

Northwest University

Abishai Style of Taekwondo's Christian Black Belt Academy Character Development Program:
Examining our Effectiveness at Building Moral and Biblical Character through Martial Arts
Education.

A Thesis Submitted to the Faculty of the College of Ministry in Candidacy for the Degree of
Master of Arts in Missional Leadership

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ABSTRACT

This thesis is a primarily qualitative study examining the effectiveness of Christian Black Belt Academy. Christian Black Belt Academy is a martial arts school consisting of nine locations in Lathrop, California, and surrounding cities located in the San Joaquin Valley of Central California. Christian Black Belt Academy is affiliated with Christian Black Belt Academies of America, a franchise martial arts company with over thirty locations that has been in existence since 1996.

This study was guided by the following research questions: First, are we effectively teaching character development in our children's martial arts classes? Second, are children being impacted and applying our character development curricular "mat chat" themes at home? Third, are our Christian Black Belt Academy franchisees implementing our character development curriculum?

Data was gathered by collecting anonymous surveys from parents of current students. In addition to collecting surveys, interviews were conducted of CBBA school owners and instructors who are actively engaged in teaching CBBA Taekwondo including our Character Development Mat Chats. The final group that was surveyed was parents of students at random Christian Black Belt Academy schools around the country to see if the prescribed Character Development Mat Chats are in place and how effective they are. The data compiled from the surveys and interviews provided triangulating evidence that will be used to effectively strategize the future of the Christian Black Belt Academy Character Development program.

The data revealed that CBBA is excelling in the area of character development within founder owned locations and that, while there were a variety of strengths about CBBA's Character Development Curriculum, we do need to make adjustments to the curriculum to make

it more user friendly for every instructor and school owner to implement. CBBA must consider shortening the proposed length of each 'mat chat' in order to be considerate of the instructor's time constraints.

It is likely that this study will have an influence on how CBBA structures its Character Development Curriculum implementation process. In addition, this research may be useful to the martial arts industry at large. These findings may be useful to other children's athletic programs that desire to implement a structured character development process.

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And to my four amazing daughters, Trinity, Kyra, Tesia and Kyler, I love you! Your smiles, hugs, laughs, and time together mean the world to me and have always been a welcome break! The greatest position of honor in my life is being called your Daddy.

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TABLE OF CONTENTS

TABLES.....	8
Chapter:	
1. INTRODUCTION AND STATEMENT OF PROBLEM.....	9
DEFINITION OF TERMS.....	11
2. LITERATURE REVIEW.....	15
HOW CAN MARTIAL ARTS BE CHRISTIAN?.....	15
MISSIONALITY OF ATHLETICS (INCLUDING MARTIAL ARTS).....	23
CHARACTER DEVELOPMENT THROUGH CHRISTIAN MARTIAL ARTS INSTRUCTION.....	24
3. METHODOLOGY.....	27
METHOD/RATIONALE.....	27
SAMPLE.....	28
ANALYSIS.....	29
LIMITATIONS.....	29
4. IMPLICATIONS AND RECOMMENDATIONS.....	31
DATA ANALYSIS.....	31
IMPLICATIONS.....	34
RECOMMENDATIONS.....	35
CONCLUSION.....	36
5. BIBLIOGRAPHY.....	37
5. APPENDICES.....	38

APPENDIX A: EMAIL TO CBBA FAMILIES.....	39
APPENDIX B: INFORMED CONSENT.....	40
APPENDIX C: PARENT SURVEY (CURRENT ACTIVE ENROLLMENT)..	41
APPENDIX D: SCHOOL OWNER AND INSTRUCTOR INTERVIEW QUESTIONNAIRE.....	42
APPENDIX E: CBBA MISSION AND VISION	43
APPENDIX F: CBBA CHARACTER DEVELOPMENT MAT CHAT CURRICULUM.....	44

TABLES

1.	Tenets of Taekwondo	14
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Introduction and Statement of Problem

With a stagnant and declining church influence in the life of the American family unit, parents are in desperate need for quality moral and character development life skills teachings that help them to raise responsible and morally sound children in a postmodern age. There are an estimated forty-one million American kids playing competitive youth sports. The number of children involved in youth sports has risen significantly over the last ten to twenty years, according to Steve Carney, a professor of sport management at Drexel University in Philadelphia.¹ Martial arts lessons for children are a significant part of this cultural transformation.

I have studied martial arts for the past thirty-two years and am currently a Sixth Degree Black Belt and Nationally Certified Taekwondo instructor and Personal Protection Technical Tactics Senior Trainer. I began my martial arts journey at the age of eight. After giving my life to the Lord in 1989 at the age of eighteen, I felt as though I could and should be using my talent for teaching Taekwondo to perpetuate the Gospel message. It was in 1996 that I, along with one of my black belt students, established Christian Black Belt Academies of America, a national Christian martial arts franchise organization that offers training and support to network affiliate school owners and instructors. Additionally, I have owned and operated 14 martial arts schools with enrollments exceeding 2,500 students over the past fifteen years.

Black Belt Magazine reported in the late 1960's that less than 3% of the population at that time was interested in the martial arts.² Conversely, according to a study done by Simmons Market Research, the number of people who participated in karate or some other form of martial

¹ Hilgers, Laura, "Youth Sports Drawing More Than Ever". (2006) http://articles.cnn.com/2006-07-03/us/rise.kids.sports_1_youth-sports-tennis-lessons-kids?_s=PM:US (accessed October 16, 2011).

² Jones, Michael R., "Martial Arts in America," *Black Belt Magazine*, September 1961: 27.

art at least once in 2010 in the United States increased to 6% of the population or around 18.1 million.³ According to Michael Matsuda, founder and president of the Martial Arts History Museum, the largest martial arts resource center, 85% of martial arts students are less than thirteen years of age.⁴ Families who involve their children in martial arts are rapidly becoming a cultural norm in America. This information, coupled with my experience in launching successful martial arts schools throughout America as well as the call from God to plant additional missional campuses for New Life Church based out of Lathrop, California, is my reason for opening eight after school Christian Black Belt Academy martial arts schools at public school locations in Lathrop, California, and the surrounding communities. Our pre evangelistic strategy is to develop relationships that will eventually lead to starting additional church campuses.

This project seeks to investigate the effectiveness of Christian Black Belt Academy to assist families to developing Christian character in the culture of their home through martial arts programs for children. In a franchised organization, it is difficult to know whether all school owners and instructors are teaching consistently, so this study will give us a chance to find out if this is happening. This study will be guided by the following research questions: First, are we effectively teaching character development in our children's martial arts classes? Secondly, are children being impacted and applying our character development curricular "mat chat" themes at home? Thirdly, are our Christian Black Belt Academy franchisees implementing our character development curriculum?

³ Moore, John. "Martial Arts Statistics And Demographics – How Many People and Who in the US Practice?". (2011). <http://mainemartialarts.com/martial-arts/martial-arts-statistics-demographics-people-practice/>. (accessed October 16, 2011).

⁴ Matsuda, Michael. "Creating a Home for Four Million Students". (2011) <http://www.martialartsmuseum.com/Themuseum/design.htm>. (accessed October 16, 2011)

Throughout the research that follows, the reader will encounter several terms with particular meanings in the context of Christian martial arts as a tool for pre-evangelism and character development. This section will explain the terms and acquaint the reader with the *Abishai Style of Taekwondo's Christian Black Belt Academy Character Development Program*, which provides a foundation for understanding the instructional model of transferring ethical and moral Christian virtues and values to all children attending classes.

