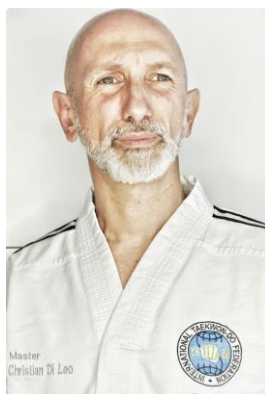


# Asociación YUSAN de TAEKWON-DO ITF



## CONSIDERATIONS AND CONTRIBUTIONS FROM PSYCHOLOGY ,ESPECIALLY FORM FROM THE PSYCHOANALYSIS' PERSPECTIVE, ABOUT THE EFFECTS OF THE PRACTICE AND TEACHING OF TAEKWONDO



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## INTRODUCTION

The idea of this paper is to reflect and think about certain individual and group psychic processes that occur during the transmission of our art. We will not only see it from the point of view of the transmission of our martial art based on its principles and philosophy, of the appropriate teaching methodology, but also from the effects that the practice of Taekwon-Do produces in terms of raising self-esteem and how the latter is related to the management and control of anger and aggression.

We will also analyze certain group psychic processes and their consequences, and we will see how we are involved in these processes both from our role as Teachers and Instructors as well as leaders of organizations, and we will be able to understand what role, function and place we occupy for our disciples-students, how and what type of relationship is established between student and instructor, and how it is relevant that our conduct and behavior towards students, their parents in the case of children and adolescents, as well as towards our Instructors in charge. In short, to all those who have to do with our martial art, work and profession.

Finally, I will separately reflect on the place that I believe a Taekwon-Do Master should occupy in relation to the responsibilities that this implies.

## DEFINITION

To begin with, it is necessary to think and define what Taekwon-Do is, meaning, we must clarify what we teach when we say we teach Taekwon-Do.

One part of the definition that General Choi Hong Hi usually mentioned was:

"It is the scientific utilization of the body in the method of self-defense; a body that has acquired the maximum of its performance, through intensive training, both physical and mental." He further maintained, "It also implies a certain way of thinking and living, particularly instigating the concept of a spirit of strict self-imposed discipline and an ideal of noble moral rearmament."

As this is such a complex art and with wide and varied resources, we will see that it presents several aspects. Although when the student begins to practice, he can choose to do it for different reasons and motives, which can be: for personal defense, to improve his physical condition and quality of life, to lose weight, to have a discipline of life, or by recommendation of some professional of physical and/or mental health (doctors, psychologists, educational psychologists) among others, and Taekwon-Do can include all this and much more, we must consider a starting point to be able to initiate the object of our study.

One of the starting points we can choose may be to refer to the meaning of the word Taekwon-Do itself.

We know that the first two words refer to the physical, technical aspect of our art.

### **TAEKWON-DO**

#### Meaning

- **Tae:** Jumping or flying, to kick or smash with the foot
- **Kwon:** Denotes the fist
- **Do:** Art or way

Now, what are the aspects we have in Taekwon-Do? From the physical aspect all the technical, tactical, strategic arsenal, and physical training.

**TAEKWON**

SCIENTIFIC USE OF THE HUMAN BODY

<b>THEORY OF POWER</b>	<b>TRAINING SECRETS</b>
<ul style="list-style-type: none"><li>• REACTION</li><li>• MASS</li><li>• CONCENTRATION</li><li>• BALANCE</li><li>• BREATHING</li><li>• SPEED</li><li>• VELOCITY &amp; REFLEXES</li><li>• VELOCIDAD Y REFLEJOS</li></ul>	<ul style="list-style-type: none"><li>• TO STUDY THE THEORY OF POWER THOROUGHLY</li><li>• TO UNDERSTAND THE PURPOSE AND MEANING OF EACH MOVEMENT CLEARLY</li><li>• TO BRING THE MOVEMENT OF EYES, HANDS, FEET, AND BREATH INTO A SINGLE COORDINATED ACTION</li><li>• TO CHOOSE THE APPROPRIATE TOOL FOR EACH VITAL SPOT.</li><li>• TO BECOME FAMILIAR WITH THE CORRECT ANGLE AND DISTANCE FOR ATTACK AND DEFENCE.</li><li>• KEEP BOTH THE ARMS AND LEGS BENT SLIGHTLY WHILE THE MOVEMENT IS IN MOTION.</li><li>• ALL MOVEMENTS MUST BEGIN WITH A BACKWARD MOTION WITH VERY FEW EXCEPTIONS</li><li>• TO CREATE A SINE WAVE DURING THE MOVEMENT BY UTILIZING THE KNEE SPRING PROPERLY.</li></ul>

A lot could be written about this aspect and the physical benefits, but we will not do it on this occasion because it is not the object of this work. In fact, as we all know, General Choi has written his encyclopedia in 15 volumes and focused in most of them on the technical aspect.

**PHYSICAL BENEFITS**

- **Muscle toning**
- **Increased Flexibility**
- **Improve aerobic & anaerobic capacity.**
- **Improvements to cardio-respiratory system**
- **Reduces Overweight & Osteoporosis risks.**

Let us now move on to the mental and spiritual level of the art. We will begin by saying that the word Do comes from the Chinese word "Dao" which means "Way" and is related to the mental and spiritual aspect of TKD. The latter refers to the Confucian proverb that says: ***"When we are born we are at the beginning of the way"***. That is why in Chinese the word "Sifu" has the meaning of "Guide", that is to say someone who guides on this path that is life.

# DO

## PSYCHIC, MENTAL, PHILOSOPHICAL & SPIRITUAL ASPECTS

CHINESE VOCABULARY “**DAO**”: The “Path” or “Correct way” (Established by sages from the past)

CONFUCIUS: “When we are born, we are at the beginning of the path”

SIFU (Chinese) = “Guide”, someone who leads us through this path of life

If we look closely at how Taekwon-Do is written, we may wonder about the hyphen in between "Taekwon" and "Do". Does it separate? Does it unite? Why is it there? Considering this can help us clear the way to knowing what we teach. We may think that this line separates and unites at the same time, and that precisely what General Choi intended by writing it this way, was to highlight the mental part of the art by putting it in balance, harmony and equilibrium with the physical training. But we can object, with just reason, how is it that it separates and unites at the same time? isn't this a contradiction or an oversimplification? On occasions like these, an example often clarifies things. Let us take as a model that of an ancient scale, where there is a rod and two pans that allow us to place the object to be weighed on one side, and on the other the standard weight. They are separated from each other (since they never touch), but at the same time functionally united, i.e. with a close relationship between one and the other, so that if the weight of one increases in relation to the other this balance is tilted to one side or the other, but taking into account the relationship between one and the other element.

This helps us to better understand the intimate relationship that exists in Taekwon-Do between these aspects from its very form of writing.

Then, from the mental, philosophical, spiritual plane, we have the five guiding principles of the art, which in part include and also imply the relationship of mutual respect between the student and the instructor, involving commitment, fighting spirit, practice and respect for the protocol, responsibility, values and ethical principles. Very particularly to the latter Master Quan refers when he says ***"The more you learn about protocol and ethics, the more you will understand why they are so important for our students and for our organization."***

General Choi wrote: ***"Moral culture is so intimately linked to Taekwon-Do, not only for the attainment of higher goals in Taekwon-Do and the promotion of power, technique and self-confidence, but also for the cultivation of character. Without this, the instructor would be liable***

*for teaching devastating force to people who might eventually fall in love with his new techniques and behave like bullies or use his knowledge to achieve personal ambitions."*

Having a clear understanding of the words of these two Grand Masters and putting them into practice will allow us to grow into better instructors and practitioners.

## PSYCHIC BENEFITS

- Better Attention span & focus
- Allows for anger management & control.
- Boosts Self-Esteem
- Safety Feeling
- Better connection with our own body
- Better relations with our peers
- Reduces or eliminates conflicts such as, Asthma, shyness, negativism, among others.
- Reduces Stress & unloads tensions.

Now, what does this have to do with the introduction about the word Taekwon-Do with which we started? It has to do with the fact that we can understand that the physical and mental, philosophical and spiritual components go hand in hand. If we practice and improve both technically and personally, surely we will also be better and respected Instructors or Masters. If, on the other hand, we dedicate ourselves exclusively to reading the encyclopedia of Taekwon-Do, we will know the art only by theory and not by practice, without understanding the difficulties, necessary frustrations, anxieties and anguish that the learning process itself poses and, therefore, our role as instructors would be limited to being mere repeaters of a theory that we have not put into practice, which would limit us in the quality and transmission of the teaching itself. If, on the contrary, we only dedicate ourselves to training, without thinking or reflecting on theory, technique and its fundamentals, without actively working on the philosophy of Taekwon-Do and its five principles, we will only be practitioners of "Taekwon" without developing the mental, spiritual and value aspects, and we will also transfer this to our students. Therefore, we would be teaching something empty, only a facade of what is true Taekwon-Do.

That is to say that the physical-mental division must be considered "almost fictitious" for a serious Master or Instructor, it is on the one hand symbolic and on the other hand didactic. It is a necessary fiction to be able to think better about our discipline, since both aspects are closely and intimately related, without this meaning that they are the same.

## THE ROLE OF THE TEACHER AND INSTRUCTOR AS A ROLE MODEL AND LEADER

We will begin by saying that a **professional** is a person who is **qualified** and **apt** to practice, develop and make a living from that profession.

