

The T.K.D. Flash

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Upcoming tournament action:

Sept 10 MI USTF Tourney, Cadillac MI. Promoter is Dr. Steve Osborn. A short ferry ride from Manitowoc!

September 24, USTF NC Tournament. Promoter is Mr. Jeremy Kempka.

October 8, Neenah WI. At the Neenah Menasha YMCA. Promoter is Dr. John Butitta. In addition to the pattern, sparring and team pattern events, this years featured event will be a breaking competition.

October 1 Region 6 Tournament. Under the Auspices of Mr. Tom Cope, in Harrisburg MO. Call Mr. Tom Cope (417) 781-0119 or email to region6director@hotmail.com.

A USTF Referee Course will be taught on September 23 in Charlotte NC by Mr. Kevin McDaniel.

Mr. McDaniel who will not rest until officiating skills in our schools are over the top, will also teach a USTF Referee Seminar in Cadillac MI on September 11.

On August 23 the Charlotte School did a demo at a Charlotte Sting game.

A Gup Level test was held at Skokie August 30.

A Gup Level test will be held at Grafton on September 7.

On the 24th of August a joint demonstration of the Special Needs Academy of Martial Arts and the Grafton Academy was presented at Meadowmere Assisted Living in Mequon. The demo was led by Mr. Luke Mattias, Mrs. Mary Lubner, Mr. Harley Pals, and Miss Amirah AbuLughod. Participants included Mr. Tony Mattias, Tony Carini, Jack Pipkorn, Charles "Rhys" Frechette, Anna Strobach, Sam Flood, Maddie Mandel, Chris Langlois, Stephanie Broughton, and Mina Kozicki. Congratulations to all involved.

A Test will be held for gup level students of Master Earl Weiss at DesPlaines Sept 14.

Mssrs. Mike Van Pietersom, Luke Mattias, Jim Pals, Jordan Wagner and Mr. VH presided at a test on August 9 at the Special Needs Academy of Martial Arts.

On August 22 a gup level testing was held at the Sheboygan Academy of Martial Arts. Miss Carmen VerVelde tested for Gup 9, and Mr. Dan Kelly and Miss Michelle Kelly for Gup 7. Mr. Alex Kornetzke "nailed" Gup One. Presiding were Mr. Kevin McDaniel and Mrs. Jackie Karpinsky.

Also on August 22 a seminar on freesparring was conducted at Sheboygan by Mr. Kevin McDaniel.

On August 4 the Special Needs Academy of Martial Arts held its Third Annual Summer Appreciation Party at the Mattias residence. Swimming, trampolining, croquet and eating Pizza seemed to be among the more popular activities.

There will be a gup level test in Charlotte October 8



Alex Kornetske proves that large Gup 8s can be squeezed.

A Halloween Party will be held at the UNCC school on October 8.

On September 17 a Black Belt test will be conducted at Big Dog TaeKwon-Do in Grand Rapids Michigan. Presiding will be Grand Master C.E. Sereff. Grand Master Sereff will also conduct a special class after the test. For information, contact Marianne Armstrong, marmstrong@bigdogtkd.com.

On November 19 there will be a Black Belt Test and Banquet in Charlotte NC.

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JUCHE AND KODANG: A HISTORY AND DISCUSSION OF EACH

By Tony Henderson, 4th Dan

[Editor's note: Dr. Henderson's essay was accompanied by both bibliography and appendices which are here eliminated.]

In recent years much debate has occurred regarding these two patterns. To fully understand the debate one must become familiar with the patterns history and there relevance.

In the International Taekwon-Do Federation Juche is interpreted as "a philosophical idea that man is the master of everything and decides everything. In other words, the idea that man is the master of the world and his own destiny. It is said that this idea was rooted in Baekdu Mountain which symbolizes the spirit of the Korean people. The diagram represents Baekdu mountain."

Juche however has other significance and meaning. Juche Sasang (pronounced "Joo-cheh"), also dubbed by westerners as Kimilsungism, is the ideology of Democratic Peoples Republic of Korea. The name is Korean and means self-reliance. It states that the subject of the revolution should be the masses, not any foreign power. It further develops that the nation must rely on itself; in this sense self-reliance or autarky. Juche is based on the teachings of Kim Il-sung. There are several important differences between Juche and Stalinism which is why confusion should be avoided.

