

REVIEWS & REPORTS

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Hapkido research trends: a review

Submission: 19.03.2018; acceptance: 8.05.2018

Key words: hypogastric breathing exercises, *dollyuchagi* (turning kick), *won* (circle), *yu* (water), *hwa* (harmony), *aikido*

Abstract

Background. The plethora of martial arts research allows for numerous cross-disciplinary studies. One such martial art is Hapkido, a Korean martial art that focuses on self-defense techniques.

Problem and Aim. Few academic studies on Hapkido have been conducted in English. This meta-review examined Hapkido academic literature to identify the various subdisciplines and trends in their respective literatures. The findings will guide future studies and inform Hapkido organizations and instructors of the research most pertinent to their understanding and practice of Hapkido.

Methods. The keyword “Hapkido” was entered in both English and Korean text into four online databases: the Korean Studies Information Service System (KISS), the Korea Education and Research Information Service (RISS), Google Scholar, and World-Cat. Only articles published in academic journals were used in this review. The articles were then divided into subdisciplines and research trends were identified and analyzed.

Results. A total of 1,288 articles were found in the databases: KISS (n = 79), RISS (n = 157), Google Scholar (n = 933), and World-Cat (n = 119). The search found articles published in English, Korean, Spanish, and Portuguese. Hapkido articles in the humanities outnumber those in the natural sciences. The most common subdiscipline of Hapkido research was biomechanics (n = 19, 17.59%), where the majority of papers were comparative studies between Hapkido and Taekwondo.

Conclusions. While the breadth of Hapkido research is indeed wide, the amount and depth of research on it is low. More research in the humanities is being produced than in the natural sciences. Hapkido studies contain a wealth of information that could expand the general understanding of Korean martial arts, Korean culture, and by extension all other martial traditions worldwide.

Introduction

Academic research on Asian martial arts was in very short supply just a few decades ago [DeMarco 2012], but now there exists a growing number of academic research organizations, journals, and conferences worldwide. The interest in combat sports such as Judo, Taekwondo, MMA, and Karate may have helped spur research initially, but studies are now being published by experts in well-established academic fields. The plethora of martial arts to research, however, allows for a number of cross-disciplinary studies.

One such martial art is Hapkido, a Korean martial art that focuses on self-defense techniques. Hapkido skills include strikes, joint locks, throws, or a combination thereof. It also contains a variety of traditional weapon techniques based upon the aforementioned skills and

a wide variety of falling and rolling skills. Many Hapkido practitioners also engage in specialized hypogastric breathing exercises called *danjeonhoeheub* in Korean.

We performed a systematic review and meta-analysis of all existing Hapkido literature with three intended outcomes: 1) to determine what research exists on Hapkido, 2) identify current trends in Hapkido research, and 3) provide suggestions for future research projects. As with any review of this nature, the range of articles examined for this study was too vast to provide a comprehensive examination. Moreover, the low number of studies in each subdiscipline prevented us from making a true synthesis of the research. That being the case, our findings are intended to guide future studies and inform Hapkido organizations and instructors of the research most pertinent to their understanding and practice of Hapkido.

Note on terminology

With the exceptions of published names and accepted English spellings (e.g., “Hapkido”), all Korean terms were transliterated using the McCune–Reischauer Romanization system.

Methods

We conducted an internet search using four academic databases. The keyword “Hapkido” was entered in both English and Korean text. The selection criteria were: 1) the article must be published in an academic journal; 2) the word “Hapkido” or its Korean spelling needed to be in the title, keywords, or the main focus of the article; and 3) the article needed to include an English and/or Korean abstract. Master theses, doctorate dissertations, conference proceedings, books, and other non-academic periodical sources were excluded, but were used as supplementary materials in the findings. Articles duplicated across the different search engines were also excluded. Some articles were identical, but published in multiple languages. In those cases, the non-English version of each article was excluded in order to gauge the international breadth of Hapkido studies. The articles that met our search criteria were next divided by their subdisciplines and reviewed by the bilingual authors. Current trends in each discipline were then identified.

