37204

Dear Scott,

I wanted to share the results of the survey I conducted. As you are aware, on August 24th, 1994, a questionnaire was sent to 257 Metropolitan Nashville Public School Physical Educators. The purpose of the survey was to ascertain opinions of colleagues about the validity of traditional Tae Kwon Do instruction as an educational tool in the schools. The researcher also wanted to determine the effect of publicity on their opinions. One hundred fifty five surveys were sent to elementary school teachers; 88 were returned, which was a 56.8% response. Forty seven surveys were sent to middle school teachers; 29 were returned, which was a 61.7% response. Fifty five surveys were sent to high school teachers; 35 were returned, which was a 63.6% response. Four surveys were returned marked mixed assignments (two elementary/middle and two middle/high combinations). This group was recorded as a separate category, with a 100% return. A total of 156 surveys were returned, totaling 60.7%. Overall responses indicated the majority of the physical educators favored the addition of traditional martial arts training into the physical education curriculum. The addition of traditional martial arts at the middle school level received the highest percentage of affirmative responses (72.7%). High school received 71.9% affirmative responses, while the elementary level fell to 60.77% affirmative responses.

Traditional martial arts as a valid addition to an after school program was affirmed by 78.8% of respondents for the high school. The validity for middle school was affirmed by 76.4% of the respondents, while 73.1% affirmed the addition at the elementary level.

Fifty nine percent of the respondents did not see any of the numerous articles about martial arts instruction for children. Another 33.3% said the articles did not influence their responses, while 7.7% were influenced positively by the news articles.

I am enclosing the tables that show the percentages in the various categories. Thank you for your help in providing names and teaching assignments and for suggesting interschool mail as a means of distribution and returns.

Sincerely,

Sue E. Abernathy



APPENDIX D  
TAE KWON DO UNIT PLAN

## APPENDIX D

## TAE KWON DO UNIT PLAN

**Unit: Introduction to Tae Kwon Do**  
**Level: 2nd, 3rd, and 4th Grade**  
**Teacher: Sue E. Abernathy**

**Overall Goals:**

- (1) to develop and improve strength, coordination, balance, body awareness and body control
- (2) to learn basic Tae Kwon Do skills
- (3) to show a willingness to try new skills
- (4) to understand the role of Tae Kwon Do in total physical fitness
- (5) to learn basic Tae Kwon Do concepts:
  - (a) using both sides of the body
  - (b) high to low
  - (c) right to left
  - (d) slow to fast
  - (e) soft to hard
- (6) to demonstrate safe Tae Kwon Do practices and procedures
- (7) to learn Tae Kwon Do etiquette
- (8) to involve and educate parents and teachers, as well as, students
- (9) to integrate knowledge learned in Tae Kwon Do into all areas of life

**Unit Objectives:**

- (1) to increase strength, coordination, balance, flexibility, concentration and focus
- (2) to develop proper breathing techniques
- (3) to build self-esteem and self confidence
- (4) to develop self-respect and respect for others
- (5) to learn self-defense techniques

- (6) to learn to count from one to ten in Korean
- (7) to carry over positive attitude and behavior into classroom and home
- (8) to break a board on the last day of class, using one of four proper breaking techniques

**Unit Content:**

- (1) standing exercises (8 count)
  - (a) knee bends
  - (b) leg stretches
  - (c) reach throughs
  - (d) cross ankle stretch
  - (e) side stretch
  - (f) arm exercise
  - (g) neck rotation
- (2) sitting exercises (8 count)
  - (a) straight leg toe touch
  - (b) bent leg toe touch
  - (c) straddle toe touch
  - (d) straddle center touch
  - (e) butterflies
- (3) stretch kicks
  - (a) front
  - (b) crescent
- (4) breaking techniques
  - (a) foot
    - (1) front snap kick
    - (2) axe kick
  - (b) hand
    - (1) hammer fist
    - (2) palm strike

**Unit Procedures:**

- (1) exercises
  - (a) all counted in Korean
  - (b) stress breathing techniques

