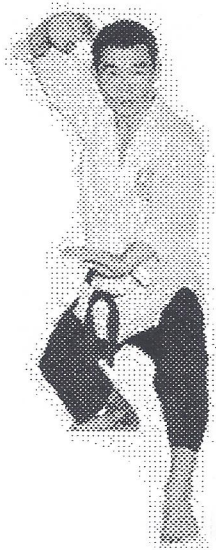


# Hapkido



*Sea Oh Choi.*

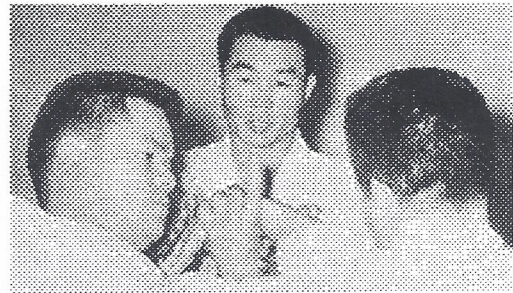
The young man in the black oriental pants and white jacket carefully studied the three men slowly advancing toward him. Suddenly he leaped into the air and kicked two of them in the face simultaneously. As he fell to the ground he spun under the knife with which the third man had lunged at him, grabbed the attacker's wrist, and threw him to the ground.

After the demonstration Sea Oh Choi, America's leading proponent of the Korean fighting system of hapkido, explained the history of this relatively unknown art.

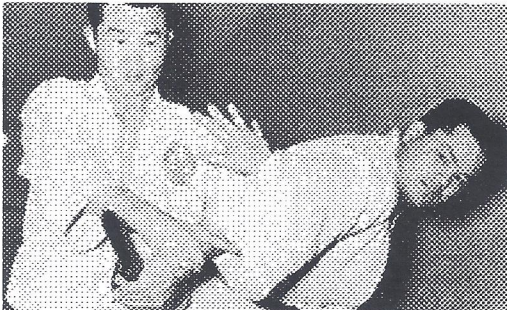
In Japan during the early nineteenth hundreds, says Sea Oh Choi, Tatujuu Yoshida (in Korean, Choi Yong Sool) studied yawara fighting from the system's inheritor, Sokaku Takeda, master of Daito-Ryu ju-jitsu. (Yawara is a modern development of this system). After years of diligent study Mr. Yoshida moved to Seoul, Korea, in 1954 and started teaching DaitoRyu yawara using an old garage as his gym. His best students were Ji Han Chei, an instructor of Korean martial arts, and Sea Oh Choi, who, being a Black Belt expert in Korean Tang

Soo Do karate, had challenged Yoshida and lost.

Mr. Choi explains that the three of them decided to make the art more complete. They added specialized Korean kicking and offensive techniques to the basically defensive forms of Daito-Ryu yawara. In addition they developed what Choi calls "fine motion," a style of body movement similar to that of aikido. They named their new art "hapkido" (the Korean characters used are the same as the Japanese characters for aikido).



*Sea Oh Choi, America's leading exponent of Hapkido, shows holding technique against two men.*



*Club defense.....*

The beginning student of hapkido first

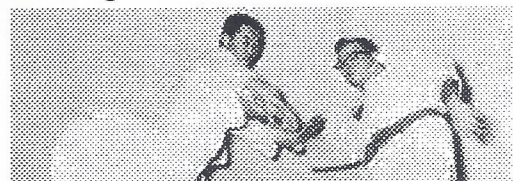
learns the breaking of wrist holds and other hand techniques. Then he systematically works up the arm and down the back and finally practices counters for knives and other weapons.

At the same time the student learns the very diversified methods of Korean kicking. Hapkido makes use of over fifty types of kicks utilizing almost every part of the foot.

For example, the front kick may be done with either the instep, ball, knife-edge or heel, or it may be applied as a slash with the Achille's heel portion of the foot as it swings past the opponent's face. Kicks are executed from every conceivable position, including five or six feet in the air.

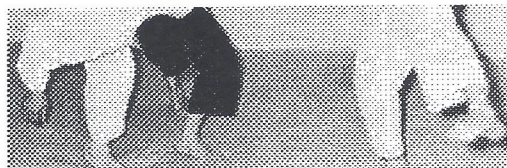
Besides the combination throwing-and-striking techniques, club tactics both offensive and defensive are learned.

Contrary to most karate systems, the blows and kicks in hapkido are never "snapped"|they are done with a

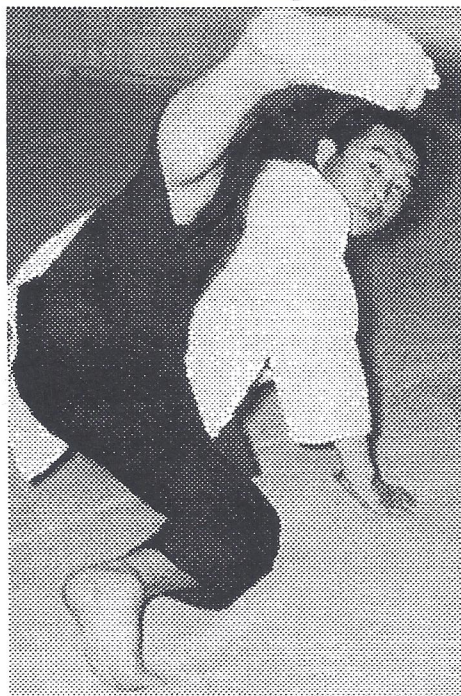


hapkido are never "snapped"|they are done with a continuous motion, mind and body crashing through the point of impact and far beyond to develop as much power as possible.

