

THAN PHONG INTERNATIONAL MARTIAL ARTS FEDERATION

Missions of Than-Phong International Martial Arts Federation

1. Before the fall of South Viet Nam, before April 1975:

“The mission of Than-Phong Academy was to build an elite team, well trained in all facets of physical and mental fitness, and moral education to uphold the spirit of ‘Brotherhood of solidarity to the service of the homeland.’”

2. After the fall of South Viet Nam, April 1975, Than-Phong practitioners were scattered all over the world. Than-Phong instructors rebuild the system with a new mission statement:

“To provide the highest teaching quality by implementing and utilizing martial arts tradition, expertise, and the culmination of the knowledge of Than-Phong Grandmasters and Masters from around the world who value and train in traditional martial arts in order to bring the mind, the body, and the spirit together.

The quality of Than-Phong schools and instructors comes from the inheritance, from generation to generation, of the excellent practice of traditional martial arts, which teaches proper self-defense and personal fitness, and instills in the student the maturity, discipline, balance and strength required to be a highly successful and strong person both in Taekwondo and in life.

Rules and Regulations

The following rules have been established to ensure ALL students have the opportunity to train in the proper environment. Additionally, most of these rules have been passed down from Master to student since the inception of Than Phong Martial Arts system.

1. Bow to the flags and instructor when entering and leaving the classroom. (Note: When bowing to the flags, only 1 bow is needed in the direction of both flags.)
 - A. The American flag is bowed to as a sign of respect for our country and our patriotism.

- B. The Vietnamese flag is bowed to as a sign of respect for the country in which Than Phong International Martial Arts Federation originated.
2. Students shall bow before speaking to the instructor(s) and shall address him or her as Sa-Bum-Nim (Kwan Jang Nim = Master Director), Mr., Mrs., Sir, or Ma'am, as appropriate. Guest instructors will be given the same respect.
 3. Assume the position of attention while speaking to your instructor(s) or any other Black Belt. Use words of courtesy while speaking (Yes sir/ma'am, No sir/ma'am, Excuse me, Pardon me, etc.).
 4. Do not enter class late, or leave early, without the permission of the instructor.
 5. Loud conversation, laughing, giggling, horseplay, profanity, obscene gestures or actions, and unnecessary roughness toward a fellow student are prohibited.
 6. No food items, to include gum and candy, will be consumed on the gym floor.
 7. Students are expected to be courteous and understanding at all times, and are expected to help fellow students whenever possible, even when outside of the school/class environment.
 8. Personal hygiene and appearance is your responsibility. Uniforms are to be washed regularly and never worn wrinkled or stained. Proper under garments will be worn by all, this includes both tops and bottoms. Fingernails and toenails need to be kept trimmed.
 9. Do not teach Tae kwon Do or give demonstrations without the approval of the school. Additionally, you must have approval to compete in any tournaments or participate in any martial arts activities held by another school or club not affiliated with Than Phong International Martial Arts Federation.
 10. The training area will be kept clean. Take responsibility and assist in picking up training equipment. Your personal training gear is your responsibility.

Disciplinary action will be taken on violations of these regulations. Penalties will be determined by Than Phong International Martial Arts Federation and can include rank demotion, suspension, or training termination. It is our goal to help every individual that becomes our student to achieve his or her highest level of success.

Than-Phong Taekwondo Belt System

In the first two years of its inception (1966-1967), Than-Phong recruited mostly famous fighters,

instructors, or high ranking students from different martial arts systems in order to quickly develop and implement the Than-Phong program. At that time, Than-Phong introduced a simple six-grade belt system which included White (beginner), Blue (5th), and Brown (4th to 1st). After the second class of instructors in 1968, Than-Phong introduced an eight-grade belt system: White (beginner-8th), Yellow (7th), Green (6th), Blue (5th), and Brown (4th to 1st). Since 1980, the Than-Phong system has changed to a ten-grade five colors and stripes belt system. Each color represents two grades: White (10th & 9th), Yellow (8th & 7th), Green (6th & 5th), Blue (4th & 3rd), and Brown/Red (2nd & 1st).

We design our own training curriculum. Every three months of scheduled training, students will be allowed to test for the next level. All students will have to maintain his/her academic grade level of 70% or higher and no "U" in conduct. A student can skip a level if his/her performance is exceptional at the belt test as well as maintaining excellent academic marks. Each student is required to know all the forms up to their grades. During their belt tests, students are to perform their grade level forms and draw and perform at least one lower level form. They are also required to do five one-step basic techniques. Breaking and sparring start from the Yellow belt 8th grade and up. At the Red Embroidered belt level (Red belt with a ¼" black line in the middle belt length), students are introduced to basic weapon movements for Bo and Nunchaku upon completing a basic weapon seminar. Red Embroidered belt students are required to train on schedule for six consecutive months before applying to test for Black belt. All Black belt tests refer to Than Phong's guidance in Belts and Ranks system.

Besides technical training, the Than-Phong system also includes the teaching of martial arts' morals and philosophy. We start each class by reciting the Tenets and Student Oath followed by five minutes of meditation to review the students' daily activities. During this time, we ask the students to recognize both the good and the bad things that have happened. We believe that if a student is always aware of what he/she is doing, he/she will approach situations in a better manner.

