



世界武德館

Moo Yei Shi Bo

WORLD MOO DUK KWAN®

武藝時報

ENG



MAY 2025

VOL 25



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World Moo Duk Kwan® Administrative Offices

20 Millburn Ave
Springfield, New Jersey 07081
United States of America
news@worldmoodukkwan.com
(888) 766-2245

www.worldmoodukkwan.com



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Message from Kwan Jang Nim

Greetings World Moo Duk Kwan® members and supporters. I trust you and your families are healthy and well.

Over the last two editions of the *Moo Yei Shi Bo*, I have highlighted the 80th Anniversary of the Moo Duk Kwan®'s founding, as well as the 50th Anniversary of the US Federation's establishment, both of which will be occurring this year. In this edition, I feel it important to express my thoughts on two other important issues. The first being my health and current situation. The second, the future of our Moo Duk Kwan® organization.

I am extremely grateful for the outpouring of so many well wishes during this time of personal hardship for myself and my family. Your love and positive thoughts have been felt. I truly believe that they have helped me to maintain my vitality through this time of difficulty. Without getting into the specifics of my situation, suffice it to say that my absence has been unavoidable and necessary at this time to enable a full recovery. Whether or not that occurs, I am in that battle and have embraced it with all the tools our discipline affords us. Please excuse my absence. It is from my deepest and heartfelt soul that I thank you for such support. Kamsahamnida.

Which allows me to transition to the next subject. My father founded the Moo Duk Kwan® 80 years ago so that people might be able to enjoy a Moo Do life. There have been difficulties along the way. But we have endured them and continue to be strong while upholding my father's vision. When he passed in 2002, by his request, I took the responsibility to lead the organization. For the next 12 years, the vision tour was conducted with the aim of **STRENGTHENING OUR FOUNDATION**. Here we are in 2025, and the evidence of our strong foundational roots is evident. My absence has disrupted very little. Our well-established structure has led us through major events expertly. Our World TAC and TAC members in each country's federation have led by example and maintained our standards and support to the growing membership in a highly competent manner. Monthly training sessions held throughout the world as well indicate the art lives strongly within the Moo Duk Kwan®, and its leadership leads by the example they have inherited and preserved through their actions.

So, what about the future of the Moo Duk Kwan®? I strongly believe that our strengthened foundation will carry the Art for the future generations. Many in the past had believed that

My view of the organization from my seat gives me warm feelings of accomplishment and pride in all of its members

we must always maintain a hierarchical organization with seniority being the only test of legitimate transference of power. As we all know, the value of seniority has been at the central core of our philosophy. When the transition of the Founder's passing was imminent, these notions were raised. Many very senior Dan Bon holders, who had not maintained contact with the Founder, had not visited him, and had not trained with him for many years were expectant that his successor would be the highest ranking member by Dan Bon seniority issuance. He did not support this then, and our well-established foundation indicates the continuance of our management through our well developed and time tested structure now.

In the meantime, as we must face tough questions about our future, about our own mortality, and about the continuance of what so many well meaning individuals dedicated their lives to, I have some thoughts to share with you today. I am getting stronger. Although, this

whole process has acutely prepared me for the future by accelerating timelines that were previously unexperienced. My view of the organization from my seat gives me warm feelings of accomplishment and pride in all of its members. What we started, what we have endured, and what we have become. I am proud to have been a part of this journey. There are no memories, pleasant or unpleasant, that I wish to erase. We have shared them together. We have preserved them for others. We have enabled a new generation to succeed by our efforts. For these things I am proud and humbled at the same time, to wear the same do bok, line up and train in do jang around the world, and so pleased to see our foundational efforts bring forth fruit.

