

History of the ITF Taekwon-Do Patterns

Masters Thesis

James Miley
Taekwon-Do UK
5 November 2021

Why?

I have always been interested in history so when I was thinking of a subject to do for my masters thesis I immediately thought about the people and times that General Choi Hong Hi uses for the name and meaning of his 24 patterns. I wanted to look at the timeline in history of the dates in the meanings as well as looking at the type of people that General Choi Hong Hi admired enough for him to recognise them in his patterns.

I was also interested in seeing if any of the historical figures crossed paths in their life times or even came from the same bloodlines. The 7th century seemed to be General Choi's favourite time in history as you will see below seven of the pattern meanings come from this time.

I hope you enjoy my findings.

Historical timeline of the historical dates in the patterns

No Date - Chon-Ji

No Date - Juche

2333BC - Dan-Gun

391AD - Kwang-Gae

612AD - Ul-Ji

649AD - Yon-Gae

660AD - Ge-Baek

661AD - Moon-Moo

668AD - Yoo-Sin

686AD - Won-Hyo

7th Century - Hwa-Rang

14th Century - Choong-Jang

All information suggests that General Kim Duk Ryang was from the 16th century so I have moved it to that period.

1316 - 1388 - Choi-Yong

1338 - 1392 - Po-Eun

1397 - 1450 - Se-Jong

1536 - 1584 - Yul-Gok

1592 - Choong-Moo

1594 - Choong-Jang

1520-1604 - So-San

16th Century - Toi-Gye

1876-1938 - Do-San

1905-1919 - Eui-Am

1910 - Joong-Gun

1919 - Sam-Il

1945 - Tong-Il

Introduction

Back in Korean history there were three ancient kingdoms named Silla, Baek Je and Goryueo. As well as having a history of other countries like Japan and China trying to take over Korea the three kingdoms also fought against each other. Each was ruled by a king or Queen and from my research I would say that being a king, queen or sibling was not always a great position to be in as there was always someone who was trying to over throw you and that meant they had short reigns that ended mostly in their death.

The map on page 17 of the ITF encyclopaedia shows the three kingdoms with Koguryo (Goguryeo) being by far the biggest kingdom and also having a large land border with China and a smaller land border with Russia. Silla and Baekje kingdoms shared the south tip of Korea and had the closest sea routes to Japan. Goguryeo was later known as Goryeo from which the modern name Korea is derived. Also the period of the 3 kingdoms is defined as being from 57BC to 668AD. From 668AD to 935AD there was the Unified Silla or Late Silla after Silla had conquered Baekje & Goguryeo in 668AD unifying Korea.

Chon-Ji (North Korea)

The beginning of human history
Literally means 'Heaven and Earth'

Chon-Ji (in Chinese 'Tianchi') or the heavenly lake, is a name also given to a large crater lake on Paektu Mountain, on the border of North Korea

and China. It is an extinct volcano that is said to have been the first home of the legendary founder of Korea, Dan-Gun.

Heaven Lake has been recognised by the Shanghai office and the Guinness Book of Records as being the highest volcanic lake in the world.

The caldera (a large cauldron-like hollow that forms shortly after the emptying of a magma chamber in a volcanic eruption) which contains Heaven Lake was created by the 946 eruption of Paektu Mountain.

One reason why it is called Heaven Lake is because in the summer the snow from the peak melts into the crater lake, and the fresh water is considered to be bluer than the sky, thus the name 'heaven lake'.

To the Korean people this is a very important lake and mountain, and despite its inaccessible location Heaven's Lake draws tens of thousands of Korean pilgrims every summer. According to legend the lake and mountain that cradles it are said to be the birthplace of all Korean civilisation.

There is a story I found about the Korean trigrams which are symbols made up of three bars. Four of which are on the Korean flag. The story mentioned the 8 moves of Chon-Ji representing Heaven and the eight moves representing earth. There are eight trigrams and they mean Heaven, Earth, Mountain, Lake, Water, Fire, Thunder and Wind. There are three extra punches at the end of Chon-Ji that represent the three bars of a trigram. The circle in the middle of the Korean flag is called a Taegeuk with the top half coloured red and representing heaven and the bottom coloured blue and representing earth. Maybe these two colours are the thought behind the red and blue that we use in our competition free sparring. The circle of red and blue is based on the Chinese Taoist idea that all of creation is made up of two opposing forces. The opposing forces are often referred to in the West as Yin &

Yang with the Korean term Eum-Yang. As we were talking about the Korean flag then I will also add that the 4 trigrams on the flag are Heaven, Earth, Fire & Water (or Heaven, Earth, Sun & Moon). The white part of the flag representing peace and purity.

