



*A Journey to Korea:
Inspirations Behind the Ch'ang Hon Tuls*

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for obtaining the seventh dan
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TABLE OF CONTENTS

	<u>Page</u>
TABLE OF CONTENTS	2
1.0 INTRODUCTION	4
2.0 THE TRIP TO KOREA	6
2.1 Like a pilgrimage	6
2.2 Selection of sites to visit	7
2.3 Itinerary	9
2.4 Baggage list	12
3.0 ITF TAEKWON-DO PATTERNS EXPLORED	13
3.1 Chon-Ji	14
3.2 Dan-Gun	15
3.3 Do-San	16
3.4 Won-Hyo	17
3.5 Yul-Gok	18
3.6 Joong-Gun	19
3.7 Toi-Gye	20
3.8 Hwa-Rang	21
3.9 Choong-Moo	22
3.10 Kwang-Gae	23
3.11 Po-Eun	24
3.12 Gae-Baek	25
3.13 Eu-Iam	26
3.14 Choong-Jang	27
3.15 Juche	28
3.16 Sam-Il	29
3.17 Yoo-Sin	30
3.18 Choi-Yong	31
3.19 Young-Gae	32
3.20 Ul-Ji	33
3.21 Moon-Moo	34
3.22 So-San	35
3.23 Se-Jong	36
3.24 Tong-Il	37

TABLE OF CONTENTS

	<u>Page</u>
4.0 ADDITIONAL SITES	38
4.1 Ko-Dang	38
4.2 Practice locations	39
4.3 DMZ	40
4.4 Jeju Island	40
5.0 CONCLUSION	41
BIBLIOGRAPHY	42

1.0 INTRODUCTION

Taekwon-Do has been and still is a source of inspiration for me on many levels. The learnings I do have acquired there is reflected in my everyday actions, both physically and philosophically. Taekwon-Do ITF has become for me not only a sport, but indeed an essential way of life, as our adage says so well! My goal now is to teach this martial art to anyone who wants to develop personally. If I can somehow convey the love and confidence I have in this art to others, then I will have achieved this goal.

Taekwon-Do is made up of several components: fundamental movements, tuls, balance exercises, free sparing and self-defense techniques. As our founder once pointed out, it is impossible to separate one part of training from another (Choi, 1983). Thus, fundamental movements are necessary for free sparing and tuls; free sparing and tuls are essential for perfecting fundamental movements.

The *tuls* are combat choreographies performed in logical and predetermined sequences where the adept systematically faces several imaginary adversaries. This type of exercise makes it possible to study several fundamental movements with a view to perfecting their use and developing notions relating to real combat (Lajeunesse 2002). In other words, the pattern puts the adept in a hypothetical state where he must execute defense, counter-attack and attack maneuvers against several opponents. Through constant practice of tuls, attack and defense become reflex movements. Power and accuracy must be developed to such a degree that a single blow is needed to overpower the opponent. Each pattern is different in order to develop a reaction to the change in situation (Choi, 1983).

The execution of the tuls are themselves composed of different dimensions. We find the technical aspect, the aesthetic side, the development of power and precision, fluidity, flexibility, respiratory control, concentration, etc. Another facet of the tuls is related to Korean history and culture. Indeed, it is useful to recall here that the founder of Taekwon-Do, as well as the pioneers of the same art, developed the tuls by "hiding" in them fragments of the history of Korea by identifying them with their heroes and historical moments of their homeland (Drolet 1996).

Respecting the desires of the founder, the instructors therefore teach not only the technical aspects during the tuls, but also a part of the history of Korea. The serious adept thus respects the desires of our founder: to know and experience a martial art typically from Korean culture. The name of the patterns is thus taken from the names of people who have distinguished themselves during the 5000 years of Korean history. The exact knowledge of the tuls inevitably leads to the realization that Taekwon-Do is a complete martial art.

Everything I have learned about the patterns, have been taught to me by my instructors and peers: who is this character, why is he important to emphasize it via a pattern, what does the number of movements mean, etc. The time had come for me to know more, to go beyond the many readings done on the tuls and their meaning... to

go directly to the source, to see the native land of the founder, to be inspired by the characters and moments of the patterns names that I have been repeating for thirty-five years of practicing and thirty years of teaching Taekwon-Do! To do this, I had to find vestiges, monuments, places in Korea to immerse myself in such a culture... A journey to the center of the cultural and significant aspect of the Ch'ang Hon tuls of ITF Taekwon-Do.

The purpose of this work is therefore to share the research and discoveries made during this trip. In other words, I hope to leverage the many hours of research (more than 150 hours), analysis and planning so others can benefit from my key learnings. In return, I hope to inspire others to visit this fabulous country and the treasures related to our martial art. The ultimate goal would be to see my enhanced travel itinerary and discoveries over time by the experience of several adepts over the next few years.

I would like to take this opportunity to thank several people who have allowed me to reach this point in my life of martial arts. First, a huge and sincere thank you to GM Tran Trieu Quan, GM Pierre Laquerre, Me J. André Blake, Me Richard Lajeunesse and Mr. Guy Nadeau who have all been very patient instructors with me and who maintain the respect I have for ITF Taekwon-Do. An emotional thank you to those who, from my childhood, encouraged me to discover and love Taekwon-Do and the martial arts: my uncle Marc, my cousin Pascal, my two angel-brothers Steve and Dominic and above all my parents, who have been so dedicated with me over the past five decades! A big thank you to all my friends with whom I enjoyed so much developing within our common art: Me Soucy, Mr. Morin, Mr. Fairfield, Mr. Audet, Ms. Boucher, Ms. Lévesque, as well as the instructors who been part of my different teams over the years such as: Gino, Yvon, Alain, Eric, Jean, Serge, Nadine, Kevin, etc. I reserve a special thought for all my former students and friends from my clubs in Drummondville (St-Cyrille), Baie-Comeau, UQAM and Blainville who allowed me to be the person I am today... Finally, I would like to sincerely thank my spouse Lisa Tétreault and my six children (Mélodie, William, Annabel, Olivier, Raphaël and Alexandria) for their great (enormous) patience with my passion. They were particularly understanding during my numerous absences relating to Taekwon-Do at the dojang or in the park to practice my Taekwon-Do with my friend / adepts!

2.0 THE TRIP TO KOREA

2.1 Like a pilgrimage

The word that would come closest to the purpose of our trip is “pilgrimage”. Indeed, even if it is accompanied by a religious resonance, the word pilgrimage could well synthesize the original purpose of our journey. Wanting to insert Korean culture as well as learn more about the tuls, our trip was planned around the 24 tuls of ITF Taekwon-Do. Of course, we wanted to take the opportunity to visit Korea's typical tourist areas, but this was a secondary objective, which would complement our primary priority: to have a completely new view, a taste, an additional attitude when executing our patterns. In other words: our desire was to experience our tuls differently after this trip... to be able to recall extraordinary memories every time we perform patterns again! Basically, we wanted to respect one of the principles related to the learning of tuls: "Each movement of a pattern must express the personality and quality of mind of the person whose name it bears".