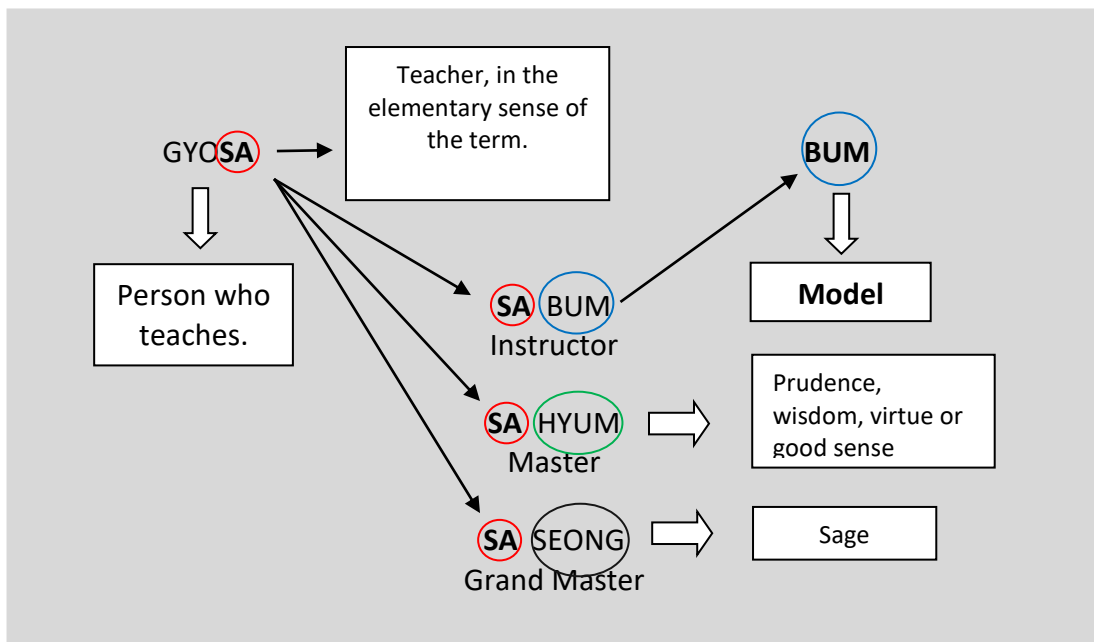
We will think about the place and function of the Taekwon-Do Master or Instructor.

There are at least two places: that of the Master or Instructor, and that of the student/group of students. This, which may seem something that does not need to be emphasized, is important to be mentioned since there is no instructor without student, nor student without instructor, it is a dialectic relationship that cannot be replaced or substituted by any type of theoretical knowledge, since this relationship results in the experience generated between the two, which is irreplaceable and non-transferable.

This leads us to the starting point for the following question: What is the role of the Instructor and from where is this role determined?

We can begin by saying that, for the student, the teacher occupies an idealized version with respect to the rest of the common people. In order to understand this better, we will refer to the etymology of the words Sahyum and Sabum.

The Korean terms to define the Teacher (**Sahyum**) and the Instructor (**Sabum**) in its first syllable **SA** derive from Gyosa, which is used to define the "**Person who teaches**", that is to say that **Sa** refers to teacher, in the elementary sense of the term. The second syllable of **Sabum** means "**Model**". That is to say that the Sabum is not only the one who teaches but is also taken as a model to follow. As for **Sahyum**, the second syllable could refer more to what is oriented to prudence, wisdom, virtue or good sense, so that unlike the Sabum, is more than a trainer, as it is oriented to train body and mind of his students due to their life experience and time of practice. In both cases there is a pace of role model, which leads us to say that there is idealization.



Now, how do we understand this place of idealization? What does it mean that the student idealizes the instructor? Idealization is a psychic process by which the qualities and value of the object (this can be a person, but it can also be an idea, an object of the world, an entity, etc.) are brought to perfection, and it is extremely important for the progress of the pupil, since he has a model to "be like", and wishes to obtain the recognition and affection of this idealized object. This idealization comes from the first idealized objects in a child's life, which are the parents, and that, from a certain moment, between 5 and 6 years old approximately, Freud maintains: "...parents,

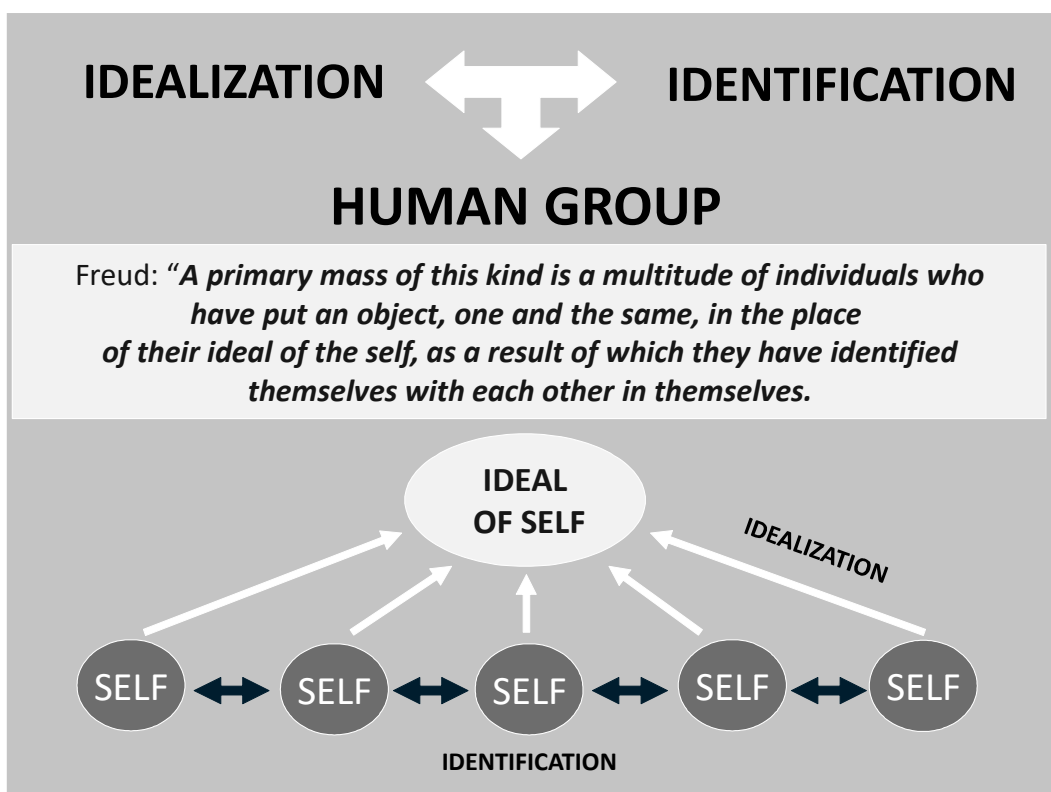
educators, teachers... constitute ideal archetypes". An example of this can be the failed acts of some students that surely many of us have experienced, when some of our young students tell us "Dad... I mean Sabum", immediately realizing their "mistake". Other times they usually say to some Instructors "coach... i mean Sabum", that is to say that they place us in those idealized places as those parents are or were or, in an associative chain, with other educators located in that same idealized place.

## HUMAN GROUP CONSTITUTION: INTERPLAY BETWEEN IDEALIZATION AND IDENTIFICATION

Winnicott, a renowned psychologist adds: "The normal child tends to unite the teacher and the parents in a happy relationship, in which each is an extension of the personality of the other".

Freud explains the process of idealization by comparing it to three phenomena: amorous fascination, dependence on the hypnotist and submission to the leader, since in all cases an outsider is placed by the subject in the place of his ideal self. This process is fundamental, and can occur from there on in all ages, and in the conjunction of idealization and identification (process by which the subject assimilates an aspect, a property, an attribute of another and transforms himself, totally or partially, on the model of this one. The personality is constituted and differentiated through a series of identifications) is the origin of the constitution of a human group. How is this understood? In the following way: Freud says "a primary mass of this kind is a multitude of individuals who have put an object, one and the same, in the place of their ideal of the self, as a result of which they have identified themselves with each other in themselves". This idea is very important to understand how a human group is formed, in children and in adults, and how in that group the Master or Instructor, as leader, occupies an idealized place shared by each of the members of that same group. That is to say that if we do not have this place of idealization, this place of leadership and the existence of the group as such cannot be produced.

The following diagram illustrates this process:





## WILFRED BION'S GROUP EXPERIENCES

In order to advance a little more in the understanding of groups and our role as leaders within them, we will stop in the study of certain phenomena that can arise in their dynamics, which can be very useful to detect some problems that could happen in our work groups in our organizations or our students.

The renowned psychoanalyst Wilfred Bion, who had a lot of experience in working with groups of all sorts, maintained that the human being is a gregarious animal, that is to say that he cannot avoid being a member of a group, even in those cases in which his belonging to it consists of behaving in a way that gives the sensation of not belonging to any group. Group experiences make it possible to observe the characteristics that we will mention below, not because they are created at that moment, but because it is necessary to have a group together so that they can become manifest and become objects of observation.

In his experience with groups, Bion observed that the groups gathered to develop a specific task demonstrated attitudes and developed methods that did not seem to be conducive to the achievement of the proposed objective. This was manifested by a lack of intellectual richness in the conversations developed, with a decrease in critical judgment and disturbances in the rational behavior of the members. This was not in accordance with the intelligence and ability of its members outside the group situation. These situations were emotionally charged, and these emotions exerted a powerful influence and guided the group's activity, unbeknownst to its members. At other times the group functioned as a whole. From this he concludes that in the gathering of several people to perform a task there are two discernible tendencies: one directed towards the accomplishment of the task and one that seems to oppose it.

In a group there is a **group mentality**, which is the collective mental activity of the group, which is given by the unanimous opinion, will or desire of the group at a given time, and this mentality (unconscious) may be in conflict with the desires, opinions or thoughts of individuals, producing discomfort, anger or other reactions.

In turn, there is a **group culture** that consists of the structure, tasks and the organization adopted to perform them. This group culture is observed through the behavior of the members, the roles they play, the leaders who act, and the behavior of the group as a whole.

This organization arises from the conflict between the anonymous, collective and unconscious will and individual's desires and needs.

The **group mentality** is the container of all contributions made by group members.

The **basic assumption** tells us about the content of this opinion or its different possible contents. These assumptions are shaped by basic emotions of primitive origin. Their existence determines the culture of the group. They express something like group fantasies about how to obtain their ends or satisfy their desires. These fantasies are omnipotent about the way in which their difficulties will be solved. They are emotional states tending to avoid the frustration inherent in learning by experience, learning that involves effort, pain and contact with reality. They are irrational impulses that have force and reality that manifest themselves in the behavior of the group.

There are three basic assumptions: **a) Dependency, b) fight-flight and c) pairing.**

The **Dependency assumption** is organized by looking for a leader, on whom the group is absolutely dependent, who fulfills the function of providing for the needs and desires of the group. It is the

belief in a protective deity whose goodness, power and wisdom are not questioned. There is an almost total loss of critical judgment and passivity. It can function as a group of adepts to an idea or a person whose goodness is not questioned; or as a group of children waiting to be treated in turn and individually.

The ***fight-flight*** culture consists of the group belief that there is an enemy from whom it is necessary to flee in order to avoid or attack him in order to destroy him. This culture finds its leader in paranoid personalities.

***Pairing*** is the collective and unconscious belief that a future event or the birth of a being will solve problems and needs. That is to say, there is hope of the messianic type. There is an idea of a future, but no resolution in the present. Their leadership is related to a couple promising a child or an idea related to the future; the leader is someone who has not yet been born.