Definition of Terms

Christian Martial Arts. Author, scholar, and martial artist Bob Orlando states that martial arts, if focused on as a sport and not a religion in and of itself, is not only permissible but beneficial for a Christian.⁵ Author and martial arts advocate, Soo Young Kim believes that martial arts are distinct from religion and will not lead to engagement in dubious religious practices. Kim goes on to say, “Citing their ties to Eastern religions is not a suitable reason to abstain from training or to view it with skepticism. If the purpose of self-enhancement is adhered to, martial arts will be beneficial for all those who participate, including Christians.”⁶

According to Bob Orlando, Christian martial artists must remove the religious overtones that are frequently taught as part of Eastern martial arts and, instead, focus on skills that enhance mental concentration, improve sensitivity to differing degrees of threat, and increase awareness of the interaction between attitude and performance.⁷

Christian Black Belt Academies hold to a standard of Jesus Christ being the source of all strength and power: physically, mentally, and spiritually. The vision of Christian Black Belt Academies International is to train people with practical and traditional techniques of self-

⁵ Orlando, Bob. *Martial Arts and Christian Faith – Incompatible?* (Bob Orlando Printing, Lakewood, 2011), 10.

⁶ Kim, Soo Young, “A Christian’s Response”, (2002), <http://www.pastornet.net.au/response/articles/19.htm> (accessed October 16, 2011).

⁷ Orlando. *Martial Arts and Christian Faith – Incompatible?*, 4.

defense while developing their moral and spiritual character.⁸ CBBA is a Christ-centered martial arts organization that believes in promoting integrity, courtesy, loyalty, respect, perseverance, honor, and self-control in every student.⁹ (The detailed vision, mission and purpose of CBBA can be found in Appendix F).

Character Development Mat Chats. According to Carl Young, the founder of Beyond the Belt Martial Arts Center in Laconia, New Hampshire, mat chats are inspirational talks given in each class. Many martial arts schools divide their character development mat chats into two parts. The first part of a mat chat is always about character development, including self-discipline (doing what you know you're supposed to, even if you don't want to), positive attitudes (having a "whatever it takes attitude," an "attitude of gratitude", etc.), and more. The focus is on training the mind as well as the body.¹⁰

The second part of a mat chat is around school safety and life skills. This includes the ABCs of conflict (how to **A**void, how to **B**e calm, and how to **C**ommunicate), stranger danger, and other street safety topics. Life skills are also imparted such as how to greet people, make friends, and have good interaction skills that breed confidence.¹¹

Tae Kwon Do (Taekwondo). Taekwondo (태권도; 跆拳道; Korean pronunciation: [tʰɛkwʌndo]) is a Korean martial art and the national sport of South Korea. In Korean, *tae* (태, 跆拳道) means "to strike or break with foot"; *kwon* (권, 拳) means "to strike or break

⁸ Shaw, Craig and Stein, Troy. *CBBA School Owner's Manual* (Abishai Press, Miami, 2001), 4.

⁹ Shaw and Stein. *CBBA School Owner's Manual*, 5-6.

¹⁰ Young, Carl, Mat Chats, (2011). http://www.btbmartialarts.com/programs.php?program=kids_martial_arts (accessed October 16, 2011).

¹¹ Young. Mat Chats, http://www.btbmartialarts.com/programs.php?program=kids_martial_arts.

with fist"; and *do* (도, 道) means "way", "method", or "art". Thus, *taekwondo* may be loosely translated as "the art of the foot and fist" or "the art of kicking and punching."¹²

According to the Christian Black Belt Academy Beginner Booklet, *tae* means "foot" or "to strike with the feet." *Kwon* means "hand", or "to strike with the hand." *Do* means discipline, art, or way. Hence, TaeKwonDo (foot-hand-way) means, literally, "the art of the feet and the hands" or "the art of kicking and punching." The definition of Taekwondo as it relates to the Abishai Style is "a martial art that trains people physically and mentally while emphasizing the need for a personal relationship with Jesus Christ."¹³

Tenets of Taekwondo. According to Dictionary.com, tenets are principles that are held as true by members of a profession, group or movement.¹⁴ Tenets of Taekwondo are common character principles that are widely accepted as the norm for the standard means to effectively communicate character expectations of studying the art of Taekwondo.¹⁵ A few examples of such are found in the following table:

¹² Wikipedia, "Definition of Taekwondo" (2011). <http://en.wikipedia.org/wiki/Taekwondo> (accessed October 16, 2011).

¹³ Stein, Troy. *CBBA Beginner Booklet* (Abishai Press, Miami, 1998), 12.

¹⁴ Dictionary.com, "taekwondo," in *Dictionary.com Unabridged*. Source location: Random House, Inc. <http://dictionary.reference.com/browse/taekwondo>. Available: <http://dictionary.reference.com>. Accessed: October 16, 2011.

¹⁵ Stein, Troy. *CBBA Character Development Mat Chat Curriculum Manual*, (Abishai Press, Miami, 2011), 5.

Table 1: Tenets of Taekwondo¹⁶

<u>Korean Term</u>	<u>English Meaning</u>
<i>ye ui</i>	courtesy
<i>yom chi</i>	integrity
<i>in nae</i>	perseverance
<i>kuk gi</i>	self-control
<i>baekjool</i>	indomitable spirit

CBBA. CBBA stands for Christian Black Belt Academy, a nationally recognized Christian martial arts organization.¹⁷ Christian Black Belt Academy has over thirty locations across America.¹⁸ Each franchise school owner and operator must adhere to a strict code of conduct and Christian worldview to qualify for a franchise.¹⁹ Additionally, all instructor applicants must be born again Christ-followers with technical proficiency of at minimum the rank of first degree black belt.²⁰

¹⁶ Stein, Troy. *CBBA Beginner Booklet* (Abishai Press, Miami, 1998), 15.

¹⁷ Stein. *CBBA Beginner Booklet*, 15.

¹⁸ Shaw, Craig and Stein, Troy. *CBBA Annual Report* (Abishai Press, Miami, 2010), 3.

¹⁹ Shaw, Craig and Stein, Troy. *CBBA School Owner's Manual* (Abishai Press, Miami, 2001), 9.

²⁰ Shaw and Stein. *CBBA School Owner's Manual*, 9.

Chapter 2

Literature Review

This chapter will address some of the relevant work that has been written by other martial arts scholars and leaders in regards to grafting Christian character development into martial arts instruction. This chapter begins with an honest look at the proverbial “elephant in the room” question that permeates the Christian culture as it relates to the connection and controversy between Christianity and the martial arts.

How Can Martial Arts Be Christian?