Dan-Gun

The myth says that there was once a god called Hwanung who wanted to live in the valleys and mountains of earth. He was the son of the 'Lord of Heaven' Hwanin. He was granted the assistance of the spirits Rain, Wind and Clouds in his quest to find land on earth, and he descended on Paektu Mountain with his followers. According to legend a tiger and bear befriended him. They both wanted to become humans so Hwanung placed them into a cave and said that whoever persists without food or water the longest would be the winner and get their wish. The bear lasted the longest and became human. She was named Ungnyeo and Hwanung fell in love with her. They married and had a son called Dangun Wanggeon who settled in the north area of Korea with 3000 followers and established the settlement of Gojoseon.

After a succession of weak descendants from Dangun Gojoseon collapsed. The next descendant in line was King Dongmyeongseong or 'Jumong'. He was a militaristic autocrat and he renamed the region Goguryeo (which can also be spelt Koguryo). By 18 BCE Korea had split into three prominent kingdoms: Goguryeo in the northern and central parts and Baekje and Silla on the Southern tip.

Kwang-Gae (Goguryeo)

Better known as King Gwanggaeto The Great. He was the 19th monarch of the Goguryeo and he began a golden age becoming a powerful empire and one of the great powers in East Asia. He helped to recover the greater part of Manchuria which was an area of China and Russia almost 5 times the area of Korea today. It is also thought that the territory gained expanded as far as Mongolia based on discoveries of Goguryeo fortress ruins. In 396AD he defeated the most powerful kingdom of Korea at the time, Baekje, and in 399AD came to the aide of

the Silla kingdom and defeated their enemies thus achieving a loose unification of the Korean Peninsula.

Whilst the 39 moves refer to the first two numbers of 391AD when Gwanggaeto came to the throne it was also the age that he died. He was also one of only two rulers whose names were appended with the title 'The Great'. The other one is Sejong.

Ul-Ji (Goguryeo)

Eulji Mundeok was a military leader in Goguryeo who successfully defended Goguryeo against Sui China. He is often numbered amongst the greatest heroes of the military history of Korea. Emperor Yang of Sui China launched an attack on Goguryeo with over one million troops and 2 million auxiliaries. At the time Field Marshal Eulji Mundeok prepared his troops to meet the numerically superior Sui force with a strategy of deception, using feigned retreats and sudden attacks. Emperor Yang sent 305,000 troops to take Pyongyang. Eulji allowed them to approach before attacking them from all sides sending the Sui force into utter confusion and as they retreated Eulji's troops slaughtered them at will. It was recorded that only 2,800 troops survived and the Battle of Salsu and it became known as one of the most glorious military triumphs in Korea's national history. Emperor Yang did try again and again but was repelled on all occasions and gave up in the end. Eulji Mundeok died in early 618AD. Also in 618AD the relatively short lived **Sui Dynasty was replaced by the Tang Dynasty.**

Yon-Gae (Goguryeo)

Yon-Gae (Yeon Gaesomun) was a powerful and controversial general and military dictator in the waning days of Goguryeo. In 642AD he discovered that King Yeongnyu was planning to kill several high ranking officials including himself. He immediately went to Pyongyang where his force killed the king and he placed the king's nephew on the throne and appointed himself to the post of Tae Mangniji the highest possible rank of Goguryeo. In 645AD the Emperor Taizong of Tang Dynasty

launched another attack on Goguryeo and was successful in conquering a number of major border city fortresses. However their main army was held back for several months at Ansi Fortress by the dogged resistance of a Goguryeo general, Yang Man-Chun. Meanwhile General Yon-Gae defeated the elite marine force sent by Emperor Taizong of Tang to take Pyongyang and immediately marched his legions to relieve Yang's Goguryeo forces at Ansi Fortress. Low on food and in the middle of a harsh winter the Tang forces were forced to retreat back to China as they were caught between General Yang Man-Chun's army and General Yon-Gae counter-attacking army.