When the group functions under one of these assumptions, which may alternate or be held for many months, but never coexist, they are primitive and far removed from reality. The group under a basic assumption does not include the notion of time and does not tolerate frustration.

This group under a basic assumption coexists with another level of functioning, which is the ***working group***.

When he speaks of the working group, he is referring to a particular type of mental activity and the culture that derives from it. It requires from its members the capacity for cooperation and effort. It implies contact with reality, tolerance towards frustration, control of emotions. This task implies the use of rational and scientific methods. The leader is that person who is capable of being efficient in providing a possibility for it to be achieved. This task can be painful, but it enables growth and maturity in the group and its members. Verbal exchange is a function of the working group and the resulting action is also a function of the working group. This group allows for the evolution of new ideas. These are neither deified nor denied, nor expelled, nor is their progress obstructed, as happens in the basic assumption group in which the activity of the working group is thereby disturbed. The individual in the working group is exposed to the inevitable component of loneliness, isolation and pain associated with growth and evolution.

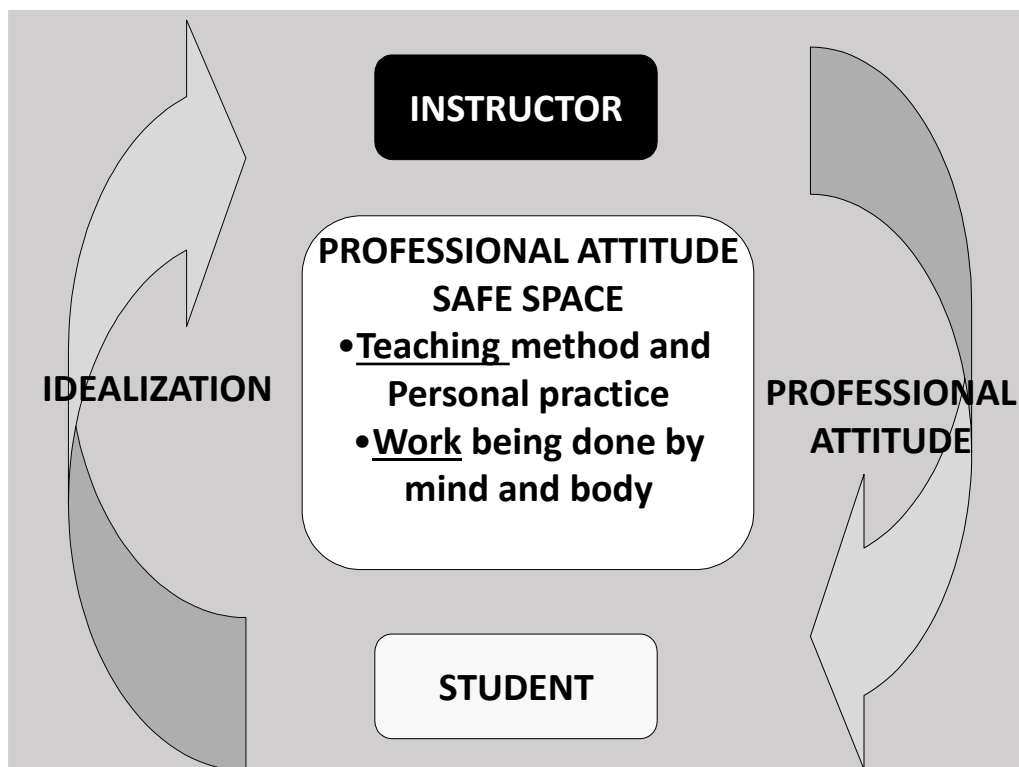
Bion also talks about what happens when a new idea arises, and states that it is disruptive, since it violates to a lesser or greater degree the structure of the field in which it manifests itself. He also says that when these exceptional ideas arise, the people who carry these new, creative ideas can limit their disruptive power by means of the communication in which this message is conveyed, and this will depend on the language. This communication is directed to the establishment, meaning, those who exercise the power and responsibilities in the group, and they are the ones who can give them an adequate containment, limiting in part their disruptive power and at the same time making it accessible to all members of the group.

This being said, I consider it very important to understand how groups and organizations work, allowing us to detect any inconveniences that may arise and to intervene and adequately handle them. We will go back to the subject we were discussing before, the one of idealization.

This initial place from which our students idealize us, and which is generally given when, in the case of children, their parents authorize us to teach them, does not only depend on the external factor, but must be supported by what is known as professional attitude.

In this we can say, a professional attitude can consist of being reliable, at that time that we are occupying that role, acting accordingly, knowing that this ideal place is built by the student, but

that we must support it with behaviors, knowledge and attitudes according to it. That is to say that between the student and the teacher is the professional attitude of the instructor, his teaching technique and personal practice, and the work he does with his mind and body.



It is also important for us to understand the difference between occupying a place or a role (with all the responsibility that this implies), and on the other hand to know who we are, that is to say, to differentiate between being and having. We must know that the place we occupy.

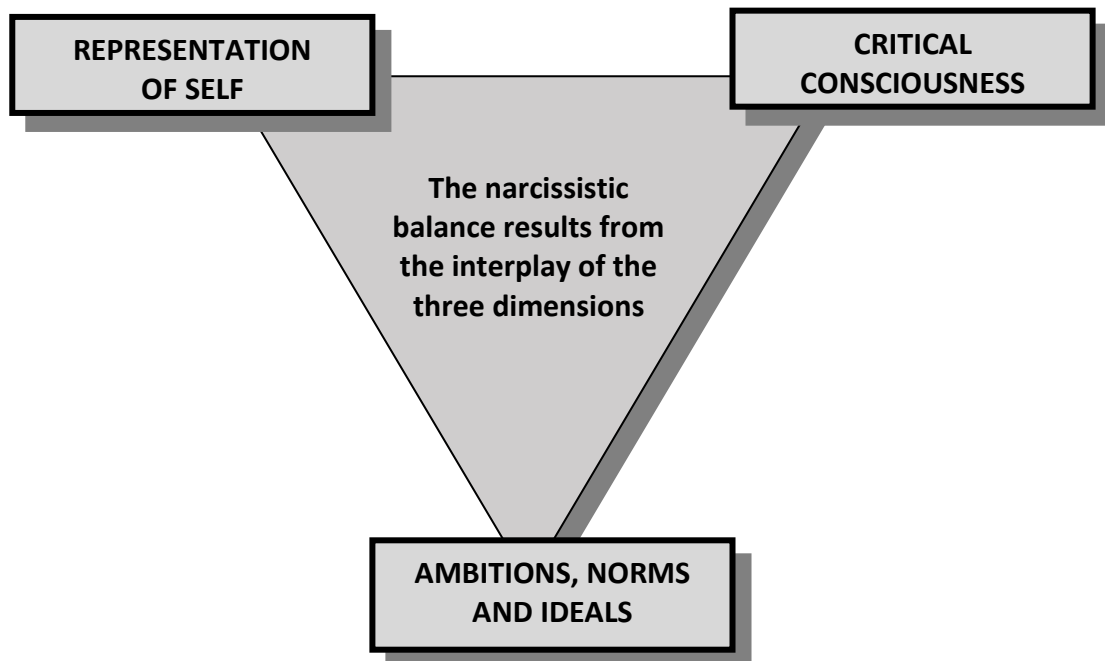
is not who we are, but that it is given to us from different places (organizations, our society, students, instructors, etc.), but we must also bear in mind that this place must be sustained by the professional attitude and ethics that correspond to it. A lack of clarity on this can lead us to confusions like the one who does not take responsibility for the place he occupies and believes that he has nothing to do in this process (process that, on the other hand, makes the student progress and learn TKD). It would be the case of some Instructor without training or adequate preparation who can obtain quick and immediate results in the recruitment of students through intense advertising, for example, but then can not sustain them over time because of, for example, bad character or lack of preparation, or disinterest in their students and then, in the face of failure, instead of looking inward and questioning himself, he gets angry with the students, with his instructor, or with the organization. Another case could be that of an organization that does not train its instructors properly and puts them in charge of their classes without sufficient preparation and then reproaches them for not obtaining the expected results.

At the other extreme is the person who believes that he/she has to "be" the place he/she occupies.

Much of what has been said so far and what will be later mentioned, will allow us to understand how we can talk about the fact that with the practice of Taekwon-Do, the student can increase his self-esteem and how the relationship with his teacher and with the practice collaborates in this.

To understand some of these issues and others, we will refer to what a psychologist named Hugo Bleichmar tells us, who developed the following diagram with their respective concepts, which will help us understand some of these issues.

### NARCISSISTIC BALANCE TRIANGLE (SELF-ESTEEM)



Here we find three intrapsychic instances. The **norms and ideals** would be like the code under which a judge (the critical consciousness) would pass sentences. But this code can be detailed and demanding (as would be high norms and ideals) but the judge may be more benevolent or more severe in the face of the subject's deviation from a desirable behavior or trait. Also, just as there are judges who conform to the existing code, others create it at their own discretion or detach themselves from it to establish an opinion that emerges exclusively from desire, often marked by hatred. It often happens with some students, whose voice of this internal judge prevents them from listening to the external voice of the instructor, and their demands are excessive, which is why they cannot enjoy the practice. This is the place of the **external object**, the Master or Instructor, which we will discuss later on.

The **representation of the Self** has to do with how a person represents himself, and his self-esteem can be either increased or decreased. This can cause ascents or descents in self-esteem that in their extremes are considered disorders. For example, self-esteem can be increased in such a way that the person has feelings of grandeur, of being someone exceptional deserving of special treatment by others, is a person who can despise others, has a lack of empathy (cannot put himself in the place of the other and feel what the other feels) and a lack of understanding of what the other needs, and rivalry, envy and destructive aggressive behavior can arise. On the other hand, there are cases of diminished self-esteem in which the subject feels deeply inferior, ashamed, insecure in any activity he undertakes, is a person with a deep sense of insecurity, with a tendency to depend on figures from whom to receive admiration or with whom to try to "merge". We call the latter primary narcissistic deficit, which we can be exemplified as someone who since

childhood was made to feel that he/she was incapable, dumb, ugly, and that person gets depressed for not being like others: he/she observes everyone and suffers for feeling uglier, dumber, less skilled, etc.

