Abstract

**Purpose:** The purpose of this study is to examine and analyze the cultural base of the Three Taeguk in depth in Subak, karate(dangsu), Goryeo, Joseon, and Ryukyuguk, and to present the identity of the historical and cultural aspects of Taekwondo.

**Method:** The method of this study was to examine and analyze the cultural base of Taekwondo of Subak and karate in depth, to present the identity of Taekwondo in the historical and cultural aspects, and to present the traditionality and legitimacy of Taekwondo in the national flag.

**Results:** The re-establishment of Taekwondo is essential due to the theory of origin of Okinawa, but most Taekwondo people lack the recognition of historicality. Okinawa had close interaction with us in the Joseon Dynasty. This means that there are some reliably authentic documents and relics that are related to Subaks and party trees, that is, there should be an in-depth analysis on the historical recognition of the origin theory of Taekwondo in Okinawa. This can be a medium to open historical horizons to Taekwondo people.

**Conclusion:** The re-establishment of Taekwondo is essential due to the origin of Taekwondo in Okinawa, but most Taekwondo people are very lacking in historical awareness. Okinawa had close exchanges with us during the Joseon Dynasty, and when we saw it, there were credible ancient documents and artifacts that were related to Subaks and party trees. If Taekwondo academics do not present this, and go to this state, it may bring about a crisis of identity for the national Taekwondo physical education culture. Therefore, there should be a clear argument about Taekwondo history. Furthermore, we can present the right historical values and instill the right Taekwondo history education to our descendants.

**Keywords:** Taekwondo, Okinawa, Circular, Body Culture, Karate

1. Introduction

Today, Taekwondo does not present the essence of its original form and the identity of its historical origin, but Taekwondo is loved by the world as a physical culture. This contains infinite cultural heritage. In other words, Taekwondo archetypes have Taeguk. This Taeguk is fully contained in the class. The movement of the theft line, the form of breathing and movement form the Taeguk, and we can get a glimpse of the soul and weather of our nation.

In the meantime, the historical view of Taekwondo has been emerging as a traditionalist and revisionist history, and many years have passed since it was not established due to the controversy. However, Taekwondo history can obtain the essence and cultural value of the original form.

In particular, the theory of the origin of Ryukyuguk is the fundamental theory of Taekwondo
history, because it has its essence in the traditionality of Korean Taekwondo and Japanese karate (aircraft capital). Japan is going to Taekwondo and rivalry as it adopted the airlift as a formal event through the 2020 Olympics. Japan also claims its legitimacy from the historicity of karate (aircraft capital) to the traditionalist cadre.

As a result, the national flag Taekwondo is getting caught up in the identity of its essence. To solve this problem, it is necessary to provide the archetype and cultural value of Taekwondo. Also, the cultural value of legitimacy according to the traditionalist view of Taekwondo and the connection between Ryukyuguk's party leader and Subak should be revealed to form a historical foundation for Koreanization and globalization. This is also the task that Taekwondo is facing. Because Taekwondo has been deeply recognized in the Japanese karate theory, it is necessary to explore its essence because it has made errors without finding any specific clues in the traditionalist history.

In addition, it is not able to review and analyze the relationship between the principle and formation of Samtaegeuk, the root of the circular body culture of Taekwondo, with the party leader of Ryukyuguk (Okinawa). In other words, it is necessary to find out what historical traces there are with Ryukyuguk's party leader, Goryeo, Chosun's Subak, and Samtaegeuk. Through this, it is possible to understand the original and essential quality of the national flag Taekwondo, and to present the origin of the bare martial arts according to Ryukyuguk's party leader, Goryeo and Joseon Subak.

However, in the history of Taekwondo academia, it is going to the debate by dividing the traditionalist and the revisionist officers. On the other hand, it is time to reconsider and review the historical and cultural aspects such as Subak, party leader (Garate) and the law of the right, and what purpose exchanges and periods of events were in the era according to the cultural interpretation of Goryeo and Joseon.

The history of the country has a close relationship with culture and it is also developed and contributed through mutual exchange with neighboring countries. It is a different country now, but since it has developed with the same culture in the past history, it is necessary to study from a macroscopic perspective and a microscopic perspective to look at history and culture, so that the traces of the era in history can be identified and the identity can be presented.