This is how many hours of research began: to identify the hidden and known treasures related to our tuls within Korea. The task was sometimes easy (ex: finding a complete museum dedicated to the memory of Do-San or Joong-Gun) and sometimes arduous (ex: discovering monuments; the honor of Kwang-Gae or Young-Gae who made their fame mostly in the territories now under North Korea). In addition, the different translation systems made it difficult to interpret names and places!

After preliminary research and many questions to several people, we decided to focus our trip only in South Korea for several reasons. First, the aspect of political tranquility was a major factor. Secondly, the discovery that the majority of monuments and historical places had disappeared from North Korea. Third, even if it were possible to visit North Korea, via a Chinese agency, the tourist route is continuously monitored and changed by the local authorities, fact that would seriously complicate our desire to go beyond the usual tourism. Finally, South Korea is full of places, statues and monuments in memory of the heroes of the homeland.

I therefore gather here the fruit of my research. The reader will be able to find a selection of sites to visit which constitutes an inventory of different tourist places related to the tuls, the final itinerary as well as the list of luggage prepared for the trip. Once again, the purpose of this book is to share everything so that others can repeat the experience, or even improve the itinerary and the exploration of sites related to the tuls of Taekwon-Do ITF.

2.2 Selection of sites to visit
Places to visit by Tuls - Color Belts

Tuls	Attraction	City
Chon-Ji	Flag = Chon-Ji Chon-Ji Waterfalls	Seoul Seogwipo
Dan-Gun	Dan-Gun Altar Dan-Gun Altar – Taebaeksan Park Temples Hwaeomsa & Ssanggyesa & Samseong-gung	Seoul Yeongwol Jirisan
Do-San	Sinsa-Dong (Do-San Park)	Seoul
Won-Hyo	Hyochang Park (Won-Hyo Statue) Won-Hyo Bridge Silleuk-Sa temple founded by WH Bunhwangsa Hall	Seoul Seoul Yeoju Gyeongju
Yul-Gok	5000 w = Yul-Gok Yulgongno street (Yul-Gok) Sanctuary and tomb of Yul-Gok Ojuk-Eon –Yul-Gok Hometown	Seoul Seoul Jaun Seowon Gangneug
Joong-Gun	Memorial halls (Joong-Gun)	Seoul
Toi-Gye	1000 w = Toi-Gye Dosan Seowon Academy Toi-Gye Hometown	Seoul Andong Andong
Hwa-Rang	Hwarang Centre Donggung Palace and Anapji 29th division – Hwa-Rang	Gyeongju Gyeongju Jeju Island
Choong-Moo	100 w = Choong-Moo Yi Soon-Sin (CM) Statue – Hometown Hallycohaesong Park Hyeonchungsa Moïse Miracle Kobukson Hyangiram Hermitage	Seoul Seoul Busan Onyang-Asan Jindo Yeosu Dolsan area

Places to visit by Tuls - Black Belts

Tuls	Attraction	City
Kwang-Gae	Seoul Palaces: Temples of his time	Seoul
Po-Eun	Po-Eun Hometown	Yeongcheon
Gae-Baek	Buyeo Hometown	Buyeo
Eui-Am	Eui-Am Statue Cheongju city	Seoul Cheongju
Choong-Jang	Choong-Jang Temple Choong-Jang shrine closed to W-H Temple	Gwangju
Ko-Dang	Ko-Dang Statue	Gimpo
Juche	DMZ-Panmunjeom	Panmunjeon
Sam-Il	Tapgol Park or Pagoda of the Patriots	Seoul
Yoo-Sin	Yoo-Sin Hometown Yoo-Sin Tomb Yoo-Sin Statue	Gyeyang Gyeongju Yoo-Sin
Choi-Yong	Choi-Yong Tomb	Suwon
Yong-Gae	Stele near of YangJu city	YangJu
Ul-Ji	Daewangam Park	Ulsan
Moon-Moo	Namhansanseong Fortress Anapji Tumuli Park Moon-Moo underwater grave Beomeosa Temple (Temple stay)	Namhansan Gyeongju Gyeongju Gyeongju Beomeosa
So-San	So-San Statue	Hanam
Se-Jong	10 000 w = Se-Jong Se-Jong Statue Sejong Tomb Yeongneug – Sejong Tomb Gwandeokjeong Centre	Seoul Seoul Suwon Yeoju Jeju
Tong-Il	Hwarang Centre DMZ-Panmunjeom	Gyeongju Panmunjeon
* Local Currency *	5 w = Kobuksan; 100 w = Choong-Moo; 5000 w = Yul-Gok; 10 000 w = Se-Jong; 1000 w = Toi-Gye; Drapeau = Chon-Ji	

2.3 Itinerary

Date	Attraction /Place	Sleeping	Budget
Day 1	7 :55 Leaving from MTL		
Day 2	16 :20 Incheon -> Seoul 1) City tour 2hres 8) N Seoul tower 2hres	Seoul	19 000 w
Day 3	2) Tourism Office – Book #34) 1hre 3) Deoksugung, Gyeongbokgung, Gyeongheugung, Palace 4 hres 5) Bukchon & Namsangol villages 2 hres 13) Gwanghwamun Place (Yoo-Sin Statue) 1hre 22) Se-Jong Statue 1hre 24) Cheong Wa Dae Residence - Blue House 1 hre	Seoul	4 000 w
Day 4	6) Changdeokgung, Jongmyo et Changgyeonggung Palaces 4 hres 7) + 20) Tapgol Park 1 hre 17) Yulgongno street (Yul-Gok) 1hre 23) Jogyesa Temple, a Buddhist temple 1 hre 27) Insadong 2 hres 87) Temple Stay info – Book #66) 1 hre	Seoul	8 000 w
Day 5	13) Myeongdong – Tourists place 1 hre 19) Toegye (Toi-Gye) Street 1 hre 26) Myeong-dong 2 hres 9) Jangchungdan Park 1 hre 10) Dongdaenum market 2 hres 16) Hyochang Park (Statue Won-Hyo) 1 hre 18) Seoul History Museum (Joong-Gun) 1 hre 21) Toi-Gye Statue closed to Namsan library	Seoul	2 000 w
Day 6	4) SeoDaemu Prison 2 hres 28) Hangdow 1 hre 11) TKD memorial hall 1 hre 12) Kukkiwon 1 hre 15) Sinsa-Dong (Do-San PArk) 1 hr 25) Itaewon shopping 2 hres 28A) Won-Hyo Bridge 14) TKD 2 hres	Seoul	5 000 w