On the other hand, in the case of what is called primary hyper narcissism, it occurs in that subject who was considered a genius, but who was simultaneously inoculated with such ambitious goals, so far beyond his possibilities, that then, whatever he does, he will fall below the expectations of greatness, he will feel the subsequent feeling of failure, which is called narcissistic collapse to a hyper narcissistic behavior at a prime age . In this case, self-esteem is lowered by pathologically high expectations, the person feels bad for being like others, and begins to feel mediocre, because he/she expects to be exceptionally superior.

### EXTERNAL OBJECT, DECISIVE INFLUENCE

Another important aspect to understand this is the decisive influence that the external object has, since it can modify the subject's representation and/or act as his critical instance, since the subject projects onto the external object the way in which he looks at himself, that is to say that the judgments of that object become adopted as his own. Here is where the teacher can be placed in that place of "judgment", and instead of observing himself, he makes that function of self-observation now come from the outside, from an idealized object as mentioned above. Therefore, it is essential that this reflection of the image be as appreciative as possible of the student's work, but it must also be as close to reality as possible. This can only be achieved on the one hand, with a detailed knowledge of what is the adequate technique, and on the other hand, with the clearest and simplest teaching methodology, so that the student can progress effectively and can shorten the distance between what he feels or perceives of himself about what he is doing or what he is doing (representation of the self) and what he intends to do (ideal of the self), For this, it is not only enough with the technical and methodological training, but it is essential that the instructor can perceive what happens to the student in terms of his self-evaluation and/or his excessive demands, and be able to give back the student's work with an appreciative perspective.

### NORMS AND IDEALS AND THE DEVELOPMENT OF MORALS FROM HETERONOMOUS TO AUTONOMOUS

In turn, if the subject does not incorporate and internalize norms and ideals, then it is this external object that must also fulfill its function. At certain ages it is to be expected that morality will be external (heteronomous morality) and that an external agent will be responsible for its fulfillment. Piaget argued that the child is born in a relationship in which the socializing subjects are figures of great weight for him. The father and mother are omniscient subjects for the child; they are figures that produce in him a mixture of love and fear. And it is that feeling of respect, that mixture of love and fear that the child feels towards the father that is the origin of the respect for the rules. The child extends the respect he feels for this significant other to the norms that originate from him, he respects the rules because they are transmitted to him by adults he respects. The first forms of moral conscience are heteronomous, in such a way that the child considers the rules given to him as sacred. This occurs within the framework of a certain type of relationship of

pressure and asymmetry that the adult maintains with the child. The child then progresses towards moral autonomy by constructing his own criteria for making moral judgments, on the sole condition that this is done within a process of cooperation. It ceases to constitute a revealed truth, it is a progressive and autonomous construction from the moment in which the rule of cooperation succeeds the rule of obligation, it becomes an effective moral law and morality stops being heteronomous.

## KOHLBERG'S MORAL DEVELOPMENT

This development is described by Kohlberg who mentions **three levels of moral development**.

His categories for the level of moral development are a way of expressing the substantial differences that occur in the way someone reasons as he or she grows and learns.

These 6 stages fall into three wider categories: the pre-conventional, conventional and postconventional phases.

### **1. Pre-conventional phase**

In the first stage of moral development, which according to Kohlberg usually lasts until around the age of 9, the person judges events according to the way in which they are being affected.

#### **1.1. First stage: Punishment and obedience orientation**

In the first stage, the individual thinks only of the immediate consequences of his actions, avoiding unpleasant experiences linked to punishment and looking to satisfy his own needs.

#### **1.2. Second stage: self-interest orientation**

In the second stage, the individual begins to think beyond himself, but egocentrism is still present. If in the previous stage it is not possible to understand that there is a moral dilemma in itself because there is only one point of view, in this stage the clash of interests begins to be recognized.

### **2. Conventional phase**

The conventional phase is usually defined by the thoughts of adolescents and many adults. It takes into account the existence of both a series of individual interests and a series of social conventions about what is good and what is bad, which helps to create a collective ethical "umbrella".

#### **2.1. Third stage: orientation towards consensus**

In the third stage, good actions are defined by how they affect one's relationships with others. Therefore, people in the consensus-oriented stage try to be accepted by others and strive to make their actions fit very well into the collective set of rules that define what is good.

Good and bad actions are defined by the motives behind them and the way these decisions fit into a set of shared moral values. The focus is not on how good or bad certain proposals may seem, but on the objectives behind them.

#### **2.2. Fourth stage: orientation to authority**

In this stage of moral development, good and bad stem from a set of norms that are perceived as something separate from individuals. Good consists in complying with the norms, and evil in not complying with them.

There is no possibility of acting beyond these rules, and the line between good and bad is as clear-cut as the rules are concrete. If in the previous stage the interest is focused more on those people who know each other and who can show approval or rejection for what one does, the ethical circle becomes wider and includes all who are subjected to the law.

### **3. Post-conventional phase**

People in this stage have their own moral principles as their reference point, which, although not necessarily coinciding with the established norms, are based both on collective values and individual freedoms, and not exclusively on self-interest.

#### **3.1. Fifth stage: orientation towards the social contract**

The way of moral reasoning proper to this stage arises from a reflection on whether laws and norms are right or wrong, i.e., whether they result in a good society.

There is thinking about how society can affect the quality of people's lives, and there is also thinking about how people can change the rules and laws when they are dysfunctional.

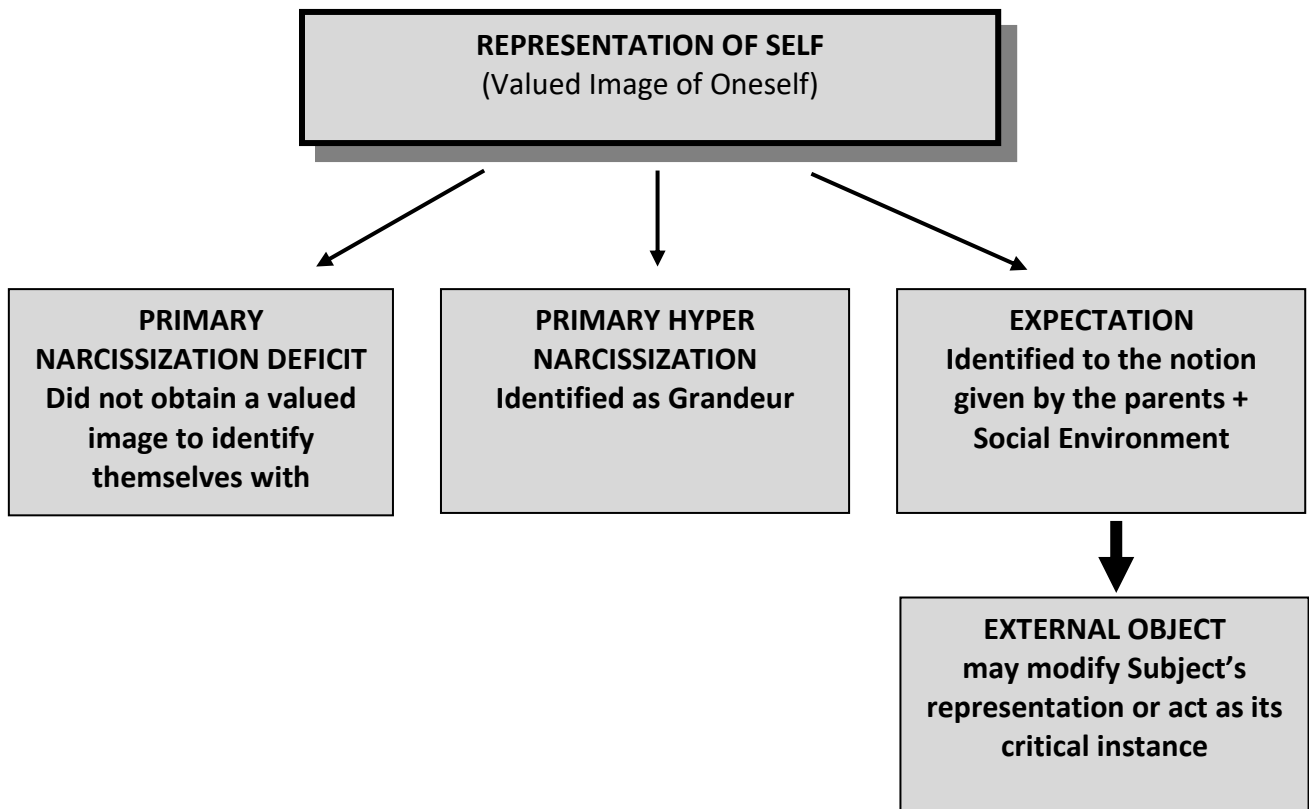
In other words, there is a very global vision of moral dilemmas, going beyond existing rules and adopting a theoretical position that is distanced from them. For example, considering that slavery was legal but illegitimate and yet it existed as something totally normal would fall within this stage of moral development.

#### **3.2. Sixth Stage: orientation towards universal principles**

The moral reasoning that characterizes this stage is very abstract, and is based on the creation of universal moral principles that are different from the laws themselves. For example, it is considered that when a law is unjust, changing it should be a priority. Moreover, decisions do not stem from assumptions about the context, but from categorical considerations based on universal moral principles.

In the case of young people and adults it is important that the instructor is extremely strict in the fulfillment of the rules of protocol, courtesy and discipline, within which he should also be included, since people with certain psychopathic traits can act trying to transgress these rules and can become dangerous for the group, since those who do not have these rules incorporated autonomously are extremely risky individuals in a TKD class and also for society (since as Grandmaster Quan says, TKD is a tool for social development). In groups where the protocol and discipline are carefully observed, generally people with antisocial behaviors end up leaving. This way we protect the group and society from someone potentially risky who might misuse TKD, since, when working with human aggressiveness and with the body, providing techniques highly developed to achieve the maximum potential for human beings, we must balance it with a solid formation of discipline and ethics, otherwise the result would be a combination that, without clear rules, would become a danger to society.

It is important to emphasize and remember the words of Master Eiriz, (Licensed in Psychology) who maintained that these norms provide the group with measures of protection and limitation of its own aggressiveness. He argued that the most aggressive peoples throughout history, in order to survive, had clear rules and respected them strictly, in addition to having high parameters of courtesy among them, which is why they lasted or endured over time, and when these rules were in decline, these peoples and these cultures also decayed.



By understanding these processes we can begin to reflect on how we can positively influence students from our position as instructors. Knowing that the student generally sees us in a place of knowledge, idealized, we offer him/her a specular place, a model, where he/she can build and integrate a valued representation of him/herself, of the self. This place is built by the student, but at the same time it must be sustained by our professional attitude.