In the meantime, it is important to analyze the results of the second and third researchers with the traditionalist and revisionist officers announced in Taekwondo academia, but the results based on cultural interpretation and historical base should be continued with the primary feed aspect. However, previous studies have been conducted Kim Bong-gyung (2021) [1], Effects of Taekwondo Globalness on National Image and Loyalty: Moderating Effects of Taekwondo Typicality, Kim Hak-Duk (2017) [2], Sports Modernization Influential Reach on Traditional Taekwondo, Cha Myeonghwan (2020) [3], Taekwondo History from the Perspective of “Tradition”, Choi Bok-Kyu (2018) [4], Issues in Description of Taekwondo History in Traditionalism, Cha Myeonghwan (2021) [5], The inherent meaning of “origin” in Taekwondo history, Kim Young-sun (2019) [6], A Study on the Establishment of Songmoo-gwan as the foundation of Modern Taekwondo, Kim Youngsun, Yeo InSung (2019) [7], A Study on the Establishment of Chungdo-kwan as the Foundation of Modern Taekwondo, Kim Youngsun, Yeo InSung (2020) [8], A Study on the Opening Date and Activities of the ‘YMCA Kwonbup-bu’ as the Foundation of Modern Taekwondo, Kim Young-Man, Kim Yong-Bom (2011) [9] Rediscussion for a View about Chinese Origin of Dangsu etc.

However, most of the previous studies were conducted with traditionalist and revisionist cadets based on the historical basis of Taekwondo. However, there is a need for research on cultural interpretation, exchange and connection such as Goryeo, Joseon, and Ryukyuguk based on historical primary feeds of Subak, Taekwondo and karate (dangsu). In other words, there should
be an identity presentation on the influence of the cultural foundation of the Three Taegeuk on Subak, karate(dangsu) and Goryeo, Joseon, and Ryukyuguk.

Therefore, the purpose of this study is to examine and analyze the cultural base of the Three Taegeuk in depth, including Subak and karate(dangsu), and Goryeo, Joseon and Ryukyuguk, and to present the identity of the historical and cultural aspects of Taekwondo. books, historical papers, and internet sites related to the cultural interpretation of Taekwondo’s archetypal sam-taeguk and Ryukyu(Okinawa) and the specific contents of the survey are as follows.

First, books and papers related to Taekwondo were investigated and analyzed to explore the cultural value of physical studies and essence of Taekwondo. Second, books and papers related to the cultural value of the essence of traditional Taekwondo were investigated and analyzed. Third, the archetypal value of Ryukyu(Hyun, Okinawa) and Subak and Taekwondo were investigated and analyzed. Fourth, the study investigated, analyzed, and discussed the original form and essence of Taekwondo, Subak, and Subak of the national and Ryukyu Samtaegeuk.

Figure 1. The cultural interpretation of taekwondo origin and okinawa origin.

Figure 2. Cultural interpretation of taekwondo and importance of historically based outcomes.
Based on the concrete approach, the cultural foundation of Subak and karate(dangsu) was examined and analyzed in depth to present the identity of Taekwondo in the historical and cultural aspects, and through this, the traditionality and legitimacy of Taekwondo in the national flag were presented.

2. The Cultural Value of Physical Studies and Essence of Taekwondo

Taekwondo has cultural value as a study to explore the fundamental and essential nature of body thought. Taekwondo contains the traditionality of the nation. In other words, the perception of historical aspects has both structural formation and speculation about human life.

The same is true of the Korean national flag Taekwondo, and it should be recognized that integrating various forms is very important for forming the knowledge system of national philosophical thought. In other words, it reflects the inherent physical culture and thought, so it teaches the essence of physical science inherent in the real inside.

Especially, the traditionally recognized ideological discipline of Taekwondo is The Ideology and Norms of Taekwondo Spiritin Rediscovery of Taekwondo Valuexby Lee Kyung-myung(2010)[10][11][12].

The spirit of Taekwondo has an important value of making the right person. It is not a function of Taekwondo but an egoistic humanistics of Taekwondo. As a Taekwondo person who realizes the Tao of Taekwon, it is in a traditional study that emphasizes human education that is 'human' or 'human'. This is the moral cultivation that can be called the medium of traditional studies, so the national flag Taekwondo should also be sought.