According to Albert Dager of Media Spotlight, many tend to disregard much of the Zen Buddhist philosophy in their martial arts training, but some impact of that philosophy is made upon *every* student of karate. Dager continues by observing that this is because Zen meditation and yoga-like breathing exercises-whether for thirty seconds or for two hours before and after *every* practice session-are an integral part of any Oriental martial arts program. He concludes, “If one truly aspires to master the art of karate he cannot ignore the spiritual implications.”²¹ According to Dager, Zen meditation could open a person up to demonic activity, since Zen provides a false “inner peace” that is at best a counterfeit of the peace only God can give. There is only one source of inner peace-the Holy Spirit (Galatians 5:22). We can choose between the self-control developed by the Holy Spirit, and the self-control of Zen. And with the self-control

²¹ Dager, Albert, *Karate - Tool for Christian Evangelism or Zen Buddhism?* (Media Spotlight, Redmond, WA, 1992), 2.

of Zen, as with any Eastern meditation technique, one could also be opening himself to demonic activity.²²

Keith A. Morse adds that there are some aspects of the martial arts that should give pause to Christians who either are involved in them or are considering involvement.²³ He goes on to define three areas that he poses are definitive reasons why Christians should *not* be involved in martial arts:

1. The Martial Arts are Violent²⁴

Morse states, “The very terms ‘martial arts’ and ‘self-defense’ should tip off the Christian that something is wrong. Nowhere in the Bible are Christians told to resort to violence in defense of themselves.” He further quotes Jesus, in His Sermon on the Mount, regarding the use of self-defense in that a Christian should “turn the other cheek” when aggression occurs. (Matthew 5:38-44)

2. The Martial Arts are Man-Centered²⁵

Morse defends this point by stating that Christians should put their hope and trust in God for protection, and, when they don’t, they communicate their lack of faith in God’s supernatural protective covering over their lives. The belief is that Christians are to depend on God for protection... even unto death because death should not scare the Christian.²⁶ Morse references Matthew 10:28 when Jesus said to not fear death of the body but fear death in hell. He further references the Apostle Paul in Philippians 1:21, "For me, to live is Christ, and to die is gain." It is

²² Dager, Albert, *Karate - Tool for Christian Evangelism or Zen Buddhism?* (Media Spotlight, Redmond, WA, 1992), 2.

²³ Morse, Keith A., “The Martial Arts – Should Christians Get Involved?” (1999, Logos Communication Consortium, Inc.). <http://pastornet.net.au/response/articles/11.htm> (accessed November 7, 2011).

²⁴ Morse. “The Martial Arts – Should Christians Get Involved?”. <http://pastornet.net.au/response/articles/11.htm>.

²⁵ Morse. “The Martial Arts – Should Christians Get Involved?”. <http://pastornet.net.au/response/articles/11.htm>.

²⁶ Morse. “The Martial Arts – Should Christians Get Involved?”. <http://pastornet.net.au/response/articles/11.htm>.

best to leave the matter up to God, for as Jesus said in Matthew 6:29, "Which of you by being anxious can add a single cubit to his life's span?"

3. The Martial Arts are Rooted in Eastern religion

Masutatsu Oyama, in his book, *This is Karate*, says, "In many countries around the world, the question, 'What is Zen' often turns up. Usually we answer that Zen is karate and that karate is Zen." ²⁷

By "Zen," Oyama is referring to Zen Buddhism. In describing Zen Buddhism, Oyama teaches that Zen requires one to concentrate on sincerity and on unifying your spirit. Forget yourself, forget your enemies, forget winning and losing, and when you have done so, you will be in the spiritually unified state that is called mu, or nothingness, in Zen. When you have spiritually reached the state of impassivity, you will have entered a corner of the Zen world of mu. Oyama concludes, "This impassive, "spiritually unified" mental state is identical to that achieved in yoga or other meditation-relaxation techniques, hypnosis or trance mediumship."²⁸

According to Morse, the Bible forbids such emptying of the mind (Deuteronomy 18:11), calling it one of the "works of the flesh." (Galatians 5:20) He goes on to communicate that the mental state brought about by such meditation gradually conditions one to adopt a different world view from what a Christian should have. He argues that the emptying of the mind brings about a feeling of union with the universe. After this experience, the subject can come to believe that he is at one with God or is God, because God is in everything. Arrival at this pantheistic conclusion is the goal of Eastern religions, which teach that man can solve all his problems if

²⁷ Oyama, Masutatsu, *This is Karate*. (Cedar Knolls, NJ: Wehman Brothers. 1973), 38.

²⁸ Oyama. *This is Karate*, 38.

only he will realize that he is divine. Morse reached the conclusion, “Yoga is not for Christians. The only “yoke” we should ever take up is Christ’s.” (Matthew 10:29-30)²⁹

Professional martial artist Matthew Miller expresses his thoughts by stating that a common belief is that most martial arts teachers include meditation as part of their instruction.³⁰ In defining his observation of the cultural norm in the martial arts, veteran martial artist Grandmaster Haeng Ung Lee states, “The mental conditioning that meditation brings is largely responsible for the amazing physical feats that advanced martial artists do. Focusing the attention on the single task, such as breaking many boards with a bare hand, is brought about by achieving the impassive Zen mental state.”³¹

Morse concludes his discourse by pronouncing that Christians have no business being involved in the martial arts, even at the most elementary level.³²

These statements, while true when standing alone, are nullified when martial arts training is sifted through the filter of a Christian instructional approach that is rooted in the Word of God. Christian Black Belt Academy intentionally avoids all mystical elements that are found in the historical martial arts. The concentration is on serving, worshiping, and glorifying Jesus Christ in every instructional lesson.³³

Martial arts can be divided into two categories. The first category is “internal” or “soft” martial arts which focus on inner spiritual development, balance, and mental awareness. In soft arts, students are typically taught Taoist and Buddhist philosophical principles such as the “chi” force and the “yin and yang” concept. Examples of soft martial arts include Tai-chi and Aikido.

²⁹ Morse, Keith A., “The Martial Arts – Should Christians Get Involved?”, (1999, Logos Communication Consortium, Inc.). <http://pastornet.net.au/response/articles/11.htm> (accessed November 7, 2011).

³⁰ Miller, Matthew, Interview by author, 19 October 2011, Lathrop, CA. Tape recording.

³¹ Lee, Haeng Ung, “*The Way of Taekwondo*”. (Little Rock: ATA Publications, 1996), 41.

³² Morse. “The Martial Arts – Should Christians Get Involved?”, <http://pastornet.net.au/response/articles/11.htm>.

³³ Shaw, Craig and Stein, Troy. *CBBA Instructor’s Manual* (Abishai Press, Miami, 2001), 22.

The second category is called the “external” or “hard” art. The hard art’s emphasis is on developing strength and quickness through the use of body motions. Hard arts include Taekwondo and Tang Soo Do.³⁴ Christian Black Belt Academy features the Korean martial art, Taekwondo. This hard style is more easily adapted to the Christian principles of character development and more easily avoids the pressure to ascribe to the eastern methods of mysticism.

The purpose of Taekwondo, and other hard style martial arts, is to prepare students for combat situations as the need for self-defense becomes evident. People in our society are protected by laws issued by governments for their protection. In times of trouble we rely on our military and our police to ensure our protection. The combat methods used in Taekwondo are not often required for our everyday safety. Therefore, in today’s society, Taekwondo is taught as a defensive art, which develops skills in self-protection, physical agility and mental awareness.³⁵ This purpose statement is often brought under scrutiny by the Christian world citing Jesus’ words in Matthew 5:39 to “turn the other cheek.” To accept this verse in the literal sense would be to voluntarily accept violence and injustice. According to Bob Orlando, there are two ways one can interpret the command to turn the other cheek. The first is to interpret the text literally, asserting that it means exactly what it says. That would impose a duty of nonresistance on all men in all circumstances. One cannot, however, require the literal acceptance of verse 38 without also requiring the same of the other verses in that chapter -- such as verses 29 and 30. Verse 29 reads, "... if your right eye causes you to sin, pluck it out," and verse 30 adds, "... if your right hand causes you sin, cut it off." Taking these verses literally, without qualification, could quickly lead one to institutionalized confinement. Furthermore, the Old Testament describes numerous

³⁴ Debono-De-Laurentis, Max, “Martial Arts and Christianity – What the Bible Really Says” (2006). <http://www.maxddl.org/Martial%20Arts%20and%20Christianity.pdf> (accessed October 16, 2011).

