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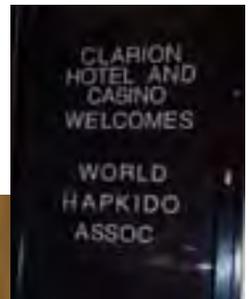
Editor's Letter:

Greetings, WHA members,

The WHA just completed another great winter camp. This time in sunny Las Vegas, Nevada. The event had attendees from all across the United States and internationally with participants traveling from Canada, Panama and India.

As always, the training was excellent with special guests Grand Master Tae Jung, the WHA president and Grand Master In Shik Hwang, the WHA Chong-Jae who traveled from Canada to teach at this year's event.

-Master Monty Hendrix
WHA Eastern U.S. Director
& Newsletter Supervising Editor



WHA Charter School Essential Martial Arts Promotes Two New WHA Black Belts

Greensboro, North Carolina

On Wednesday, March 5th, Essential Martial Arts held a HapKiDo belt test that saw several students promoted to new gup levels. Additionally, two students passed their pre-test for black belt while two students were promoted to 1st Dan Black Belt.

Overseeing the exam was WHA Eastern USA Director & WHA Newsletter Supervising Editor - Master Monty Hendrix. Assistant Judges were:
WHA 3rd Dan and Newsletter Chief Editor - Mr. Dug Weston. along with WHA 2nd Dan - Mr. Phil Vaughan.



Pictured left to right:
Mr. Hassan Jones - Promoted to 1st Dan
Mr. Roland Moore - Promoted to 1st Dan
Master Monty Hendrix - Lead Judge
Mr. Essa Ganim - Passing Pre-test for 1st Dan
Mr. Javier Velez - Passing Pre-test for 1st Dan



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If you are a WHA member
and you're not getting the
newsletter every month,
then I don't have your
correct email
address. This also means
that we can't send you
special notices about
camps etc.**

Thank you,

**Tom Reed
Executive Director**

Tom@worldhapkido.com





Game Ovary

By Elinore Fuentes

Just yards away from the main Vegas Strip, this year's Winter Camp was once again a gathering of family from near and far. It was good to see so many familiar faces once again come together to learn, to train, and enjoy each other's company. What amazed me about this camp was the number of female martial artists in attendance.

Being the only female at the instructor's course allowed me to ask Grand Master Jung a somewhat personal but also cultural question. Traditionally, did women often train in the martial arts in Korea? I had a feeling the answer would mirror my understanding of historically traditional female roles here in the United States. Grand Master Jung said, yes,

traditionally females kept to roles like keeping the home and the men would take the roles requiring more strength. But then he added this way of thinking has changed in Korea, partly due to western influence. Women train in the martial arts regularly.

I was interested to see what some of my fellow female martial artists' thought were regarding one or two aspects of training. Both Mrs. Pam Anderson and Mrs. Jeong-Hwa Fonkalsrud, two of Grand Master Jung's female students, told me that Hapkido has given them confidence. I can say without doubt training has done the same for me. If it weren't for Hapkido and student teaching requirements, I would never have thought of becoming a Teaching Assistant (TA) with general responsibilities of standing in front of a classroom and talking about math.

As women, we may sometimes find ourselves with some little (and not-so-little) people under our care. Miss Maya Janisse and Mrs. Fonkalsrud both mentioned watching their children train. For Miss Janisse, she began living vicariously through them until a time when she could begin training herself. I am on a different part of the child spectrum. When

I started training I was in my early 20s and single. I am now married with a two year old. I look forward to the day I can watch him on the mat.

We all have stories and experiences with Hapkido, and so many more aspects to each of us in and out of training. It was a privilege to train once again with a collection of females from across the country and I look forward to both the next time we get together and the possibility of seeing some new faces.



Photo Collage By Elinore Fuentes

Humility

By Jeff Hindley



Last month I spoke about Arrogance, a pervasive and commonplace personality trait shared by all of us. However, the impact this has on ourselves and others, personally and professionally must drive us to both recognize and understand how to deal with the behavior better in others and to accept ownership when we exhibit this behavior. Reading between the lines of last month's editorial, one must understand that any of these behaviors do not in and of themselves, indicate one as arrogant. Actually, it is quite likely that one will exhibit some of these behaviors at varying times and have no arrogant mindset attached to them. However, I do think we should be aware of how we are perceived in the world. Ultimately it is a matter of the heart so we should not judge too harshly. Simply put, one who is indicative of this type of behavior is obvious as it is manifested on a regular basis.

The warrior knows that he will be humbled eventually should his arrogance persist...

The good twin of arrogance though is Humility. I think perhaps the most noble of all traits. A quality I think should be most inherent in a person. It is the opposite of all things that draw attention to ourselves; opulence, attention-seeking, boasting, power, vainness, desire for position, arrogance; these things are the least measure of a man. The converse of these of course; moderation, reservation and modesty are desirable traits.

There is a quote from my Warrior Manifesto that I would like to begin with that states: A warrior is also humble. He knows that true humility shows proper character and he is never arrogant over his abilities or knowledge. It is his un-

derstanding of his own true inferiority in the whole scheme of things that keeps him humble and he is always mindful of this. He knows that humbleness models the proper mindset to students. He also knows that the converse to humility, arrogance, is ultimately self-defeating because it pushes people away. The warrior knows that he will be humbled eventually should his arrogance persist...it is just the way of things. Most importantly, the warrior is aware of the fact that it is his humility that allows him to grow beyond his own projections as he takes knowledge from others. True humbleness is

noticed by the warrior's mindset of being a "perpetual student". Consequently, he does not wish or seek to be a master of his own style, a holder of great rank or accolades from others. His desire is to internally understand his ability and knowledge and have no ego-investment in others knowing this

about him.

