The Jun Tong Taekwon-Do Federation

(Class #8)

“History of Ancient Korean Martial Arts”

태권도

Koguryo Dynasty (37BC to 668AD)

Tae Kwon Do began in present day Korea, during the Koguryo Dynasty. In the capital, Tunsko, two ancient tombs were discovered that depicted two men engaged in Subak-ki fighting. This combat was different from the type of Tae Kwon Do that is practiced today, however. Tae Kwon Do has evolved over the years, becoming more scientifically systemized through each generation.

During the summer months, King Taejo organized festivals which included sword fighting, archery and Taek-Kyon - 'the old form of the present art'. The winners of these various events were honoured and denoted as "Son Bae", which means "Hermit with supernatural powers". The best and most skilled of these men were called 'Masters' and the master with the highest degree of skill was called "Do Dae Hyung"

Silla Dynasty (57AD to 935AD)

Taek-Kyon, as practiced by the Sonbae, eventually spread from the Koguryo Kingdom to the Silla Kingdom. The Silla Dynasty had a social, military and educational organization known as the "Hwa Rang Do" to establish strong minds and bodies. The Hwarang, literally meaning "Flower Knight", practiced Tae Kwon Do as a part of their regular curriculum. Organized by King Jin Heung in 537 AD, the Hwarang proved to be a vital part of the unification of the Korean peninsula during the Silla Dynasty.
An instructor of the Hwarang was a monk called "Won Kwang Bupsa", and he was also the author of the 'Sesokokye', the following five student commitments:

(1) Be loyal to your country
(2) Honor your parents
(3) Be faithful to your friends
(4) Never retreat in battle
(5) Use good judgment before killing living things

These commitments were the basic way of life for the Hwarang, and they are still practiced by Tae Kwon Do practitioners today.

The third king of the Silla Dynasty, Yoorie, held Soobakhee contests. Soobakhee was probably similar to Tae Kwon Do. The terms "subak" (hand technique) and "taek-kyon" (foot technique) appear together in the writings of the Silla dynasty. This suggests that hand and foot techniques were both used in Korean martial arts as they are used today in Tae Kwon Do. Additional evidence of this includes the bronze statues of the warrior Kumgang. The shapes of Kumgang's fists depict the kind of fists used in Tae Kwon Do today, and Kumgang also displays the use of legs and feet that are currently used in Tae Kwon Do

**Baekjae (18BC to 600AD)**

Tae Kwon Do was also an important part of the Baekje Kingdom (18 BC- 600 AD). Baekjae was a tribe that detached itself from the Koguryo Kingdom. The Soo Sa system of Baekjae was comparable to the Sonbae of the Koguryo Kingdom and the Hwarang of the Silla Kingdom. The Soo Sa also protected the Baekjae Kingdom militarily.

The Baekjae Kingdom also celebrated Soo-Byeok-Ta festivals which were held in local villages. The people would compete against each other in Soo-Byeok-Ta fighting (a predecessor of Tae Kwon Do). Occasionally, the winner of the contests became the leader of the village or a military general.

**Koryo Dynasty (935AD to 1392AD)**

It has been well documented that the Koryo Dynasty encouraged physical games and that martial arts were used in training of the soldiers. Subakki contests or Taek-kyon contests were held, as they were favoured by the kings of Koryo. Prizes were awarded to the winners. The Subakki was also popular among the public, which organized Subakki contests whenever the king went out to inspect and tour their villages.

Kookjakam was the Koryo national university, one of the highest educational institutions at that time. Kookjakam spread and scientifically systemized Subakki to its highest level. It was during this time period that Koryo began to trade with countries all over the world. Foreigners were captivated by Subakki, which then began to spread all over the world. Koryo was renamed Korea by foreign traders.

**Yi Dynasty (1392AD to 1910AD)**

During this period, Korean martial arts were not very popular and were not encouraged. However, many people continued to practice the techniques of 'Soo Bak' and 'Tae-Kyon'
Hand to-hand combat is as old as the human race, and the different fighting styles that prevailed in different regions of the world took generations to evolve. Each individual country developed different combat skills in order to protect their country and their people. The evolution of the Korean combat skills began about 5000 years ago when Cho-Sun was established. Cho-Sun was a country that started on the Korean peninsula. This country established a strong military warrior ship tradition, and their territory spread. Their territory spanned far from the original peninsula, and eventually included all of Manchuria and all most half of China.

The martial art name Hwa-rang-do, "The Art of the Flower Knights," originated from the combat skills of the Hwa-rang-do system of the ancient Silla kingdom of Korea. These secret combat skills, which were called Um Yang Kwon, have survived the passage of time, and have been passed for 58 continuous generations.
**Hwa-rang** - "Flower Knight" The title given to the leaders of the youth group from the ancient kingdom of Silla. This title was only received by the youth of royal family members, and not civilians.

**Rang-do** - "Soldiers" The title of the Hwa-rang's fellows. These people were the student’s disciples, and soldiers of the Hwarang, and all came from the civilian class.

**Hwa-rang-do** - The term used to refer to the ancient Hwa-rang warriors. The Hwa-rang and Rang-do together were called the "Flower knights." In reference to these individuals as a group of people, the Hwa-rang (leaders) and Rang-do (soldiers), two terms are used. Most references simply say Hwa-rang, but there are some later references that also use Hwa-rang-do. The "DO" suffix used here means a group of people. So the term pronounced Hwa-rang-do means a "group of flower men."

As you can see the martial art name Hwa Rang Do (The Way of the Flowering Manhood) and the ancient Hwa-rang/Hwa-rang-do (Flower knights) youth group of Silla are different identities. They have the same Korean and English spellings, however their meanings are different. The "DO" term associated with the ancient Hwa-rang/Hwa-rang-do means a group of people.

However, the “**Do**” term associated with the martial art Hwa Rang Do means the "**Way**" or "**Art.**" The Korean language uses Hanja (the characters of the Chinese writing system) as well as Hangeul (the Korean alphabet) to produce the written meanings of their language. This combination has created a circumstance where words that have the identical Korean pronunciations also have completely different meanings. For example the Hangeul word pronounced, "DO" in Korean has 45 different meanings associated to it because of this connection with the Chinese language. Another example of this is the Hangeul word "**Mudo**" This word means martial (military) arts, another "Mudo" means inhumanity, and also another "Mudo" means dance. Even the word "Hwa-rang" has multiple meanings. One is Flower Man and the other is a picture gallery "Hwa-rang". Because of these problems with translations, and the difficulties that surround the terms of these languages, we will show the Hangeul and Hanja meanings with a phonetic spelling for an English equivalent.

**Historical Development of the Hwa-rang system**

The tradition of the Hwa-rang system has existed for over 2,000 years, and during this time it has developed into an incredibly influential force. The impact of the Hwa-rang system and people was strongly felt in the East Asian region in ancient times, and has also reverberated through time, leaving a lasting mark for us. The Korean combat skills originally began over 5,000 years ago with the formation of the Cho-sun kingdom. In order to protect the people and their territory this kingdom began the development of a strong combative system. Later, over 2,000 years ago, the kingdom of Silla (BC 57) was formed and they began the development of their own warrior system.
This Hwa-rang-do system eventually spread to Japan and was very influential in the development of the Japanese Samurai system and Bushido (Korean-Musado, this is the moral mentality of the Hwa-rang and Samurai).

During this time much of the Japanese culture originated from the Korean kingdoms of Silla, Koguryo and Paekchae. Along with social customs, martial aspects were passed across the sea to Japan. So the counterpart of the Silla Hwa-rang was the Japanese Sho-gun, and the counterpart of the Silla Rang-do was the Japanese shogun's soldiers, Samurai. It is also thought that the family of the founder of Ju-jitsu was also connected to the Hwa-rang warriors. The name of this "Ju-jitsu" founder is "Shinna Sabro " and the Korean pronunciation of his name is "Silla Sam-rang." There were many Koreans who moved to other countries, and because they still felt strong ties to their homeland they used this kingdom's name as their maiden name. The meaning of this founder's name is "Silla third man," so it is thought that this founder's ancestors came from the kingdom of "Silla".

Japanese soft styles such as Judo (mostly a sport version of throwing and chocking), Daitoryu Yawara (same as Aiki Jujitsu - mostly throwing, joint manipulation, and grappling), and Aikido (mostly the use of an opponent's strength, and joint manipulation) were the same skills that evolved from Ju-jitsu. But, in Japan the Daitoryu yawara (Aiki Ju-jitsu) and Ju-jitsu - name has been disbanded, and presently these branch schools are called Judo and Aikido schools. However, the Ju-jitsu that has become popular in present times is called Brazilian Ju-jitsu and is mostly focused on grappling and ground locks. All of these Japanese soft style skills share many similarities with the soft style "Yu-sool" skills of the ancient secret combat skills of the Hwa-rang which are called "Um Yang Kwon" (Yu-sool -soft skills and Kang-sool -hard skills). Because of these many similarities and the meaning of the founder's name, it is thought that Ju-jitsu's roots lie in the Hwa-rang tradition of Korea.

Much of the influence of this Hwa-rang tradition is due to the arrival of King Chin-Hung (540 AD), who was also a Hwa-rang. The Hwa-rang system existed before King Chin-Hung, but he was the individual who greatly developed the power and strength of this system within his administration and military. After his arrival, there was a long period of wars of expansion with the larger kingdom to the north, Koguryo. However, before the northern kingdoms were engaged, King Chin-Hung took on the task of driving out the Japanese colonies to the east, which was in alliance with the Yamato clan of Japan. Ten years later, King Chin-Hung turned his armies onto the fertile valleys of west and central Korea, between the Han and Im-jin Rivers. This was the Paekchae kingdom, and the conquest of the Han-Im-jin river area brought great wealth to Silla through the acquisition of the richest agricultural lands in the peninsula additional military service and the labor of the peasantry. This conquest
also opened an easier route to China through the capture of the ports on the Yellow Sea. Because of the Hwa-rang warriors of Silla, these three countries were unified for the first time.

**Who were the Hwa-rang?**

One of the most significant acts by King Chin-Hung was the development of the Hwa-rang system within his military service. This Hwa-rang system was organized by groups of youths who went to mountains, rivers and other places of natural beauty to learn to develop human morality, loyalty, and mental and emotional control along with their combat skills. Through this development of strong mental, physical and spiritual training they were taught to act as models of their culture and chivalrous warriors. They were Silla's elite warriors. They were called Hwa-rang (Flower Knights) and Rang-do (a Hwa-rang's disciple or soldier). These were young men who exemplified the warrior-intellectual that influenced the Silla kingdom's history for many centuries. A 13th century monk recorded that the Silla kingdom had "issued a decree and chose boys from good royal families who were of good morals and renamed them Hwa-rang (title of leader or General). Hwa-rang Sor Won was to be admitted as a Kuk-son (Dae Jang Gun or head General). This was the beginning of the Hwa-rang (Jan Gun-General) and Rang-do (Sa Byoung -soldiers) special integration within the military system. During this time these warriors were called Hwa-rang-do (Hwa-rang and Rang-do group of people) which means the flowering knights and their warriors.

Besides religious instruction, the Hwa-rang were taught traditional dance and songs for their emotional development. Literature, the arts, and sciences were taught for their academic development. They were also taught the art of warfare, archery, combative skills etc. Their combat skills are based upon the concept of the unity of opposites embodied in the yin-yang. Their empty-handed fighting techniques were known for their blending of the hard and soft, linear and circular attacks. A linear thrust punch could break through the wooden armor of an opponent and kill him instantly. They could also spin kick at such speeds that their enemies frequently thought that the feet of the Hwa-rang warriors were swords. Also they learned 108 different weapons within their curriculum.

The eighth century Silla historian, Kim Taemun, noted in his Hwa-rang chronicle. "Sagacious counselors and loyal ministers follow the Hwa-rang and Rang-do; they produce great generals and brave soldiers." The rank of Hwa-rang signified the position of a teacher of their combat skills and he commanded 500 to 5,000 students, who were called Rang-do. A Kuk-son possessed the rank of head general (Dae Jang Gun) in the army. The ferocious fighting spirit of the Hwa-rang warriors became legendary, and their exploits were recorded for posterity in Hwa-rang poetry and literature. The Hwa-rang narratives of the Silla dynasty became the basis of the classical novel that formed the backbone of Korean literature for a thousand years.

**Examples of the Strong Moral Mentality of the Hwarang**

One of the most famous stories eulogized by Hwa-rang literature is the martyrdom of the son of General P'umil, who died in the wars of unification. Kwan Chang was a Hwa-rang commander at the age of 16. He was captured during a battle with Paekchae, one of the western kingdoms. Since his high ranking battle crest indicated he was the general's son, he
was taken before the Paekchae general. Lifting his war helmet, the Paekchae general was taken aback at his youth. Thinking of his own young son, he decided against execution, which was the usual fate of the captured officers, and returned him to the Silla lines. Kwan Chang went before his father and asked that he be sent back into battle at the head of his men. General P'umil agreed. He was captured after a day-long battle, but after he was disarmed, he broke loose from his guards, killing both of them by hand and attacked the Paekchae general's second in command. A leaping, spin kick killed the commander as he sat on his horse, a full eight feet in the air. Finally subdued, he was taken before the Paekchae general. Much distressed over the loss of his chief commander, he told Kwan Chang, "I gave you your life once because of your youth, but now you return to take the life of my best field commander." This time the Paekchae general returned the boy's head attached to the saddle of his war horse. At the Silla line, General P'umil grasped his son's head and wiped off the blood with his sleeve. "My son's face is as when he was alive!" he shouted to his men. "He was able to die in the service of the king. There is nothing to regret." The General rode back into battle to complete the final defeat of Paekchae. This was the famous Hwang San Bul battle and the story became legendary throughout Korean culture.

Heroic legends of the Hwa-rang warriors were preserved in many forms: dances, poetry and literature. They were told and retold from one generation to another and provided an example for the young of each generation to follow. The fighting spirit of the Silla warriors was so widely known that even the most powerful enemies hesitated to attack.

One of the most famous stories that illustrate the respect that the country of Tang (as China was known in this period) had for the people of Silla is told about the young Hwa-rang general named Yoo-Shin Kim. General Kim was 15 at the time he became a commander in the army. Some year’s later China and Silla were in an alliance in a war against Paekchae. The Silla armies had engaged Paekchae in a battle and defeated them. But the battle had taken several days and it caused the Silla commander, Moon Kyung Kim, to be late for a meeting with the Chinese general, who was the top commander in this temporary alliance.