Results

The internet search produced a total 1,288 articles in four databases: the Korean Studies Information Service System (KISS, $n = 79$), the Research Information Service System (RISS, $n = 157$), Google Scholar ($n = 933$), and WorldCat ($n = 119$), as shown in Table 1. Only 108 of those articles met the search criteria (KISS: $n = 58$, RISS: 33, Google Scholar: $n = 14$, WorldCat: $n = 3$). Being a Korean martial art, the majority of Hapkido articles were published in the Korean language. However, the search identified Hapkido articles written in five languages: Korean ($n = 93$), English ($n = 12$), Polish ($n = 1$), Spanish ($n = 1$), and Portuguese ($n = 1$) (Table 2). Because KISS produced the largest number of articles that met the search criteria ($n = 58$) (Table 1), it was considered the primary source for Hapkido journal articles as its purpose is to index Korean-language academic articles.

RISS, another Korean academic search engine, produced a large number of articles meeting the search criteria for similar reasons. RISS provides several search methods. Under the search function of “International Academic Articles,” we located 157 articles. However, the majority of hits were master’s theses, doctoral dissertations, and/or duplicate articles found in the KISS database (Table 3).

Although the Google Scholar search produced the largest number of hits ($n = 933$), we quickly ascertained

that the vast majority of those articles did not meet our search criteria. Many of the articles were duplicates from the other searchers or non-academic articles from periodicals. Other articles were excluded for miscellaneous reasons, such as merely being curricula vitae, websites content, or legal proceedings against Hapkido instructors. Accordingly, only the first one hundred hits were used in this research. From those articles, only 14 articles were not duplicates with the results from KISS, RISS, and WorldCat (Table 3).

By using the WorldCat search function that excludes all nonacademic research (i.e., books, videos, computer files, images, and other non-journal articles), we located 119 articles. However, 116 of those were duplicate articles found in the previous database searches. Table 3 illustrates the number of articles found and the reason they failed to meet the search criteria.

Articles were divided into two broad categories to ascertain the general areas of Hapkido research. We identified natural science ($n = 42$, 61.11%) and humanities ($n = 66$, 38.89%) articles (Table 4). The articles were further delineated according to their subdisciplines. As shown in Table 4, natural science articles were in biomechanics ($n = 19$, 17.59%), physiology ($n = 17$, 15.74%), sports medicine ($n = 3$, 2.78%), and rehabilitation ($n = 3$, 2.78%). Equally expected were the humanities articles in the fields of psychology ($n = 14$, 12.96%), pedagogy ($n = 7$, 6.48%), marketing ($n = 12$, 11.11%), and philosophy ($n = 9$, 8.33%). Interestingly, a diverse array of what could be called non-traditional fields of study were identified that included studies in Hapkido cognitive science ($n = 1$, 0.93%) and anthropology ($n = 1$, 0.93%). Articles that examined aspects of Hapkido practice were classified as descriptive analyses of Hapkido ($n = 8$, 7.41%). We also identified a subcategory of humanities studies on Hapkido as “Hapkido Organizational Policy” ($n = 3$, 2.78%). These articles focus on the development and current practices of the governing bodies that oversee Hapkido policies, practices, rank examinations, and competitions.

It should be noted that articles on the Japanese art of Aikido were not used in this review. The words Hapkido and Aikido are spelled with identical Chinese ideograms (合氣道), but are pronounced differently in Korean and Japanese. As discussed forthwith, Hapkido and Aikido techniques [Hwang, Kim 2006] and philosophy [Hwang, Kim 2008] are also distinct. Consequently, we considered Hapkido and Aikido as dissimilar martial arts where research findings on one art may not correlate to the other, necessitating the exclusion of the Aikido articles.

Discussion

This review identified the various subdisciplines of Hapkido research (Table 4). In the course of doing so, the below Hapkido research trends were also identi-

Table 1. The number of total articles found during internet searches

Articles found	KISS	RISS*	Google Scholar	WorldCat	Total
	79	157	933 [†]	119	1,288
Articles meeting search criteria	KISS	RISS*	Google Scholar	WorldCat	Total
	58	33	14	3	108

KISS = Korean Studies Information Service System, RISS = Research Information Service System

* Articles found under the “International Academic Article” function.