I realize the original spirit of the national flag Taekwondo ideological discipline. In order to realize more complex moral and mental goals that are the center of national flag Taekwondo, one needs his own commitment and constant ideological physical studies. The history of Taekwondo has been changed in many evolutionary processes so far, and the present age is directly related to the change of various human desires among many factors of change. If we want to preserve the unique vitality of national flag Taekwondo, we need to understand not only the current interests but also the essential value and meaning of taekwondo ideological studies. This is one of the most common ideological systems and practice norms of taekwondo ideological spirit. Taekwondo is the process of the relationship between human body and gesture. The theory of reception (the theory) is that the purpose of training is based on human instinctive personality.

In order to become a traditionally recognized self-reflection anthropology, there must be an identity presentation of the actuality of Taekwondo and the identity of body thought. The universal characteristics of Taekwondo spirit are not related to our traditional ideas. Taekwondo has evolved in the gestures of Korean people. The spirit and ideology of Taekwondo should be applied to the universal spirit beyond the boundaries of the gestures of the Korean people.

This is a way of education to develop the character of unique consciousness that improves morality and morality through the cultural value of Taekwondo physical science and essence. The virtue of human formation as a cultural element of physical science and essence of Taekwondo is a medium that can instill a sense of community that helps people live with many people[13].

Therefore, the issue of formation as a cultural element of physical studies and essence of Taekwondo is emerging,.It should not be forgotten that the cultural value of the essence of physical studies pursued by Taekwondo meets very diverse purposes in itself.
3. Cultural Value of the Essence of Traditionalist Taekwondo

Traditionalist Taekwondo is the main subject of traditional theory of origin, that is, it is historical view by 'nationalist officer'. This is the description of Taekwondo history of nationalist history in the 1970s and is a traditional Korean martial art and Taekwondo history. Taekwondo has been handed down from the ancient Three Kingdoms period to today, emphasizing that it is a pure traditional martial art in Korea. Most Taekwondo textbooks are showing the traditionality of Taekwondo[14].

Especially, since 1960s, traditional Taekwondo history was established and distributed in the 1970s in connection with patriotism in the globalization process of Taekwondo. Since 1980s, it has been raised the issue of traditional Taekwondo history triggered by the emergence of Taekwondo department in the course of scholasticization of Taekwondo. As a result, it has been the development process of Korean Taekwondo since liberation and its historical significance. See the thesis for a master's degree at Seoul National University.

It created the moment that came to this appearance. However, Kukkiwon records and establishes Taekwondo history of traditionalism on the basis of it, but it is very insufficient for the cultural base of Samtaegeuk in Subak, karate(dangsu), Goryeo, Joseon, and Ryukyuuguk[15].

In the case of Kukkiwon(2002)'s Taekwondogyobon, it is established as a Taekwondo company that existed in Korea since the Three Kingdoms period. The problem is that Kukkiwon uses the quadrant of Korean history for the division of Taekwondo history, not the cultural base of Samtaeguk, in Subak, karate(dangsu) and Goryeo, Joseon, and Ryukyuuguk. For example, it is developed by the ancient times(the Three Kingdoms period), the Middle Ages(the Goryeo period), the modern times(the Joseon Dynasty, the Korean Empire period, the Japanese colonial period), and the modern times(after the establishment of the government).

In the Three Kingdoms period of ancient Korean peninsula, the necessity of martial arts aimed at improving defense capability and combat function was raised, which is the 'senior' of Goguryeo, which is the Jouiseon and Baekuiseonin. In other words, the basis of martial arts is Taekkyon, and the traces of the dance gun, which is a mural of Goguryeo, can be seen in the contest.

Second, Taekkyon of the Three Kingdoms period was inherited to the Goryeo period. In the Three Kingdoms period, because of the need for defense capabilities and combat functions, a group alliance that can be applied in practice has developed, like Oh Byung-soo Park. The fact that there were rules to cover the competition of Taekkyon has started the foundation of Taekwondo’s game and sports shoes since the Goryeo Dynasty.

Subak is an essential martial arts of unmanned people, and it has a sports personality so that the king can watch it. As the proportion of martial arts decreased due to the emergence of gunpowder at the end of Goryeo, Sue Park Hee established the foundation as a folk game.

Third, in Joseon, where martial arts such as Sue-bak-hee were declining, Jeongjo compiled to train the irrelevant. The fourth volume of the martial arts general notice(law) reveals the same movement as the poomsae of Taekwondo. It is said that there was a Taekkyon by national support such as the martial arts general notice. This is also confirmed in the appearance of Ssireum and Taekkyon in 'Dae Pyeong-do'.