The Hwa-rang commander and General Kim went before the Chinese General Jung Bang So to report the good news of their victory. But the general so wanted to punish the Silla Commander for his disobedience and late arrival, so he ordered his execution! Suspecting treachery, that China's real intentions were to first take Paekchae and then turn on Silla, General Kim spoke out angrily, "Are we your allies or your slaves?" Then in a burst of fury he exploded, "I will first fight with your army and then we will defeat Paekchae." Kuk-son Yoo Shin Kim's sword rose from its scabbard by itself into his hand and he was about to take the life of the Chinese general. It was thought in those times that the sword was the soul of the warrior and that it followed the mind of its master. Seeing this, General so was taken with fright. He quickly apologized to General Kim and rescinded the order of execution.

Paekchae was defeated and Silla prepared for a war with China. However the General So was afraid to attack Silla and returned home to China. Asked by the Emperor why he had not taken Silla also, General So said, "It is true that Silla is a small country, but their King is very
wise and the generals are fierce and loyal. All the people are united in a strong camaraderie."
He repeated the incident with the Hwa-rang commander and said, "They are small, but we
cannot defeat them."

Another story which revealed the depth of familial bonds of the Silla period concerned the
death of the Hwarang General Bi Yeng Ja. Asked by General Kim to lead a suicide attack
against a large Chinese force. Hwarang Bi Yeng Ja replied, "You have given me a great honor
to show loyalty to my king and country." He then requested that the general watch over his
son and prevent him from following him into battle. Since Hwarang Bi Yeng Ja had only one
son, he was concerned that his family name live another generation. General Kim assured him
that he would watch over his son. Hwarang Bi Yeng Ja entered battle and was killed. Upon
witnessing the death of his father, the son mounted his horse and followed his father into
battle and was killed too. Then followed the house manager and servant who were also killed.
The whole Silla army witnessed this act of loyalty and, swept with a wave of sympathy for
this act of sacrifice, charged into battle to avenge the death of the Bi family. They defeated the
Chinese armies and saved Silla from almost certain conquest.

Fraternal loyalties among the Hwa-rang warriors were frequently as strong as familial ties.
Another story is about Hwa-rang Sa Da Ham who was 15 years old when he became a Hwa-
rang under King Chin-Hung. In a war with the Northern kingdoms, Sa Da Ham pleaded with
the King that he be allowed to lead the first attack. In spite of Hwa-rang Sa Da Ham's young
age, the King consented so as to demonstrate the bravery of the Hwa-rang youth. Sa Da Ham
led the army into battle against a fortress and he was the first to breach the gate. For his
bravery, King Chin-Hung gave him 300 slaves from the defeated army, but Hwa-rang Sa Da
Ham gave them their liberty and wished no personal rewards for his deeds.

In this war, Hwa-rang Sa Da Ham lost his closest comrade, Hwa-rang Moo Kwan Rang.
From early childhood the two young friends had a death pact that
obliged each to commit suicide should one or the other die in
battle. Sa Da Ham heard of his friend's death and fell into remorse
and mourning. He refused to eat or sleep for seven days. He died
on the seventh day, and his sacrifice was eulogized in Hwa-rang
novels for centuries to come.

The story of Hwa-rang Won Sool, the second son of Dae Jang Gun
Kuk-son Yoo Shin Kim, commander of the Silla army, is similar
in its importance. Hwa-rang Won Sool was a lieutenant in the army
when it suffered a defeat at the hands of Chinese troops. Upon his return, his father requested
permission from King Moon Moo to execute his son for the disgrace he brought on the family
and the country. But King Moon Moo replied that the boy was not in command and therefore
was not responsible for the defeat. But the father banished his son into exile in the mountains
as a monk. When the father died Won Sool came back down from the mountain to face his
mother, but she refused to see him replying that she would not violate the father's command.
Won Sool returned to Tae Bak Mountain. Some years later China launched another war. Hwa-
rang Won Sool heard of the impending war and returned to the King to request that he be
allowed to enter the battle. He was given a command and performed brilliantly. King Moon
Moo wanted to reward him, but Won Sool refused, saying that his family held him in shame
and that he could not accept. He returned to his mountain once again to live out his life as a hermit monk.

These stories, which became part of the Korean folklore and heroic legend, were not idle fairy tales, but models of the martial code of chivalry. This code evolved into a system of ethics and morality that was essential to the Hwa-rang warrior's mentality. The ego and self-interest was never sufficient to sustain such a commitment.

The development of a code of ethical behavior was achieved by the monk Won Kwang Bopsa. He told his young disciples Hwa-rang - Kwi San and Chu Hang, "The society of the Silla people already had five rules called Sae Sok Ohkae, but I command you to give these five rules to the Hwa-rang warriors for their rules of life." From this point on these five rules are called the Hwa-rang Ohkae. These five rules have been passed down and held by the Hwa-rang warriors from every generation since Won Kwang Bopsa first gave them to his two Hwa-rang disciples.

**The End of an Era**

This Hwa-rang system was passed through the Koryo dynasty. However, the name of this system was changed to Kuk-son-do and Pung-weal-do during this time. Even so, this system existed in the same capacity until one Hwa-rang Jang Gun (general) Sung Gae Yi (or Lee) took over the Koryo kingdom and established the new country of Cho-sun (1392 AD). The third king of Cho-sun, King Tae Jong (the fifth son of Sung Gae Lee) destroyed the Hwa-rang system when he initiated a policy that ordered all of the independent Jang Guns' (Hwa-rang generals) personal soldiers to be under his control. King Tae Jong was afraid of the power that the individual Hwa-rang generals had. King Tae Jong believed that the possibility of another strong Jang Gun attacking his reign was great. So this policy was created in order to destroy all of the power that these individual Jang Guns held. This act eliminated the Hwa-rang system from the public which was based on the relationship between the Jang Gun and his soldiers.

After giving the king their soldiers, some Hwa-rang generals left the kingdom. They left society and turned to mountain life or became monks. It was almost 600 years that the Hwa-rang system and these Hwa-rang combat skills did not exist in the public society of Korea. The combat skills of the ancient Hwa-rang were only passed secretly from one monk to one monk, until they were passed to Suahm Dosa. He is the 57th generation Hwa-rang title holder and master of the secret ancient Hwa-rang combat skills called Um Yang Kwon.
Kwan: in Korean literally means building or hall, but when used in martial arts it can also refer to a school or clan of martial artists who follow the same style and/or leader. At the time, there were 9 major Kwans throughout Korea and once someone joined a particular Kwan, it was very difficult to transfer to another Kwan. When someone wanted to transfer to another Kwan, his original Kwan Jang had to authorize and approve the transfer, but in reality the Kwan Jang usually threatened the member using authoritative means in an effort to persuade the potential transferee to not leave. This was a critical issue in those days.

Chung Do Kwan

Established by Won Kuk Lee, seated in the middle and next led by Duk Sung Son, the back row, second from the right.

After the independence of Korea, the Chung Do Kwan, one of the five key Dojangs, was founded first. It symbolized Chung Do Kwan's name: “Bluewaves” meaning a youngster's spirit and vitality.

Chung Do Kwan's founder, LEE Won Kuk, moved to Japan when he was 19 years old in 1926. While in Japan, he first attended middle and high school, and then entered the Law School of Chuo University. Then he entered Japan's Karate headquarters, the Song Do Kwan (Shotokan). He received
Karate instruction from Karate's father, Gichin Funakoshi. There, he learned Karate with Song Moo Kwan's founder, RO Byung Jick.

Later, he moved back to Korea and taught Tang Soo Do in the Yong Shin school hall in Suh Dae Moon Gu's Ochun Dong, Seoul because he had a good relationship with Japan's Cho-sun Governor General Abe in 1944. This led to the rumor that he was pro-Japanese.

Later, Oh Do Kwan's founder, CHOI Hong Hi said: "After independence, LEE Kwan Jang was charged with acts of pro-Japanese and stood in a special civil trial."

LEE Won Kuk was a precise person. He had the strong body of a martial artist and glaringly sharp eyes. His expression was very strict. Right after Independence Day, he seemed to offset his pro-Japanese deeds by developing a good relationship with the people of the National Police Headquarters. He led the efforts to get rid of Seoul gangsters. The Chung Do Kwan was once called “the National Police Headquarters Dojang”.

After the Korean War, the Chung Do Kwan membership was less than 200. GM LEE Won Kuk visited the school twice and watched the lessons. The primary instructors were YOO Ung Jun and SON Duk Sung and “Promotion Testing was held every six months”.

Graduates of the Chung Do Kwan were: 1) YOO Ung Jun; 2) SON Duk Sung; 3) UHM Woon Kyu; 4) HYUN Jong Myun; 5) MIN Woon Sik; 6) HAN In Sook; 7) JUNG Young Taek; 8) KANG Suh Chong; 9) BAEK Joon Ki; 10) NAM Tae Hi; 11) KO Jae Chun; 12) KWAK Kuen Sik; 13) KIM Suk Kyu; 14) HAN Cha Kyo; 15) JO Sung Il; 16) LEE Sa Man; 17) RHEE Jhoon Goo (Jhoon Rheeh); and 18) KIM Bong Sik.

From Inchon, which became the center of the Chung Do Kwan's annex Kwans, more schools were opened. They were: 1) KANG Suh Chong's Kuk Mu Kwan; 2) LEE Yong Woo's Jung Do Kwan in Suh Dae Moon Ku; 3) KO Jae Chun's Chung Ryong Kwan in Kwang Ju; and 4) CHOI Hong Hi's Oh Do Kwan. The Oh Do Kwan especially had active Chung Do Kwan members who were in the military after the Korean War.

The Chung Do Kwan's first Kwan Jang was LEE Won Kuk; the second was SON Duk Sung; and the third was UHM Woon Kyu. When SON Duk Sung became the Kwan Jang of the Chung Do Kwan, UHM Woon Kyu, HYUN Jong Myun, and NAM Tae Hi had conflicts with regard to the issue of who should receive the nomination from LEE Won Kuk and become the next Kwan Jang.

General Choi Hong Hi and GM Lee Won Kuk attending a Chung Do Kwan Promotional Testing for Dan Certification
The Ji Do Kwan was founded by an elite member, CHUN Sang Sup, on May 3, 1946 as the Cho-son Yun Moo Kwan Kong Soo Do Bu. When he was a teenager, he learned Judo and learned Karate while studying abroad in Japan. After Independence Day, he opened the Cho-son Yun Moo Kwan Kong Soo Do Bu at the former Judo school, Cho-son Yun Moo Kwan, where he taught Judo and Karate. He began to recruit new members. He had a slender figure and was not particular, but was an intellect and always wore suits. “However, during the Korean War, he vanished, the Cho-son Yun Moo Kwan Kong Soo Do Bu was abolished and it was renamed: Ji Do Kwan”.

After Independence Day, the Cho-son Yun Moo Kwan taught no gup to 8th gup in high, middle and low classes. The student's Kwan number was based on gup promotion, and not only the day of the first registration as a student.

The Cho-son Yun Moo Kwan was started in Seoul, but the major development and structural growth was spread from Chun Ju, Cholla Buk Do as a center. Then, CHUN Il Sup opened another school in Kunsan, Cholla Buk Do in May 1947, and spread his school's reputation from Jun Joo to Kunsan, I Ri, Nam Won, Jung Uep and more.

During the Korean War, the Cho-son Yun Moo Kwan's name was changed to Ji Do Kwan. “After CHUN Sang Sup was kidnapped to North Korea, the Ji Do Kwan (Wisdom Way School) was opened and ran by YOON Kwe Byung and LEE Chong Woo until 1967”. However, through the process of unification with the Korea Tae Soo Do Association, the Ji Do Kwan had conflicts between YOON Kwe Byung and LEE Chong Woo. Led by LEE Chong Woo (Ji Do Kwan), LEE Nam Suk (Chang Moo Kwan), UHM Woon Kyu (Chung Do Kwan), HYUN Jong Myun (Chung Do Kwan/Oh Do Kwan) and others planned to unify, but YOON Kwe Byung and HWANG Kee (Moo Duk Kwan) declined and persisted on their self testing committee.
Ji Do Kwan graduates were 1) BAE Young Ki; 2) LEE Chong Woo; 3) KIM Bok Nam; 4) PARK Hyun Jung; 5) LEE Soo Jin; 6) JUNG Jin Young; 7) LEE Kyu Yoon; 8) LEE Byung Ro; 9) HONG Chang Jin; 10) PARK Young Kuen and others.

Ji Do Kwan's distinguished difference from other schools was mainly based on Tae-ryon (Sparring). When Taekwon-Do tournaments became active from the beginning of the 1960's to the 1970's, Ji Do Kwan distinguished itself. The major representatives were LEE Seung Wan, CHO Jum Sun, HWANG Dae Jin, CHOI Young Ryul and more.

Ji Do Kwan's representing annex was the Han Moo Kwan. But, LEE Kyo Yoon said: “the Han Moo Kwan root is not in Ji Do Kwan, but rather in the Cho-son Yun Moo Kwan.” This shows the debate of the origins of the school.

Ji Do Kwan's first Kwan Jang was CHUN Sang Sup; the second Kwan Jang was YOON Kwe Byung and the third LEE Chong Woo.

Moo Duk Kwan

After Independence Day, the Moo Duk Kwan started as the "Transportation by Rail Committee Tang Soo Do Bu" at the railroad system at Yong San Station, Seoul. The Department of Transportation allowed the Tang Soo Do Dojang as a traffic service, but the exact date is unknown. We only know that it was founded after 1946.

HWANG Kee claimed that he learned Kuk Sool when he worked for the Southern Manchuria Railroad in 1935, but other Taekwon-Do seniors denied this claim saying that there was no evidence.

Moo Duk Kwan was nearby the Yong San Railroad station, so it was called the "Railroad Dojang". The first Moo Duk Kwan dan holder was KIM Woon Chang. Others were: 1) HONG Chong Soo; 2) CHOI Hui Suk; 3) YOO Kwa Young; 4) NAM Sam Hyun; 5) KIM In Suk; 6) LEE Bok Sung; 7) HWANG Jin Tae; 8) WON Yong Bup; 9) CHUNG Chang Young; 10) LEE Kang Ik, and others who were all railroad personnel. The Moo Duk Kwan used the trains to open a school in different railroad station's storage rooms and spread its power. When someone said Moo Duk Kwan, one would think about the railroad.