[†] Only the first 100 hits were used for this research.

Table 2. Hapkido articles by languages and disciplines

Language	Number of Articles	%*
Korean	93	86.11
English	12	11.11
Polish	1	0.93
Spanish	1	0.93
Portuguese	1	0.93
	108	100

* Percentages rounded to the nearest hundredth place.

Table 3. Search engines, quantity of articles excluded, and the reasons for exclusion

Reason for exclusion	Search engine			
	KISS	RISS*	Google Scholar	WorldCat
Duplicate with KISS	1	45	28	3
Duplicate with RISS	-	21	3	52
Duplicate with Google Scholar	-	8	15	6
Duplicate with WorldCat	-	-	1	10
Non-journal article (thesis or dissertation)	3	9	2	-
Non-journal article (from a periodical)	-	-	3	1
Non-journal article (book review)	-	-	1	-
Not pertaining to Hapkido	17	41	5	40
Reference was listed, but inaccessible (no link available)	-	-	2	1
Books	-	-	8	3
Citations	-	-	15	-
Miscellaneous	-	-	3	-
Total number of excluded articles	21	124	86	116

KISS = Korean Studies Information Service System, RISS = Research Information Service System

* Articles found under the “International Academic Article” function.

Table 4. Natural science and humanities Hapkido studies examined in the literature review by subdiscipline

Scientific approach	Subdiscipline	Number of papers	Percentage of articles examined*
Natural science studies	Biomechanics	19	17.59%
	Physiology	17	15.74%
	Sports Medicine	3	2.78%
	Rehabilitation	3	2.78%
Total:		42	61.11%
Humanities studies	Pedagogy	7	6.48%
	History	5	4.63%
	Psychology	14	12.96%
	Sociology	4	3.7%
	Marketing	12	11.11%
	Marketing (Private Security)	2	1.85%
	Cognitive Science	1	0.93%
	Anthropology	1	0.93%
	Philosophy	9	8.33%
	Descriptive Analysis of Hapkido	8	7.41%
Hapkido Organizational Policy	3	2.78%	
Total:		66	38.89%

* Percentages rounded to the nearest hundredth place.

fied. The areas chosen for discussion were guided by this question: “What Hapkido research is most relevant to Hapkido organizations and instructors?” Below are thus the most pertinent findings of our review that should serve to guide future research and assist Hapkido organizations and practitioners in understanding and practicing their art.

Foreign language articles on Hapkido

Few academic studies on Hapkido have been conducted in English. The majority of articles used in this research are then unsurprisingly written in Korean (86.11%) and English (11.1%). However, research has been conducted in other languages as well. As Hapkido is the name of the martial art that is practiced globally, it has become a loan word from Korean to other languages. Thus, this review found articles in Polish (n = 1) [Przybycien, Sterkowicz-Przybycien 2007], Portuguese (n = 1) [dos Santos, de Oliveira, Nunes 2011], and Spanish¹ (n = 1) [Bradley 2012b], each of which accounted for 0.93% of the number of papers used in for this review (Table 2).

Hapkido natural science studies

Natural science studies of Hapkido identified in the literature review fell into one of four disciplines: biomechanics, physiology, sports medicine, and rehabilitation. Biomechanics research makes up the majority of this research with 17.59% of all Hapkido research (Table 4). Biomechanics studies tend to focus on Hapkido kicks, which is just one of many components of Hapkido training [see: Tedeschi 2000; Myung 1998; Korea Hapkido Federation 2016]. Several comparison studies of the Hapkido and Taekwondo *dollyuchagi* (turning kick) were conducted [Lee K 2001; Yang 2002; 2005]. For example, Lee [2001] examined the kinematics of the two arts’ turning kicks at three different heights (0.8, 1.2, and 1.6 m). He found that the Taekwondo *dollyuchagi* requires less time to execute, thus proving to be more effective in competition [Lee K 2001]. Yang [2002] performed a similar study and reported that the Taekwondo kicks produced greater power, which supported the previous study’s findings [Lee K 2001]. The Taekwondo *dollyuchagi* is also performed faster and more accurately than its Hapkido counterpart [Yang 2002].

