

# Orientation of Taekwondo Education as a Cultivation of Human Nature for 21<sup>st</sup> Century

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## Abstract

This study was conducted to examine the role of current taekwondo education as a character education and to present proper orientation of taekwondo. The purpose of character education through taekwondo would be to teach the ‘Taekwondoism’ in which the trainees could devote themselves with strong physical & mental spirit acquired from the training that nourish the propriety, leadership, collaborative attitudes, sacrificing, compliance, and/or service to members around the community. Currently, the ‘filial piety’ and ‘propriety’ are typically emphasized as a mental orientation of taekwondo for behavioral guidelines or as programs to form basic living habits for trainees. In matches of taekwondo that have been held around the world, the techniques or skills to win points have been emphasized, which could not be in line with the character education. Leaders or coaches of taekwondo training should have been taking the stand on cultivation of humanistic education. Thus, the issue of cultivating right character education should be integrated into a systematic curriculum for the leaders or coaches of taekwondo education. To cultivate ethical human nature through taekwondo, educations in morality and sensibility should be provided in combination with taekwondo, so that they could be realized by training experiences of the trainees to avoid the contractions of the values of taekwondo.

**Keywords:** Taekwondo, education, human nature.

## I. Introduction

The societies in 21<sup>st</sup> century have become incomparably complex that are full of events and difficulties comparing to 20<sup>th</sup> century (Oh, [2004](#)). The well educated human resources seem to be the key to the promise for wealth and prosperity, in these knowledge and information based cultural societies.

Thus, the education for the next generation to adapt in such society is necessary. The contents of curriculums of schools must provide students with overall knowledge, competence, capability, sense of value, and attitudes. Therefore, the teachers should consider about solid materials they are going to teach to their students.

However, advanced technologies created by this age have affected the delicate balance of nature with unprecedented adverse effects that seem to be alienating people from each other as they might also have been unbalanced in the rapid maelstrom of industrial revolution (Byeon, [1999](#)).

The violence, sex, and crime have spread through the channel of mass media and communication, which are too easily accessible by students, causing juvenile delinquencies committed at even younger ages than before (Kim, [2007](#)).

Such changes of 21<sup>st</sup> century demands of the new paradigm of education that is different from before. This is urgent because social problems are increasingly causing crises in schools, where educational contents are being ignored by students appropriateness (Kang et al., [2008](#)).

Particularly, the current school education is based on the paradigm of public education established during the process of realizing modern states in Western Europe. This failed to accommodate the tides of new ages, as it was described that ‘...the students in 21<sup>st</sup> century are taught by teachers in 20<sup>th</sup> century in the classroom of 19<sup>th</sup> century...’ which expresses the lost authority of schools and the lost ground of order, once existed and established by preceding generations (Son, [2006](#)).

Criticism upon the failure of school education in cultivating value system has been intensively raised. Curricula such as ethics, morality, or humanities have only become tools to earn grades on examinations. Consequently, it became difficult to expect students to learn and build value system through such program.

Especially, the paradigm of conventional education on ethics or morality, which intended to cultivate the student based on the principles of human nature, behavior defined by empirically-positively or metaphysically-logically, has revealed its inefficacies so far, and alternative practical approaches are in search by domestic society of education in ethics and humanities (Kang et al., [2008](#)).

This demand for cultivation of moral values is not the requirement of people only in this country, but it should be the global interest. In U.S., the ‘Character Education’ (Akin, 1994) has been introduced to students, while in China, the Education for Global Citizenship has been deployed. The catchy phrase of ‘Cultivating Richness in Mind’ in Japan encourages readings in the morning to expand the sensibility education, reduce student problems, and even improve attendance rate (Jeon, [2009](#)).

Cultivation of ethical character can be stated as the “...*education to foster right mentality of people to develop comprehensive personality and character to think and to behave righteously...*”, and “...*that covers the education of emotion, value, and morality to develop mentality and self-actualization to be harmonious in the community....*”,(Namgoong, [1999](#))”. This can be defined as the activity to maximize the human value intended to positively change the cognitive and behavioral elements of the personal characteristics. Therefore, it would be necessary to enhance or foster the beautiful nature of human. (Ko, [2005](#); Lee, [2004](#)).