The utmost purpose of Taekwondo is to eliminate fighting by discouraging the oppression of the stronger over the weaker with a power that must be based on humanity, justice, morality, wisdom and faith, thus helping to build a better and more peaceful world.

The following philosophy and guidelines are the cornerstone of Taekwondo that all serious students of this art are encouraged to live by.

1. Be willing to go where the going may be tough and do the things that are worth doing even though they are difficult.
2. Be gentle to the weak and tough to the strong.
3. Be content with what you have in money and position but never in skills.
4. Always finish what you begin, be it large or small.
5. Be a willing teacher to anyone regardless of religion, race or ideology.
6. Never yield to repression or threat in the pursuit of a noble cause.
7. Teach attitude and skill with action rather than words.
8. Always be yourself even though your circumstances may change.
9. Be the eternal teacher who teaches with the body when young, with words when old, and by moral precept even after death.

For Red belt testing and higher, we require our students to answer questions about the Tenets of Taekwondo, the morals and philosophy of martial arts as well as the history of Taekwondo and the history the Than-Phong system. Additionally, students must pass a physical endurance test. Students run the football field track for at least 0.5 mile (2 laps) nonstop for beginners and add on a .5 mile increment with each grade. Running time requirements differ between children and adults.

The Tenets of Taekwondo

(Lễ Nghĩa) Courtesy: To be thoughtful and considerate of others. Taekwondo students and instructors should be polite, and show consideration for others.

(Liêm Sĩ) Integrity: To be honest and good. Taekwondo practitioners should live by a code of moral values and principles.

(Nhân Nại) Perseverance: To never give up in the pursuit of one's goals. Students should welcome challenges, because challenges help them grow and improve.

(Khiêm Tôn) Humility: a disposition to be humble; a lack of false pride.

(Khắc Kỷ) Self-Control: To have control of one's body and mind. A Taekwondo student should always control his actions and reactions.

(Tinh Thần Bất Khuất) Indomitable Spirit: To have courage in the face of adversity. A Taekwondo student should never give up and always and highly maintain his/her spirit.

The Student Oath

In addition to the five tenets, there are also five principals of Than-Phong Taekwondo in which we encourage the students to fully understand and follow both inside and outside of the class.

1. I shall be Loyal to my country.
2. I shall Observe the Tenets of Taekwondo.
3. I shall Respect my parents, masters, and seniors.
4. I shall Uphold the Martial Arts spirit and sportsmanship.
5. I shall Use Martial Arts for self-defense purpose only.

Seminars

We teach seminars to prepare for each Dan/Poom level before testing for the next level.

For example:

- Black Belt Preparation Seminar for Red and Red Embroidered belt.
- Assistant Instructor Seminar for 1st Dan/Poom
- Instructor Seminar for 2nd Dan/Poom
- Director Seminar for 3rd Dan, 21 years of age or older
- Leadership Seminar for all Black belt from 15 years of age and older. This encompasses leadership value as well as judge and referee training.

Than-Phong Training Program

Before 1982, Than-Phong Taekwondo followed the guidelines of the International Taekwondo Federation (ITF) training program. From 1982 to 1995, Than-Phong started a dual-system training to include both World Taekwondo Federation (WTF) and ITF. However, the training became

increasingly difficult for young children to keep up with; therefore, Than-Phong decided to modify its training program and applied it since 1996:

- Beginner to Blue belt 3rd grade: Students practice WTF forms, techniques, and sparring.
- Red Belt, Embroidered Belt, Black Belt, Poom and Dan: Students practice both WTF and ITF forms (from Hwa-Rang and higher forms) and learn weapons: Nunchaku, Bo, and Knife.

THAN PHONG FORMS TRAINING

TAEKWONDO FORMS

TRAINING SCHEDULE

A Taekwondo form combines the striking strength of a tiger and the speed of leopard. It involves the unification of all the elements of the human body and soul. It helps in the cultivation of moral character and demonstration of spirit and temperament. It also promotes circulation and helps enhance human strength and speed movement. It also emphasizes the exercise of thinking.

Beginner to 2nd R Kup students practice Forms of WTF system only.
Students of 2nd D Kup and higher practice Forms of both WTF and ITF systems.

Kup & Dan	WTF FORM	ITF FORM
10 th White Belt	Kibon I	Basic Techniques
9 th R White w/1 Yellow Stripe	same	Kibon II
9 th D White w/2 Yellow Stripes	Saju Chirugi	Review all lower forms
8 th R White w/3 Yellow Stripes	Taeguk Il Jang	Kibon I & II and Saju
8 th D Yellow Belt	Taeguk Ee Jang	Review all lower forms
7 th R Yellow w/1 Green Stripe	same	Review all lower forms
7 th D Yellow w/2 Green Stripes	Taeguk Sam Jang	Review all lower forms
6 th R Yellow w/3 Green Stripes	same	Review all lower forms
6 th D Green Belt	Taeguk Sa Jang	Review all lower forms
5 th R Green w/1 Blue Stripe	same	Review all lower forms
5 th D Green w/2 Blue Stripes	Taeguk Oh Jang	Review all lower forms
4 th R Green w/3 Blue Stripes	same	Review all lower forms
4 th D Blue Belt	Taeguk Yook Jang	Review all lower forms
3 rd R Blue w/1 Red Stripe	same	Review all lower forms
3 rd D Blue w/2 Red Stripes	Taeguk Chil Jang	Review all lower forms
2 nd R Blue w/3 Red Stripes	same	Review all lower forms