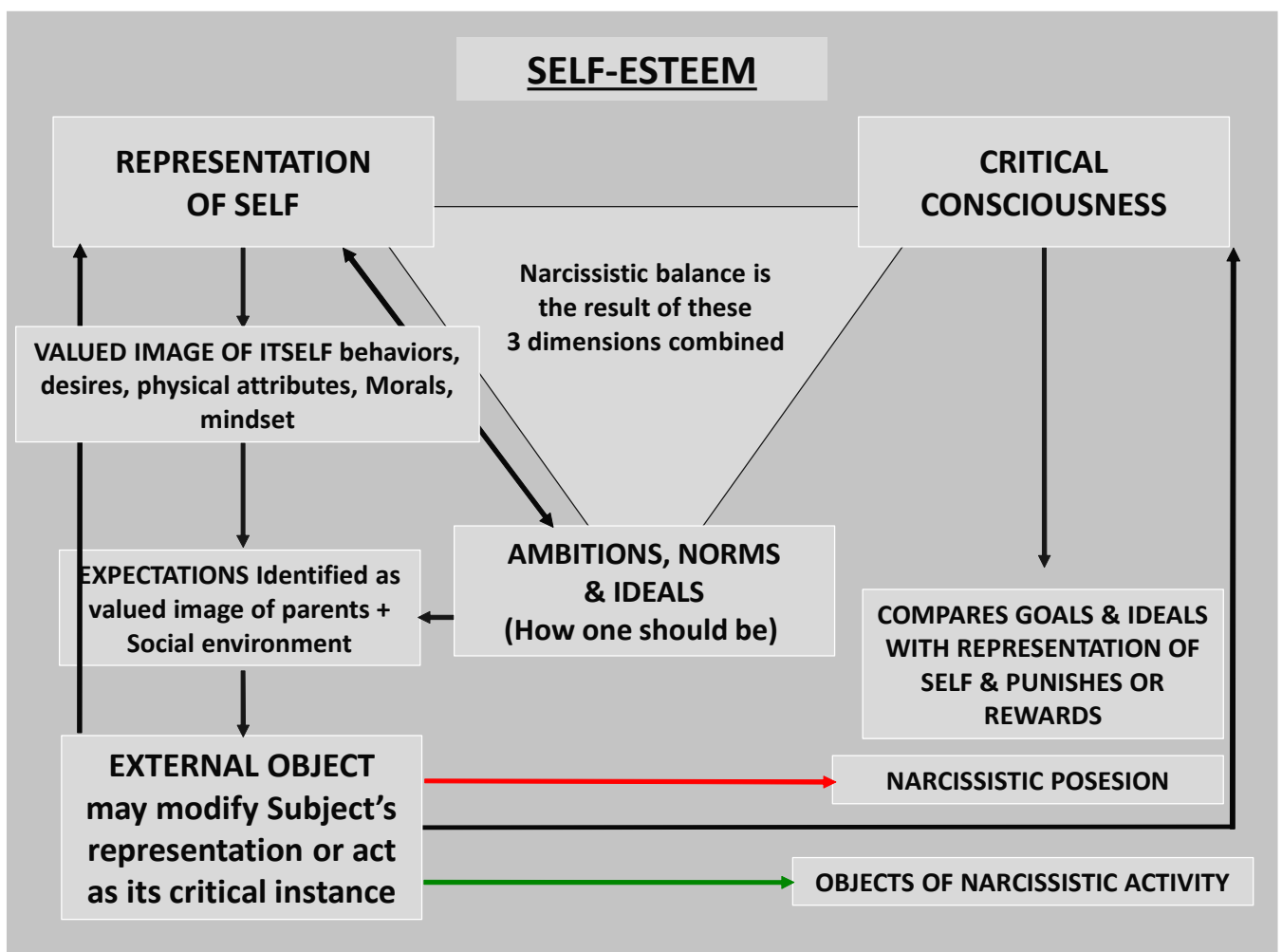
### INCENTIVE, CONTAINMENT. NORMATIVE FRAMEWORK

We must offer the student encouragement and support. The support has to do not only with the importance of listening to them and taking an interest in their lives, but also with providing them with a clear and constant normative framework, be it time, space, and clear rules, i.e.: the class starts at a certain time, in the same place, it is always the same teacher (with very occasional exceptions), there is a protocol to which we are all subjected and we all comply with it, there are attitudes and behaviors that are correct and others that are not, etc. This provides the student with security, constancy and stability, which are fundamental elements in the learning process. It is also important to provide constant encouragement, to be attentive to each achievement that the student makes and give him/her valuable feedback on what he/she does, highlighting these achievements. But this cannot be achieved with empty praise, because this achievement has to be reflected in reality, otherwise, we would incur into a deception, and one of the possible consequences of this deception would be, for example, the decrease of the student's self-esteem, since he is disappointed in his confidence towards someone he holds in high esteem, and on the other hand, because the distance between the representation of himself and the ideal becomes very marked. We know that no one reaches that ideal, but the feeling and illusion of "going towards", which gives us confidence, must be increasing, so that the process of disillusionment



can develop step by step, and these disillusionments must be gradual, if they are abrupt they will cause pain. In the case that the deception persists, the student will avoid the pain of disillusionment, at a higher cost that will be to persist in an illusion, out of reality. The practice of our martial art properly taught, manages to convey to the student an increase in their security and confidence, since, being able to obtain significant achievements in a relatively short time, manages to shorten the distance between the mind and the body, thus increasing their sense of worth. Being able to achieve goals, allows the student to propose new goals, each time more ambitious and complex, because this feeling of growing confidence allows him/her to do so. This feeling of confidence is closely related to the increase in self-esteem and the power to dominate their body and feel less vulnerable to the outside world.

We will now graph what has been expressed up to this point.

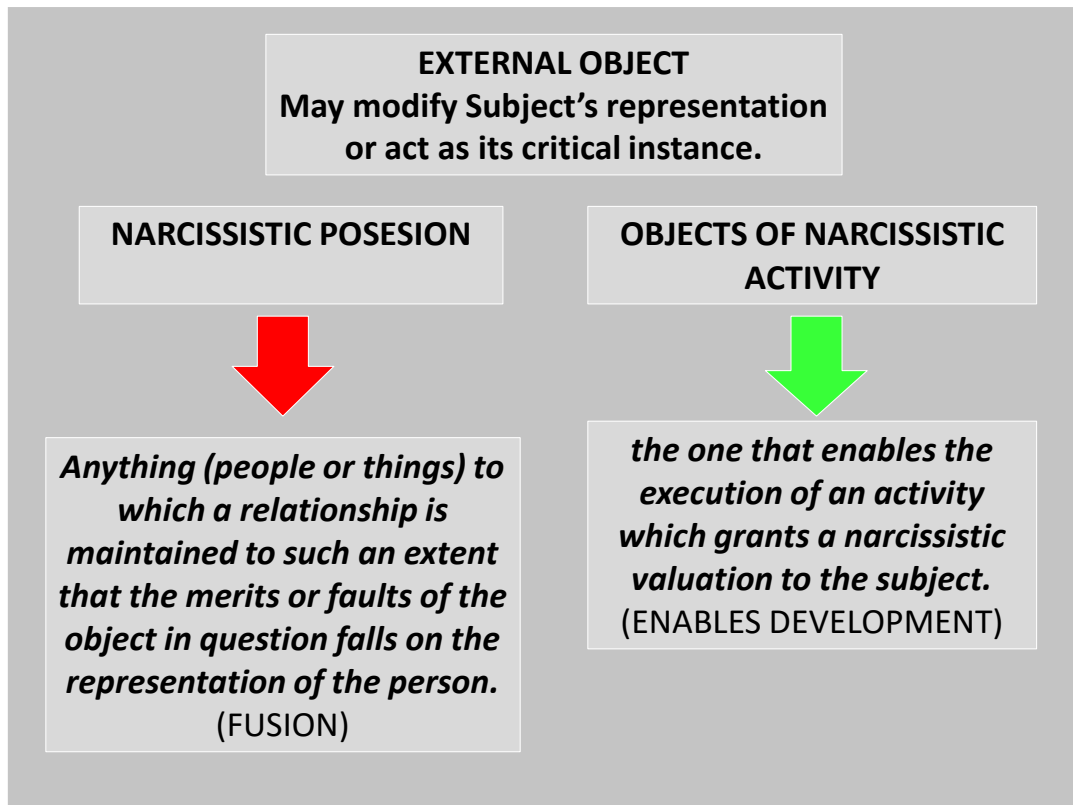


When we talked about SELF-REPRESENTATION and recognized that this representation needs to be supported by an external object to maintain high self-esteem, that is, its self-worth, we are talking about something called narcissism, which would be something like the love and the feeling of worth that one has for him/herself.

This leads us to the concepts of narcissistic possessions and objects of narcissistic activity. They will further help us understand how external objects can positively or negatively influence the subject. We will begin by explaining what each of these terms means.

## NARCISSISTIC POSSESSIONS AND THE OBJECT OF NARCISSISTIC ACTIVITY

Narcissistic possessions are anything (people or things) to which a relationship is maintained to such an extent that the merits or faults of the object in question falls on the representation of the person. This is, for example, what a child may mean to his parents when he receives a prize or, on the contrary, a social conviction for certain behavior considered reprehensible. Here we can think of some parents who experience the success or failure of their children as if it was their own, and these children are mere instruments of their narcissism to restore the feeling of self-worth they cannot restore on their own. This way they pressure their children to obtain the achievements that these parents desire, as a way of compensating for their own failure, by placing this heavy backpack on their children. Noticing this enables us to intervene in time on time and adequately to be able to dismantle this sinister and perverse circuit. Another issue we should reflect on is when the student functions as a narcissistic possession for the instructor: for example, when the instructor's interest in the student is only shown if he/she has the conditions to be a competitor, ignoring the students who do not have these conditions and treating them unevenly in class, making concessions that contradict the principles of Taekwon-Do, especially those of integrity and courtesy. These are just some examples, but I believe that it will help us reflect on our behavior towards each of our students, in order to know if at some point we have placed ( either consciously or not) any of them in that position, the position of an object, exclusively for the satisfaction for the instructor's ego given to him only by what he has achieved. It would be like the case of the friend who exhibits himself before others for being famous, rich or successful, and the feeling is that of an increase in self-esteem, of a fusion with the importance that the other deserves, or the man or woman who dates someone for his or her fame, beauty, wealth, etc., only for the sake of exposure before others, without caring in the least about who is beside him or her. Likewise, the group to which one belongs also constitutes a narcissistic possession, since the judgment made on the value of the group will fall on the person. This is interesting when thinking about our sense of belonging to an organization and how important it is for that organization to know the significance, to a greater or lesser extent, that it has on the life of each of its members. On the other hand, the object of the narcissistic activity is the one that enables the execution of an activity which grants a narcissistic valuation to the subject. It is the object-instrument for an activity for a person without which the activity or function cannot exist. For example, for the surgeon, the patient and his body, or the piano and the music for the pianist; the game and the opponent for an athlete, in our case this reveals the importance of the practice partner, since he is the one who enables the student to develop his/her activity. This partner not only plays this role, but in doing so places his own body in the hands of the other, which is why a well conducted practice of the art takes care of the protocol and the rules of courtesy in a very special way, since they are deep demonstrations of respect and recognition towards the other, since this practice partner is crucial for the development of the practitioner and both place themselves in the hands of the other at the risk of their own physical integrity, in a marked demonstration of trust. So much so that when we salute by saying "Taekwon!", as Grandmaster Quan explained at the IIC in 2006, the one who salutes becomes at that moment the "Do", that is to say that he "is", and embodies respect in that salute.