Other natural science interests include isolating core aspects of Hapkido training, which would be useful for instructing Hapkido correctly. For instance, Bradley hypothesized that dimethyltryptamine, a molecule produced in the human pineal gland, could provide a framework for understanding the connection between

the physical and spiritual aspects of martial arts practices as exemplified in Hapkido [Bradley 2010]. Moreover, Park, Park, and Wee [1996] examined Hapkido practitioners’ electromyographies to determine the most effective movements within Hapkido. They found that pulling the opponent to the side was most effective in achieving Hapkido’s primary goal, namely that of self-defense [Park, Park, Wee 1996].

Psychology

Psychological studies made up 12.96% of the Hapkido studies found during our literature and were the most common Hapkido humanities subdiscipline (Table 4). Many studies focused on the motivation of practitioners and instructors [Kim, Kim, Han 2003; Lee, Lyu 2012; Nam, Kim 2003; Bang, Kim 2005]. Interestingly, Kim, Kim, and Han [2003] performed a cluster random sampling study of 250 Hapkido practitioners in Daegu, the central South Korean city where Hapkido originated [Hwang, Kim 2009]. They found: 1) no statistical significance between genders in motivation to practice Hapkido, 2) lower grade students have higher motivation than their more advanced practitioners, with the exception of self-defense elements of practice, 3) individuals who practice on their own volition are more interested in Hapkido etiquette, and 4) city-dwelling practitioners possessed higher motivation than their rural counterparts [Kim, Kim, Han 2003]. In a similar study, Nam and Kim [2003] reported similar findings and added that religion does not affect practitioners’ motivation, while distance from the *dojang* (Korean: martial art training hall) does. Namely, they found practitioners who live under one kilometer from the *dojang* were motivated to train for socialization and personal achievement purposes. On the other hand, practitioners who live further away were motivated by improving their health and character development [Nam, Kim 2003].

Martial arts such as Hapkido can be used as potential means of conflict reconciliation [Vertonghen, Theeboom 2010], an area of interest in martial art research and for organizations and instructors alike. A 2016 study, which discussed reconciling conflict predominately, only loosely mentioned Hapkido [Friedman 2016]. Instead, the author used Aikido philosophy to rationalize the 4Rs of transcultural psychology (i.e., recognizing, respecting, reconciling, and realizing) as a means for reconciling various levels of conflict (i.e., intrapersonal, interpersonal, organizational, and global conflicts). Hapkido was only mentioned and connected to Aikido, because the names of the two arts are spelled with identical Chinese ideograms. Unfortunately, no discussion on how Hapkido philosophy or practice specifically affects the 4Rs was given.

Marketing

One area of Hapkido research that has wide-reaching practical applications for Hapkido organizations and

¹ Bradley’s (2006a) study was also published in Spanish (Bradley 2006b). The English version of the article, however, was discovered subsequently outside of the internet searches conducted for the current study and was accordingly used as supplementary material for this review.

instructors is marketing. As Hapkido is transmitted to the next generation in the *dojang*, those businesses' financial success is vital to the continuation of the art and its expansion in the martial arts industry [Johnson 2014]. It is then unsurprising that the majority of Hapkido marketing research focuses on *dojang* management. To this point, C.B. Choi [2009] surveyed Hapkido practitioners (n = 264) on areas in which their instructors could improve. He reported there are two primary areas for improvement significant to retaining students: 1) maintaining the *dojangs*, and 2) training equipment and focusing on the non-physical (i.e., mental and character development) aspects of the art [Choi 2009]. Heo, Kim, and Kim [2000] likewise identified the problems that affect Hapkido's general development. These, in order of importance, were: 1) erroneous assumptions of Hapkido's Japanese heritage, 2) grandiose exhibitionism, 3) an overemphasis of philosophy, 4) "indiscriminate commercialism," 5) unsystematic and illogical changes to curriculum, and 6) poor general *dojang* management [Heo, Kim, Kim 2000].