I look forward to seeing you all soon. 🇺🇸



In Moo Duk Kwan®
H.C. Hwang Sa Bom,
Moo Duk Kwan® Kwan Jang

MOO DUK KWAN®

80th Anniversary

KO DAN JA SHIM SA
MASTER LEVEL ASSESSMENTS
13-19 OCTOBER




80TH ANNIVERSARY
CELEBRATIONS
20-21 OCTOBER



WORLDMOODUKKWAN.COM/80TH

SCHEDULE OF EVENTS

| DAY | DATE | TIME | ACTIVITY | LOCATION |
|--|------|------------|---|----------------|
| KO DAN JA SHIM SA | | | | |
| MONDAY | 13 | 2pm | Bus departs Central Dojang for Ko Dan Ja Shim Sa | Central Dojang |
| TUESDAY | 14 | All day | Ko Dan Ja Shim Sa | Kye Myung |
| WEDNESDAY | 15 | All day | Ko Dan Ja Shim Sa | Kye Myung |
| THURSDAY | 16 | All day | Ko Dan Ja Shim Sa | Kye Myung |
| FRIDAY | 17 | All day | Ko Dan Ja Shim Sa | Kye Myung |
| SATURDAY | 18 | All day | Ko Dan Ja Shim Sa | Kye Myung |
| SUNDAY | 19 | 9am - 11am | 2025 Ko Dan Ja Shim Sa Presentation | Kye Myung |
| | | 1pm | Bus departs Ko Dan Ja Shim Sa for Central Dojang | Kye Myung |
| | | 3pm - 6pm | Central Dojang open for registrations | Central Dojang |
| MOO DUK KWAN 80th ANNIVERSARY CELEBRATIONS | | | | |
| MONDAY | 20 | 9am - 1pm | Royal Park Hall open for demonstration rehearsals | Royal Park |
| | | 2pm - 4pm | Moo Duk Kwan 80th Anniversary Demonstrations | Royal Park |
| | | 6pm | Moo Duk Kwan 80th Anniversary Banquet | Royal Park |
| TUESDAY | 21 | 9am | Opening Ceremony and group photo session | Royal Park |
| | | 10am | Seminar 1 | Royal Park |
| | | 11am | Seminar 2 | Royal Park |
| | | 12pm - 2pm | Lunch | Royal Park |
| | | 2pm | Seminar 3 | Royal Park |
| | | 3pm | Seminar 4 | Royal Park |
| | | 4pm | Closing Ceremony | Royal Park |



REGISTER NOW





Moo Yei Shi Bo

WORLD MOO DUK KWAN®

MISSION STATEMENT

To uphold the vision set by the Founder of Moo Duk Kwan®, Hwang Kee and his successor H.C. Hwang, Kwan Jang Nim, by providing high quality Moo Do education material to the members of World Moo Duk Kwan® and all martial arts students who have lineage to the Founder, Hwang Kee (or the Moo Duk Kwan®).

OBJECTIVES

- To develop a publication based on the Five Moo Do Values of History, Tradition, Philosophy, Discipline/ Respect, and Technique.
- To provide a fair and balanced representation of content from across World Moo Duk Kwan®.
- To produce four Volumes each year, launching on the 1st of February, May, August and November.
- To promote officially endorsed national and international events.
- To make the publication freely available to all members of World Moo Duk Kwan® and the wider public.

VOLUME 25 CONTRIBUTORS



HC Hwang KJN



Elodie Mollet SBN



Steve Lemner SBN



Marc Puissant SBN



Francisco R Blotta SBN



Angela Grandeza KSN



Larry Greenberg SBN



Alexandre Payen de la
Garanderie JKN



Mark Koina SBN



Chloé Mellet JKN



Kim Wyles SBN

VOLUME 26 SUBMISSIONS

Submissions are
now open for
Volume 26
AUGUST 2025

Final date for
content is
July 1, 2025



worldmoodukkwan.com



Editor's note

The official World Moo Duk Kwan® newsletter



Welcome to Volume 25 of the *Moo Yei Shi Bo*.

We have much to celebrate this year across World Moo Duk Kwan®. With the 50th Anniversary of the US Federation, the 60th Anniversary of Moo Duk Kwan® arriving in the Philippines, and the Moo Duk Kwan® 80th Anniversary, we have plenty of opportunities to come together to celebrate and strengthen our Moo Do culture.

Moo Duk Kwan® practitioners rarely need an excuse to pack the do bok and hit the road to train with old friends or new acquaintances. These significant events which will be held around the world give us all that opportunity: to catch up with friends we haven't seen in a long time, or meet new friends with whom we have an immediate connection through our shared history and traditions.