- (c) importance of increased flexibility
- (2) discuss an aspect of Tae Kwon Do etiquette daily
- (3) stretch kicks
  - (a) breathing techniques
  - (b) balance
- (4) discuss respect
  - (a) yourself
  - (b) others
- (5) practice self-defense techniques
  - (a) safety
  - (b) proper use
- (6) practice hand techniques
  - (a) using the air
  - (b) using a target
  - (c) focus
  - (d) concentration
  - (e) basic Tae Kwon Do concepts
  - (f) breathing
- (7) practice foot techniques
  - (a-f, same as above)
- (8) discuss board breaking
  - (a) proper technique
  - (b) build confidence
  - (c) build self-esteem
  - (d) relate carry-over value

**Unit Materials:**

- (1) one tumbling mat
- (2) two targets (pads)
  - (a) large
  - (b) small
- (3) parental letter

- (4) teacher letter
- (5) class roster and folder for permission forms
- (6) boards for each student
  - (a) white pine
  - (b) cut 3"-5" wide/12" long/1" thick
- (7) Tae Kwon Do Board "Busters" poster for students to sign
- (8) Tae Kwon Do brochures and information for any student or parent wanting to pursue this activity
- (9) Tae Kwon Do certificates

**Unit Evaluation:**

- (1) each student will demonstrate mastery of objectives by breaking a board
- (2) certificates will be given to each student who can count from one to ten in Korean
- (3) classroom teacher input
- (4) parental input

APPENDIX E  
ORIGINAL PROPOSAL FOR TAE KWON DO  
PILOT CLASSES

APPENDIX E  
ORIGINAL PROPOSAL FOR TAE KWON DO  
PILOT CLASSES

ORIGINAL PROPOSAL FOR TAE KWON DO PILOT CLASSES

I received my M.A.T. degree from the University of North Carolina in 1970. For the past twenty years, I have taught physical education to children. My ultimate goal in teaching has not changed over the years, my number one priority is to build each child's self-esteem through physical activity.

I have been a student of Grand Master Seoung Eui Shin, 9th degree black belt, in Tae Kwon Do for six years. I have progressed to the rank of 3rd degree black belt, certified by the World Tae Kwon Do Federation. I currently attend class four times a week in addition to teaching at Shin's Martial Arts in Bellevue. I continue to teach Tae Kwon Do at the Jewish Community Center in Nashville, as I have for the past four years.

I am currently pursuing a Doctor of Arts degree in Health and Physical Education at Middle Tennessee State University. I would like for my doctoral dissertation to be related to Tae Kwon Do in the elementary physical education program. I plan to gather data, statistics and evaluations to document the effect this program has on standardized test scores, report card grades, and student behavior.

Tae Kwon Do is a form of Korean Martial Arts. It is an exact system of symmetrical body movements designed for self defense. Practitioners are trained to make no attacks unless threatened by an opponent. Tae (Foot) Kwon (Hand) Do (Way of Life) uses natural techniques utilizing all parts of the body. "Do" means the state of mind, the control of ones way of life, practicing self restraint and learning that kindness and humility exhibit greater strength than one's ability to fight. Tae Kwon Do is an art that develops speed, power, control, focus, coordination, balance, flexibility, respect, breath control, concentration and self-esteem. Tae Kwon Do is for everyone, regardless of age, sex or disability.

In the Position Statement of the Council on Physical Education for Children (COPEC), there were three major premises discussed:

- (1) Developmentally appropriate physical education programs are designed for every child...from the physically gifted to the physically challenged.
- (2) Children need to learn from programs that are designed specifically with their needs and differences in mind.

(3) Educators have the challenge of preparing children to live as adults in a world that has yet to be clearly defined and understood. Present programs need to prepare children with basic movement skills that can be used in any activity, whether popular today or one yet to be invented.