Day 7	34) DMZ-Panmunjeom 10 hres	Seoul	150 000 w
Day 8	CAR : Direction Goyang 25 min 38) Yul-Gok Tomb 1 hre 38A Choi young Tomb CAR : Direction Gimpo 15 min 30) Ko-Dang Statue 1 hre 31) Manisan Mountain Ganghwa CAR : Direction Hanam 45 min 36) Namhansanseong 2 hres CAR : Direction Yeosu 60 min 35) Yeongneug – Sejong Tomb 1 hre 35A Silleuk-Sa, temple CAR : Direction Wonju 20 min	Wonju	11 000 w
Day 9	CAR : Direction Gangneug 80 min 41) Ojuk-Eon 1 hre CAR : Direction Sokcho 60 min 39) Seoraksan Cable car 1 hre 40) Naksansa+ Sinheugsa Temples 2 hres CAR : Direction Taebaek 120 min 42) Dan-Gun Altar– Taebaeksan Park 3 hres CAR : Direction Danyang 45 min 80) Danyang 2 hres CAR : Direction Andong 45 min	Andong	16 000 w
Day 10	44) Dosan Seowon Academy 1 hre 45) Toi-Gye Hometown 1 hre 46) Cheondong Seokbulsang (Buddha) 1 hre 47) Buseoksa Temple 1 hre 48) Hahoe folk village 1 hre 48A Po-Eun Hometown CAR : Direction Gyeongju 105 min 49) Anapji 1 hre 50) Hwarang Centre 1 hre 51) Cheomseongdae 1 hre 52) SeokguramCave 1 hre 53) Bunhwangsa + Choong-Jang 1 hre	Gyeongju	17 000 w

Day 11	54) Tumuli Park 1 hre 55) Bulguksa Temple 1 hre 56) Yoo-Sin Tomb 1 hre 57) Moong-Moo underwater grave 1 hre 58) Yoo-Sin Statue 1 hre 58A Daewangam Park CAR : Direction Busan 65 min 59) Geumjeongsanseong 1 hre 60) Jagalchi Fish Market 1hre 64) Yongdusan Park 1 hre 65) UN Memorial Cemetery 1 hre 69) Hallycohaesong Park 1 hre 68) Taejongdae – sunset at the cliff 1 hre	Busan	15 000 w
Day 12	61) Heosimcheon Public baths 2 hres 62) TongDosa Temple 2 hres 67) Beaches 1 hre 63) Jinju 1hre 70) Jinhae : Cherry trees 1 hre 66) Beomeosa Temple (Temple stay) 3 hres	Beomeosa Temple	17 000 w
Day 13	CAR : Direction Busan 120 min 72) Kobukson 1 hre 74) Hyangiram Hermitage 1 hre CAR : Direction Gurye 65 min 73) Hwaeomsa et Ssanggyesa Temples 2 hres CAR : Direction Naju 65 min 76) Shooting set park 2 hres CAR : Direction Gwangju 25 min 77) Choong-Jang Temple 2 hres 29) So-San Statue 1 hre CAR : Direction Asan 140 min	Asan	13 000 w
Day 14	78) Hyeonchungsa 1hre 79) Gag-Wonsa Temple 1 hre 82) Asan Museum 1 hre CAR : Direction Suwon 60 min 33) Hwaseong 2 hres CAR : Direction Seoul 35 min	Seoul	3 000 w
Day 15	18 :00 Leaving for Vancouver 18 :30 Leaving for Montréal		

2.4 Baggage list

Cloths

- Dobuk
- Belt
- Cap and hat
- Shoes x 2
- Sunglasses
- 2 Pants/shorts (zip)
- 2 sports pants
- 5 technical sports T-shirts
- 3 long-sleeved shirts
- Shorts
- Stockings and underwear x 8
- Underwear x 8
- Bathing suit
- Light pajamas

Electronic

- iPad –iPhone, wires
- Go Pro
- Electrical adapters
- Jewelry – Watches (2) Bracelets

Personal care

- Medical kit for two
- Care kit
- Eye mask
- Passport pocket
- Maple syrup bottles: gifts
- Deodorant
- Soap kits
- Kleenex
- Sunscreen and lip balm
- Bounce sheets (smell!)
- Hand cleansing gel

Camping material

- Backpack
- Map and Swiss Army knives
- Headlamp
- Waterproof and insulating Gore-Tex
- Additional empty suitcase
- Sheets and pillowcase
- Portable towel
- Bottle of water
- Small rope
- Mosquitos spray
- Ziploc bags
- Binoculars
- Card games
- Padlock
- Black case
- Inflatable travel pillow

Documentation

- Passport
- International license
- Business cards
- Photocopies of travel documents
- Tourist travel file

3.0 ITF TAEKWON-DO PATTERNS EXPLORED

A pattern is defined as a given set of defense techniques and attacks fixed in predetermined logical sequences. It is a solitary combat where the adept systematically confronts several imaginary adversaries in different situations with a range of techniques applied in various directions (Lajeunesse 1998). Similarly, this type of work makes it possible to study several fundamental movements in series and to perfect their use with a view to actual combat, by developing bodily flexibility, mastery of positions and movements, muscular and respiratory control, fluidity, precision and rhythm. If the fundamental exercises constitute the alphabet of the martial art and the free sparing its writing, the pattern consequently appears as the grammar, a grammar whose major rules are the control and the bodily power, the control and the technical beauty, discipline and mental focus (Lajeunesse 1998). There are 24 tuls in Taekwon-Do call "*tul*"; they are systematically required for the examinations of each belt level within the International Federation of Taekwon-Do.

The pattern is a technical work in search of perfection, but the pattern is also a fight: the execution of each pattern must reflect these two aspects. Each of the 24 tuls of Taekwon-Do makes it possible to evaluate on a constant basis for each belt level the degree of mastery reached by the adept. In recognition of the culture that gave birth to this martial art today, each of the tuls has a name. The latter, with the layout of the movements, the number of movements and the nature of one technique or another, symbolizes an event or an exemplary character in the history of Korea, the country of origin of Taekwon-Do (Lajeunesse 1998).

The following points must be observed when performing each pattern:

1. Each pattern starts and ends at the same place.
 2. Every posture and attitude must be taken and maintained correctly.
 3. Each pattern has its own rhythm to respect.
 4. Contract and relax the musculature at the appropriate time.
 5. Breathe out sharply through your mouth at the conclusion of each move.
 6. Execute every movement with realism.
 7. Understand the meaning of each movement of the pattern.
 8. Each pattern distributes defense & attack equally to the left and to the right.
 9. Master each pattern before moving on to the next
- **A video synthesis of the patterns filmed during our trip can be viewed via YouTube at: <https://www.youtube.com/watch?v=Guh-WuQK8ts>**

3.1 Chon-Ji

Official definition:

19 movements, 9th grade. Means "heaven and earth": In the East, it represents the creation of the world and the beginning of humanity, hence its reason for being attributed to the novice. It is divided into two parts, one for the sky, the other for the earth. The diagram symbolizes all the cosmic forces (earth, water, fire, sky) assembled during the creation of the world.

Stories from our trip:

What could be better than using the flag of South Korea to start with Chon-Ji? Indeed, it is relevant to use this flag for the first pattern since the sky and the earth are represented in the Korean yin-yang (*Taegeukgi*). Moreover, the symbols that surround the Taegeukgi, the Sam Taegeuk can also be connected in different ways to Chon-Ji including the number of moves as well as the last moves of the pattern (Anslow, 2013).

