

Get Psyched

with



FOREVER STRONG!



THE MEANING BEHIND OUR NAME:

The meaning behind our name – **Psych**

Psychoanalyse, to examine, to gain a better understanding.

- Prepare psychologically to be in the right frame of mind or to give one's best
- To figure out psychologically; decipher: to psych out a problem.
- Psychological.
- To analyze, solve, or comprehend.

The name is also a play on words for Si as Simon is Psychkwondo's Head Instructor.

THE MEANING BEHIND OUR LOGO:

The Logo is a **Koru**. (Pronounced: `core-do`)

The koru represents new beginnings, new life, growth, strength and harmony. The koru reaches towards light, striving for perfection, encouraging new positive beginnings.



An unfurling fern frond



The colours

Black- represents the realm of Potential Being. The long darkness from whence the world emerged. It represents the Heavens. The male element is formless, floating and passive.

White- represents the realm of Being and light. It is the physical world. White symbolizes purity, harmony enlightenment and balance.

Red- represents the realm of coming into being. It symbolizes the female element. It also represents gestation. Red is the Mother Earth, the sustainer of all things. Red is the colour of earth from which the first human was made.

KOWHAIWHAI:

This design is known as Mangotipi.



(Ma-ngo) – Shark (Tipi) - To glide

This design depicts the Great White Shark, which represents formidable strength and resilience.

THE TENETS OF TAEKWONDO

The Tenets are the principles which students are to adhere to, not only in the dojang or while at training but in everyday life.

1. Etiquette – *Good manners and Correct conduct.*
2. Modesty – *Being humble, not to brag or show off.*
3. Perseverance – *Continually strive to be better. To never give up. Dedication.*
4. Self-Control – *The ability to exercise restraint or control over one's feelings, emotions & reactions.*
5. Indomitable Spirit – *To overcome any obstacle under any circumstance. Unconquerable spirit.*

THE TAEKWONDO STUDENT OATH

1. I shall observe the tenets of Taekwondo
2. I shall respect my instructors and seniors.
3. I shall never misuse Taekwondo.
4. I shall be a champion of freedom and justice.
5. I shall help build a more peaceful world.



THINGS TO BRING TO TRAINING

- Dobok (including belt!)
- Personal protective equipment (as listed below)
- Drinking water
- Hand towel
- Appropriate attire for after training (e.g. warm jumper or similar)

Rules for sparring

All protective equipment must be worn for sparring. Members will not be allowed to spar unless all protective equipment is worn. Protective equipment consists of:

- Mouth guard
- Groin guard
- Shin guard
- Forearm guard
- Hogoo (chest protector)
- Head protection
- (Gloves optional) It is the responsibility of all members to bring their own protective equipment to training.

All protective equipment is available to purchase through the club. See instructors for assistance.

Due to health reasons protective equipment **MUST NOT** be shared.



ETIQUETTE & TRAINING RULES:

Etiquette is the foundation of the personality, which is shown by the person's nature and actions. Etiquette comes from a good, clean mind, displaying the quality of humbleness, without losing your pride. To achieve this, a person must forget about any mean manner. Speech and manner should be noble and gentle.

- 1.** Students entering the Dojang must remove shoes, hats and sunglasses. Shoes, gear, clothes and other personal items must be properly stored. Training shoes are at the discretion of the branch instructor.
- 2.** Students must remove all watches and jewellery (with the exception of flat wedding bands) before training. Avoid bringing valuables to class.
- 3.** There will be no smoking, gum chewing, eating or drinking in the Dojang at any time.
- 4.** No headwear of any kind to be worn inside the Dojang unless for on religious grounds.
- 5.** Students must take pride in the appearance of the Dojang and assist with keeping it clean and neat at all times.
- 6.** Upon meeting a Black Belt all students must execute a bow of courtesy. The Black Belt will then acknowledge you with a return bow.
- 7.** When speaking to an instructor, students must use "Sir", "Madam", or "Mr/Mrs", preceding their last name. The master instructor can be addressed by the Korean term "Kwanjangnim" and instructor "Sabomnim".
- 8.** Students when training are not allowed to lean against the walls, sit on chairs, or sit in an improper way.
- 9.** Students must observe a high degree of personal hygiene. Toe and fingernails must be kept clean and trim.
- 10.** Students must keep their uniforms clean and neat with the badges attached correctly and belt tied properly.
- 11.** Be on time for classes. If you arrive early do not disturb the class, take the opportunity to stretch and practice quietly.
- 12.** No free sparring without an instructor's permission and supervision. All students must comply with the club's protective gear policy and all safety rules.
- 13.** Techniques must never be used outside of the class for any reason except in self defence involving your safety and the safety of others.
- 14.** Sleeves and pants of uniforms are not to be rolled up unless uniform is too long.
- 15.** Students when training are not to stand with hands on hips unless required to as part of training.
- 16.** Students while in the dojang must respect the safety of all persons at all times.

Please note that the dojang is a place for members to train in and not any one persons playground. Care and safety to all is most important. Permission must be obtained from an instructor before 'ANY' activity is undertaken outside of the class times while in the dojang. Please take care.

Quotes:



Some people dream of success...while others wake up and work hard at it.

Practice makes permanent.

Perfect practice makes perfect.

If you always do what you've always done, you'll always get what you always got.

The path to success is to take massive, determined action.

Failure to prepare is preparing to fail.

Learn to listen for we must listen to learn.

The price of success is hard work, dedication to the job at hand, and the determination that whether we win or lose, we have applied the best of ourselves to the task at hand.

Vince Lombardi

Winning is not a sometime thing; it's an all time thing. You don't win once in a while, you don't do things right once in a while, you do them right all the time. Winning is habit. Unfortunately so is losing.






Vince Lombardi

BELT COLOUR MEANINGS

Each belt colour symbolises a cycle within your training.

To recognise where you are in your training, how far you have progressed and show your peers your dedication and willingness to progress.

Please note the meanings below are specific to belt colour and level and in no way are related to our club logo colour.