The addition of Tae Kwon Do into a well balanced physical education program enhances and supports all three premises. The techniques and skills taught in Tae Kwon Do will enhance the skills taught in the regular physical education program. In reviewing the components of Developmentally Appropriate Physical Education for Children, I find all components of Tae Kwon Do to be appropriate (curriculum, development of movement concepts, motor skills, affective development, concepts of fitness, cognitive development, calisthenics, assessment, regular involvement for every child, gender directed activities, number of children on a team, competition, success rate, class size, days per week/length of class time, facilities/equipment and physical education vs. recess.

The idea for expanding the physical education program at Lakeview to include Tae Kwon Do, came after I taught a five day Tae Kwon Do unit to two hundred second and third grade students in the Fall of 1992. The unit was so well received by the students, parents and faculty that the fourth grade school (Mt. View) asked that I teach the same unit to their entire fourth grade. This was done in January, 1993, and once again the program was overwhelmingly accepted.

In the Spring of 1993, during the Mt. View Cultural Arts Festival, I led a Tae Kwon Do demonstration for the entire fourth grade. The demonstration exposed students and faculty to characteristics of Tae Kwon Do that they had not been taught in the introductory unit. Again the response of the students and the faculty was astounding.

A demonstration at Lakeview is planned for the Fall of 1993 to show the various aspects of Tae Kwon Do, to educate students, parents and faculty as to what Tae Kwon Do is and what can be accomplished to benefit the total child through this art.

Tae Kwon Do is already being taught at two Metro Nashville elementary schools, in their after school program: McKissack Middle and Park Avenue Elementary.

The following excerpt came from a letter written by the principal at Park Avenue Elementary School.



Some examples of achievement due to participation in Tae Kwon Do at Park Avenue Elementary:

1. *Parent involvement has increased dramatically.*
2. *Community involvement has increased.*
3. *In concrete terms, test scores rose a phenomenal 6.6 NCE's (against an expected growth of 2.0). Students are walking taller. Students who didn't care and wouldn't try before are showing eagerness to learn, to work in academic subjects, to do their best, to become SOMEONE. Some who were trying to make their mark by meanness and "macho" behavior last year are cooperative and proud to be achievers this year. Some examples:*

*(a) Devon, (a sixth grader's) father came to parent conference solely to thank Mrs. Greene for Devon's participation in Tae Kwon Do, saying, "She is a new person and excited about school this year."*

*(b) Brian, (5th grade) who was apathetic about studies and frequent behavior problem, is working hard at studies, smiling and earning "good citizen" points on a regular basis.*

*(c) James, (3rd grade) is a bright student who was lazing away with apathy, getting poor grades and not caring. He has stopped slumping in his chair, sits up, works with intensesness at his lessons and is achieving well.*

*(d) Jonathan, a leader among peers, was leading down the wayward path until noting the success others were having in Tae Kwon Do. He is now cooperating and participating fully in class activities hoping to earn a place in the class. As a result several of his followers are working cooperatively also.*

*(e) Several parents, noting the turnaround in behavior and performance of their children have requested that other children in their family be allowed to join the class. Others, noting the success of friends' children are requesting that their children be included. The waiting list is lengthy and continues to grow.*

STUDENTS AT LAKEVIEW HAVE PHYSICAL EDUCATION EVERY DAY FOR 30 MINUTES (2 1/2 HRS. WK.). I WILL BE TEACHING TEN PHYSICAL EDUCATION CLASSES EACH DAY. I PROPOSE THE FOLLOWING PILOT PROGRAM FOR TWO OF THE TEN CLASSES.

**PROPOSAL:**

- (1) Teach Tae Kwon Do on M, W, F (1 1/2 hrs.) and teach the standard physical education program on T, T (1 hr.).
- (2) Limit class size to 25 students.
- (3) Class sign up is voluntary. Letters to parents explaining the program will be sent the first six weeks of school.
- (4) Maximum of two Tae Kwon Do/Physical Education, combination pilot classes (need based on parental/student response). A waiting list will be compiled for future reference and use.
- (5) Tae Kwon Do curriculum will follow the same state guidelines that mandate our current physical education curriculum, ie.:
  - (a) developing a physically educated student
  - (b) encouraging variations in curriculum models that reflect sound planning
  - (c) a curriculum that follows the "benchmarks" (target skills)
  - (d) a curriculum that is developmentally appropriate

I have researched the state guidelines on a quality physical education program and find the goals and objectives of Tae Kwon Do intermesh and make a perfect blend with the MAJOR LEARNING DOMAINS (Psychomotor, Cognitive and Affective) found in a quality physical education program.