However, I wanted to find the perfect flag for Chon-Ji once there (and believe me there are many flags in this country!). We finally unearthed the perfect one: huge and located on one of the walls of the prison which welcomed several supporters for the independence of the country including Joong-Gun. We found the right place for this pattern: it is the first, signifies the beginning like this prison which received those who fought for independence, the beginning of their country.

I particularly remember how it was so pleasant to perform this pattern through dozens of school groups who were visiting the site and to hear all these joyful young people demonstrating their English to us, addressing us with their most beautiful "hello"!



3.2 Dan-Gun

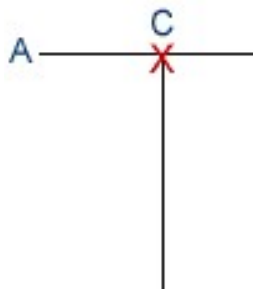
Official definition:

21 movements, 8th grade. It is the name of Saint-Dan-Gun, the mythical founder of Korea around 2333 BC. The diagram represents the concept of "the student".

Stories from our trip:

There are several monuments in honor of Saint-Dan-Gun in South Korea! We personally chose a very small temple dedicated to him, on the edge of Seoul, on the way to the blue house. We had the chance to perform Dan-Gun there, early in the morning, with a radiant sun to accompany us. A lady came to make an offering at the temple and, coincidentally, we were bowing to Dan-Gun at the exact moment when the lady was doing the same.

I particularly remember the tranquility of the place as well as the engravings at the bottom of the statue of Dan-Gun. We could see the tiger and the bear (mother of Dan-Gun) at the origin of the legend.



3.3 Do-San

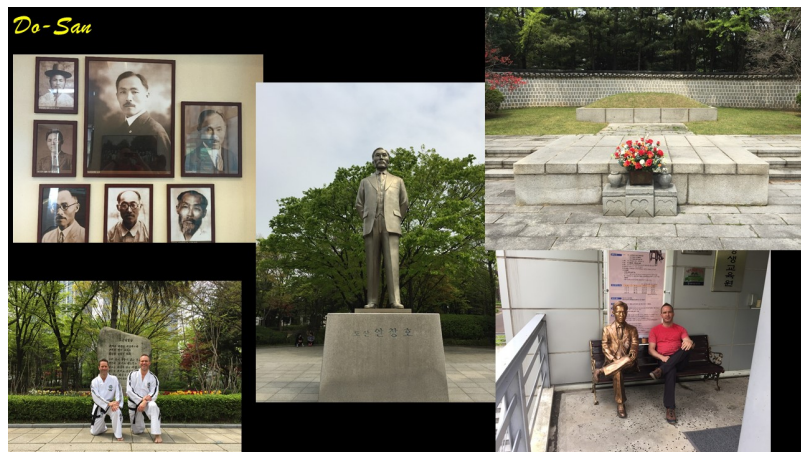
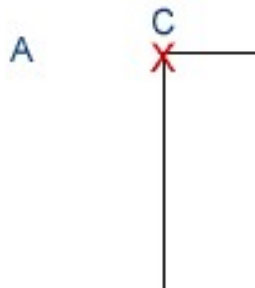
Official definition:

24 movements, 7th grade. Pseudonym of the patriot Ahn Chang Ho (1876-1938) who devoted his life to youth, education and Korean independence. The diagram represents the "way" as in Taekwon-Do.

Stories from our trip:

It is amazing to see how important certain characters are in our patterns. Here is an example: an entire park is dedicated to Do-San, right in the heart of Seoul. In this park, you can find his tomb, as well as that of his wife, statues of him as well as a museum demonstrating his complete devotion to his country. It is also possible to obtain or read many books in English on Do-San, very comprehensive and even motivating books on the leadership side with its fundamental principles and essential teachings. We also see photos illustrating the statue of Do-San in Riverside, California (erected by his son) highlighting his efforts to defend the Korean people before various international political bodies.

I particularly remember the pride and high presence of patriotism within this by how Ahn Chang Ho left behind strong Korean leadership principles.



3.4 Won-Hyo

Official definition:

28 movements, 6th grade. Bonze who introduced Buddhism to Korea during the Silla reign (686 BC). The diagram represents the concept of "the student".

Stories from our trip:

We demonstrated our patience by trying hard to find his statue in this elevated park in Seoul 😊! On the other hand, we were so happy to find it! We performed the pattern there in the company of many people who came to make offerings, reminding us that Buddhism still has its place in Korea. In fact, this reminded me of the nuance that must be made in the interpretation of the official definition of Won-Hyo. It was not he who introduced Buddhism to Korea. Indeed, the aristocracy practiced Buddhism long before. He would rather have introduced Buddhism to the general population, more precisely, to “the common people”, because he was very close to. Indeed, Won-Hyo stood more with the “small world” than with the bourgeoisie or with the circle of Buddhist monks. Apparently, Won-Hyo was not a saint. Indeed, it seems that he liked to enjoy the pleasures of life...

I specifically remember the cries of the young people who were playing basketball in the park below and these famous offerings from passers-by.



3.5 Yul-Gok

Official definition:

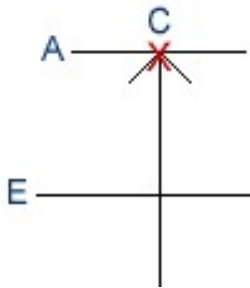
38 movements, 5th grade. Pseudonym of the great writer and philosopher Yil (1536-1584) nicknamed "the Confucius of Korea". The number of movements refer to the 38th parallel where his native village is located. The diagram expresses the concept of "the scholar".

Stories from our trip:

As much as it was difficult to find items relating to all tuls personages, it was also easy to find materials for Yul-Gok! Park, museum, local currency, battleship, everything is there! No wonder when you know the many roles he held with the aristocrats of the time. He and Toi-Gye (Yul-Gok was almost 23 years old when he met and collaborated with Toi-Gye who was almost 58 years old) are really the two famous personages connected to the great schools of Confucianism in Korea.

His mother also had a great influence on the people, which is why we often find her by his side, such as these two statues side by side in his native village.

I remember the wonder of discovering his manuscripts and the passion that the tourist guide had to explaining to us in detail each part of his museum!



3.6 Joong-Gun

Official definition:

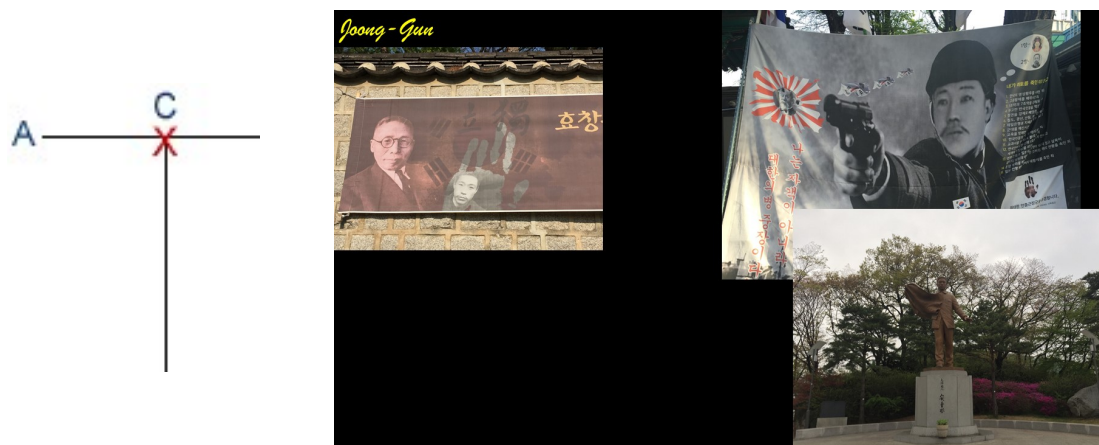
32 movements, 4th grade. Name of the patriot Ahn Joong-Gun, who assassinated Hiro Bumi Ito, 1st Governor-General of Korea under Japanese occupation, and main architect of relations between the two nations. The number of movements recalls that he was executed in 1910 at the 32-year-old Lui-Shung prison.