Attending major events can ignite the creative spark that inspires us, and those around us, in many ways. Recording and sharing our experiences with words, photos or video has never been easier thanks to the accessibility of social media. However, the fast paced and fleeting nature of social media often means that content doesn't always find its intended audience.

This was something that we considered when we began developing the *Moo Yei Shi Bo* several years ago. Relying solely on social media algorithms to reach our intended audience didn't seem to quite meet our needs. It was for this reason that we opted for the more traditional approach of developing an actual document, designed as an interactive PDF which could be read on screen or printed, and which would be hosted on the World Moo Duk Kwan®

website where it would always be available. While maybe not as flashy as other online content, this method has resulted in an ever expanding catalogue of high quality educational content that can be used to teach our members and support our instructors.

We have now published almost 100 articles since the *Moo Yei Shi Bo* was relaunched in May 2021 with Volume 9. Such an archive needs to be accessible for it to be useful, therefore we will soon start work on developing a better system where past articles will be more easily available. We will share more information about this in the future.

In the meantime, we invite all World Moo Duk Kwan® members to consider putting a metaphorical pen to paper and adding your words, photos, videos, or any other content that you would like to have considered for inclusion in future volumes of the *Moo Yei Shi Bo*. Keep this in mind when you attend any regional, national or international Moo Duk Kwan® events over the coming months. Even if it's not a finished article, we can help to bring your ideas to life. We are always ready to accept submissions at:

news@worldmoodukkwon.com

Kim Wyles, Sa Bom

MOO YEI SHI BO EDITORIAL TEAM

Editor



Kim Wyles SBN

Senior Advisor



Steve Diaz SBN

Advisory Team



John Johnson SBN



Steve Lemner SBN



Lisa Kozak SBN

Spanish Translator



Francisco R Blotta SBN

French Translator



Elodie Mollet SBN

Content Developer



Ms Sabrina Mistry



History of the Philippine Moo Duk Kwan®

Angela Grandeza, Kyo Sa | PHILIPPINES

*Celebrating 60 years of
Moo Duk Kwan® in the
Philippines*



THE WHITE KIMONO CLUB

In the early 1950's, when only the native art of Arnis/ Eskrima and unrefined techniques of Jujitsu and Judo were known in the Philippines, a young protégé established the first formal martial art school in Bacolod City. This man was Casimiro "Chingi" Grandeza, and the name of the school was White Kimono Club. The school was opened on March 4, 1953. The original group of students were composed of selected individuals namely Marcelino Torres, Nene Amoyon, Goyo Agala-os, the Tan Brothers, and a young boy named Manuel "Jojo" Grandeza Jr.



In its early years, the White Kimono Club focused heavily on teaching well-researched combat Judo techniques and a commitment to refining their martial arts. In 1957, the White Kimono Club caught the attention of the All-Japan Karatedo Association (AJKA), which was under the leadership of Koichi Kondo. This led to the club's affiliation with the AJKA, marking a key moment in its history. As a result of this affiliation, members of the White Kimono Club were introduced to their first formal karate lessons, adding a new dimension to their martial arts training and further solidifying the club's place in the martial arts community.

MOO DUK KWAN® COMES TO THE PHILIPPINES

In the early 60's, through the Karate Brotherhood of the Philippines, the White Kimono Club was known for exemplary techniques, courage and discipline. Its influence and success were evident in its ability to produce a champion like Jimmy Magbanua, who became an Asian Heavyweight Karate Champion—a testament to the club's effectiveness in training and its high standards. This success and the positive image piqued the interest of Hwang Kee, Chang Shi Ja—the founder of Moo Duk Kwan®. Recognizing the rising prominence of the White Kimono Club, Hwang Kee CSJ was curious about the instructor behind its success. Communication and coordination between the club and the Moo Duk Kwan® began.



Casimiro "Chingi" Grandeza

What made this connection particularly noteworthy was the similarity between the teachings of the White Kimono Club and the principles of Moo Duk Kwan®. Both emphasized a well-rounded approach to martial arts, focusing not only on physical techniques but also on the development of mental and spiritual discipline. This alignment in philosophy, techniques, principles, and the emphasis on mental, spiritual, and physical development made the integration of Moo Duk Kwan® a natural fit. Thus, on August 1, 1965 Philippine Moo Duk Kwan® was born. Casimiro Grandeza SBN was issued Dan Bon 2883.

