

BO SHI IN PRACTICE ON SMALL COLLEGE CAMPUSES

By
Jason Murguz

I work at Catawba College as a public safety officer. I usually work the night shift which is a twelve hour block of time from 6 P.M. until 6 A.M. during this time I patrol the campus, secure buildings and respond to calls. The calls I respond to range from people being too loud to people being too rowdy while drinking. It is important to state that I am an unarmed officer, which means I do not carry a firearm, pepper spray, a stun gun, or a baton of any kind. The only thing I have to aid me in my job is my training in Chayon-Ryu and my mind. My training has not only afforded me the physical skills to take care of myself in a confrontation, but my training has also provided me with the mental and social skills to be able to deal with people of all walks of life in a kind and disarming way so that no matter what situation I walk into physical confrontation should be the last option if it ever becomes an option at all. These skills or practices are called Bo Shi. In the following pages I will be explaining how each of the seven Bo Shi come into play while I am here at work to keep me safe from and ready for trouble should it arise. The first Bo Shi I will discuss is called Hwa ahn shi, the friendly or peaceful face.

Hwa ahn shi is the friendly or peaceful face. It is the practice of projecting friendliness from a distance with a smile and soft countenance. As I patrol at night I see many different kinds of people from students, who are engaging in various activities, to some faculty and staff, to members of the community who are passing through on one of the city streets that cut the college into three separate areas. As I approach each of these different kinds of people and situations I try my best to smile and say hello to everyone I pass. What does this do for me? It keeps my head up and it keeps my perceptions up and alert all around me as I try to say “hello” or “how is it going” to each person that I pass close to. More importantly however it starts any conversation I have, whether casual or incident related, off in a very friendly and no confrontational way. This is very important in my line of work because as I stated previously I do not carry a weapon or anything like that. If I come up to some and have a mean or angry look on my face it sets up a tense situation that could quickly turn sour. By starting things off on the right foot with the practice of Hwa ahn shi, I set things up to be pleasant and smooth from the very get go. The next principle of Bo Shi is On Shi which means friendly encouraging words, praise, giving hope. It is a very important principle to use when I am speaking to people.

I practice On Shi more often than I think I do and I would imagine that others do at their jobs as well. On Shi means friendly encouraging words, praise or giving hope. It can be as simple as letting someone know that you’re thinking of them to something as

involving as sitting down for an hour long conversation. At work I get to speak to a lot of students, much more so than Day shift workers because the students aren't in class. They are going to dinner or to the movies or to the computer lab or wherever. I see students as I make my patrols through the different resident halls of campus and I see students when I go to an incident. Just the other day I noticed an incoming freshman sits down at a table near me to eat breakfast. This person looked very tired, probably from the two days of orientation and testing. I smiled to the student and asked her how she was doing to which she replied that she was beat. I smiled again and told her that it had been a struggle for me when I was in college to do the same things she was doing but that I got through it and so would she. As I picked up my tray and headed for the door I told not to burn out and to take it easy. Now, did I do anything really other than extend encouragement and hope to her no, but maybe that was all she needed to get herself into the groove of things that day and maybe she will pass on encouragement to someone else, and it all started with the hope and kindness I passed on to her. In order to practice the above principles and many of the ones to follow Ahn shi, friendly look or eye contact, must be cultivated in our daily exercises.

If the eyes are the window to the soul then the principle of Ahn Shi is the key that opens the window and allows us to climb into the house. In my work as a public safety officer, eye contact is very important. First of all, it shows that I am interested in what a person is saying to me. Secondly, it shows respect to the person I am talking to by giving them my full attention. Finally it allows me to tell if that person is about to become physical or angry. A friendly look or soft look additionally contributes to Hwa ahn shi building on the foundation set by the first principle of Bo Shi. Hwa ahn shi and Ahn shi applied correctly to an unknown situation can set the tone for how people I deal with at work respond to my requests. They are the basis for all the rest of the Bo Shi as related to public safety work at the college, but what about the other Bo Shi? How do they play into my work as a public safety officer? Shim shi is important to keep in mind as I head to a call or to an incident at work. Shim shi, open mind/open heart no preconceived ideas or prejudice gets me ready to deal with an incident mentally.

At the beginning of every class we meditate, clearing our minds of the past day's worry and trouble, so that we as students can take the lessons our teachers wish to give us with an "empty cup." If we don't do this then the cup of our minds is full of the day's problems and won't have room to take the lessons we are trying to learn. This is a form of Shim shi in practice in the dojang. As a public safety officer at the Catawba College, when I get a call to come and assist someone with a problem or when I have to go deal with someone who has broken the rules of the college it is important for me to go into the situation with an open mind. An open mind allows me to examine all my options and choose the best one for the situation. Letting go of preconceived notions or prejudices

allow me to enter each situation with a fresh and empty cup so that I do not make foolish mistakes based on my own feelings, but instead on the facts of the situation.

All the Bo Shi to this point deal with non-concrete ways to either set the tone for a situation or even change or avoid a confrontation all together. Like an overflow from the first four Bo Shi, they are physical acts that demonstrate an overflow of the mental and spiritual benefits of the previous principles. Shin shi, Juah shi, and Chal shi are the physical manifestation of the ephemeral Bo Shi

As a public servant to the college community, Shin shi, Juah shi, and Chal shi are the principles of Bo Shi that people see performed by officers and others at the college in the most obvious ways. Shin shi or physically is very clear when freshmen return and are moving things into their new resident halls. We do our best to help them find a place to park and to transport some of their heavier items from their car to their building. Juah shi, consideration or politeness is seen when people are parking for just a moment and ask an officer if it is alright to park say off to the side of parking lot in the woodchips in order to unload. Technically they should not do that but it is a consideration on our part to help things go as smoothly as possible. Finally there is Chal shi or finding a need and dealing with it before one is asked. I got to put this principle into practice just the other day when I saw two students struggling with a chair they were trying to carry from one end of campus to the other. I did not wait to be asked for help, but instead offered it to them as a result of seeing there was a need.

In conclusion, Bo Shi, like so many other principles of Chayon Ryu, builds upon themselves to create a working balanced unit. One does not learn Sypsoo or Koryo Hyung before one learns basic form and movements. The principles of Bo shi are very similar. If you cannot put a good tone or karma with Hwa ahn shi, On shi, Ahn shi, and Shim shi then it will be difficult for people around you to take you seriously when you practice Shin shi, Juah shi, and Chal shi. Most people think that when help is given the recipient of that help owes them something in return. This is not the way of Bo Shi. The gifts and principles of Bo Shi are gifts that are freely given with no strings attached, and nothing expected in return. Do Sa Nim give us these teachings freely by his example. He teaches and he learns from everything and everyone around him. If he is disrespected he doesn't get angry, only hurt that the offender does not know the true way to enlightenment. By practicing Bo Shi for his students Do Sa Nim gives us yet another sign pointing the way towards a better life for those who wish to learn from him. I have learned from him, and his students and the principles of Bo Shi are quite possibly the most important techniques that I have been taught. They help guide me every day, not just at work but in all the other aspects of my life as well.