 WHITE BELT	<p>White is the beginning. It is the colour of purity. Students at this starting level are given white belts, symbolizing the beginning of Taekwondo life. Let us embrace the journey of knowledge.</p>
 YELLOW BELT	<p>Yellow is like the warmth of the sun, so very necessary in our new life. Students at this level are taking much needed energy from the sun, building a strong foundation and learning to adjust to everything around them. The sun symbolizes a source of energy, warmth and strength that is vital to their survival.</p> <p>The colour of the rising sun. Seeds in the ground begin to germinate and grow. Basic Taekwondo techniques begin to be learned.</p>
 BLUE BELT	<p>Blue is the colour of the sky and the heavens above. It is also the colour of the ocean. It symbolizes nature. A student at this level is reaching an understanding of directions. Freedom of movement is now much like the ocean. Steady they grow, direction is always upwards, aspiring to reach the sky.</p> <p>The colour of the sky which growing things reach for. Physical and mental power starts to stabilise.</p>
 RED BELT	<p>Red is the colour of flame, hot, dangerous and needs to be handled with extreme caution. It is also the colour of sunset. So beautiful, so natural and it evokes something inside us. When you watch the sun go down, you come to realise that although you have learned so much, you still know very little, just like the students on this level.</p>
 BLACK BELT	<p>Black is the colour of mastery. It is also the colour of darkness. In the beginning there was only darkness. Students in this level now start a new beginning. In the dark, instinct takes over. Your senses are more enhanced. You now rely on everything you have learned in the past. You rely on the strength of your foundation. In the dark, you have to believe in yourself. Your guide to this journey is your inner spirit. NOW The pursuit of perfection BEGINS.</p>

TERMINOLOGY-(Yong-o)

Charyot	Attention
Kyongrye	Bow
Dojang	Training Hall
Dee	Belt
Dobok	Uniform
Kwanjangnim	Head Instructor
Sabomnim	Instructor
Jumbi	Ready
Sijak	Begin
Keuman	Finish
Kye sok	Continue
Chagi	Kick
Ap Chagi	Front Kick
Yop Chagi	Side Kick
Dollyo Chagi	Round House Kick
Jirugi	Punch
Momtong Jirugi	Body Punch
Seogi	Stance
Pyonhi Seogi	Natural Stance
Ap Seogi	Front Stance
Bom Seogi	Cat Stance
Dwitkubi Seogi	Back Stance
Juchum Seogi	Horse Riding Stance
Poomsae	Form (Pattern)
Kyorugi	Free Sparring
Sebeon Kyorugi	Three Step Sparring
Hanbeon Kyorugi	One Step Sparring
Yaksok Kyorugi	Arranged Sparring
Bang-o	Defence
Gong Gyuck	Attack
Kyokpa	Breaking
Yeh Ui	Manner

Hosinsul	Self Defence
Yong-o	Terminology
Chireugi	Stabbing
Chigi	Hitting
Makki	Block
Mom	Body
Olgul	Face
Pal	Arm
Son	Hand
Sonnal	Knife Hand
Jumeok	Fist
Batangson	Palm
Palmok	Wrist
Palkup	Elbow
Bal	Foot
Mureup	Knee
Pyonsonkkleut	Spear hand

COUNTING:

1. Hana
2. Dool
3. Set
4. Net
5. Dasot
6. Yasot
7. Ilgop
8. Yeodul
9. A-Hop
10. Yeol

PATTERNS / FORMS:

- Il Jang Taegeuk 1 – **1ST** Pattern
- Ee-Jang Taegeuk 2 – **2nd** Pattern
- Sum-Jang Taegeuk 3 – **3rd** Pattern
- Sar-Jang Taegeuk 4 – **4th** Pattern
- Oh-Jang Taegeuk 5 – **5th** Pattern
- Yuk-Jang Taegeuk 6 – **6th** Pattern
- Chill-Jang Taegeuk 7 – **7th** Pattern
- Pal-Jang Taegeuk 8 – **8th** Pattern

What is the function of the **Kukkiwon**



KUKKIWON is the World Taekwondo Headquarters

Created in 1972, the taekwondo academy, Kukkiwon, has committed itself to revitalize and globalise Taekwondo as the leading Martial Art form.

- The function of Kukkiwon is to maintain Taekwondo's original philosophy while deciding on basic policy about spreading Taekwondo

Establish the Dan/Poom Promotion Test to maximize the value of Taekwondo training.

Strengthen International competitiveness of Taekwondo by establishing the World Taekwondo Federation.

Develop ideal future leaders that are excellent physically, mentally & socially.



What is the function of the **WTF**



The World Taekwondo Federation is the International Federation [IF] governing the sport of Taekwondo and is a member of the Association of Summer Olympic International Federations [ASOIF]. The WTF recognizes national Taekwondo governing bodies recognized by the NOC in the pertinent country, one in each country, as its members.

Established – May 28, 1973



WHAT IS WTF TAEKWONDO

Taekwondo is one of the most systematic and scientific Korean traditional martial arts, that teaches more than physical fighting skills. It is a discipline that shows ways of enhancing our spirit and life through training our body and mind. Today, it has become a global sport that has gained an international reputation, and stands among the official games in the Olympics.

Let's take a closer look at the meaning of the word "Tae" "Kwon" "Do." It is composed of three parts as shown in the English spelling, though it is one word in Korean. "Tae" means "foot," "leg," or "to step on"; "Kwon" means "fist," or "fight"; and "Do" means the "way" or "discipline." If we put these three parts together, we can see two important concepts behind "Tae Kwon Do".

First, Taekwondo is the right way of using Tae and Kwon 'fists and feet,' or all the parts of the body that are represented by fists and feet. Second, it is a way to control or calm down fights and keep the peace. This concept comes from the meaning of Tae Kwon 'to put fists under control' [or 'to step on fists']. Thus Taekwondo means "the right way of using all parts of the body to stop fights and help to build a better and more peaceful world." Taekwondo has been developing with the 5000-year long history of Korea, being called by several different names in the course. In Korea, Taekwondo began as a defense martial art called "Subak" or "Taekkyon," and developed as a way of training body and mind in the ancient kingdom of Koguryo, under the name of "Sunbae." In the Shilla period, it had become the backbone of Hwarangdo that aimed at producing leaders of the country.

Taekwondo today is similar to the martial arts in other Oriental countries and shares some features with them, because in the course of its evolution it has gained many different styles that existed in the martial arts of the countries surrounding Korea, like Japan and China.