Stories from our trip:

Wow! Simply wow! Ahn Joong-Gun will have been our first real contact with the people of Korea! First morning, still jet lagged and terrified of putting on our dobuk (ITF therefore communist) in front of everyone, we head to Tapgol Park. A demonstration awaits us there where police, demonstrators and passers-by are noisy. We see a banner there... written in Korean (well yes, we are in Korea!) and with this image of a man armed with a revolver. So... my first sentence in Korean directed at one of the participants will then be: "Ahn Joong-Gun? ". What a pleasure to be understood by others and to see the joy in the eyes of this man who seemed so proud that a foreigner can actually know one of their local heroes! We will then see Joong-Gun' picture many times during our trip showing us his importance and the way in which it affected the Korean people.

However, we will wait until later during our trip to make the pattern assigned to it. Indeed, we are going to go to his museum in Seoul (engravings, notes, handwritings, weapon and bullet that he used, etc.) where we will be able to find an imposing statue in his effigy. This will be the first pattern we will do in the rain (schedule obliges).

I definitely retain this interested look of the participants who found (in a really bad Korean pronunciation) a possibility of connection between two men as well as this astonishment that a foreigner could know Ahn Joong-Gun.



3.7 Toi-Gye

Official definition:

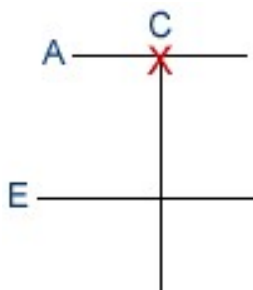
37 movements, 3rd grade. Pseudonym of the scholar Yi Hwang (16th century) authority of neo-Confucianism. The number of movements indicate the place of its birth at the 37th parallel. The diagram expresses the concept of "the scholar".

Stories from our trip:

Second pattern in the rain, near the Joong-Gun Museum, after looking for it for 30 minutes! Passers-by found it very amusing to see two strangers in white pajamas doing choreographies in the pouring rain... at least they found it funnier than we did!

Later in our journey, in his home village of Andong, we will find the DoSan Seowon Academy. This is where he decided to teach the populace, after having held several high hierarchical positions with the king for exactly 37 years (37 movements). The place is magnificent, even magical and we spent a lot of time there in the company of the tourist guide who made us relive the site. We learned that the government had to invest properly in order to protect the site against the rising waters due to the construction of a dam downstream. We must admit that we had already been there the night before to admire the sunset from this wonderful place.

I particularly remember the beauty of the place as well as the high intellectual level that emerges from its small barracks.



3.8 Hwa-Rang

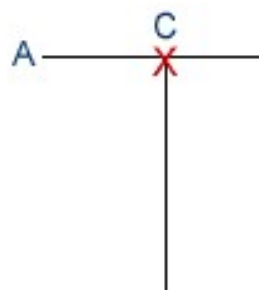
Official definition:

29 movements, 2nd grade. Name of an elite group, the Hwa-Rang or "flower of youth", formed of young people under the Silla dynasty at the beginning of the 7th century. This body of warriors - in addition to the normal training in swordsmanship, archery, saber and hook - also trains in the discipline of body and mind as well as other tuls of hand and foot combat. To harden their bodies they climb wild mountains, swim in turbulent rivers during the coldest months, and finally strive to prepare for the task of defending their homeland. The knights of Hwa Rang-Do become well known in the peninsula for their courage and skill on the battlefield, even earning the respect of their enemies. The number of movements refers to the Korean 29th Infantry Division which brought Taekwon-Do to maturity. The diagram expresses the concept of "the student".

Stories from our trip:

The first place we visited relative to Hwa-Rang was Anapji Park, the former training ground of the elite group, then apparently composed only of women. We did, however, perform the pattern in a second place connected to this group, at the HwaRang center in Gyeongju. The place was huge, having benefited from significant government investments, investments aimed at emphasizing the folkloric aspect of the elite group while recalling the great desire to reunite the two Koreas. We were however alone there, the place is grandiose, and we permed there the pattern, very close to the engraving illustrating one of the battles conducted by the Hwa-Rang, one of them, General Yoo-Sin, leads to victory.

I particularly remember the effect of grandeur of the main square, with the many South Korean flags accompanying us as a background and the superb view of the mountains in front of us.



3.9 Choong-Moo

Official definition:

30 movements, 1st grade. Nickname of Admiral Yi Son-Sin of the Yi dynasty, inventor in 1592 of the "*kobukson*" (turtle boat) precursor of the modern battleship. The last movement is an attack from the left to symbolize his sudden death, without him having been able to demonstrate his full potential in the face of the restrictions imposed by his loyalty to his king. The diagram represents the concept of "the student".

Stories from our trip:

This was the first pattern we performed in South Korea! The stress of doing this in public and in a *dobuk* was already high, we realized that this statue is in the heart of Seoul, in a public square equivalent to Place Ville-Marie in Montreal! People were watching us, others were filming us, the police were watching us... everything to achieve an exemplary performance of Choong-Moo! Some passers-by even asked us about our madness. On the bright side, the ice was now broken in front of this huge and imposing statue of Choong-Moo (and his famous Kobukson) and the way was open for 23 more patterns to do in this land! We now knew that we could appear in an ITF *dobuk* (even in front of the police) and not end our journey in prison, in a madhouse or rejected by people believing us to be crazy communists from another continent.

I remember the immense pleasure of finally performing a pattern in Korea...after researching, analyzing, planning and dreaming about this trip for more than two years!



3.10 Kwang-Gae

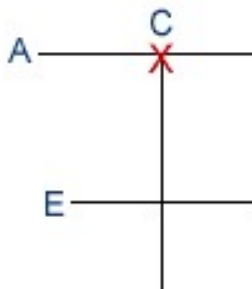
Official definition:

39 movements, 1st degree. In honor of Kwang-Gae. Toh-Wang, 19th king of Koguryo, who reconquers all the territory and a large part of Manchuria. The number of moves refers to the first two digits of the year he became king (391 BC). The diagram expresses the reconquest and expansion of the territory.