When the Moo Duk Kwan had rank testing’s, the Chung Do Kwan's LEE Won Kuk and Song Moo Kwan's RO Byung Jick visited and built a good friendship, but regarding Dan certificates and promotions, they had disagreements with HWANG Kee.
In 1955, the Moo Duk Kwan Central Gymnasium was opened near Seoul Station in Joong Gu's Dong Ja Dong, Seoul. In the same year, 9 more annex schools were opened and it held the friendly China-Korea International Tang Soo Do Championships.

But in 1960, the Moo Duk Kwan had a big change. The Moo Duk Kwan was no longer 1953's Korea Tang Soo Do Association, and it was changed to a Korean traditional name: “the Korea Soo Bahk Do Association.”

Later the Moo Duk Kwan had big headaches because of HWANG Kee's persistence in not unifying with the KTA. Finally, in March 1965, KIM Young Taek and HONG Chong Soo led the Moo Duk Kwan unification with the KTA without HWANG Kee.

After that incident, LEE Kang Ik became the next Kwan Jang, but soon after resigned with HONG Chong Soo becoming the third Kwan Jang. After, OH Se Joon became Kwan Jang. “The Moo Duk Kwan's customs were the strongest among the first five big Kwans.”

**Chang Moo Kwan**

Historic photo taken after the 2nd Chang Moo Kwan demonstration at Seoul YMCA February 19, 1949. The diamond surrounding his head identifies Grandmaster Byong In Yoon. The square surrounding his head identifies Grandmaster Lee Nam Suk.

YOON Byung In, who taught Moo Do with CHUN Sang Sup in the Cho-sun Yun Moo Kwan, founded the Chang Moo Kwan in 1946 at the YMCA in Jong Ro, Seoul. He spent his childhood in Manchuria and learned "Joo An Pa", a Chinese martial art. Right before Independence Day, he went to Japan to study abroad and learned Karate, receiving the 5th Dan rank. Nihon University's Karate founder TOYAMA Kanken saw YOON Byung In's Chinese martial art and was impressed. Later, they exchanged their martial arts and became good friends.

YOON Byung In's passion towards martial arts was so high that he received the 5th Dan in Karate. He was the Karate Team Captain at Nihon University. This showed his martial art ability was high.

Right after Independence Day, he became the Physical Education instructor at Kyung Sung Agricultural School and started teaching Moo Do. Later, in 1946, YOON opened the YMCA Kwon Bup Bu in nearby Jong Ro, Seoul.
He had a good relationship with Cho-son Yun Moo Kwan's CHUN Sang Sup, and once CHUN and YOON were called brothers because they trained so much together. CHUN Sang Sup's younger brother CHUN Il Sup said: "YMCA Kwon Bup Bu's YOON Byung In and LEE Nam Suk trained with the Cho-son Yun Moo Kwan in the beginning, so I can say the Yun Moo Kwan and the YMCA Kwon Bup Bu were brother Kwans."

YOON Byung In was basically a traditional Moo Do man. His body was small, but was trained with martial arts and full of energy. His behavior was blunt. He did not know how to wear his clothes and shoes fashionably. He wore a pair of oversized US Army boots and his left baby finger was cut off, so he had to wear a pair of special white gloves, even in the summer.

He taught his martial art "Ju An Pa Kwon Bup" to his students according to their body sizes, so the students could learn martial arts that suited their body specialty.

Before the Korean War, on June 24, 1949, the YMCA Kwon Bup Bu held a Yun Moo Demonstration. PARK Chul Hee demonstrated the "Jak Do Kwon", PARK Ki Tae demonstrated "Bong Kwon" and Chung Do Kwan's SON Duk Sung, UHM Woon Kyu and LEE Yong Woo demonstrated "Chan Jo".

YMCA Kwon Bup Bu practice sessions started at 4:30 pm. In the beginning, more than 500 members were recruited, but after three months, only 180 members were remaining because of the severity of the training. After YOON disappeared, LEE Nam Suk opened a Kong Soo Do school and started teaching.

After the Korean War, LEE Nam Suk and KIM Soon Bae reopened the YMCA Kwon Bup Bu as the Chang Moo Kwan. "The Chang Moo Kwan was represented with a symbol of two dragons." But according to LEE Chong Woo, the Chang Moo Kwan name was used by YOON Byung In as a favorable name before the Korean War.

YMCA Kwon Bup Bu graduates were: 1) LEE Nam Suk; 2) KIM Sun Gu; 3) HONG Jung Pyo; 4) PARK Chul Hee; 5) PARK Ki Tae; 6) KIM Ju Gap; 7) SONG Suk Joo; 8) LEE Joo Ho; 9) KIM Soon Bae and others. 2nd Kwan Jang LEE Nam Suk and 3rd Kwan Jang KIM Soon Bae had conflicts with HONG Jung Pyo and PARK Chul Hee. This led to HONG and PARK leaving the Chang Moo Kwan and opening their own school, the Kang Duk Won, in nearby Shinsuldong, Seoul, in 1956.
The Song Moo Kwan was founded by RO Byung Jick in Kae Song on March 11, 1944. Song Moo Kwan founder RO Byung Jick studied together with Chung Do Kwan founder LEE Won Kuk in Japan. “They both studied Karate under Gichin Funakoshi.” Right before Independence Day, he returned to Korea and taught youngsters Karate as a hobby at an archery place, the Kwan Duk Jung.

RO Byung Jick explained his school's name: Song Moo Kwan the word “Song” meant pine tree, which meant green and a long life. Also, Song was one of the Koryo capital city name, Song Do. And Song was also borrowed from the Song Do Kwan “Shotokan” when I learned Karate under Gichin Funakoshi while studying abroad.

RO's practice sessions started one hour earlier with warm up exercises consisting of lifting weights and then practicing on the Kwon Go (maki-wara). He was known as a powerful puncher and kicker from his students.

RO always let his students punch the Kwon Go at least 100 times and then started the real practice. “If students received the 4th Gup or higher, he let them spar.” Like any other dojang, he was known to let his students practice in cold weather during winter and in the hot weather during summer.

RO Kwan Jang's student, and the 2nd Kwan Jang, LEE Young Sup reflects: "Every six months, there was promotional testing. Mainly one step sparring, three step sparring, free sparring and patterns were used to decide promotions. But free sparring was for 4th gup and higher, and 1st Dan required breaking boards. If these rules were broken, the Kwan Jang was very upset."

The Song Moo Kwan graduates were: 1) LEE Hwae Soon; 2) LEE Young Sup; 3) KIM Hong Bin; 4) HAN Sang Min; 5) SONG Tae Hak; 6) LEE Hwi Jin; 7) JO Kyu Chang; 8) HONG Young Chang; 9) KANG Won Sik and others. However, its power and customs were the weakest among the first big five Kwans.
“The Oh Do Kwan is a product of former ROK Army members CHOI Hong Hi and NAM Tae Hi.” NAM Tae Hi made a big contribution to the Oh Do Kwan, which was founded by CHOI Hong Hi in the 3rd Army Yong Dae Ri base. For General CHOI, NAM Tae Hi was a treasure.

NAM registered at the Chung Do Kwan right after Independence Day. After he learned Tang Soo Do from LEE Won Kuk, he taught Tang Soo Do at the Military Signal School in 1947. This led to his faith and loyalty with the military.

A handsome man with excellent administrative skills, NAM's Tang Soo Do was great. After he met General Choi of the 29th Infantry Division in Chejudo, this was the beginning of his changing life.

The Oh Do Kwan “Gym of my way” had new members that were mostly former members of the Chung Do Kwan. They were: 1) NAM Tae Hi; 2) HAN Cha Kyo; 3) WOO Jong Rim; 4) KO Jae Chun; 5) KIM Suk Kyu; 6) KWAK Kuen Suk and others. Instructors were HYUN Jong Myun and others who were from the Chung Do Kwan. After HYUN Jong Myun taught for more than 10 years since 1954, he became the Kwan Jang. “There was a rumor that this relates to General CHOI Hong Hi, it is said he became the Chung Do Kwan's Honorary Kwan Jang.”

After ROK President RHEE Syng Man sponsored General Choi, the Oh Do Kwan grew rapidly since 1955. “His plan to teach Tang Soo Do to everyone in the military led to changing Tang Soo Do's name to Taekwon-Do.” When he taught Taekwon-Do, he instructed his students to yell out "TAE KWON". When the Vietnam War broke out in the early 1960's, General Choi sent Taekwon-Do instructors to Vietnam. This led to the discrimination against “Civilian Dojangs” and the growth and reputation of the “Military Dojangs.”

Taekwon-Do instructors were sent to Vietnam in December 1962. NAM Tae Hi was the head of the group, and KIM Seung Kyu, JUNG Young Hwi and CHOO Kyo were the instructors. Until the evacuation of the ROK military, 657 instructors were dispatched. Successive generation Taekwon-Do instructors were 1) NAM Tae Hi; 2) BAEK Joon Ki; 3) CHOI Dong Hee; 4) KIM Suk Kyu; 5) KO Jae Chun; 6) KIM Bong Sik; 7) JUNG Byung Kil; 8) KIM Sueng Kyu. Mostly, they were former Chung Do Kwan members.

However, when new military recruits who had Taekwon-Do Dan rank joined, the Oh Do Kwan only approved Chung Do Kwan Dan ranks. The Dan ranks from other Kwan's were not approved and they were called "Civilian Dan Rank", so the new recruits had to pass another test to receive Dan rank in the military. This caused complications between the Oh Do Kwan and other Kwan’s.

Regarding this issue, General Choi defended the action and said: "The Oh Do Kwan had frequent exchanges of basic patterns and similar practice sessions with the Chung Do Kwan, but the Ji Do Kwan, Chang Moo Kwan and other schools had different structural patterns. So the military needed to test their members."

HYUN Jong Myun was the second Oh Do Kwan Kwan Jang, KWAK Byung Oh (Jak Ko) was the third, and BAEK Joon Ki was the third Kwan Jang for the Oh Do Kwan.

After CHOI Hong Hi founded the International Taekwon-Do Federation, CHOI deviated from the KTA and this weakened the Oh Do Kwan because his attention was now on the ITF.
General Choi Hong Hi, Founder and President of the International Taekwon-Do Federation died on June 15th, 2002, in Pyongyang, People’s Democratic Republic of Korea.

On April 11th, 1955, a special board of masters, historians, and other important members of Korean society held a meeting. Their purpose was to coordinate the various "Kwans" (schools) and select a name for the newly-organized Korean style martial art. After reviewing several different names for the new style, they chose the name submitted by General Choi Hong Hi. That name was "Tae Kwon Do".

General Choi is recognized around the world as the Father of Taekwon-Do and the Founder of the International Taekwon-Do Federation (ITF) and he created the ITF system that we know today.

Kang Duk Won

The Kang Duk Won was founded after the Korean War in 1956 by two people who practiced martial arts at the YMCA Kwon Bup Bu. They were HONG Jong Pyo and PARK Chul Hee. The first Kwan Jang was HONG Jong Pyo.

The Kang Duk Won was founded after YMCA Kwon Bup Bu's founder, YOON Byung In, was kidnapped to North Korea. HONG Jong Pyo and PARK Chul Hee had conflicts with LEE Nam Suk and KIM Soon Bae, which led to a separation. Regarding this, Kang Duk Won's second Kwan Jang, PARK Chul Hee, said: "After the Korean War, when the members were scattered, the Chang Moo Kwan and
Kang Duk Won came out of the YMCA Kwon Bup Bu's root. Therefore, we cannot say that the Kang Duk Won was from the Chang Moo Kwan."

After starting the dojang in Shin Sul Dong, Seoul in 1956, Kang Duk Won was named, which meant: "a house of teaching generosity". This motto became the symbol of the Kang Duk Won.

The Kang Duk Won was not a big school. The first members were 1) LEE Kum Hong; 2) KIM Yong Chae (5th KTA President); 3) LEE, Jung Hoo; 4) LEE, Kang Hwi; 5) HAN Jung II; 6) KIM Pyung Soo; 7) Ji Seung Won; 8) IM Bok Jin and others.

Later the Kang Duk Won constantly moved from Chang Sin Dong to Chung Jin Dong to Suh Dae Moon Gu to Seoul Gymnasium to Suh Dae Moon Gu Lottery and other places. When LEE Kum Hong became the third Kwan Jang, the Kang Duk Won moved to In Sa Dong and settled there. Presently, the Kang Duk Won Moo Do Hwe continues on.

Han Moo Kwan

LEE Kyo Yoon founded the Han Moo Kwan in August 1956, and it was the leader of the new schools in the mid 1950's. Even now, LEE Kyo Yoon denies that the Han Moo Kwan was a split from the Ji Do Kwan. After the Cho-sun Yun Moo Kwan's CHUN Sang Sup was kidnapped to North Korea during the Korean War, everything was in chaos, so LEE Chong Woo opened the Ji Do Kwan, and he himself opened the Han Moo Kwan. Therefore Han Moo Kwan's root is not Ji Do Kwan, but rather from the Cho-sun Yun Moo Kwan. This is LEE Kyo Yoon's claim.

LEE Kyo Yoon says: "In November 1950, I came back to Seoul and taught Tang Soo Do (Taekwon-Do). But the Cho-son Yun Moo Kwan's LEE Jae Hwang said the building I was using was a Yudo place, so he insisted that I leave. After thinking for a long time, I went to visit Vice President LEE Sang Mook of the Korean Amateur Sports Gymnasium and he allowed me to start a Taekwon-Do club and teach."

Back then, the Han Kuk Che Yuk Kwan taught boxing, Judo, wrestling, weight lifting and fencing as a universal gym. With the permission of LEE Sang Mook, LEE Kyo Yoon taught Taekwon-Do (Tang Soo Do) temporarily and secured 200 members. However, conflicts with LEE Chong Woo became amplified and with LEE Sang Mook's suggestion, he temporarily stopped teaching Taekwon-Do.

Then he went to Chang Sin Dong of Jong Ro Gu, Seoul at the backyard of Kang Moon High School to open his own school. This led to the founding of the Han Moo Kwan. The period of the Chang Sin Dong was a hardship.

“He called his tent with a straw mat for a floor, a … Dojang.”
The Jung Do Kwan was founded by LEE Yong Woo, right after the Korean War in 1954 at the Lottery in Suh Dae Moon Gu, Seoul. The Jung Do Kwan had no conflicts or disagreements with the Chung Do Kwan, which was a unique difference from the other Chung Do Kwan branch or annex Kwans.