To develop power and accuracy hapkido men use pieces of corrugated cardboard as targets. These can be held by a partner at any conceivable angle and height and don't interfere with the continuous motion of the technique. And while they do not develop their hands and feet on makiwara punching boards, the power they develop in their punches and kicks is about the same as that developed by most karatemens.



*Escape Technique.....*



*Kicking....*

Hapkido is taught in an unusual way. During the hour before class starts, the higher ranking students teach the novices how to fall. Class time is considered too valuable to use for this purpose. After the traditional bow the instructor leads all the students in what look like isometric exercises "to practice breathing and develop the ki ('Life Energy' flowing through the body)."

Following the exercises, class is held with all ranks participating. Instead of having separate classes, the students pair off and practice according to rank while the instructor supervises each one according to his needs. While separate classes for various ranks might be an improvement, there is at least in the system a direct and personal contact with the instructor.

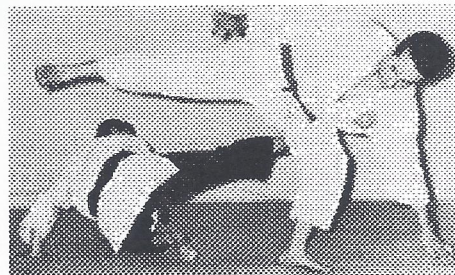
Examinations are held periodically and students advance in rank from the White belt to the Blue, the Red, and, finally, the Black Belt of the expert.

According to Choi a person can earn a Black Belt with 18 to 24 months of diligent practice. By the time the student attains Blue Belt rank, he says, he should be able to defend himself against attack from a single assailant without any

trouble. From that point he concerns himself with learning how to defend against attacks from multiple assailants. After the serious student reaches Black Belt level he goes into the stick and club techniques and is taught the techniques of attacking vital nerve and pressure points. Sea Oh

Choi, while a student of architecture at Han Yang University in Korea instructed at the main gymnasium in Seoul, and at the Korean Military Academy (equivalent of our West Point). He also taught hapkido to the U.S. Army's 7th Division in Korea, and also gave demonstrations on Korean television. Early in 1964 he was given the opportunity to come to the United States and study interior design.

Immediately after enrolling at Woodbury College in Los Angeles Choi went to the Downtown YMCA where he persuaded the director to let him put on a hapkido demonstration. He gathered followers immediately and soon his class grew so large that he opened his own school where he and his students practice six nights a week.



*Dumping.....*



This is the only hapkido school in the United States that Choi knows of. There are four gyms in Korea and one in Germany.

One reason for hapkido's slow progress is probably the fact that it appears to be a mixture of many arts and does not



*Block and Counterattack.....*

that it appears to be a mixture of many arts and does not have any distinguishing characteristics. BLACK BELT Magazine feels that while hapkido may be only a combination of other martial arts, it is nevertheless an extremely effective method of self-defense which can hold its own under all forms of attack.



# PHILOSOPHY OF KUK SOOL HAPKIDO

The name of Hapkido is best understood by breaking it down into it's three parts. "Hap" is Korean which translates to a meaning of harmony with the universe. "Ki" is the flowing power in the universe including inner body power. "Do" is the way. Hapkido is the way of harmonizing flowing universal energy. In order to understand Hapkido, we have to know the universal law - the circle theory, water theory and theory of harmony.

## I. CIRCLE THEORY

Circle theory, from the earliest times, has been a predominant philosophy of daily life in Korea. From early Ko Cho Sun (Old Korea, c.2.000 B.C. to 57 B.C.), the confederation of five tribal units used a circle as a means of defense. The strongest tribe would camp in the center of the circle and the other four on the four corners of the circle. In this way, the confederation was protected from attack any direction. In the later years, warriors of the Korean kingdoms built circular walls around their cities for protection.

Circle theory can apply to a person's life. When a baby is born, he is helpless and has to be cared for by his parents. Gradually, he learns to walk, talk and understand other people. He reaches school age and prepares for his future. He finishes schools, gets married, get a good job or goes into government reaching pinnacle of his life.

The older a person gets, the more humble he gets, for like a mountain climber, when he reaches the peak of the mountain, he sees the view beyond and realizes that the more he learned, the more he did not know. The martial arts belt ranking system also comes from such a philosophy of humbleness. A student starts as a white belt, knowing little of the martial arts. He advances through ranks and devotes his whole life to the martial arts. But he reach a point where he realizes how much he does not know. At this point, he returns to white belt (10th Dan Black Belt - Grandmaster), like when he first joined the dojang.

In Hapkido, emphasizes circle theory. That means that every man has his own circle, and inside this circle is his private territory. If some one comes inside his circle without approval or warning, he has a right to defend himself.