³⁵ Stein, Troy. *CBBA Beginner Booklet* (Abishai Press, Miami, 1998), 15.

instances in which God called His people to war.³⁶ Judges 3:1, 2 even states that God teaches warfare to his children to prepare them for imminent battles to come. It is, therefore, quite obvious that this literal, unqualified interpretation seems untenable.

The other way to interpret the text is to say that it means exactly what it says, but with an understood reservation for those cases that everyone would naturally assume to be exceptions.³⁷ For example, when I tell my children to be good, I do not have to tell them all of what that includes -- i.e., don't burn down the house, don't put the neighbor's car in the lake, and so on. Those things are understood. This is a normal interpretation. C. S. Lewis, a popular Christian theologian, put it like this:

Does anyone suppose that our Lord's hearers understood him to mean that if a homicidal maniac, attempting to murder a third party, tried to knock me out of the way, I must stand aside and let him get his victim? I think it impossible that they could have so understood him. I believe the meaning of the words was perfectly clear -- insofar as you are simply an angry man who has been hurt, mortify your anger and do not strike back. If however, your motives are other than egoistic retaliation, then not only are you free to protect yourself and others, rather it is your responsibility to do so.³⁸

There are biblical examples that confirm this. Jesus Christ never returned evil for evil; he never retaliated (although he possessed the wherewithal to do so), but did he always "turn the other cheek?" In at least one case, he did not.

John eighteen records Jesus' arrest and trial before both the Jewish and Roman courts. In verse twenty-two, Jesus is struck with the palm of the hand by one of the officers of the Jewish religious court for answering the high priest in what the officer thought was a disrespectful manner. In verse twenty-three Jesus responded, "If I have spoken wrongly, bear witness of the wrong; but if rightly, why do you strike Me?"

³⁶ Orlando, Bob. *Martial Arts and Christian Faith – Incompatible?* (Bob Orlando Printing, 2011), 1.

³⁷ Orlando. *Martial Arts and Christian Faith – Incompatible?*, 1.

³⁸ C. S. Lewis, *The Weight of Glory and Other Addresses*. (New York: Macmillan Publishing Co., Inc. 1980), 49-50.

The biblical text confirms that Jesus was slapped across the face. The officer could have struck him anywhere, but a slap across the face was a common response to disrespectful speech. The Bible offers no evidence of Jesus voluntarily offering his other cheek for more. On the contrary, he asks why he deserved such unjust treatment. According to the *InterVarsity Press New Testament Commentary*,

This blow was more an insult than it was physically damaging (Brown 1970: 826). It highlights Jesus' dignity and boldness as well as his respect for the truth, rather than for mere office holders. His reply to the servant stresses this issue of truth: *If I said something wrong . . . testify as to what is wrong. But if I spoke the truth, why did you strike me?* This question applies to all the opposition he has experienced throughout his ministry (cf. 8:46). In essence, Jesus' question is a final act of grace extended toward a representative of his opponents.³⁹

Another example can be found in Acts 16. In this chapter the apostle Paul took a similar stand. After being beaten and cast into prison unjustly, the Philippian magistrates decided that they would release Paul and his companions and forget the matter. To this Paul responded in verse thirty-seven his frustration with the fact that, although they were Roman citizens, he and his companions were beaten publically without trial and imprisoned; and now the officials wanted to quietly get rid of them.

Clearly, Paul accepted no such injustice. This refutes the literal interpretation and supports the normal interpretation. The actions of Jesus and his apostle Paul indicate that there are times when the believer can and should resist evil and not offer the other cheek.

The Bible contains additional examples that support this. Paul, writing in the first epistle to Timothy, chapter five, verse eight has a charge with the following responsibility: "Anyone who does not provide for their relatives, and especially for their own household, has denied the faith and is worse than an unbeliever."

³⁹ Keener, Craig. *The IVP Bible Background Commentary: New Testament*. First ed. Downers Grove: IVP Academic, 1994.

Provision means more than just food, shelter, and clothing. It also includes safety, security, and protection from harm. Jesus, when telling his followers that they should always be ready for his return, illustrated his point by saying that his return would be as a "thief in the night"; that is, unexpected. In Matthew 24, verse 43, he added, "But understand this: If the owner of the house had known at what time of night the thief was coming, he would have kept watch and would not have let his house be broken into."

While this verse refers directly to believers being ever ready for the Lord's return, it also clearly demonstrates that a man is rightfully expected to defend his home and family from harm. There is one more, lesser known, verse we should look at. In the moments before Christ's arrest in the garden an exchange took place between Jesus and his disciples in which Jesus posed a question as to whether the disciples had lacked anything when He sent them out. Their response was they had lacked nothing. Immediately Jesus instructed them to take everything with them including purse, bag, cloak, and sword. (Luke 22:35-36)

Moments later, as Jesus is arrested; Peter uses his sword to defend his master. John 18:10, 11 lists the account of Peter slicing the ear off the high priest's servant to which Jesus rebukes the action and heals the wound.

Do these two accounts conflict? No. In the first account the Lord was telling his disciples that the time was coming when they would no longer receive hospitality and would have to provide for themselves including self-protection (the need for the sword). This does not conflict with John's account, because there Jesus does not tell Peter to get rid of his sword, but to put it in its sheath. The sword was, and still is, necessary. There, in the garden, however, it was being used counter to Christ's purpose.⁴⁰

⁴⁰ Orlando, Bob. *Martial Arts and Christian Faith – Incompatible?* (Bob Orlando Printing, 2011), 4.

After a careful review of the biblical text, there seems to be times when violence may in fact be warranted, i.e., to defend one's family, country, etc.

Missionality of Athletics (including Martial Arts)

We are living in an age where Christianity no longer has the “home court” advantage in our society.⁴¹ Long gone is the era where you could simply start and grow a church by erecting a church building on a street corner, along with waving a denominational flag.⁴² The majority of people in our culture view Christianity as an institutionally stale organization that lacks any relevancy for our age.⁴³ So, how are we to engage people in our world who are not drawn to the many traditional, and even contemporary, expressions of church life? The answer is found in applying the concepts and practices of the missional church. Mark Driscoll, a leading missional pastor, is encouraging Christians to involve themselves in their local cultures not merely for the purpose of entertainment but primarily for the purpose of education. He goes on to explain that as a missionary, Christians will need to watch television shows and movies, listen to music, read books, peruse magazines, attend events, join organizations, surf websites, and befriend people that they might not like to better understand people that Jesus loves.⁴⁴ With this in mind, part of the answer to reaching people with the Gospel of Jesus Christ may be found in Christ-followers engaging in the cultural trend of children's organized sports.