Ge-Baek (Baek Je)

As I have mentioned earlier Korea's three kingdoms were constantly at war with each other and the most powerful one Goguryeo was trying its best to bully the other two. Silla & Baekje decided to make an alliance with each other to counter Goguryeo's power. Silla and Baekje managed to push northwards into Goguryeo with Silla taking the Northern territories and Baekje taking the southern territories of Goguryeo. However Silla under the command of General Kim Yoo-Sin got greedy and broke the alliance attacking Baekje so it could have both territories. So the crazy story goes that Baekje now formed an alliance with Koguryo and attacked Silla. This then prompted Silla to join forces with a Tang force of 130,000 soldiers. Silla (50,000 soldiers) with the Tang force then attacked the Baekje capital, Sabi, in 660AD in one of the most famous battles of that century.

General Ge-Baek was sent out by his king to defend Baekje and with a force of only 5,000 soldiers managed to put up a brave fight against General Kim Yoo-Sin and the Tang forces but was eventually defeated.

Although not much is known about Ge-Baek historians and scholars recognised him as exemplifying the Confucian ideals of patriotism and devotion to his king.

Moon-Moo (Silla)

Moon-Moo was the 30th king of the kingdom of the Silla Kingdom and he became king in 661AD. Moon-Moo's mother was the sister of General Kim Yoo-Sin. Also Moon-Moo's father, King Muyeol, was an accomplished strategist and he made the alliance (that General Kim Yoo-Sin regretted) with the Tang Dynasty of China.

Moon-Moo was also known as the first ruler ever to see the Korean Peninsula completely unified after finally defeating the kingdom of Koguryo in 668AD. His main job after this was to repel the Tang forces with which his father had made a pact with as they wanted to takeover Korea for themselves. Moon-Moo did eventually defeat the Tang forces and sent them back to China in 675AD.

Yoo-Sin (Silla)

As you can see above General Yoo-Sin crossed paths with King Moon-Moo and General Ge-Baek. As King Moon-Moo's general he played a major part in the unification of the 3 kingdoms of Korea. At just the age of 15 he became a Hwarang warrior and was an accomplished swordsman and a Gukseon (Hwarang leader) by the age of 18.

After defeating General Ge-Baek General Kim Yoo-Sin's Silla force and their Tang allies changed direction and moved on Koguryo from two directions and in 661AD they attacked the seemingly impregnable Koguryo kingdom and whilst they were repelled they had weakened Koguryo and in 667AD launched another offensive and in 668AD destroyed Koguryo and unified the 3 kingdoms.

Won-Hyo (Silla)

Won-Hyo was one of the leading thinkers, writers and commentators of the Korean Buddhist tradition. In his life he produced over 240 books and many of them became classics revered throughout China and Japan as well as Korea. Won-Hyo was famous for dancing in the streets and while the Buddha discouraged such behaviours his songs and dances were seen as skilful means (upaya) and meant to help all sentient beings.

Won-Hyo died on the 28th April 686AD and maybe General Choi had that in his mind when he chose 28 moves in Won-Hyo Tul.

Hwa-Rang (Silla)

Hwarang was also known as the Flowering Knights who were an elite warrior group of male youth in Silla. Here was a thought that the Hwa-Rang youth group were females and I think that this comes from two groups of women called Wonhwa (original flowers) who preceded Hwarang. They were a class of female warrior cadets from 6th century Silla. It is not clear to what extent they ever engaged in battle. The first group were about 300 young girls chosen for their beauty and skill. They were lead by two woman, however, they became jealous of each other and when one of them murdered the other the Wonhwa class was abolished and replaced by an all male Hwarang.

The Hwarang became knights and warriors for the Silla Dynasty in the 7th century. A close relationship developed amongst the Hwarang and Buddhism as that was the excepted religion by the leaders of Silla. The Hwarang would seek the teaching of the Buddhist monks as they new that the martial arts practiced by them would help strengthen themselves for greater success in the future and for the benefit of the Silla Kingdom.

Interestingly one of the buddhist monks Won Gwang taught the youths of the Hwarang to become warriors who could defend their beliefs with martial arts, to be confident in their actions, and to control themselves and their surroundings which pretty much sums up the meaning of red belt and possibly why General Choi chose Hwa-Rang Tul to be the red belt pattern.

Choi-Yong (Goryeo Dynasty)

From 7th century to 14th century Choi-Yong is the only one from this century to be named after General Choi's patterns after I moved Choong-Jang to the 16th century.