When someone punches, if that punch does not come into your circle you do not have to block. If you do, you are wasting your time. If it is already inside your circle, you have blocked too late. Therefore, correct timing is essential.

The second principle of circle theory is that you never receive his force directly. When his punch come to you, "lead this forces in a circle thereby minimizing the effect." Using winding block, not only disrupt opponent coming forces, but also you have the proper position to counterattack in this situation.

Third, in circle theory, the circle never ends, going continually around. Using circle theory, you can continuously counter with circle kicks and maintain your own power and balance.

## II. WATER THEORY

Relatively close to the circle theory is the water theory. Water to Korean symbolizes many things. Among these are eternity, adaptability, love, endurance, purity, softness, wisdom, group, time and thought.

Water is eternal. It can be ice, steam, cold water or hot water, but no matter what form it takes, it is still water. A martial artist can learn unchanging friendship among class mates and loyalty to their instructor.

Water never conflicts with any object. If water can not win, it joins with it making no friction. Also water can change its shape according to what it is in. It never changes itself, but adapts. Whether in a fight or in life, man must adapt to the situation he is in if he is to win.

Water, because it flows from top to bottom, simbolizes love. It is similar to the love of parents for their children or the love of an instructor for students. Until the child becomes a parent himself or a student becomes an instructor, he never understands love of parents or instructors. This means that the love of children for

their parents or instructors is not comparable to a parent's or instructor's love.

Endurance is another aspect of water. Water, one drop at a time will wear a hole in stone. Practice in imitation of water. One techniques, one thing learned at a time, will get you what you want. Do not expect quick results.

Softness is another principle of water. This softness can win against hardness. The hard steel bar will break under enough force. You can never break water, it will join together again.

Water can symbolize wisdom. If water flows down a stream continuously it remains clear and pure, but once it stops flowing and remains in a pond it becomes stagnant, so like water, your mind and body must flow to search new and fresh idea instead of stagnating on one.

Group theory can be explained through the formation of a river. Millions of raindrops fall on a mountain forming many streams and rivulets. All these streams combine to form bigger streams and finally a river. In the martial art world, each individual, as a raindrop, has to fulfill his duty as a member of the group. In this way, generations of martial artists can be continued unbroken like a river.

Time, like water, flows. It can be compared to a leaf floating downstream. The leaf is an event to happen. As it passes, the event becomes the present. After it passes, it will not come back and become the past. So it is with time.

Finally, Koreans believe water reflects the thoughts of the viewer. There is a story of a man who committed murder, then feeling guilty about his crime, went to a lake. There he saw his face reflected in the water as an evil man with horns, realizing wrong he did, he killed himself.

In Hapkido, one does not stop force directly with force, but redirects it. Think of a stream flowing rapidly down a mountain. You can not stop this water by building a dam straight across. The easiest way is to divert the flow of water not stop it directly.

So it is in Hapkido, you do not stop a punch by applying force straight in line with the punch but by applying force to the side, tangentially, to the punch. This diverts the punch and requires less force than stopping it straight on.

The Principle of Current Flow can be learned from water principle. Current flow is the principle which deals with the maximum use of strength at any one moment. Hapkido assumes that a man's ki power is like water in a firehose. He is able to concentrate all his power in one direction on one spot.

Consider a firehose. Brought to a fire, it can be taken off a firetruck, being light and flexible, by one man. But connect it to a fire hydrant, turn the water on, and this light and flexible firehose becomes heavy and rigid and cannot be held by less than three men. This shows that the force of the water is concentrated at one point, the end of the hose.

Another good example of current flow is that of storm waves. A ship sailing through storm can easily be snapped in half by a wave, because all the force of that wave was concentrated in one vital spot.

The ship was not sunk because the wave hit from many directions but because it hit one spot from one direction. A man, like a wave, must learn to concentrate his power of ki on one spot. He must learn to be calm and gentle, like the sea before the storm and devastating in attack like a powerful wave.

### III. HARMONY

The following old story is one of the best example to understand harmony with nature. A famous thief escaped from jail and to escape the authority he had to hide in the woods. As he was running, he stumbled upon a lumberjack. This lumberjack had worked in the woods since he was very young and was an expert with the axe.

The thief, feeling he had nothing to fear, let himself be seen by the lumberjack. The lumberjack recognized the thief immediately because he was so well known. As soon as lumberjack saw the thief, the lumberjack thought that "If I kill him and bring his head to the authorities, I will get a reward." and never have to work in the forest again. But the thief, being so good, had trained in reading people's minds and knew exactly what the lumberjack was thinking and

told the lumberjack, "You are thinking about try to kill me now." The lumberjack was so stunned he did not know what to do. So he started cutting a tree again. He thought "How can thief read my mind? I don't understand." The thief again told him what he was thinking. "You have given up to trying to kill me because you know I can read your mind now." By this time, the lumberjack was so stunned he just could'nt think and so kept on cutting the tree. The thief started laughing, but suddenly, the lumberjack threw the axe, catching the thief on his head. The thief lived long enough to ask the lumberjack "Why could not I read your mind?" Then he died.