Later, Lee and Kim [2010] came to similar conclusions on education satisfaction with a larger, albeit with a more localized, sampling (n = 332) of Hapkido students in Chungnam Province, Republic of Korea. In that study, they found education quality correlated with satisfaction and desire to continue practice [Lee, Kim 2010]. Another study, this one with a sample population from Seoul, expanded on the possible factors influencing satisfaction and desire to continue practice. Those factors included indoor safety, costs, indoor cleanliness, instructors' professionalism, convenience of location, reputation, and equipment [Jung, Seo 2015]. Lee, Jung, and Shin [2004] found that the recommendation of a friend, curriculum, and safety were the first, third, and fourth criteria for *dojang* selection, respectfully. Unique to their 2004 study, they also reported the second reason for choosing a Hapkido *dojang* was the father's desire for their child's health and ability to defend themselves. In the only marketing study to report findings outside the Republic of Korea, researchers analyzed Hapkido *dojang* locations and facility management and found that there was a low, but steadily increasing, number of *dojang* in Germany. Also, German students' primary motivations for practice included health and leisure [Choi 2007].

Hapkido philosophy

Determining trends within Hapkido philosophical studies most salient to instructors was difficult due to the scarcity of articles and their diverse range of topics. Nevertheless, three articles attempted to differentiate Hapkido from the Japanese martial arts of Jujitsu [Park SJ, Kim UY 1999] and Aikido [Hwang, Kim 2006; 2008]. The comparison study on Hapkido and Jujitsu stated that Taoist concepts of Yin and Yang (*Um* and *Yang* in Korean, respectively) influenced Hapkido's *ki* (internal energy)

and *danjeonhoheub*, Hapkido's hypogastric breathing exercises [Park SJ, Kim UY 1999]. *Danjeonhoheub* is designed to increase one's *ki*, or internal energy, by focusing inhalation and exhalation at one's *danjeon*, a point just below the navel and inside the body. Park and Kim [1999] stated the physical skills and philosophy of social and moral self-cultivation originated from Jujitsu as well.

Other studies indicated that the philosophy of Hapkido can be derived by examining its physical techniques. For instance, the concepts of *won* (circle), *yu* (water), and *hwa* (harmony) establish much of Hapkido's principles of movement and can be applied to practitioners' daily lives [Kang, Kim 2004]. In the case of Hapkido philosophy, *won* refers to using circular techniques to redirect an attack either by blocking or redirecting. *Yu* refers to the idea of softness or non-resistance, so when applied practically in a Hapkido technique the defense should not meet an attack with force-on-force [Ribic 2008]. Rather, practitioners should execute "techniques with the power, versatility and softness of water" [Snel 2014: 34]. The concept of nonresistance, or *hwa*, suggests that Hapkido practitioners utilize an aggressor's forward momentum, thus applying as little strength and force as possible [Ribic 2008].

In other articles, Hwang and Kim [2006] recognized several Hapkido characteristics in an attempt to distinguish it from Aikido. They stated Hapkido training is in part comprised of *danjeonhoheub* [Hwang, Kim 2006]. Other characteristics identified include self-defense techniques, break falls (tumbling and rolling techniques), and various striking techniques. In a later study, the same authors detailed how *danjeonhoheub* creates *shim-shin-il-yeo*, or unification of the mind and body [Hwang, Kim 2010]. In that study, Hwang and Kim [2010] also elucidated the terms *joshic* (a term meaning breath is "the foundation of martial arts performance" and the ability to intensify the spirit and unify the mind and body through breath control exercises), *joshim*, (keeping a relaxed, calm mind), and *joshin* (a state of mental freedom unencumbered with desire). These are apparently distinct, yet interconnected concepts that occur during *danjeonhoheub* practice [Hwang, Kim 2010].

Hwang and Kim [2008] also differentiated Hapkido from Aikido by categorizing the principles behind Hapkido's physical movements as being either empty-handed or weapon techniques. While the study distinguished between different types of empty hand techniques (e.g., striking and thrusting strikes with the hand as well as feet), they did not detail the plethora of striking techniques possible as other non-academic authors have [see: Tedeschi 2000; Myung 1998; Korea Hapkido Federation 2016]. Interestingly, Hwang and Kim also did not explicate Hapkido's joint locking or throwing techniques, which are signature components of the martial art, in any article. However, based upon the physical techniques studied, they identified self-cultivation and

“progress-centered pursuit of internal values, respect of other human beings, and coexistence” as Hapkido’s core spiritual lessons [Hwang, Kim 2008], ideas which they elucidated in a later study [Hwang, Kim 2009].

