

Humane aspects inherited through the practice of taekwondo

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- A** Study Design
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Abstract

Background and Study Aim:

Taekwondo is the traditional martial art of Korea and is also a form of education that can be realized and achieved through the training of the 'Mom' or body. The 'Do' (the way or the true doctrine supported by morality or moral principles) cultivates competent individuals with common sense and discreet thinking. The aim of this review is knowledge about the potential and role of taekwondo, designated as the traditional martial art of Korea by the Ministry of Culture, Sports and Tourism, to provide basic information for future academic studies exploring the humane aspects of taekwondo training, which can be considered a discipline in humane studies.

Material and Methods:

For this study, the review of books on taekwondo and humanities was first carried out, followed by a research on films, animations and performances that employ topics related to taekwondo.

Results:

Through the above approach, 'humanity' or the 'human nature,' excluded from economic concerns in diverse fields situated in the environment of material abundance in the 21st century resulting from industrialization, was identified as the basic foundation for diverse disciplines including taekwondo training, which can be considered as one of the disciplines in humane studies. It was determined that sports education emphasizing physical training, the cultivation of morality, and the attainment of knowledge to develop the whole man is the key for humane physical education.

Conclusions:

The direction for taekwondo training as an alternative form of education for trainees of the 21st century was also provided by examining the potential and the role of taekwondo training as a humane discipline based on the above theoretical principles.

Keywords:

humanities • history • literature • martial arts • philosophy • physical training

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Traditional martial art theory

- taekwondo is a traditional martial art of South Korea that have been passed down from ancient times.

Karate-introduction theory

- taekwondo was developed under influence of Japan's karate [37].

Revisionist theory -

taekwondo was developed under influence of both a South Korean traditional martial arts and karate [38].

Philosophy of 'Qi (氣)' -

philosophy of 'body' argued by Yong O Kim.

Han' Philosophy -

which means both 'One' philosophy and the philosophy of Korean people [39].

INTRODUCTION

*Humane inquiry always seeks
Ways beyond money rolls
Steps aside from material desires
It follows paths led by the voice of why*

*To live a life driven by nobody
But given to desires of its nature
In which it may hear voices of answers
Sent in blinks of sunrises
Or songs of all brooks*

Letters at the Dawn of Love Field

- Kim, Moo-yeong; Writer

Today is reputed to be the golden age of humane studies, which has permeated broadly into various forms of mass media including TVs and newspapers in the form of articles, themes, or as topics for discourse by famous celebrities, etc. Diverse opinions insist that the cultivation of an intangible human culture together with the tangible development of materialism has occurred. Further, some people even suggest that actual entrepreneurial competitiveness should be based on the humanities [1]. The reason why people today are interested in humane science might be attributable to previous neglect of the discipline, which was comparatively estranged by concerns related to practical interests for living that prevented most people from finding the time to take breaks or to cultivate fundamental human culture.

The humanities designate the humane science comprising historical study, theology, ethics, religion, literature, arts, etc. [2]. Thus, it commonly designates disciplines centred around the culture, thoughts, ideology and studies delving into human conditions [3] that typically comprise the fields of literature, history, and philosophy. Contrary to the disciplines of natural or social science, which normally employ empirical approaches, the disciplines in humane science comprehensively utilize critical thinking, analytical approaches, and speculative methods [4]. Such methods and approaches can be regarded as intellectual efforts by those trying to find answers to questions that arise from the perception of the presence of other human beings, social relationships with other people, human cultures, and relationships with nature [5].

In this respect, the humane science is closely connected to human behaviours, which are related to issues in human history and human existence that extend to the internal and external horizon of the

human mind and presence. Therefore, humane science essentially involves overall issues related to the human presence, contrary to disciplines that search for objective knowledge. Because of this feature, humane science is regarded as a field that attempts to understand and interpret the human life and its presence [6].

Taekwondo is the traditional martial art of Korea and is also a form of education that can be realized and achieved through the training of the 'Mom' or body. The 'Do' (道; the way or the true doctrine supported by morality or moral principles) cultivates competent individuals with common sense and discreet thinking.

Jeong-hyeon Kwak [7] defined the study of taekwondo as 'human motion following the way of taekwondo'. This is because 'taekwondo' cannot exist without humans that study taekwondo by following its ways. Thus, taekwondo starts from a humane science foundation involving the 'Mom' of human beings and the training of the 'Mom' to realize the complete human being.