2 nd D Red Belt	Taeguk Pal Jang, Review lower's	Hwa-Rang
1 st R Red w/1 Black Stripe	same	same
1 st D Red w/2 Black Stripes	Koryo, Review all Taeguk's	same
1 st D Embroidery Red Belt	Review all lower forms	Choong-Moo, Hwa-Rang
1 st Dan R	same	same
Poom (Under 12 years old)	same	same

(R = Recommended; D = Decided)

SCHEDULE FOR BLACK BELT

DAN	FORM 1 – WTF	FORM 2 – ITF
1 st Dan	Geumgang, Tae Baek	Kwang Gae, Review lower's
2 Dan R	same	Review all lower forms
2 nd Dan, Assistant Instructor	Pyongwon, Sip-Jin	Po-Eun, Ge-Baek, Review lower's
3 Dan R	same	Review all lower forms
3 rd Dan, Instructor	Sip-Jin, Jitae	Eui-Em, Choong-Jang, Review all
4 Dan R	same	Review all lower forms
4 th Dan, Chief Instructor	Jitae, Cheongwon	Juche, Ko-Dang, Review lower's
5 Dan R	same	Review all lower forms
5 th Dan, Senior Chief Instructor	Cheongwon, Hansu	Sam-Il, Yoo-sin, Review lower's
6 Dan R	same	Choi-Jong, Yon-Gae, Review all
6 th Dan, Master	Hansu, Ilyo	Ul-Ji, Moon-Moo, Review all
7 th Dan	same	So-San, Se Jong, Tong-Il
8 th Dan, Grand Master	Research and Development	Research and Development
9 th Dan	Research and Development	Research and Development

HOW TO BECOME A THAN PHONG INTERNATIONAL MARTIAL ARTS FEDERATION MEMBER

ADMISSION:

Any school that wishes to join and become a member of Than-Phong International Martial Arts Federation must:

- Complete an admission application.

- Follow the rules and regulations. Gradually convert to the Federation's training curriculum.
- Send to the Federation photocopies of all students' certificates and personal history of the Club's Director.

The Federation Executive Board will issue new equivalent certificates.

- The Federation will issue each Club a Than-Phong flag, logo, and patches.
- The Federation will issue uniforms to Director, Instructors and students with Than-Phong's logo to maintain uniformity.
- Any Club for any reason that wants to cease the operation must complete an application requesting to cease operation. The Club may apply to re-admit to the Federation when it operates again (If the Club has moved to a new location, the Director must notify the Federation of its new location. The time of stopping operation will not be counted).

EXPULSION:

Any member that acts against the Federation's Principals, Rules and Regulations or does any harm to the Federation's reputation and operation will be expelled from the Federation. The Federation will make official announcement to all relate.

TRAINING:

The training curriculum of Than-Phong Federation includes TaeKwon-Do's forms, weaponry, sparring, self-defense, inner-strength and martial arts medical. New Clubs should gradually follow and convert to the Federation's training curriculum. All Clubs will receive monthly Newsletters and updated training materials. Similarly, all Clubs should also send materials and pictures of Club activities to the Federation to share with other members.

The Federation will hold seminars for students, instructors, and directors upon request.

MEMBERSHIP ID CARD:

Upon request by the Club's Director, all students will be issued membership ID cards upon joining the Club and one Renewable Membership ID card (\$10 annual fee). The Club can withhold 50%

and send 50% collected fees to the Federation for its administrative fund. The Membership ID has an effective date from Jan 01 (or from the date joined) to Dec 31 of the same calendar year.

All members can visit, exchange information or participate in training at any Club for a short period of time (while on vacation, during business trips, etc...) but not to exceed one month without fee.

INSURANCE FOR STUDENTS AND CLUBS:

All Clubs upon request can enroll in the Insurance Program under Than-Phong Federation.

CLUB'S INCOME AND TAX MATTER:

All Clubs should take care of its own State and Federal income tax filing with the IRS. The Federation has no responsibility on the Club's income tax matter.

UNIFORM AND BELT:

Everyone must wear a white V-neck TaeKwon-Do uniform, with the Federation's logo on the right and the WTF patch on the left side. Grandmasters, Masters, Directors of a school may wear the original Than-Phong's Emblem on the left signifying the honor. The stripe of the Belt Ranks or Dan should be on the right hand side.

It's strongly recommended that all Clubs should use V-neck uniforms with Black collar for all Black belts from First degree and higher. On the back of the top uniform, imprint or embroider the word THAN-PHONG in Black on top of the Flying Right Fist. At the bottom (below the belt level) imprint or embroider the State or Country name. The Wing is in gold color with black border.

Red belt (optional) students and higher should wear a Belt with embroidered wording (same as First degree black belts).