Fourth, however, Taekkyon evolved into a form of folk games and play according to the changes of the times; in the end, Taekkyon was banned by Japanese oppression, but it was secretly handed down by the masters. Taekkyon has the most foot technology among 14 technologies except for the arms and the chamber[17].

Fifth, with the liberation, the national culture and tradition were formed as an independent consciousness, and the folk games were revived. In the past, people who practiced Taekkyon appeared, and on President Rhee's birthday, Taekwondo(Taekkyon) demonstrated the difference between Taekkyon and Karate in Korea. In other words, Taekwondo was opened and distributed to the general public. In 1954, the name was unified into Taekwondo, and in 1961, the Korean Taekwondo Association was changed to the Korean Taekwondo Association. In 1965, it was renamed the Taekwondo Association. The development of Taekwondo through competition is approved as a sports organization of the Korea Sports Council on June 20, 1962. On September 3, 1964, it became a formal sports event at the 45th National Athletic Meet. In 1972, Kukkiwon, the center of Taekwondo, was opened. On May 28, 1973, the World Taekwondo Federation was established and the first World Championships were held. With this in mind, Taekwondo has been spread to all walks of life around the world[18][19][20].

As such, the current member countries of the World Taekwondo Federation are 192 countries, which are the most widely distributed martial arts and sports in the world, contributing to civilian diplomacy and national prestige[21][22][23].

4. The Aspects of Ryukyu(Okinawa)'s Tangsu, Subak and Taekwondo

Today, Ryukyu(Okinawa) is originally Korean territory and appears in the Sejong Annals, that is, in the early Joseon Dynasty, a character named Iye was dispatched dozens of times to Ryukyu(Okinawa). He was a great person, as the birth date and the year of death related to him can be heard in the ancient literature. This example is the year 1373(22 years of King Kongmin) of the Goryeo Dynasty, and 1445(27 years of King Sejong) of the death date. His main building is the school. In 1396(the 5th year of King Taejo), Jiulsan, who was taken by a Japanese enemy, was exempted from the station of the temple and received a court order. He was defeated by the left army as a ball that brought 50 prisoners to Ikido for the first time in 1401(the first year of King Taejong)[24][25][26].

Then, until 1410, he became a carrier every year, and came to Samdo, visited 500 prisoners, and promoted several times to become a soldier. In 1416, he visited 44 prisoners while visiting Ryukyu as an envoy. In 1419 (Sejong 1 year), he became a lieutenant soldier and conquered Tsushima Island, the home of the Japanese army. In 1438, he was promoted to the Chumji Central Chubu Temple and became a Tsushima Provincial Deputy. In 1443, he was promoted to the Dongji Central Governor by the ball that he had been a guardian of the hemp to come to the prisoners who were taken by the enemy. In the early Joseon Dynasty, there were about 40 trips to Japan under missions. Shiho is a full-time student[27][28].
The article related to the "Chosun Dynasty Annals" seems to be as follows. "Taejong Annals" 19 volumes, May 13, 10, Taejong 10 The third article of the year 1410, the 8th year of the year: I sent the former Hogun Lee to the Jongjungmu of Tsushima. : I sent a bow to the front and went to Tsushima. The government sent a letter to Jong Jung-moo, "How dare you not know that you are grateful for the sale, the protection of the guardian, and the always forbidden bandits!, I send a total of 150 seats and 150 seats of soybeans to the ship, and I express my God. " At this time, Jong Jung-moo told Pyeongdojeon, "The sincerity for us in Joseon is not as good as it was now. I used to send 5,600 rice, but now I do not send it. You also ask for a vacation. " The king heard the king and went down to the Uijeongbu to discuss, and finally sent a message [29][30].

"Taejong Annals" 31 volumes, January 27, 16th, 1416 Myeong Yeongrak 14 years: In order to reclaim the person who was caught and sold to Ryukyu country, I sent the former Hogun Yiye to Ryukyu. As a person of his home country, he was told that there were many people who were taken prisoner and sold to the Yugu country, and ordered him to send a letter to request the repatriation. Hwang Hee-hee, a good writer, said, "The waterway is rough and far away, and now it is cumbersome and expensive to send people, so it is better not to dispatch them." The king said, "If you miss your homeland, you are not alone in your home, for example, if you are tired of this kind of tired person in your home, how will you be cumbersome and expensive?, However, Lee brought about 70 men and women who were captured in Japan: the Japanese saloon returned after overtaking 70 men and women who were tired of the ritual.