Such education is believed to reduce juvenile delinquencies in society and to nourish the

desirable personalities for students and children. However, it would be insufficient to fulfill the needs of such requirements with only the text books. Many gymnasiums of Taekwondo education have been taking the lead to nourish values, responsibilities, and moralities (Jeon, [2009](#)). This is appropriate to be taught in such environment because the athletic activities are based on systematic physical movements that have significant effects upon physical, intellectual, emotional, social, and mental development of well-rounded personality (Yang, [1992](#)).

In gymnasiums of Taekwondo education, such programs in demand were initially employed as an alternative educational program to supplement for what was not covered by school education and have recently been recognized as the most important part of the program of Taekwondo education.

In this study, the current programs of cultivating moral values in gymnasiums of Taekwondo were examined, and the new approach for Taekwondo education in association with ethical education will be searched.

## **II. Cultivating Human Nature by Education of Taekwondo**

### ***1. Necessity of Cultivation of Human Nature in Taekwondo Education***

Cultivation of moral values is necessary to foster future-oriented human resources to develop individual aptitudes and talents for the rapidly changing modern society that could deprive the identity or humanity from individuals lacking senses in well-beings of others (Oh et al., [2008](#)).

These children are deprived of opportunities to develop social skills that could enable them to escape from ‘malicious alienation’ or ‘mob violence’ that are commonly occurring in schools. As the public education system insists on the importance of cultivation of moral values, it is the reality that in this society, where human resources are placed at the center, the personal characteristic is of the priority to academic knowledge (Son, [2000](#)).

Taekwondo education has recently drawn interest as an alternative to cope with diverse types of school violence from peers. The appropriateness of education of Taekwondo as an alternative to deal with such problems can be validated through moral values that could be realized by the education of Taekwondo.

Taekwondo education can be a process of building the desirable personality in an individual who is mentally, physically, and socially well-rounded by molding one’s personality, capacity, habits, and belief into sound state (Song, Bae & Lee, [2005](#)).

Particularly, the Taekwondo has made contributions for the enhancement of national prestige of Korea. Along with the tradition of Korea vividly nested in the spirit of Taekwondo, the behavioral principles to protect justice, other people, and to value responsibility and self-preservation through the discipline of power, skill, and mentality are involved in the practice of Taekwondo.

In western countries, Taekwondo is not viewed as a mysterious oriental martial art of self-defense anymore. People value much of the mental or psychological effects from education of Taekwondo, such as relieving mental or physical stresses combined with enhancement of self-

confidence and ability of directing attention or acquiring the necessary traits (Kim, [1999](#)).

It was identified that foreigners normally participate in the education of Taekwondo primarily because they are able to experience the regularity, aggressiveness, cooperativeness, nonverbal communication, and the feeling of accomplishment that are inherent in the Taekwondo. In addition, the educational aspects teach the necessity of patience & self-restraint, self-defending skills, and courage acquired through the disciplines of traditional rules (Yoo et al., [2008](#)).

This suggests that the 'Taekwonism' could discipline feeble juveniles, which enable them to foster strong mental and physical strength through learning leadership, collaborative skill, patience, self-restraint, selflessness, compliance, and service to others. This could serve as the whole purpose of the education of Taekwondo (Yoo et al., [2008](#)).

## **2. Cultivating Human Nature by Education of Taekwondo**

### *1) Cultivating Human Nature in the Gymnasium of Taekwondo Education*

Concerns for the cultivation of moral values in gymnasiums of Taekwondo education appeared since late 1990s, and this idea has evolved rapidly as the topic was typically known as the 'lessons on the dinner table through conversations'.

Particularly, the increase in ratio of children among trainees of Taekwondo enhanced the value of taking an educational role. Taekwondo can significantly impact on the growing children by developing their intellectual, emotional, social, and physical traits through systematical and reasonable physical exercises and mental culturing (Jung, [2005](#)).

Gymnasiums of Taekwondo education provide growing children with educational environment as an institution in addition to schools and families, where children could shape their personalities. This would be quite significant to many children, if trainings and practices become the educational model combined with other disciplines provided in schools and home (Jeon, [2009](#)).

Majority of gymnasiums for Taekwondo education typically emphasize the 'filial piety' and 'propriety' as moral values. Lee ([2012](#)) classified these into 3 programs: cultivating moral values, developing desirable living habits, and complying with behavioral guidelines.

The following are the operative examples of such programs: meditation, planting tomatoes, coupons for filial sons, stickers for prizes, penalties, and gifting ceremony for Parents' Day. However, these examples are somehow parted from the original education of Taekwondo. Furthermore, the visual methods employing beam projectors or video media technology are widely distributed, which specifically emphasizes the visual effects for the education of children (Kim, [2013](#)).