But Taekwondo is very different from many such oriental martial arts. First, physically it is very dynamic with active movements that include a mirage of foot skills. Second, the principle physical movements are in simpatico with that of the mind and life as a whole. Third, it possesses dynamic poses from another perspective. Taekwondo can be characterized by unity: the unity of body, mind, and life, and the unity of the pose ["poomsae"] and confrontation, and cracking down. When you do Taekwondo, you should make your mind peaceful and synchronize your mind with your movements, and extend this harmony to your life and society. This is how in Taekwondo the principle of physical movements, the principle of mind training, and the principle of life become one and the same. On the other hand, the right poomsae leads to the right confrontation, which will eventually produce great destructive power. How come we reach such a unity in Taekwondo? Taekwondo is a way of life, much like having a job, raising a family, fighting for a cause, or any one of numerous *raison d'etre*. What makes Taekwondo different from these is that it is an activity for survival in extremely antagonistic situations. One must always overcome the enemy that is trying to cause harm. But simply winning a fight is not enough to guarantee one's safety, because the enemy may recuperate and attack again. Moreover, there may be many other enemies than the one that was just defeated. One cannot ever feel safe unless one gains permanent peace. To attain this permanent or lasting peace, one needs unity. This is what Taekwondo aims for. Otherwise Taekwondo would be no different from any other street-fighting skills. Taekwondo pursues harmonious growth and improvements of life through its unique activities. This is why one could say Taekwondo is a way of life. To ultimately enable ourselves to lead more valuable lives, we would do well by finding the guiding principles deeply hidden in Taekwondo.



PHILOSOPHY

Philosophical Principles of Taekwondo

The philosophy of Taekwondo is very special, but what makes it so special? If we learn philosophy from books, we tend to forget it as soon as we leave them, because it is not related to our actual lives. But since Taekwondo is connected with our lives like every movement of ours is, we can never forget its philosophy.

That is, the philosophy is one of actions that can be learned from other actions, and our everyday activities. Taekwondo philosophy represents the principles of the changes and movements in human beings. It also represents the principles of our lives, since life consists of our movements. Therefore, we can say Taekwondo is a philosophy in itself. We can understand the philosophy of Taekwondo by doing Taekwondo, and this understanding should lead to better understanding and enhancement of our life. The principles of Taekwondo can be explained in several ways but here we will explain it simply with the principle of "Sam Jae" [Three Elements] and that of "Eum" [the Negative or Darkness] and "Yang" [the Positive or the Brightness]. "Sam Jae" refers to "Cheon" [the Heaven], "Ji" [the Earth], and "In" [the Man] and the principles concerning them. In oriental countries, it has been recognized as the central principle that explains the changes of everything in the world. "Sam Jae" and the changes of "Eum" and "Yang" constitute the "Eight Trigrams for Divination" in the "Book of Changes." The principle of Sam Jae has been emphasized in oriental countries, especially in Korea. If you understand Taekwondo's principle, you could understand all the skills and spiritual depth of Taekwondo. The principle of Eum and Yang has also been emphasized in oriental countries as the central principle of life. It maintains that everything has an opposite side. This principle explains various forms of changes, but it comes from "Taegeuk" [the Great Absolute], which represents the ultimate claim that Eum and Yang was the one and the same thing. If we understand Taekwondo according to this principle, we will find a solution, and by continuously changing skills, we will never get stuck, in any situation. After we understand these philosophical principles of Taekwondo, we can find proper ways to understand and develop our lives.

The Historical Development of Taekwondo Philosophy

What is the philosophy of Taekwondo?

Taekwondo contains thoughts that Han [Korean] people had developed through history. Its philosophy is easily explained with Hongik-Ingan, Jaese-Ihwa, or Hwarangdo spirit. Hongik-Ingan and Jaese-Ihwa were not only ideologies of Tangun Chosun's foundation, but also a fundamental thought of Han people. With time, these ideas developed into the Hwarangdo spirit and the Taekwondo philosophy today. Now, let's look at the principles contents of the philosophy.

"Hongik-Ingan" means universal welfare of mankind. It was the idea of the national foundation by Tangun, and the Taekwondo spirit too has inherited the idea of Hongik-Ingan. It is easily confirmed from the fact that the word of Taekwondo, itself means to suppress fighting and induce peace. On one hand, Jaese-Ihwa means that the world is educated in accordance with the reason of heaven. Taekwondo is a principle, not a simple connection with movements. It is the Korean traditional martial art characterized by the trinity of body, mind and life. Thus, the principle is the reason of all creation, and so it refers to the reason of heaven in Jaese-Ihwa. Therefore, human beings can be educated in accordance with the reason of heaven through correct training of Taekwondo. That's the very meaning of Jaese-Ihwa. Hongik-Ingan and Jaese-Ihwa appear clearly in the myth of the Korean foundation. According to it, "In the early age, Hwan-Wung, the son of Heaven established a nation called Baedal [earliest name of Korea]. He then announced the purpose of the national foundation as Jaese-Ihwa [educate with the reason of heaven] and Hongik-Ingan [universal welfare of mankind]

HISTORY OF TAEKWONDO

ANCIENT TIMERS

Taekwondo in Ancient Times

The historical background of Taekwondo development will be explained following the chronological order of 4 different ages; ancient times, middle ages, modern ages and present times.

The origin of Taekwondo

Man by nature has instinct to preserve his own life as well as his race, and therefore engages in physical activities either consciously or unconsciously. Man cannot do without physical motions that he grows and developed on them, regardless of time and space. In ancient times people had no means other than the bare hands and body to defend themselves; so they naturally developed the bare-hand fighting techniques. Even at times when arms were developed as defensive or offensive means, people continued to enjoy the bare-hand fighting techniques for the purpose of building physical strength as well as showing off through matches at rituals of tribal communities.

In the early days of the Korean peninsula, there were three tribes, each enjoying warrior's martial art contests during the ritual seasons. At the time, people learned techniques from their experiences of fighting against the beasts whose defensive and offensive motions were also the subject of analysis. It is believed that this was exactly the true grounding of today's Taekwondo, which names have descended from "Subak", "Taekkyon" and so on.

In the latter part of ancient times on the Korean peninsula, three kingdoms were rivaling among them for the hegemony. They were Koguryo, Paekje and Shilla all indulged in growing national strength with trained warriors. Therefore, the Korean history tells that there were military personalities among the well-known prominent national leaders of the three kingdoms, which proves the military tendency of ruling hierarchy.

As a result, youth warriors were organized, such as "Hwarangdo" in Shilla and "Chouisonin" in Koguryo, which both adopted martial art training as one of the important subjects of learning. A known martial art book of the days, called "Muyedobo-Tongji" wrote "Taekwondo is the basis of martial art, enabling one to build strength by using the hand and foot freely and training arms and legs as well as the body to adaptable to any critical situations," which means Taekwondo was already prevalent in that age. Thus, it can be easily assumed that Taekwondo was originated from the days of tribal communities on the Korean peninsula.

