



# Tang Soo Times

Pal Che Tang Soo Do

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Glenolden, PA 19036

March 2006

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## Calendar of Events

March	18 <sup>th</sup>	Saturday	Western PA Judges Clinic
March	24 <sup>th</sup>	Friday	Gup Test / Pre Test II
April	21 <sup>st</sup>	Friday	Gup Test
April	21 <sup>st</sup>	Friday	Gup Test
April	22 <sup>nd</sup>	Saturday	Black Belt Test (No Class)
June	9 <sup>th</sup> - 10 <sup>th</sup> - 11 <sup>th</sup>		Youth Black Belt Clinic
June	16 <sup>th</sup> - 17 <sup>th</sup> - 18 <sup>th</sup>		Adult Clinic (Tentative)
July	7 <sup>th</sup> - 8 <sup>th</sup> - 9 <sup>th</sup>		World Championships Anaheim, CA

## Birthdays

Christian Carver	3
Praveen Chakravarthula	8
Conner McCullough	9
Ed Farmer	22

## New Students

John Hagerty   Justin Popek   Brian Neuber   John Krapinski  
You are on the steep portion of the classic learning curve. Every class should reveal something new and exciting to you. If you ever have any questions, please do not hesitate to ask a senior student.



## Master's Corner

*This article seems to be directed towards instructors, but students can learn from this as well: as students, we must train the way our teachers tell us to train. Regardless of whether your instructor is a Sah Dan, or a youth black belt, they have dedicated part of their life to helping others advance in the martial arts, and have something to offer. We must succumb to them; empty our cups so that we may learn.*

December 1996

I ran across an article entitled, "Portrait of the Traditional Martial Arts Teacher" by David E. Jones and thought I would share excerpts from it over the next several months.

To begin, the martial arts teacher is a powerhouse, an individual of more than average presence, energy, and charisma. The high energy levels of the teacher is a sword that can cut two ways. It can inspire the student, and even seem to be capable of being transmitted from the teacher to the student. However, in certain students, the teachers' fire can drive and push the student with a force that they cannot tolerate. It is not uncommon in interviewing martial arts students to hear about certain students who were "burned out" by a teacher.

The teachers are people who think big. They typically have an organizational and conceptual scope that extends far beyond their individual locales. The organizations which they represent have links around the world; the truths they teach are believed by them and their students to be universal, and the implications of their actions are cosmic. They are most definitely proponents of the big picture.

One of the prejudices I had to overcome in dealing with the teachers was the attitude that humor was not part of the deadly serious warrior's way of life. Though I highly prize humor, I equate it with triviality, and therefore not appropriate for the weighty themes found in the more subtle levels of the martial arts life style. The teachers showed me that my view was in error.

All the teachers love laughter, and one of their constant themes is that we should not take ourselves too seriously. The humor of the teachers is rarely merely clever. It generally possesses some teaching content. Their style tends toward the broad, boisterous, and satirical type of humor. They also tend to be very physical, using body movements, exaggerated facial expression, and mimicry. Though the teachers can be very funny in a one-on-one situation, the overall impression I received was that their style of humor is most effective before groups.

The teachers are authoritarians exerting absolute authority over those around them. There is no democratic relationship with a teacher. It is not surprising that this would be part of a teachers personality. Each believes that they have access to a very special and very potent power,

method, or domain. The student is clearly outside this special knowledge and seeking access to the teachers' world. It seems, therefore, obvious that the teacher should speak and the student should listen. However, since the lessons of the teacher are about life, death, and destiny, the listening role of the student is amplified. The student is expected to listen and respond with their entire being. Since the stakes are so high, the lessons so grand, and the students so ignorant, the teachers behavior often resonates with this authoritarian and domineering aspect.

Symbols of their unique authority abound in the formal teaching environment. They can wear certain items of clothing and certain colors, face in certain directions, and occupy certain parts of the training hall that are barred to the student.

It is also true that this dominating behavior is very often carried out with a soft touch. One teacher even pointed directly to an old Chinese saying that stated that the correct way to rule a kingdom was similar to the correct way to cook a small fish: "Proceed lightly, but thoroughly."

The teachers are unpredictable, clowns one minute, rigid dictators the next; one day your friend, the next day a stranger; one day kind and gentle, the next, rough and abrasive. During a particularly accessible mood, one teacher told me that the unpredictability of the teacher is conscious, a kind of teaching ploy.