Stories from our trip:

It was more complicated than I had expected find elements relating to Kwang-Gae in South Korea. Probably due to the reconquest of the territory and the expansion towards Manchuria, few artefacts or monuments were specifically dedicated in honor of Kwang-Gae in South Korea. In fact, I have found monuments of him in North Korea and China (including a stele erected by his son as well as his alleged tomb). Rather than try to visit these places and lengthen our trip, we decided to honor him in two temples where he would have lived: one in the heart of Seoul and the other in the Suwon area.

I remember the spontaneity of the visitors who applauded us when we finished the pattern in this temple in Seoul as well as the atmosphere and the serenity that the temple allowed us to experience during our performance.



3.11 Po-Eun

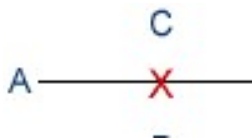
Official definition:

36 movements, 1st degree. Pseudonym of the poet Chong Mong Chu (14th century) whose poem "I would serve no other master even if I were crucified 100 times" is recognized by all Koreans. He was also a pioneer of the physical sciences at the end of the Koguryo era. The diagram represents his unwavering loyalty to his king and his country.

Stories from our trip:

Our journey to join Po-Eun brought us to his native village in the mountains: two hours of driving in zigzags to finally see this temple hidden in heights appear. It was sublime to practice this linear pattern in such a peaceful place filled with decorations and offerings dedicated to Buddha. It must also be said that I found it very hilarious to notice, on our way back, this Buddhist monk, dressed in the traditional way, indulging in such a capitalistic activity as washing his car...

I particularly remember the Buddhist rituals experienced by the few Caucasian tourists we saw during our trip. Indeed, the temple visited allowed a sleep there and the experimentation of a deep meditation (temple stay).



3.12 Gae-Baek

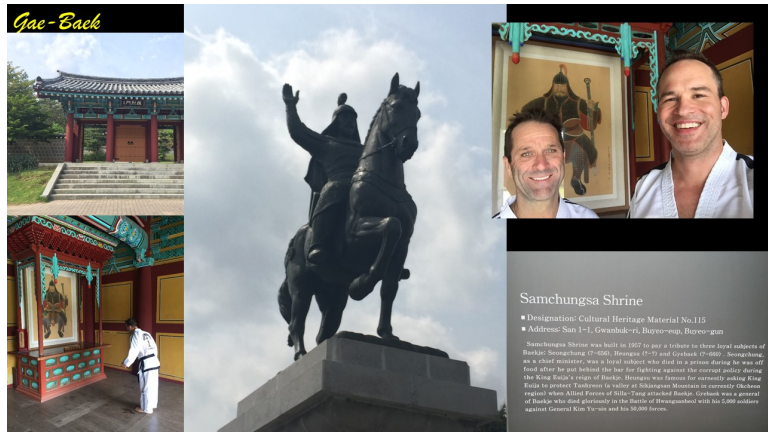
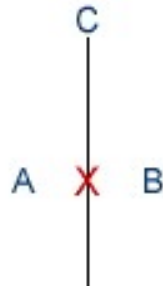
Official definition:

44 movements, 1st degree. Grand general of the Baek-Je dynasty (660 BC). The diagram expresses the rigor and severity of his military discipline.

Stories from our trip:

We found it relatively easy to find traces of Gae-Baek, except for the fact that we were actively looking for his statue in his hometown... only to find that we were circling around it for at least a good twenty minutes in a roundabout... We also discovered his portrait and some of his personal effects at the Hwa-Rang temple as well as a temple dedicated to his honor at Buyeo. This is where we decided to perform his pattern, disturbed and distracted by the children on a school trip who preferred to watch us perform our pattern rather than listening to their teachers...

I remember his famous predominant statue in this roundabout located in the center of his hometown: it was easy to feel the municipal pride there in the face of the exploits of their local hero.



3.13 Eu-Iam

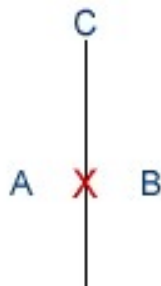
Official definition:

45 movements, 2nd degree. Pseudonym of Son Byong Hi, leader of the Korean independence movement of March 1, 1919. The 45 movements give his age when he replaced the term DongHak (eastern culture) with Chondo Kyo (heavenly way religion) in 1905. The diagram denotes the indomitable spirit demonstrated in his personal commitment to the prosperity of his country.

Stories from our trip:

His statue stands in the center of Tapgol Park along with those of other members of the independence movement. Seoul residents call this park “The Park of Old People” and it is easy to see why. There are indeed several older people who meet in this park to recount the memories and significant moments that led to the independence of the country. Once we arrived at the park, we changed into our *dobuk* in the washrooms and headed towards the famous statue in order to perform in front of an audience, my faith, very interested. So interested that the entire crowd congratulated us, supported us and applauded us while we were performing the pattern in honor of their idol. In fact, the enthusiastic public pushed Me Soucy and myself to give our best. I would even say that the enthusiasm pushed me beyond my limits, causing an injury to my left thigh during the execution of the left reverse circular... an injury that I will try to heal for the next five months...

I definitely retain this same enthusiasm of people who seemed, once again, to demonstrate a mixture of surprise and pride at the sight of foreigners doing choreographies dedicated to the illustrious characters of their country.



3.14 Choong-Jang

Official definition:

52 movements, 2nd degree. Pseudonym of general Kim Duk Ryang of the Yi dynasty (14th century). The latest movement, an attack from the left, highlights his tragic death in prison at the age of 27, before he had even reached full maturity.

Stories from our trip:

Choong-Jang appeared to us as the poor and rejected child of Korea! After turning around several times to find the temple highlighting his memory, we discovered an almost abandoned site with neglected monuments and a poorly maintained tomb, in complete contrast to all the other places visited during our trip. All the same, we were delighted to learn a little more about him, a slice of his life. Surprising fact: it was the only building we visited that was exclusively painted in white.

I remember this beautiful morning, on the mountainside, eating unfamiliar food we bought in this rear by shop, while reflecting on how to find his temple. We finally found the temple and performed this beautiful pattern near the tomb of Choong-Jang.



3.15 Juche

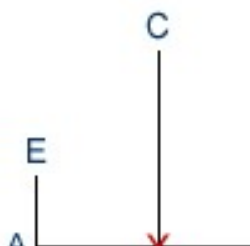
Official definition:

45 movements, 2nd degree. A philosophical idea that man is master of everything, in other words, the idea that man is master of the world and its destiny. It is said that this idea took root in the Baektu mountain, which symbolizes the spirit of the Korean people. The diagram represents the Baektu mountain.

Stories from our trip:

Being essentially associated with the communist ideology of the North (its starting position gives us an excellent idea of it, imitating the posture so preferred by Kim Il-Sung), we wanted to perform this pattern as close as possible to North Korea (without triggering a political incident!). After a long discussion with a Canadian soldier, a member of the DMZ army (who had become a good friend of Me Soucy), we performed Juche twice with North Korea in our background.