Shilla kingdom founded in B.C. 57 on the southeastern part of Korea, and Koguryo founded in B.C. 37 on the northern part of Korea along Yalu river, both made great efforts to raise their youngsters into strong warriors called "hwarang" and "sunbae" respectively, certainly with Taekwondo as one of the principal subjects of physical training.

Koguryo's "sonbae" and Taekkyon

Koguryo was founded on the northern part of Korea, surrounded by hostile Han [Chinese] tribes in the north. Therefore, in its early days, the kingdom organized a strong warrior corps called "Sunbae" in its attempt to consolidate power.

According to the scholars, a man of virtue who never recoils from a fight means "sunbae", which is a member of the warrior corps. Later, the chronicle of the Old Chosun Dynasty described the lift of Koguryo days, saying; "people gathered on march 10 every year at a site of ritual, where they enjoyed a sword dance, archery, Taekkyon contests and so on," implying that Taekkyon was one of the popular events for the ritual in the Koguryo days. It also said "sunbae" lived in groups, learning history and literary arts at home and going out to construct roads and fortresses for the benefits of society, always devoting themselves to the nations.

Therefore, it was natural that Koguryo put the priority of interests on the Taekkyon which was the basis of martial arts, as can be proven by the wall paintings discovered at tombs of Koguryo days. A mural painting at the Samsil tomb shows two warriors engaged in a face-to-face match in Taekkyon stance, and a third at the same tomb shows the scene of Korean wrestling bout [Ssireum], clearly distinguishing it from Taekkyon. It can be assumed from the painting of Taekkyon match that the dead were either a Taekkyon practical or the subject of condolence with dances and martial art.

Silla's "Hwarang" and Taekkyon

The Kingdom of Shilla was founded on the southeastern part of the Korean peninsula where there were no immediate threats from outside, but along with the birth of Paekje Kingdom on its west flank and the start of invasions by Koguryo from the north, Shilla was impelled to arm itself with development of martial arts.

In fact, "hwarangdo" is the typical example of Shilla's martial arts, which is an assimilation of Koguryo's "sunbae" system. The youth group hwarangdo were well trained with the senses of filial piety, loyalty to the kingdom and sacrificial devotion to society to become important personalities for the rein of the kingdom. Notable among them were Kim Yu-Shin and Kim Chun-Chu that made definite contributions to the unification of those three kingdoms.

The chronicle of Old Chosun described the life of hwarangs, members of hwarangdo: "hwarang were selected by the kingdom through contests and, after selection, they lived together in a group, learning, exercising subak, fencing and horse-riding, and sometimes enjoyed various games of communities, working on emergency aids and construction of fortresses and roads, and they were always ready to sacrifice their lives at the time of war."

Hwarangs were particularly influenced by the Buddhistic disciplines and therefore the bronze statues of a Kumgang Yoksa [a man of great physical strength] currently exhibited at the Kyongju Museum clearly indicate that martial arts were practiced at temples by showing a strong man's bare-hand defensive and offensive stances.

Especially the shape of a fist shown on the statue of Kumgang Yoksa exactly resembles that of a "jungkwon" [proper fist] in the contemporary term of Taekwondo. The statue also shows "pyon jumok " [flat fist] and the use of legs, which are seen in today's Taekwondo.

It is really noticeable that in the Shilla epoch the terms "subak" [hand techniques] and "taekkyon" appear together, signifying that both hand and foot techniques were used in martial arts as shown in today's Taekwondo.

Taekkyon transmitted from Koguryo to Shilla

as the art of taekkyon was popularized in Koguryo, it was also handed down to Silla, which is justified by the following points of view;

- (1) "Hwarang"(or sonrang) in Silla has the same meaning with the word "sonbae" in Koguryo by indicating both the youth warrior's corps from their etymological origins.
- (2) Both Hwarang and sonbae had the same organizations and hierarchical structure with each other.
- (3) According to historical, as sonbaes in Koguryo used to compete in taekkyon games at the time of their national festivals, Hwarangs in Silla also played taekkyon games (subak, dokkyoni or taekkyoni) at such festivals as "palkwanhoe" and "hankawi" , thus systematically developing the ancient fighting techniques into the taekkyon(or sonbae) as the basis of martial arts by around a.d.200. from the 4th century the Hwarangs took the takkyon lesson as a systemized martial art at their learning houses to make it also popularized among ordinary people so much so that their techniques were depicted on the mural paintings of ancient warrior tombs. Again, it is also true that taekkyon, coming down to Silla, was further developed into a school of martial art with the division of techniques, i ,e bare-hand techniques and foot techniques, which can be proved by the fact that both hand and foot techniques art clearly shown in the ancient sculptures buddhistic statues.

MIDDLE AGES

Taekwondo in the Middle Ages

The Koryo dynasty, which reunified the Korean peninsula after Shilla [A.D. 918 to 1392], had the Taekkyon develop more systematically and made it a compulsory subject in the examinations for selection of military cadets.

The techniques and power of Taekkyon grew to become effective weapons even to kill human beings. In the military, a pattern of collective practice, called "obyong-subak-hui [5 soldier's Taekkyon play], was introduced so that it might be used in a real war.

In the early days of Koryo dynasty, martial art abilities were the only required qualifications to become military personnel because the kingdom utterly needed the national defense capabilities after conquering the peninsula. A certain plain soldier who mastered Taekkyon techniques was promoted to a general, and young were invited to Taekkyon contests where the skilled ones were selected to become military officers. There were lots of other examples in which many Taekkyon-mastered youths were picked at contests, which is proof that Taekwondo sports was originated in that epoch. The chronicles of Koryo dynasty writes: "at a power contest of Taekkyon techniques, Lee Yi- Min punched a pillar of the house with his right-hand fist, then some of the props of the roof were shaken. Another Taekkyon practicer had his fist pierce through the clay-wall."

Especially the kings of Koryo dynasty were much interested in "subakhui" [Taekkyon contest], making it a compulsory course of military training. Therefore, subakhui was also popular out for inspection tours in the villages.

However, the Koryo dynasty in its latest years had gunpowder and new types of weapons available at hand, thus slowing down its support of martial as the folk games to be transmitted down to the modern Korea, Chosun. (Taekkyon explained in the Koryo history book)

MODERN TIMES

Taekwondo in Modern Times

In the modern times of Korea, the Chosun dynasty [1392-1910] the imperial Korea and the Japanese colonial rule until 1945, Taekwondo was rather called "subakhui" than "Taekkyon" and it suffered an eventual loss of

official support from the central government as the weapons were modernized for national defense, although the subkhui was still popular in the early days of Chosun.