Than-Phong's Kups and Belts System:

Kup 10	White Belt
Kup 9R	White belt 1 yellow stripe (or gold)
Kup 9D	White belt 2 yellow stripes (or gold)
Kup 8R	White belt 3 yellow stripes (or gold)
Kup 8D	Yellow Belt
Kup 7R	Yellow belt 1 green stripe
Kup 7D	Yellow belt 2 green stripes
Kup 6R	Yellow belt 3 green stripes
Kup 6D	Green Belt
Kup 5R	Green belt 1 blue stripe
Kup 5D	Green belt 2 blue stripes
Kup 4R	Green belt 3 blue stripes
Kup 4D	Blue Belt
Kup 3R	Blue belt 1 red stripe
Kup 3D	Blue belt 2 red stripes
Kup 2R	Blue belt 3 red stripes
Kup 2D	Red Belt
Kup 1R	Red belt 1 black stripes
Kup 1D	Red belt 2 black stripes
Embroidered Belt	Red belt with ¼” black stripe in the middle, along the length 1 side written in English: “Than-Phong Taekwondo” and “Name” in 2 lines; other side in Korean: “Than-Phong Taekwondo” and “Integrity, Honor, Responsibility” in 2 lines

Poom Belt: Embroidered Black/Red (the belt is half black, half red) for age 14 and under

All Clubs can implement the following to strengthen the outlook of the uniform:

- On the left shoulder: Badge with gold embroidered text:

BLACK BELT CLUB	for	FIRST	DAN Black belt
ASSISTANT INSTRUCTOR	for	SECOND	DAN Black belt
INSTRUCTOR	for	THIRD	DAN Black belt

CHIEF INSTRUCTOR	for	FOURTH, FIFTH	DAN Black belt
MASTER	for	SIXTH, SEVENTH	DAN Black belt
GRAND MASTER	for	EIGHT, NINTH	DAN Black belt

All Black belts must wear embroidered belts. Red belt 2nd and 1st Kup is an option.

* THIRD DAN and ABOVE:

Right side will be embroidered in English: THAN-PHONG INTERNATIONAL and stripes of DAN and NAME.

The other side in Korean: Top line: Than-Phong International; Bottom line: Integrity, Honor, Responsibility.

To maintain uniformity, the Federation will supply Uniforms to all schools.

All Directors and Masters (6th Dan and above) should wear suit when coming to the Club or attending meetings. The suit is in navy blue with the pocket of the white shirt embroiders the flying fist. The suite is excluded for Instructors, Judge, Referee, or Members representing Than-Phong Federation.

PROMOTION TEST:

Promotion Test in every 3 months (or as scheduled by the Club). Black belt test is scheduled every six-month period, on June and December. A special circumstance is considered with a prior written consent from the Federation Administrative). Black belt Tests must be presided by the President of the Federation or a Representative of the Federation of the relate country. The Club which organizes the event must provide transportation and accommodation for the Judge (s).

The students passing the promotional test will be issued a certificate (if requested) and DAN Certificates. The club can issue certificates for color belt (Kup 10) up to Red belt (Kup 1).

Black belt students wear embroidered belts to strengthen the outlook. The Federation will supply embroidered belts to all clubs to maintain uniformity.

Students from White to Red belt advise to take the test every 3 months. Embroidered belts will take the black belt test after 6 months continuous practice.

THE REQUIREMENTS FOR BLACK BELT PROMOTIONAL TEST:

From 1st DAN to 2nd DAN: 1 year of practice and performed 50 hours as an assistant instructor.

1st Poom will require 1 year and a half of continuous practicing and 25 hours of assistant.

From 2nd DAN to 3rd DAN: 2 years of practice and performed 100 hours as an assistant instructor.

2nd Poom will require 2 years and a half of continuous practicing and 50 hours of assistant.

From 3rd DAN to 4th DAN: 3 years of practice and performed 150 hours as an instructor. Applicant for Director must be at least 21 years of age.

3rd Poom will require 4 years of continuous practicing and 100 hours of assistant.

From 4th DAN to 5th DAN: 4 years of practice and performed 200 hours as an instructor.

From 5th DAN to 6th DAN: 5 years of practice and performed 300 hours as an instructor.

Master 6th DAN to 7th DAN: 6 years of practice and currently a Director of a Than-Phong club.

Applicant to test for 7 Dan must be at least 40 years of age.

Master 7th DAN to 8th DAN: 8 years of practice and currently a Director of a Than-Phong club.

For students who have participated in championship tournaments, won trophies and medals, have excellent attendance, involved and active in the club's activities or attended seminars will earn bonus points towards test score. They may also qualify to take the test before the required waiting time.

The Director of the club may be awarded the "HONORARY BLACK BELT and CERTIFICATE" if actively involved in Federation's Higher Management and have greatly contributed to the system.

SEMINARS:

Each Club can organize seminars for Black belts and students. The President or Representative of the Federation will directly conduct the Seminar. All participants will learn about Taekwon-Do techniques, self-defense, weaponry, inner-strength, martial arts medical treatment, acupuncture... (according to belt level) and will be issued a Certificate upon Completion of Seminar from the Federation at the end of each seminar. All students taking Black belts promotional test must attend at least one seminar for each level.