Choi Yong was a Korean general born in Goryeo, which was a Korean dynastic kingdom founded in 918AD and had achieved what has been called 'true national unification' by Korean historians. Korea was derived from Goryeo, also spelt Koryo.

Choi Yong quickly gained the confidence of his men and the king (King U) due to many victories against Japanese pirates who began raiding the Korean coast around 1350AD.

Choi Yong became a national hero in 1352AD when he successfully stopped a rebellion by Jo Il-Shin when insurgents surrounded the palace killing many officials and proclaiming Jo Il-Shin the new ruler. He won more fame and favour back in Korea when he was sent to China to help the Mongol forces, who were a son-in-law nation to Korea, being successful in over 30 different battles. He later also successfully fought the mongols to regain lost territory that they had taken from Korea.

General Choi Yong was betrayed by his subordinate Yi Seong-Gye who executed him by beheading. Yi Seong-Gye went on to be the founder and first king of the Joseon (Yi) Dynasty and was the major figure in the overthrow of the Goryeo Dynasty.

Po-Eun (Goryeo Dynasty)

Po-Eun was a prominent scholar-official and diplomat during the late Goryeo period. In 1367AD he became an instructor in Neo-Confucianism and was a faithful and public servant to King U. In 1392AD Po-Eun (Jeong Mong-Ju) was murdered after a party that was thrown for him by Yi Seong-Gye. I think the party was thrown to try to persuade Po-Eun to change allegiances to Yi Seong-Gye. Yi Seong-Gye's fifth son Yi Bang-Won helped to arrange the murder. He was murdered because he refused to betray his loyalty to the Goryeo Dynasty and King U. The 474 year history of the Goryeo Dynasty was said to have symbolically ended with Po-Eun's death. This dynasty was followed by the Joseon Dynasty, the last dynastic kingdom of Korea, which lasted for the next 505 years (1392 to 1897).

Po-Eun's noble death symbolises his faithful allegiance to the king and he was later venerated even by Joseon monarchs. In 1517AD he was canonised into the national academy along with other Korean sages such as Yi I (Yulgok) and Yi Hwang (Toegye).

Also before that in 1401 King Taejong (3rd king of the Joseon Dynasty) posthumously appointed Po-Eun Prime Minister. I mention this link as King Taejong was the 5th son of King Yi Seong-Gye, Yi Bang-Won, who had arranged for the murder of Po-Eun and maybe felt bad for this later in his life. King Taejong was also the father of King Sejong the Great.

Po-Eun's poem 'I would not serve another master though I might be crucified 100 times' was a sentence that he truly believed and eventually died for as he said that 'we cannot serve the two masters' referring to King U of Goryeo and Yi Seong-Gye of Joseon.

Po-Eun was also known as a master of calligraphy.

Se-Jong (Joeson Dynasty)

King Taejong retired as king in 1418AD, but he still ruled as a regent with his son Sejong. Following the Neo-Confucian philosophy of an organised and obedient society, King Sejong strengthened the military. He also introduced a new taxation system but unusual for that time he sent out a poll to the people to assess public opinion. It was a great way to provide equality throughout the land and 57% approved his proposed system. He was also one of the first to grant maternity and paternity leave.

Se-Jong was very much a king of the people and not just the wealthy people. He commissioned two books on agriculture tailored to meet the needs of the soil and climate of Joseon. King Se-Jong also appreciated skill and talent of all social status. He promoted an inventor and scientist from the lower echelons of society to work at the palace and he invented a celestial globe that would predict the best growing seasons and also tell the time. Se-Jong's scientist would also invent the first rain gauge in 1441AD and the worlds first water gauge.

In 1443AD Se-Jong also helped the lower classes when he assigned his scholars to develop the first Joseon alphabet, which is known as hangul. Before the creation of this alphabet Koreans used Classical Chinese alongside their own native writing system. This made it very difficult for any of the lower classes to learn how to read or write as it was very difficult to understand without a formal education.

Sejong died in 1450AD after suffering complications from diabetes.

Yul-Gok (Joseon Dynasty)

Yul-Gok was the pen name of Yi I who was one of the two most prominent Korean Confucian scholars of the Joseon Dynasty, the other being his older contemporary Yi Hwang (Toegye). He was born in 1537AD and at the age of 20 he devoted himself to the study of Confucianism.