The Chosun dynasty was founded on the ideology of Confucianism, which resulted in rejecting Buddhism and giving more importance on literary art than martial art. Nonetheless, the Annals of Chosun Dynasty tells about the contests of subakhui ordered by local officials for the purpose of selecting soldiers and others ordered by the kings who enjoyed watching subakhui contests at the times of feasts. It was also ruled by the defense department that a soldier should be employed when he wins three other contestants in the subakhui bouts. However, as the government progressed, the government officials began to lay more importance on power struggles than on the interest of defense, naturally neglecting promotion of martial arts.

Then, it was only in the days of King Jungjo after the disgraceful invasion of Korea by the Japanese [1592] that the royal government revived strong defense measures by strengthening military training and martial art practice. Around this period there was a publication of the so-called "Muyedobo-Tongji," a book of martial art illustrations, which 4th volume entitled "hand-fighting techniques" contained the illustration of 38 motions, exactly resembling today's Taekwondo poomsae and basic movements, although those motions cannot be compared with today's Taekwondo poomsae, which has been modernized through scientific studies.

Even under the Japanese colonial rule, some famous Korean writers, such as Shin Chae- Ho and Choi Nam-Sun, mentioned about Taekwondo, saying "present subak prevailing in Seoul came from the sunbae in the Koguryo dynasty," and "subak is like today's Taekkyon which was originally practiced as martial art but is now played mostly by children as games."

However, the Japanese colonial government totally prohibited all folkloric games including Taekkyon in the process of suppressing the Korean people. The martial art Taekkyon [Taekwondo] had been secretly handed down only by the masters of the art until the liberation of the country in 1945. Song Duk-Ki, one of the then masters testifies that his master was Im Ho who was reputed for his excellent skills of Taekkyon, "jumping over the walls and running through the wood just like a tiger." (explanation of taekkon techniques in muyedobo-tongji (general illustrations of techniques) (scene of contest).

At the time, 14 terms of techniques were used representing 5 kicking patterns, 4 hand techniques, 3 pushing-down-the-heel patterns, 1 turning-over-kick pattern and 1 technique of downing-the-whole-body. Also noteworthy is the use the term "poom" which signified a face-to-face stance preparing for a fight. The masters of Taekkyon were also under constant threat of imprisonment, which resulted in an eventual of Taekkyon as popular games.

PRESENT DAY

Present Day Taekwondo

Upon liberation of Korea from the Japanese colonial rule after World War II, the Korean people began recovering the thought of self-reliance and the traditional folkloric games resumed their popularity. Song Duk-Ki, afore-mentioned master of Taekkyon, presented a demonstration of the martial art before the first republic of Korea president Syngman Rhee on the occasion of his birthday, clearly distinguishing Taekwondo from the Japanese Karate which had been introduced by the Japanese rulers.

Martial art experts began opening Taekwondo gymnasiums all over the country and after the end of Korean War [1950-1953] Taekwondo was popularized among the dan-grade black-belters within the country, also dispatching about 2,000 Taekwondo masters to more than 100 countries.

After all, following the nomination of Taekwondo as a national martial art in 1971, the present Kukkiwon was founded in 1972 to be used as the headquarters as well as the site of various Taekwondo competitions. Then a year later, in 1973 the World Taekwondo Federation was established. In 1973, the biennial World Taekwondo Championships was organized.

In 1984, Taekwondo was admitted to the Asian games as an official event. In 1975, Taekwondo was accepted as an official sport by the U.S Amateur Athletic Union [AAU] and also admitted to the General Association of International Sports Federations [GAISF], followed by the adoption of official sports event by the International Council of Military Sports [CISM] in 1976. The WTF became an IOC-recognized sports federation in 1980, making Taekwondo an Olympic sport. Then the adoption of Taekwondo as an official event was followed by the world games in 1981, the pan-American games in 1986, and finally by the Sydney 2000 Olympics in 1994 and then Athens 2004 Olympic Games in 2000. On November 29, 2002, the 114th IOC Session also confirmed the inclusion of Taekwondo in the Beijing 2008 Olympic Games.

Grading Syllabus



Taekwondo at its best!

Your performance on grading day is also graded on the points below – Your performance & attitude at training is vital to your overall mark!

- Attendance.
- Manners towards your instructors and other members of Psychkwondo, black belts and most importantly your parents. - Etiquette.
- Your attitude and organisation, such as bringing all your sparring equipment regularly to class and not forgetting your personal belongings at the training venue.
- Uniform presentation (ironed, clean and stitched up if required) during training and on the grading day.
- Appearance – finger/toe nails cut, hair cut for males and hair tied for females, not wearing any jewelry (with the exception of wedding band) and overall hygiene.
- Attitude towards training, level of intensity during training calculated on an average basis.
- Attitude towards training at home to be determined by your individual improvement on flexibility, poomsae and kicking techniques.

Basic Conditioning:

Is the minimum requirement to start your grading! Should you fail to perform this basic requirement your grading shall be suspended until the next grading date. These tasks must be performed correctly. This is the start of your grading so if you find this difficult you would probably find the rest more difficult.

Pattern (Poomsae):

The current pattern of your level and any pattern you may have learnt under your current grade.

Breaking (Kyokpa):

This is where you get to show focus by breaking a piece of wood. Not compulsory for females and juniors (white belts only). Anyone who relies on their hands for work; e.g. Doctor, Dentist, IT etc - foot techniques only.

Note: You must use alternate legs throughout your grading's. It will be noted which leg you use, if your right leg is used at your first grading technique breaking you must use your left leg for the next.

The only time you will be allowed a second attempt is if the holder fails to hold properly, this does not count if your aim is off and you hit the board in a manner that will injure the holder.

Please remember that the holder is there to help you, please kick properly to avoid hurting them. Once someone has been injured holding a board they become timid when holding again.

Cho Dan Bo break: Whatever we ask you at you grading. You should by now have every technique down. Miss a break and your grading is OVER!!!

Knowledge (Yong-O Terminology):

Knowledge will consist of examination on your level and below. One must have an understanding of many different topics that relate specifically to their level. There are many web sites available to further your knowledge. Those who show a high level of knowledge stand to get a much higher score than those who don't. Taekwondo is also about becoming enlightened as well as having high physical attributes.

Remember:

Grading days can be quite stressful; a hiccup here and there is no need to worry. Only those ready and that have the required amount of lessons shall be eligible to sit for their grading.