CERTIFICATES OF ACHIEVEMENT AND DAN CERTIFICATES:

Prior to the testing event, all Club Directors must send an email or fax the list and test applications of all students being tested to the Federation. The clubs will receive promotional test results for all students who take the test. Upon request, the Federation will issue each student a new belt and Certificate.

At least one month prior to each Black belt promotional test, all Club Directors must send the information (list and applications) of all students being tested to the Federation to provide enough time for the Federation to prepare new belts and uniforms with patches and logos imprinted or embroidered. All colored belt students who pass the test will receive new belts and certificates from their own club unless requesting to get from the Federation. Those who pass the Black belt test will receive belts, uniforms, certificates, and Black belt ID cards.

The Black belt student who wishes to receive a Black belt certificate from the World Taekwon-Do Federation must fill out an application for the Certificate from the WTF and pay the requirement fee in advanced.

INSTRUCTOR'S ABILITY AND RESPONSIBILITIES:

To have good cooperation and obtain the best results from the training program, all Instructors should follow the Federation's training programs listed as follows: Wear clean and neat clothes when coming to the club. Keep appearance in good manner. On the events or parties sanctioned by the Federation, Instructors should wear suits or shirts with a tie or bow if not wearing uniforms.

Check your uniform and appearance before teaching class.

Do not drink or use drugs before teaching class.

The persons holding highest Dan should start the class's session (Gathering all students and bow to Flags and Director/Master/Grandmaster). In order for all students to have a unique training program, do not train out of the Federation's curriculum.

Do not use higher programs for lower levels. They may lose their basic skill if they cannot follow the program. Do not train an individual or pay too much attention to any particular student. People may think you're favoring him/her.

Do not discriminate or favor any student when you're teaching the class. It's easy for people to judge you in this case. Treat all students equally. If any student needs extra help, you can teach him/her after class has ended.

There should be only one Head Instructor and few assistants for one training session. All assistants must follow the program the class is training. For example, the Head Instructor is teaching one-step sparring. There should be no reason for the assistants to teach other students forms or weaponry (Teaching weaponry on the time that is not designated for that class may cause a safety issue). You can only do so if the Head Instructor has asked you.

The Head Instructor may ask the assistants to teach an individual or a small group of students to make better progress.

Do not let students sit too long or take too long of a break.

The Head Instructor should start class on time.

Instructors, assistants, or students who are not wearing uniforms should not walk around or be in the gym. They should also not train or be trained.

The Instructor should remind all students to change into their uniform as soon as they arrive.

Remind them not to wait until class starts to change into their uniform. Whoever does not follow the rules will be punished by a number of push-ups based on their ranks.

The Senior Instructor should start the class. He/She then can designate assistants to conduct the warm-up session (Do not designate minor students except for the leadership training purpose). The Instructor should pay attention to the whole class and keep an eye on the surrounding vicinity. Take any action if necessary to prevent unprecedented things from happening.

The Instructor should remind all students to bow to the Director/Master/Grandmaster and higher ranking Instructors.

The Black belt students should bow to each other according to Ranks. Lower Dan should bow to higher Dan (Students who are 18 years of age and older do not have to bow to the Junior Black belts).

On the belt promotion ceremony, only 1st degree Black belts who are 18 and older can exchange the new belts for newly promoted students. The Instructors should bear responsibility to keep the belt promotion ceremony in solemn manner. The Junior Black belts should not participate in the belt exchange.

The Black belt students should practice tying the belts of fellow students to become familiar with the process and improve the technique of tying a belt. Do not have illegal affairs with students of the opposite gender.

The Instructors should not drink, use drugs, or gamble nor participate or involve in such bad habits. Do not participate in any events that may hurt your personal reputation. It's strictly prohibited to bring games to class. Trading and exchanging game cards are not allowed at the club.

Do not join any organization that may bring national security or cause public order problems. Always practice to improve skills and techniques to become a role model Instructor.

NOTE: These rules may change to conform to the Federation's activities.

MISCELANOUS

Form Name, Number of movement, and Meaning:

Red Belt: Hwa-Rang – 29 movements.

Meaning: Named after the Hwa Rang youth group which originated in the Silla dynasty. About 1350 years ago this group eventually became the actual driving force for the unification of the three kingdoms of Korea. The 29 movements refer to the 29th infantry division where Tae Kwon Do developed into maturity.

High Red Belt: Choong-Moo – 30 movements.

Meaning: The given name of the great admiral Yi Soon Sin of the Yi dynasty. He was required to have invented the first armored battleship, “Kobukson”, which was the precursor of the present day submarine in 1592 A.D. This pattern ends with a left hand attack to symbolize his regrettable death, having no chance to show his unrestrained potentiality checked by the forced reservation of his loyalty to the king.

Black Belt: Gwang-Gae – 39 movements.

Meaning: Named after the famous Qwang Gae To Wang, the 19th king of the Koguryo dynasty, who regained all the lost territories including the greater part of Manchuria. The “+” represents the expansion and recovery of lost territories. The 39 movements refer to his reign of 39 years.

Taeguk Il Jang (18): This pattern represents heaven and light. Heaven gives us rain and the sun gives us light and making things grow. Therefore Keon is the beginning of everything on earth and the source of creation. When performing this Taeguk the mind should be clear and allow all the basic techniques to flow. As with creation this Taeguk is the simple, yet forms the basis for more complex movements and techniques to come.