In 1583AD Yulgok was the minister of defence. He is well remembered for his foresight about the national security. He proposed then to draft and raise 100,000 men against a possible Japanese attack. His proposal was rejected by central government and soon after his death in 1584AD Hideyoshi Toyotomi's Japanese forces invaded Korea in 1592AD (Imjin War).

Choong-Moo (Joseon Dynasty)

Choong-Moo was the name given to the great admiral Yi Sun-Sin who was a Korean naval commander in the Joseon Dynasty. He was well respected for his exemplary conduct on and off the battlefield not only by Koreans, but by Japanese admirals as well. He was famed for his victories against the Japanese navy in the Imjin war. Military historians have placed Admiral Choong-Moo on par with Admiral Horatio Nelson as arguably the greatest naval commander in history for his undefeated record against seemingly unsurmountable odds despite no background in naval training.

Choong-Moo died in 1598AD at the Battle of Noryang. With the Japanese army on the verge of being completely expelled from the Korean Peninsula. Mortally wounded by a single bullet his famous dying words were "the battle is at its height...wear my armour and beat my war drums...do not announce my death" showing the type of man he was and his loyalty to his men and his country. After his death his nephew wore his armour and his son hid his body so the morale of the sailors didn't drop.

Choong-Moo was known as a brilliant strategist and won many battles in the north of Korea and was rewarded with a command post in Left Jeolla Province Naval District. In the space of a few months he was promoted 4 times finally receiving the appointment of Commander of the Left Jeolla Naval District in 1591. He immediately started the buildup of the regional navy including the construction of the turtle ships.

Choong-Moo is remembered for his 23 victories against the Japanese invasion forces from 1592AD to 1598AD. Hideyoshi Toyotomi's Japanese forces wanted to use Korea as a forward base to conquer Ming China. Knowing how important it was to dominate the sea battle (for food supply routes and reinforcements for his ground troops) he thought it would be enough to build 1700 ships and win by superior numbers. Helped by a superior knowledge of the surrounding seas as well as the Koreans having better cannons on their ships due to Choong-Moo's development of the cannon they were able to out manoeuvre the Japanese at every battle that Choong-Moo fought. The Japanese ships could only hold a few cannons and their best tactic was to come alongside the Korean ships and board them. Whilst the Korean ships had much stronger hulls which allowed them to carry at least twenty cannons, they were much slower so Choong-Moo didn't have much room to make mistakes if he was to stop the Japanese from boarding his ships.

Choong-Moo won most of his victories in search-and-destroy operations with the famous turtle ship being one of the main types of ship that helped defeat the Japanese. Contrary to popular belief though Choong-Moo did not invent the turtle ship but he improved it on an earlier model that had been suggested during the reign of King Taejong (Se-Jong's father).

The turtle ship (also known as the Geobukseon) designed by Choong-Moo had 11 cannons on each side of the ship and two cannons on the stern and two on the bow. The ship's figurehead was in the shape of a dragon and held 4 more cannons. It also emitted a smokescreen, that in combination with its fierce appearance, was meant to be used as psychological warfare. The sides of the ship were dotted with small holes that could be used to fire arrows, guns and mortars from. The roof was covered with planks that had spikes in them. The purpose of the spikes was to prevent the enemy from boarding. The ships were

powered by two sails or twenty oars which were pulled by two men each or 5 men each in the heat of battle.

Choong-Jang (Yi (Jeoson) Dynasty)

Choong-Jang was a Commander of the Royal Troops during the Yi Dynasty. In 1592AD when Hideyoshi Toyotomi's Japanese forces invaded Korea he was appointed an army general. He helped to attack and destroy many Japanese camps and was nicknamed 'Ho-lk' meaning tiger wing by the Japanese soldiers, because of his bravery.

Choong-Jang was fighting on the land at the same time that Choong-Moo was commanding the naval forces. Whilst Choong-Moo was doing very well at sea it was more difficult for the Korean ground forces as they were using bows & arrows, spears and swords to fight a Japanese army armed with muskets.

In 1594AD Choong-Jang was promoted to Commander in Chief of the Honam Province (South West Korea). With the help of his fellow commanders he was able to repel the Japanese forces from the province.

In 1595AD bitter rivals of the court had him arrested in connection with the killing of a slave girl. Possibly due to his success on the battlefield the king released him. In 1593AD though, and because of his involvement in the rebellion of Mong Hak Lee, he was poisoned and died. His name was later cleared of any dishonour by the king.

Not much else is known or recorded about his life.