Descriptive analyses of Hapkido

In order to establish a foundation of knowledge and reference for future research, some studies attempted to delineate Hapkido from other martial arts, like Japanese Aikido [Hwang, Kim 2008; Friedman 2016] and the aforementioned Taekwondo [Lee K 2001; Yang 2002; Hwang 2011]. Other studies created a taxonomy of Hapkido skills. For instance, Hwang [2011] claimed Hapkido’s falling and striking skills are markers of its distinctiveness. The same study demarcated Hapkido skills as open-handed and weapon techniques [Hwang 2011]. Hwang and Kim [2008] similarly classified the movements as open-handed or tool (weapon) techniques. In that study, they also identified three Hapkido principles: 1) “transition” (i.e., applying a succession of techniques to subdue an opponent), 2) “the principle of backflow” (i.e., using backward movement to unbalance and manipulate an opponent), and 3) “the principle of intensification” (i.e., using opponents’ kinetic energy against themselves) [Hwang, Kim 2008]. Similar to the philosophy studies above, they concluded Hapkido’s “spiritual values are (the) progress-centered pursuit of internal values, respect of other human beings, and coexistence” based upon the above defined physical characteristics of Hapkido [Hwang, Kim 2008].

Danjeonhoeheub has been an area of particular interest of Hapkido researchers. E. Kim [2016] cited D. Y. Park’s [Park DY 2014] doctoral dissertation and stated *danjeonhoeheub* enables Hapkido practitioners to gather and direct *ki* (life force or universal energy) throughout their bodies, “strengthen their own spirits through competing with themselves, not with others, and thereby has good effects on mental health” [Kim 2016]. *Danjeonhoeheub* is used as a warm up exercise and to enhance physical techniques and mental acuity in Hapkido practitioners [Bradley 2006a; 2006b]. In support of this belief, one study found that eight weeks of Hapkido practice that included *danjeonhoeheub* significantly decreased ADHD scores in 31 Korean primary school children [Ryu, Song, Jee 2011]. That same study concluded that Hapkido training without *danjeonhoeheub* positively affected fat mass and heart rates, but that the breathing techniques were a significant factor in improving ADHD behavior [Ryu, Song, Jee 2011].

Organizational policy discussions

Hapkido has suffered from organizational division and inaccurate historical portrayals for six decades [Kim CH 2016]. Studies of Hapkido organizations and their policies are thus needed to ensure the growth of the martial art and perpetuate its distinctiveness. This type of study is common in other Korean martial arts such as Taekwondo

[see: Son 2006], and their principle aim is to prevent further damage to the Hapkido community caused by the rampantly growing number of splinter Hapkido organizations. The problem of organization division was first reported in 2001 [Kim, Im 2001]. Later, the Director of the Korea Hapkido Federation stated that in 2003 there were approximately 14 Hapkido organizations in the Republic of Korea [Bae 2017], but that number has now risen to 61 [Court of Korea 2017]. Another aim for these papers is the abovementioned “organization and systemizing” of Hapkido skills [Kim, Im 2001].

Moreover, Park and Kim [2012], stated that little research has been conducted on Hapkido’s history, identity, and competition rules [Park JH, Kim TM 2012]. They concluded that a standardized terminology and unified competition rules to standardize the various Hapkido organizations’ competitions are needed. This conclusion has been supported in other studies [Kim, Park, Kim, Kim 2009; Kim, Im 2001]. However, due to the low number of studies in this subdiscipline, a clear consensus cannot yet be determined on to how to accomplish those goals.

Conclusions

The intended outcomes for this meta-review were 1) to determine what research exists on Hapkido, 2) identify current trends in Hapkido research, and 3) provide suggestions for future research projects. What was gleaned from this review about Hapkido research is too numerous to list in full. The following conclusions are therefore based on what the review suggested might be the most interesting or significant matters concerning Hapkido instructors and researchers today.