A 1987 study done by the Center for Kids FIRST in Sports revealed that 35-45 million kids play organized sports each year in America while 45.3% of kids surveyed said that they

⁴¹ Love, George Allan. “Luke 10 and the Missional Way”, (June 19, 2011). <http://missionalway.com/2011/166/> (accessed October 16, 2011).

⁴² Love. “Luke 10 and the Missional Way”, <http://missionalway.com/2011/166/>.

⁴³ Love. “Luke 10 and the Missional Way”, <http://missionalway.com/2011/166/>.

⁴⁴ Driscoll, Mark. *Radical Reformation*. (Zondervan, Grand Rapids, 2004), 103.

have been called names, yelled at or insulted by coaches.⁴⁵ The numbers increased, according to a more recent survey done by MA Success, the official publication of the martial arts industry. They reported that 49-52 million American children participated in organized sports in 2010.⁴⁶ This increase in children's sports participation coupled with the disappointments and wounded spirits caused by impatient coaches has opened a great ministry opportunity for the Kingdom of God.

Martial arts classes for children are one healthy means by which missional ministry can occur in the regular routine of a family in America. Implementing dynamic character development in a martial arts curriculum that is taught by well equipped and trained instructors martial arts schools can help to strengthen the child who attends the program as well as their family as a whole.

Character Development through Christian Martial Arts Instruction

Popular American culture has been said to reflect the triumph of personality over character.⁴⁷ Tim Kovar, a leading martial arts multiple school owner and Martial Arts Industry Association board member, believes that there is no other industry that can have a greater impact on people's lives than martial arts education. With regard to discipline, academic school's hands are tied. With the dissolution of so many marriages, children are not being taught the values of discipline and respect at the level of influence and impact that a professional martial arts school can teach it. Kovar continues to state that, with the obvious decline of church attendance around

⁴⁵ Gould, D., and Weiss, M. (eds) *Advances in Pediatric Sport Sciences*, Vol 2: Behavioral Issues (Champaign, Ill.: Human Kinetics, 1987) pp 55, ff. cfr also Weinburg, R.S. and Gould, D., "Children's Psychological Development Through Sport," in J. Silva and R. Weinburg (eds) *Foundations of Sport and Exercise Psychology*. Champaign, Ill.: Human Kinetics, 1987) pp 449-466. Also, Gerdy, John. Editor. (2000) *Sport in School: The Future of an Institution*. NY: Teacher's College Press, Columbia University. P. 55.

⁴⁶ Perkins, Ashley. "The Road to Remaking the Karate Kid." *MA Success* June 2010: 30-36. Print.

⁴⁷ Arroyo, Alan and Selig, George. (*October 1989*), 114.

the United States, the martial arts industry can help teach high moral codes without becoming preachy. Kovar concludes his thoughts by stating that “we are geared, as an industry, to fill a niche that nobody else can fill and that's why I think our future is so incredibly bright.”⁴⁸

The process by which martial arts schools can teach character development life skills is through a series of systematic and interactive mini-lessons that include a weekly theme word or phrase. Christian Black Belt Academies offers a structured curriculum that includes seven weekly themes, which include the traditional tenets of Taekwondo, which are rooted in biblical concepts that should positively influence the character of students of all ages. Such themes, while designed to promote Christian values and principles, are common character development themes that, while inherently Christian, cross faith barriers and are considered to be of great importance to all religions. In addition to influencing students to develop positive character traits, a secondary purpose of teaching these themes is to connect students with the originator of the attributes – namely God.

A further consideration for positive character development influence in the lives of children is found in the personal character of the instructors teaching the classes. Teaching character development lessons without congruent instructors who possess strong moral and ethical character can lead to student confusion and parental frustration. According to Don Hellison, “Physical Education teachers (martial arts instructors fit into this category) must maintain a high level of personal and professional moral ethics so as to display the character of the adult that we strive for our students to become.”⁴⁹ Christian Black Belt Academy requires a rigorous application process by which an instructor applicant must profess Jesus Christ as their

⁴⁸ Breen, Andy, “The Kovars Success Formula: Systems Driven, Family Oriented, Life Skills Curriculum”, (2009) <https://www.masuccess.com/articles/kovar%20success%20formula.pdf> (accessed October 16, 2011).

⁴⁹ Hellison, Don. *Teaching Personal and Social Responsibility Through Physical Activity*. Third ed. Champaign: Human Kinetics, 2010. Print.

personal Lord and Savior before beginning a 200 hour intensive Trainee Instructor Program where ongoing mentoring and discipleship takes place under the supervision and training of a senior instructor and Regional Director, both of which have completed the same requirements and training.

Chapter 3

Methodology*Method/Rationale*

One of the hallmarks of qualitative research is its ability to capture the experiences and thoughts in the words of the participants when carried out carefully.⁵⁰ Accordingly, this study employed a primarily qualitative approach that: 1) determined if we are effectively teaching character development in our children's martial arts classes locally and nationally. 2) Determined if children are being impacted and applying our character development curricular "mat chat" themes at home. 3) Discovered if our Christian Black Belt Academy franchisees are implementing our character development curriculum. Defined, a qualitative study is a "means for exploring and understanding the meaning individuals or groups ascribe to a social or human problem."⁵¹ Because this research relied heavily on open ended answers from the participants and focused on their thought processes, experiences, and opinions of individuals, a qualitative approach was an appropriate means of inquiry. This provides the opportunity to explore the "individual meaning"⁵² that each student's parents carry about the process Christian Black Belt Academy enacts for the character development of children.

This study provided data from parents of those who have been through the "Character Development Mat Chats" at our San Joaquin County Christian Black Belt Academy programs within the last year and also from other Christian Black Belt Academy franchises around the country who operate schools. Because a qualitative approach is capable of providing trends and

⁵⁰ Creswell, John W., *Research Design : Qualitative, Quantitative, and Mixed Methods Approaches*, 3rd ed. (Thousand Oaks, Calif.: Sage Publications, 2009), 47.

⁵¹ Creswell. *Research Design : Qualitative, Quantitative, and Mixed Methods Approaches*, 3rd ed., 4.

⁵² Creswell. *Research Design : Qualitative, Quantitative, and Mixed Methods Approaches*, 3rd ed., 4.

common themes, this study provided evaluation of the process of positively influencing children's moral and character development through martial arts classes.

There are three specific questions that guided this research: 1) Are we effectively teaching character development to children enrolled in Christian Black Belt Academy? 2) Are children living a lifestyle that emulates the character development traits that are being emphasized in our programs? 3) Are Christian Black Belt Academy franchisees around the country teaching the CBBA "Mat Chat" character development curriculum?

Sample

For this study I have utilized survey information from two distinct groups of people. First, I surveyed a group of approximately one hundred seventy-five parents of currently enrolled children at a belt testing. The anonymous survey consisted of nine questions utilizing a Likert Scale format along with one open ended question (see Appendix C). I protected the confidentiality of all participants by distributing the surveys at the door as they entered. I then guided the participants through the survey by placing the questions on the screen by way of power point being very careful not to lead the participants in their answers. The collection of the completed surveys was done by providing a large box at the exit door for people to place the completed surveys inside as they departed. By making it anonymous, it was my hope to get honest and helpful feedback. Due to the creative format of this survey, I yielded a 95% response rate.

Secondly, I interviewed twelve school owners and instructors at our Christian Black Belt Academy National Instructors Certification Clinic who are actively engaged in teaching CBBA Taekwondo including our Character Development Mat Chats. The purpose of these interviews

was to further gauge how CBBA is doing through our providing a system for helping children develop positive character traits (see Appendix D).