ESTABLISHING MOO DUK KWAN® IN MINDANAO

The origin of Mindanao Moo Duk Kwan® cannot be told without mentioning the White Kimono Club and the efforts of Casimiro Grandeza SBN. In 1967, Casimiro Grandeza SBN spent his vacation in Davao City, Mindanao with his wife. While he was there he trained with his nephew, Manuel Grandeza Jr (Dan Bon 3009). From this interaction the Mindanao Moo Duk Kwan® was born; a martial arts organization that has become the strongest and the largest in the region.

Manuel Grandeza Jr, the eldest of the Grandeza brothers, started learning combat judo in 1955 at the age of seven. He was one of the pioneering students of

Karate when it was introduced to the Philippines, and he spent most of his time training and refining his martial art skills. Mel Yanson, Orlando Leonar, and Noel Flores were impressed with their training with Manuel Grandeza Jr SBN as the techniques they learned were superior to what they had previously seen or learned. They were invited to join Manuel Grandeza Jr SBN and the Mindano Moo Duk Kwan® began to grow.

In 1968, Casimiro was sent by the Bacolod City Government to train in Seoul, Korea with Hwang Kee CSJ. He attended regular training sessions and underwent his assessment for 6th Dan. On his return to the Philippines, he went directly to Davao City to share the lessons learned with the Grandeza brothers.

GROWTH OF MOO DUK KWAN® ACROSS THE PHILIPPINES

During the 70's and 80's the use of prohibited drugs became rampant in the Philippines. Many parents became concerned about the rising criminality and the safety of their children. A large number of parents enrolled their children with



Hwang Kee KJN with Manuel Grandeza Jr SBN

the Moo Duk Kwan® to teach them self-defense, discipline and to offer an alternative recreation. This brought great enthusiasm toward the Moo Duk Kwan® and resulted in many local and national competitions such as open tournaments, full contact, invitational events and school competitions. In 1975, Hwang Kee CSJ visited Davao City for the World Goodwill Open Tournament which was participated in by different martial art styles and countries.

Since the late 80's and through to the present day, many people have become involved in health and sporting activities as a means of improving

their physical fitness and mental well being. People of different ages will try almost anything to get into shape, but to achieve this one must have the proper affiliation with an organization that concentrates on a full body workout, mind conditioning, physical exercise and mental enhancement. Moo Duk Kwan®, being one of the most reputable organizations in the Philippines for its performance, has produced well-rounded tournament champions, exemplifies discipline, responsibility, honor, and sportsmanship; assets that are important and applicable to our daily lives.

PHILIPPINE MOO DUK KWAN®; NOW AND INTO THE FUTURE

In any field of study there is an unending search for innovations and aspiration for improvement. This philosophy has driven the members of the Philippine Moo Duk Kwan® to continually strive to

improve their martial art. In December 1997, HC Hwang, Kwan Jang Nim, visited Davao City to see for himself techniques of the Philippine Moo Duk Kwan®. In recognition of what he saw, and because of the Grandeza Family's unwavering determination to lift the standards of the members, HC Hwang KJN commended Casimiro Grandeza SBN, Manuel Grandeza Jr SBN, and Edgardo Grandeza SBN for their success.

The transition into the new millennium marked an important milestone for the Philippine Moo Duk Kwan®. Now under the leadership of Edgardo "Bing" Grandeza SBN, the organization has continued its legacy while adapting to new challenges and opportunities in a changing world. This transition has been built on honoring the history of the organization while introducing fresh perspectives for future growth. Paying respect to the founders of the Philippine Moo Duk Kwan® is



Edgardo Grandeza SBN

a powerful acknowledgment of the strong foundation laid by those who came before. At the same time, the recognition of Edgardo Grandeza SBN's leadership underscores how important it is for organizations like Moo Duk Kwan® to evolve while staying true to their core values. Carrying the torch to greater heights reflects not just growth in numbers or visibility, but in the depth of impact the organization has had on its members and the community. 🏆





The power of a name

*And the Korean cultural
tradition of changing names*

Steve Lemner, Sa Bom | UNITED STATES

With assistance and guidance from
Frank Bonsignore SBN and Frank Tsai SBN.