Juche has been promoted by the North Korean government and educational system since the term was first used in a 1955 speech by Kim Il Sung. At first, the ideology consisted of two fundamental ideas: that the proletarian revolution belonged to the people, and that man is the master of the revolution. From an economic standpoint, Juche also calls for North Korea to be self-sufficient in industry and services, while preserving the dignity and sovereignty of the entire nation, and it has been applied more strenuously since the 1960's. The economic focus has been on heavy industry, national defense, and agriculture. The Juche-influenced Chollima (later known as Taean) economic campaign of the 1960's describes the rapid development of North Korean economy and growth, and strengthened North Korea's independence from other nations. In 1977, Juche replaced Marxos,-Leninism in the North Korean constitution, solidifying its position in the state's government and society. Some sociologists and other overseas scholars have likened Juche to a religious movement. Juche authorities state that the idea is a secular one and that the idea of a religious movement lacks any basis in reality as Juche only solves the problems in life, not what happens after death. The ideology was meant only for the North Korean national needs and was never meant to be exported outside North Korea although some people compare North Korea with Communist Romania. While Juche study groups exist in many Western countries, they are not numerous, they are

often run by enthusiasts and they exist more for curious and interested people rather than actual study.

The Juche calendar recognized by the North Korean government and associated organizations use a variant of the Gregorian calendar with a "Juche" year based on 1912 C.E., the birthdate of Kim Il Sung, as year 1. Months are unchanged from the standard calendar. There was no Juche Year zero. In many instances the Juche year is given after the C.E. year, for example 27 June 2005 Juche 94.

Juche is also classified as a major world religion. Juche is the only government-authorized ideology in North Korea, to the point of excluding all other religions. "Juche" means "self-reliance" in the Korean language. Some writers cited in the Adherents.com database (under "Juche" as well as "Kimilsungism") classify Juche as a North Korean form of Marxist Communism. Juche began in the 1950s and is the official philosophy promulgated by the North Korean government and educational system. Its promoters describe Juche as simply a secular, ethical philosophy and *not* a religion. But, from a sociological viewpoint Juche is clearly a religion, and in many ways is even more overtly religious than Soviet-era Communism or Chinese Maoism. Certainly there are more "followers" of Juche, by nature of their nationality, than there are Jews or Jains. (it is reported 23 million Juche adherents, essentially the entire population of North Korea, but international news services

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agree that the population of the country has decreased to about 19 million during the current famine.) A few centers in India, and Juche web sites indicate some centers in Australia, Europe and Japan. But despite the presence of these outreach centers set up the North Korean government, there do not appear to be any established *communities* of adherents outside of North Korea. Some other religions which exist substantially only within a single country have been excluded from this list of "Major Religions of the World." It is true that Juche has only a nominal presence outside of North Korea. But it has so many adherents, is so influential in their lives, and is so different from any other religious system, that including it may be necessary in order to accurately reflect the total world religious economy. As with the other religions, inclusion does not constitute endorsement, merely recognition of Juche as a statistically significant distinct religion. Other than geographic isolation, the other argument for excluding Juche from the list of major religions would be that it is not a completely independent system, but rather than a subset of Communism. (For numerical purposes, Communists who are not adherents of an established religion are included in the "Secular" category above.) The North Korean system is historically derived, in large part, from Soviet and Chinese Communism; during the 1960s there would have been no reason to draw any distinctions. But today's Juche has developed into a distinct, unique system,

and has officially repudiated its Marxist-Leninist roots. While we recognize there may be validity in continued classification of Juche as a highly "heretical" subset of Communism or general secularism, it seems that, on balance, to do so today is no more accurate than continuing to classify Buddhism as a Hindu sect. Revision to the status of Juche on this list may be forthcoming pending further research and developments.

As discussed above, Juche is a complicated term, meaning ideology, philosophy, form of government, religion, and more. Therefore the mere name embodies much to the knowledgeable person of Juche.

In the ITF, Kodang means "the pseudonym of the patriot Cho Man Sik who dedicated his life to the independence movement and education of Korea. The 39 movements of the pattern show the number of times of his imprisonment as well as the location of his birthplace on 39 degrees latitude." Kodang is one of the original 24 patterns of the ITF. Created by the founder, General Choi Hong Hi, it consists of a sequence of 39 individual techniques.