So-San (Yi (Jeoson) Dynasty)

So-San was the nickname of the great monk Choi Hyong Ung (Hyujeong) during the Yi Dynasty. He was a Korean Seon master and as was common for monks in this time he travelled from place to place, living in a succession of monasteries. Buddhist monks had been forced

to keep a low profile since Yi Seong-Gye had banned Buddhism to gain support from the Neo-Confucian scholars in order to become king of Joseon after over throwing Goryeo in 1392AD.

When Hideyoshi Toyotomi's Japanese forces invaded Korea in 1592AD the king fled leaving a weak, poorly trained army to defend the country.

In desperation he called on So-San to organise monks into guerrilla units. Even at the age of 73 (72?) he managed to recruit and deploy some 5,000 of these warrior monks. The presence of So-San's monk army was a critical factor in the eventual expulsion of the Japanese invaders in 1593ad and again in 1598ad.

Not much else is known or recorded about So-San's life or that of his pupil Sa Myung Dang who helped him put together the monk army.

Toi-Gye (Joseon Dynasty)

Yi Hwang was the pen name of Toegye, who was one of the two most prominent Korean Confucian scholars of the Joseon Dynasty, the other being his younger contemporary Yi I (Yul-Gok). Toi-Gye began his Confucian studies early and passed all his civil service exams, serving the Joseon courts for most of his life holding 29 government posts.

He was known for his integrity, and relentlessly took part in purges of corrupt government officials.

In 1544AD he turned his back on court politics returning home to devote himself to his philosophical studies. He is still regarded today as Korea's foremost philosopher.

Do-San (North Korea)

Do-San is the nickname of the patriot An Chang-Ho, who was a Korean independence activist. He was also an early leader of the Korean-American immigrant community in the United States. When he returned to Korea he established the Shinminhoe (New Korea Society)

in 1907. It was the most important organisation to fight the Japanese occupation of Korea. Do-San was also one of two men believed to have written the lyrics of Aegukga, the South Korean national anthem. Do-San was born in 1878 in South Pyongan, North Korea and in 1895 he moved to Seoul, South Korea. He moved to San Francisco, USA with his wife in 1902 to pursue a better education. They were the first married couple to come from Korea to the USA.

During Japanese occupation of Korea (1910 to 1945) Do-San called for the moral and spiritual renewal of the Korean people through education as one of the important components in their struggle for independence and building a democratic society.

During Do-San's anti-Japanese activism in Korea, he was arrested and imprisoned by the Japanese Imperialist government at least 5 times. He was first arrested in 1909 in connection with Ahn Joong-Gun's assassination of Ito Hirobumi, the Japanese Resident General of Korea.

During Do-San's imprisonments he was beaten many times and suffered severe torture. In 1937 he was arrested by Japanese authorities, but due to complications from severe internal illness he was released on bail and transferred to the Keijo Imperial University Hospital where he died on March 10th, 1938.

Eui-Am (South Korea)

Eui-Am is the nickname of Son Byong Hi who was a Korean religious leader and independence activist. Eui-Am became the third leader of Donghak (Eastern Learning) which was an academic movement in Korea Neo-Confucianism founded in 1860. The donghak movement arose as a reaction to seohak (Western learning) and called for a return to 'Way of Heaven'.

The first and second leaders of the group had both been executed. Choe Je-U had founded Donghak to counter the ever increasing

influence of western religions like Catholicism. The second leader and mentor to Eui-Am, Choe Sihyeong, was involved in a peasant revolt in 1894 and in 1898 he was executed in connection with it. Eui-Am became the new leader and was forced to seek political asylum in Japan. There he studied modern ways as this seemed to give western nations and Japan their power. He hoped to modernise Donghak and in so doing Donghak could help to modernise and strengthen the Korea nation. Up to that point Donghak was highly traditional and opposed to modernisation and foreign intervention in Korea. Eui-Am pivoted from that world view by embracing modernisation and accepting help from Japan to achieve that goal. After the Russo-Japanese War in 1904 he returned to Korea.

Eui-Am went as far as to call for Japan to take-over Korea's affairs because he thought the arrangement would be temporary and beneficial to Korea. So after Japan forced Korea to become its protectorate (1905), Eui-Am then began to distance Donghak from Japanese affiliation. In 1905 he renamed Donghak to Chondo Kyo (Religion of the Heavenly Way) in order to distance itself from its Japanese connections.