Recently, the consensus was established on the necessity of sharing information through public conventions and seminars to explore the specialized programs prepared by dedicated consulting agencies. However, in the current curricula prepared by the education directors or coaches for education of Taekwondo, such programs do not include the key feature of building moral values.

With this general approach, the necessity of cultivating moral values of trainees of Taekwondo still remains vague, and detailed programs with specific orientation of education

materials is not yet established.

The 'Kukkiwon (國技院); The World Taekwondo Headquarters' recently published the education materials for Class III instructors and leaders, which included mental education of Taekwondo. However, detailed guidelines for instructing such issues during the education of Taekwondo should also be established.

## *2) Cultivating Human Nature in the Competition of Taekwondo*

In its etymology, the term 'athlete' contains the meaning of "to compete for a prize". Therefore, the nature of sports would be a competition for victory, and such human activities in the forms of games and sports have greatly evolved throughout the history.

Competition of Taekwondo is also naturally a competitive sport, in which the participants aim for wins. This aspect of Taekwondo can be implicated with the idea of using immoral behaviors and lead them to win the game unquestioningly (Ji, [2008](#)).

Whether this was intended or not, striving to obtain victories in Taekwondo is dominating when it comes to competition, and this has become the main source of educational objectives. Furthermore, the students need the most efficient learning of this sport in order to get scores over certain level enough to pass the entrance examinations, and they exploit the system provided for athletic students. The fundamental idea to cultivate physically, mentally, and socially healthy people is also relatively neglected.

As a result, athletic students were trained to be deviated from the core values and they have been turned into athletic machines for victories at competitions as a way to get higher grades in school. (Ko, & Kim, [2012](#)).

Coaches or leaders play a very important role in training athletes. Yoo ([2013](#)) reported that the resolute emotion expressed by coaches or leaders could enhance the confidence of athletes. Therefore, the personalities and tactics of coaches or leaders can greatly influence the trainees, and they can misguide the athletes from the correct track of training.

The coaches in current field of Taekwondo typically focus their attention on obtaining 'improved skills and techniques to win the games. So, the trainings on enhancement of mental or psychological aspects are neglected.

In the current curricula prepared to educate coaches and leaders, the following courses are included: English language, History of Physical Education in Korea, Sports Psychology, Sports Physiology, Sports Biomechanics, Sports Sociology, Theory of Training, and Physical Test & Assessment. These topics are linked to the core teachings of Taekwondo, and are not related to teachings of competitiveness.

Coaches and leaders should also be cultivated to comprehend this issue, and they should also be repetitively reminded to revise the current curricula oriented to techniques or skills to win. The importance of cultivating personal values of trainees is not yet recognized broadly.

### **III. Orientation of Human Nature Cultivation in Taekwondo Education**

### ***1. Cultivating Sensibility vs. Cultivating Human Nature in Taekwondo Education***

Recently, concepts related to emotion, sensibility, and affection have been emerging as search key words prevailing in the fields of management, engineering, design, or marketing. Parents in all over the world and all different cultures want their children to grow up as an admired person. The personalities of being creative, sensible, positive, and affectionate seem to be the ideal traits for the 21<sup>st</sup> century. Thus, efforts to grow such individuality by awakening sensibility and emotion from early childhood are needed (Kim, [2010](#)).

Sensibility is an integration of feeling and perception that influences comprehensively upon all parts of human that feel and perceive objects (Ben Ze've, [2000](#); Kim & Kim, [2014](#)) and this would lead the human into the basic field of living.

That is, it would provide the human with sensory matters for theoretical cognition and would also provide the emotional grounds to be controlled and ruled by reason in ordinary practical or moral lives. For the aesthetic perception, it manifests its pure features to become the symbolic token of human life (An editor department of Doosandong, [2014](#)). Terms of sensitivity, sensibility, and emotion are commonly employed to express such concepts (Kim, [2010](#)).

Pedagogy originally concerns of the transfer of rational matters through discussions and the incorporation of sensibility are recently being excited.

Regarding the pedagogical accommodation of the 'aesthetics' of Immanuel Kant, Cho ([2004](#)) commented that "...confrontations between reason vs. imagination, physicality vs. abstractness, and intellect vs. sensibility that are placed in the tensional area stipulated the pedagogical discourses..." "... should be discussed in the historical context of the confrontation between Illuminism and Neo-Humanism....".