Analysis

How might CBBA improve the Character Development Curriculum in light of what this study shows? Chand and Murphy believe that “churches tend to keep on doing things the way they did them a generation ago. Maybe we don’t like to hear exhortations to reexamine our methods because we don’t like being pushed to alter the way we’ve always done things.”⁵³ The same can be said of para-church ministries such as Christian Black Belt Academy. The challenge we face today is to step back from our assumptions and explore our effectiveness. That is the purpose of this study. I am seeking answers to various questions that are important when examining CBBA’s ability to positively influence Christian and secular children, thereby affecting their parents in our changing culture.

Chapter four analyzes the quantitative data obtained via submitted surveys and interviews in the form of mean scores.

Limitations

This study only looked at families who are directly connected with Christian Black Belt Academy schools, and, therefore, the findings cannot be generalized to other Christian martial arts schools. However, similar programs may benefit from the study because extra-curricular programs (sports, music, arts, etc.) exist to enrich the character of the children’s lives through concepts such as courage, confidence, sportsmanship, teamwork, and goal setting. A second limitation is the fact that I interviewed parents of students who have been through the Character Development Curriculum with me as their guide. This relationship and history may impact the

⁵³ Chand, Cecil and Murphey, Samuel, *Futuring: Leading Your Church Into Tomorrow* (Baker Books, Grand Rapids, 2002), 30.

authenticity of their answers, and they may answer the questions in a way that isn't completely forthcoming. It is also feasible that this limitation may be off-set by the fact that I have a relationship with them and they may have been *more* willing to discuss the process with me than they would with a perceived "outsider." However, the use of an anonymous survey will also be a mitigating factor in that it will help individuals to honestly express their true opinions without having to identify themselves.

Chapter 4

Implications and Recommendations

Data Analysis

When considering the data, it is clear that CBBA is doing a great job implementing a structured Character Development Curriculum in the local area of Lathrop, California. On the contrary, we are doing a poor job implementing the same curriculum in franchised locations throughout America. I have employed the following specific steps to analyze the data: 1) Examine the findings of the surveys and look for common strengths and weaknesses in CBBA's Character Development Curriculum to determine as to whether we are actually teaching the "Mat Chat" themes at schools throughout the United States. 2) Have my business partner, Pastor Craig Shaw, 6th Degree Black Belt and Co-Founder/President of CBBA, review the findings as a means of triangulating the data. 3) After completing the first two steps, I utilized those findings to propose refinement to the current Character Development Curriculum for CBBA schools across America.

The survey and interview results yielded the following data...

1. One hundred sixty-four parents of active students who attended a belt testing in Lathrop, California, on Friday, April 20, 2011, participated in the survey. These parents comprised seven locations that I own and operate throughout central California.
 - a. When asked to rate their opinion of CBBA's Character Development themes taught in our classes, 801 Likert Scale points were assessed of a possible 820 which translates to an overall score of 97.7%.

- b. When asked, “Is our character development improving your child’s behavior at home,” 774 Likert Scale points were assessed of a possible 820 which translates to an overall score of 94.4%.
- c. When asked, “Does your child show more respect since beginning our program,” 792 Likert Scale points were assessed of a possible 820 which translates to an overall score of 96.6%.
- d. When asked, “Does your child show more courtesy since beginning our program,” 815 Likert Scale points were assessed of a possible 820 which translates to an overall score of 99.4%.
- e. When asked, “Does your child show more discipline since beginning our program,” 741 Likert Scale points were assessed of a possible 820 which translates to an overall score of 90.4%.
- f. When asked, “Does your child show more integrity since beginning our program,” 731 Likert Scale points were assessed of a possible 820 which translates to an overall score of 89.1%.
- g. When asked, “Does your child show more self-control since beginning our program,” 673 Likert Scale points were assessed of a possible 820 which translates to an overall score of 82.1%.
- h. When asked, “Does your child show more loyalty since beginning our program,” 684 Likert Scale points were assessed of a possible 820 which translates to an overall score of 83.4%.

- i. When asked, “Does your child show more perseverance since beginning our program,” 797 Likert Scale points were assessed of a possible 820 which translates to an overall score of 97.2%.
2. Twelve school owners and instructors that attended our Christian Black Belt Academy National Instructors Certification Clinic that was held in January 2012 were interviewed. The interviews yielded the following results...
 - a. Interviewees were asked, “Do you consistently use the CBBA Character Development Mat Chat Curriculum in your children’s programs? Why or why not?” Nine replied they do not consistently use the CBBA Character Development Mat Chat Curriculum in your children’s programs. Three stated that they do. When questioned why not, the nine individually and yet uniformly stated that they felt too restricted on time limitations in a class session to add anything new to their lesson plans.
 - b. Interviewees were asked, “In your opinion, can you share what are the strengths and weaknesses of the CBBA Character Development Mat Chat Curriculum?” The same nine stated they could not address the question as they were not familiar enough with the lessons to comment. The three who were using the curriculum felt the lessons were concise but a few of them were difficult concepts for the younger students to grasp.
 - c. Interviewees were asked, “To what extent (if any) do you believe that the children are applying the character development traits that they are being taught here at CBBA in settings outside the class (such as at home, at school, and in their neighborhoods?” Again, the nine could not address the question with any

certainty. The three, however, communicated they had heard much positive feedback from parents stating that kids were applying the character development traits in settings outside the class.

- d. Interviewees were asked, “How are you engaging families (children and parents) to enter into spiritual conversations with you that avail you as a Christ-follower to direct them to Christian community through a local church in your area?” All 12 shared stories and examples of how they had connected with families through conversations that led to spiritual discussions and recommendations. Seven of the interviewees stated that they had witnessed multiple families begin attending church for the first time or reconnect with church after being absent for a season.

Implications

The data has revealed three overall themes:

1. Character Development Mat Chats are yielding successful results in schools and affiliates that are consistently following the curriculum guidelines of implementation.
2. Children are being impacted and applying our character development curricular “mat chat” themes at home in schools and affiliates that are consistently following the curriculum guidelines of implementation.
3. Christian Black Belt Academy franchisees are not implementing our character development curriculum at an acceptable level. Research results show that founder owned locations of Christian Black Belt Academy are effectively implementing character development training in our current curriculum while the franchised locations are not as successful.

Recommendations

After careful review of the survey data coupled with the interview responses, I, along with my partner, Craig Shaw, have reached the following conclusions to more effectively implement our Character Development Mat Chat Curriculum in all of our locations nationally...

1. We are requiring all school owner / franchisees to attend a seminar entitled, “Implementing Character Development” at our national instructors clinics held regionally every year. These seminars will emphasize the importance of character development in a martial arts school as well as offering instructional training to achieve desired results.
2. We are requiring all school owner / franchisees to sign a covenantal agreement that obligates school owners to implement our Character Development Mat Chat Curriculum into their traditional taekwondo programs. The motivation is found in achieving the mission and vision of the organization as stated in Appendix E. The consequence for not implementing said curriculum is the potential of losing affiliation with Christian Black Belt Academies of America.
3. We advanced the Character Development Mat Chat Curriculum to focus on twenty-six weekly themes. Each of the themes are accompanied with a picture that illustrates the concept along with interactive discussion questions to be read by the instructor to elicit conversation that breeds personal ownership of the character development theme (see Appendix F). It should be noted that we are currently evaluating each individual theme to discern the level of impact each theme may or may not have on a national level. This evaluation will most likely narrow the number of themes even more.