"If everyday I am the same," he said, "The students might go to sleep. No! One time I might be mean, and the next day I give you candy." He continued to explain that the teacher is supposed to represent a model of life, which by its nature is unpredictable. A warrior, a student of life, must have a teacher who presents the lessons in the context of reality, a reality in which one day it storms and the next day the sun shines. The student should be ready to learn and respond regardless of the weather.

Naturally, it might also be the case that the teachers are simply using an aspect of their special position and their volatile energy to their best advantage as teachers.

During the February Black Belt class, Mr Centrone based the discussion on Protocol. This article was written in 1991 by Ms. Jean Sowa. Even though it is 15 years old, every one of her words are still true and should be respected. It is entitled "Salutations".

On the street, people greet each other with a smile, a hand shake, a nod or even a hug. It is a way of acknowledging another. Usually the type of greeting chosen depends upon the relationship between the two people. Some might be considered formal (handshake or salute) and others informal (smile or wave of hand). Regardless of the salutation we speak, they all convey a degree of respect, warmth, consideration, esteem, and appreciation.

In the dojang, how you bow, how you salute, and how you conduct yourself are all part of your salutation to the art and its instruc-

tors. While a variety of greetings exist on the street, only one is acceptable and used in Tang Soo Do. This is the bow! If it is Kwan Chang Nim, Sah Bum Nim, or a new tenth gup that you are greeting, the bow is the same. Remember, a serious approach (one of the 14 attitude requirements) is necessary for proper salutation. First, stand at attention, feet together, hands at your sides. Eyes should focus on the one you are greeting. Bend forward at the waist with eyes on the ground. Looking ahead when you bow is disrespectful. Not losing sight of the person can be translated that you do not trust them.

When bowing, one must bow at the waist approximately at a 90 degree angle. To bend less or to only flex your neck is incorrect. After completing the bow, rise slowly. Pulling up too quickly conveys a sense of disrespect and disinterest. Again, bowing is a greeting. Rising in haste is similar to pulling your hand back when someone is ready to shake it.

Bowing to an instructor should be done upon entry into the dojang and both at the beginning and end of class. Students bow to the instructor to display respect and to thank them for teaching. Instructors, on the other hand, are thanking the students for giving them the opportunity to teach. Students make it possible for instructors to share what they have learned. Without students, teachers would not exist. Bowing to fellow students is also a display of respect and appreciation for the opportunity to practice Tang Soo Do techniques.

Respect for the flags is done by saluting. One first stands at attention and raises the right arm to the left side of the chest. The fist is clenched with the palm facing down. Pause. Lower arm and then enter the dojang. The same steps are followed when leaving the dojang. These actions exemplify respect to the native country (USA), to the country where Tang Soo Do originated (Korea), and to the World Tang Soo Do Association. The bow, the salute, and the removal of one's shoes prior to entering the dojang reinforce the sacredness of this room. The sole purpose of the dojang is to train the mind and the body.

A salutation also goes beyond the initial greeting. It involves one's conduct throughout the entire class. Standing straight, paying attention, overcoming idleness, listening and following instructions are other examples. Another is never to turn your back on an instructor. If you are asked to sit down, you should walk backwards to the rear of the room. This behavior shows respect and honor.

There is also protocol for sitting. Knees are bent with feet tucked under thighs. Shoulders and spine should be straight. Hands are placed on the knees, and during meditation, the head is flexed forward. Eyes are closed, mouths are silent, one does not move until the command to do so is given.

Tang Soo Do is not just kicks and punches. It is a way of life accompanied by rules, codes and tenets. The salutations and examples of conduct behavior mentioned above are found in these rules, codes, and tenets. Furthermore, the discipline needed to become a successful practitioner begins right here and now.

### Submitted Article

By Angel Evangelista

February 26 marked the close of the 2006 winter Olympics. Both the summer and winter Olympics foster a spirit that is unmatched. An Olympic gold medal is a highly coveted; it symbolizes the best of sport in the entire world. The athletes we watch on television are world class and can spend as many hours training during the day as we do working our full time jobs. The inner spirit that fuels the amazing Olympians is very admirable. As martial artists we can learn from them, bettering ourselves and our event, an event that is not a part of any Olympics: traditional Korean karate.