LEE Yong Woo discusses the naming of his school: "I wanted to open a dojang, but just couldn't think of any good names. At that time, my training buddy, UHM Woon Kyu in the Chung Do Kwan suggested to take out the dot from Chung character and name my school the Jung Do Kwan. This was a very good idea I thought. The meaning of Jung Do, 'Stepping the right way', was the identical meaning of a martial artist's spirit, so I've decided to name my school the Jung Do Kwan."

Back then, the Jung Do Kwan's area was about 100 pyong. However, word of LEE Yong Woo's unique training program that was distinctive from other schools attracted many students. To meet the increasing number of students, LEE Yong Woo taught five different classes, which finished late at night.

With the school's motto, "I am an honorable man without shame", the Jung Do Kwan opened additional schools in Masan, Wool San, Chang Won, Mok Po and Kim Je, spreading its power.

The Jung Do Kwan's first students were: 1) JANG Yong Gap; 2) KIM Jae Ki; 3) KIM Ki Dong; 4) OH Bu Woong; 5) JOO Ki Moon; and 6) PARK Tae Hyun. Later, following in their footsteps were 1) PARK Kyung Sun; 2) SHIM Myung Gu; 3) KIM Myung Hwan; 4) KIM Hak Kuen; 5) CHUN Young Kuen; 6) CHUN Sun Yong; 7) LEE Jong Oh.

During the mid 1950’s there were many Kwans in Korea, each placing a different philosophy on techniques and training, based on their origins. “There were about 40 different Kwans who ushered in the age of Taekwon-Do.”
The Jun Tong Taekwon-Do Federation

"History of Taekwon-Do"

Korea, originally called Cho-Son was the "Martial Arts melting pot of the orient" and has produced the finest styles of "empty hand" and "projectile" combat known. Because Korea was the "stepping stone" to and from China, it experienced invasions for centuries, the result being a wide diversification of combat styles from many countries. With great pride the Koreans maintained their own race and culture and because of this ability, they were prevented from being swallowed-up by foreign powers of superior military strength.

In 108 BC, the Chinese invaded Korea and introduced the best in highly developed fighting arts. For three and one-half centuries following this invasion, Korea was split into three kingdoms: Koguryo, Paekche and Silla. Distinct Chinese styles were further perfected in each of these kingdoms and developed into styles of their own. Silla emerged as the strongest and warriors from that kingdom traveled to China to study the Martial Arts. The Koreans developed the code of the "Hwa-Rang-Do", which was later used by the Japanese as the basis for their "Bushido" code and the development of the "Samurai". In 780 AD Koguryo gained control of the country and shortened the name of Koguryo to Koryo, from which the name Korea was derived and reigned until 1392. Korea owes its "archery" and "horsemanship" skills to the Mongols from their invasion of 1225. The Japanese during their six-year war with China introduced "Ju-Jitsu" to Korea during the 16th Century. By 1905, the entire Korean educational system included the full spectrum of Martial Arts study for students with an emphasis on empty hand techniques.

Tae Kwon Do is a Korean empty hand style. Two earlier Korean empty hand styles that were very popular were the "Sorim" and "Sonkae" styles, named after temples of the same name were they originated. A few other ancient to modern Korean styles of the Martial Arts are: Cireum, U-Sool, Yudo, Keupso, Pakchigi, Kung-Sool, Chirigi and Hapkido.

"Tae-Kyon", the ancient name of Tae Kwon Do was as old as the history of the "Hwa-Rang-Do". This primitive Martial Art was active during the Silla Dynasty over 1300 years ago.

Originally, Silla possessed the smallest territory when ancient Cho-son was divided into three kingdoms and Silla had to meet constant invasions from Koguryo in the north and Paekche in the west.

From 500 AD Koguryo became so strong, that life in Silla was untenable. Therefore, King Chin-Hung in his 37th Year of reign called upon the strong patriot youths throughout the country and formed an organization known as the "Hwa-Rang-Do" to meet the national crisis.

The Hwa-Rang-Do respected the loyalty, honor and spirit of the warrior while they enjoyed poems, music and morality. They traveled to sacred mountains and rivers for the purpose of "body/spirit" training. Consequently, General Kim Yoo-Sin, at the age of 15 became a Hwa-Rang-Do warrior, at the age of 18 an accomplished swordsman and Kuk-Son and at the age of 34 given command of the Silla armed forces.
During the Japanese occupation, after the Yi Dynasty, the hand techniques were introduced from both China and Japan to enhance this traditional art. This enabled the hand and foot techniques to be combined into one body under various names, such as: Tang-Su, Kong-Su, Karate, Kwon-Bop, Tae-Su, etc. Soon after Korea's liberation in 1945, there was a movement to establish a new name for this Korean martial art that developed from the roots of Tae-Kyon.

On April 11, 1955 a special board of Martial Art Masters, historians and prominent leaders was formed to name this new Korean martial art.

… "Tae Kwon Do" the art of self-defense was born…
Taekwon-Do is a Korean martial art and the national sport of South Korea. It is the world's most popular martial art in terms of the number of practitioners. Traditional Taekwon-Do was born on April 11, 1955; Sport Taekwon-Do is a more recent development and has been an Olympic event since 2000.

Taekwon-Do's popularity has resulted in the development of the martial art into several domains: as with many other arts, it combines combat techniques, self-defense, sport, exercise, meditation and philosophy. Taekwon-Do is also used by the South Korean military as part of its training.

Formally, there are two main-stream styles of Taekwon-Do:

One comes from the Kukkiwon, the source of the sparring system *sihap gyeorugi* which is now an event at the summer Olympic Games and which is governed by the World Taekwon-Do Federation (WTF).

The other comes from the International Taekwon-Do Federation (ITF). There are also more recent forms of traditional Taekwon-Do associations and federations.

Separate from the various taekwondo organizations, there have been two general branches of Taekwon-Do development: *traditional* and *sport*.

**Traditional Taekwon-Do**

The term "traditional Taekwon-Do" typically refers to the martial art as it was established in the 1950s; in particular, the names and symbolism of the traditional patterns often refer to elements of Korean history.

**Sport Taekwon-Do**

Sport Taekwon-Do has evolved in the decades since then and has a somewhat different focus, especially in terms of its emphasis on competition, whereas traditional Taekwon-Do tends to emphasize the importance of the precision and validity of techniques, in order to develop the art of self-defense. The two are not mutually exclusive, and the distinctions between them are often blurred.
Although there are “doctrinal” and “technical” differences between the two main styles and among the various organizations, the art in general emphasizes kicks thrown from a mobile stance, employing the leg’s greater reach and power (compared to the arm).

The greatest difference between the styles, or at least the most obvious, is generally accepted to be “the differences of engagement and the rules of competition”.

The Taekwon-Do training includes a system of blocks, kicks, punches, and open-handed strikes and may also include various take-downs or sweeps, throws, and joint locks. Some Taekwon-Do instructors also incorporate the use of pressure points, known as *jiapsul*, as well as grabbing self-defense techniques borrowed from other martial arts, such as Hapkido and Yudo.
The Jun Tong Taekwon-Do Federation

(Class #8)

“Organizing a Unified Association”

This is a translated version of "A Modern History of Taekwon-Do" - written by KANG Won Sik and LEE Kyong Myong, in the Korean language.

There were constant problems from the time the Korean “Kwans” were formed on how to award “Qualified and Recognized Dan Ranks” throughout the Kwans. And so, the Kwans decided the best way to solve this issue was to organize a “Unified Association”.

This seemed to open the door to further discontent, misunderstandings and the constant quarreling for “Positions of Authority” and dissensions and animosities grew as the meetings continued, this was a time of chaos and disorder.

It seems that there has been very little change from the chaos and disorder of the mid 20th Century to our present day. Many associations do not recognize “Qualified Dan Ranks” and other accomplishments from competing associations. Even today, the ideology of having a “Unified Association” that could “set the standard” for Taekwon-Do does not exist. Even the sport of boxing has the “Boxing Commission” in place to regulate their sport.

Perhaps, when the Grandmasters of their associations can put aside their egos and aspirations for greatness, then the Art of Taekwon-Do can develop as it was meant to?

An observation from a Grandmaster …..

The Process of Organizing a “Unified Association”

Following Independence Day and the Korean War, social disruptions swept through the Korean peninsula which led the major Kwans and the Taekwon-Do leaders and pioneers to feel the need of a “Unified Association.” The leaders and pioneers wanted to distinguish Korea's own martial arts from other foreign arts and re-establish traditional Korean fighting skills. Unifying and developing Taekwon-Do into a National Sport became the agreed objective for the Taekwon-Do leaders and pioneers. Therefore, since the 1950's, the Korea Taekwon-Do Association evolved from Dae Han Kong Soo Do to Dae Han Tae Soo Do and finally became a unified Taekwon-Do Community.
This process is called the "Disorder Period". Because of the Kwans and Kwan Leader's relationships and misunderstandings with each other, the process suffered from numerous apprehensions. HWANG Kee's protrusion out of the unified association was a big obstacle to the process.

From the mid 1950's to the 1960's, when the movement of “Association Unification” began, more “Annex Kwans” came into existence, such as the Oh Do Kwan, Kang Duk Won, Jung Do Kwan, Han Moo Kwan, Kuk Mu Kwan, Yun Moo Kwan, Soo Moo Kwan, Chang Hun Kwan, Moon Moo Kwan and many others. There were about 40 newly derived Kwans which led the age of Taekwon-Do. General CHOI Hong Hi used his military authority to spread Taekwon-Do to the world by founding the Oh Do Kwan, comprised of “Civilian Kwan Leaders and Pioneers”, but he also encountered complications regarding the direction of Taekwon-Do.

**Unification following the Liberation of Korea on August 15, 1945**

Most of the masters thought all the traditional and various martial arts schools should be united during the Japan occupation. Following the liberation of Korea on August 15, 1945, what we know as Taekwon-Do entered a new phase.

The Chung Do Kwan, the Ji Do Kwan, Moo Duk Kwan, Chang Moo Kwan and the Song Moo Kwan (the Five Major Kwans) had good intentions to developed the Art of Taekwon-Do. At this time, the Kwan founders agreed to associate and organize a “Unified Association”.

Representatives LEE Won Kuk (Chung Do Kwan), CHUN Sang Sup (Ji Do Kwan), YOON Byung In (Chang Moo Kwan) and RO, Byung Jick (Song Moo Kwan) had several meetings to accomplish this objective. Despite their eagerness and agreement, they had conflicts of interests, differences in philosophies and widespread misunderstanding that could not be overcome.

After the attempted Association failed, each Kwan concentrated on training its younger generation. Unexpectedly, the Korean War broke out and the land of Korea was under war's calamity. The Taekwon-Do community was no exception and many leaders were separated from their Kwans and scattered north and south. This was a period of chaos and disorder.

**The Korea Kong Soo Do Association**

During the Korean War, the Taekwon-Do men who were refugees in the temporary capital city of Pusan, agreed to organize an Association and founded the Korea Kong Soo Do Association. The organizing members were RO Byung Jick, YOON Kwe Byung, SON Duk Sung, LEE Nam Suk, LEE Chong Woo, HYUN Jong Myun, JO Young Joo, and KIM In Hwa. To build public confidence, the Korea Kong Soo Do Association included non-Taekwon-Do men in the committee, but the key players were the Taekwon-Do practitioners. The first President, JO Young Joo, was head of the Association of Korean Residents in Japan.

However, less than one month after the founding of the new Association, Moo Duk Kwan President HWANG Kee withdrew from the Association because he was not given a position on the Central Testing Committee. After one month following HWANG Kee's withdrawal, Chung Do Kwan President SON Duk Sung withdrew for the same reason. Therefore, the attempt for the complete unification of all the Kwan’s was another failure.
After HWANG Kee returned to Seoul, he personally organized the Korea Tang Soo Do Association and was eager to join the Korea Amateur Sports Association. After YOON Kwe Byung and RO Byung Jick realized the seriousness of the situation, they submitted a petition to stop the Korea Tang Soo Do Association from joining the Korea Amateur Sports Association. This impediment was successful.

The new President of the Korea Kong Soo Do Association was LEE, Joong Jae, who was the ROK Minister of Finance, with MIN Kwan Sik's recommendation. The Chief Director was RO Byung Jick and the Secretary General was LEE Chong Woo.

The role of the Korea Kong Soo Do Association was to test and qualify promotions and issue official recognition of Dan rank. To unify all the Dan ranks, the seniors were promoted to 4th Dan.

The first and second Promotion Tests of official recognition were held in the temporary Central Dojang of the Chung Do Kwan, which used the Si Chun Church (Hope Wedding Hall) as a gym in the evenings. The third and fourth Promotion Tests were held at the Chae Shin Bu Dojang (next to the old Capitol Building) which was run by LEE Nam Suk. RO Byung Jick and YOON Kwe Byung took full charge of the Testing Committee, but HWANG Kee had trouble relating and did not participate.

RO Byung Jick gives his impressions of the Korea Kong Soo Do Association Promotion Tests: "In the mid 1950's, the sensitive issue was how to give an officially recognized Dan to the seniors. It was decided that UHM Woon Kyu, SON Duk Sung, LEE Nam Suk and HYUN Jong Myun would be given the 4th Dan, and PARK Chul Hee would be given the 3rd Dan. The tests were based on practical examinations. LEE Chong Woo could not participate because of his appendicitis. I remember UHM Woon Kyu and PARK Chul Hee were good in sparring."

However, the Korea Kong Soo Do Association showed signs of break up after several months. As mentioned from the beginning, after HWANG Kee attempted to create the Korea Tang Soo Do Association and join the Korea Amateur Sports Association, there were the beginning signs of rapid disruption tendencies.

**The 1959 Korea Taekwon-Do Association**

At the end of the 1950's, the interests and activities of the newly established Annex Kwans had complicated the internal conflicts and subsequently weakened the power of the Korea Kong Soo Do Association. At this time, with the support of the Chung Do Kwan and Oh Do Kwan, General Choi organized a Taekwon-Do Association and encouraged Kwan unification. General Choi lobbied the Ministry of Education and the Korea Amateur Sports Association to found the Korea Taekwon-Do Association in 1959.

The 1959 Korea Taekwon-Do Association's founding was conducted at the Korea Amateur Sports Association conference room. Participating in the foundation meeting was Ministry of Education's Physical Education Director, the Korea Amateur Sports Association Director, as well as representatives from six of the Kwans (Chung Do Kwan, Jidokwan, Moo Duk Kwan, Chang Moo Kwan, Song Moo Kwan, and Oh Do Kwan).