The reason the thief could'nt read the lumberjack's mind was because the lumberjack had lived so long in the woods cutting the trees with the axe, that he had developed harmony between his mind, body and axe. He had so stunned by the thief's reading his mind that he could'nt harmonize between his mind and body. But being in harmony with himself and his axe, before he knew what was doing, he had thrown the axe at the thief, killing him. The thief could not read the lumberjack's mind because the lumberjack did not know he was going to throw the axe until after he threw it.

The story between lumberjack and thief is simple, but it gives perfect example for hapkido students to harmonize between his mind and techniques and between your mind and opponent mind.



Denise Gipson

English 1123

Mrs. Johnston

### The Study of the Martial Arts

The martial arts have been perceived as mysterious and intriguing for many, certainly for myself. While Bruce Lee almost single-handedly made their popularity soar in the U. S. during the 1970's, they are very ancient art forms. Although his films portray the martial arts as flamboyant forms of sport, martial artists also display a sense of inner peace not seen in most people. They seem to possess great powers that can be drawn upon whenever needed. Through my own study in Hapkido and Tae Kwon-Do, I am finding that there is much more to be gained by their study than self defense. I am learning to look at life in a whole new way. For me, it is a journey of self discovery.

There is evidence of cave wall paintings depicting martial arts that date back to 2333 B.C. (West's History). They are as diverse as they are ancient. And their beginnings came about for many different reasons. The Hwarang warriors of Korea used the arts for combat. So did the Samurai warriors of Japan (Morgan 5). The Shaolin monks of China became martial artists out of a need to develop the stamina needed for many hours of meditation required for their spiritual growth. Karate was developed for self defense by civilians (6).

Hapkido is a Korean martial art. Although Hapkido's roots are ancient, it was founded by Choi, Yong-Sul after World War II. It is very similar to the Japanese art of Aikido because the founders of each trained together in Japan. Hapkido's focus is to redirect force by the use of ki (internal energy), joint locks, and pressure points, as well as throws and kicks. It is a difficult art form to master, requiring many years of practice. Therefore, there are not very many Hapkido schools in the United States. Many Korean

Masters believe that Americans do not possess the discipline necessary to learn Hapkido (West's History).

So, what is there to be gained? Why go through the arduous tasks of learning the kicks, punches and forms of these ancient art forms? Well, one of the first benefits to be earned is self esteem. I train at West's Hapkido Academy. I say that self esteem is earned because at West's, one doesn't receive the next belt based on how long he has trained there or how many times he comes to class each week, although those are important to his training. Each belt is earned based on certain criteria. One must master certain things, both physical and intellectual, to move to the next level. Self esteem comes from being able to do what couldn't be done before. At each stage of learning, the student finds he can accomplish more than he gave himself credit for.

Along with self esteem comes an inner peace. According to J.R. West, owner and head instructor of West's Hapkido Academy, "The way people handle different situations changes as they come up [in rank]....they know that no matter what comes up, they know they're gonna be able to handle it." In our dojang (Korean for place of learning), before we ever begin martial arts training, we spend an hour on breathing, stretching, and relaxation techniques. We are taught how to focus our thoughts and energies during that hour. Inner peace comes when we learn how to focus our attention on whatever task is before us. We leave the past and the future at the door. During that first hour we let go of the anxieties and troubles of the day.

However, the task before us is very challenging. As we train we build on what we have learned before. What is learned on the very first day of training is practiced over and over, even as we learn new skills. This repetition teaches us self discipline. To become a black belt we must first go through white, yellow, orange, green, blue, and red belts. With each belt rank we are taught certain forms. A form is a series of kicks, blocks, and punches put into motion. The higher the rank, the more fluid and complex

the form. A first degree black belt has learned 9 forms. When he practices, he always begins with Basic Form I, what he learned as a white belt. This self discipline he carries with him in everyday life. And this knowledge is passed on to the lower belts who come after him.

Everyone entering the dojang has a great sense of respect for one another. At the beginning and end of every class, we bow three times. This is done as a show of respect. The first bow is respect for civil authority. The second is respect for the dojang. On the third bow the instructors turn to face the class, and we bow to each other, showing mutual respect between instructors and students. The instructors respect the students for taking the time to come to class and learn, and the students respect the instructors for sharing their knowledge with us. These are very powerful standards to live by, and again, they are carried with us into our lives.

These are the things that a strong character is built upon. People from all walks of life study the martial arts for all kinds of reasons. Mr. West states that the "Martial arts is a great equalizer, because you have the guys that are vice presidents of a bank working with a guy who's a plumber...and the only thing that matters is how they approach their training." Martial arts training is not about learning how to fight. It is about learning how to better handle ourselves in any negative situation in life (Peck 31). It's about using all our senses to avoid placing ourselves in what some might call an unlucky situation. When a student begins his training, he first must learn to read his opponent in order to anticipate his next move. But in looking for his opponent's weaknesses, he finds his own (Kauz 80). This is how the process of self-examination begins. In order to become a better martial artist we must polish our own character. We must not be so easily thrown off balance by our opponents in the dojang, nor in life. "He who is aware of his own weaknesses will remain master of himself in any situation; only a true weakling is capable of true courage" (Funakoshi 115).