- (6) The three, half-hour, classes would consist of the following:
  - (a) exercise
  - (b) kicks (stretch)
  - (c) kicks (targets)
  - (d) hand techniques
  - (e) self-defense
  - (f) etiquette
  - (g) culture
  - (h) hygiene
  - (i) forms (patterns)
  - (j) sparring (extremely light contact)

(7) Overall objective: to build self-esteem through physical activity, which in turn will build a positive and healthy attitude. Reach students (Inclusive rather than exclusive) who are:

- (a) discipline problems
- (b) learning disabilities
- (c) overweight/underweight
- (d) poor self-image
- (e) potential drop outs

Priority will be given to enrolling those students the administration and classroom teachers deem "high risk" (potential drop outs/discipline problems, etc.)

(8) Belt Ranking System

- (a) teaches respect
- (b) teaches goal setting
- (c) an outward sign of goals accomplished
- (d) incentive

(9) Cost: No cost to Lakeview Elementary or Metro Schools.

- (a) (14) hand held targets have already been donated to Lakeview
- (b) (6) head gear have been donated
- (c) belts will be provided for students
- (d) pine boards for breaking demonstrations at testing will be donated (Four hundred and twenty five Lakeview students took the introductory Tae Kwon Do unit, every student attempting to break their board did so - 100% successful)
- (e) Testing certificates will be donated

(10) Established class rules:

- (a) techniques learned will never be practiced outside of class
- (b) techniques will never be used on another child
- (c) belts will only be worn during physical education class time
- (d) progress must be shown in the classroom in order to test for the next level
- (e) improvement in academics and behavior will be rewarded by additional stripes added to belts

(11) Physical education staff at Lakeview is 100% behind this program. The administration and many of the classroom teachers favor the program.

- (12) Safety (A number one priority in Tae Kwon Do)
- (a) large workout area is clean and spacious (cafeteria)
  - (b) less likely to have injuries in Tae Kwon Do than during a regular physical education class
  - (c) helmets (foam) will be worn during sparring (in case someone slips and falls)...no more than three pairs of students will spar at a time
  - (d) padded hand held targets are used to practice kicks and punches
  - (e) close supervision
  - (f) rules and safety always stressed
  - (g) constant use of control

(13) The evaluation of our program will not be based solely on physical skill developed by the children, but also the carry over values demonstrated in the classroom, on the bus and at home. I will receive feedback from administrators, classroom teachers and parents concerning behavior, attitude, homework, test scores and standardized test scores.

Evaluate program each six weeks to modify for individual students as needed. At the year's end evaluate program from five areas:

- (a) student
- (b) parental
- (c) classroom teachers
- (d) administrators
- (e) gathered data (standardized tests scores/behavior modification)

Determine feasibility for continuing or possibly expanding the program to meet the needs of more students.

APPENDIX F  
EXAMPLES OF SECOND GRADE BENCHMARKS

## APPENDIX F

## EXAMPLES OF SECOND GRADE BENCHMARKS

NASPE PHYSICAL EDUCATION  
OUTCOMES PROJECT

## EXAMPLES OF BENCHMARKS--SECOND GRADE

As a result of participating in a quality physical education program, it is reasonable to expect that the student will be able to:

- |        |   |  |
|--------|---|--|
| HAS    | 2 | 1. Travel in a backward direction and change direction quickly, and safely, without falling.                                     |
| HAS    | 2 | 2. Travel, changing speeds and directions, in response to a variety of rhythms.  |
| HAS    | 2 | 3. Combine various traveling patterns in time to the music.  |
| HAS    | 2 | 4. Jump and land using a combination of one and two foot take-offs and landings.   |
| HAS    | 2 | 5. Demonstrate skills of chasing, fleeing, and dodging to avoid or catch others.   |
| HAS    | 2 | 6. Roll smoothly in a forward direction without stopping or hesitating.  |
| HAS    | 2 | 7. Balance, demonstrating momentary stillness, in symmetrical and asymmetrical shapes on a variety of body parts.                |
| HAS    | 2 | 8. Move feet into a high level by placing the weight on the hands and landing with control.                                      |
| HAS    | 2 | 9. Use the inside or instep of the foot to kick a slowly rolling ball into the air or along the ground.                          |
| HAS    | 2 | 10. Throw a ball hard demonstrating an overhand technique, a side orientation, and opposition.                                   |
| HAS    | 2 | 11. Catch, using properly positioned hands, a gently thrown ball.  |
| HAS    | 2 | 12. Continuously dribble a ball, using the hands or feet, without losing control.  |
| HAS    | 2 | 13. Use at least three different body parts to strike a ball toward a target.  |
| HAS    | 2 | 14. Strike a ball repeatedly with a paddle.  |
| HAS    | 2 | 15. Consistently strike a ball with a bat from a tee or cone, using a correct grip and side orientation.                         |
| HAS    | 2 | 16. Repeatedly jump a self-turned rope.  |
| HAS    | 2 | 17. Combine shapes, levels, and pathways into simple sequences.  |
| HAS    | 2 | 18. Skip, hop, gallop, and slide using mature motor patterns.  |
| IS     | 2 | 19. Move each joint through a full range of motion.  |
| IS     | 2 | 20. Manage own body weight while hanging and climbing.   |
| DOES   | 2 | 21. Demonstrate safety while participating in physical activity.   |
| DOES   | 2 | 22. Participate in a wide variety of activities that involve locomotion, nonlocomotion, and the manipulation of various objects. |
| KNOWS  | 2 | 23. Recognize similar movement concepts in a variety of skills.  |
| KNOWS  | 2 | 24. Identify appropriate behaviors for participating with others in physical activity.   |
| KNOWS  | 2 | 25. Identify changes in the body during physical activity.   |
| KNOWS  | 2 | 26. State reasons for safe and controlled movements.   |
| KNOWS  | 2 | 27. Appreciate the benefits that accompany cooperation and sharing.  |
| VALUES | 2 | 28. Accept the feelings resulting from challenges, successes, and failures in physical activity.                                 |
| VALUES | 2 | 29. Be considerate of others in physical activity settings.  |

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National Association for Sport and Physical Education.  
(1992). Outcomes of quality physical education programs (p. 11). Reston, VA: NASPE.

APPENDIX G  
LAKEVIEW ELEMENTARY SCHOOL TAE KWON DO  
NEWSLETTERS

## APPENDIX G

LAKEVIEW ELEMENTARY SCHOOL TAE KWON DO  
NEWSLETTERS

# LAKEVIEW TAE KWON DO NEWSLETTER



Sue E. Abernathy, Instructor

September-October, 1994

**TAE KWON DO T-SHIRTS & SWEATSHIRTS...LAST CALL!** Many have asked about additional T-Shirts (\$6.00) and Sweatshirts (\$12.00). The shirts are a 50/50 blend and come in Adult sizes: S, M, L, XL. The final order will be placed Friday, September 30th.

**FIRST PROMOTION TESTING!**

Friday, October 28, in the cafeteria:  
 9:30-10:00 Brady, Jackson, Bowman, Goodwin  
 10:00-10:30 A. Davis, Roper, Perry, Tesauro  
 1:15-1:45 Wilson, Foreman, Ward  
 1:45-2:15 Gibbons, B. Davis, Mullins, Haile  
 2:15-2:45 Talley, Jones, Westerbeck  
 2:45-3:15 McCord, Gibson, All Enrichment Students

My instructor, Grand Master Seoung Eui Shin, and Master Moo Shin Chong will be present at the testing. Testings are held 3 to 4 times each school year. The time necessary to learn the required elements varies with each individual child, therefore every child is not ready to test at each scheduled testing.