Taeguk Ee Jang (18): This pattern is expressed by the symbol Tae, Meaning joyfulness. This is the state in which ones minds is kept firm, yet appears gentle so that smile and virtue prevail. When performing this Taeguk all actions should be performed gently yet forcefully.

Taeguk Sam Jang (20): This pattern concerns actions applying the principles of RI. This symbol means fire and sun. What distinguishes man from the animals is that man knows how to use fire. Burning fire gives man light, warmth, enthusiasm and hope. The action therefore of Sam Chang accordingly should be performed with vitality and passion.

Taeguk Sa Jang (20): This pattern concerns actions applying the thoughts and principles of Jin, Thunder. Thunder and lightning are the objects of fear and fright. The principles of Jin suggest that we should act calmly and bravely in the face of danger and fear, and then the blue sky and bright sunlight will appear. When performing Taeguk Sa Chang show a positive mind and a brave attitude. The movements should be strong powerful opposing Jin.

Taeguk Oh Jang(20): This pattern expresses the principle of wind. There are such winds as

typhoons, hurricanes and tornadoes. But the nature of the wind is gentle. Spring breezes caress weeping willows. Wind symbolizes a humble state of mind. Actions should be performed as gentle breezes, slow yet graceful, then strong and fast like hurricanes.

Taeguk Yuk Jang (23): This pattern represents water. Water is liquid and formless. Water never loses its nature, it always flows downwards. The principles behind this Taeguk show us that we can overcome difficulties and hardships if we go forward with self confidence. Actions should be performed with a flowing motion, steadily through the techniques.

Taeguk Chil Jang (25): This pattern symbolizes a mountain. We should stop when we should go on when must. Moving and stopping should match with time in order to achieve things. A mountain never moves. Man must learn this stability like a mountain. We should not act hastily or push too hard. This principle is well adapted to Taekwondo. Through fast actions seem fine, we should know where and when to stop. The stance Beom Seogi (Cat Stance) is included because it is very stable, yet still allows us free movement.

Taeguk Pal Jang (24): This pattern is a series of actions applying the Gon principle. Gon symbolizes Earth. The earth is the source of life. Things take life from it and grow, draining limitless energy. The earth is where the creative force of heaven is embodied. The earth is wordless, it hugs and grows everything. Taeguk Pal Chang is the gardens last round of training, and stepping stone to the way of Dan grade holder.

Here you perfect all the fundamental actions and review them. Actions should be performed clearly and expertly. A strong character should be shown in technique and, as is the earth, an unbending force.

Koryo: Koryo is the name of an ancient Korean dynasty (AD918 - 1392). The English word Korea is derived from the name Koryo. Koryo's legacy to the Korean people is very significant, as they successfully defeated and thus defended Korea from the attacking aggression of the Mongolian Empire, who were sweeping the known world at the time.

In Poomse, Koryo the spirit of the Koryo dynasty should be emphasized. Consequently every motion of the Poomse should show a strong conviction like that shown by the Koryo people in their struggle with Mongolians.

Kumgang: Kumgang has the meaning of the being too strong to be broken. The Korean people named their most beautiful mountain Keumgang-san, it is also the name of nature's hardest substance, diamond, Keumgang Seok. Therefore, Kumgang in Taekwondo means movements based on spiritual strength that is both beautiful and majestic, as are mountains and diamonds. Strong and beautiful.

The lines of the Poomse correspond to the Chinese character for mountain. In the movement of Poomse Kumgang therefore, such sharp and endlessly changeable majestic spirit, as that of mountains should be displayed. This is a rewarding art both physically and spiritually, and is applicable to people regardless of whether they play [partypoker](#) or have learnt other martial arts- all skills must be learnt, and the rewards are easy to see.

Taebek: There is an ancient Korean story about the origin of Korea. It says that about 4,300 years ago, legendary founded the nation for the first time in Taebek, the present day Mount Baekdoo. Mount Baekdoo is the largest and highest mountain in Korea. As may be understood, poomse Taebek has its basic principles of movement from the word "Taebek" with its meaning of light, and being looked upon as being sacred by the Korean people.

Mount Baekdoo is regarded as the symbol of Korea. Therefore, every movement in Taebek should not only be displayed precisely and nimbly, but also with rigor and a determined will.

Pyongwon: Pyongwon means plain. A fertile plain gives us the food and shelter, it is also a place where human life has existed moving from life to death. Also a great open plain stretching out endlessly gives us the feeling of majesty that is different from that of the mountain or the sea.

Poomse Pyongwon therefore should represent the abundance and vastness of the plain, the actions showing majesty and everlasting spirit.

Sipjin: The decimal system in the standard numerical value of ten, hundred, thousand, million and billion etc. In this sense the number ten is the symbolic figure which shows endless progression and growth. But growth is always effected by systematic and orderly rule and discipline of the decimal system.

Stability is sought in every change of movement and should thus be reflected in all stances in this Poomse.

Jitae: According to oriental belief, all living things come from and return to the earth. The earth is indeed the beginning and the ending for life. Living things as well as all the natural phenomena of the earth generate there.