In 1910 Japan annexed Korea. As the Japanese rule became more harsh Koreans began to feel that the situation was intolerable. Finally in 1919 a mass demonstration was organised to call for Korean independence, with Chondo Kyo, Christian and Buddhist religious leaders at the forefront of the movement. A Declaration of Independence was drafted and Eui-Am was the first to sign it. After reading the declaration at the protest he was voluntarily arrested. Eui-Am became ill in prison and was released and died at home in 1922.

Joong-Gun (North Korea)

Joong-Gun is named after the patriot Ahn Joong-Gun who assassinated Hiro-Bumi Ito who was a Resident-General of Korea when it was a

protectorate of Japan from 1905 to 1910. He was born in September 1879 and was executed by the Japanese in March 1910 age 30 (32?).

As a boy he learnt Chinese literature and Western sciences, but he was more interested in martial arts and marksmanship. At the age of 16 he entered the catholic church with his father, where he received his baptismal name 'Thomas' and learned French. At age 25 he started a coal business. In 1907 he exiled himself to Vladivostok, Russia to join in with the armed resistance against the Japanese colonial rulers, where he learnt fluent Russian.

In 1909, Ahn Joong-Gun passed the Imperial Japanese guards at the Harbin Railway Station in China. Hiro-Bumi Ito had come back from negotiating with the Russian representatives on the train. Ahn shot him 3 times with an FN Browning M1900 pistol (designed by John Browning in 1896 and produced in Belgium) on the railway platform. After the shooting Ahn shouted out for Korean independence and waved the Korean flag.

He was arrested by Russian guards and turned over to the Japanese colonial authorities. When he heard the news that Ito had died he made the sign of the cross in gratitude and was quoted as saying "I have ventured to commit a serious crime, offering my life for my country. This is the behaviour of a noble minded patriot."

In court Ahn claimed to be a Lieutenant General of the Korean resistance army (a rank given to him whilst he was in Russia) and demanded to be treated as a prisoner of war and not a suspected criminal. He then listed 15 execution worthy offences he believed Ito had committed.

In prison the guards showed him sympathy. The public prosecutor said "From what you have told me it is clear that you are a righteous man of East Asia. I can't believe a sentence of death will be imposed on a

righteous man. There is nothing to worry about.” He was also given New Year delicacies and his calligraphy was highly admired and requested. After 6 trials though Ahn was sentenced to death. Ahn requested that he would be executed as a prisoner of war, by firing squad. But instead it was ordered that he be executed like a common criminal, by hanging. Ahn was executed in Lui-Shung prison in Ryojun, China on the 26th March 1910. His grave in Lui Shung was never found.

Sam-II (Historical Date)

Sam-II denotes the historical date of the independence movement of Korea. It was a protest movement by Korean people and students calling for independence from Japan, and protesting forced assimilation into the Japanese way of life. Already mentioned was Eui-Am who was a major figure in the putting together a Declaration of Independence. Eui-Am’s Chondo-Kyo gave financial support to the movement and insisted that the independence movement must be popular in nature and non violent. A Declaration of Independence was prepared and was signed by 33 religious leaders. 15 of them were from Chondo-Kyo and Eui-Am being the most prominent was first to sign the document.

During a period of public mourning for the recently deceased Emperor Gojong (the last King of Joseon and the first Emperor of Korea), the Declaration of Independence was public proclaimed at Pogada Park in Seoul. This was known as the ‘March 1st Movement’ or ‘Sam-II Movement’. It can also be said as ‘Three-One Movement’ or ‘March First Movement’. Three-One representing the third month, March, and the 1st day, One.

There are two Korean number systems, one that we use in Taekwon-Do which is Korean normal number system and there is also Sino-Korean Numbers which are also used in everyday Korea when you are referring to a date, money, time, addresses and numbers over 100. As March 1st

is a date then in Sino-Korean Sam is 3 and Il is 1. So Sam-Il is 3-1 hence the Three-One Movement, March 1st Movement or Sam-Il Movement.

Tong-Il

Tong-Il denotes the resolution of the unification of Korea which has been divided since 1945.

Prior to World War 1 and the Japanese annexation of Korea (1910 to 1945), all of Korea had been unified as a single state for centuries as below:

Goryeo Dynasty - 918 to 1392

Joseon Dynasty - 1392 to 1897

Korean Empire - 1897 to 1910

In 1945 at the end of World War 2 we had the start of the Cold War (1945 to 1992) which was a period of geopolitical tension between the Soviet Union and the USA and their respective allies. Korea was divided into two countries along the 38th parallel (now known as the Korean demilitarised Zone) in 1948.