'Sensibility' was also an important issue for phenomenologists in early 20<sup>th</sup> century. Merlo-Ponty (1908-1961) and Levinas (1905-1995) etc. triggered concerns upon 'le sensible', and issues raised by them are currently being concerned and studied by domestic researchers in pedagogy as it was an intriguing issue among the society of philosophy (Cho, [2004](#); Ko, [2009](#); Woo, [2009](#); Kang & Choi, [2011](#)).

Sensibility is an ability to perceive, express, and self-control the emotion, and based on this ability, people can understand and also control feelings of others. With the interactions of mutual respects in human relations, it can be developed and improved through education and training. Therefore, there are increasing concerns and needs for nourishing sensibility in the field of education.

Sensibility education is an education integrated into daily lives of students, which helps the students to get emotional experiences (Goleman, [2003](#)). The emotion and sympathetic feelings are supposed to be the main elements to be learned, so that the students can understand and identify such elements. This will develop the students into well-rounded, harmonized, and intellectual individuals with sensibility through perceptual, moral, emotional, willful, and social experiences involving communications and expressions in the interactions of mutual respect (Kim & Cheon, [2009](#)).

Current programs aimed to cultivate integrity of trainees in gymnasiums of Taekwondo and are typically consisted of materials based on sensibility education. Through such programs

where the trainees are emotionally inspired, they could understand the given situations, perceive internal feelings, and could react and control themselves. However, cultivation of integrity through education of Taekwondo should be introduced to go beyond currently used visual or emotional education.

‘Rousseau’ rationalized the importance of educational progress during developmental stages of children, and how the physical education that associates the sensibility development of children needs to be provided. He particularly commented that the physical education in childhood should start from the stepwise exercise to stand against pains through disciplines, because such disciplines could improve one’s physical strength and teach the children that it brings less risks to stay active than to spare strengths. (Rousseau, [1762/2006](#)).

Programs for sensibility education currently provided in gymnasiums of Taekwondo are not replaced by external sources but it is carried out through strenuous education of Taekwondo itself, which teaches the trainees to overcome difficulties and to self-control emotional expressions.

Trainees can overcome difficult situations laid in the process of education and can learn the sense of shame. Taekwondo can provide sensibility training through its 5 core values which include patience, self-restraint, and the spirit of indomitability.

## ***2. Cultivating Morality vs. Cultivating Human Nature in Taekwondo Education***

The morality arises from the internal principles, and this is distinguishable from the code of conducts set by the society, traditions, conscience of community members, which is reflected by the social pressures and forceful regulations or laws. It can also be distinguished from the religious effects, because it defines the respect between mutual relationship of humans and not with the transcendental being. (The National Institute of the Korean Language, 2014).

Morality has been one of the most important subjects concerned in all countries, communities, families, and scholars. It means the capability or tendency to conduct moral behaviors, and development of morality implies the changes in thoughts, emotions, and behaviors determined by the criteria discriminating the right or wrong (Santrock, [2007](#); Seo, [2011](#)).

Professor Michael J. Sandel who wrote his famous book, ‘Justice: What’s the Right Thing to Do?’, recently explained the importance of moral value in democratic society in his new book, ‘Public Philosophy: Essays on Morality in Politics’ (Sandel, [2010](#)). He emphasized the new role of the ‘morality’ in diverse evil practices generated from industrialized societies in the world. If a moral person is a person who lives a moral life, then the right understanding of moral life should be discussed as an essential issue of moral education (Yang, [2010](#)). This education will educate people about morality to perceive requirements created from social changes in this fast-paced 21<sup>st</sup> century (Wang, [2006](#)).

Moral education is basically headed for the socialization that would be an internalization of social culture and value of a society enabled by each person; and it emphasizes the moral autonomy to be realized through critical reflections or through anti-socialization based on universal ideal intended for the self-actualization or the realization of existed being beyond the acquisition of moral knowledge or moral habits (Lim, [2009](#)).

Taekwondo theorists insist the importance of moral education and Song & Lee (2009) have raised 2 reasons for the moral education in Taekwondo.

As a first reason, the moral capability is required for the education of Taekwondo, because the Taekwondo and its training are consisted of techniques and skills to attack opponents and to defend oneself. Such skills or techniques accompany the physical training to improve strength that could be turned into wild forces if one's moral capability would lose its control. For the second reason, coaches of Taekwondo encounter many trainees with absence of moral values, due to the collapsed system of current education. The moral education is needed for them to become desirable members of the society.