The key points of this Poomse lies in the movements which are derived from the harmony of a strong mind and body, just as the universal mind of the earth is shown through its strength and vigor.

Chonkwon: From ancient times, the Orientals have believed and worshipped the sky as the universal ruler. They have also thought of the sky as the controller of nature.

The infinitely vast sky may be a mysterious and profound concept for man but he respects its size and change of moods and treats it with respect.

Poomse Chonkwon is composed of the motions which are full of piety and vitality, as a man who has just looked up towards the sky.

Hansu: Water is the source of life. It is also a substance of great power.

Water forms streams, rivers and the seas, beginning from a single drop. Water is quiet but also wild, it is unique in the fact that it will fit into any shape or form without changing.

The application of water's nature, namely its fluidity and adaptability can be found in techniques and movements of Taekwondo.

Poomse Hansu therefore should be performed fluently with grace and power.

Ilyo: In Buddhism the state of spiritual cultivation is said to be "Ilio" (Oneness), in which the body and the mind, the spirit and the substance are unified into one. It should be the state in which one has discarded all worldly desires.

The ultimate ideal of Taekwondo is this state of "Ilio".

In this state mentality of "nirvana" one overcomes ego and is in true harmony with nature. The final aim of Taekwondo is indeed a discipline in which we concentrate attention to every movement, shaking of all worldly thoughts and obsessions.

DEFINITION OF TAEKWONDO

TAEKWONDO . . . A way of life. What exactly is the meaning of Taekwondo?

To put it simply, Taekwondo is a version of unarmed combat designed for the purpose of self-defense. It is more than just that, however.

It is the scientific use of the body in the method of self-defense; a body that has gained the ultimate use of its facilities through intensive physical and mental training.

It is a martial art that has no equal in either power or technique. Though it is a martial art, its discipline, technique and mental training are the mortar for building a strong sense of justice, fortitude, humility and resolve. It is this mental conditioning that separates the true practitioner from the sensationalist, content with mastering only the fighting aspects of the art.

This is one of the reasons that Taekwondo is called an art of self-defense. It also implies away of thinking and life, particularly in instilling a concept and spirit of strict self-imposed discipline and an ideal of noble moral rearmament.

Translated literally "Tae" stands for jumping or flying, to kick or smash with the foot. "Kwon" denotes the fist- chiefly to punch or destroy with the hand or fist. "Do" means an art or way, the right way built and paved by the saints and sages in the past. Thus taken collectively "Taekwondo" indicates the mental training and the techniques of unarmed combat for self-defense as well as health, involving the skilled application of punches, kicks, blocks and dodges with bare hands and feet to the rapid destruction of the moving opponent or opponents.

Taekwondo definitely enables the weak to possess a fine weapon together with a confidence to defend him or herself and defeat the opponent as well.

Of course, wrongly applied, Taekwondo can be a lethal weapon. Therefore mental training must always be stressed to prevent the student from misusing Taekwondo.

As for women, they will undoubtedly find Taekwondo an invaluable asset in attacking and driving away wolves, so to speak. When one is informed of the many instances where frail women

effectively protected themselves, they may sound unbelievable. But really, they have been able to do so because they are well versed in the art of self-defense.

The feats of Taekwondo are great in number. To mention a few is probably pertinent: For instance, flying over a mounted motorcycle, or eleven persons in line, to attack a target with the foot; using the foot to break an inch thick pine board placed at a height of ten or eleven feet; breaking two pieces of red brick with an open hand or knife-hand; smashing seven or eight pieces of two inch thick pine board at a single blow with the fist- attacking two targets with the same foot in succession while flying and so on. To the layman, such feats may sound impossible, but to the serious students of Taekwondo and the exponents of this art, it is quite ordinary. Of course, by mastering this art it does not mean that you will be asked to do acts of impossibility, particularly if someone should challenge you to kill a wild bull with your bare hands

Therefore it is clear that equivalent demonstrations of such effective use of pure somatic force are not to be seen in other forms of physical combat technique.

Regular training is essential to keep oneself in top form and physical condition. In training, all the muscles of the human body will be used.

From the use of one's muscles, it will be possible to harness all available power generated by every muscular contraction. It will then be necessary to deliver such power to the human target especially to where the most vulnerable points or vital spots of one's opponent are located, in particular when the opponent is in motion.

Vulnerable points or vital spots of one's opponent are located, in particular when the opponent is in motion. At this point, it is necessary to remind the students of Taekwondo that this art of self-defense is specifically designed for swift retaliation against the moving aggressor.

Similarly by using the attacker's force of momentum, the slightest push is all that is needed to upset his or her equilibrium and to topple him or her.

In the case of the students of Taekwondo who have been in constant practice or the experts themselves, they spend no time thinking; as such an action comes automatically to them. Their actions, in short, have become conditioned reflexes.

Even if Taekwondo is practiced for the sake of exercise alone, the enjoyment derived will justify the time invested and spent. As an exercise, it is equally suitable for the old and young, male and female.