As a martial artist matures, he becomes less concerned with his own progression and more concerned with those around him. He comes to realize that just as it took help from many people for him to achieve black belt status, it will take help from himself and many others for the lower belts to progress. He learns a true sense of community with everything around him (Peck 29). The journey to becoming a black belt is a long one. But only then does true learning begin (West). This is not to say that every black belt becomes an instructor. It means that learning on a much deeper level begins. It means that he can now go into his community, his society, his world, with a much greater ability to give a part of himself to others (Peck 31).

But before he can achieve that level of excellence, he must train. Martial arts training requires focus, balance, and lots of patience. The martial arts student is asking his body to perform movements it has never done, with power and grace. These movements require balance, control, and the complete focus of his attention. Charlotte Joko Beck in Everyday Zen, describes attention as a "cutting, burning sword." She writes that we should "use the sword as much as we can" (32). This is difficult for the beginning student. He experiences a lot of frustration because his body won't cooperate with his mind. At West's we are taught not to grimace when we make mistakes. This is where control comes into play. The ability to focus is learned in very small steps along with the ability to control emotions. Our opponent must not know what we are thinking, because to know that is to know where our weakness lies. If the student can learn to focus his attention only on the task before him, instead of wishing for the larger goal of becoming a black belt, he will be a much better martial artist. The black belt is not a reality yet, and never will be until he learns to focus on today, on now. Herman Kauz states in The Martial Spirit that "When we are completely engaged in the business of the moment, thoughts concerned with past or future events cannot enter our consciousness" (88). Patience comes when he can simply train, knowing that with

time and practice his mind and body will work in harmony.

Physical ability is only one aspect of martial arts training. It must be balanced with academic study and rest (Morgan 55). On days when he is not in the dojang, he can read to learn more, not only about his own art, but that of others as well. A good student knows where the major organs of the body are located. This helps him to land his kicks and punches more effectively (68). Knowing where pressure points are on the body plays an important role in Hapkido. He should also practice breathing techniques while meditating. This sharpens his ability to focus.

This ability to focus on one thing only is what Zen is about. It is the ability to truly live in the moment, with no thought given to future or past events. If one is fully involved with what is happening at this moment, he is using his energy in the most efficient way, and will perform at peak level (Hyams 19). Many people equate Zen with mystical or religious meanings (Random 93), but it actually has to do with freeing our minds of all but what is before us right now. Nothing else is real. All else is mere speculation, and a waste of time and energy. When a student learns to pay better attention to one particular thing at a time, he is able to look at other areas of his life without being distracted. This sharpened awareness gives him a new appreciation for things that used to be mundane in his life (Kauz 63).

There is another important skill learned when studying martial arts. It is the ability to feel and direct a person's ki. Ki has been described as an "invisible life force" (Hyams 54), an "energy which effects...the union of body and mind", even "life itself" (Random 70). It is the life energy that flows through every living thing. Have you ever had the feeling you were being watched? Renee West, of West's Hapkido Academy, had that feeling while shopping one day. She could have ignored it, like most of us do, but she decided to trust it instead. She went from department to department until she could identify the one man who was following her. When she was sure her feeling was

right, she simply asked for an escort to her car. Now, Mrs. West is a 3rd degree black belt. Chances are very good that she could have easily defended herself against an attacker. But martial arts teaches us not to put ourselves in a dangerous situation (West).

Ki energy begins in the mind with the intention of an action. In Zen in the Martial Arts, it is explained to Joe Hyams in this way:

When someone hits you, he is extending his ki toward you and it starts to flow when he thinks he will hit you--even before his body moves. His action is directed by his mind. You don't need to deal with his body at all if you can redirect his mind and the flow of his ki. That's the secret; lead his mind away from you and the body will follow. (66)

Please don't misunderstand. Ki energy is not mystical. It dwells within us all, "waiting to be realized and actualized" (Ueshiba 20). The study of martial arts heightens all our senses (West). The ability to sense ki energy comes gradually over time.

The redirection of someone else's ki plays an important part in Hapkido. That is also why strength is not necessary in Hapkido. The more force someone tries to direct toward a well trained Hapkido student, the better his defense technique will work. Then, once he has his attacker in a joint lock, any force exerted to try to escape only causes more pain. Consequently, women are very well suited for the study of Hapkido (West).

When the mind and the body are working in harmony, ki is at work (Hyams 55). As I stated earlier, it takes a long time to earn a black belt. It is while he is on this path to becoming a black belt that the student develops his ki to its fullest potential. Only then is he able to act without thinking. Thinking takes too long. When he is facing his opponent he can't stop to think about his next move, or he'll get clobbered. It's only after years of practicing his craft over and over that the martial artist can act without thinking, and be effective. This ability is called "mushin" (Morgan 124). There are

many ways to respond to an attack, and when using mushin the martial artist can respond in the most effective way without having to go through a list of options in his head. And once again, this is a valuable skill he can use in other areas of his life.

Being a student of the martial arts provides so much more than a way to defend oneself. The life skills that are learned through the disciplined regimen of martial arts training make the self defense aspect seem like a side benefit. The martial arts give us a way to be aware of and improve those areas of our character that need to be developed. It is also a great way to build confidence and self esteem. It enables us to focus on, utilize, and direct the innate life force within us all. Through martial arts training, our minds and bodies are able to work in harmony. We see life with a freshness and a greater awareness of everything around us. It truly is a wonderful tool for those of us on the path to self discovery.