Grading Syllabus



YOU MAY BE ASKED ANY OR ALL OF YOUR SYLLABUS

Grading Syllabus – White Belt

Score Required = 70 %

Section 1 – Basic Conditioning

- ↻ 5 x Sits Ups & 5 x Push Ups

Section 2 – Pattern (Poomsae)

- ↻ Basic Pattern

Section 3 – Punching (Jireugi)

Kihap on every punch

- ↻ Horse Riding Stance (Juchum Seogi Momtong Jireugi)
- ↻ Mid Section Punch (Momtong Jireugi)
- ↻ High Section Punch (Olgul Jireugi)
- ↻ Double Punch
- ↻ Triple Punch
- ↻ Punches, up to 10

Section 4 – Blocking (Makki)

Moving forward in walking stance (ap-seogi). – Making sure that your back leg is straight, both feet are on the ground, front knee is bent, back foot is angled at 45 degrees and your back is straight.)

- ↻ Low Block (Arae Makki)
- ↻ Body Block (Momtong Makki)
- ↻ Face Block (Olgul Makki)

Section 5 – Kicking (Chagi)

- ↪ Fighting Stance
- ↪ Front Snap Kick (Ap-Chagi)
- ↪ Roundhouse Kick (Dollyo-Chagi)
- ↪ Moving forward, Front Snap Kick, Roundhouse Kick
- ↪ Double Punch, Front Snap Kick
- ↪ Double Punch, Roundhouse Kick

Section 6 – Breaking (Kyokpa) (Females & Juniors not compulsory)

↪ **Punch / Elbow Strike / Knee Strike –**

It will be left up to the person grading to choose the technique they would like to use and to get the appropriate help.

Section 7 – Sparring (Kyorugi)

- ↪ Free Sparring

Section 8 – Terminology (Yong-O)

- ↪ Meaning of White Belt
 - ↪ Meaning of Taekwondo
 - ↪ Be able to demonstrate basic pattern in Korean
 - ↪ Counting 1, 2, 3 in Korean
 - ↪ Tenets of Taekwondo
 - ↪ Name of your Club and the meaning behind its name
-

Grading Syllabus – Yellow I / Yellow II / Yellow III

(9th Gup) (8th Gup) (7th Gup)

YOU MAY BE ASKED ANY OR ALL OF YOUR SYLLABUS

Score required = 70 %

Section 1 – Basic Conditioning

↻ 10 x Sit Ups & 10 x Push Ups

Section 2 – Pattern (Poomsae)

↻ Taegeuk – 1 (Il Jang) Yellow I

↻ Taegeuk – 2 (Ee Jang) Yellow II

↻ Taegeuk – 3 (Sum Jang) Yellow III

Section 3 – Punching & Blocking (Jireugi – Makki)

↻ Moving forward, double punch

↻ Step Back, Body Block, Double Punch

Section 4– Blocking & Striking (Makki – Chigi)

Moving forward in walking stance (ap-seogi) – Making sure that your back leg is straight, both feet are on the ground, front knee is bent, back foot is angled at 45 degrees and your back is straight.)

↻ Low Block (Arae Makki)

↻ Body Block (Momtong Makki)

↻ Face Block (Olgul Makki)

↻ Elbow Strike (Palkup Chigi)

↻ Double Body Block

↻ Knife Hand Strike (Sonnal Chigi) Yellow III / 7th Gup)

↻ Knife Hand Block (Sonnal Makki) Yellow III / 7th Gup)

Section 5 – Kicking (Chagi)

- ↪ Fighting Stance
- ↪ Front Snap Kick (Ap-Chagi) Mid Section and High Section for Yellow III
- ↪ Roundhouse Kick (Dollyo-Chagi) Mid Section and High Section for Yellow III
- ↪ Sliding in front leg Roundhouse
- ↪ Side Kick (Yop Chagi) – back leg
- ↪ Step in Side Kick
- ↪ Back Kick (Yellow II / 8th Gup)
- ↪ Jumping Front Kick

Section 6 – Breaking (Kyokpa) (Females & Juniors not compulsory)

- ↪ Yellow I – **Front Snap Kick** – Must use ball of foot.
- ↪ Yellow II – **Back Kick** – Must use heel of foot.
- ↪ Yellow III – **Knife Hand Strike**

Section 7 – Set Sparring (Hanbeon Kyorugi)

- ↪ Step Sparring 1, 2, 3

Section 8 – Self Defence (Hosinsul)

- ↪ Awareness
- ↪ Safety Tips
- ↪ To be taken from any patterns and one-step sparring
- ↪ What is the best form of self defence – confidence, not being a target, being fit & healthy, training regularly, training at your best consistently.

Section 9 – Sparring (Kyorugi)

- ↪ Free Sparring

Section 10 – Terminology (Yong-O)

- ↪ Meaning of Yellow Belt
 - ↪ Basic Terminology relevant to your level
 - ↪ Tips – Recalling information that has been given to you at training
 - ↪ Meaning of Taekwondo
 - ↪ Application of movement for your pattern in Korean
 - ↪ Counting In Korean to 10.
 - ↪ Explanation of stances e.g. What defines a particular stance
 - ↪ Tenets of Taekwondo and Student Oath
 - ↪ Meaning of club Logo and Name (Psychkwondo)
-

Grading Syllabus **Blue I / Blue II / Blue III**

(6th Gup) (5th Gup) (4th Gup)

YOU MAY BE ASKED ANY OR ALL OF YOUR SYLLABUS

Score Required = 75 %

Section 1 – Basic Conditioning

↻ 20 x Sit Ups & 20 x Push Ups

Section 2 – Pattern (Poomsae)

↻ Taegeuk – 4 (Sar Jang) Blue I

↻ Taegeuk – 5 (Oh Jang) Blue II

↻ Taegeuk – 6 (Yuk Jang) Blue III

Section 3 – Blocking & Striking + Combinations (Makki-Chigi)

Moving forward in walking stance (ap-seogi) – Making sure that your back leg is straight, both feet are on the ground, front knee is bent, back foot is angled at 45 degrees and your back is straight.)