Our names hold great power. How people meet us determines their impression of us and can shape our future relationships. As practitioners and instructors, we are the first introduction that most people have to the art. For those people, their decision to train with us will be influenced by that first impression. In many situations, people come to us because someone remembered our name and the good impression they were left with. We have all experienced meeting someone that left us with a positive or negative impression, and it is this interaction that either helped to build or end the relationship.

People remember a name; it is our "label". Our character speaks through our actions and words. Thinking about Kwan Jang Nim's ongoing theme of "growing from the inside out" reminded me of how our character is connected to our name. Our character grows from the inside and is demonstrated on the outside. When we reflect on the enduring legacy of names and the ways in which they shape our memories and legacies we see our internal connection.

Our names are more than mere words; they are symbols of our existence and our contribution to the world. It can be helpful and insightful to reflect on the stories and meanings behind our names and recognize the power and significance that they hold in shaping our lives. In many cultures, our birth name holds a deep meaning in a variety of ways.

We might be named after a historical or religious person of importance, or another family member, such as an elder of the family.

I was recently conducting research on the art and realized that I did not know the translations for the names of the Founder and HC Hwang KJN. I had been taught years ago that the Founder was given the name Tae Nam after his father, Hwang Yong Hwan, had a dream about a bright star before his birth. That star was the "sam tae seung" which is part of the Ursa Major constellation. As is common in Korean culture, the Founder later changed his name to "Kee" due to his family lineage and cultural beliefs. Curious, I started to research why Korean people change their birth name throughout their lives. The Founder provided us with insight into the Korean culture in the *Moo Do Chul Hahk*:

"According to personal conversations between the wife of the author of this text, Ji Seh Hun, and her mother-in-law (Hwang Kee's wife), Mrs Hwang's parents sought the advice of a fortune teller about their daughter's future. This was common practice during this time, and one that continues today on matters of marriage. Her parents were concerned about their young daughter's future, and the possibility of losing her. A fortune teller advised Hwang Kee's wife's parents that her marriage around age 15 would improve the future of the family and of the young girl, and would avert bad fortune that might cause them to lose their daughter."

Mrs Hwang had another experience with a fortune teller who worked on the main street of their hometown. He told Mrs Hwang that unless she paid respect to the Gods of the trees, misfortune would befall her children. Only by deeply bowing in the center of the main street of the city could dismiss fortune be prevented. Mrs Hwang complied with the advice of the fortune teller. This experience had a deep impact on the author, who was approximately 14 years old at the time."



HWANG KEE, CHANG SHI JA

Birth name: Hwang, Tae Nam

황 태 남

| NAME | HANGUL | CHINESE | TRANSLATIONS |
|-------|--------|---------|------------------|
| Hwang | 황 | 黃 | Yellow, imperial |
| Tae | 태 | 台 | Star |
| Nam | 남 | 男 | Boy |

Adopted name: Hwang Kee

황 기

| NAME | HANGUL | CHINESE | TRANSLATIONS |
|------|--------|---------|--|
| Kee | 기 | 琦 | Unique. The Chinese character also has a meaning of something precious, a curio. |



The translations of his names say so much about the Founder, his destiny, and his ability to withstand the many years of both personal and family hardships and struggles to overcome and bring his vision to the world.

KOREAN CULTURE: NAMING CONVENTIONS

Author: Nina Evason, 2021

Korean naming conventions arrange names as follows: [FAMILY NAME] [personal name]. For example, KIM Min Su.

Each Korean name usually consists of three syllables. The first is the family name, while the second and third are the given name.

The family name is inherited from one's father and is shared with other siblings.

The given name (or 'personal name') usually contains two syllables/characters.

The concept of a 'middle name' is not followed in South Korea.

Traditionally, one component/character of a person's given name is a unique name chosen at birth as the individual's personal identifier. The other is a generation name that is typically shared by all siblings of the same gender within a family.

It is common belief that a good name brings luck, and an unfit name may bring bad luck. Therefore, Korean parents generally prefer to choose names that embody goodwill, prosperousness and have positive connotations in their meaning and sound.