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# 20 CENTURIES OF TAEKWON-DO

## DEFENDING A NATION TO CONQUERING A WORLD

### PART TWO

### 1945 TO THE PRESENT

Traditional 跆拳道  
TAEKWON-DO

From the beginning, the history of TaeKwon-Do ran as one with the history of Korea, confined in Korea's borders and limited by the efforts and travels of Korea's people. By 1945, that would all abruptly change.

For the more than 35 years since 1909, the Japanese had occupied by iron rule, the nation of Korea, outlawing the study and practice of all martial arts. On the surface, TaeKwon-Do - or Tae Kyon as it was then known - seemed to all but die. But such was not the case. Practiced diligently in back rooms, discussed in whispers and passed on by hyoung from father to son, Tae Kyon survived. Repressed and hattered it survived, thanks in large part to early legendary figures like Song Duk Ki, who by 1909 was already 16 years old and proficient in the art of TaeKyon. Throughout this period he would not let the spirit of this art die within him or die there in the past of that northern peninsula. Today, at 82, he is the last remaining practitioner of this ancient study, the fever of life for himself and his martial art still boiling within him.

Men like Han Il Dong, well known calligrapher during the years of the occupation, and -less well known at the time - a veteran TaeKyon instructor. Now dead, Mr. Han lived to instruct in the ways of TaeKwon, a fiery spirited but physically weak youth of 18 during the height of occupation after 1936. This youth, Choi Hong Hi, would go on to become legendary in his own right, a two star general, ambassador to Malaya and the father of modern TaeKwon-Do.

In August of 1945 Korea was liberated, and for Tae Kyon the dam had burst. Where the story of TaeKwon-Do could before have been told in the history of Korea, it would forever more become a part of the history of the world. In the 30 years from that date until today, TaeKwon-Do was carried along by the floodwaters of freedom, until the frontiers of the nation could no longer contain it. It was washed in that time to virtually every corner of the globe establishing itself as the most popular style of martial art that the world had ever known.

But all this came later. Initially, the joy of liberation was overshadowed by the uncertainty of confusion. Indeed a period of confusion lasted for many years after 1945, and rightly so.

In the process of maintaining the practice of the martial arts under the watchful and stern eyes of the Japanese, Tae Kyon was without unity. Fragmented by necessity of secrecy, it was some time before the offshoots and various adaptations were able to gather, consolidate and align themselves to a single martial art, and in fact they never completely did or have.

Liberation brought open practice if not a common style. First in the minds of every Korean was an eagerness to establish the nation, to build it in every field and to make the new country strong. Translated in the efforts of the Tae Kyon masters, this meant opening schools, beginning instruction and preparing their students for the new life.

Master Won Kook Lee opened the first dojang following the defeat of Japan in Yong Chun, Seoul. His style was Chung Do Kwon. The second followed swiftly after beside a Seoul railroad station where Master Ki Hwang instructed students in Moo Duck Kwon. Later, Master Sang Sup Chun established a Yun Moo Kwon dojang in Seoul. In a Young Men's Christian Association building, Master Pyung In Yun began instruction in the first Chang Moo Kwon dojang.

These early gyms instructed in early forms of TaeKwon-Do with names like Tang Soo Do, Kong Soo Do, Soo Bak Do, Tae Kyon and others. But though without cohesion, they shared a common goal: to develop the martial arts of Korea and in the process to build a strong spirit within their people.

Second lieutenant Choi began teaching Tae Kyon in Kwang Ju to the military of Korea. Americans were first introduced to Tae Kyon City where Lieutenant Choi later instructed Korean Army troops and some American soldiers who were stationed there with the 2nd Infantry Regiment. In 1949, it was Tae Kyon's turn to be introduced to the United States. It was a Lt. Col. Choi who moved to Ft. Riley, just outside Topeka, Kansas, to attend Ground General School. In a public demonstration before a collection of stunned Jayhawkers, Colonel Choi acquainted middle America to a future TaeKwon-Do.

Everywhere there was growth and improvement for the martial arts. Dojangs were opening up all over the nation and students were learning in unprecedented numbers. But for Korea, there was more in the future than good times. By 1950, Korea was at war with itself. For the south, TaeKwon-Do played not an insignificant role in that civil war, many a martial arts trained commando being sent across the lines to spy, observe and occasionally execute.

The cost to the art was high. After the war's end, Sang Sup Chun and Pyung In Yun were missing.

Master Nam Suk Lee took over Mister Chun's school in Seoul and Chang Noo Kwon was for a time the leading of the TaeKwon-Do styles. Master Gae Byang Yun established Ji Do Kwan; other styles begun immediately after the conflict were Song Moo Kwan, Byung Chik Ro, at Kae Sung. Oh Do Kwan was started by Master Tae Hi Nam, who would later play a significant role in the teaching of TaeKwon-Do to Vietnamese in their own war.

Together these new schools grew and prospered, to constitute the early houses of traditional TaeKwon-Do.