In any field of study as diverse as Taekwondo, there are bound to be many styles and interpretations that comprise the whole. Each style has its strengths and weaknesses, focusing on some aspect that its practitioners feel are more important than the rest. It could be sparring, forms, or self-defense. While one might think that this would lead to these differing styles splitting off from the whole, it must be recognized that there are certain essential elements that run through every version and it is these elements that unite Taekwondo.

The rigorous nature of Taekwondo necessitates that certain qualities be present in the practitioner. These qualities, while necessary in a small amount in the beginning are such a large part of the art itself that their growth soon becomes an integral part of the continued success of the practitioner. Without the continued development of these elements the path to excellence in Taekwondo will be blocked. It is much like a tree. The tree needs the sun, the rain and the earth in conjunction to continue its growth. While the tree might be able to survive for a short time without any one of these elements, it will ultimately die a premature, stunted death, never reaching its full potential of beauty, never having its full impact on the surrounding landscape. I feel that the essential elements of Taekwondo are respect and tradition.

There are two basic forms of respect at work in Taekwondo. Respect of others and one's self, and respect for the art itself. Each is of equal importance because each depends upon the other for strength and development.

Many beginners lack self-respect. In an upper-belt they see the embodiment of rising to the challenge, both physically and mentally. One does not have to personally know the individual to respect the accomplishment of his rank. You know that they have risen to the standard of challenges

that rank requires. As the beginner advances, meeting his/her own challenges, a respect for the self is slowly cultivated. This respect is mirrored by the lower belts. It becomes a cycle that is not only beneficial to the individuals, but also necessary to the teaching method of Taekwondo. Due to the dynamic nature of Taekwondo, it is not something that is conducive to a static method of instruction. It would be impossible to glean many of the subtle nuances of the movements from a book. Personal instruction is necessary. Without respect for the teacher's abilities, the learning process would breakdown. This respect comes from two things. The respect that the instructor's rank commands and the respect for the art itself.

There is respect for the power of Taekwondo itself. As the student advances, he learns to respect the power of the techniques that he is being taught. One experiences first hand, the destructive capabilities of these techniques. This respect ensures that the student will use the techniques only when the situation demands.

Just as respect has an important impact on the teaching of Taekwondo, so does the reliance on traditions. This necessary method of teaching has had a profound effect on the way Taekwondo is taught today. In almost every other educational situation the emphasis is on books as the main conduit of knowledge. Students are encouraged to take what they have learned and try to expand upon it. To experiment with other methods and to explore new ideas. This is completely the opposite of the educational system in Taekwondo. The traditions rule the teaching. Without the traditions that provide the backbone of the art, the continuity would be lost. There is a chain that links all practitioners of Taekwondo. That chain is found in the traditions that have been passed on and on. That is the only way to know whether things are being done correctly. It is also the only way to know, for sure, whether you will ever be able to reach the goals that are there. It is analogous to having someone lead you through a dense forest who knows the way to the other side. If you disregard his directions and set off on your own then how will you know if any step you take will be in the correct direction.

THAN-PHONG CULTURES AND GUIDELINES

All Instructors of Than-Phong International Martial Arts Federation (herein and after referred to as Than-Phong) must follow the cultures, the guidelines, and the training programs of Than-Phong outlined in this section to attain the best results.

Instructors and students must keep a good appearance with clean and standard uniforms approved by Than-Phong. Non-standard uniforms must be pre-approved by the School Director. When attending events or parties sanctioned by Than-Phong, Instructors should wear suits, shirts and ties, or Than-Phong uniforms.

All teachings must strictly follow the curriculums (Training Syllabus) approved by Than-Phong in order for all students to have a uniform and utmost training program to maximize their skills. The Training curriculums must appropriately match the levels of the students so the students can follow the program efficiently and learn their basic skills effectively.

Divide the teaching time evenly among all students. If any students need extra help, teach them after the class ends.

Students must bow to the school Director, Instructors, and black belt or higher DAN students as soon as they enter the school. The Head Instructor on duty should remind them if necessary.

Students should come to classes and training sessions in their uniforms and ready to practice; otherwise, remind them to promptly change to their uniforms as soon as they arrive.

There should be one Head or one Senior Instructor and a few assistants during each training session.

The Head Instructor must make sure the class start on time. The assistant with the highest DAN is responsible to punctually gather all students and lead the recital of the Tenets of Taekwondo, the Student Oath, and the bow to Director. The Head Instructor may lead the warm-up exercises or assign them to one of the assistants.

The times the assistants help teach are counted toward their required teaching credentials. All assistants must follow the same agenda specified by the Head Instructor during the class. For example, if the Head Instructor is teaching one-step sparring, the assistants should also be teaching one-step sparring, unless the Head Instructor requests otherwise. Do not allow students to take long break times. A one- or two-minute water break, two or three times during each class should be sufficient.

Instructors should solemnly conduct a belt promotion ceremony. At the time of the new belt award ceremony, instructors may suggest a parent, a sibling, or a family member (18 years of age and older) to present the new belt to the newly promoted student.

A student or instructor who is a current and an active enrollee of a Than-Phong school may not join any other Martial Arts schools that do not belong to the Than-Phong system without prior authorization of the Grandmaster.

Instructors should always be good role models to students inside or outside of the Dojo. Do not involve in activities that may hurt their personal reputation and the reputation of Than-Phong.