We found that while the breadth of Hapkido research is indeed wide, the amount and depth of research on it is low. There is a wealth of research on Hapkido that spans across both the humanities and natural sciences. To date, the majority of research published on Hapkido is in the humanities subdisciplines. Biomechanics studies may however be able elucidate the distinctiveness of Hapkido techniques. For instance, further studies on Hapkido kicks other than *dollyuchagi* can delineate Hapkido kicks from those in Taekwondo and other martial arts. Deeper analysis into Hapkido’s kicks would moreover allow researchers to identify their distinctive executions, which would in turn allow Hapkido instructors and organizations to ensure those kicks are not polluted by other martial arts’ theories of power and execution. Furthermore, future biomechanical studies could reveal how the principles behind Hapkido’s joint locks, throws, and weapon techniques differ from those found in Jujitsu, Aikido, and Judo. Once ascertained, the question of how Hapkido is a unique martial art could be answered definitively. Additionally, such an analy-

sis could describe how martial arts and their technique evolve if examined within a historical framework. For this reason, more research like Oh *et al.*'s [2013] study on Hapkido wrist techniques is needed [Oh *et al.* 2013].

The majority of psychological studies on Hapkido deal with the motivation of Korean instructors and students. The studies conducted can be considered business tools for school owners in Korea and not studies in the psychological benefits or detriments of Hapkido practice. Furthermore, the Korean Hapkido/martial art market's motivating factors will differ from those in other countries and these results will have little value in other countries, as seen in the study on German Hapkido *dojang* [Choi 2007]. More valuable to international researchers are studies like Ryu, Song, and Jee's [2011] study on Hapkido's effects on ADHD [Ryu, Song, Jee 2011] and E. Kim's [2016] discussion on how the art improves general mental health [Kim E 2016], which can be used to promote the art and individual *dojang*. We therefore suggest future psychological studies concentrate on issues affecting or afflicting practitioners worldwide.

Friedman's [2016] psychological study on the 4Rs fails to delineate Hapkido and Aikido by assuming the arts possess nearly identical philosophies and practices. Since the two are distinct in many ways [Hwang, Kim 2006; 2008] and Friedman's philosophical support for the psychological method for reconciling conflict focused only on Aikido philosophies, Friedman's article did not discuss the psychological benefits of Hapkido practice specifically. Indeed, the author only references Hapkido as a related art to Aikido and merely supposes Hapkido practice can achieve the same results as Aikido. Thus, as Aikido and other martial arts have been used to mitigate conflict resolution successfully [Vertonghen, Theeboom 2010], future research should correlate the unique aspects of training methodologies, techniques, or philosophies specific to Hapkido with existing conflict resolution strategies.

Both philosophic research and descriptive analyses of Hapkido practice emphasize the importance of *danjeonhoeheub*. Hwang and Kim's [2010] discussion of *danjeonhoeheub* in relation to *joshic*, *joshim*, and *joshin* provides an interesting potential new area of study. Namely, it opens the door for cross-disciplinary studies on those philosophical concepts and Csikszentmihalyi's psychological concept of flow, which is the unity of mind and body and that state of mind's creation of happiness. Moreover, research on *danjeonhoeheub* could also further the discussion Cartesian mind-body dualism in general.

Another problematic area of Hapkido philosophy is the *won-yu-hwa* concept. This idea is often discussed as an exclusive Hapkido principle, but it is not. As Snel [2014] claims, the “principles can be traced back to Taoism, Confucianism, and Buddhism” [Snel 2014: 34]. The *won-yu-hwa* philosophy of movement has also been adopted by other arts as varied as Kuk Sool Won [Lee,

Kim, Song, Kim 2009] and the Japanese tea ceremony [Low 2012]. We therefore conclude that philosophic studies on Hapkido that focus only on these concepts cannot pertain to Hapkido exclusively. Future research on Hapkido's *won-yu-hwa* principles should instead focus on how the *won-yu-hwa* philosophy is interpreted distinctively by Hapkido, possibly with comparative studies on Aikido, Jujutsu, and/or other martial arts.