**PROMOTION SYSTEM**

There are 9 levels of rank below black belt level, and 9 levels of black belt. A beginning student starts at the 9th level, or 9th gup (white belt). The promotion levels are:


8th gup white belt w/ 3 black stripes  
 7th gup yellow belt  
 6th gup green belt w/ 1 black stripe  
 5th gup green belt w/ 2 black stripes  
 4th gup green belt w/ 3 black stripes  
 3rd gup red belt w/ 1 black stripe  
 2nd gup red belt w/ 2 black stripes  
 1st gup red belt w/ 3 black stripes  
 1st dan black belt

Academic stripes are also awarded to students. In order to receive academic stripes for their belts, students should bring their report cards to Tae Kwon Do class within one week of receiving it. Grades will be checked and stripes awarded:


- 1) Green or Yellow stripes = Outstanding in citizenship/conduct
- 2) Blue stripe = Honor roll or all grades have improved since last report card
- 3) Red stripe = straight A's

It is possible for a student to be awarded all 3 academic stripes. This must be checked and verified each report period. This is the student's responsibility.





# LAKEVIEW TAE KWON DO NEWSLETTER



Sue E. Abernathy, Instructor



November-December, 1994

**TAE KWON DO BURGER KING NIGHT!** 2305 Murfreesboro Pike (across from Nashboro Village). Thursday December, 8: 4:00 - 7:00. Burger King will donate a percentage of all collected receipts to the Lakeview Tae Kwon Do program.

**TAE KWON DO BAKE SALE**  
Thursday and Friday, December 1 & 2, all items cost \$.25. Lakeview 8:30-9:00 AM.

### PROMOTION TESTING!

Tuesday, December 13, during the regular physical education times, in the cafeteria:

9:30-10:00	Brady, Jackson, Bowman, Goodwin
10:00-10:30	A. Davis, Roper, Perry, Tesaro
1:15-1:45	Wilson, Foreman, Ward
1:45-2:15	Gibbons, B. Davis, Mullins,
2:15-2:45	Talley, Jones, Westerbeck, Haile
2:45-3:15	McCord, Gibson, All Enrichment Students

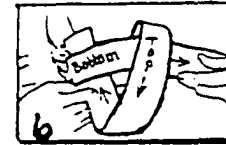
**DUE TO POPULAR DEMAND, HERE'S THE DIRECTIONS (AGAIN!) ON HOW TO TIE THE TAE KWON DO BELT PROPERLY !!**



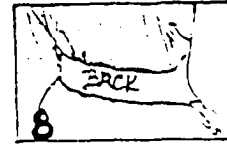
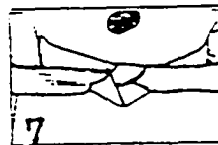
- 1) Begin with belt end just above right knee
- 2) Wrap belt toward the left 2 times



- 3) Bring the belt end that is on top under both thickness of belt in front
- 4) Make sure ends are even



- 5) Make a loop with the bottom end
- 6) Bring the top end through the bottom loop and pull tight



- 7) The knot resembles a fortune cookie. Both ends of the belt should be even in length
- 8) Belt should be smooth and flat in the back

APPENDIX H  
LETTER TO OHARA PUBLICATIONS, INC.

## APPENDIX H

## LETTER TO OHARA PUBLICATIONS, INC.

November 11, 1994

Ohara Publications, Inc.  
1813 Victory Place  
P.O. Box 7728  
Burbank, CA 91510-7728

Dear Sirs:

I am a physical education doctoral student at Middle Tennessee State University, Murfreesboro, Tennessee. I am also a Tae Kwon Do student of Grand Master Seoung Eui Shin in Nashville, Tennessee. My doctoral dissertation topic is *Traditional Tae Kwon Do: A Curriculum Innovation for Elementary Physical Education*.