I remember this mixture of excitement and torpor during our visit to the DMZ. Some adepts or associations quickly pass on the history of Juche within Taekwon-Do ITF. I find it all unfortunate: there is nothing shameful in this piece of history in relation to the development of Taekwon-Do, even less when we go back to the turn of events at that time. Several Koreans decided voluntarily, during the separation of Korea, to move towards the North. This step is part of our history of Taekwon-Do and it is useless, in my opinion, to deny it. Visiting this part of the country with its tensions, its questions and its comparisons deepened my understanding of the context and impact today.



3.16 Sam-II

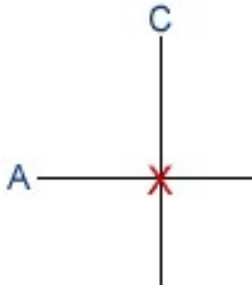
Official definition:

33 movements, 3rd degree. Historic date when the Korean independence movement began, March 1, 1919. The number of movements honors the 33 patriots responsible for this movement which would cover all of occupied Korea.

Stories from our trip:

As mentioned earlier in the Eu-Iam section, Tapgol Park welcomed us with a very friendly crowd. We performed Sam-II there in front of the pavilion (right in the center of the park) where the declaration of the country's independence was read for the very first time, on March 1st, 1919.

I remember once again the atmosphere provided by this very place where the march towards the independence of the country began. Not only did the pavilion exude this independence, but the people who were there during our visit, close to 100 years later, also exuded the desire for freedom and courage.



3.17 Yoo-Sin

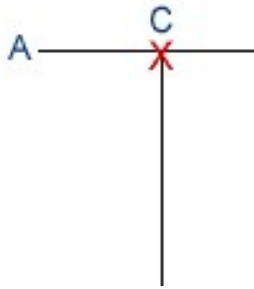
Official definition:

68 movements, 3rd degree. Name of General Kim Yoo-Sin, commander-in-chief of the armies of Silla, who unified the three kingdoms of Korea. The number of movements gives the two terminal digits of the year of this unification (668 BC). The starting position represents the gesture of drawing a sword from the right side rather than the left side, and symbolizes Yoo-Sin's mistake, to obey his king's orders, to fight with foreign forces against his own nation.

Stories from our trip:

We visited two sites related to Yoo-Sin: his tomb and his statue. We performed the pattern in front of his grave after letting several school groups finish their tours (and again sending us thousands of “hellos” in English). The statue itself is huge and impressive. We took the opportunity to do our training and take some pictures.

I retain the effect of immensity of the statue and its presence, in line with the achievements of Yoo-Sin and this, despite his so much underlined error.



3.19 Young-Gae

Official definition:

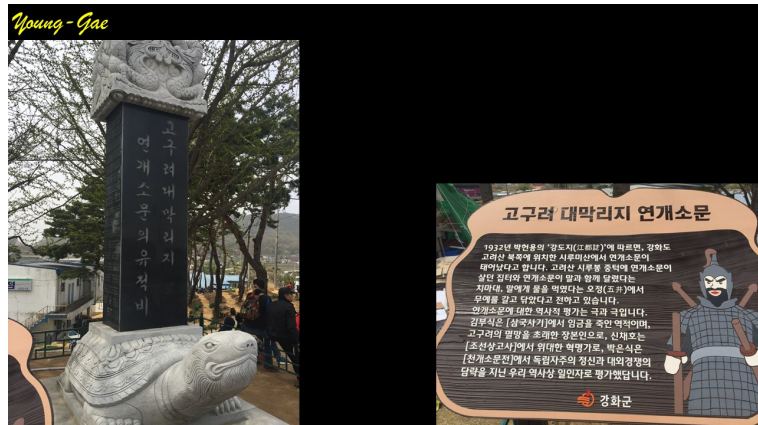
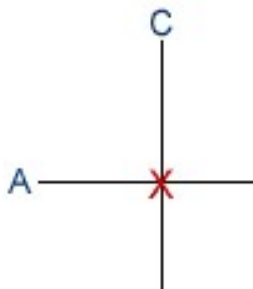
49 movements, 4th degree. Name of the famous Yon-Gae Somun of the Koguryo dynasty who caused the fled of the Tang dynasty from the country by the extermination of nearly 3,000,000 Chinese troops at Ansi Sung. The number of movements gives the two terminal digits of the year 649 BC where this victory took place.

Stories from our trip:

Like Kwang-Gae, Yong-Gae's exploits seem to be mostly highlighted in North Korea. In fact, without the invaluable help of the Korean embassy located in Toronto, I would not have found anything on this general. The people from the embassy finally unearthed a stele in his honor near the YongJu municipal museum. We also observed, throughout this trip, several stelae of this kind, mounted on turtles. We discovered that this type of monument aims to wish the deceased a long life in the afterlife.

As soon as we arrived at the much sought-after stele, we found ourselves in a traffic jam. We were, it seems, in the middle of the annual municipal fair! We therefore decided to perform the pattern in the park in front of the identified stele, having the latter in the background of our video.

We were surprised to see such a large gathering located in a village lost in the countryside! We decided to take advantage of the opportunity to visit the local productions as well as the booths of the fair adjacent to the museum.



3.20 Ul-Ji

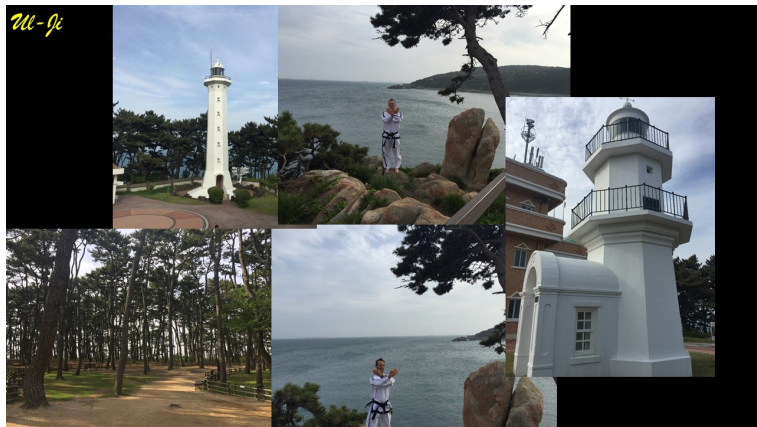
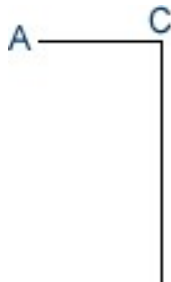
Official definition:

42 movements, 4th degree. General Ul-Ji Moon Dok successfully defended Korea against a Chinese invasion of nearly a million men, commanded by Yang Je, in the year 612. He decimated a large percentage of the enemy forces by guerrilla tactics. The diagram gives its nickname. The number of moves reveals the age of General Choi Hong Hi when he created this pattern.

Stories from our trip:

We had the pleasure of performing Ul-Ji in a park named in his honor near two lighthouses also bearing his name. The landscape was sublime, greatly reminding us of the superb photos in General Choi's encyclopedia. Although the circle platform seriously tested our orientation during the execution of the pattern, it was very pleasant to perform near the sea with the wind bringing us the salty smell of the coast in this magical environment.

I particularly remember the landscapes of the coast but also those of the coniferous forest that we crossed to get there.