In the early 1980s, taekwondo departments began to appear in colleges and universities and interest in taekwondo and its study has continued to increase since. With this trend, the systematization of theories and the practice of taekwondo is needed, especially from a humane science perspective because humane science can help people cultivate desirable personalities and reflect on their respective lives as well as on the surrounding external world. That is, humane learning is not only the essence of education but is also the root of every discipline [8].

Il-hong Jeong [9] suggested that the teaching capability of teachers in charge of teaching taekwondo in schools, the degree of student participation in taekwondo training, and interest in learning can be increased by developing taekwondo educational training programs, which can be both a contest and a challenging activity, in the course of education in schools. This can be interpreted to mean that taekwondo can be approached as a means of humane learning to cultivate students in schools, providing positive effects on achieving objectives to realize the 'whole man'.

However, in spite of the humane foundation of taekwondo training, studies that delve into topics related with taekwondo have explored diverse

issues such as the administration of gymnasiums for taekwondo training, training programs, injuries, mentalities of trainees and athletes. Other issues related to concerns about the philosophy or history of taekwondo have been investigated so far, but studies that attempt to establish a system to understand taekwondo from the standpoint of humane science are few.

Recently, some parties in the society of taekwondo training chose to pursue economic outcomes resulting from taekwondo training or competition without regard for the educational value, consequently neglecting the essence of taekwondo training.

This tendency can slowly destroy the fabric of taekwondo and will inevitably bring about the absence of the taekwondo philosophy, eventually rationalizing the logic of pursuing technical notability and subsequent profits. As a result, the significance of taekwondo as a form of education or a science will also disappear, leaving behind only the techniques and associated commercial items [10]. As an alternative to address these issues, application of the humane science approach to taekwondo training is needed.

Therefore, the aim of this review is knowledge about the potential and role of taekwondo, designated as the traditional martial art of Korea by the Ministry of Culture, Sports and Tourism, to provide basic information for future academic studies exploring the humane aspects of taekwondo training, which can be considered a discipline in humane studies.

For this study, the review of books on taekwondo and humanities was first carried out, followed by a research on films, animations and performances that employ topics related to taekwondo.

The humanities in modern society

'Human Alienation' has arisen as a social problem in contemporary society. This problem is evidenced by 'the elderly living alone', 'the malicious alienation of member(s) in a group', or 'the hermit left alone' etc. Several alternatives to cope with the human alienation phenomena have been considered and humane science is regarded as a representative alternative to solve such social problems.

The role of humane science is to elucidate ways to live and to explore the presence of human beings by proposing the values of truth, goodness, and beauty, coupled with the cultivation of human capability and reflective critical power. Contrary to the natural sciences, which provide people with objective knowledge, humane science is rather an expression that reflects the lives of human beings by shedding light on humanity's common inherited culture. The value of humane science is manifested in the human capability for self-reflection, balanced critical power, and the faculty to think about the society and surrounding world [5].

However, disciplines in humane science such as philosophy, historical study, or literature have been regarded as trite or difficult. To address such perceptions, many books containing humane science topics have been published recently in an attempt to break through the barrier and to get closer to readers. Considerations are especially apparent in the titles of books such as 'The Humanities for Dummies' [10], 'The Humanities in the 'Romance of Three Kingdoms'' [11], and 'The Humanities for Teen Agers' [12] etc., which use famous historical facts, well known interesting topics, or expressions familiar to the public to introduce the disciplines of humane science to teenagers or to readers that encounter the disciplines for the first time.

The humane science can help young generations achieve broad intellectual exploration and deep emotional experiences. It intends to cultivate free and independent humans capable of making autonomous determinations by internalizing the sound values of morality, society, and aesthetics through understanding the human being and the world [4]. It also enables people to perceive philosophy, literature, or the arts through inquiries into human beings that originate from the ordinary or simple interests of humans [13].

Such features of humane science have recently been recognized as advantageous and compensate for deficiencies in other disciplines such as economy, business administration, politics, education, or natural and social sciences. Beyond literature, history education, and philosophy, the elements of humane learning are also incorporated in the field of natural science. Thus, humane aspects are universally present in the foundations of all disciplines.

The late Steve Jobs, who was the CEO of Apple Inc., said that technology alone was insufficient and so he wanted to be in a space between technology and humane science. He even said, "I would give everything I and Apple have if I would be able to spend half a day with Socrates!" [14]. We can imagine that the humane aspects which laid the groundwork for his creativity also played a great role in helping his company produce innovative and creative products.