Descriptive analyses may also help establish Hapkido's identity and competition rules, two subject matters that Park and Kim [2012] found lacking. Definitive understandings of Hapkido skills would allow comparisons to other martial arts. Using kinesiology techniques and terminology could help distinguish Hapkido from Aikido and other arts like Jujutsu, thus establishing what Hapkido is exactly. Moreover, researchers can conduct further descriptive analyses of Hapkido techniques to build upon the taxonomy of Hapkido techniques (i.e., open-hand, weapon, and falling skills) and to help regulate competitions while differentiating Hapkido from other martial arts.

Hapkido literature is being published in several languages, but the vast majority is being published in Korean. While this indicates a global interest in the martial art, the majority of Hapkido research is inaccessible to the international community. This problem is compounded with poorly written English abstracts. Consequently, Korean researchers should begin publishing their findings in international journals, and Korean journals need to make a more concerned effort to publish quality research in English. Nevertheless, this meta-review should provide the researchers not fluent in Korean a general overview of Hapkido literature.

Finally, this review shows Hapkido studies contain a wealth of information that could expand the general understanding of Korean martial arts, Korean culture, and by extension all other martial traditions worldwide. The example studies of current Hapkido literature establish a solid foundation on which the next generation of Hapkido researchers may build. Future research based upon these findings will inevitably expand and deepen the uniqueness of Hapkido and most likely challenge long-held beliefs about Hapkido. This meta-review and the future studies generated from it will raise and answer questions that, once disseminated to Hapkido organizations, will guide how Hapkido is comprehended and taught.

Sources

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Trendy badawcze dotyczące hapkido: przegląd

Słowa kluczowe: hypogastryczne ćwiczenia oddechowe, *dollyuchagi* (kopnięcie okrężne), *won* (kółko), *yu* (woda), *hwa* (harmonia), *aikido*

Tłó. Ogrom badań dotyczących sztuk walki pozwala na liczne studia interdyscyplinarne. Jedną z takich sztuk walki jest *hapkido*, koreańska sztuka walki koncentrująca się na technikach samoobrony.

Problem i cel. Niewiele badań akademickich nad hapkido przeprowadzono w języku angielskim. W niniejszej meta-recenzji dokonano więc analizy literatury akademickiej dotyczącej hapkido, w celu identyfikacji różnych subdyscyplin i trendów w literaturze. Odkrycia te będą zawierać wskazówki do przyszłych badań, poinformują organizacje i instruktorów hapkido o badaniach, które są najbardziej odpowiednie dla zrozumienia i treningu hapkido.

Metody. Słowo kluczowe „hapkido” zostało wprowadzone w tekście zarówno angielskim, jak i koreańskim do czterech baz danych *online*: koreańskiego systemu informacyjnego (KISS), koreańskiego serwisu edukacyjnego i badawczego (RISS), Google Scholar i WorldCat. W recenzji wykorzystano wyłącznie artykuły opublikowane w czasopismach naukowych. Artykuły zostały następnie podzielone na subdyscypliny, a trendy badawcze zostały zidentyfikowane i przeanalizowane.

Wyniki. W bazach danych znaleziono 1 288 artykułów: KISS (n = 79), RISS (n = 157), Google Scholar (n = 933) i WorldCat (n = 119). Wyszukane artykuły zostały opublikowane w języku angielskim, koreańskim, hiszpańskim i portugalskim. Artykuły dotyczące hapkido w naukach humanistycznych przeważają nad tymi z nauk przyrodniczych. Najczęstszą subdyscypliną badań nad hapkido była biomechanika (n = 19, 17,5%), gdzie większość prac stanowiły studia porównawcze pomiędzy hapkido i taekwondo.

Wnioski. Podczas gdy zakres badań dotyczących hapkido jest rzeczywiście szeroki, ilość i głębia badań nad nim jest niska. Prowadzi się więcej badań w dziedzinie nauk humanistycznych niż w naukach przyrodniczych. Badania nad hapkido zawierają wiele informacji, które mogłyby poszerzyć ogólne zrozumienie koreańskich sztuk walki, kultury koreańskiej, a co za tym idzie, wszystkich innych tradycji walki na całym świecie.