However, in the meeting, the Association had debates over the art name. HWANG Kee (Moo Duk Kwan) persisted on Tang Soo Do. RO Byung Jick (Song Moo Kwan), YOON Kwe Byung (Ji Do Kwan) and LEE Chong Woo (Ji Do Kwan/Han Kuk Che Yuk Kwan) also insisted on Tang Soo Do. But the
name Taekwon-Do, which the Chung Do Kwan and Oh Do Kwan used since the mid 1950's, was widely spread by the Chung Do Kwan and Oh Do Kwan and it was decided that Taekwon-Do would be the art name of the Association. It was General Choi's determination that we should no longer use any Japanese or Chinese martial art names, but rather use one derived from Korean tradition.

CHOI Hong Hi later said: "At the time, the only reason I could force the name Korea Taekwon-Do Association was because I was a ROK Army General."

Those in attendance were: President (Hwe Jang) of the 1959 Korea Taekwon-Do Association was CHOI Hong Hi (Oh Do Kwan), Vice Presidents (Bu Hwe Jang) were RO Byung Jick (Song Moo Kwan) and YOON Kwe Byung (Ji Do Kwan), Chief Director (E Sa Jang) was HWANG Kee (Moo Duk Kwan), Standing Directors (Sang Im E Sa) were LEE Chong Woo (Ji Do Kwan/Han Kuk Che Yuk Kwan), KO Jae Chun (Chung Do Kwan/Oh Do Kwan/Chung Ryong Kwan), HYUN Jong Myun (Chung Do Kwan/Oh Do Kwan), and LEE Yong Sup (Song Moo Kwan), Directors (E Sa) were UHM Woon Kyu (Chung Do Kwan), BAE Young Ki (Ji Do Kwan/ Han Kuk Che Yuk Kwan), and CHUNG Chang Young (Moo Duk Kwan). Testing Committee members were LEE Nam Suk (Chang Moo Kwan), UHM Woon Kyu (Chung Do Kwan), HYUN Jong Myun (Chung Do Kwan/Oh Do Kwan), and CHUNG Chang Young (Moo Duk Kwan).

However, in the process of gathering all the Kwans and organizing the Association, again the unified name became an issue. When HWANG Kee seceded from the Association, the 1959 Korea Taekwon-Do Association became another historical monument to the unification of Taekwon-Do.

Black figures (complainers) later spoke ill of the 1959 Korea Taekwon-Do Association. Some said, "With the Chung Do Kwan and Oh Do Kwan's power, CHOI Hong Hi fulfilled his aspiration for his own personal Association."

**The Korea Soo Bahk Do Association**

As the 1959 Korea Taekwon-Do Association was collapsing in April 1960, HWANG Kee took advantage of the disruption and chaos during this period. When the huge demonstrations against ROK President RHEE Syng Man's corruption broke out, HWANG Kee used a powerful man in politics to finish registering the Korea Soo Bahk Do Association with the Korea Amateur Sports Association at the Ministry of Education.

The members of the 1959 Korea Taekwon-Do Association were upset and petitioned the Ministry of Education and the Korea Amateur Sports Association, it requested sanctions against the Korea Soo Bahk Do Association, but the Ministry of Education said it could not stop the freedom of the Association. However, the Ministry of Education requested the registration of a new Association because it couldn't recognize two different Associations in one sport. At the time, every representative from each Kwan said HWANG Kee's unilateral behavior was a misdeed. In the meantime, General PARK Chung Hee carried out a coup de tat on March 16, 1961.

The following is part of the 1959 Korea Taekwon-Do Association petition against the Korea Soo Bahk Do Association:

"We, the Korea Taekwon-Do Association, cooperate with the national rebuilding committee's policies, but we must petition the registration of the gangster's hotbed, the Korea Soo Bahk Do Association
(Tang Soo Do Moo Duk Kwan). Soo Bahk Do's official discipline is to train both body and spirit, but in reality, it is just an unsportsmanlike school. The evidence is as follows: 1) In Kwang Ju, Soo Bahk Do trainees beat up students of Kwang Ju High School and gave rise to public criticism, so much so the Ministry of Education stopped Tang Soo Do training; 2) In Taejon, Soo Bahk Do trainees fought with another gangster group in the street; 3) The high ranking leaders of a Soo Bahk Do school beat up the workers of the Taejon Theater when they were not given free tickets; 4) One military soldier was stabbed and injured by a Soo Bahk Do trainee and now the trainee is in jail. This kind of behavior is happening all over the country. There are numerous other incidents of misconduct we cannot mention. Furthermore, Dan certificates were given recklessly, with the Soo Bahk Do Association charging a large amount of money for the certificates to fulfill their desire and greed, which in effect, amounted to the selling of rank. Using these bought certificates, Soo Bahk Do trainees quietly threatened people and bilked restaurants by refusing to pay their checks... Soo Bahk Do caused a big social disruption and was once banned by the Ministry of Education. So how can the Soo Bahk Do Association be officially registered as a legal Association? As a matter of course, the registration must be stopped and the Association must be eliminated.

The newly established Annex Kwan's holding their own and the subsequent unification efforts

Beginning in the mid 1950's, newly created Annex Kwan's such as the Jung Do Kwan, Han Moo Kwan, Oh Do Kwan and Kang Duk Won held their own against the original Kwan's, which led to factional strife. The Oh Do Kwan especially was backed by military authority, which complicated the Taekwon-Do political situation.

Meanwhile, after SON Duk Sung became the second Chung Do Kwan Kwan Jang, UHM Woon Kyu, HYUN Jong Myun and NAM Tae Hi had a feud with SON over LEE Won Kuk's Kwan Jang nomination certificate. A Seoul newspaper (Seoul Shinmoon) published the following statement by SON Duk Sung on June 16, 1959:

With morality and humbleness, the Taekwon-Do Chung Do Kwan is determined to punish those traitors who threw away their trust to the other numerous Kwans. Especially after LEE Won Kuk left Korea, the traitors deceptively contacted these other Kwans, used the dojang under their own names to slanderously spread their own names. We can no longer watch these violations and wish to make clear to the nation so the Chung Do Kwan is not misunderstood. Therefore, we lay bare their criminal acts.

The Unification Conferences and the different perspectives of the Kwan leaders

The May 16, 1961 Military coup greatly affected all aspects of the Korean nation's society, economy, and culture. Of course, Taekwon-Do was not an exception. The Supreme Council for National Reconstruction announced Decree No.6, and consequently, the Ministry of Education obeyed the order to re-register Taekwon-Do and hurried to unify the Korea Soo Bahk Do Association, the Korea Taekwon-Do Association, Kong Soo Do Chang Moo Kwan, Kong Soo Do Song Moo Kwan, Kang Duk Won Mudo Hwe, and the Han Moo Kwan Choong Ang Kong Soo Do Jang on July 12, 1961. However, it was not successful because of many different arguments and perspectives from various sides.
Since the process was being obscured, LEE Chong Woo, who was a "observer" at that time, suggested to unify freely with a time limit, with the results being reported to the Ministry of Education.

Since then, the representatives from each Kwan finally decided to gather to have a Unification Conference at the Korean National Sports Auditorium on September 14, 1961. Participants of this Conference were YOON Kwe Byung (Jidokwan representative), UHM Woon Kyu (Chung Do Kwan representative), LEE Nam Suk (Chang Moo Kwan representative), HWANG Kee (Moo Duk Kwan representative), RO Byung Jick (Song Moo Kwan representative), NAM Tae Hi (Oh Do Kwan representative), PARK Chul Hee (Kang Duk Won representative), and LEE Kyo Yun (Han Moo Kwan representative). Also in attendance were LEE Chong Woo (Jidokwan/Han Kuk Che Yuk Kwan), LEE Byung Ro (Jidokwan/Han Kuk Che Yuk Kwan), KO Jae Chun (Oh Do Kwan) and LEE Young Sup (Song Moo Kwan).

At that meeting, there was a conflict with regard to the naming of the art, and "Tae Soo Do" was chosen because of the efforts of LEE Nam Suk, but UHM Woon Kyu and LEE Chong Woo argued that the name should be "Taekwon-Do."

After the name was chosen, the Unification and Creation Committees which had seven members, was created. Here is a summary of some of the high tension discussions

[from the notes of Conference Secretary LEE Byung Ro]:

RO Byung Jick: I need to hear about the attendee's right to speak and right to vote. [Note: The attendees were LEE Chong Woo and LEE Byung Ro (Han Kuk Che Yuk Kwan), KO Jae Chun (Oh Do Kwan) and LEE Young Sup (Song Moo Kwan) who were present, but did not represent their Kwan at the meeting.]

Participants: The decision was that attendees had a right to speak but not a right to vote.

RO Byung Jick: I prefer YOON Kwe Byung be the Chairman of the Conference.

YOON Kwe Byung: No, I do not want to be Chairman.

Result of voting: YUN Kwe Byung (5 votes), UHM Woon Kyu (1 vote), two abstentions. YUN Kwe Byung was elected.

YOON Kwe Byung: I nominate LEE Byung Roh (Jidokwan) as Secretary of the Conference.

All Kwan Representatives: We agree.

YOON Kwe Byung: I will ask about a quorum and a provisional resolution.

LEE Nam Suk: I prefer at least 2/3 of all participants.

RO Byung Jick: I prefer at least 2/3 for a quorum, and more than half of the participants for a provisional resolution.

HWANG Kee: I agree.
LEE Nam Suk: Not consented, rediscussion.

YOUN Kwe Byung: I declare that the rediscussion is passed. I need to pick the Creative Committee members. Please tell me the number of committee members and the method of selection.

LEE Chong Woo: I propose that we gather every teacher from every different school in regions and villages, and then pick a certain number of best players to be representatives.

PARK Chul Hee: I agree with LEE Chong Woo's proposal.

LEE Nam Suk: How about only 8 dojangs to be picked?

LEE Chong Woo: We will send an Examinee Commission to visit.

HWANG Kee: I agree.

RO Byung Jick: Rediscussion

YOUN Kwe Byung: If there is no objection, I declare it as is. Please say the number of people. RO Byung Jick: 7 members.

PARK Chul Hee: I agree.

HWANG Kee: Rediscussion.

NAM Tae Hi: How about 11 members?

LEE Kyo Yun: I agree.

YOUN Kwe Byung: Consented. So who should the members be?

LEE Nam Suk: Seven members such as YOUN Kwe Byung, HWANG Kee, UHM Woon Kyu, RO Byung Jick, PARK Chul Hee, NAM Tae Hi, and LEE Kyo Yun.

LEE Kyo Yun: I wish to opt out. Please put in LEE Nam Suk instead.

LEE Nam Suk: No, I wish to be excluded.

LEE Chong Woo: I agree that LEE Kyo Yun should be excluded, which is what he himself said.

All Kwan Representatives: Everyone agrees.

YOUN Kwe Byung: Therefore the Creative Committee members are PARK Chul Hee, NAM Tae Hi, UHM Woon Kyu, LEE Nam Suk, YOUN Kwe Byung, RO Byung Jick and HWANG Kee. Now we have to pick the Foundation Committee members. Please give me the method of selection and the number of members.

NAM Tae Hi: I suggest 3 members.

PARK Chul Hee: I agree.
YOON Kwe Byung: No objections? There I declare that the Foundation Committee will have 3 members.

LEE Nam Suk: I suggest that we exclude HWANG Kee and include LEE Chong Woo because LEE Chong Woo is neutral between the Foundation and the Creative Committees.

PARK Chul Hee: I agree.

UHM Woon Kyu: I agree. Any suggestions or objections?

YOON Kwe Byung: Since there is no objection, I declare that LEE Chong Woo, LEE Nam Suk and UHM Woon Kyu be the members of the Foundation Committee.

The above minutes was taken from the records of LEE Byung Ro, who was an instructor at the Han Kuk Che Yuk Kwan, dated September 1961. As the Secretary of the meeting, he took the minutes and was also present at the meeting.

The main discussion of September 16, 1961 was held at the Han Kuk Che Yuk Kwan conference room and centered around the 7 Creative Committee members. There was a lot of anger regarding the selection of the number of committee members. UHM Woon Kyu asked "Why 7 members?" and RO Byung Jick answered "The reason why LEE Chong Woo declared is because of my suggestion." Because of the tension at the time, RO Byung Jick decided to withdraw from the Creative Committee.

YOON Kwe Byung: RO Byung Jick is going to withdraw. Any suggestions from PARK Chul Hee and HWANG Kee?

HWANG Kee: If everyone agrees, I will withdraw too.

PARK Chul Hee: We picked the Committee members from the best. If things get worse, I will withdraw too but not at this time.

That day, the conference ended without PARK Chul Hee, who stepped out during the conference.

After that, YOON Kwe Byung asked about organizing staff members based on personal qualification or quality of Dojang. NAM Tae Hi agreed but HWANG Kee had a different view. HWANG Kee supported LEE Nam Suk's suggestion about including five members of the original five Kwans (Gigan Dojang; Chung Do Kwan, Song Moo Kwan, Jidokwan, Chang Moo Kwan and Moo Duk Kwan) plus one additional member from the military dojang (Oh Do Kwan). NAM Tae Hi also suggested that 6 of 12 members be elected from the Korea Amateur Sports Association.

UHM Woon Kyu recommended as members YOON Kwe Byung, HWANG Kee, RO Byung Jick, NAM Tae Hi, LEE Nam Suk, and UHM Woon Kyu and this was passed. It took 6 days to reform the group.

The next issue was the naming of the art, which was very important at the time. NAM Tae Hi (thinking about the old 1959 Korea Taekwon-Do Association) suggested the name of the art be "Taekwon-Do", and UHM Woon Kyu agreed. But LEE Nam Suk (thinking about his own Kong Soo Do Chang Moo Kwan) suggested "Kong Soo Do", and HWANG Kee and RO Byung Jick agreed with this. On this particular day, 11 Vice Presidents were elected.
RO Byung Jick led the meeting which was held at the Han Kuk Che Yuk Kwan on September 19, 1961. However, because there were arguments on the elections and the naming of the art, the meeting did not go smoothly.

Another meeting was held the next day to discuss the same topics. Attending the meeting were: 1) YOON Kwe Byung (Jidokwan representative); 2) HWANG Kee (Moo Duk Kwan representative); 3) UHM Woon Kyu (Chung Do Kwan representative); 4) RO Byung Jick (Song Moo Kwan representative); 5) NAM Tae Hi (Oh Do Kwan representative); and 6) LEE Nam Suk (Chang Moo Kwan representative). Also attending were 7) LEE Chong Woo (Jidokwan/Han Kuk Che Yuk Kwan); 8) LEE Kyo Yun (Han Moo Kwan); and 9) PARK Chul Hee (Kang Duk Won).

YOON Kwe Byung suggested that everyone be elected except the Inspector position and also suggested a verbal naming. HWANG Kee suggested that Vice Presidents, a Chairman and a Vice Chairman should be nominated and elected. UHM Woon Kyu agreed with HWANG Kee's suggestion. The following are portions of the dialog at this meeting:

YOON Kwe Byung: I would like to help my friends since HWANG Kee, RO Byung Jick, CHOI Hong Hi, and I have resigned from this position.

HWANG Kee: I agree.

NAM Tae Hi: I would like to express my concern since the four of you are excellent and should remain in office.

YOON Kwe Byung: We are not leaving forever.

HWANG Kee: I agreed to NAM Tae Hi. We did not do anything constructive at all and instead have been troublemakers. We are not avoiding the situation and we are going to help as much as we can.

LEE Nam Suk: The problem is whether the younger generation can handle the situation after the older generation leave. Why don't you give us a little bit of time so we can discuss this.

HWANG Kee: I suggest that the Chairman should come from the younger generation. LEE Nam Suk: I would like to suggest that we just leave the Chairman position open for now and exclude these four people who resigned. That way, the committee has the authority to select the Chairman candidates.

HWANG Kee: No suggestion or comment.

YOON Kwe Byung: I suggest that the younger generation have the authority to select the Chairman candidates but must exclude those four older generation group.

HWANG Kee: I agree.

RO Byung Jick: I also agree, and so that will be it.

The result of the voting (six voters) was Rediscussion for was 3, Opposed was 3, and Agreement was 3, Opposed was 3. So the final result was rediscussion.
LEE Nam Suk became a Vice Chairman with the coordination of YOON Kwe Byung and the meeting continued to select its committee members.

YOON Kwe Byung suggested 13 members, but NAM Tae Hi suggested 17 members. YOON Kwe Byung suggested 11 members in response and HWANG Kee agreed to this. However, UHM Woon Kyu suggested that 2 out of the 6 people be nominated and NAM Tae Hi agreed to this. So YOON Kwe Byung had to give up on his decision and UHM Woon Kyu agreed to it and the 6 person committee had compromised. Since then, the list of names was posted:

RO Byung Jick, who was Chairman, announced the names of the 11 members of the 6 person committee: The names were: 1) OH Se Joon; 2) PARK Chul Hee; 3) LEE Chong Woo; 4) LEE Kyo Yun; 5) LEE Young Sup; 6) SONG Tae Hak; 7) KIM Soon Bae; 8) HYUN Jong Myun; 9) UHM Woon Kyu; 10) NAM Tae Hi; and 11) RO Byung Jick (Chairman).

Soon the selection of the Judging Committee began and Chairman RO Byung Jick asked the question of whether the position of Judging Committee will be a plural office or independent. LEE Nam Suk and UHM Woon Kyu agreed on a plural office. RO Byung Jick continued with the Judging Committee selection method and the 6 people Committee method passed with 100% agreement. RO Byung Jick announced the 6 people who had been selected to the Judging Committee: 1) BAE Young Ki; 2) HONG Chong Soo; 3) LEE Nam Suk; 4) UHM Woon Kyu; 5) SONG Tae Hak; 6) LEE Young Sup.

The next part was the most sensitive topic of the meeting, which was the naming of the art. NAM Tae Hi said "I strongly suggest that the name has to be Taekwon-Do because the name Taekwon-Do was passed when the meeting had been held in 1959." UHM Woon Kyu agreed with NAM Tae Hi but YOON Kwe Byung said: "We agreed on the name Taekwon-Do unanimously because the Ministry of Education decided on the name Taekwon-Do, so it was not agreed unanimously." YOON also said, "And so we suggest Kong Soo Do be the name." YOON Kwe Byung was serious and his idea was that the name Kong Soo Do (Karate Do) was the name recognized internationally, which was his strong argument. RO Byung Jick and LEE Nam Suk agreed with this. Because YOON Kwe Byung realized that the situation was going to be messed up, he suggested “Tae Soo Do”, which came from Tae (Taekwon-Do) and Soo (Kong Soo Do). After the voting, the result was Tae Soo Do, which had 4 votes for and 2 votes abstention.

The next conference meeting was held at the Chang Moo Kwan on September 22, 1961. Present at this meeting were: 1) LEE Nam Suk; 2) LEE Chong Woo; 3) LEE Kyo Yun; 4) PARK Chul Hi; 5) OH Se Woong; 6) LEE Young Sup; 7) SONG Tae Hak; 8) KIM Soon Bae; 9) HYUN Jong Myun; 10) UHM Woon Kyu; and 11) KO Jae Chun. At this conference, the participants suggested that a Chairman be selected from the Ministry of Education and it was passed. It was agreed that the Chairman should be internationally famous and flexible, and the Vice Chairmen should be selected depending on his ability to be famous internationally and nationally. Selected as Vice Chairmen were LEE Chong Woo and UHM Woon Kyu. After that, they selected the Secretary General of the committee, a Vice President and Inspector.

On this day, the decision was that the Chairman must be selected by the Ministry of Education but according to PARK Chul Hee’s suggestion, the Ministry of Education should decide a Chairman out of three people suggested by LEE Nam Suk (Vice President) and LEE Chong Woo and UHM Woon Kyu (Vice Chairmen).
Since then, the Korea Tae Soo Do Association submitted and reported the documents to the Ministry of Education through the Unification Conference Meetings up to September 22, 1961. The names below were submitted to the Ministry of Education:

Elected Officials of the Korea Tae Soo Do Association:

Chairman: CHOI Myung Sin
Vice Chairmen: LEE Chong Woo; UHM Woon Kyu
Executive Committee (Directors): KO Jae Chun; NAM Tae Hi; LEE Yong Woo; LEE Young Sup; OH Se Joon; KO Hong Myong
Vice President: HYUN Jong Myun; LEE Kyo Yun; PARK Chul Hee; KO Jae Chun; SONG Tae Hak
Inspectors: CHA Soo Young; LEE Hui Jin

**Government Regulations affect Taekwon-Do Dojangs**

1971 was a golden year for Taekwon-Do in Korea, and there were a lot of things happening nationally and internationally. In February 1971, the Ministry of Education required "Private School Permits" for Taekwon-Do dojangs, which subjected Taekwon-Do dojangs to “Government Regulations”. There were 350 dojangs in Seoul and 80% or 270 dojang did not meet the new Ministry of Education size, suitability and usage regulations required for a permit.

According to the Korea Taekwon-Do Association, only “79 dojang in Seoul” could comply with the new Ministry of Education regulations, and the others either could not or did not obtain the necessary permit. The Seoul branch of the Ministry of Education required Taekwon-Do dojangs to have a certain level of financial ability, such as minimum size and equipment requirements, and many Taekwon-Do dojang had a hard time to fulfill these. KIM Wan Soo, who was the head official (Samujang) of the Seoul branch of the Ministry of Education, said: "The Seoul Ministry of Education required all Taekwon-Do dojang to comply with Private School regulations, but there were no cases of dojang going bankrupt or closing as a result of these new regulations. However, there were many conflicts between the Sabums because there were so many dojangs within a close distance of each other and it was very competitive."

KIM Un Yong, on the matter of registration and regulation of Taekwon-Do dojang as Private Schools, stated: "I think that gymnasiums must not kill or suppress each other's businesses, but instead should coordinate with each other as well as cooperate with the public and ordinary people. Thus, I will make a proposal to the Ministry of Education on this issue. In addition, it will take a long time to unify all the different factions such as the Soo Bahk Do, but I will do my best on that issue as well."

On October 29, 1971, the first Taekwon-Do dojang to pay taxes was in the Chung Ryan Ri area of Seoul. The Tong Dae Moon Tax Office collected taxes from KIM Soon Bae, who was running the Chang Moo Kwan Seoul Headquarters located at Jun-nong 1 Dong. The amount of tax was 12,840 won per quarter. Ten other dojang such as the Moo Duk Kwan and Choong Moo Dojang in the Chung Ryan Ri area paid taxes as well. But the voices inside Taekwon-Do argued against the tax, saying:
"It didn't make sense because the government should exempt taxes for gymnasiums which are operated for the public's health and benefit."

Because of the complaints from Taekwon-Doin, the Korea Taekwon-Do Association submitted a proposal requesting a tax exemption for gyms to the Ministry of Education, the Ministry of Finance and the National Tax Office with regard to Paragraph 23, Section 4187 of the Presidential Decree.

In that same year, KTA instructor YOON Kum Joong (32 years old in 1971) was assassinated in Malaysia. YOON Kum Joong suffered fatal gunshot wounds to his chest and abdomen on October 18, 1971 at his home. YOON Sabum had arrived in Northern Malaysia ten months earlier and was teaching Taekwon-Do to young people when he was murdered for no apparent reason.

**The International Taekwon-Do Federation**

The next several years saw the exponential growth of ITF Taekwon-Do, with General Choi tirelessly traveling the world to teach and expand his art. During these travels, the General had been especially interested in promoting Taekwon-Do among the youth of the world. As the president of the International Taekwon-Do Federation, he has been instrumental in introducing the art to numerous universities in Europe, America, the Middle East, and the Far East.

In 1972, General Choi moved the headquarters of the International Taekwon-Do Federation, with the unanimous consent of member countries, to Toronto, Canada. He envisaged the spread the art, eventually, to all countries throughout the world. In 1985, the founder of Taekwon-Do strengthened his desire to spread his art to the entire world, especially third world and politically disadvantaged countries by moving the International Taekwon-Do Federation to Vienna, the capital city of Austria, where it is still located.

**Trouble between the First and Second Generations in Taekwon-Do**

The people who put the efforts into the unification through the establishment of the "Korea Tae Soo Do Association" were not HWANG Kee, RO Byung Jick or YOON Kwe Byung (first generation practitioners), but rather were the second generation practitioners such as LEE Chong Woo, UHM Woon Kyu, LEE Nam Suk, LEE Byung Ro, PARK Chul Hee and SONG Tae Hak. Since the late 1950's, the first generation practitioners were moving away from Taekwon-Do, and were being succeeded by second generation practitioners such as LEE Chong Woo and UHM Woon Kyu.

One of the main issues of the time was how to narrow the gap between the first and second generation. The first generation felt they were losing their power, and the second generation knew this was happening, which led to some hostility between the two groups.

On July 12, 1961, Government Decree #6 announced that Tae Soo Do had the potential to be a strong sport in the future and also accepted and acknowledged the unification efforts in Tae Soo Do. However, HWANG Kee and YOON Kwe Byung were against the unification efforts and what was being accomplished.
The four first generation practitioners who agreed to resign from the Foundation and Creative Committees of the Korea Tae Soo Do Association, YOON Kwe Byung, Ro Byung Jick, HWANG Kee and CHOI Hong Hi, began making requests to become permanent lifetime members of the Jong Sin Je Che Ko Shim Sa Eui Won (National Supreme Board of Examiners and Promotion) so that they could reorganize the dan examination system. This issue was the turning point of the conflict between the first and second generation. The request came mainly from HWANG Kee and YOON Kwe Byung.

The Korea Tae Soo Do Association knew that they could not agree or honor this request, but also realized that the situation could become worse if they did not give something to the first generation members. LEE Chong Woo, LEE Nam Suk and UHM Woon Kyu decided that instead of giving permanent or lifetime appointments, that they would give a term in office of a limited duration. However, the Committee did not accept this idea from the three members, and so the limited term idea had no meaning or weight, because the Committee stated the three did not have the independent authority to make such a proposal to the first generation. The KTA Committee did not know what the solution was for this issue and the decision was still up in the air.

In the meantime, the first generation made plans to seek out the most powerful people they could appeal to, such as the head of the Ministry of Education and the President of the Korea Amateur Sports Association (KASA), but their efforts were in vain because the Ministry of Education and KASA looked instead to the KTA Committee to make such decisions. After that, YOON Kwe Byung and LEE Chong Woo went to Japan for a visit and the KTA committee meeting was postponed.

A few days later, HWANG Kee wrote a letter to LEE Nam Suk on July 20, 1962, and the following is an excerpt from that letter: "We tried to coordinate with you in the spirit of the May 16 revolution, but now we see that the opposite is occurring on the issue of unification. We believe that this action leads the martial arts spirit in the wrong direction. We went to see the Committee on this issue, but we were not given any satisfactory answer. YOON Kwe Byung received a message from the Committee that we would get an answer within 5 or 6 days, but we have still not heard anything. Could you please respond by August 3, 1962?"

On July 23, 1962, the Korea Tae Soo Do Association response to HWANG Kee included the following: "It is not clear whether your letter was an official request or a private one. We decided that your request was private and reply in the following manner:

1) You requested to be excluded from the Committee, but we have still not received any formal letter of resignation from you.

2) There is a difference of opinion between Vice President LEE Chong Woo, YOON Kwe Byung and yourself as to the issue that is being addressed, and there was no intent on the part of LEE Chong Woo to make any promises. LEE Chong Woo spoke with the Committee for a long time about the situation of RO Byung Jick, YOON Kwe Byung and you. However, we are not clear from your letter what issue you are speaking about. Could you please write us a formal letter stating your intentions?

3) When LEE Chong Woo stated that he was going to resign from the Committee, I believe it was your position that LEE Chong Woo not resign at the moment, but instead you would be resigning. We have been waiting for you formal letter of resignation, but we have not yet received it. Again, what is your intention and position on this matter?"
With respect to Decree #10, the Korea Tae Soo Do Association was against HWANG Kee because he did not respond to their request for a statement of his intentions. It was the Korea Tae Soo Do Association's position that they could not respond to HWANG Kee until he stated his intentions. At the same time, the Korea Tae Soo Do Association was waiting for LEE Chong Woo to return from Japan. When LEE Chong Woo came back to Korea, he made a call to HWANG Kee, but HWANG Kee refused to meet with him. After that, LEE Chong Woo, who was attempting to prevent HWANG Kee and YOON Kwe Byung from resigning, finally gave up.

HWANG Kee was not the only one who was against the formation of the Korea Tae Soo Do Association in 1961. UHM Woon Kyu and LEE Chong Woo were the main forces behind the unification efforts, but the Ji Do Kwan had some slight problems, because the members who followed and supported YOON Kwe Byung (82 years old in 1999, and not in good health) did not want the Ji Do Kwan to join the Korea Tae Soo Do Association.

The following is the Resignation Letter of HWANG Kee and YOON Kwe Byung:

Resignation Letter:

For the following reason, we resign from the Moo Duk Kwan and Ji Do Kwan:

1. The doctrines and operational systems are totally wrong in the way of martial arts ideology.

August 29, 1962

Moo Duk Kwan Jang HWANG Kee, Ji Do Kwan Jang YOON Kwe Byung

According to public opinion, YOON Kwe Byung and HWANG Kee did not like the younger generation juniors who were in their early 30's at the time because they were only concentrating on the decision making with regard to organizing the Korea Tae Soo Do Association, and they, the first generation, lost power because of this. Because they were losing their power, HWANG Kee and YOON Kwe Byung established a close relationship and later ran the Korea Soo Bahk Do Association together, an organization created by HWANG Kee.

According to LEE Ho Sung, a reporter who lived in the USA: "HWANG Kee established the Korea Soo Bahk Do Association and had it registered in 1960. But the public was more for the Korea Tae Soo Do Association. After the May 16 revolution, the Korea Tae Soo Do Association flourished. What upset HWANG Kee was the Ministry of Education dissolved the Korea Soo Bahk Do Association, and so HWANG Kee fought with the Ministry of Education, which led to the downfall of the Moo Duk Kwan.

HWANG Kee's refusal to participate in the Korea Tae Soo Do Association created a conflict within the Moo Duk Kwan. The Ji Do Kwan was also affected by YOON Kwe Byung's decision not to participate, and this created a conflict between YOON Kwe Byung and LEE Chong Woo. They did not have an answer for this and it led them to establish a system such as "Kwan Jang YOON Kwe Byung and Dae Pyo (Representative) LEE Chong Woo" for their temporary hierarchical order, which was very unusual. There was no favorable resolution and finally LEE Chong Woo began to lead the group of people who were attempting to establish the Korea Tae Soo Do Association.

The second President of the Kang Duk Won, PARK Chul Hee, recognized LEE Chong Woo and UHM Woon Kyu as the best people in the Korea Tae Soo Do Association. He states: "LEE Chong Woo and UHM Woon Kyu came and told me to ask HWANG Kee, RO Byung Jick and YOON Kwe Byung to
participate in the Association. I went to them a number of times, but HWANG Kee said that if CHOI Hong Hi becomes the President, there will be no good at all. HWANG Kee was against it but RO Byung Jick participated."

CHOI Hong Hi established the 1959 Korea Taekwon-Do Association with the assistance of the Liberal Party (Ja Yu Dang). He was a famous and politically strong man before the May 16 revolution. He was commander of the ROK 6th Army Corps, a commander of a combat operation, Director of Intelligence for the ROK Army, and commander of the 2nd Nonsan training facility. However, the May 16 revolution was hell for him. General Choi was hated by ROK President PARK Chung Hee and as a result was forced out of the military and sent to Malaysia as Ambassador. Because of these reasons, he could not do things as freely as when he was a member of the Liberal Party.

The following is a quote from General CHOI Hong Hi: "When I was in Malaysia, I completed the Hyung (patterns), which are the most important part of Taekwon-Do. However, when I came back to Korea, there was no Taekwon-Do, but instead there was Tae Soo Do."

The Korea Tae Soo Do Association was created in May 1961, but there was no President of the KTA until December 1962. LEE Chong Woo and UHM Woon Kyu put a lot of effort to choose the right person as President. The second generation did a lot of things during that time, but it was without a President. However, they knew that they needed an influential person who could assist the Korea Tae Soo Do Association.

Vice President UHM Woon Kyu wanted CHOI Myung Shin to be KTA President. CHOI Myung Shin was Chairman of the ROK military Joint Chiefs of Staff, and he had a deep relationship with UHM Woon Kyu through the military. There were many Chung Do Kwan graduates in the military and it gave them an easy time to set up various projects. Also, when CHOI Myung Shin was commander of the ROK 1st Army in the late 1950's, he put an effort in to popularize Taekwon-Do.

There was not much conflict for General CHOI Myung Shin to be KTA President, and he was approved by the Korea Amateur Sports Association as KTA President on December 28, 1962. Tae Soo Do became the 28th official sport of KASA, followed by soccer, baseball and swimming on February 23, 1962. The Korea Tae Soo Do Association moved its offices to the KASA building, Suite 323, on May 1, 1963, and the following was a list of KTA officials at the time:

President (Hwe Jang): CHOI Myung Shin

Vice President (Bu Hwe Jang): HYUN Jong Myun; LEE Chong Woo

Executive Director (Jun Moo E Sa): PARK Chul Hee; UHM Woon Kyu

Executive Council (Chong Moo E Sa): LEE Byung Ro

Executive Official of Game (Kyong Ki E Sa): WOO Jong Lim

Director (E Sa): LEE Yong Woo; CHOI Ki Yong; JUNG Jin Yong; LEE Kyo Yun; KIM Soon Bae; BAEK Joon Ki; LEE Young Sup; LEE Byong Keon

Inspector (Kam Sa): KIM Bong Sik; LEE Ryong Hong

Head Official (Sa Moo Jang): KIM Wan Soo
Since the Korea Tae Soo Do Association was in good standing, it participated in the National Sports Games in October 1963. PARK Jong Tae, who was a member of the Democratic Republican Party and National Assembly member, was elected as the 2nd President.

**An Entanglement of Suffering**

"Taekwon-Do is not just for self defense (Ho-shin sul) but must also be used to straighten up humanity as well as set the discipline for an upright and honest society." - KIM Un Yong

The Korea Taekwon-Do Association's President, KIM Un Yong, in a December 1971 interview in the Dong A Ilbo (Dong A Newspaper), stated: "All the major and minor problems and troubles created during the early development of Taekwon-Do will be resolved through the efforts of people who are quietly looking into the matter." This statement was made in reference to the hostility that existed between KIM Un Yong and International Taekwon-Do Federation President CHOI Hong Hi. KIM Un Yong added: "There were a number of shameful acts outside of Korea which diminished the reputation of Taekwon-Do, but the situation is improving due to the efforts of the new Sabums teaching internationally." (Source: Dong A Ilbo, December 13, 1971).

The Korea Taekwon-Do Association and the International Taekwon-Do Federation attempted to get rid of the hostility by appointing CHOI Hong Hi as KTA Honorary President (Myung Ye Hwe Jang) and appointing LEE Nam Suk as ITF Secretary General (Samu Chong Jang). However, there was no improvement in the relationship between the two organizations because both sides concentrated instead on expanding their power and influence against each other.

Also, since the beginning of the creation of the KTA, there were a lot of problems because the Kwan Jangs gave out Dan certificates to recipients without consideration of their qualifications. Later, this created even more problems because these dubiously qualified practitioners began recommending their own candidates for promotion. All that was required for dan promotion was a recommendation and the Kwan Jang would immediately approve the promotion on the word of the recommending instructor. The Korea Taekwon-Do Association attempted to fix this problem slowly, but the Dan certification dilemma was too widespread to easily fix, due to the ambition and desire of the Kwan Jangs to expand the power and influence of their individual Kwan.

The Kwans produced more schools and Annex Kwans, which created the problem of stealing other Kwan's art name. If we look at the art names used by Kwans: HWANG Kee's Moo Duk Kwan, LEE Won Kuk's Chung Do Kwan and RO Byung Jick's Song Moo Kwan used the name “Tang Soo Do.” CHUN Sang Sup's Yun Moo Kwan used the name "Kong Soo Do." YOON Byung In's YMCA Kwon Bup Bu used the name “Kwon Bup”. All the Kwans used an art name that was borrowed from either Japanese or Chinese martial arts names and because of this, the issue of the revision of the art name was very urgent.

Thus, the Kong Soo Do, Tang Soo Do, Hwa Soo Do, Soo Bahk Do and Kwon Bup art names were running around and a new movement of unification began, with the idea that the unified organization's name should be based on Korean tradition and background.

This movement was quickly dealt with by CHOI Hong Hi. General Choi of the 29th Infantry Division founded the Oh Do Kwan and influenced the Taekwon-Do community with using his military authority.
During the Liberal Party era, General Choi was favored by ROK President RHEE Syng Man, so General Choi was able to summon and create aNaming Committee composed of various men of society.

After he and his adjutant NAM Tae Hi conducted research, they finally used "Tae-kyon" and "Do" to create the name "Taekwon-Do". The name was unanimously approved and officially announced.

However, because only the Chung Do Kwan and Oh Do Kwan participated in the Naming Committee.

The name “Taekwon-Do” was not supported by the leaders of the other Kwans.
The purpose of this seminar is to offer the "black belt level" student a better understanding of the "History of the Martial Arts". This seminar will examine the "roots" of the martial arts so the black belt level student will have a better understanding of how and why the martial arts has evolved into its present form.

There are many countries that have made a contribution to the development of the martial arts; this seminar will examine ten of those countries:

- Egypt
- China
- Greece
- Korea
- India
- Japan
- Okinawa
- Indonesia
- Burma
- Thailand

There are many factors that may determine the evolution of a particular martial art, such as: military superiority, religion, social and economic factors, world trade, secret societies, political rebellion, recreation, competition, war, etc.

The last section of this seminar is called "Observations". This section is an overview of the seminar; it is only one person’s opinion on the evolution of the martial arts. You should use this section to "reflect" and develop your own observations on the History of the Martial Arts…

**Egypt**

The oldest known records concerning "combat techniques" are found in the Egyptian tombs on hieroglyphic scrolls. They date back as far as 4000 BC and they describe pre-arranged fighting matches that used protective leather padding on the hands and feet. It is known that the Egyptians engaged in combat and prepared armies very early in their history, subsequently developing the most powerful military force on earth between 1500 and 700 BC. Unarmed styles developed in Egypt, but failed to mature into distinct forms. It is quite significant that Egypt, like China developed a civilization independent of one another. Egypt being a political nation and China being a religious nation. Egypt
developed and prospered in direct relationship to the strength and proficiency of their military superiority. China developed and prospered in direct relationship to the growth of Buddhism, Taoism and Shintoism.

In 1700 BC the Arabs established trade routes with Egypt, Persia, India and China. It is known that their trade caravans had armed guards to protect them against bandit raids and these guards were "experts" in both armed and unarmed combat techniques. It is safe to assume that these caravans left a legacy of combat techniques in the countries with which they traded with…

**China**

China was the "well-spring" of oriental culture, social systems and the development of the Martial Arts. China had a highly developed civilization by 1100 BC and tribal communications were in existence in the Yellow River Valley as early as 2000 BC. The beginnings of "systemized" Martial Arts is questionable, but can be established to some degree in the early Chou Dynasty. The first written records were recorded in the "Book of Rites", the "Spring and Autumn Annals" and later in that same dynasty, in the literature of the "Warring States". These works mention displays of fencing, archery and wrestling.

Chinese Boxing began around 330 BC during the Han Dynasty. The "Han Book of Arts" has six chapters describing hand-fighting techniques.

Buddhism entered China from India during this period and with it, came refinements to the Chinese Boxing techniques. This was a transition marking the end of feudalism the fighting arts ceased to be the exclusive profession of nobleman. Buddhist monks emphasized physical exercise for health, the most famous being Budhidharma (Daruma) who traveled throughout China before settling in a Shaolin temple in Honan Province. There he introduced a set of physical drills called the "Eighteen Hands of the Lo-Han" which was part of Indian Vajramushtri training, involving bare hand fighting techniques. These drills were later expanded to "72" techniques and eventually to "108" with distinctive categories: the "Tiger", the "Snake", the "Praying Mantis", the "Crane" and the "Dragon". Thus; providing the basis for Shaolin Boxing (Ch' uan-fa) from which over 400 distinct styles in either internal or external categories. The significance of Budhidharma and the other Buddhist monks is that the techniques that they developed were maintained secretly through the tenets of the Buddhist religion. This association caused Chinese Boxing and other forms to flourish in direct proportion to the growth of Buddhism, Taoism Shintoism throughout the orient. The final development of Ch’ uan-fa; however was largely the product of the exertions of military men seeking a means by which they could stand up to the authority of an oppressive government. Ch’uan-fa became a symbol of self-expression, as well as a sign of internal unrest.

During the Tang Dynasty, three Shaolin monks - Chih Ts-ao, Hui-Yang and T’ Tsung established the already famous Shaolin temple as the center of Chinese Boxing. During this period, "Liu-Ho Boxing" was invented by Ch’en His-I, in Shansi Province. Many of the moves in this style are still seen in the various styles of Korean karate. Most Martial Art systems in use today were developed during the Ming and Ch'ing Dynasties. Many "secret societies" arose during these periods in the attempt to overthrow the Manchu. In 1900 the "Boxer Rebellion" marked the peak of Chinese secret societies and the end of the Manchu Dynasty in 1912.

**Greece**

Greek history shows that "Assyrian Wrestling" was popular as a tournament activity as early as 1500 BC and that in 1100 BC "Persian Foot Fighting" was a known style. The Greeks developed a highly efficient and disciplined military force following a pattern set by the Egyptian who conquered the entire known world except China.
In 800 BC the Greeks practiced techniques similar to forms of Chinese Boxing. "Skiamachia", fighting without an opponent was an ancient form of shadow-boxing and "Pyrrhichia", how to cope with an enemy was similar in many ways to the form patterns that we practice today.

The Greek soldier found his recreation in a form of fighting called "Pancratium" a popular Olympic sport. It is not known if Pancratium was used in warfare but it did employ many deadly and secret moves. Pancratium was transplanted to India during Alexander's invasion and became popular there in an Indian form called "Vajramushtri" which can still be seen in India today.

Greek conquests left behind a legacy of weapons and weapon systems that greatly affected the course of the Asian Martial Arts. The early Indian Buddhist monks adopted many of these weapons and incorporated them into their own weapon system.

Korea

Korea, originally called Cho-Son was the "Martial Arts melting pot of the orient" and has produced the finest styles of "empty hand" and "projectile" combat known. Because Korea was the "stepping stone" to and from China, it experienced invasions for centuries, the result being a wide diversification of combat styles from many countries. With great pride the Koreans maintained their own race and culture and because of this ability, they were prevented from being swallowed-up by foreign powers of superior military strength.

In 108 BC, the Chinese invaded Korea and introduced the best in highly developed fighting arts. For three and one-half centuries following this invasion, Korea was split into three kingdoms: Koguryo, Paekche and Silla. Distinct Chinese styles were further perfected in each of these kingdoms and developed into styles of their own. Silla emerged as the strongest and warriors from that kingdom traveled to China to study the Martial Arts. The Koreans developed the code of the "Hwa-Rang-Do", which was later used by the Japanese as the basis for their "Bushido" code and the development of the "Samurai". In 780 AD Koguryo gained control of the country and shortened the name of Koguryo to Koryo, from which the name Korea was derived and reigned until 1392. Korea owes it's "archery" and "horsemanship" skills to the Mongols from their invasion of 1225. The Japanese during their six-year war with China introduced "Ju-Jutsu" to Korea during the 16th Century. By 1905, the entire Korean educational system included the full spectrum of Martial Arts study for students with an emphasis on empty hand techniques.

Tae Kwon Do is a Korean empty hand style. Two earlier Korean empty hand styles that were very popular were the "Sorim" and "Sonkae" styles, named after temples of the same name were they originated. A few other ancient to modern Korean styles of the Martial Arts are: Cireum, U-Sool, Yudo, Keupso, Pakchigi, Kung-Sool, Chirigi and Hapkido.

"Tae-Kyon", the ancient name of Tae Kwon Do was as old as the history of the "Hwa-Rang-Do". This primitive Martial Art was active during the Silla Dynasty over 1300 years ago.

Originally, Silla possessed the smallest territory when ancient Cho-son was divided into three kingdoms and Silla had to meet constant invasions from Koguryo in the north and Paekche in the west.

From 500 AD Koguryo became so strong, that life in Silla was untenable. Therefore, King Chin-Hung in his 37th. Year of reign called upon the strong patriot youths throughout the country and formed an organization known as the "Hwa-Rang-Do" to meet the national crisis.
The Hwa-Rang-Do respected the *loyalty, honor* and *spirit* of the warrior while they enjoyed *poems, music* and *morality*. They traveled to sacred mountains and rivers for the purpose of "body/spirit" training. Consequently, General Kim Yoo-Sin, at the age of 15 became a Hwa-Rang-Do warrior, at the age of 18 an accomplished swordsman and Kuk-Son and at the age of 34 given command of the Silla armed forces.

During the Japanese occupation, after the YI Dynasty, the hand techniques were introduced from both China and Japan to enhance this traditional art. This enabled the hand and foot techniques to be combined into one body under various names, such as: Tang-Su, Kong-Su, Karate, Kwon-Bop, Tae-Su, etc. Soon after Korea's liberation in 1945, there was a movement to establish a new name for this Korean martial art that developed from the roots of Tae-Kyon.

On April 11, 1955 a special board of Martial Art Masters, historians and prominent leaders was formed to name this new Korean martial art.

…"Tae Kwon Do" the art of self-defense was born…

**India**

Wrestling is the national sport of India and it has flourished since the beginning of the Vedie Age. The classical text "Rig Veda" describes rugged hand to hand combat that was very crude in nature. The Indians were well versed in the use of many weapons, particularly the short sword and the "halberd" (spear), much of which they learned from early invaders. The Indians were basically a peace loving people and never concentrated on the refinements of the martial arts. Long before the coming of Buddha, "Muki Boxing" was mentioned in the famous Vedie tales. This rough form of boxing is still alive today in some parts of India.

Buddhism forbids fighting, yet almost in contradiction permits defensive action. It is from this concept that the finest *unarmed techniques* in the world today, have their beginnings. Buddhism was a religion of the upper class people and the "mixing" of unarmed defensive methods with these beliefs resulted in the "Kshatriya" warrior class who protected the royalty and Buddhist monks. The Kshatriya and the Buddhist monks later became one. They were adept in techniques called the "Vajramushtri", similar in many respects to Karate. They were physical conditioning enthusiasts of the highest degree. The methods of the Kshatriya were described in the Buddhist scripture "Lotus Sutra" which refers to Nata, a word meaning "manly dance". The significance is seen in the close similarities of *forms* in which the moves of combat are practiced.

In 325 BC Alexander the Great conquered India. It is known that he brought the martial art "Pancratium" with him, in addition to the techniques that his men learned from their Egyptian conquests. This resulted in a mixing of fighting arts with Indian wrestling evolving into the martial art known as "Yudda". Another result was the refinement of the Indian techniques of Vajramushtri, which became the domain of the Buddhist monks.

Buddhism faded in popularity as a religion and as a result, many monks left for other countries. The most famous was Budhidharma (also known as Daruma or Tamo) who was a member of the Kshatriya. His famous journey to China was instrumental in the reviving of the Shaolin Temple in Honan Province, which later became the center of Chinese Boxing.
Japan

The Japanese martial arts were created and developed by the Buddhist priests of Nara Epoch and later refined into distinct forms by the Samurai (Bushi), whose trade was known as "Bugei" and involved the entire spectrum of the martial arts. The Japanese did not start out as a war-like people, their culture was influenced by the "Bushido" (code of the Samurai) from the Nara Epoch to present day Japan.

The Chinese brought the martial arts to Japan and the Koreans brought them Chinese culture in 400 AD. The Japanese combined both with systems and innovations of their own to develop distinctive art and social forms. It was Buddhism that formed the link and provided the continuity in the martial arts that the Chinese exported and the Japanese developed.

The major "jutsu" (combat styles) of the Samurai warrior were: Ken-Jutsu (sword), Iai-Jutsu (halberd), Bo-Jutsu (staff), Jo-Jutsu (short staff), Ju-Jutsu ((armed/unarmed combat techniques) and Nin-Jutsu (assassination, spying and espionage).

The major "Do" (martial ways) are: Judo, Aikido, Kendo and Karate-Do.

The Bugei were developed from the tenth century onward and the "Budo" are primarily the product of the 20th Century. No "Do" forms existed without the "Jutsu" form from which it stemmed.

The index of a true fighting art is seen in it's training methods. A Bugei or Budo is a true martial art system only if through the absence of combat opportunity it is practiced fervently through forms. Only in this way are the disciplines, traditions and highly refined techniques perpetuated.

Ju-Jutsu, Judo and Aikido are considered to be "pure" Japanese styles, although they are based on Chung-Kuo Ch’ uan techniques developed by the Chinese centuries before. Both Judo and Aikido came from Ju-Jutsu; Judo in 1882 and Aikido in 1925. Karate was imported from Okinawa in 1922 and there are now over 100 distinct Japanese styles of Karate.

Okinawa

Okinawa was the birthplace of Karate and many of the "hand systems" of unarmed combat that were developed by castaway seamen and merchants from China, Japan and Arabia. Various forms of martial arts were prevalent in Okinawa as early as 700 AD, probably introduced by warriors who served as guards on ships. Okinawan culture and social systems first began to appear around 1000 AD, communities were established and a growing economic welfare developed. By 1349 AD, Okinawa had a thriving civilization and had engaged in trade with China, Japan and Korea. Buddhism was the principle religion and with this the martial arts made a significant difference in the lives of the Okinawans.

It is probable that Burmese and Siamese empty hand techniques were introduced along with the development of trading activities. Early in the 17th Century the Japanese conquered Okinawa and imposed a stern rule that forbade the possession of weapons. With this, the Okinawans secretly practiced Chinese hand "combat" techniques, which subsequently assumed distinct local styles. These techniques later became known as "te" or hand techniques.

As a result of the severe restrictions on Okinawans carrying a weapon for personal defense, "farm implements" were developed into a wide variety of martial art weapons. Many farm tools were developed to a high proficiency as weapons by the Okinawans, such as: the "nunchaku", "sickle", "millstone handle"
and "staff". The Okinawans are responsible for the development of a distinct art form known as "Karate-Jutsu", a combination of "Kara" (empty), "te" (hand) and "Jutsu" (referring to a combat form).

The great Karate-Jutsu Grandmaster Gichin Funakoshi introduced Karate to the Japanese in 1922. In 1936, his students solicited funds and constructed the world's first free-standing karate school, the school was named Shotokan, because "Shoto" was his pen name. The Okinawan Karate-Jutsu masters developed their own distinct "Ryu" (schools), such as: "GoJu-Ryu", "Shito-Ryu", "Isshin-Ryu", "Tomari-Ryu" and many others that are the roots of westernized forms today. The term "Ryu" comes from the Ryu-Kyu Islands, off the coast of Okinawa.

Indonesia

Indonesia was called the "Dutch Indies" and is comprised of the entire island chain in the South China Sea with the exception of the Philippines. Immigrants from China during the pre-Shang Dynasty period originally settled the area and are the logical population base of Indonesia and Malaysia. Over the years these islands have become a melting pot of races and religions with all major categories well represented. There are certain weapons and unarmed combat styles that are indigenous to Indonesia, such as the "Kris". This short sword is regarded as the national weapon. Kris techniques are highly developed for in-close combat and are imbedded in the Islam and Muslim religions, as well as regional and local superstitions.

"Pentjak-Silat" is the Indonesian and Malaysian national art of self-defense. Dating back to about 700 AD, the foundation of this style can be found in Chinese martial arts that stress the "animal forms". Pentjak (system of self-defense) and Silat (fending-off) is a combination system which utilizes a full range of armed and unarmed techniques.

There are more than 150 different styles of this fighting form. Java and Sumatra are the principle locations for training and the perpetuation of this distinctive martial art.

Burma

Burma is situated between India and China, Burma was considered the "cross-roads" of the ancient orient. Arab trade caravans, mostly followers of the Buddhist and Taoist monks, used Burma as a stepping stone. It was because of this, the Burmese were able to maintain their identity as they profited from the outside influence. It can be assumed that the Buddhist monk Budhidharma traveled through Burma as he traveled from India to China. Other Buddhist monks followed him and as a result, Burma adopted Buddhism as its religion. Since the days of King Anawrahta (1044 - 1077 AD), Buddhist monks have served as teachers in monastery schools called "Kyaung" and this became the center of martial arts training.

Burmese martial arts systems are similar to the Chinese "internal" systems stressing breathing exercises, meditation, yielding and foothold techniques. The Burmese martial art called "Bando" is a combination of moves employing the more effective armed and unarmed techniques. Bando training is highly disciplined and an effective fighting style used by the Gurkha warrior in combat.

Burmesse Boxing is also a local martial art form that is the exact opposite of Bando, in that it is a hard offensive style resembling Thai Boxing. Other Burmese martial art styles include "Banshay" (use of weapons) and "Wrestling", which is a result of the Indian influence.
The Burmese "Kukri" (short sword) is a highly effective weapon and dates back to a similar sword in design that Alexander the Great's troops used in their conquests of Egypt and India. The Kukri was introduced to the Burmese around 600 AD when India was in control of the country.

In 1933 the Burmese Gurkha warriors formed the National Military Athletic Club to promote the Burmese martial arts: "Thaing", "Bando" and "Banshay".

Thailand

Thailand is famous for its Boxers and have developed a highly effective "tournament style" of fighting that originated in 1560 AD and is very popular today. Thai Boxing is a combination of Indian "Muki Boxing" and certain external forms of Chinese Boxing with more emphasis on kicking techniques. The original founders of "Thai Kick Boxing" were Buddhist monks from China who were experts in the "Ch' o Chiao" form. The Indian influence entered much later. Thai Kick Boxing has influence today's martial arts, especially in the western world.

"Krabi-Krabong" (sword and staff fighting) is very popular in Thailand today. The Thai "Rammuay" (warrior dancing) is very similar to Japanese forms and is a widely practiced art form that plays an important role in Thai folklore.

OBSERVATIONS

Above all other art forms, the martial arts are the purest and can be truly called: "the epitome of man's expression of himself and his relationship with his fellow man"…

Since the dawn of man's time, early man fashioned crude hunting implements in his prehistoric caves. Man has devoted more time to devising and refining methods of subduing his fellow man than any other single activity. Man's achievements in all fields of endeavor stem from a primal desire for possession, power, curiosity and self-preservation, all of which require the motivational skills provided by the study of the martial arts…

Man's greatest scientific, technical and even life improvement achievements can be attributed directly or indirectly to his military accomplishments.

Man's religions and philosophies are products of the basic drives that have created war or resulted from the act of conquest. Every major religion of the world has at some time been "militantly" defended and in the name of its god. In Asian countries, the very development of civilization, religion, philosophy and technology were consistent with the development of the martial arts. In fact, the major religions of Asia are responsible for the continuity, refinement and spreading of the martial arts.

"Empty hand" martial art techniques are forms of communication that enable man to re-discover himself as a tool of expression. It permits the development of a superb "kinesthetic" sense that allows him to understand himself in a spatial context.

Western adaptations of Asian martial arts are for the most part, "lacking in expertise and dedication". Only in a limited way does their representation reflect their true heritage. In some instances, this is true because of the inherent "secrecy" the Asians have imposed on their styles, but more specifically it is
because of a "lack of understanding about the martial arts as a result of mass production of "unqualified instructors".

A "watered-down" version of the martial arts is the result when misplaced emphasis is given to belt promotions.

What is sad is that most styles of the martial arts being taught in the western world today would probably be "unrecognizable" to the masters of that same style in Asia.

Indiscriminately granting rank when a testing candidate is not worthy of the rank has "diluted" the significance of that achievement and the honor it represents.

Proficiency in a martial art is best expressed in forms, which are a series of pre-arranged techniques and movements and as in any art form, perfection is never achieved. It is in the discipline derived from the attempt at perfection that one learns to understand himself and his capabilities. How long does it take to gain proficiency? Perhaps, when one trains to the extent that his technique and movement are as automatic as breathing and as natural as walking, is when we achieve our goals.

Many of the Western combat techniques are politically oriented and the emphasis placed on the development of weapon systems with limited emphasis on unarmed techniques. Asian combat techniques concentrated on a personal philosophy of self-reliance, self-defense and physical conditioning.

Thus; the western forms were not developed beyond the "tournament level", while the Asian forms became a way of life.

Man has come to gain dominion over the earth and all of its creatures by his skill in subduing his opposition. Man is far too adaptable to become extinct and far too intelligent to be conquered by natural foes.

As the pageant of mans history unfolds, it becomes increasingly clear that the only foreseeable threat to mans survival,

...Is man himself...