



Kukkiwon & WTF history

It laid the groundwork for Taekwondo's globalization by holding the 1st World Taekwondo Championships and establishing the World Taekwondo Federation (WTF) in 1973.

In 1978, Kukkiwon finally succeeded to unify Taekwondo by integrating 10 separate Taekwondo Kwans; Chung Do Kwan, Moo Duk Kwan, Jido Kwan, Song Moo Kwan, Chang Moo Kwan, Kang Duk Won, Jung Do Kwan, Oh Do Kwan, Han Moo Kwan and Kwan li Kwan.

Kukkiwon continued to cultivate the Taekwondo spirit and skills after establishing WTF and the 1st World Taekwondo Championships; it organized the Kukkiwon Taekwondo Demonstration Team in 1974 to travel worldwide introducing and spreading of the Taekwondo spirit and skills. Kukkiwon continued to promote the martial art Taekwondo actively by conducting overseas tours for Poomsae training, international seminars and academic interchanges like the World Taekwondo Leaders Forum. It has dispatched 12 Taekwondo instructors to 12 underdeveloped countries in an effort to enhance the growing Taekwondo value. And Kukkiwon facilitates and diversifies its plans to further expand and globalize Taekwondo through the Taekwondo Friendship Training Program. Such efforts are useful to register Taekwondo as an official sport in the Olympics and maintaining its status as a true Olympic sport by increasing the number of Taekwondo practitioners.

Kukkiwon set up procedures of Dan/Poom Promotion Test which measures a trainee's commitment in his or her own personal growth in Taekwondo. Through this test, Kukkiwon further won its excellent reputation as the home of Taekwondo and has produced about 8 million poom/dan holders up to now. Kukkiwon holds the World Taekwondo Hanmadang every year. It has created a venue for Taekwondo players to unify and further develop the art through the event. The essentials of Taekwondo are demonstrated through breaking, self-defense and Poomsae.

In 1983, Kukkiwon started the World Taekwondo Academy to train trainees who want to become a master and thereby create the brilliant future Taekwondo. We have also developed and classified specific curriculums for all different masters courses in an effort to truly develop the quality and abilities of Taekwondo masters. As a result, we have produced 5 million masters, fulfilling its mission to produce Taekwondo masters who shall perform their best as Taekwondo future leaders. In 2006, Kukkiwon opened the Research Institute of Taekwondo which aims at strengthening the academic foundations of Taekwondo by conducting research on the history and spirit of Taekwondo, developing the poomsae and activating the dojang. Taekwondo is now growing up not just as a sport or martial arts but also as a cultural industry. Korean government declared Taekwondo as a national brand for the promotion of its competitiveness in the public as well. Kukkiwon has been taking the lead in developing Taekwondo

as a culture industry along with the Korean government for many years. The World Taekwondo Hanmadang gathers all Taekwondo practitioners from around the world in order to revitalize and promote it as a cultural and tourism resource. The festival is contributing to the global phenomenon known as the Korean wave, bringing Taekwondo people from all over the world to visit Kukkiwon and Korea, the motherland of Taekwondo.

The Kukkiwon Demonstration Team is also devoting to promote Taekwondo as a culture and tourism industry, increasing Taekwondo competitiveness in the world by performing Taekwondo demonstrations for visitors.

Kukkiwon devotes itself to spread Taekwondo culture, spirit and history worldwide, increasing the best competitive



power of Taekwondo as a martial art in life. We're going to do our best for diffusion of Taekwondo spirit and values such as self-restraint, self-sacrifice and service so that it becomes a model of good behaviors to the global citizens.

The Origin of Taekwondo

Taekwondo, which is a national martial art of Korea, is one of the proudest cultural heritages for the Korean people. Taekwondo has been developed into a modern sport as a result of painstaking researches and experiences by the Taekwondo practitioners through their incessant upgrading of technical and spiritual refinement. At the same time, it has been firmly established as a real national martial art enabling the people to defend the nation.