## AGGRESSION, ITS MANAGEMENT, CONTROL AND SUBLIMATION, AND ITS RELATION TO THE SENSE OF SELF-WORTH.

Another very important aspect in TKD teachings that we haven't mentioned yet is the management of aggressiveness and its relation towards self-esteem. It can be directed towards the external world or towards ourselves, and precisely what the practice of TKD proposes is not to deny the aggressive flow that we all have to a greater or lesser extent, but to allow a way of release that is socially accepted and controlled, to which we can say that, unlike other contact sports, this constituent aggressiveness is sublimated, that is to say, deviated from its own aggressions, and that is to say, it is sublimated from its own aggression, this constituent aggressiveness is sublimated, i.e. deviated from its primary purpose, since Taekwon-Do and martial arts in general have a philosophy that supports it, maintaining strict rules of protocol, and has five guiding principles, which allow the development of control and management of aggression in this particular way.

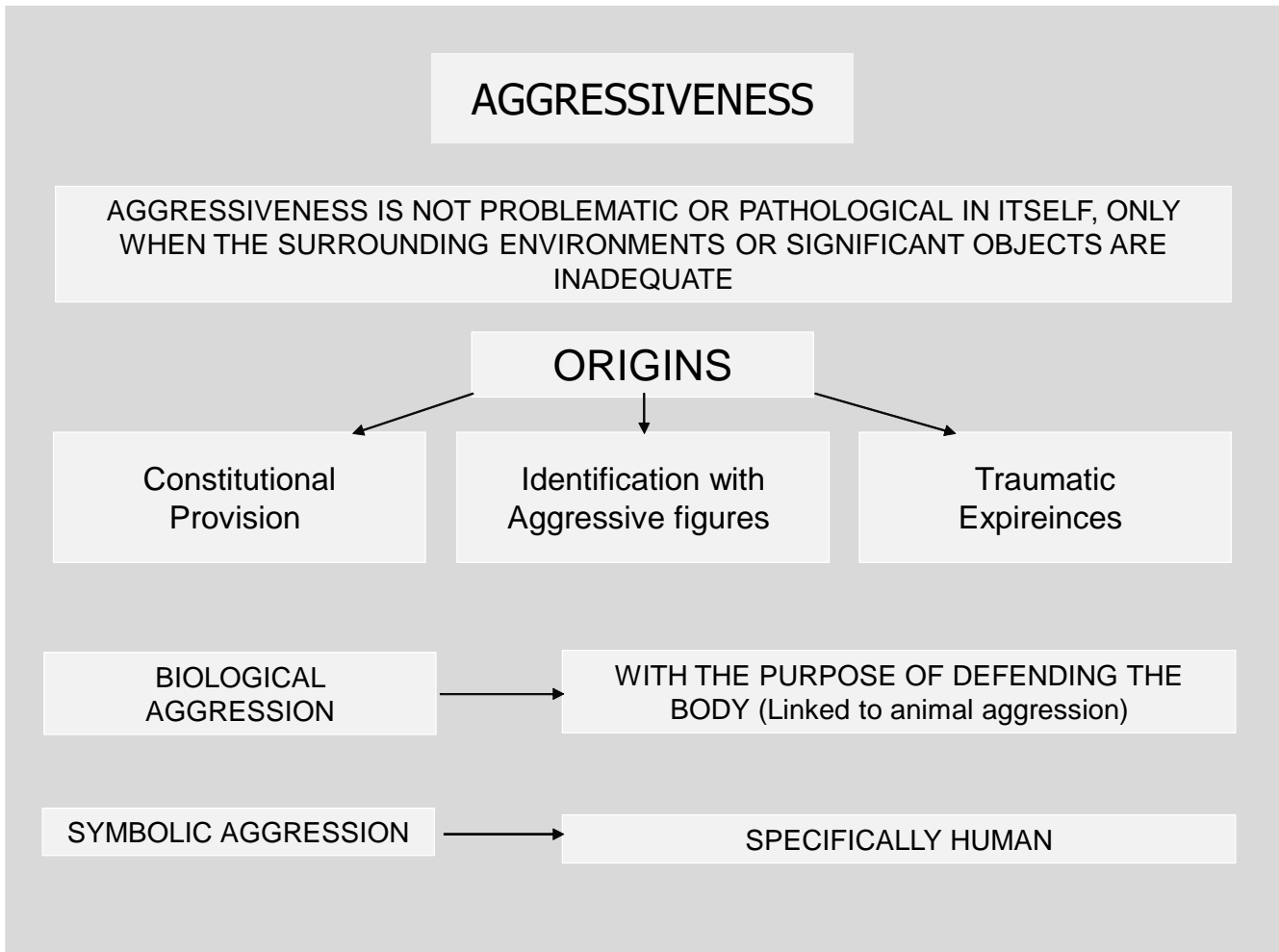
## AGGRESSIVENESS: CHARACTERISTICS AND ORIGINS

We will say then, following the psychologist Hugo Bleichmar, whom I will quote below, that aggressiveness is not problematic or pathological in itself, but only when the surrounding environment or the significant object is inappropriate.

Usually when we talk about aggression, its destructive character is emphasized, and this is valid. However, we will consider this from another perspective. Let us begin by saying that the origins of aggressiveness can either be: constitutional disposition, identification with aggressive figures, and traumatic experiences, but we will not go into this in depth because it is too extensive. In addition,

we can know that a general characteristic of aggressiveness is that the conditions that trigger it involve some kind of suffering for the subject. It is seen, for example, when there is a hungry child or adult, or when one is sick or in pain. This is a **biological type of aggressiveness**, intended to defend the body, which is related to animal aggressiveness (for example, the animal that hunts its prey or the one who is injured turns aggressive against the attacker).

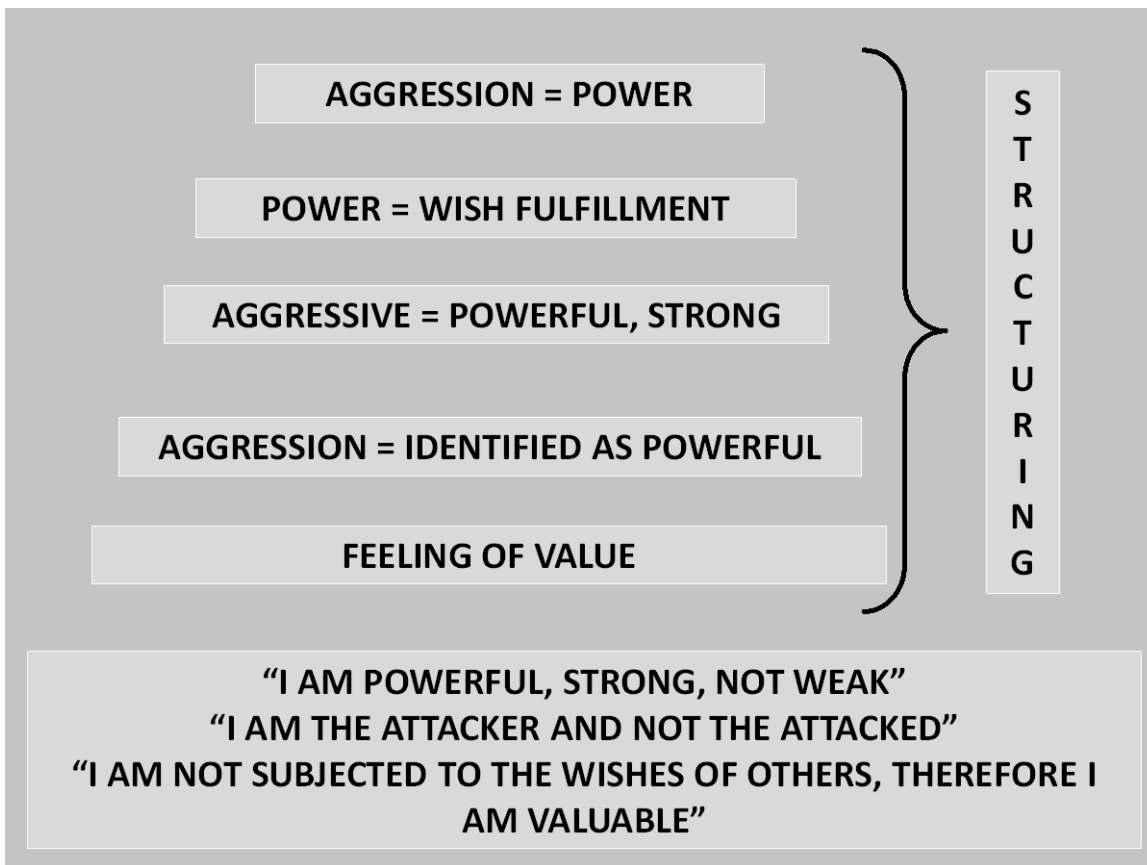
But **specifically in human cases** we find a type of **aggressiveness, the symbolic type**, which has nothing to do with that, since it does not serve any practical purpose as in the previous case.