Names may be chosen in accordance with a child's birth date and time, as well as the number of strokes of the name in Korean characters, to assure it is auspicious.

Some parents may consult a fortune teller to find the luckiest name for a child.

Many Korean given names are instilled with some significant meaning that symbolises aspirations and wishes for the child.

It is not customary or appropriate to name a child after their elder or family member.



READ THE ARTICLE

HC HWANG, KWAN JANG NIM

Birth name: Hwang Jin Mun

황진문

| NAME | HANGUL | CHINESE | TRANSLATIONS |
|------|--------|---------|---|
| Jin | 진 | 鎭 | Protect, keep – true, genuine, pure, or ultimate reality. It can also symbolize something unchanging and essential often used in philosophical or spiritual contexts. |
| Mun | 문 | 文 | Scholarly, elegant, cultural – writing, literature, culture, or scholarly knowledge. It also represents order, artistic expression, and civilization. |



Possible English translations of Hwang, Jin Mun: “True Writing”, “Genuine Literature”, “Pure Knowledge”, “Writings of Truth”. The name carries a deep and intellectual meaning, suggesting a connection to truth, wisdom, and cultural refinement.

Adopted name: Hwang, Hyun Chul 황현철

| NAME | HANGUL | CHINESE | TRANSLATIONS |
|------|--------|---------|---|
| Hyun | 현 | 賢 | Wise – virtuous, intelligent. It represents someone with great wisdom and moral character. |
| Chul | 철 | 哲 | Philosophy – deep thinking, profound wisdom; intellectual depth and the ability to understand fundamental truths. |

Possible English translations: “Wise Philosopher”, “Sage of Deep Wisdom”, “Virtuous Thinker”, “Profoundly Wise Person”. It conveys a strong sense of intelligence, wisdom, and philosophical depth, making it a meaningful and respectable name.

HC Hwang KJN's name change, and the meaning behind his names, opened for me a deeper understanding and insight into this cultural tradition. As a Gup member some of my first certificates were signed by him as Hwang, Jin Mun. That later changed to Hwang, Hyun Chul, or as we know him, HC Hwang. I recall stories from my instructor, Russ Hanke SBN, that he had consulted a Korean fortune teller and, on their advice, changed his birth name.

Over the past 80 years of Moo Duk Kwan® history, we have developed a deep

appreciation for the traditions of our organization and the culture of the land where our art was born. Learning about the names of the Founder and Kwan Jang Nim is a natural part of our study and can provide us with an insight into their personal history and traditions. Hopefully, through understanding the meaning of their names we can see that the “growth” from the inside, even in our name, holds great power and through its meaning can help to shape our destiny in action as living examples of the art to others. 🏆



Yong Gi

“Courage doesn’t always roar. Sometimes courage is the little voice at the end of the day that says I’ll try again tomorrow.”

– Mary Anne Radmacher

“True courage is not the brutal force of vulgar heroes, but the firm resolve of virtue and reason.”

– Alfred North Whitehead

Mark Koina, Sa Bom | AUSTRALIA

Incorporating philosophy into our training is an important skill for every Moo Duk Kwan® instructor. The Founder, Hwang Kee, gave us many tools that we can use to help teach our Moo Do philosophy, including the Five Moo Do Values, the Ten Articles of Faith, and the Eight Key Concepts. Having a deep understanding of these concepts means that we can provide examples for students during class and give them the opportunity to connect their training with Moo Do philosophy. As an example, I would like to share with you my personal observations of Yong Gi, the first of the Eight Key Concepts.

BRAVE ENERGY

Yong Gi is routinely translated into English as 'Courage'. Generally, people think of courage in terms of individuals who perform heroic acts. The instant connection people frequently make is to firefighters, military personnel, rescuers and police. Although these people clearly show courage on a frequent and intense level, our understanding of courage should be broader and more complex. This article is about this broader definition, and will draw on the examples that I have witnessed in students of the Moo Duk Kwan® and beyond.

The Collins Dictionary defines courage as *"the quality shown by someone who decides to do something difficult or dangerous, even though they may be afraid"* and *"the power or quality of dealing with or facing danger, fear, pain, etc."*

This is a topic that I have meditated on for quite some time, because in my mind the common definition did not truly fit with my personal observations of courage in individuals I knew. Here, I would like to share some examples of courageous people who have come into my life. These are examples that can be used when discussing the concept of Yong Gi with students to help them better understand where courage exists in our everyday lives.