The President of South Korea, Sungman Rhee sat for what was to be a 15 minute demonstration in the Korean martial art. Thirty minutes later, he was still sitting and still impressed. He watched as masters from all over the country gave incredible demonstrations of their styles. Mr. Nam broke 13 roof tiles with a punch at that exhibition. When it was at last over, President Rhee asked the then Major Choi: "Is this 'Tang Soo' (unarmed hand-to-hand combat)." Then, in an historical moment for TaeKwon-Do, the president turned to his military chiefs of staff and ordered

## IMPORTANT DATES

- 1945- Liberation of Korea
- 1946- Lieutenant Choi begins teaching to Korean military and some Americans
- 1949- Col. Choi gives martial arts demonstration at Ft. Riley, Kansas.
- 1950- Korean War
- 1951- War ends; Some Tae Kyon masters missing in action
- 1952- Martial Arts demonstration before Korean President Rhee  
Mr. Nam gives demonstration at Ft. Benning, Georgia and much publicity for the new art arises
- 1954- 29th Infantry organized on Che Ju Island as spearhead of the art in the Korean Military  
Jhoon Rhee moves to Texas and soon after, begins teaching Americans-first U.S. Classes.
- 1955- Korean board formally gives the name "TaeKwon-Do" to the art.
- Early 60's- TaeKwon-Do masters begin traveling to the United States
- 1963- TaeKwon-Do demonstration in the United Nations building  
Masters sent to teach Vietnamese troops unarmed combat
- Middle 60's- Expansion continues to the Middle East, Southeast Asia, Europe and Canada.
- 1966- International TaeKwon-Do Federation formed with many nations as members
- 1968- TaeKwon-Do heads topics at Paris' International Sports Symposium
- Late 60's- More demonstrations, more expansion and immigration of TaeKwon-Do around the world than any other period
- 1973- World TaeKwon-Do Federation formed in Seoul

that all Korean soldiers receive training in these arts. Schools across the country flourished as before - as never before - the number of dojangs and students seeming to double with each new year.

Meanwhile, Mr. Nam had taken over where General Choi had left off in the United States. Assigned to Ft. Benning, Georgia in 1952 for Radio Communications training, he demonstrated to military troops and the public, receiving much media publicity.

Two years later, General Choi was being assigned to Che Ju Island off the Korean coast to organize the 29th Infantry Division as a spearhead and center for TaeKwon-Do training in the military. For the first time, the nation saw the martial arts fist being raised as the symbol and flag of that division.

Jhoon Rhee came to Texas that same year for Army Pilot training. He attended the University of Texas and when he began teaching some fellow students in the martial arts, he became the first TaeKwon-Do instructor in the United States. A list of his early students reads like a Who's Who of karate. Today he remains the pioneer of American TaeKwon-Do and his schools are located all over the east and middle America.

This was all before 1955, and all before TaeKwon-Do was, by name, TaeKwon-Do. But in that year, the ancient art received both its name and recognition as the national art of Korea. A special board was informed in April for the purpose of coordinating the many houses and for deciding upon a name for the organized style. The board, consisting of leading masters and historians selected the name "TaeKwon-Do" which had been submitted by General Choi. They felt that this name best exemplified the spirit of the art, with the "Tae" referring to a kick, "Kwon", a punch or hand strike, and "Do" meaning "Way" or maybe method or art. It also sounded very nearly like the old "Tae Kyon" from which it had derived, thereby maintaining the tradition of the art.

Armed with this new name, TaeKwon-Do growth continued in Korea. It spread from the military posts to the universities and from the universities to the high schools. Public dojangs sprang up everywhere and everywhere enrollment was high. TaeKwon-Do filled the country of Korea and, it was ready to travel abroad.

In the early 1960's it did. Korean masters traveled to the United States and found it as ready for TaeKwon-Do as TaeKwon-Do was ready for America. Those men marked the cornerstones for development and growth of the art in this country: In New York City, S. Henry Cho; in Detroit, Sang Kyu Shim; in Washington, D.C., Ki Wang Kim; in Oklahoma City, Jack Hwang; and at the U.S. Military

Members of the World TaeKwon-Do Federation Organizing Committee meet during the 1973 World TaeKwon-Do Championships in Seoul, Korea.



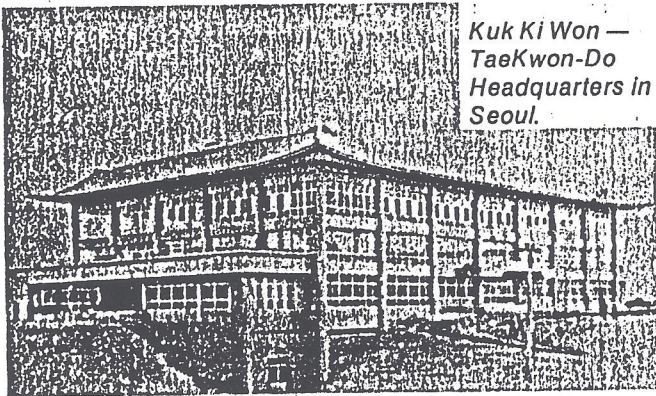
Academy at West Point, Song Duk Son, as well as Jun Sun Hyun in Minneapolis.