3.21 Moon-Moo

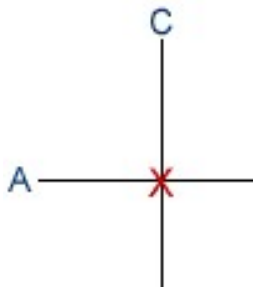
Official definition:

61 movements, 4th degree. 30th Silla king, his body was, according to his will, thrown into the sea near DaeWang Am (the rock of the great king) "*so that my soul will protect my country forever against the Japanese*". It is said that the Sok Gul Am (rock cave), a fine example of the Silla culture, was built to receive his tomb. The number of moves indicates the last two digits of the year 661 when Moon Moo ascended to the throne.

Stories from our trip:

We visited his famous underwater tomb (in the company of several school groups once again) as well as the ruins of a temple in his honor near his tomb. However, we preferred to perform this pattern in one of the temples where he lived. We also noticed several portraits in his image in the different places visited on our journey.

I remember the pleasure of being on the edge of the sea, accompanied by many young Korean students. I was amazed to see that we were studied the same history as they themselves do.



3.22 So-San

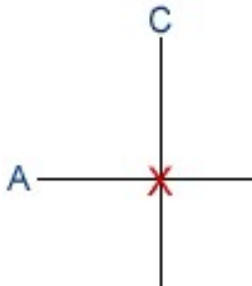
Official definition:

72 movements, 5th degree. Pseudonym of the great monk Hyong Ung (1520-1604) of the Yi dynasty. The number of movements refers to his age when, with his disciple SaMyung Dang, he formed in 1592 a body of monk-soldiers to repel the Japanese pirates ravaging most of the Korean coast.

Stories from our trip:

Similar to our experience with Po-Eun, for So-San we had to travel a long way up the mountain to get to the temple dedicated to his honor. Regardless of the fact that it was pouring rain, the site was simply wonderful. Not surprisingly, with 72 movement to perform, we had to repeat it several times before having a video that made the slightest sense! Our dobuks were so wet that they completely stuck to our skin. Luckily, we were close to the end of our trip as our *doboks* were beginning to bear the work of two weeks of efforts....s

I will never forget the fabulous side of this site with the atmosphere that emanated from it. So-San being one of the tuls that I practiced the most, I found the wonderful experience of doing it with Me Soucy over and over in this sacred place until it was immortalized on video!



3.23 Se-Jong

Official definition:

24 movements, 5th degree. In honor of Korea's greatest monarch, King Se-Jong, renowned meteorologist and inventor of the Korean alphabet in 1443. The diagram expresses the concept of "king". The 24 movements refer to the number of letters in the Korean alphabet.

Stories from our trip:

Se-Jong is truly “the great king”: his name can be found everywhere: his grave, in all the museums visited, on the local currency, on street names, etc. An entire museum is even dedicated to him, listing all of his inventions and royal interventions. However, we executed this pattern on our first day in Seoul. In front of a huge statue representing him behind that of Choong-Moo in the city center. As mentioned with Choong-Moo: it was crowded! Not only is it one of the busiest streets in Seoul, but it is to be cleaning day. A journalist on site explained to us that it was an annual tradition: the government cleans the statue. Hence its presence of many police officers and journalists to cover the event. As a result, our performance was filmed during the "cleaning day" in front of all its spectators!

Stressed in our *dobuks*, I particularly remember this incredible day where we performed the pattern in the city center in front of a crowd! It was clear from their expressions that they were wondering what we were about to do. Having performed this pattern immediately after Choong-Moo, we were convinced the trip would be extraordinary!



3.24 Tong-Il

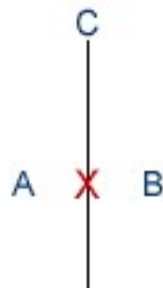
Official definition:

56 movements, 6th degree. Symbolizes the resolution to reunite Korea again, divided since 1945 into North and South Korea. The layout wants to represent the homogeneity of the Korean race.

Stories from our trip:

As mentioned before, during the section on Hwa-Rang, there is a temple dedicated to the reunification of Korea in Gyeongju. However, we preferred to do this pattern on the roof of Tong-Il Observatory near Panmunjeon. Performing this pattern with South Korea in front of us and North Korea behind us will probably be one of my fondest memories of this mythical trip!

I remember the pleasure I had, following Me Soucy in the execution of this last pattern. Having Me Soucy bowing towards me at the end of that pattern was a beautiful way of finalizing our journey in Korea...



4.0 ADDITIONAL SITES

4.1 Ko-Dang

Even though Ko-Dang's pattern is no longer officially part of the 24 tuls of ITF Taekwon-Do, it is worth looking into the character. The founder replaced this pattern with that of Juche, thereby creating an interesting and passionate controversy that goes beyond the scope of this work. Ko-Dang was, it seems, one of the 33 members of the Sam-Il movement. He was, however, anti-communist, which earned him the wrath of the new communist party when Korea separated. We were able to find a statue of the latter... strangely very close to the border with North Korea... near the observatory dedicated to the reunification of the two Koreas.



4.2 Practice locations

During our trip, we had the opportunity to practice the 24 patterns and fundamentals movements (lot of kicks !) in various locations. Some were more official (e.g., Taekwon-Do ITF school in Seoul or the Kukkiwon WTF), others unofficial like the many temples and parks of South Korea. In this section, we share images of some of the amazing landscapes where we pleasantly trained. Images that we had seen multiple times with envy in General Choi's Taekwon-Do encyclopedia!



4.3 DMZ

Being essentially touristic, the Demilitarized Zone (DMZ) is still an experience in itself... The zone is destabilizing and reminds us of all the hardships that the North and the South had to go through in a past, present and future world. Moreover, it is also the only border still existing between a communist and capitalist regime of the same nation...



4.4 Jeju Island

Although we did not have the opportunity to include this region in our visit to South Korea, Jeju Island reveals a capital importance for Taekwon-Do. Indeed, this island was the place of practice and assembly for the 29th infantry division of the army of the Republic. It is therefore on this island that the martial art of Taekwon-Do began through the teachings of General Choi. It is also possible to find a stele there, erected by the general to highlight the place of practice of the 29th division.



5.0 CONCLUSION

This essay aimed to share, with interested adepts the research and discoveries made during this incredible journey. I also wanted to allow others to benefit from the lengthy hours of research and planning required to visit this fabulous country and the treasures related to our martial art.

I therefore sincerely hope, through this work, to have managed to touch, inspire and motivate other adepts to try the experience and to want to continue to continually learn more about Taekwon-Do!

For my part, this trip made in the format of a pilgrimage forever changed my personal execution of the tuls as well as how to teach them to my students. Indeed, after having finally found its vestiges, its monuments, its places in Korea relating to the tuls of Ch'ang Hon of Taekwon-Do ITF, I can affirm that it is even easier for me to live them fully.

I urge any serious follower of Taekwon-Do ITF to undertake such a journey, if only to redo this entire journey using the lines of this work or, at least, to be inspired by it. Taekwon.

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