용기

용

Yong = Brave

기

Gi = Energy/Spirit

➔ Consider the neurodivergent (autistic) student who struggles every day with what is essentially 'people overload'. With understanding and support, this person has achieved the rank of Sam Dan, operates their own business and has recently commenced tertiary studies. For them to have stepped out of their comfort zone by attending large international Moo Duk Kwan® events where they met Kwan Jang Nim, attained Jo Kyo certification and continues to compete internationally in other activities is an example of considerable courage.

➔ Imagine making the decision to move across the world with a young family, knowing that the future will

be better for your children even though you do not yet have a job, a place to live, or fluently speak the language of your new country. Unable to work in your chosen profession, you accept and excel at the work that you can find. It is a hard life, far from the rest of your family, however it is a better life for your children. Taking a chance for a better life on the other side of the world is an example of courage that is difficult to understand for anyone who has never faced such a decision.

➔ There are many stories of practitioners who moved away and stopped their training, or whose life changes halted their training for an extended period. We have seen them return

after years and reconnect with their instructor, but feel that their performance in class doesn't reflect the belt they wear. Yet, despite the challenges, they continue and persevere against self-doubts and prevail, meeting goals and once again becoming an integral part of the Dojang. The determination to continue even when self-doubt arises is an example of courage that many people face on a daily basis.

→ A student I trained with shared the story about his upbringing ([now published as a book](#)) – a personal history of multiple international moves, the heartache of an abusive family life and fleeing his home at the age of thirteen in order to be safe. His honest and heartbreaking account demonstrates the immense courage and the strength of spirit held by an inspiring man. Rising up

against the odds to pursue a better life is an example of courage that can inspire others around us.

→ Recently at the high school graduation for my son, I was struck by the tremendous courage of two parents who were in attendance. In Australian schools, it is common practice for all final year students to be presented with a commemorative jersey as part of their uniform. The school had invited the parents of two boys who had passed away – one had died five years prior, and the other had died only 12 months before the graduation. Both losses were tragic events that impacted the school community immensely. The parents were presented with their sons' jerseys as a gift from the school and as a way of showing the family that they remained part of the community.

These are examples of tremendous courage in the face of difficult situations also encompass other aspects of Moo Duk Kwan® philosophy:

In Neh (endurance) - to continue for long periods and encounter hardship.

Kyum Son (humility) - a willingness to do what is necessary to continue.

Chung Shin Tong Il (concentration) - focused attention on the importance of their actions for those around them.

Chun Jik (honesty) - embracing the truth to themselves and others.

These examples illustrate ways that we can observe the quiet, humble and honest courage of individuals. Upon reflection, we can all recognise our own examples of this type of 'brave energy' demonstrated by others. These individuals embody many aspects of Moo Do culture within their personal lives and actions. I encourage each reader to ask themselves "Who are the courageous people that I know and what makes them so courageous?". Recognising the strengths of those people around us helps us to better understand concepts such as Yong Gi, and helps us to put it to use when we need it most. 🙏



World Moo Duk Kwan® Certified Instructor Programs

Ask your instructor for information about the World Moo Duk Kwan® Certified Instructor Programs to find out if you are eligible.