Nineteen year old Shaun White recently added a gold medal to his jewelry collection, a prize for the world's best half-pipe performance. White received his first commercial endorsement six years ago. Since then, he has been working zealously to be in the position he is today. Although his new status is prestigious and he will surely do plenty of well deserved celebrating, White will go back into training and strive to get better. Better than what? He is the best in the world! That is the Olympic spirit – a spirit we as martial artists also strive to achieve. We can always do better.

In the Torino Olympics we were also able to see what can happen if our spirit becomes over shadowed by our ego. One of our fourteen attitude requirements tells us not to be overly ambitious. Lindsey Jacobellis was a competitor in the debut of the new Olympic Sport, Snowboard Cross. She took a hefty lead as one of the world's top athletes. As we watched from our couches, we saw her look back to learn the other boarders were considerably behind. At that point, Jacobellis became overly ambitious. In a sport where points are not rewarded for style, Jacobellis's Olympic spirit was over shadowed by

pride. She performed a trick in what we as viewers saw as an early victory dance. She didn't land it though, ruining her chance for gold. Jacobellis insists in every interview that she was steadying her board, but coaches, teammates and viewers see the over-zealous pursuit. As martial artists, we represent characters of society with a moral code stronger than the average citizen. We keep our sights steady, fixated on a goal, without letting our egos get in our ways.

We are married to the martial arts, it is a lifetime pursuit that aims for excellence. The Olympic Games also aim for excellence, but is it a lifetime pursuit? In many sports, the athletes are in their early twenties, or teen age years. Athletes *retire* at age 25. Many of the students at Pal Che have joined much later in life than that. Now that the Olympics are over, athletes will return to their home countries around the world. Some athletes will continue to train and others will retire. At Pal Che, we train, night in, night out. There are no closing ceremonies. We train continuously to get better. Tang Soo Do is our way of life, not a seasoned sport. We can feel the Olympic spirit go in and out with the years, but every night of every year, it is our responsibility to make sure the spirit of the martial arts is alive in our Dojang.

### Thought for the Month

Tang Soo Do is a moral and idealistic martial art. It strives to make each person become a better character through rigorous training. Being healthy in mind, body, and spirit is the ultimate goal of Tang Soo Do.

Mark Causerano

## Kids' Section

### Safety Tips

The importance of Safety – safety is the most important thing in our day to day lives. People have a natural need to feel safe. It is our instinct. Unfortunately, we are not always safe in the world today. Every night on the news someone goes missing or is attacked. It is important that we understand that these things can happen to anyone, anywhere, at any-time.

### How to Stay Safe:

1. Always let your parents know where you are. If you are going someone else, call your parents and tell them your change of plans. Do not go anywhere you were told not to go, you may think your parents are being mean but they have good reasons for what they tell you.
2. If you are in a public place with your parents, do not leave their side. If you get lost, look for a police officer or a store employee to help you find your parents.
3. Do not answer the door to your house unless you are told to do so by your parents.
4. Never answer the telephone when your parents are not home.
5. Never tell anyone where you live or your phone number.
6. If a car stops near you, walk away from it. Do not go near the car. Do not talk to anyone inside the car. Most adults will not ask children for directions.
7. Have a code word or safety word arranged with your parents. This is a secret word known only by you and your parents. If your parents send anyone to the door of your house or to pick you up from school or from anywhere else, your parents will tell this person the your secret code word or safety word. Do not ever let anyone in your house, get in a car with anyone or go anywhere with anyone who does not know the code word.
8. If anyone you do not know tries to take you somewhere or comes to pick you up, you must immediately find a teacher or police officer. If this person tries to grab at you, then you need to scream as loud as you can, "This person is not my parent, HELP." Screaming "Fire!" is also good at getting attention if you are in danger. Keep screaming. Most attackers will be afraid of being caught and will leave you alone. If not, then someone who hears you screaming will come to help you. Remember to keep screaming as loud as you can. Do not stop screaming until you are safe with someone you know.

Parents- It is very important that your children understand everything on this list. It is also important that you make sure your children abide by these and any other rules you may have. Especially rules regarding their safety. It is important that you have a recent photograph of your children.

After thought – Nothing is more important than the safety of our children. By following these steps, you greatly increase your child's safety.