In the field of medical science, doctors are encouraged to cultivate humane aspects and dispositions beyond the necessary cool-headedness and accordingly, educational programs to teach humane science are needed. Majors in the field of 'Medical Humanities' (such as Medical Literature, Art Therapy, or Medical Ethics etc.) have been introduced in an attempt to develop a humane culture and competence in interns and residents together with an attitude focused on narration [15]. Such efforts are aimed at the cultivation of doctors who are humane and possess patient-oriented thinking beyond the essential cool-headedness in therapeutic practices.

Hippocrates, the ancient Greek philosopher and doctor also known as the Father of Medicine, established the 'Hippocratic Oath' as an ethical guideline for medical doctors. New doctors usually take this oath in medical school and pledge to be medical doctors that provide humane healing. Elements of humane science are also present in the foundation of the 'Hippocratic Oath'.

It has been said that "The medical art is a humane and healing art." The purpose of the medical art is to save people and enable them to live healthy lives. The art demands cool-headedness together with warm-heartedness. For medical science to become an art of humane healing, a culture of humane qualities is needed through humane science education that can provoke ethical conscientiousness in medical doctors. Consequently, sensitive understanding of literature or art, that is, the attainment of humane studies is needed and should be emphasized [15].

Humane science is also emphasized in physical education that mainly involves human physical motions and movements. Yong-hwan Kim [16] concluded that "(...) the essence of physical education is to seek the freedom to realize the human ideal to be better, faster, and stronger; and also to eulogize spatiotemporal freedom from diseases and

actual constraints. Therefore, the reason and purpose of human physical activity should be reviewed above all in the discipline of true physical education based on the nature of human physical activity. This means the approach to humane aspects in the discipline of physical education (...)" He also suggested that "(...) the future of physical education should be philosophy, science, and the arts (...)" [16]. It is noteworthy that philosophy, the representative discipline in humane science, was emphasized.

'Humane Physical Education' would be the theory of physical education that acknowledges the value of physical activities in cultivating a well-rounded personality and serves as a model to cultivate 'the whole man' with an emphasis on the unique contributions of humane wisdom and experience [17].

As the epitome of the 'whole man' can be defined as 'a man who has cultivated a balance of knowledge, virtue, and body', humane physical education insists that it can contribute to the cultivation of a well-rounded personality by emphasizing the practice of 'humane wisdom and experience' through which students can attain a well-rounded personality [18].

Similarly, the importance of humane science is emphasized in diverse disciplines along with requirements to seek real humanity, cultivated through the role of humane science education. Thus, humane science can be described as a field of anthropology that helps people living in the 21st century to become valuable humans capable of living with other people to avoid alienation in a society that is becoming more dreary than ever by presenting ways we can reflect on ourselves to think on who we are and how we should live.

An approach to humane aspects (of literature, history, and philosophy) of taekwondo

Taekwondo is an education of the physical body but, in practice, training of the physical body based on 'Do (道)', which constitutes the foundation of 'Oriental Thoughts,' mainly comprise the practice. For this education, the 'Spirit of Taekwondo' and its 'Philosophy' are the most important elements required by both the coaches and trainees of taekwondo. As such, the values of the taekwondo spirit and education could present the role and potential of taekwondo as a humane science and as a form of alternative education for the 21st century.

In this section, the humane features of taekwondo presented in the actual field of taekwondo training, that is, the presentations of taekwondo in literature, history, and philosophy, will be reviewed to determine the potential and role of taekwondo training as a humane science.

The literature (books, theatricals, and cinema etc.)

Literature helps us to understand human feelings and emotions (joy and anger together with sorrow and pleasure) easily. There are literary works that are hard to understand but most works are easily accessible for the purpose of understanding the feelings or emotions contained therein. Literary works that express human feelings or emotions in the form of poetry, novels, plays, or essays belong to the category of literature [2]. In the past, literature also denoted the 'study' of these works but the scope of the meaning became limited along with the development of other disciplines in natural and social sciences that isolated the disciplines including politics, economics, or jurisprudence from the initial meaning. However, literature remained as a generic term encompassing pure literature, philosophy, historical study, sociology, or linguistics in its domain. Nowadays, it contains only the discipline of pure literature [19].

Literature is distinguished from other types of art in that it consists of languages, that is, the art of languages, and it is also distinguished from other domains of languages in that it is an art. The term used to represent 'literature' in Korean includes the letters for composition and study, which are seemingly different from the meaning of an art of language denoted by the term 'literature'. However, the character of an object may not be defined by the origins of the respective words that constitute the term [20]. Literature affords humans with delight in comprehension, the delight in singing that expresses natural feelings originating from primitive ages, the delight in conversations with other people, the delight in listening to songs and stories, and the delight in reinterpreting life and the world through stories [21].

Plays, cinemas, or performances based on literature were recently included in the category of literature because these genres are closely related to literary works. Especially, it would not be an exaggeration to say that literature and cinema in this age have a close relationship with each other. This is because literature has evolved

with visualization while moving images are gradually becoming the media for transferring literary stories [22].

Specialists in literature regard this phenomenon as either the 'Crisis of Literature' or the 'Expansion of the domain of Literature.' The standpoint that perceives the phenomenon as a crisis in literature points out characteristics of 'fragmentation', 'sensationalism', 'materialism or practical interests', or 'commercialism' and worries about the prevailing state of society away from reading literary works. In contrast, the viewpoint that considers the phenomenon as the expansion of the domain of literature acknowledges the mutual communication between literature and cinema and positively interprets the phenomenon as the modern modified application of the enjoyment of literary works [23].

Taekwondo education comprises physical training that requires movement of the bodies of trainees. The power of literature to foster pleasant sensations of taekwondo training through indirect experience is also needed.

In this context, literary works that address topics related to taekwondo as a humane science discipline will be explored in this section including cinema, animation, and performances that can be regarded as an extension of literature.

General Literature

Searches were performed in 2014 for papers, textbooks, and printed instructions on taekwondo training using the keyword 'Taekwondo' in the National Library of Korea and at the biggest commercial book store (The Kyobo Book Centre) in Korea. The results for novels, memoranda, and memoirs, with the exception of academic papers, textbooks, or instructions on taekwondo training, are summarized in Table 1.

In 1992, a serial novel on taekwondo was published for the first time with the title of 'The Cleaving of Wind'. The novel was published serially in the monthly journal of taekwondo before its publication as an independent volume in 1992. It was the first literary work that adopted materials from taekwondo. The next fictional work authored by Jongwon Seo was published in 2014 with the title of 'The New Taekwondo'. Memoirs related to taekwondo were published by Hong-hee Choi, Joo-yeong Kim, Yeong-yeol Choi, Kyeong-myeong Lee, and by graduates from the Department of

Table 1. Literary works that employ topics related to taekwondo.

Years	Titles	Types	Authors
1992	Split of Wind	Novel	Kim, Kun-Joong
2000	(Taekwondo Kid) Kang-min's adventure	Comic	Yang, Seung-Wan
2003	Taekwondo and Me	Auto biography	Choi, Hong-Hee
2003	Magic black belt for Hee-Jin (Girl's name)	Fairy tale	Hwang, Yeon-Hee
2004	Story of Taekwondo	Memoirs	Kim, Joo-Hyung
2004	Winner in Junior Taekwondo competition	Fairy tale	Jun, Sang-Hoon
2005	Autobiography of Jhoon Rhee	Auto biography	Rhee, Jhoon-Gu
2005	Moon, Dae-Sung, he get Sun	Auto biography	Moon, Dae-Sung
2006	The Alpha and Omega of Taekwondo in the World. 1-2	Essay	Taekwondo Promotion Foundation
2007	Spirit scripture of Taekwondo	Poetry	Lee, Chang-Hoo
2007	Do show of emotion	Essay	Son, Sung-Do
2008	Study of Taekwondo-Retrospect and Prospect	Auto biography	Choi, Young-Ryu
2011	Taekwondo, the more the training, the easier it becomes	Comic	Kim, Joong-Heon
2011	Nathan says No!No!No! #2 Nathan goes to Taekwondo	Novel	Lucy Anson
2011	Jung side kick of greasy grinders	Essay	Taekwondo Club in Seoul National University
2012	Kambi is my friend 3: Wow, it is Taekwondo	Fairy tale	Ra, Ji-Hee
2012	Taekwondo Changed my life	Auto biography	Lee Kyung, Myung
2013	Taekwondo master's Experience in the USA	Essay	Lee, Jung-Kyu
2013	Blossom in Poverty	Essay	Kwon, Bong-Nyeo
2014	Diary of Taekwondo master		Shamini Flint
2014	Monsters do not know Taekwondo		Brian Mott
2014	New style of Taekwondo	Novel	Seo, Jong-Won
2014	Taekwondo grand master who is brusque and strange	Novel	Summer Palace
2014	We aren't fat.- Weightlifting & Taekwondo	Fairy tale	Shin, Ying-Girl
2014	Find Taekwondo in World Heritage	Fairy tale	Kukkiwon
2016	Secret of Taekwondo	Fairy tale	Kim, Ji-Won

Taekwondo at Seoul National University. The taekwondo Promotion Foundation provided training to taekwondo coaches abroad to promote a contest for the best experiences in the global propagation of taekwondo and published winning memoranda in two volumes of books titled 'To The end of Global Villages'. Jeong-gyu Lee also published the 'Dizzy Experiences of the Lazy Taekwondo Master wandering around the USA' based on his personal experiences. Additionally, cartoons and fairy tales for juveniles have been published. Joong-heon Kim authored a cartoon titled 'Taekwondo Becoming Easier than Ever' while Jee-hee Rah published juvenile stories titled 'Kambi, a Friend of Mine' and 'Wow, it's Taekwondo!'.