TaeKwon-Do also spread to Vietnam, but for a different reason. Now involved in its own war against communism, South Vietnamese had asked for TaeKwon-Do instructors to teach their troops.

Not that this expansion had affected the growth of the art itself. In these early sixties, new styles of TaeKwon-Do were constantly being started. Duk Sung Son and Kang Suh Chong established Kook Moo Kwon; Yu Sung Kim, Chung Yung Kwan; Hwa Rang Kwan, Young Jin Park; Moon Mu Kwan, Yun Hun Shin; and Jung Do Kwan, Young Woo Lee, and others.

This period leading into the middle 1960's was one of the widest growth in Korea and in the world. It was then introduced to Thailand, Malasia, Vietnam, Europe, the Middle East, the United States and Canada.

The International TaeKwon-Do Federation was formed in 1966 by General Choi, and backed up by Vietnam, West Germany, Malasia, Turkey, Italy, the United Arab Republic, Taiwan and the United States. Thousands of demonstrations in Korea, Europe and the United States as well as other nations marked the latter 60's, and more instructors under the ITF and the Korea TaeKwon-Do Association were exported to other countries to begin instruction, than in any other period.



Kuk Ki Won —  
TaeKwon-Do  
Headquarters in  
Seoul.

General Choi traveled to France to attend the Council on International Sports Symposium at Paris, in 1968, and TaeKwon-Do was the major topic on the agenda. Delegates from 32 nations witnessed demonstrations of TaeKwon-Do by a team of masters.

That same year, the United Kingdom TaeKwon-Do Association was formed, and Spain, the Netherlands, Canada, Belgium, India and Yugoslavia and Hungary also formed organizations to coordinate TaeKwon-Do in their own countries.

In 1973 Korea established its World TaeKwon-Do Federation when the ITF moved its headquarters to Toronto, Canada.

For the first half of the 1970's TaeKwon-Do has proven that its growth can continue to grow, improve and mature unabated through the decades and the centuries as well. For this decade saw no decline of either. Tournaments, demonstrations and exhibitions not only in the United States, but throughout the world, lent this style a public recognition which no martial art had previously enjoyed.

It had ceased to be some funny oriental word, by rights, by recognition and by the efforts of a nation of spirited instructors - and now instructors of virtually every race and nationality - it has become the Korean art. The art of unarmed combat. The art of hand and foot fighting. The art practiced by seven million people around the world and three quarters of a million people right here in the United States. The art of TaeKwon-Do.

Traditional K.A.  
**TAEKWON-DO**

M-21

## TAEKWON-DO GOES TO VIETNAM

*Liberated from an occupation by the Japanese and recently finished with a war against her neighbor to the north, South Korea knew the sting of aggression. It was with a sincere regret, then that she refused the request for military assistance from the then invaded Republic of Vietnam.*

*But in 1962, when Vietnam repeated the request, South Korea President Sungman Rhee passed the appeal on to congress. A plan, later to be known as M-21, was approved by all parties. Korea would send aid; not as armies or economic assistance — though both of these did come later when Korea was able to afford such programs — but instead, in the form of four military officers. Not ordinary officers, these four were TaeKwon-Do instructors and were sent to Vietnam to pass on this ancient art that it might serve as a bulwark in the growing defense of that country.*

*The four instructors, headed by Tae Hi Nam, hand picked fifty of the finest soldiers from every branch of the Vietnamese armed forces, and began a grueling training program. It lasted eight hours a day, seven days a week, for six months. Like no classroom workout ever held, the soldiers were a mass of stiff and swollen muscles, bleeding noses caused by exhaustion and fatigue, all by the close of the first day.*

*Recalling the circumstances years later, Mr. Nam restressed his conviction that the rough training was exactly the medicine required and in the necessary dosage. Anything less strenuous would have found these men ill prepared for their ultimate and lengthy battle against the North Vietnamese.*

*When the half-year period had ended, it was agreed that the program should continue, as all the students were as yet not equipped to begin instruction on their own. The best 25 of the students were returned to the military to begin teaching other soldiers in the armed forces, and the rest, with another 50 fresh soldiers added continued for another six-month period. Two of the four Korean masters were returned to their native country at that time: only Mr. Nam and Seung Kyu Kim would remain.*

*And so the work went on. Until Christmas eve, 1963 when instructors Nam and Kim returned to Korea, their work finished. By the end of 1965, Korean military detachments, code-named Tiger, White Horse and Blue Dragon were sent to Vietnam to accompany the American military in the defense of South Korea. Those army and marine detachments — acknowledged as among the toughest, most disciplined military fighting forces in the world — gave inspiration to the Vietnamese, and proof of what training of this nature could do to strengthen an army's fighting capabilities.*

*In retrospect, it is impossible to say how much good the training and discipline instilled into the Vietnamese soldiers did in holding out against a much larger army. To say that it was without value, is as senseless as saying that the North Vietnamese army defeated the American forces in the war. Too many factors prevail for proper analysis.*

*What was established, is the willingness of Korea to use her ancient resources in aiding a stricken ally, and the ability of TaeKwon-Do in this modern warfare to work as a training medium, much as it did centuries before.*