Kodang has a significant history as well as Juche. Kodang refers to an individual, Cho Man-Sik (pen-name "Kodang"). He was born in Gangseo-gun, Pyeongnam Province on February 1, 1883. He spent his entire life for his country and people. His firm faith, noble character, solid will power, and ability to carry out his beliefs in reviving national independence as well as his efforts to conduct non-violent resistance activities against the Japanese colonialism is a living

lesson for the Korean people. He contributed much to society, education, culture, and industry through his leadership in the Sanjeonghyeon Church in Pyeongyang, the Young Men's Christian Association, and in schools such as Osan, Sungin, and Sungsil, and through work at the Gwanseo Athletic Association and the Joseon Daily Newspaper.

After Liberation from the Japanese in 1945, he dedicated himself to establishing a unified democratic nation when he was recruited to be the premier of North Korean Civil politics and head of the Joseon Democratic Party. He stood up to the strong-arm tactics of the Communist political forces and chose to make his own the lot of his countrymen of the North, thereby sacrificing himself and showing a martyr's love. He forms an everlasting symbol of Korea's spirit. In 1950, Cho Man-Sik was martyred by the Communists in Pyeongyang. He was awarded the Order of Merit for National Foundation, a Republic of Korea Medal, by the South Korea Government in 1970.

After the Kodang was replaced by Juche there has been much speculation as to the reason. In an interview before his death, General Choi Hong Hi the creator and founder of Taekwon-Do was asked by Maria Heron of "The Times" about the history of Taekwon-Do patterns and specifically about Juche replacing Kodang. Relevant portions from the interview are as follows.

Question: How did the patterns of Taekwon-Do come about?

Answer: When the

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Japanese invaded Korea they tried to remove the Korean nationality. You could not go to school and be educated if you were not Japanese. I was left a man with no country and therefore no national pride. The Patterns of Taekwon-Do represent the history of Korea from time in legend to this century. The propagation of Taekwon-Do throughout the world has also enabled, through the patterns, a small part of Korean history to be learned by its practitioners. A part of Korea therefore now exists across the whole world and Korea's nationality and history can never be removed by oppressors again.

Question: How long did it take you to develop the patterns into the form we know them today?

Answer: I began my research in March 1946 into what was to be named Taekwon-Do on April 11, 1955. My research ended in 1983. The patterns represent my study of the Art in this period.

Question: There was a pattern many years ago for 2nd degrees called Kodang, why was this pattern replaced by Juche?

Answer: As new techniques were developed they needed to be represented in the patterns. The pattern Kodang was replaced simply because it represented the latest Korean history, basically last in first out.

As one can see from the comments by General Choi, great importance is placed on Korean history as it relates to the Taekwon-Do patterns. It

also is clear that General Choi believes that the replacement of Kodang by Juche was nothing more than an exercise in updating the art.

Other observers in the martial arts community believe that General Choi replaced Kodang with Juche due to political considerations. After General Choi left South Korea in 1972 for Toronto, Canada and took the headquarters of the ITF, South Korea responded by forming a new organization for governance of Taekwon-Do, the World Taekwondo Federation, based in Seoul, South Korea. In General Choi's final years, he made efforts to return to North Korea, in fact, he introduced Taekwon-Do there in 1980. In 1983 he won the favor of the North Korean government by changing the name of Kodang (after a North Korean democratic Christian moderate, presumed slain by the Red Army in 1946) to Juche (after the isolationist policy of "self-reliance" advocated by North Korean leader Kim Il-Sung). Though General Choi's intention had been reconciliatory, unfortunately South Korea saw it as a treasonous act.

Although no longer part of official ITF Taekwondo, Kodang is still included in the training syllabuses of many Taekwondo organizations. In those organizations where it is still taught, it is generally taught to students at the level of black belt or above. Some Taekwon-Do federations, such as the United States Taekwon-

Do Federation, allows for a student over 35 years of age or with physical problems or disabilities to perform Kodang instead of Juche. While not required to perform Juche, the student however must still know the pattern.

Recent developments regarding the Kodang-Juche debate include competitors performing Juche but calling it Kodang so as to not to offend the South Korean host at the 2004 World Championships. For the purposes of this tournament, the pattern Juche was performed under the name Kodang, simply because the South Korean hosts did not wish to be associated in any way with the North Korean philosophy of Juche. Given the history of the two and the fragile position (after all technically they are still at war) it is completely understandable. There is also considerable current discussion among federations concerning dropping Juche and returning the pattern Kodang to its original position.

It appears from our research that the argument concerning Juche and Kodang is based in Korean culture and has political grounding. I believe that the movements of both patterns demonstrate traditional Taekwon-Do techniques. I think Taekwon-Do should be practiced and passed on to others for the great art it is, not for the political message that one can derive.