Conclusion

This study has examined the Character Development Curriculum effectiveness as implemented at Christian Black Belt Academy schools throughout the United States. Using the process of gathering data from anonymous surveys, face to face interviews with CBBA school owners and operators, and data analysis the reader is able to acquire valuable information as it pertains to CBBA's effectiveness in assisting families to developing Christian character in the culture of their home through martial arts programs for their children.

The data revealed that CBBA is excelling in the area of character development within founder owned locations. The data also revealed that, while there were a variety of strengths about CBBA's Character Development Curriculum, we do need to make adjustments to the curriculum to make it more user friendly for every instructor and school owner to implement. CBBA must consider shortening the proposed length of each 'mat chat' in order to be considerate of the instructor's time constraints.

It is likely that this study will have an influence on how CBBA structures its Character Development Curriculum implementation process. In addition, this research may be useful to the martial arts industry at large. These findings may be useful to other children's athletic programs that desire to implement a structured character development process.

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Appendix A: E-mail to CBBA Families

Dear CBBA Parents:

I am writing to request your help on a project that will serve two purposes:

1. I am working on my thesis to complete my Master's Degree in Missional Leadership through Northwest University and conducting a research project is part of my requirement to graduate.
2. The project I have chosen to research will directly help your child in the area of character development through martial arts training.

With this in mind, I am requesting your assistance at our upcoming belt testing event on Friday, April 20th. At this event I will be distributing anonymous surveys that will consist of six questions which will give me valuable information. I figured I would e-mail you so you are not caught off guard.

The survey will be completely anonymous. Also, there will be something called an "Informed Consent Form" sent with the survey. It basically says that I have not coerced you into participating! I don't think that it really applies in our context but is something that is required as part of this process. All that to say, if you can take just 5 minutes to fill out this survey and return it that night, it would be a TREMENDOUS blessing to me!!

Thanks!

Troy Stein

6th Degree Black Belt

Owner – Stein's Christian Black Belt Academy

Appendix B: Informed Consent

Informed Consent

Abishai Style of Taekwondo's Christian Black Belt Academy Character Development Program:
Examining our Effectiveness at Building Moral and Biblical Character Through Martial Arts
Education.

I am conducting a research study for my thesis in order to complete my Masters Degree at Northwest University. For this research I am examining CBBA's effectiveness at building moral and biblical character through martial arts education. If you agree to participate in this study you will be asked to either fill out an anonymous survey or answer questions during an interview with me.

This study involves answering a series of questions that calls for the honest and forthright answers of the participants. Your written responses will remain anonymous. You will not be asked to write your name on the survey. If you participate in an interview, your answers will be recorded and may be used in my study, although your real name will not be used. If you participate in this study, you will greatly aid this research that aims to improve the CBBA Character Development program. Taking part in this study is up to you, and you will not be penalized in any way if you choose not to participate. If you agree to participate and then decide otherwise, you may withdraw at anytime without any adverse effects. The recorded interviews and completed surveys will be permanently discarded after the research process has been completed.

This project has been approved by the Human Subjects Review Board at Northwest University.

If you have any questions or comments, you may contact me at 425.339.3303, ext. 108. You may also contact the Chair of the Human Subjects Review Board, Dr. Kevin Leach, at Northwest University at 425-889-5248 or Kevin.leach@northwestu.edu.

Thanks!

Troy Stein
MA in Missional Leadership Student
Northwest University
Troy.Stein09@northwestu.edu

I have been made aware of my responsibilities as a participant. Furthermore, I am at least 18 years of age and legally able to enter into this agreement. I have also been made aware that I can withdraw from the study at anytime without penalty.

Print Name

Date

Signature

Appendix C: Parent Survey (current active enrollment)



Character Development Questionnaire

		Very Low	Low	Neutral	High	Very High
	Question	1	2	3	4	5
1	Rate your opinion of CBBA's Character Development themes taught in our classes					
2	Is our character development improving your child's behavior at home?					
3	Does your child show more respect since beginning our program?					
4	Does your child show more courtesy since beginning our program?					
5	Does your child show more discipline since beginning our program?					
6	Does your child show more integrity since beginning our program?					
7	Does your child show more self-control since beginning our program?					
8	Does your child show more loyalty since beginning our program?					
9	Does your child show more perseverance since beginning our program?					

Appendix D: School Owner and Instructor Interview Questionnaire



**Character Development Program Improvement Plan
School Owner and Instructor Interview Questions**

1.) Do you consistently use the CBBA Character Development Mat Chat Curriculum in your children's programs? Why or why not?

2.) In your opinion, can you share what are the strengths and weaknesses of the CBBA Character Development Mat Chat Curriculum?

3.) To what extent (if any) do you believe that the children are applying the character development traits that they are being taught here at CBBA in settings outside the class (such as at home, at school, and in their neighborhoods)?

4.) How are you engaging families (children and parents) to enter into spiritual conversations with you that avail you as a Christ-follower to direct them to Christian community through a local church in your area?

Appendix E: CBBA Mission and Vision

Traditional Taekwondo

Christian Black Belt Academies, International was founded in 1996 by Pastor Troy Stein and Pastor P. Craig Shaw. The founders felt that there was a need for a martial arts organization that keeps its focus on the needs of the students and the development of their character into what God would have for their lives. Pastor Stein and Pastor Shaw continued with the organization with which they were previously affiliated until 2001 when they introduced a new advanced style of Taekwondo entitled, the Abishai Style of Taekwondo.

Christian Black Belt Academies, International, maintains its conviction that Traditional Taekwondo training is the heart of each of our continually developing programs. Our desire is to make quality self defense training affordable and convenient to every student that desires to excel as a martial artist. It is with these objectives that we have developed the Abishai Style of Taekwondo.

The Vision

The **Vision** of Christian Black Belt Academies, International is to train people with practical and traditional techniques of self-defense while developing their moral and spiritual character. CBBA is a Christ-centered martial arts organization that believes in promoting integrity, courtesy, loyalty, respect, perseverance, honor and self-control in every student.

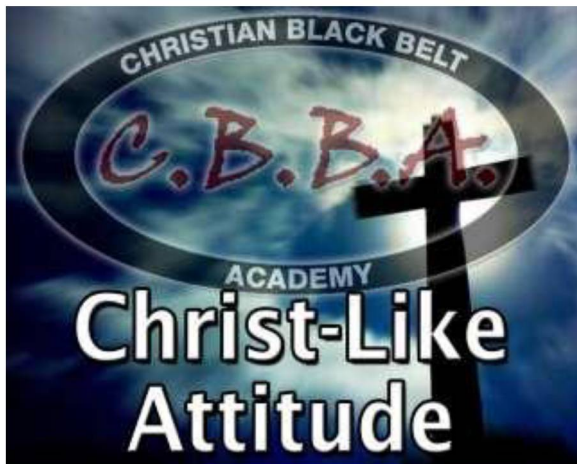
The Mission

The **Mission** of Taekwondo as it relates to the Abishai Style is “a martial art that trains people physically and mentally while emphasizing the need for a personal relationship with Christ.”