The idea that humility and arrogance can be morally classified began with Aristotle some 2,300 years ago. They were ideas likely pondered before his time but in addition to his contributions to science and political theory, Aristotle did some of the most in-depth study of morale behavior. Specifically, his ideas around humility were as follows..."the prominent virtue of this list is humility, which, as being a kind of ideal self-respect, is regarded as the crown of all the other virtues, depending on them for its existence, and it in turn tending to intensify their force"

We all do ebb and flow out of the two paradoxical

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Humility

Continued



cal states of arrogance and humility though not at measurable intervals necessarily. More than likely, they are situationally based and are reflective of a variety of variables that may be going on around us...and more importantly, inside of us. The trick comes to, as mentioned last month, self-analysis. Ultimately, we are looking for the natural display of humility in all situations and the extinction of the converse, arrogance. We need to habituate ourselves to humility. Why? Because our nature is often driven by ego, subtle or obvious, it is always there with us and a constant companion. Therefore, like many behaviors, we must train ourselves to act in a way we desire if it is against our nature. Thus the term habituate.

Again, here are some thoughts from Aristotle, "our idea of the ultimate end of moral action is developed through habitual experience, and this gradually frames itself out of particular perceptions. It is the job of reason to apprehend and organize these particular perceptions. However, moral action is never the result of a mere act of the understanding, nor is it the result of a simple desire which views objects merely as things which produce pain or pleasure. We start with a rational conception of what is advantageous, but this conception is in itself powerless without the natural impulse, which will give it strength. The will or purpose implied by morality is thus either reason stimulated to act by desire, or desire guided and controlled by understanding". Therefore, understanding our behavior is important but does not precipitate our doing it. We must

There is a great ability for the abuse of power and leadership and a physical danger with arrogance on the mat.

practice and train ourselves to act in ways that we and/or society find desirable. As children it is our nature to be selfish, egocentric and to lash out in anger when hurt. We must be trained to act properly and this behavior must then be reinforced positively while negative actions are punished. This forms our view of the world as we grow. Even then, as adults, we must continue to work on this, that is, if you believe Aristotle's views because he echoes this thinking in this excerpt:

First, he argues that the ability to regulate our desires is not instinctive, but learned and is the outcome of both teaching and practice. Second, he notes that if we regulate our desires either too much or too little, then we create problems. He also argues that desire-regulating virtues are character traits, and are not to be understood as either emotions or mental faculties.

The core of Aristotle's analysis of moral behavior was his doctrine of the mean. According to Aristotle, virtuous behaviors are self-regulating which lie at the average (or in between) more extreme character traits (or vices). For example, in response to the natural emotion of fear, we should develop the virtuous character trait of courage. If we do this to an excessive point, where we curb fear too much we would said to be rash or impulsive, which is a vice. On the other end of the spectrum, if we attempt to curb fear too little, we are said to be cowardly, which is also a vice. The virtue of courage lies at the mid-range between rashness and

Continued

Humility

Continued



cowardice. More interestingly is Aristotle's view of how we arrive at these, he is quick to point out that..."the virtuous mean is not a strict mathematical mean between two extremes. Instead, the mean is rationally determined, based on the relative merits of the situation. What he means is "as a prudent man would determine it."

For all morale behavior, Aristotle posited the same view. In regards to what we are talking about here with Arrogance, he viewed Humility as the mid-range between Arrogance and Self-depreciation. Either extreme is unacceptable, but the mean of Humility is our desired state. It is important to understand that being in an "ego-less" state places us in a position of strength. It prohibits, in many situations (not all), manipulation, anger, jealousy, greed, hard-heartedness, depression et. al. All of these, obviously undesirable states, can be manifested due to arrogance or a challenge to our feelings of superiority in a given situation. These are the cause of so much grief, negativity and physiological problems that to reason this further is unnecessary.

This is paramount in the world of Martial-Arts. There is a great ability for the abuse of power and leadership and a physical danger with arrogance on the mat...this goes for both student and teacher alike. There may not be too many worlds where the abuse of power can lead to such consequences as physical injury, but in martial-arts, the implicit trust necessary to train and teach can (and is) be easily abused. Arrogant leaders are often driven to abuse their authority (sexually, physically and emo-

tionally), create their own styles (due to arrogance) that have a negative impact on scores of students, the seeking of power and position and more.

One thing I loved when I first met both GM Hwang and Master Jung was their inclusion of all level of students in their talks, lunch plans etc. This is very rare in the martial-arts world when we look at the socialization between high-ranking instructors and students. To see high ranking instructors inviting white belts and green belts to lunch is a testament to their character. This is what we are looking for in both instructors...and more importantly, ourselves.

Therefore, we must choose to do right and habituate ourselves toward it. Very few of us are pillars of virtue and for those that are, this exposition is lost on them. Most of us, fall somewhere around

**We must choose to do right
and habituate ourselves
toward it.**

the middle of the scale as our generosity and high-mindedness is often counterbalanced by our personal failings and selfishness as individuals. As Aristotle puts it...and from my own experi-

ence, to be virtuous takes work. Further, he goes on to say "whatever we learn to do, we learn by actually doing it; men come to be builders, for instance, by building...in the same way, by doing just acts we come to be just.

In closing, there was an axiom I was taught a long time ago by an instructor that seems to be quite the paradox after a cursory reading. However it makes a lot of sense in light of what we have been talking about. He simply said:

"You're not as good as you think you are...but, you're also better than you think you are."

Indeed, we should always exist within this mean.

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Send us a bio on the school, instructor(s) and a photo and we will include it.

Submissions Are Due The 1st Of May For The May/June Issue.

Supervising Editor: Master Monty Hendrix
Chief Editor: Dug Weston

Please send all newsletter submissions to the WHA Newsletter Supervising Editor:
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