Man by nature has instinct to preserve his own life as well as his race, and therefore engages himself in doing physical activities all the time either consciously or unconsciously. Man cannot do without physical motions and he grows and developed on them, regardless of time and space. In ancient times people had no means other than the bare hands and body to defend themselves; so they naturally developed the bare-hand fighting techniques. Even at the times when arms were developed as the defensive or offensive means, people continued to enjoy the bare-hand fighting techniques for the purpose of building physical strength as well as showing off through matches at the rituals of tribal communities. In the early history of the Korean peninsula, there were three tribes dwelling there, each enjoying warrior's martial art contests during the ritual seasons. At that time people learned techniques from their experiences fighting against beasts who's defensive and offensive motions were also the subject of analysis. It is believed that this was exactly the true grounding of today's Taekwondo. Whose names have descended from "subak", "Taekkyon", "takkyon" and so on.

Later in the latter part of ancient times on the Korean peninsula, three kingdoms came into existence always rivaling among them for the hegemony. They were Koguryo, Paekje and Silla all indulged in growing national strength with trained warriors. Therefore, the Korean history tells that there were military personalities among the well-known prominent national leaders of the three kingdoms, which proves the military tendency of ruling hierarchy.

As a result, youth warrior's corps was organized, such as "hwarangdo" in Silla and "chouisonin" in Koguryo, which both adopted the martial art training as one of the important subjects of learning. A renowned martial art book of the days, called "muyedobotongji" said "Taekwondo (the art of hand-to-hand fight) is the basis of martial art, enabling one to build strength by means of suing the hand and foot freely and training arms and legs as well as the body to be adaptable to any critical situations, which means Taekwondo was already prevalent in that age. Thus, it can be easily assumed that Taekwondo was originated from the days of tribal communities on the Korean peninsula.

Silla was a kingdom founded in B.C. 57 on the southeastern part of Korea and Koguryo founded in B. C. 37 on the northern part of Korea along the Yalu river, both making great efforts to raise their youngsters into strong warriors called "hwarang" and "sonbae" respectively, certainly with Taekwondo as one of the principal subjects of physical training.



Koguryo's "sonbae" and Taekkyon

Koguryo was founded on the northern part of Korea, surrounded by the hostile han (Chinese) tribes in the north. Therefore, in its initial stage of national foundation, the kingdom organized a strong warrior's corps called "sonbae" in its attempt to consolidate the centralized power.

According to the scholars of history, a man of virtue who never recoils from a fighting means the word "sonbae", which is a member of the warrior's corps. Later a history book on the old Chosun dynasty described the lift of Koguryo days, saying; "people gathered on march 10 every year at a site of ritual, where they enjoyed a sword dance, archery, subak(taekyon) contests and so on" , Implying that subak (Taekwondo) was one of the popular

events for the ritual in the Koguryo days. It also said "sonbaes lived in groups, learning history and literary arts at home and going out to construct roads and fortresses for the benefits of society, always devoting themselves to the nations. Therefore, it is altogether natural that Koguryo put the priority of interests on the Taekkyon which was the basis of martial arts, as can be proved by the wall paintings discovered at several tombs of Koguryo days.

A mural painting at the samsil tomb shows two warriors engaged in a face-to-face match in takkyon(Taekwondo) stance, and a third at the same tomb shows the scene of Korean wrestling bout, clearly distinguishing it from the Taekkyon. It can be assumed from the painting of Taekkyon match that the dead were either a Taekkyon practical or the subject of condolence with dances and martial art.

Silla's "Hwarang" and Taekkyon

The kingdom of Silla was founded on the southeastern part of the Korean peninsula under the circumstances of no immediate threat from outside, but along with the birth of paekje kingdom on its west flank and the start of invasions by Koguryo from the north, Silla was impelled to arm itself with development of martial arts.

In fact, "hwarangdo" is the typical example of Silla's martial arts, which is an assimilation of Koguryo's "sonbae" systems. The members of the youth group of hwarando were well trained with the senses of filial piety, loyalty to the kingdom and sacrificial devotion to society to become important personalities for the rein of kingdom. Notable among them were Kim Yu-sin and Kim Chun-chu that made a definite contribution to the unification of those three kingdoms. Taekkyon games (subak, dokkyoni or Taekkyoni) The chronicle of old Chosun described the life of hwarangs, members of hwarangdo: "hwarang were selected by the kingdom through contests and, after selection, they lived together in a group, indulging themselves in learning, exercising subak(old form of Taekwondo), fencing and horse-riding, and sometimes they enjoyed various games of communities, working on emergency aids and construction of fortresses and roads, and they were always ready to sacrifice their lives at the time of war.



Hwarangs

Hwarangs were particularly influenced by the Buddhistic disciplines and therefore the bronze statues of a warrior (a man of great physical strength) currently exhibited at the kyongju museum clearly indicates that martial arts were practiced at temples by showing a strong man's bare-hand defensive and offensive stances.

Kumgang Yoksa

Especially the shape of a fist shown on the statue of kumgang yoksa(diamond warrior : a strong man) exactly resembles that of a "jungkwon"(right fist) in the contemporary term of Taekwondo. The statue also shows today's "pyon jumok " (flat fist) and the use of legs, which are seen in today's Taekwondo.

It is really noticeable that in that Silla epoch the terms of "subak" (hand techniques) and "taekkyon" appear together, signifying that both hand and foot techniques were used in martial arts as shown in today's Taekwondo.

Taekwondo the Middle Ages.

The Koryo dynasty, which reunified the Korean peninsula after Silla, lasted from A.D. 918 to 1392. The Teakkyon developed more systematically and made it a compulsory subject in the examinations for selection of military cadets.

The techniques and power of Taekkyon

The martial art grew to become effective weapons even to kill human beings. In the military, a pattern of collective practice, called "obyong-subak-hui (5 soldier's Taekkyon play), was introduced so that it might be used in a real war. In the early days of Koryo dynasty, martial art abilities were the only required qualifications to become military personnel because the kingdom utterly needed the national defense capabilities after conquer of the peninsula. A certain plain soldier who mastered the Taekkyon techniques was promoted to a general, young were invited to Taekkyon contests and the skilled ones were selected to become military officer. There were lots of other examples in which many Taekkyon-mastered youths were picked up in contests, which is proof that Taekwondo sport was originated in that epoch. The chronicles of Koryo dynasty said; "at a power contest of Taekkyon techniques, lee yi-min punched a pillar of the house with his right-hand fist, then some of the props of the roof were shaken. Another Taekkyon master had his fist pierce through the clay-wall." Especially the kings of Koryo dynasty were much interested in "subakhui"(Taekkyon contest), making it a compulsory course of military training. Therefore, subakhui was also popular out for inspection tours in the villages. However, the Koryo dynasty in its latest years had gunpowder and new types of weapons available at hand, thus slowing down its support of martial arts as the folk games to be transmitted as such down to the modern Korea, Chosun.



Taekwondo- Modern Times.

In the modern times of Korea, which cover the Chosun (or Yi) dynasty (1392-1910), the imperial Korea and the Japanese colonial rule until 1945, Taekwondo was rather called "suba-khui" than "Taekkyon" and it suffered an eventual loss of official support from the central government as the weapons were modernized for national defense, although the subkhui was still popular in the early days of Chosun.

The Yi dynasty(Chosun) was founded

On the ideology of Confucianism, this resulted in rejecting all Buddhist festivals and giving more importance on literary art than martial art. Nonetheless, the annals of Chosun dynasty tell stories about the contests of subakhui ordered by local officials for the purpose of selecting soldiers and others ordered by the kings who enjoyed watching

subakhui contests at the times of feasts. It was also ruled by the defense department that a soldier should be employed when he won out three other contestants in the subakhui bouts. However, as the systematic organization of government progressed, the government officials began to lay more importance on power struggles than on the interest of defense, naturally neglecting promotion of martial arts. Then, it was only in the days of King Jungjo after the disgraceful invasion of Korea by the Japanese (in 1592) that the royal government revived strong defense measures by strengthening military training and martial art practice. Around this period there was a publication of the so-called *muyedobotongji*, a book of martial art illustrations,

whose 4th volume entitled "hand-fighting techniques" contained the illustration of 38 motions, exactly resembling today's Taekwondo Poomsae and basic movements. Of course, those motions cannot be compared with today's

Taekwondo poomsae, has been modernized through scientific studies. Even under the Japanese colonial rule, some famous Korean writers, such as Shin Chae-ho and Choi Nam-sun, mentioned about Taekwondo, saying "present subak prevailing in Seoul came from the sonbae in the Koguryo dynasty," and "subak is like today's takkyon which was originally practiced as martial art but is now played mostly by children as games." However, the Japanese colonial government totally prohibited all folkloric games including takkyon in the process of suppressing the Korean people. The martial art Taekkyondo(Taekwondo)had been secretly handed down only by the masters of the art until the liberation of the country in 1945. Song Duk-ki, one of the then masters, is still alive with the age of over 80 and testifies that his master was Im Ho who was reputed for his excellent skills of Taekkyondo, "jumping over the walls and running through the wood just like a tiger." At that time 14 terms of techniques were used, representing 5 kicking patterns, 4 hand techniques, 3 pushing-down-the-heel patterns, one(1) turning-over kick pattern and 1 technique of downing-the-whole-body. Also noteworthy is the use the term "poom" which signified a face-to-face stance preparing for a fight. The masters of Taekkyondo were also under constant threat of imprisonment, which resulted in an eventual of Taekkyondo as popular games.



Present-day Taekwondo

Upon liberation of Korea from the Japanese colonial rule after World War II, the Korean people began recovering the thought of self-reliance and the traditional folkloric games, which resumed their popularity.

Song Duk-ki

Afore-mentioned master of Taekkyondo, presented a demonstration of the martial art before the first Republic of Korea President Syngman Rhee on the occasion of the latter's birthday anniversary, thus clearly distinguishing Taekwondo from the Japanese karate which had been introduced by the Japanese rulers. Martial art experts began

opening their Taekwondo gymnasias all over the country and after the end of Korean war (1950-1953) Taekwondo was popularized among the dan-grade black-belters within the country, also dispatching about 2,000 Taekwondo masters to more than 100 countries for foreigners' training. After all, following the nomination of Taekwondo as a national martial art in 1971, the present Kukkiwon was founded in 1972 to be used as the central gymnasium as well as the site of various Taekwondo competitions. Then a year later on May 28, 1973 the World Taekwondo Federation came into existence currently having 164 countries as its members. In 1973 the biennial World Taekwondo Championships was organized, the final results of which up to 1985 are shown table 1. Again in 1974, Taekwondo was admitted to the Asian games as an official event. The results of Asiad Taekwondo championships are shown in table 2. In 1975 Taekwondo was accepted as an official sport by the U.S Amateur Athletic Union (AAU) and also admitted to the General Association of International Sports Federations (GAISF), followed by the adoption of official sports event by the international council of military sports (CISM) in 1976. In 1979, president of the World Taekwondo Federation (WTF) was elected President of the world federation of non-Olympic sports. The WTF became an IOC-recognized sports federation in 1980, making Taekwondo an Olympic sport. Then the adoption of Taekwondo as an official event was followed by the World Games in 1981, the Pan-American games in 1986, and finally by the 2000 Olympiad held in Australia.

Original Thoughts of Taekwondo Spirit

The Korean traditional thoughts must be first examined in order to elucidate the ideological aspects of Taekwondo as a traditional martial art. Ancestors of the Han (Korean) race experienced frustrations coming from natural disasters and existential restrictive circumstances of life and therefore they had to rely spiritually on the nature's power, such as heaven, rain, cloud, sun, moon, trees, rocks, etc., for their consolation. As the tribal and agricultural community was firmly established, the Han people arrived at a unified thought, of "seon"(impeccable virtuousness) to become the basis of Koreans' philosophical thought.

On the basis of this thought, Buddhism and Confucianism reigned over the Korean people for such a long time that all individuals have been accustomed to devote themselves to the nation and society without falling into the victim of personal avarices, ever cultivating their mind and body. The Korean's traditional thought is characterized by the priority on loyalty to the country and filial piety in people's daily life, thus making people think about the responsibilities first before seeking any power and voluntarily working for justice.



Taekwondo certainly takes root in man's instincts to survive by means of protecting himself from outside threat with the bare-hand fighting skills, and it was developed into a systematized martial art in the times of three-kingdom era. The three kingdoms, i.e., Silla(founded in B. C. 57), Koguryo(B.C. 37) and Paekje(B.C. 18), were all antagonistic among themselves in their respective hopes to achieve national unification on the Korean Peninsula. They had to defend themselves also from foreign aggressions from China or Japan. Under such circumstances, each kingdom tried to consolidate national unity first, stressing the spirit of national defense among the people. That spirit was

based on the traditional "seon" philosophy and the warriors accepted it as a martial spirit. Above all, Silla's hwarangdo (youth warrior's corps) was a typical example of inheriting this spirit. Their firm view of the state was derived from the thought of loyalty and filial piety, with which they could voluntarily abandon their lives for the sake of national security. In addition, the courage of "no retreat from fighting" was also another virtue of that spirit.

A third virtue was their practical thought of ethics, with which they pledged not to commit any ethical faults and never to betray their social obligations. After all, these spirits enabled the hwarangs of Silla to defend their kingdom and helped it conquer other two kingdoms, unifying the entire peninsula. Thus, the hwarangdo spirit inherited the Korean's traditional thought based on the seon philosophy and gave birth to the Taekwondo spirit consisting of the thought of loyalty and filial piety, courage of no retreat from fighting and practical ethic thought of consistency in learning and acting. This thought, shaped into a peace thought, has been handed down to the present Koreans.

Philosophical Backgrounds of Traditional National thoughts & Taekwondo Spirit

The Koreans' ethical tradition and history of Taekwondo well reflect the picture of Korean society in the past. Taekwondo as a traditional martial art is not merely the fighting skills but a proper product of national traditions comprising a philosophical spiritual world of martial arts. In the midst of fierce competitions for survival among different races on the earth, the Korean people has maintained through a history of 5,000 years the national spirit based on the seon philosophy and Taekwondo spirit also has been developed along with the national history. The development of Taekwondo spirit as martial arts will be further explained in detail. As mentioned above, the Taekwondo spirit was originated from the national traditional thought, which was transmitted from the grounding of the nation, by the progenitor Tangun, who advocated the idealism of "hongik-ingan" (meaning universally beregitting human beings) and "jaese-ihwa"(meaning a rationalization of human living). This thought was made into the national traditional thought represented by the philosophy of hongik-ingan in the time of Old-Chosun Age, also forming the basis of Taekwondo spirit.



Three-Kingdoms Age

As previously stated, the idealism of hongik-ingan was represented by the seon philosophy in the Koguryo era, which was later inherited by the Silla kingdom to be developed into the hwarangdo spirit with the integration of Buddhistic and confucian ideas as well. The hwarangdo spirit is characterized by the 3 virtues of loyalty, filial piety and reliability, 5 disciplines and 3 virtuous conducts, such as modesty, frugality and restraint. And hwarang 's religious worship helped them cultivate patriotism. It must be noted that Taekwondo spirit was also inherited from the hwarangdo spirit in the course of their martial art training.

Traditional thoughts of Koryo and Chosun Ages and Taekwondo

The Korean's traditional thought of hongik-ingan is closely related to the humanism, which stresses respect of human beings. The people throughout the ages of Koryo and Chosun were taught in their daily life to respect superiors and personalities of high virtue and treat their inferiors kindly. These attitudes of life were also influenced, on the other hand, by confucianism, buddhism, seon(impeccable virtuousness), tonghak (eastern philosophy) and chondo(the heaven's way). In those days there were various philosophical theories of thoughts expressed by scholars, philosopher Seo Kyong-Duk adhered to the theory of monistic spirirual energy while Great Scholar Yi Toe Gye favored the theory of dualistic spiritual energy, which is repreented by the 4 moral minds, such as benevolence, righteousness, propriety and wisdom and the 7 sentiments, such as joy, anger, sorrow, pleasure, love, vice and avarice. Another Great Scholar Yi Yul Kok used to say in his writing that " I endeavored incessantly to achieve self-restraint until I could reach the realm of a saintly life," "I speak little when I have to make a decision," "I do what is to be done with all my sincerity," " I make one understand a thing however arbitrary he may be, " and "Cultivation of the mind and learning should be continued without slowing down the tempo." Those sayings partly reflect the spirit of Taekwondo. Especially, the Tonghak thought and the chondo thought stressed a human being's dignity, assurance of national security and people's safety and a public citizen's mind without selfishness.

Conclusion

The taekwondo spirit, which has been directly influenced by the national traditional thou-ghts, is infused with the national soul molded through common experiences of joy, anger, sorrow and pleasure throughout the ages. it can be more easily identified by Silla's hwarangdo spirit, which was based on the Korean people's basic thought of seon philosophy as well as buddhist thoughts of national safeguards, confucian thoughts of loyalty and filial piety and taoistic thoughts of tacit performance. After all, the hwarangdo spirit combined with Taekwondo spirit of martial art enabled Silla to unify the three kingdoms. Therefore, the Korean's traditional martial art Taekwondo aims not only to acquire power and skill for self-defense but to perfect oneself with the character of devoting one's life to the safeguard of justice, of respecting the responsibilities and of embodying the thought of universal equality.



Modern Hapkido

The Korea Hapkido Federation was created by Korea's top Hapkido masters to spread the Korean martial art of Hapkido, while maintaining strict standards pertaining to Hapkido techniques and the certification of students, instructors and Masters. This will insure that Hapkido will be preserved and will grow properly. Hapkido is a system of unarmed fighting and weapons techniques to defeat both armed and unarmed opponents. Hapkido contains both long and close range fighting techniques, utilizing specialized Hapkido kicks and percussive hand strikes at longer ranges and pressure point strikes, Hapkido joint locks, and or throws at closer fighting distances. Hapkido emphasizes circular motion, breathing techniques, non-resisting movements, and control of the opponent. Hapkido practitioners seek to gain advantage through footwork and body positioning to employ leverage, avoiding the use of strength against strength. As a Hapkido student advances through their studies at their chosen Hapkido School (dojang), they will learn how to employ and defend against various weapons. Weapons training usually consist of knife training, short stick, walking cane, rope, long staff and sword. Hapkido students are trained to use and defend against these weapons and to also defend against common weapons such as firearms, and broken bottles. Hapkido has long been popular with various special operations military and police organizations throughout the world because it provides both lethal and controlling Hapkido techniques so that an individual can employ only the amount of force needed for the situation. In Korea, the Presidential bodyguards and the Seoul Police SWAT Teams all train in Korea Hapkido Federation style Hapkido. Hapkido is a fully comprehensive fighting style that provides its students with a wide range of fighting skills to meet any threat from an attacker. It is not a sport. Hapkido is also a method to assist an individual to reach levels of self-improvement from both a physical and mental standpoint. Students usually start studying Hapkido for its effective and practical self-defense techniques, or as a way of improving their physical fitness. After a short time they discover that Hapkido is a way of life that when embraced can assist an individual to reduce stress, improve their overall health, and improve their self-esteem as well as gaining an improved sense of community responsibility. A student may start their training as a stranger with their Master and fellow students but will soon learn that their affiliation with a Hapkido Master and their fellow students will become more of a family style relationship that will last for generations. Hapkido is for everyone willing to invest the time and effort into studying this wonderful art. People from all walks of life and from all age groups will benefit from making Hapkido a part of their lives. In fact, when comparing Hapkido to other martial art styles, Hapkido can be effectively applied by people of any age group, because it is not dependent on high kicking techniques or overpowering an adversary. The techniques are based on physics and simple body mechanics and this is what makes this art so effective.

Principles

On the "hard-soft" scale of martial arts, Hapkido stands somewhere in the middle, employing "soft" techniques similar to jujitsu and aikido as well as "hard" techniques reminiscent of taekwondo and tang soo do. Even the "hard" techniques, though, emphasize circular rather than linear movements. Hapkido is an eclectic, hybrid martial art, and different Hapkido schools emphasize different techniques. However, some core techniques are found in each school (kwan), and all techniques should follow the three principles of Hapkido:

- Nonresistance ("Hwa", 화 or 和) → (화 Hwa 和 Harmony)
- Circle principle ("Won", 원 or 圓) → (원 Weon 圓 Circle)
- The Water/Flexible principle ("Yu", 유 or 柳) → (유 Yu 流 Flow)

Hwa, or non-resistance, is simply the act of remaining relaxed and not directly opposing an opponent's strength. For example, if an opponent were to push against a Hapkido student's chest, rather than resist and push back, the Hapkido student would avoid a direct confrontation by moving in the same direction as the push and utilizing the opponent's forward momentum to throw him. *Won*, the circular principle is a way to gain momentum for executing the techniques in a natural and free-flowing manner. If an opponent attacks in linear motion, as in a punch or knife thrust, the Hapkido student would redirect the opponent's force by



leading the attack in a circular pattern, thereby adding the attacker's power to his own. Once he has redirected the power, the Hapkido student can execute any of a variety of techniques to incapacitate his attacker. The Hapkido practitioner learns to view an attacker as an "energy entity" rather than as a physical entity. The bigger the person is, the more energy a person has, the better it is for the Hapkido student. *Yu*, the water principle, can be thought of as the soft, adaptable strength of water. Hapkido is "soft" in that it does not rely on physical force alone; much like water is soft to touch. It is adaptable in that a Hapkido master will attempt to deflect an opponent's strike, in a way that is similar to free-flowing water being divided around a stone only to return and envelop it. "As the flowing stream penetrates and surrounds its obstructions and as dripping water eventually penetrates the stone, so does the Hapkido strength flow in and through its opponents."

GrandMaster Kidong Lee

Born July 7, 1951 Grandmaster Kidong Lee has triumphed in numerous competitions; including first place in the Korean Tae Kwon Do Championships and first place in the Korean Open Martial Arts Tournament. He was also a member of the Korean National Demo Team. Beginning in 1971, Grandmaster Lee has been instructing martial arts professionally. From 1973 to 1987 he served as Martial Arts Instructor at the Osan Air Force Base in Korea for the United States Air Force. When he fulfilled his obligation in 1987, he left South Korea to share his experience and knowledge with the people of the United States. Grandmaster Lee opened up his first Dojang in 1989 in Rancho Cordova, California just outside Mather Air Force Base. The Rancho Cordova school has been a major contributor in the community since 1989, his son Alex Lee has been the Head Instructor at that location since 2009 years. In 2008 Grandmaster Lee opened up his second school in Elk Grove California. Grandmaster Lee is currently an 8th degree black belt in Taekwondo, Hap Ki Do, and Tang So Do.

Please visit our website at <http://www.LeesKoreanMartialArts.com>