With the teachings of core values, trainees entering the gymnasium will act courteously to leaders or to his seniors or juniors. They will also have an understanding in the feeling of shame and may know what is right or wrong through participating in a fair manner. Furthermore, they will acquire methods to restrain themselves and be ready to stand against improprieties occurring in the society.

Frequently, incidences of Taekwondo trainees repressing criminals or volunteering at social services are seen in news headlines. This might be due to the lack of thorough teaching on morality education of Taekwondo.

### ***3. Orientation of Human Nature Cultivation in Future Taekwondo Education***

There is a catchphrase found on one site, "Champion at a specialty could be only one in the world, but Champion in all our hearts can be all of us....". This was just a small morceau for us to think about on the importance of the role of cultivation of virtues, considering that the 'Champion of all our hearts' can make our families happy and our society a better place to live.

Current phenomena of collapsed education system in our society might be attributable to inconsistent policies of government regarding examinations and curriculums. The collapse of education system also collapsed the sense of authority that education once had. Above all, teachers should find ways to try to fulfill diverse needs of students and move away from the conventional ways of teaching which is differentiated from more efficient private educations (Kim, 2002; Kwak & Lim, 2010).

Today, people become interested in Taekwondo for personal and physical activity to build up the fundamentals for shaping well-rounded personality.

As a martial art and a sport, the Taekwondo has been globalized. It enables the trainees to protect themselves with confidence using well-trained body controlled by cultured mentality (Choi, 1976).

With the cultured mentality obtained through the education of Taekwondo, they care and provide for others well-beings. Such trait will be the essential center of moral values that will enable one to develop clear judgment with magnanimity.

The bravery and strength gained from the training will build leadership in all circumstances. Leadership and courage will also enhance the confidence, and through such development, one may retain firm psychological stability.

Thus, people can learn the propriety, self-restraint, and generosity by complying with rules and orders, and they can control and ill-tempered nature through patience and modesty.



Furthermore, the improved physical strength and cultivated sound mentality would also enhance one's capability, and the resulting trait of integrity will position one as an ideal person in our society (Yoo, [2009](#); Kim, [2012](#)).

The original goal of Taekwondo education was to transform the trainees into individuals with desirable traits, beyond mastering of the combat techniques or skills (Yang, [1999](#)).

Accordingly, Taekwondo plays an important role in the field of physical education on recovering humanity and morality for trainees of the current society. The improved physical strength and health will lead the excellent personalities demonstrating the propriety and modesty arising from cultivated mentality (Kim, [2012](#)).

As a role of Taekwondo education, Lee ([2012](#)) pointed out the 3 objectives: 1) to establish sound demeanor, 2) to cultivate morality and sociality, and 3) to harmonize the personality, body, and techniques (skills).

Additionally, the deeds of leaders along with periodical instructions are exemplary as follows: to provide helpful tips to cultivate humanity; to provide trainees with opportunities to express their opinions through 5-minutes speeches or oratorical contest; and to practice meditations for developing self-composed personalities.

The contents and orientation for such trainings have been deployed in diverse methods at each Taekwondo gymnasium, and the issue of standardization of contents and methodology emerged.

Yoon and Jung ([2007](#)) presented the integrated humanity education model by examining the fields of cultivation of humanity in elementary schools and in families in Korea along with education values and spirits of Taekwondo. In this model, the field to cultivate the human nature was classified into 4 sub-fields: The field of Self-Value (to control, regulate, and improve oneself), Personal Relations (to keep harmonized relationship with others), Society-Justice (to comply with law and orders and to manage one's desirable life in the society), and Nation-Humanity (to foster self-confidence and respect for human beings in the country).

Korea Taekwondo Association ([KTA](#)) published the booklet of 'KTA Humanity Education in Taekwondo' in 2013, which was the fruit of the framework of 'Curriculums for Taekwondo Humanity Education' that has been one of works for the standardization of curricula for Taekwondo education since 2008. In the curricula configured by KTA, the 24 items complying with purposes of the education of Taekwondo were selected. These items were classified into 3 categories: Self-Value (12 items), Personal Relations (8 items), and Society-Justice (4 items).

For the field of 'Self-Value', items to cultivate human nature that are realizable through personal discipline such as propriety, honesty, patience, responsibility, sincerity, frugality, self-confidence, self-respect, prudence, courage, initiative, and passion are included. For the field of 'Personal Relations', items such as consideration, friendship, magnanimity, trust, leadership, love, and impartiality are included. The collaboration, respect for law, patriotism, and justice are included in the field of 'Society-Justice'. Based on these items, the map of integrated assessment of humanity was developed, and the orientation of Taekwondo education was reorganized.