Part of my dissertation deals with cognitive activities for children ages seven to nine. I seek your permission to duplicate pictures from your publications: Moo Duk Kwan Tae Kwon Do, Richard Chun, 1975 and Moo Duk Kwan Tae Kwon Do Volume II, Richard Chun, 1983, to use as a part of this dissertation. I am impressed with the clarity of your illustrations. I have enclosed a sample of how I would use your material, if given permission.

Please respond as soon as possible. I will postpone submitting my dissertation until December 2, 1994 in order to hear from you. I thank you for your immediate consideration of this request.

Sincerely,

Sue E. Abernathy  
1020 Highland Road  
Brentwood, TN 37027  
(615 377-4653)

APPENDIX I  
COPYRIGHT PERMISSION

## APPENDIX I

## COPYRIGHT PERMISSION



## OHARA PUBLICATIONS, INC.

24715 Ave. Rockefeller, P.O. Box 918, Santa Clarita, California 91380-9018  
 Telephone: (805) 257-4066 • FAX# (805) 257-3028

November 29, 1994

Sue E. Abernathy  
 1020 Highland Road  
 Brentwood, TN 37027-5528

Re: Request for permission to reprint excerpts from Beginning Moo Duk Kwan Tae Kwon Do: Korean Art of Self-Defense, Vol. 1 (pub. 1975) and Intermediate Moo Duk Kwan Tae Kwon Do: Korean Art of Self-Defense, Vol. 2 (pub. 1983), both by Richard Chun

Dear Sue E. Abernathy:

We are in receipt of your letter dated 11/21/94, requesting permission to reprint the following excerpts from Beginning Moo Duk Kwan Tae Kwon Do: Korean Art of Self-Defense, Vol. 1 (pub. 1975) and Intermediate Moo Duk Kwan Tae Kwon Do: Korean Art of Self-Defense, Vol. 2 (pub. 1983), both by Richard Chun:

Two illustrations from the books (see attached).  
 Additional illustrations: Vol. 1 pages 21; 146-147  
 Vol. 2 pages 23-25; 192-213

We authorize you to reprint the foregoing excerpts, and only the foregoing excerpts, subject to the following terms and conditions:

1. The following credit line shall be carried as a footnote at the bottom of the page on which each excerpt appears:

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737 P03

2. Not less than 5 business days before the distribution of any copies of the work containing the reprinted excerpts, you shall provide us with one complete copy, identical in all respects to the ones you plan to distribute.
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4. You shall not authorize any third party to reprint any of the excerpts. The rights granted in this letter are personal to you and cannot be assigned, voluntarily or by operation of law. Any such purported assignment by you shall be void.
5. You shall have delivered to us a copy of this letter, signed by you in the space provided below, within 30 days after the date of this letter.

In the event of your failure to comply fully with any of the foregoing terms and conditions, the permission granted in this letter shall automatically and immediately be deemed revoked. In that event, your reprinting of any portion of Beginning Moo Duk Kwan Tae Kwon Do: Korean Art of Self-Defense, Vol. 1 (pub. 1975) and Intermediate Moo Duk Kwan Tae Kwon Do: Korean Art of Self-Defense, Vol. 2 (pub. 1983), both by Richard Chun would constitute a copyright infringement and subject you to the remedies provided by federal law, including liability for statutory damages of up to \$50,000.

Please note that your rights under this letter are not exclusive. We reserve all rights to publish and sell, or license others to publish and sell, all or any portion of Beginning Moo Duk Kwan Tae Kwon Do: Korean Art of Self-Defense, Vol. 1 (pub. 1975) and Intermediate Moo Duk Kwan Tae Kwon Do: Korean Art of Self-Defense, Vol. 2 (pub. 1983), both by Richard Chun including the excerpts that you will be reprinting.

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NOV 29 '94 18:57 TO 16052573028 FROM 1-114 P.01

Very truly yours.

OHARA PUBLICATIONS, INC.

*Geraldine J. Simon*

Geraldine J. Simon  
Publisher

Copyright holder

Signature *[Signature]* Date: 11/29/94

I agree to be bound by all of the foregoing terms and conditions.

Signature: *[Signature]* Date: 11/30/94

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