**Figure 3.** Ryukyu manguk jinryangjong(based on okinawa prefectural museum.

**Figure 4.** The ryukyu movie book, which was released in 1930.
In this way, Yugu and Joseon were the same people, territory, and numerous exchanges, especially Lee Ye, who played a role in bridge. As there are records of the martial arts Subak in the royal ceremony, the airways(roads) or karate are bare martial arts of the party leader who strikes the opponent using hands and feet originating from Ryukyuguk(now Okinawa, Japan), and the original stream can be analogized as martial arts formed in Korean Subaks.[31][32].

The same kind of prestigious name means the identity of the nation, and their identity seems to have been close to the Korean people. "Ryukyu Islands are in the west in Japan and in the east in China. They're on the south side of the peninsula, but they're not. The fact that the South Sea is defined as the country means that the identity is Korea. "He has revealed that the flag of the Ryukyu Kingdom is Taegeuk.

According to Dr. Kim Young-man's ancient history of Taekkyeonsa, the posture and arrangement in "Kwon Kyung" and "Jang Kwon 32" of "Ki Hyo Shinseo" records the Subak of Sambyeol-cho. The names of the “41, 42, 43, 44, 47, 48” in Yugumbiji are all the same, and this is important evidence that one has influenced the other.

The Yugumubiji is divided into 1~48 times and explained with the movement. The technique is 96 times in pairs. It is much more than the age of 32 in China, and consists of a form of competition between the two. Most techniques are attack by hand or foot after the opponent takes the attack hand and overpowers it. It is said that it is like the form of self-defense today.

Figure 5. Ryukyu flag(1854-1879) & dosan seowon samtaegeuk pattern.

Compared to the paintings of this Chinese movie magazine or Kihyosinseo, the way of painting is completely different. The appearance of the intentional dances rolled out so that they did not flow down is the same as the Korean costume.

The Chinese-style painting is first wearing a hood on its head and so-called steamed bun hair. In the 4th General Pomyosusu and Haeappo Training Path, Pomyosu means to catch the rabbit's ear. It compared 'Sangtoo' as the rabbit's ear. The only way to catch the other person's battle in a fight is in Korea, and as you can see in the picture, there is no room to catch the so-called chubby head wearing a Chinese hood.

Of course, some of the front part of Yugumubiji was inserted into later generations, which made it difficult to recognize it for the first time because of the different style. The Taekwondo movement passed down in the Onikinawa party is the principle of the Three Taegeuk. The Taekwondo movement is based on the three acts of each heaven and earth, and the figure principle of Taekwondo movement is based on the act according to the square. In this way, various Taekwondo movements such as turning, standing, and shouting are based on Samtaegeuk. It is a combination of the ideas of the square. The
sky, the earth, and the people are gathered to form the universe as a whole. As such, Taekwondo is also developing into a martial arts that aims at the universe by gathering movements based on Sam-taegeuk.

5. Conclusion

The re-establishment of Taekwondo is essential due to the origin of Taekwondo in Okinawa, but most Taekwondo people are very lacking in historical awareness. Okinawa had close exchanges with us during the Joseon Dynasty, and when we saw it, there were credible ancient documents and artifacts that were related to Subaks and party trees.

In other words, there should be an in-depth analysis on the perception of the historicality of Okinawa’s theory of origin of Taekwondo, which can be a medium to open up historical horizons for Taekwondo people.

First, the main concern about the essential discussion of the national flag Taekwondo history is the issue of the establishment argument about what the inquiry task is about the traditional Taekwondo history. This is a problem about the identity of the historical view of physical studies in the national flag Taekwondo.

Second, the history of national flag Taekwondo is treated as a sub-domain of general. In other words, Taekwondo is facing the crisis of identity because it is trying to restore the historical nature of indiscriminate martial arts and to study the history of body thought.

To escape this, it is urgent to systematically study the establishment along with accurate arguments about the history of traditional Taekwondo to lay the foundations for the academicization of national Taekwondo.

Third, it will be possible to present a new direction of identity regarding traditional Taekwondo history in physical studies of Taekwondo.

If Taekwondo academics do not present this, and go to this state, it may bring about a crisis of identity for the national Taekwondo physical education culture.

Therefore, there should be a clear argument and a clear argument about Taekwondo history of Taekwondo history. Furthermore, we can present the right historical values and instill the right Taekwondo history education to our descendants.

6. References

6.1. Journal articles


6.2. Books


7. Appendix

7.1. Authors contribution

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