↻ Low Block (Arae Makki)

↻ Body Block (Momtong Makki)

↻ Inside Body Block

↻ Face Block (Olgul Makki)

↻ Knife Hand Block (Sonnal Makki)

↻ Knife Hand Strike (Sonnal Chigi)

↻ Double Knife Hand Block

↻ Double Body Block

↻ Back Fist (Deungjumeok)

↻ Spear Hand Strike (Pyonsonkkleut)

↻ Elbow Strike to chin (Palkup Chigi)

↻ Outside Body Block

Section 4 – Kicking (Chagi)

- ↪ Fighting Stance
- ↪ Undercut (45 degree) (Bandle Chagi)
- ↪ Back Leg Axe Kick (Naeryo Chagi)
- ↪ Climbing Kick moving forward
- ↪ Back Kick (Dwit Chagi)
- ↪ Step in Side Kick (Yop Chagi)
- ↪ Sliding in Front leg Round House, Back Kick
- ↪ Screwback
- ↪ Moving forward Axe Kick, Roundhouse Kick
- ↪ Moving forward Roundhouse, Screwback
- ↪ Step in Back Kick

Section 5 – Breaking (Kyokpa)

- ↪ Blue I – **Side Kick – Back Leg**
- ↪ Blue II – **Side Kick – Front Leg**
- ↪ Blue III – **Flying Side Kick – Leg of choice**

Section 6 – Set Sparring (Hanbeon Kyorugi)

- ↪ Step Sparring 1, 2, 3, 4, 5, 6, 7

Section 7 – Self Defence (Hosinsul)

- ↪ Awareness
- ↪ Safety Tips
- ↪ To be taken from any patterns and one-step sparring
- ↪ What is the best form of self defence – confidence, not being a target, being fit & healthy, training regularly, training at your best consistently.

Section 8 – Sparring (Kyorugi)

- ↪ Free Sparring

Section 9 – Terminology (Yong-O)

- ↻ Meaning of Blue Belt (May be also asked what White Belt and Yellow Belt means)
 - ↻ Basic Terminology relevant to your level
 - ↻ Tips – Recalling information you have been given at training
 - ↻ Meaning of Taekwondo
 - ↻ Application of movement for our pattern in Korean
 - ↻ Taekwondo History
 - ↻ New movements in your pattern
 - ↻ Explanation of stances e.g. What defines a particular stance
 - ↻ Counting In Korean to 10
 - ↻ Terminology questions from previous syllabus
-

Grading Syllabus – Red I / Red II / Red III
(3rd Gup) (2nd Gup) (1st Gup)

YOU MAY BE ASKED ANY OR ALL OF YOUR SYLLABUS

Score Required = 80 % (85% for 1st Gup)

Section 1 – Basic Conditioning

- ↻ 40 x Sits Ups & 40 x Push Ups
- ↻ Flexibility

Section 2 – Pattern (Poomsae)

- ↻ Taegeuk – 7 (Chil Jang) Red I
- ↻ Taegeuk – 8 (Pal Jang) Red II
- ↻ Koryo Red III

Section 3 – Blocking & Striking + Combinations (Makki – Chigi)

Moving forward in walking stance (ap-seogi) – Making sure that your back leg is straight, both feet are on the ground, front knee is bent, back foot is angled at 45 degrees and your back is straight.)

- ↻ Arc Had Strike (Agwison)
- ↻ Outside Body Block high section
- ↻ Face Block, Knife Hand Strike to facial regions (temple, jaw, side of neck etc)
- ↻ Inside Body Block, Arc Hand to throat
- ↻ Double fisted low block (Kodureo Arae Makki)
- ↻ Palm Strike to face (Batangson)
- ↻ Elbow Strike to chin (Palkup Chigi) followed by Elbow Strike to face
- ↻ Scissors Block (Kawi Makki)
- ↻ Palm Block

Section 4 – Kicking (Chagi)

- ↻ Climbing Axe Kick (Naeryo Chagi)
- ↻ Moving forward Round House Kick, Screwback
- ↻ Baulk, Turning backwards moving forward, step in, pause, Screwback
- ↻ Moving forward, Climbing Kick x 4 Kicks

- ↪ Roundhouse Kick, Back Kick
- ↪ Reverse Turn, on the spot (Momdollyo Huryo Chagi)
- ↪ Jump Reverse Turn Kick
- ↪ Roundhouse, Reverse Turn Kick
- ↪ Slide in Front Leg Roundhouse Kick
- ↪ Slide in Front Leg Roundhouse Kick, Back Kick
- ↪ Step in Back Kick
- ↪ Jump Back Kick
- ↪ Step in Jump Back Kick
- ↪ Moving forward step in Back Kick
- ↪ Step up Back Kick
- ↪ Push Kick (Mireo Chagi), Back Kick
- ↪ Push Kick, Climbing Kick, Back Kick

Section 5 – Breaking (Kyokpa)

- ↪ Red I – **Roundhouse Kick – Must be ball of foot**
- ↪ Red II – **Screwback – Must be ball of foot**
- ↪ Red III – **Reverse Turn**

Section 6 – Set Sparring (Hanbeon Kyorugi)

- ↪ Step Sparring 1 – 11.

Section 7 – Self Defence (Hosinsul)

- ↪ Awareness
- ↪ Safety Tips
- ↪ To be taken from any patterns and one-step sparring
- ↪ What is the best form of self defence – confidence, not being a target, being fit & healthy, training regularly, training at your best consistently.

Section 9 – Terminology (Yong-O)

- ↪ All terminology from pervious syllabus
- ↪ Meaning of Red Belt (May be also asked what White Belt, Yellow Belt and Red Belt means)
- ↪ Terminology relevant to your level
- ↪ Tips – Recalling information that has been given to you at training
- ↪ Meaning of Taekwondo
- ↪ Where does Taekwondo originate from
- ↪ Taekwondo History
- ↪ Tenets of Taekwondo and The Student Oath, in detail
- ↪ Meaning of our club logo and Meaning of our club name
- ↪ Explanation of stances e.g. What defines a particular stance
- ↪ Application of movement for your pattern in Korean
- ↪ Counting In Korean to 10.
- ↪ What is Kukkiwon and WTF
- ↪ Which Students in Psychkwondo have represented Australia in Sparring
- ↪ Who are the founder/s of Psychkwondo
- ↪ What is the difference between Dan and Poom
- ↪ What is the difference between Sports Taekwondo and Traditional Martial Arts
- ↪ What does being a Black Belt mean
- ↪ Essay – To be handed in on grading day, a one-page essay in font 12 if typed on what you have gained from Psychkwondo in your training of Taekwondo and how it has contributed to your life and well-being.



POOMSAE:

Poomsae is a pattern of pre-arranged sequences of attack and defence movements against an imaginary opponent/s.

The things you should concentrate on are: focus, power, target, control, technique, loud kihaps, stances, blocks, kicks, punches and Taekwondo spirit.

