

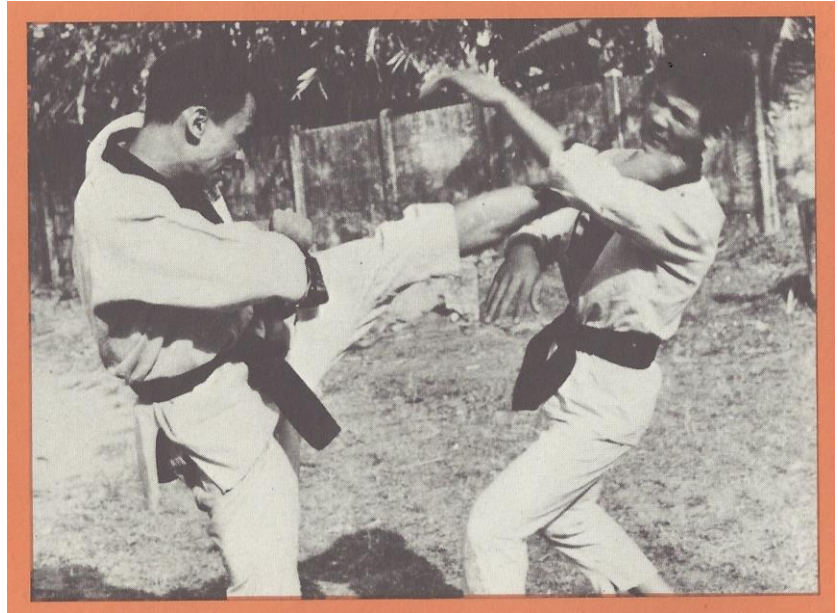
The VÕ ĐÃI (or free fighting) in the QWAN KI DO

1) The origins

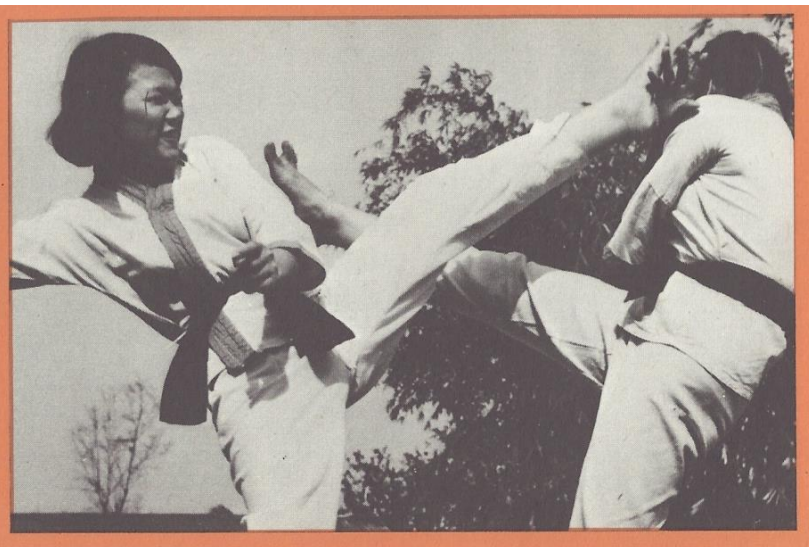
Clashes between practitioners in the martial arts have taken place since the dawn of time . Indeed, once, to measure the effectiveness of the martial arts, took place in traditional schools ' level of knowledge assessments sanctioned combat tests.

Training the fighting was very rough in those days. Whether for simple fistfight with feudal weapons, or bare hands against edged weapons, it was required to possess not only a high level of technical quality but also the skill and great physical strength.

All these forms of combat did not know restraint, and of course, there was no protection for preserving practicing at that time, only the efficiency was essential. As in those days the guns had not yet appeared, the means of confrontation based on the exploitation of physical strength, endurance, justifying a preparation that is as extensive as possible, in technical and physical. The number of varying severity of injuries, deaths sometimes justified the development of traditional medicine in training for the martial artists.



Furthermore, in those distant days, the villagers living in isolated hamlets were regularly confronted with bands of looters, with bandits. Thanks to the intervention of knights-errant " Hiệp Sĩ " , or justices of the people " Dũng Sĩ " from the majority of martial arts schools deemed a security was still given to local people. The duty of these brave demanded a permanent maintenance of the highest technical and physical qualities.



In Vietnam, during the dynasty of the " TRẦN " in the 12th century, " Giảng Võ Đường " (University of martial arts) was created to select the best fighters of martial arts schools in the country , to form bodies elite at the service of the kingdom. During that time still, Vietnam was the only country in the region that managed to put the Mongolian invasion beyond its borders.

After " Giảng Võ Đường " the "Võ Trường" (the martial arts arena) was set up so that evaluations of future licensees or doctors of martial arts can occur before the competent authorities and the public. Various fights events were organized.

2) The birth of the " VÕ ĐÀI "

Even within the "Võ Trường" for all unarmed fights and struggles in melee, the judges did set up a "VÕ ĐÀI" (to better visualize and assess the effectiveness of moves):

- VÕ = Martial Art;
- ĐÀI = a platform, a stage set, a ring.

VÕ ĐÀI literally means tray for martial arts fighting.

During the following centuries, successive Vietnamese dynasties continued to work for the benefit of "Giảng Võ Đường " born under the dynasty of the " TRẦN " . During the dynasty NGUYỄN (1802-1945) , Emperor Gia Long (1802-1820) wanted to impress the king of the " Siam " (Thailand) , did not hesitate to arrange a duel between one of the most respected officers martial arts , named Lê Văn Khôi , and a tiger to demonstrate the capabilities of the Vietnamese soldiers.

3) Thầy Chuởng Môn PHẠM Xuân Tòng and the generic term "VÕ ĐÀI"



Respect for tradition and the Vietnamese culture, Thầy Chuởng Môn PHẠM Xuân Tòng held to choose the generic term "VÕ ĐÀI" for several reasons.

On the one hand, to offer a wider range of technical possibilities in fights "QWAN KI DO" , and secondly to enable the practitioners wishing to push their physical limits in extreme conditions. Moreover, this objective is closer to fights events that were held in the "Võ Trường" of yore.

The VÕ ĐÀI become the name of a specific combat event, specific to QWAN KI DO, and strictly for its practitioners.

Therefore, any competition VÕ ĐÀI is intended to licensed practitioners from one of the National Organization of QWAN KI DO, affiliated and recognized by the world governing this discipline: INTERNATIONAL FEDERATION OF QWAN KI DO .

Founder Office of the Drafting Committee