The division of Korea began with the defeat of Japan in World War 2. During the war Allied leaders considered the question of Korea's future after Japan surrendered. The leaders reached an agreement that Korea would be liberated from Japan but would be placed under an international trusteeship until the Koreans would be deemed ready for self-rule. In the last days of the war the U.S. proposed dividing the Korean Peninsula into two occupation zones with the 38th parallel as the dividing line. The Soviets excepted their proposals and agreed to divide Korea. The split was only supposed to last a short time but due to Cold War politics it resulted in the establishment of two separate governments in the two zones in 1948.

In 1950, after years of mutual hostility, North Korea invaded South Korea in an attempt to re-unify the peninsula under its communist rule,

The subsequent Korean War (1950 to 1953) ended with a stalemate and has left Korea divided ever since.

The diagram symbolises the homogenous race. Japan and North & South Korea are some of the most homogenous countries in the world. Racial politics can be complicated and nasty in these countries, where nationalism and ethnicity have at times gone hand-in-hand, from Hirohito's Japan to Kim Il Sung's North Korea.

Homogeneous is from a Greek word meaning “of the same kind.” It is often used in the context of describing a group of people who are all of one race, religion, ethnicity, or gender. ... Countries in Europe and Northeast Asia tend to be the most homogenous [sic], sub-Saharan African nations the most diverse.

Juche (North Korea)

Juche is translated into English as ‘self-reliance’ and is the state Ideology of the Democratic Peoples Republic of Korea. It postulates that ‘man is the master of his destiny’ and that the masses are to act as the ‘masters of the revolution and construction’ and that becoming self-reliant and strong, a nation can achieve true socialism.

The three fundamental principles of Juche are political independence, economic self-sufficiency and military self-reliance.

Juche comes from the Sino-Japanese word ‘shutai’. The word was coined in 1887 to translate the concept of ‘Subjekt’ in German philosophy, meaning ‘the entity perceiving or acting upon an object or environment’ in Japanese. North Korean editions of Marx used the word ‘Juche’ even before the word was attributed to Kim Il-Sung (Founder of the DPRK) in its supposedly novel meaning in 1955.

The North Koreans also use the Juche calendar. Kim Il-Sung was born in 1912 and so any dates before 1912 use the Gregorian calendar and any

dates after 1912 use the Juche calendar. So 2021 on the Juche calendar would be 'Juche 110' which is $2021 - 1911 = 110$. Kim Il-Sung's birth year of 1912 being Juche 1. The calendar was adopted in 1997, 3 years after the death of Kim Il-Sung.

Juche considers human beings in general the driving force in history. It is summarised as 'the popular masses are placed in the centre of everything, and the leader is the centre of the masses. Juche, North Korea maintains, is a 'man-centred ideology' in which 'man is the master of everything and decides everything'.

Summary

After reading General Choi's memoirs and looking into the history of the patterns and can say that one of General Choi's passions in his life was the reunification of Korea and that is why I think that he chose the figures that he named his patterns. They were very loyal people and certainly followed the tenets of Taekwon-Do.

Whilst I was doing this thesis I found so many other parts of Korea's history that I found interesting and I will continue to show an interest in Korean history and also in General Choi Hong Hi as he lived an extraordinary life.

Note 1

Confucianism is an ancient Chinese belief system, which focuses on the importance of personal ethics and morality. The five virtues of confucianism are:

Jen - goodwill, empathy, generosity

Yi - rightness, duty as guardians of nature and humanity

Li - right conduct and propriety, demonstrating your inner attitude with
your outward expression
Chih - wisdom
Hsin - faithfulness and trustworthiness

Note 2

Neo-Confucianism promotes an orderly society guided by people
who's positions are awarded on the basis of merit, not birth.
It is a revival of classical Confucianism updated to align with the social
values of the Chinese Song Dynasty (960 to 1279). It differed from
Confucianism emphasising spiritual matters that incorporated Buddhist
& Daoist concepts.

Note 3

During the Joseon Dynasty Korea was split up into 8 provinces:

Hamgyong
Pyongan
Hwanghae
Gangwon
Gyeonggi
Ryanggang
Chungcheong
Gyeongsang
Jeolla