When done properly, your poomsae should be very sharp, powerful and energetic.

They are designed to improve power, accuracy, timing, coordination, balance, breath control and speed.

They are designed to make the movement's reflex actions rather than conscious thought.

If not applied and practiced correctly, then will be eventually proven inadequate when for real.

Divides students into grades.

Poomsae lines are described after symbols or Chinese characters.

Each poomsae has been inherited through a long history of about 5,000 years, finally as a product of scientific technique formulated on the basis of the traditional national spirit and practical experiments.

TIPS-

Considerations for training Poomsae:

🌀 Eyes

🌀 Movement of the centre of balance

🌀 Low or high speed

🌀 Strong or weak force

🌀 Respiration

↪ Always know what each technique is for. Work out the start and end position of each movement and the path it takes. Movements should come to a crisp stop.

↪ Visualise what you are actually doing and focus your eyes. Each Poomsae should be practiced by mentally picturing imaginary opponents attacking from all sides.

↪ Hand techniques should always use both hands and waist twist for maximum effect.

↪ Kihap must be sharp and loud, reflecting a strong Taekwondo spirit.

- ↻ In turning, look first, then turn, remember that there are multiple imaginary attackers.
- ↻ In walking, maintain pose, balance and good stance. Hips and shoulders both move on an even plane.
- ↻ Memorise the line of movement.
- ↻ Poomsae are truly a way of understanding and practicing every aspect of your Martial Art; basic technique, breathing control, balance, coordination and concentration.

Poomsae Taegeuk: meanings -

Il Jang:

Taegeuk 1 Jang represents the symbol of "Keon", one of the 8 Kwaes (divination signs), which means the "heaven and yang". As the "Keon" symbolizes the beginning of the creation of all things in the universe, so does the Taegeuk 1 Jang in the training of Taekwondo. This poomsae is characterized by its easiness in practicing, largely consisting of walking and basic actions, such as arae-makki, momtong-makki, momtong-jireugi, and ap-chagi. The 8th Kup-grade trainees practice this poomsae.

Ee Jang:

Taegeuk 2 Jang symbolizes the "Tae", one of the 8 divination signs, which signifies the inner firmness and the outer softness. An introduction of the olgul-makki is a new development of Taegeuk poomsae. The ap-chagi actions appear more frequently than in Taegeuk 1 Jang. The 7th Kup-grade trainees practice this poomsae.

Sum Jang:

Taegeuk 3 Jang symbolizes the "Ra", one of the 8 divination signs, which represent "hot and bright". This is to encourage the trainees to harbor a sense of justice and ardor for training. A successful accomplishment of this poomsae will give the trainees a promotion to a blue belt. New actions are sonnal-mok-chigi and sonnal -makki and dwit-kubi stance. This poomsae is characterized by successive makki and chigi, and continued jireugis. Emphasis is laid on the counterattacks against the opponent's chigi. The 6th Kup-grade trainees practice this poomsae.

Sar Jang:

Taegeuk 4 Jang symbolizes the "Jin", one of the 8 divination signs, which represent the thunder meaning great power and dignity. New techniques are sonnal-momtong-makki, pyon-son-kkeut-jireugi, jebipoom-mok-chigi, yop-chagi, momtong- bakkat-makki, deung-jumeok-olgul-apchigi and mikkeurombal [slipping foot] techniques. Various movements in preparation for the kyorugi and lot of dwit-kubi cases characterize it. The 5th Kup-grade trainees practice this poomsae.

Oh Jang:

Taegeuk 5 Jang symbolizes the "Son", one of the 8 divination signs, which represent the wind, meaning both mighty force and calmness according to its strength and weakness. New movements are me-jumeok-maeryo-

chigi, palkup-dollyo-chigi, yop-chagi & yop-jireugi, palkup-pyo-jeok-chigi and such stances as kkoa-seogi, wen-seogi and oreun-seogi. This is characterized by the successive makkis such as area-makki and momtong-makki and also the chigi by thumbling after running. The 4th Kup-grade trainees practice this poomsae.

Yuk Jang:

Taegeuk 6 Jang symbolizes the "Kam", one of the 8 divination signs, which represents water, meaning incessant flow and softness. New movements are han-sonnal-olgul-bakkat-makki, dollyo-chagi, olgul-bakkat-makki and batang-son- momtong-makki in addition to pyonhi-seogi [at-ease stance]. One should be careful to make the kicking foot land on the ground correctly after dyollyo-chagi and to lower the hand by a palm's length at the time of delivering a batang-son momtong-makki lower than in the palmok-makki. This is practiced by the 3rd Kup-graders.

Chil Jang:

Taegeuk 7 Jang symbolizes the "Kan", one of the 8 divination signs, which represents the mountain, meaning ponder and firmness. New movements are sonnal-arae-makki, batangson-kodureo-makki, bo-jumeok-kawi-makki, mureup-chigi, momtong-hecho-makki, jechin-du-jumeok-momtong-jireugi, otkoreo-arae-makki, pyojeok-chigi, yop-jireugi and such stances as beom-seogi and juchum-seogi. Smooth connection of movements is important for training. The 2nd Kup-graders practice this poomsae.

Pal Jang:

Taegeuk 8 Jang symbolizes the "Kon", one of the 8 divination signs, which represents "Yin" and earth, meaning the root and settlement and also the beginning and the end. This is the last of the 8 Taegeuk poomsaes, which may enable the trainees to undergo the Dan [black belt] promotion test. New movements are dubal-dangsong-bakkat-palmok-momtong-kodureo-bakkat-makki, twio-chagi, and palkup-dollyo-chigi. Emphasis must be laid on the accuracy of stepping and the difference between jumping-over kick and dubal-dangsong [alternate jumping kick in the air]. The 1st Kup-graders practice this poomsae.

Safety Tips:



- ⦿ The best way to stay out of danger is to not be there.
- ⦿ Be aware – at all times of the people around you and your surroundings.
- ⦿ Always go places with a buddy.
- ⦿ Your voice is your best defence.
- ⦿ Know your parents contact numbers and your address.
- ⦿ Who do we call in case of an emergency – 000 or from a mobile 112.
- ⦿ The best form of self-defence is – confidence, not being a target, being fit & healthy, training regularly, and training at your best consistently.
- ⦿ Walk with assurance and confidence.



NOTES:

Tips given at training -

Reminder: (moves I need to work on) -

Moves or drills we did at training that I liked -

NOTES: