



THE HISTORY OF TAEKWONDO

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 developed into a modern sport as a result of painstaking research and experience by Taekwondo practitioners through their continual 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 the instinct to preserve his own life as well as his fellow man, 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 develops them, regardless of time and space. In ancient times people had no means other than their bare hands and body to defend themselves; so they naturally developed the bare-hand fighting techniques. Even after 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, each enjoying warrior's martial art contests during the ritual seasons. At that time people learned techniques from their experiences fighting against beasts whose defensive and offensive motions were the subject of analysis. It is believed that this was exactly the true grounding of today's Taekwondo, whose names has descended from "subak", "taekkyon", "takkyon" and so on.

In the latter part of ancient times on the Korean peninsula, three kingdoms came into existence always rivaling among them for hegemony. They were Koguryo, Paekje and Silla all indulged in growing national strength with trained warriors. 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.

In these kingdoms, youth warrior corps were organized, such as "hwarangdo" in Silla and "chouisonin" in Koguryo, which adopted martial arts training as an important subject 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 arts, enabling one to build strength by means of using 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 originated from the days of tribal communities on the Korean peninsula. Both Koguryo and Silla made 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 in B. C. 37 on the northern part of Korea along the Yalu River. They were 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, "sonbae" is a man of virtue who never recoils from a fight and is a member of the Koguryo warrior's corps. A history book on the old Chosun dynasty described the life of Koguryo days, saying; "people gathered on March 10 every year at a site of ritual, where they enjoyed a sword dance, archery, subak (taekkyon) contests and so on". This implied that subak contests were a popular event 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.

We know Taekkyon was a basis for martial due to wall paintings discovered at several tombs of the Koguryo days. A mural painting at the samsil tomb shows two warriors engaged in a face-to-face match in taekkyon (Taekwondo) stance. Another mural at the same tomb shows the scene of Korean wrestling bout, clearly distinguishing it from the Taekkyon.

Silla's "Hwarang" and Taekkyon

The kingdom of Silla was founded in B.C. 57 on the southeastern part of the Korean peninsula under the circumstances of no immediate threat from outside. But, 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.

"Hwarangdo" is the typical example of Silla's martial arts which is an assimilation of Koguryo's "sonbae" systems. The members of hwarangdo were well trained with the senses of filial piety, loyalty to the kingdom and sacrificial devotion to society to become important personalities for the reign of the kingdom. Notable among them were Kim Yu-sin and Kim Chun-chu that made a definite contribution to the unification of those three kingdoms. The chronicle of old Chosun described the life of hwarangs, members of hwarangdo: "hwarangs 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, 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 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 indicate that martial arts was practiced at temples by showing a strong man's bare-hand defensive and offensive stances.

Kumgang Yoksa

The statue of kumgang yoksa (diamond warrior: a strong man) is shown doing a technique that 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.

Original Thoughts of Taekwondo Spirit

The Korean traditional thoughts must first be examined in order to elucidate the ideological aspects of Taekwondo as a traditional martial art. Ancestors of the Korean race experienced frustrations coming from natural disasters and existential restrictive circumstances of life and therefore they had to rely spiritually on 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 Korean 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 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 threats with bare-hand fighting skills. It was developed into a systematized martial art in the times of the three-kingdom era. The three kingdoms, 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 from foreign aggressions from China and 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. 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. The hwarangdo spirit inherited the Korean's traditional thought based on the seon philosophy and gave birth to the Taekwondo spirit that consists of

loyalty, 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 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 benefitting 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.

Taekwondo the Middle Ages.

The Koryo dynasty, which reunified the Korean peninsula after Silla, lasted from A.D. 918 to 1392. Taekkyon 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 artists grew to become effective weapons, even to kill human beings. In the military, a pattern of collective practice, called "obyong subakhui" (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." 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 in the modern Chosun era.

Traditional Thoughts of Koryo and Chosun Ages and Taekwondo

The Korean's traditional thought of hongik-ingan is closely related to 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 spiritual energy while Great Scholar Yi Toe Gye favored the theory of dualistic spiritual energy, which is represented 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.

Taekwondo- Modern Times

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

The Yi Dynasty (Chosun) was Founded

The Chosun dynasty was heavily influenced by the ideology of Confucianism, this resulted in rejecting all Buddhist festivals and giving more importance on literary arts 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. A rule set by the defense department said 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, which 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 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 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 under constant threat of imprisonment from the Japanese government, which caused them to practice their art in secret.

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, Song Duk-ki, 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 arts experts began opening their Taekwondo gymnasias all over the country. 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. 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. 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. In 1974, Taekwondo was admitted to the Asian games as an official event. 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, the 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. Taekwondo became an official sport of the Olympics in the 2000 Sydney, Australia games.

Kukkiwon & WTF history

Groundwork for Taekwondo's initial globalization started 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 Taekwondo knowledge and the Taekwondo spirit. Kukkiwon continued to promote 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. Kukkiwon continues to facilitate and diversify its plans to further expand and globalize Taekwondo through the Taekwondo Friendship Training Program. Such efforts were useful to register Taekwondo as an official sport in the Olympics and maintain 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 2013. Kukkiwon holds the World Taekwondo Hanmadang every year. It has created a venue for Taekwondo players to unify and further develop the art. The essentials of Taekwondo are demonstrated through breaking, self-defense and Poomsae.

In 1983, Kukkiwon started the World Taekwondo Academy to train trainees who wanted to become masters and thereby created the brilliant future Taekwondo. Kukkiwon has also developed and classified specific curriculums for all different master's courses in an effort to truly develop the quality and abilities of Taekwondo masters. As a

result, Kukkiwon has 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 art but also as a cultural industry. The 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 devoted to promote Taekwondo as a culture and tourism industry. They increase 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. Kukkiwon is doing its 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.

Conclusion

The taekwondo spirit, which has been directly influenced by traditional national thoughts, 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 the Buddhist thoughts of national safeguards, Confucian thoughts of loyalty and filial piety and Taoist thoughts of tacit performance. After all, the hwarangdo 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.

THE HISTORY OF 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 are 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 jujutsu 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."

GRAND MASTER 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. Grandmaster Lee has been instructing martial arts professionally since 1971. 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. 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 Soo Do.

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