Literary works that depict topics related to taekwondo comprise novels, autobiographies, memoirs, and poems, however, the number of such works is quite small. Thus, more literary works depicting various phases of the training, philosophy, or spirit of taekwondo are needed to attract the attention of people not acquainted with taekwondo and its training.

Cinema and Animation

Cultural products and contents are outcomes of contemporary culture beyond their added economic values. Therefore, the culture reflects the spirit of contemporary ages and cinema or performances also reflect contemporary phases.

Table 2. Movies that employ topics related to taekwondo.

Years	Titles	Years	Titles
1967	(Taekwondo) The last blow	1999	Best of Best 4
1972	Action Taekwondo	2002	Bad Behavior
1973	East wind	2003	Taekwondo
1973	Black fist	2004	Dollyeochagi (Round house kick)
1989	Best of Best 1	2004	Clementine
1991	Korean boy	2006	Way of Foot & fist
1992	A cold blooded man	2006	Youth comic
1993	Best of Best 2	2009	Finding Loni
1993	A strong Player	2011	The kick
1995	Best of Best 3	2011	Small hero in my heart

Table 3. Animations that employ topics related to taekwondo.

Years	Titles
1976	Robot Taekwon V
1976	Robot Taekwon V-2: Space operation
1977	Robot Taekwon V-3: Special forces in underwater
1977	Maruchi & Arachi : Taekwondo kids
1977	Cyborg 337
1978	Competition of Robot Taekwon V vs Gold wing
1982	Robot Taekwon V-Super Taekwon V
1984	Robot Taekwon V-84
1990	Robot Taekwon V-90
2000	Taekwondo winner : Kang Tae-Poong

A culture defines the value of humane life that makes the respective lives of people worth living with pleasure and makes the society worth living in [24].

Cinema and animation as cultural contents that address topics related to taekwondo are summarized in Table 2 and Table 3. For cinema, diverse movies depicting stories related to taekwondo have been produced in domestic and overseas markets since the appearance of 'The Last Blow' directed by Woon-cheon Cho in 1967. Particularly, movies that depict the taekwondo style of fighting also encompass the genres of melodrama or comedy as well as martial arts or heroism [25].

The first instance of an animation depicting a story related to taekwondo was the 'Robot Taekwon V' released in 1976. The 'Robot

Taekwon V' was partly influenced by the Japanese animation 'Mazinger Z' but most of the animation process employed domestic technology with a creative approach involving traditional musical instruments [20]. Heroes in subsequent animations were mostly the 'Robot Taekwon V.' However, other heroes and heroines that appeared in other movies such as 'Maruchi', the boy of taekwondo, and 'Arachi', the girl of taekwondo, were so popular they were adopted as pronouns designating boys and girls training in taekwondo. In the 2000s, the movie titled 'Kang Tae-Poong, the King of Taekwondo' was released and in 2011, 'Robot Taekwon V' was remade to commemorate the 35th anniversary of the series. Since then, the making of animations specifically depicting stories related to taekwondo has ceased and accordingly, the development of new contents and animations are needed to propagate taekwondo, which has been a regular sport in Olympic Games since 2000.

Performance

Taekwondo performance is a presentation that incorporates modern techniques of acting, choreography, stage, music, and lighting [26]. Such performances are summarized in Table 4.

Taekwondo performance was introduced in 2001 by the 'Show Taekwon' and in the 2010s, several professional groups of performing artists conducted various performances.

Historical Study

History is a record of past events and figures [2]. By reviewing the progression of taekwondo from its inception as the traditional martial art of Korea to its globalization as one of the officially adopted sports in Olympic Games, the future of taekwondo can be projected.

Studies delving into the history of taekwondo have been conducted and are centred around the 'The History of Taekwondo in Korea' [27], which viewed taekwondo as a traditional martial art that began as a movement in ancient times, developed during the era of the Three Kingdoms in the Korean peninsula and is still practiced today. Recent studies have been conducted in two categories of traditionalism and realism.

Bong Lee [28] classified the origin of taekwondo into theories that assume its development as a traditional martial art and those that assume its origins from the introduction of karate into Korea. The former theory is based on studies that examine the history of taekwondo on the grounds of nationalism, presenting a view of Korean history supporting the ideological national consciousness and helped to rediscover the national history that contributed to the securing of the national tradition of taekwondo.

The latter theory assuming the introduction of karate into Korea as the origin of taekwondo is based on empirical studies conducted by Jin-bang Yang and Yong-ok Kim, who investigated the introduction of karate from Japan into Korea during the periods before and after the national liberation in 1945. The theory argues that taekwondo should secure a universality of its own by overcoming limitations resulting from the exclusiveness and isolationism of its history.

Along with these studies, books related to the history of taekwondo have been published continuously since the 'The History of Taekwondo in Korea' was published in 1988 (authored by Gwang-seong Kim and Gyeong-ji Kim). Several books were published in the 2000s with diverse

Table 4. Performances (employed motifs related to or) of taekwondo.

Years	Titles
2001	Show Taekwon
2002	Taekwon Diamond
2005	The moon: Knights of silver moon
2006	The moon
2006	Mythology: 2013 episode
2008	Taekwon moomoo: Dalha
2009	Tata in Budda
2010	Taekwon Monkey
2010	TAL
2012	Otsa moosa
2012	Story of Great king with 4 retainer
2012	Bigabi (flying and flying)
2013	Live show - show Taekwon with K-tigers
2013	Han bit (one light)
2015	Great Taekwondo
2016	Modern Taekwondo; Kicks

criticisms of the book's perspective. Recently, San-ho Kim the painter, published a book titled 'Shubyeok, Karate, and Taekwondo,' in which the author asserts that karate in Japan is a martial art inherited from the Korean peninsula, presenting a new perspective on the history of taekwondo.

Books containing topics related to the history of taekwondo are summarized in Table 5. Controversies remain regarding the different interpretations of the history of taekwondo, and other types of martial arts have also generated arguments on the topic. Such controversies should be resolved or the gap between different theories on the history of taekwondo should be minimized through further studies on the origin and history of taekwondo. The results of further studies on this issue should also be published for the public.

The overall history of humanity includes a prehistoric age before the historic age in which written records were preserved. In human history, written records of events are inherited after ages have passed. Recent controversies on the history of taekwondo are attributable to assertions based on unwritten records. Opinions insisting on the

origin of taekwondo as a traditional martial art, or from the introduction of karate, as well as those based on revisionism are all attributable to insufficient or non-existent historical records. We need to try to find historical evidence to resolve such controversies even though they may seem frivolous. Such evidence should also be demonstrated by subsequent generations to establish the correct viewpoint for the history of taekwondo.

Philosophy

The term 'philosophy' comes from the ancient Greek word 'philosophia,' a combination of the two words 'philos (love)' and 'sophia (wisdom).' Hence, the term means 'the love of wisdom' [20] and indicates the desire of humans to learn more ways to live wisely and humanely besides acquiring knowledge of unknown things.

Philosophy delves into the fundamental principles of humanity, the world and the nature of life [2]. It constitutes the basis of all learning and thus can be viewed as a field of anthropology that provides humans with ways to live by providing answers to persistent questions of who we are or how we should live together as well as theories that address the overall issues of human beings.

Table 5. Books containing topics related to the history of taekwondo.

Years	Titles	Authors
1988	History of Korean Taekwondo	Kim, Kwang-Sung, et al.
1999	Modern History of Taekwondo	Kang, Won-Sik, et al.
2000	History, Spirit & Philosophy of Taekwondo	Ahn, Young-Kyu
2001	Half a Century of Taekwondo	Kang, Ki-Seok
2002	History of Taekwondo in Korea	Kang, Won-Sik, et al.
2002	Past and present of Taekwondo	Lee, Kyung-Myung
2002	Taekwondo, a look back on today	Bae, Young-Sang, et al.
2003	New argument on Taekwondo's modern history	Lee, Chang-Hoo
2005	Lecture on Taekwondo history	Song, Hyung-Suk
2007	Research on historical and philosophical aspects of Taekwondo	Kim, Ki-Hong, et al.
2008	New Theory of Taekwondo history	Song, Hyung-Suk
2008	The history of Taekwondo	Seo, Sung-Won
2008	Formation history of Taekwondo with Kwan (Group)	Huh, In-Wook
2008	5000 year history of Taekwondo in South Korea	Choi, Jum-Hyun
2011	Shubyuk, Karate and Taekwondo: Facts of Taekwondo history	Kim, San-Ho
2015	50 years History of Korea Taekwondo Association	Korea Taekwondo Association
2016	A Killing Art: The Untold History of Tae Kwon Do, Updated and Revised	Alex Gillis
2016	Understanding about History & Philosophy of Tae Kwon Do	Seo, Sung-Won

Table 6. Books containing topics related to the philosophy of taekwondo.

Years	Titles	Authors
1990	The Constitutional Principle of Taekwondo Philosophy	Kim, Yong-Ok
1999	Philosophy and Principle of Taekwondo	Lee, Kyung-Myung
1999	Introduction to Taekwondo Aesthetics	Ha, Tae-Eun, et al.
2000	Philosophy principle of Taekwondo	Lee, Chang-Hoo
2000	History, Spirit & Philosophy of Taekwondo	Ahn, Young-Kyu
2002	Taekwondo Spirit and Practice: Beyond Self-Defense	Richard Chun
2003	Theory of strong, soft and three talents of Taekwondo	Lee, Chang-Hoo
2003	Martial art philosophy for life's champion	Ji, Chil-Kyu
2003	Spirit of Taekwondo	Lee, Kyung-Myung
2005	What is Taekwondo? : Research about Taekwondo philosophy	Song, Hyung-Suk, et al.
2007	A meeting of Taekwondo and aesthetics	Im, Il-Hyuk
2007	Research on historical and philosophical aspects of Taekwondo	Kim, Ki-Hong, et al.
2009	Ethics for Taekwondo competition	Park, Eun-Suk
2011	Research about Taekwondo philosophy	Song, Hyung-Suk, et al.
2011	Philosophy and History of Taekwondo	Kim, Sang-Jin
2012	Gesture to stop: Philosophy of Taekwondo Education	Kim, Suk-Ryun
2013	Taekwondo: Synthesis of philosophy and Principle	Jo, Sung-Hoon
2016	Present of Taekwondo Philosophy	Lee, Hak-Jun

Taekwondo takes advantages of all parts of the human body, particularly the upper and lower extremities, for the training of defending or attacking techniques such as using strong weapons that can defeat enemies with a single strong blow. Thus, it is a high dimensional martial art that incorporates tangible physical techniques into its spirit and philosophy. It also adopts the traditional perspectives of Oriental religion and philosophy, which typically encourage balanced development of the physical body and mind to withstand external oppressions [29].

Taekwondo is a traditional martial art and a cultural heritage that nourishes people with pride and self-conceit. It employs a behavioural philosophy focused on the goal of achieving the immortality of 'Do (道)', considered the utmost ideal in the Oriental school of thought, through a training process that overcomes one's ego [29, 30].

The philosophy of taekwondo is an approach to the nature and value of taekwondo and is also an application of such philosophical views and methods to taekwondo training [30, 31]. By this approach and through the application of the philosophy of taekwondo, trainees can build strong bodies and attain spiritual maturity. Taekwondo

training enables trainees to defend themselves, to protect the weak, and to become desirable social beings.

The philosophy of taekwondo has been continuously explored since the publication of 'The Constitutional Principles of the Philosophy of Taekwondo' authored by [32], which dealt with topics related to Kim's 'Philosophy of Qi (氣)'. Gyeong-myeong Lee insisted on the so called 'Han Philosophy' as a philosophy of taekwondo, while Chang-hoo Lee contradicted existing discourses on the philosophy of taekwondo and asserted through his 'Philosophical Principles of Taekwondo' that the philosophy of taekwondo should be explored solely on the premise of the 'Mom'. He also insisted that taekwondo should be associated with the actual training of the physical body independent of the grafting of the philosophy of taekwondo.

Taekwondo can make the body of trainees strong and promotes the potential of violence because it consists of techniques for both defence and offense. Thus, trainees need to cultivate the moral capacity to control this potential for violence [33]. Accordingly, the systematic philosophy of taekwondo as a behavioural guideline is

required for trainees to cultivate them as desirable social beings.

Books containing topics related to the philosophy of taekwondo are published in this context. Reasonable compatibility between traditional perspectives and the philosophy is needed because the basic framework of the philosophy of taekwondo is based on the foundation of Oriental schools of thought mainly developed in China. Compatibility should not be enforced by a simple fitting or combination of discrete fragments but rather, should comprise an original history of development that is naturally acknowledged by all trainees. Therefore, the development and establishment of the philosophy of taekwondo are needed through further studies that delve deeply into the actual discipline of taekwondo training.

Taekwondo, the potential and its role as a humane science

Who am I? What should I do for a living? How should I live?

These are lifelong questions of humans living in modern societies. The humanities seem to be capable of providing answers to such questions. Particularly, incentives for learning manifest as aspirations to study humane science. The reason why the humanities are emphasized these days is that people expect the humanities to play a role in clarifying the interests and questions related to 'the human spirit' and 'the value of the human being' which have been excluded from economic concerns in the environment of material abundance resulting from industrialization [34].

Humane studies may not provide clear answers to such questions associated with living. Rather, it is a science that can provide us with capabilities to find spontaneous answers. As the lesson in the Talmud teaches us that equipping a man with the capability to fish is better than supplying him with a fish, the humane studies can provide us with the knowledge to 'fish'. It can also provide us with methods to make fishing gear and even how to proceed further.

People in modern societies, which are moving in the fast lane, can lose their human nature easily and consequently, the contemporary era is recognized as an age of ethical and moral loss. Education as an alternative to protect the loss of such ethics and morality is now essential and

taekwondo training is expected to play a significant role as an alternative form of education.

Geon-sik Heo [35] commented that the development of taekwondo, which is based on the characteristics of Korean culture, has been influenced by cultural interchanges between Western and Eastern societies. They also stated that taekwondo occupies a place in the open and pluralistic world of global sports and cultures that allowed it to reveal more of its value as an intangible cultural inheritance.

Taekwondo has grown rapidly and drawn attention as one of the official sports in the Olympic Games in a rather short period of time. The educational value of taekwondo training is also broadly acknowledged. However, despite the remarkable growth and propagation of taekwondo, the recently arisen irrationalities and absurdities (quarrels against contest judgments, violent coaching, irregularities in institutions associated with taekwondo, etc.) detracts from the positive and educational nature of taekwondo training. Therefore, the harmonic combination of the humanities with taekwondo training as an alternative to avoid such irrationalities and to raise the educational value of taekwondo training is required. This rearrangement of the taekwondo system through a combination with the humanities can be an opportunity to correct the irregularities in the system attributable to the fast growth and global propagation of taekwondo in such a short period of time.

Taekwondo can exploit literature to ensure easy understanding by readers. A consensus of the history of taekwondo including its globalization as a traditional martial art should also be concluded to provide people with the information to predict its future. The spiritual values attainable through the training of taekwondo should be considered as well. For these purposes, humanism education has been emphasized and current education in the fields of taekwondo training has adopted the applications of emotional moving pictures or the classics of Oriental culture together with an emphasis on the spirit of taekwondo. These efforts evidence the application of humane education in taekwondo training and can be used to cultivate the humane elements of trainees to contribute to the development of the 'whole man'.

Eui-chang Choi [36] concluded that the training (the practice of an exercise) of Oriental martial art possesses the characteristics of self-training, with the ultimate aim of realizing 'Do (道),' which can enable trainees to discover their respective real egos. People participating in sports games developed in the Western societies compete on an equal footing with each other with the idea of 'sportsmanship.' Oriental martial arts seemingly pursue physical drills and attempts to gain control over opponents but in reality, the ultimate goal is to realize the 'Do (道)'. Thus, taekwondo training and humane studies should go hand in hand.

For people in contemporary societies searching for the convenience and comfort provided by science and technology, the foundation to contemplate questions like 'Who am I?' or 'How should I live?' can be developed in taekwondo training. Trainees may and should think about themselves while they sweat through physical exercise and should also gain insight on how to live by overcoming difficulties encountered during taekwondo training.

The fundamental foundation of taekwondo training is the humanities, although disciplines like business administration for the efficient operation of taekwondo gymnasiums and others are now emerging together with scientific methodologies for fair and objective judgment of contests in accordance with the adoption of taekwondo

as one of the official Olympic sports games. Taekwondo founded on the grounds of humane studies is taekwondo for the 21st century and for the future.

CONCLUSIONS

It was determined that sports education emphasizing physical training, the cultivation of morality, and the attainment of knowledge to develop the whole man is the key for humane physical education.

The direction for taekwondo training as an alternative form of education for trainees of the 21st century was also provided by examining the potential and the role of taekwondo training as a humane discipline based on the above theoretical principles.

Understanding the humane aspects of each discipline can allow people to better understand themselves and the ultimate goal in humane studies would be the understanding of the self. Through taekwondo, trainees can overcome physical difficulties and achieve the respective goals of physical and spiritual robustness through which they can also realize who they are. The feeling of euphoria resulting from these achievements by physical exercise reflects the humane potential and role of taekwondo training.

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