Although it has no practical use as in the previous cases, the symbolic type of aggressiveness has an important meaning: it allows him to acquire a certain identity when he contemplates his own aggressiveness, for example "I am powerful and not weak", "I am the one who attacks and not the one being attacked". In this case the person manages to redefine his representation of himself and of the other. By means of managing aggressiveness, aggressiveness becomes equal to power and this power to the fulfillment of desires. Let us look at a simple example: A child observes his parents at the moment when they, full of rage, impose their will by means of gestures, shouting or physical punishment (it should be clarified that with the latter we are not advocating any type of physical punishment, we are only describing a process). In the child's mind there is an inscription "daddy or mommy are angry and we must do what they want". That is to say that on this level the aggressor is represented as someone powerful, strong. That is to say that aggressiveness is not

only a discharge, and acquires meaning that is appealed to as an omnipotent and magical instrument when one wishes to acquire a powerful identity.

In turn, power over others and the ability to fulfill one's own desires are registered as fantasies in the representation of oneself as "I am strong, not weak, I am not subject to the desires of others, therefore, I am valuable". In other words, the management of aggressiveness allows the person to get away from the pain of feeling weak, impotent, unable to fulfill one's desires, subject to figures on whom one depends, not valuable, thus inverting the situation.



By providing the student a place and a normative framework where he/she can control, channel and circulate this aggressiveness in an adequate manner, we will not only protect him/her and others from this aggressiveness turning against him/her in different ways, but we will also be allowing him/her to build a powerful self-image, increasing his/her sense of worth. Let us remember that aggressiveness becomes problematic when the surrounding environment or the significant object is inadequate

#### DONALD WINNICOTT: HATRED AND AGGRESSION AT PLAY

It is also important to know that a pediatrician and psychologist named Donald Winnicott stated regarding children's play, "that they release hatred and aggression in play". And he adds "the child values the verification that impulses of hatred and aggression can be expressed in a familiar environment, without that environment being hateful and violent in return, speaking of the aggressive feelings in the child. Taking this into account, we can approach our practice, thinking of it as a playful space, where beyond the rules we mentioned before to protect the group from its

own aggressiveness, the student (child and adult) is given a space where he/she can express and unload that aggressiveness in different ways, but always taking into consideration the other as a peer. This permission to discharge aggressiveness makes possible what Winnicott said, since when the student hits the bag or pads those aggressive feelings ( when hitting he does not simply discharge, but is also accompanied by fantasies) are not repaid as hatred or violence.

Winnicott adds "We don't overlook the social contribution that the child makes by expressing his aggressive feelings in play, instead of doing it at the moment he feels rage". We have to think how important the social contribution made by TKD is, since it allows us not only to express, symbolically, the aggressiveness that we all possess, instead of dumping it as is currently done in our society, in any plane of daily life.

This author states in an article where he talks about why children play that they do it for pleasure, to express aggression, to control anxiety, to acquire experience, to establish social contacts, for the integration of personality and for communication with people. He also says that play is structuring in itself for the child's psyche. If we take into account the space that TKD offers, in many aspects it is similar to that of the game, we can say that in our practice all this can be translated and therefore it is as beneficial for children as for adults, since the adult's psyche is dynamic and its forces vary permanently

**Winnicott said "that they release hatred and aggression in play". And he adds "the child values the verification that impulses of hatred and aggression can be expressed in a familiar environment, without that environment being hateful and violent in return."**

**Winnicott "We don't overlook the social contribution that the child makes by expressing his aggressive feelings in play, instead of doing it at the moment he feels rage."**

**PROTOCOL, DISCIPLINE & NORMS**

**RESPECT FOR AUTHORITIES**

**RECOGNITION OF PEERS**

**AGGRESSION-TOLERANT ENVIRONMENT**

**DISCHARGE OF ACCUMULATED RAGE**

**SOCIAL CONTRIBUTION  
Done by Taekwon-Do by  
allowing an adequate  
experssion of aggressive  
feelings**

## SUMMARY & CONCLUSION

In summary, we have seen from the very definition of our object of study, which is Taekwon-Do, the importance of the role of the instructor as an external object of Taekwon-Do regarding the feeling of worth and self-representation of a subject, how the management and control of aggressiveness is related to it, how the processes of idealization and identification are developed through which the student places the instructor in a respected place where his word is extremely valuable. This helps us understand the ethical responsibility and the professional attitude that this entails on behalf of the instructor. We also differentiated the object of narcissistic activity from narcissistic possession, which showed us the significance of being able to differentiate between our own desires and frustrations, with the students' own desires and capabilities, and also with those of their parents, avoiding them being treated as objects and rather considering them as subjects. In this way, it is possible for the student to enjoy the class and transform it into a playful space, with all that it implies. In addition, we have explained theories about the formation of groups, the processes that take place for their constitution, and the phenomena and tendencies that may appear in them, either to facilitate the work or to hinder it, or to stop it. We have also seen the importance of putting into practice the principles of the art in a constant way and sustaining a stable normative framework.

To conclude we will say that the practice and teaching of Taekwon-Do for all the reasons mentioned above is extremely beneficial for the student, not only to provide a very effective means for self-defense, but also a significant increase in self-esteem and sense of self-confidence, a means of proper release of aggression, with the consequent release of tension, eliminating or reducing through it dysfunctions and / or conflicts such as asthma, negativism, stress, etc.. In addition, through the practice of TKD a better relationship with others is achieved and our students have a deep respect and consideration for others, with marked integrity and a high degree of courtesy and respect for the rules of protocol, which is a remarkable contribution from our martial art to our social environment, which is why it is so appropriate to conceptualize Taekwon-Do as a valuable tool for social development, by the possibility of sublimation and control over aggressive impulses as we developed in the text. As we have seen, this depends to a great extent on a Master or instructor highly qualified in the technical and pedagogical aspects, but fundamentally with a high degree of ethics in his conduct and a deep capacity of empathy towards his students and fellow men.

SECTION  
THE TAEKWON-DO MASTER  
THE RANK BEYOND PERSONAL AND TECHNICAL ACHIEVEMENT

## INTRODUCTION

The present work stems from the proximity of my upcoming exam for the category of 8th Dan Master in Taekwon-Do and the reflection about what I consider to be the place I will be occupying in case of being promoted and the responsibilities that will entail. The fundamental questions that led to this work were: What do I suppose that a student/instructor will expect from me as a Master? What would be the expectations generated in the students? What do I consider to be the responsibilities of a Taekwon-Do Master?

Based on these questions I wrote the following essay.

## BODY

To reach each one of the categories in Taekwon-Do is a result of personal practice, that is to say, to exercise and refine incessantly and meticulously each one of the techniques of the art, to have sustained a behavior worthy of that category and also to have demonstrated specific knowledge about our art, its theory of power, its philosophy, history, cycle of composition, principles, etc.

But as time goes by, practice, experience and years dedicated to teaching, should lead to maturity according to what said experience implies, so the graduation of Master in Taekwon-Do transcends personal practice in the strict sense. This in no way diminishes its importance, rather it actually adds extra responsibilities that we will be expanding upon the course of this text.

As time goes by, those of us who dedicate ourselves to the practice and teaching of our art generally find ourselves at the top of groups or organizations composed of instructors-students of advanced categories who expect from us a sense of leadership that enables them to grow and develop. This leadership must have as its core pillars responsibility, ethics and complexity of thought.

Let us begin by defining responsibility

Responsible comes from the Medieval Latin responsibility "requiring response", and this derives from the Latin: *responsāre* "to respond".

One of the meanings of the Real Academia Española (RAE) is "Obligated to answer for something or for someone".

That is to say that to assume responsibilities towards our students and instructors, implies to give an answer, to have commitment and to take charge of our decisions which must be based on reason, sensibility and clear rules sustained in ethical pillars, since we practice a martial art with a clear philosophy and a deeply ethical vision.

We must be responsible not only for the answers we give to our students and instructors but also "for" them.

Ethics is mainly based on the first two principles of our art (without excluding any of the others): Courtesy and Integrity. As General Choi maintained, Courtesy is the most important of our principles. Integrity has to do with distinguishing what is right from what is wrong. It is also a means of respecting ourselves and every transcendent achievement is based on it. (We will further



develop the concept of ethics later). The leadership of a Taekwon-Do Master must also be based on solid knowledge and increasingly complex and sophisticated thoughts that aim to be able to satisfy the needs for progress and demands that those same organizations and their members require, and make it possible to keep up with the times. General Choi Hong Hi, Father of our art, when explaining the grading system in Taekwon-Do, wrote that character development, courage, tenacity and techniques are graded as well as individual ability and split the categories of Dan into 3 different classes:

- From 1st to 3rd Degree they are considered as the novice period within the black belt.
- From 4th to 6th Degree the student passes the threshold of puberty and enters the expert class
- From 7th to 9th they are, according to General Choi, Taekwon-Do Masters, the elite that understands everything about the particularities of Taekwon-Do, both physically and mentally.

What is an elite? According to the Real Academia Española, it is "a select or governing minority." That said, first of all, I believe that the meaning that General Choi gives to the word elite should be taken strictly within the framework of the responsibilities that this implies and not in the sense of vanity or narcissism, characteristics which are increasingly more frequently observable in our society, unfortunately.

Doing it in this sense and falling prey to it would imply making the Dan category something banal, trivial, meaningless, and in this way it would lack any importance. It is very common in our society today to confuse "Being" with "Having". This undoubtedly implies a certain deficit in terms of the feeling of worth of the subject who considers it so.

General Choi provided an example for the ones who go against the principle of Integrity mentioned: "The student who obtains a rank with a self-centered purpose or because he feels more powerful."

That is to say, when one reaches a rank, he should not believe that he "is" that rank, but that said rank is conferred on him. In short, that is what holding a position is about: being invested. That is to say that someone is granted that category.

To vest is to grant, assign to someone a dignity, a job, a faculty or a right. Said concession is made in this case by the ITF Grand Masters who grant the category after passing and approving an exam to which the applicant arrives for his career, work, knowledge, training and perseverance.

The practitioner must demonstrate in said exam to be up to the circumstances in order to reach said category and be able to pass the test. But we must also understand that this honorable concession does not end only in that place granted by the Grand Masters once the exam is finished and approved, but also that a Master is vested by his students who will have certain expectations about said place to occupy, and as we said Before, one must be able to meet these expectations.

So, in short, up to this point, I begin by considering from previous explanations that the rank of Master is not merely and exclusively an achievement of personal progress in the practice of art, but something that transcends this, and it is a place of commitment, ethics and responsibility to others.

Who am I referring to with these others? Well, to my own students of all categories, from Senior Instructors 6th Dan to white belts, as well as to my peers, and to the ITF Masters and Grandmasters.

Assuming these responsibilities include, from my reflection, points and aspects that are fundamental in the position of a Taekwon-Do Master.

That is to say that the category unfailingly transcends the individual and the technical to imply certain expectations that will be generated on it by the environment.

What are the expectations I am referring to?

- Ethics
- Leadership and management
- Specific technical knowledge of the art
- General cultural and scientific knowledge (knowledge that transcends the technical aspects of art but enriches it). It can be knowledge about philosophy, science, arts, etc.
- Maturity

Let's review them one by one:

## ETHICS

Ethics "is a set of moral principles that govern the conduct of the person in any sphere of life, as well as part of the philosophy that deals with the good and the foundation of its values."

Why do I mention ethics as fundamental to the formation of a Teacher? Firstly, because I consider that ethics is closely related philosophically with the sense that General Choi gave to the principle of Integrity (Yom Chi), since he posed this principle fundamentally as the ability to distinguish right from wrong and act accordingly, that is to say that it coincides with the part of the philosophy that deals with the good. Therefore, a Master must be trustworthy, and trust lies largely in being able to sustain coherence between saying and doing, and that doing implies doing good, which provides moral authority. As General Choi described as an example of lack of Integrity "the instructor or student whose actions are different from his words or the instructor who teaches and promotes his art only for a material purpose".

Ethics does not only consist in having good intentions but in constantly training oneself to be able to act with sufficient maturity and intelligence not to make mistakes that do not correspond to the category, in such a way that the years do not pass in vain but that experience becomes the fundamental capacity to foresee, prevent and manage to avoid unnecessary conflicts. I remember in my first years as an instructor back in the early 90's when Master Enrique Eiriz advised us: "Make new mistakes, do not repeat mistakes we have made in the past". In short, it is a matter of taking into consideration the experience of our Masters and trying to make it our own, despite the non-transferable nature of it.

Another aspect that should be taken into account about the ethics of a Taekwon-Do Master is to consider the pyramidal structure of hierarchies established by the Founder, which implies that the Master is in an asymmetrical relationship of power over his students, and it should be clarified that asymmetry should not be confused, as sometimes unfortunately happens, with superiority. They are not the same thing. Being in charge of a group, a teacher must be aware of this position of power in relation to his students, and therefore he must limit himself and evaluate his actions with foresight in order not to misuse this power in any way, either to obtain some personal gain (intentionally or not) and/or to adopt behaviors and decisions that may harm either any of his instructors or the common good for which he must watch over. Therefore, he/she must act with

great thoroughness, prudence and foresight when there are issues to be resolved. We must not forget that students place their trust in us.

Those of us who work as psychologists know that on certain occasions what happens is that, precisely because of this position of privilege, there are some students who idolize the teacher with whom they do not have frequent contact and they de-idealize their instructor whom they see on a daily basis. These concepts of idealization and this process have been developed previously for a better understanding.

To differentiate and clearly discern solidly exposed foundations and motives from occasional pretexts will be the function of the Master, since experience, wisdom and the capacity of reflection are expected from him.

The ethics is precisely in self-limiting the power that the same position grants, implied in our principle of Self-Control.

Master Quan said "The more you learn about protocol and ethics, the more you will understand why they are so important to our students and to our organization".

General Choi wrote: "Moral culture is so intimately linked to Taekwon-Do, not only for the achievement of higher goals in Taekwon-Do and the promotion of power, technique and self-confidence, but also for cultivating character. Without this, the instructor would be responsible for teaching a devastating force to people who might eventually fall in love with his new techniques and behave like bullies or use their knowledge to achieve personal ambitions."

## LEADERSHIP & MANAGEMENT

Regarding leadership and management, we can argue that it is closely related to the previous point, i.e. ethics, but we know history shows that there have been people capable of leading from small groups to nations who had no qualms or ethical considerations, doing so through strategies and techniques of manipulation, double standards, ruses, fallacies, or through the use of force and imposition, etc. That is why we say that there are different models of leadership. The approach is to ask ourselves what kind of management and leadership we can and intend to establish.

Initially we will say that in an art that is governed mainly by the principles of Courtesy and Integrity, that leadership and conduction must unquestionably be under these principles, therefore, within an ethical framework.

In this way we can clearly define the style of leadership that we intend for a Taekwon-Do Master: This leadership must be framed in a style where the protocol is strictly respected as our ITF is structured, and at the same time this must be done within a democratic style as the ITF works.

At present and fortunately, we have students trained in different disciplines, so maintaining a democratic style will allow us to listen to the students, take into consideration and nourish ourselves from their knowledge. For example, we have medical students, lawyers, educational psychologists, psychologists, physical education teachers, publicists, system analysts, etc. Together with them, we can enrich our knowledge and help our organizations progress.

This will prevent us from giving inadequate answers as a result of erroneous reasoning called "fallacies" in logic.

A fallacy "is an invalid or incorrect reasoning but with the appearance of correct reasoning". It is a misleading or erroneous reasoning (fallacious), but which pretends to be convincing or persuasive.

We will give some examples in which some Taekwon-Do Instructors or Masters tend to fall into:

- Ad Hominem Fallacy (Directed against man) reasoning that, instead of presenting adequate reasons to refute a certain position or conclusion, attacks or discredits the person who defends it. Example: "What you claim is wrong because you are a student".

- Ad Verecundiam Fallacy (Appeals to authority) according to which a conclusion or opinion is defended in reasoning or discourse not by providing reasons but by appealing to some authority, to the majority or to some habit. Example: "I am right because I am the Master" It should be noted that in some cases it may be legitimate to appeal to a recognized authority on the subject; but this is not always a guarantee. The argument is valid for its statements and generally whoever is an expert will be able to expose and argue logically those statements, but the argument will be valid not because whoever expresses them is an authority but because of the logic he sustains.

A good example of not falling into this fallacy has been when the technical committee of the ITF corrected the concept that General Choi wrote about the principle of reaction in the theory of power and replaced it with that of the dome of forces.

The art of leadership consists in persuading and convincing, not in imposing (of course with the very clear exceptions of being inflexible with the strict compliance with the principles of our art).

- The ad Baculum Fallacy is the result of those who want to impose arguments by force (the baton is appealed to) Reasoning in which, to establish a conclusion or position, no reasons are given but rather threats, force or fear are resorted to. It is an argument that allows us to win, but not to convince.

Previously we have explained the processes of leadership in terms of the constitution of a human group by means of conjugated processes of Identification and Idealization, how these phenomena occur and the particularities of group dynamics, its basic assumptions and the Working Group through the experiences of Wilfred Bion, and how the leader positions himself and intervenes before certain matters, for this reason we will not further elaborate on this, since it is a topic that has already been covered.

## SPECIFIC TECHNICAL KNOWLEDGE OF THE ART

Here we refer to the fact that a Master must have a thorough knowledge of the technique of our art through the exhaustive reading of the encyclopedia of Taekwon-Do of General Choi as well as the last book of the Grand Masters; of an active participation in the IIC (International Instructor Course) and the theoretical knowledge acquired over the years. This knowledge must be sustained by its effective implementation, which gives experiential knowledge to sustain these statements. In other words, there must be a correlation between theory and practice.

In addition, a Master must have knowledge of the different symbolic meanings that exist in our art, from the reason for the color of the belts, the meaning of the elements on the ITF shield or some particularities of the movements of the patterns (for example in Tong Il the first two movements represent the two united Koreas and then the two separating Koreas, then the stomp of movement 38 represents the anger of General Choi because at the 38th parallel the two Koreas are separated), as well as the philosophy and history of Taekwon-Do, etc. That is to say, he must read and train himself to possess more and more culture in the specific knowledge of the art. While we know that General Choi wrote that he considered the Masters as the elite who understood everything about the particularities of Taekwon-Do, both physically and mentally, we

know that is an ideal and that the way is to always continue to refine the practice to its finest detail and expand the knowledge and scholarship to be able to rise to the occasion. In fact, the ITF confirms this position by requiring for the 8th Dan category both an IIC and an IDC and to take a theoretical and practical exam.

## GENERAL CULTURAL AND SCIENTIFIC KNOWLEDGE

This is knowledge that transcends the technical aspects of art but enriches it. It can be knowledge about philosophy, physics, mathematics, sports training, anthropology, literature, psychology, medicine, pedagogy, organizational management, finance, marketing, etc.

### Maturity

Here we will consider two definitions from the RAE:

- a. Period of life in which the prime of life has been reached and old age has not yet been reached.
- b. Good judgment or prudence, good sense.

Why take into account the first definition? Because I consider that both in the age of life in which a person generally reaches the category of Master, that is to say from the age of 40, and in the time of practice and transmission of the dedicated art, one can maintain that the time of maturity in art and in life coincide.

The qualities stated in the second definition should precisely be consequences of the first, since this time of life, of practice, of teaching and the experience resulting from all this should lead precisely to the following being expected of a Master: good judgment, prudence and good sense. This does not come only with the years, they are a necessary but not sufficient condition. It also requires psychic and intellectual work and strict self-discipline. It does not happen by itself, but is built.

## CONCLUSION PART 2

In conclusion, a Taekwon-Do Master occupies an elite place within the art. This place is recognized and granted by the Grand Masters whom we must honor with our present and future behavior in accordance with such hierarchy. It must be a consequence of the constant practice of the art not only in its techniques but also in the strict observance of its principles.

But the place of Master is more than this. He will be the one who must promote and stimulate the growth and development of his organizations and therefore of the students and instructors that integrate it.

He must be a supporter and guarantee of the quality in the teaching of our martial art.

It will also seek that these organizations, their teaching methods and their events can keep up with the times while firmly preserving the principles and traditions that are the basis of our art. As a logical consequence, he will also be part of the growth of the ITF which he represents and will watch over the compliance of its regulations. Furthermore, he shall maintain the delicate balance between the democratic style of leadership and the grade structure, maintaining the respect for this system as conceived by our founder, General Choi Hong Hi.

He must promote the work of the members of the groups under his charge through the ability to cooperate and the shared effort, using rational and scientific methods, always favoring the contact with reality, the control of emotions and the tolerance to frustration, and must favor and encourage the verbal exchange, which must have as a consequence a subsequent action.

Likewise, he/she must provide answers with maturity and responsibility to the expectations generated in his/her students, instructors and organizations through good judgment, prudence and good sense, as a result of being able to process the experience through the development of increasingly sophisticated and complex thinking.

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