Main objective of the program for 'cultivation of human nature' developed by KTA was to be the practical manual enabling the trainees to cultivate humanity through individual physical experiences and feelings, away from simply absorbing the contents without physical

practices.

However, there were some favorable opinions for this program, so the program might be no more than fitted predefined concepts. Thus, the humanity of leaders or coaches should be cultivated in advance.

Particularly, it would be true that programs for leaders or coaches on training or contention in gymnasium and for tournaments are not sufficient. This fact may expose the reality of current society of Taekwondo. It must be reviewed whether the superficial requirements took the place of primary objective for cultivation of humanity or not.

Lee (2012) commented that the virtues such as propriety, respectfulness, patience, concentration, leadership, and sociality should be harmonized with trainings for physical strength and useful techniques to realize the all-round education of serving their families, societies, and countries.

We understand that the ‘education for Taekwondo’ should be conducted in gymnasiums. In the past, all educations were provided inside the ‘Taekwondo’ itself.

But at this moment, Taekwondo coaches should consider about the scope and boundary of the education to reorganize the current operation in reality, trainings, and educations in gymnasiums to prepare for the future of this society.

Do we teach or learn the ‘Taekwondo’ at the gymnasium? Or is it the gymnasium that teaches the ‘Taekwondo’? Would it be the ‘Gymnasium for Taekwondo’? Could it be the ‘Educational Institution for Taekwondo’? Or would it be the ‘Institution for Propriety Education’?

It would be natural to worry about that the Taekwondo might lose its nature and original attributes by various heterogeneous programs combined with the education.

In the past, when people entered into the gymnasium for the education of Taekwondo, they started to learn to knead their training uniforms first to hold respectfulness for the Taekwondo and senior trainees. This helped to overcome difficulties through strenuous practices and interactions with others down the road. In fact, we should remind ourselves again that in the whole education of Taekwondo, all programs that have been borrowed from outside already exist.

So accommodating this original education of Taekwondo could not be the regression to the past, but it would rather be the choice to consider as requirements of this changing era to make propositions of new direction for the future.

#### **IV. Conclusions**

Issues upon the ‘Cultivation of Human Nature’ in gymnasiums and in society of Taekwondo and future orientation of education of Taekwondo were reviewed and examined so far.

In the cartoon book of ‘六祖壇經 (Platform Sutra of the Sixth Patriarch, 1988a; *one of Buddhist's Classics*)’ written by ‘蔡志忠’ (Cài Zhìzhōng; a famous cartoonist born in 1948 in Taiwan) there is a saying, “*the finger may point to the moon but the finger is not the moon. To see the moon, you would not need the finger.*”

This statement may apply to current situation of education of Taekwondo combining with programs for cultivation of humanity. Everybody knows that the cultivation of human nature would be beneficial to trainees and collects various training materials from consulting companies or from well-known leaders. But they simply use them far from the way it used to be. Or they do not even try to put them into practice. Leaders or coaches of education of Taekwondo should learn to see the moon with their naked eyes.

This way, they will be able to extract the desirable potential traits of trainees from different places. Fish in the water do not realize the value of water that is crucial to their lives, and the people who lived under the reign of legendary Emperor ‘Yao(堯)’ did not realize the ‘Virtue’ of their Emperor. The cultivation of human nature may be reached through the ‘Taekwondo’ education naturally in their gymnasiums and not with the visual and technological education materials. By this approach, trainees may spontaneously absorb all lessons and needed practices along with desirable humanities.

*“Parental generations did not need the cultivation of human nature because they learned it ‘in the bosom of their grandparents while they were young, by listening to old fairy tales from their parents... and it would be my wish to go back to those days filled with special scent of human nature. And it would also be my philosophy of education to bring back the world full of humanity (Bae, Jeong-Guk, 2007).”*

As Cài Zhìzhōng (蔡志忠) (1988b) commented that “... *the Dao (道) is omnipresent and the education should be wholeheartedly carried out every day paying attention to every tiny piece of works. By accomplishing with devotion, you will learn to sympathize with the truth...*”, so the cultivation of humanity would not be too far away from the reality but it resides within the Taekwondo education itself. There are no masters in every discipline, but there are people putting their best efforts.

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