The Purpose

The **Purpose** of Taekwondo is to prepare students for combat situations as the need for self-defense becomes evident. People in our society are protected by laws issued by governments for their protection. In times of trouble we rely on our military and our police to ensure our protection. The need for combat methods used in Taekwondo are not often required for our everyday safety. Therefore, in today’s society, Taekwondo is taught as a defensive art, which develops skills in self-protection, physical agility and mental awareness.

Appendix F: CBBA Character Development Mat Chat Curriculum



Describe one way you can demonstrate a Christ-like attitude.

We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God. God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.
2 Corinthians 5:20-21



How will you show your dedication to the practice of taekwondo?

Create in me a pure heart, O God, and renew a steadfast spirit within me.
Psalm 51:10

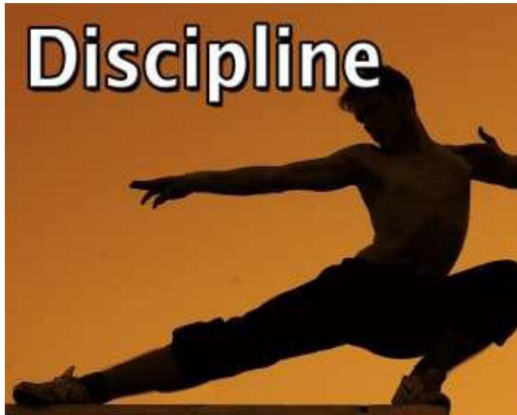


Dedication

How do you show courtesy to:

- your parents
- your teachers
- your CBBA instructors

Whatever happens, conduct yourselves in a manner worthy of the gospel of Christ.
Philippians 1:27



Discipline

Why is it important to have discipline:

- at home
- at school
- at taekwondo class

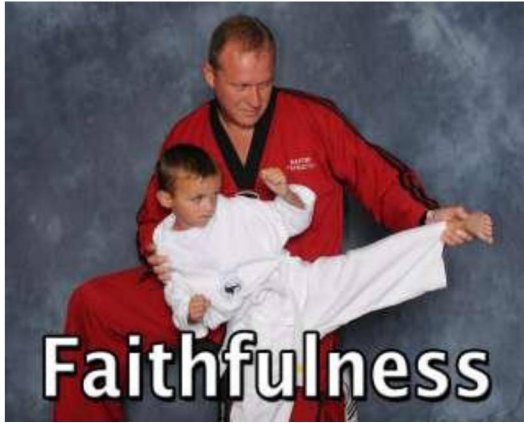
My son, do not despise the Lord's discipline and do not resent his rebuke, because the Lord disciplines those he loves, as a father the son he delights in.
Proverbs 3:11-12



Faith

Why is faith such an important part of your CBBA training?

We live by faith, not by sight.
2Corinthians 5:7



Faithfulness

How do you show faithfulness in:

- your education
- your taekwondo training

I do not hide your righteousness in my heart; I speak of your faithfulness and salvation. I do not conceal your love and your truth from the great assembly.
Psalm 40:10



Focus

Why is focus necessary to achieve any goal in life?

I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus.
Philippians 3:14



Gentleness

When do we need to show gentleness in taekwondo?

Let your gentleness be evident to all. The Lord is near.
Philippians 4:5





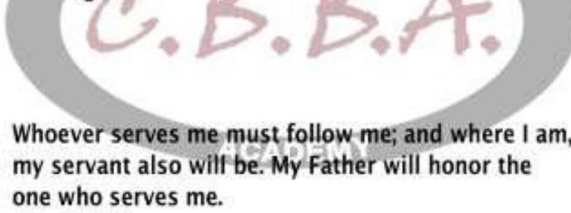
What does "being good" mean to you?



For the Lord is good and His love endures forever, His faithfulness continues through all generations. Psalm 100:5



How do you honor the important people in your life?



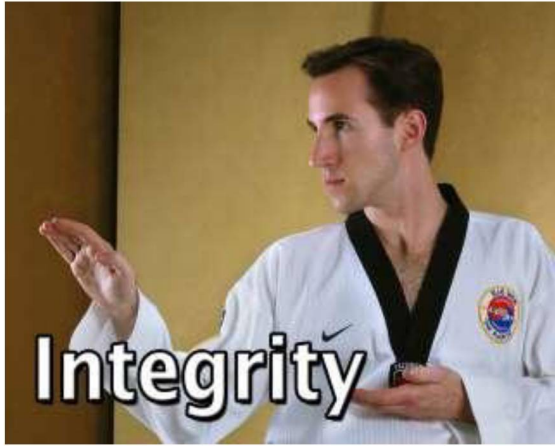
Whoever serves me must follow me; and where I am, my servant also will be. My Father will honor the one who serves me. John 12:26



What is humility and how do you balance pride and humility?



The fear of the Lord teaches a man wisdom, and humility comes before honor. Proverbs 15:33



What is integrity?



The integrity of the upright guides them, but the unfaithful are destroyed by their duplicity.
Proverbs 11:3



Think about a joyful moment in your life. What made it joyful?



My lips will shout for joy when I sing praise to You - I, whom You have redeemed.
Psalm 71:23



How could you show kindness to:

- your parents
- your teachers



I will tell of the kindness of the Lord, the deeds for which he is to be praised, according to all the Lord has done for us - yes the many good things he has done for the house of Israel, according to His compassion and many kindnesses.
Isaiah 63:7



How do you show love to your;

- Parents
- Friends
- God

For God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life.
John 3:16



Name someone you are loyal to, and why.

O Lord, God of our fathers Abraham, Isaac and Israel, keep this desire in the hearts of your people forever, and keep their hearts loyal to you.
1Chronicles 29:18



Why is obedience so important?

Jesus replied, "If anyone loves me, he will obey my teaching. My father will love him, and we will come to him and make our home with him."
John 14:23



Patience

Think of a situation where you needed to be patient.

And we urge you, brothers, warn those who are idle, encourage the timid, help the weak, be patient with everyone.

1 Thessalonians 5:14



Peace

What do you do or where do you go to feel at peace?

The Lord gives strength to His people; the Lord blesses His people with peace.
Psalm 29:11



Perseverance

What things have you done in life in which you have persevered?

We also rejoice in our sufferings, because we know that suffering produces perseverance, perseverance character; and character, hope.
Romans 5:3-4



Practice

Is it possible to achieve excellence without practice? Why not?

[Jesus] replied, "My mother and brothers are those who hear God's word and put it into practice."
Luke 8:21



Pride

Describe a moment in your life when you were proud.

Each one should test his own actions. Then he can take pride in himself, without comparing himself to somebody else, for each one should carry his own load.
Galatians 6:4-5



Respect

How do you show respect to your:

- parents
- teachers
- fellow students

He who scorns instruction will pay for it, but he who respects a command is rewarded.
Proverbs 13:13



Self-Control

Why is self-control so important:

- in school
- at home
- in taekwondo

Like a city whose walls are broken down is a man who lacks self-control.
Proverbs 25:28



Teamwork

How is teamwork important:

- at school
- in sports
- in your taekwondo training

The man who plants and the man who waters have one purpose, and each will be rewarded according to his own labor. For we are God's fellow workers; you are God's field, God's building. 1 Corinthians 3:8-9



Trust

How is trust important in your taekwondo training?

To you, O Lord, I lift up my soul; in you I trust, O my God.
Psalm 25:1-2