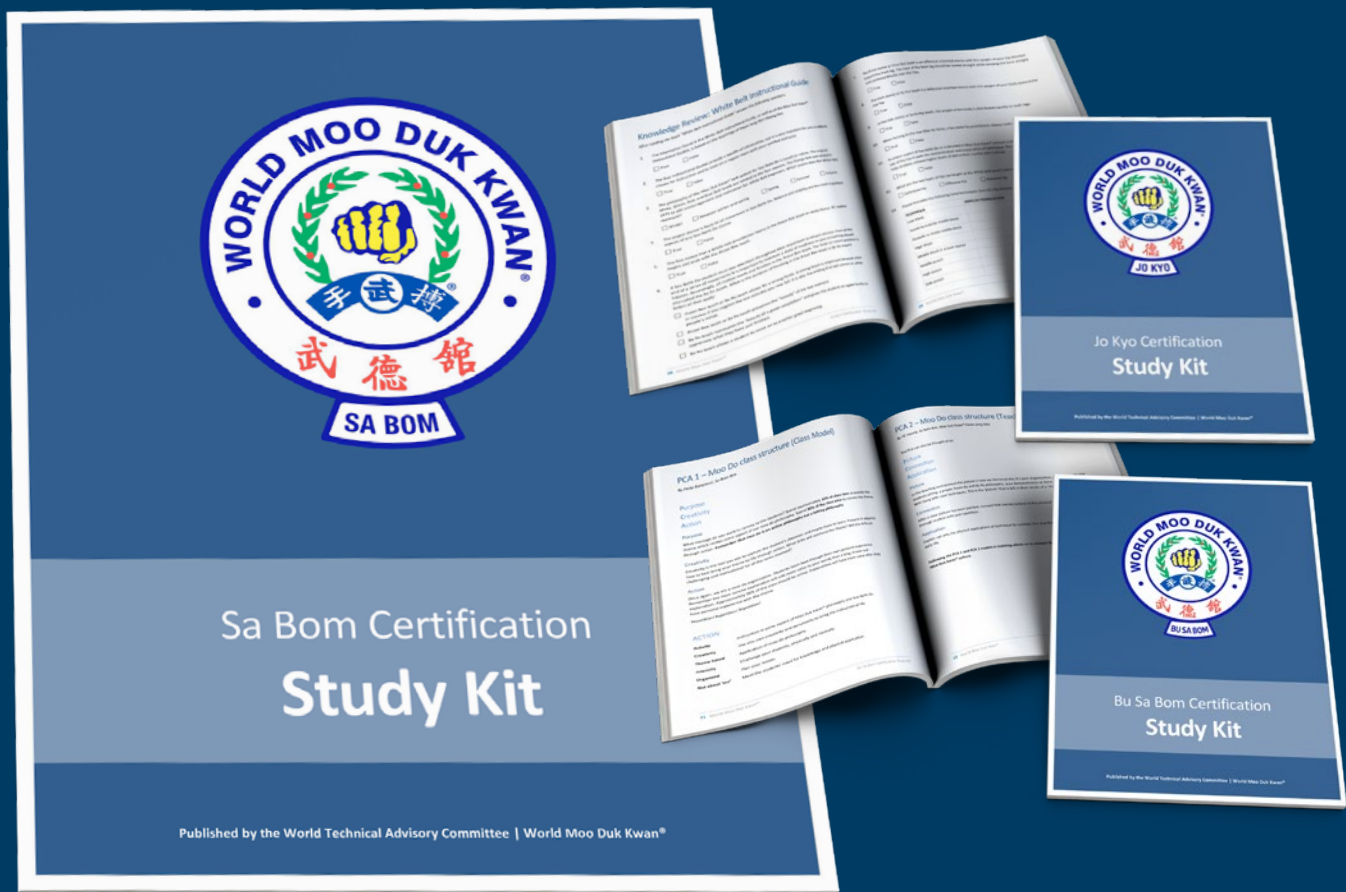
SA BOM

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JO KYO





Goal setting and the Silver Moo Do In practitioner

Larry Greenberg, Sa Bom and Steven Lemner, Sa Bom | UNITED STATES

Setting goals throughout our martial arts journey is essential for our growth, progress, and success. This is what brought us to this stage in our life. As martial artists, we must constantly challenge ourselves and strive to improve our skills and techniques. Our life's experiences help to create us and lead us down the path.

By setting specific and achievable goals, we can stay motivated, focused, and dedicated to our practice. This is even more important when we reach a mature stage of our life. Our new challenges are the same but different as when we were younger. The difference is our experiences and wisdom.

One of the first steps in setting goals at this stage in our martial arts journey is to determine what we hope to achieve. Whether it is to enhance our health, fortify our friendships, or simply enjoy our training, having a clear vision of our goals is crucial.

By setting **specific, measurable, achievable, relevant, and time-bound (SMART) goals**, we can create a roadmap for our progress and track our achievements along the way. As mature adults these are the lessons we taught to our children or younger adults during our life.

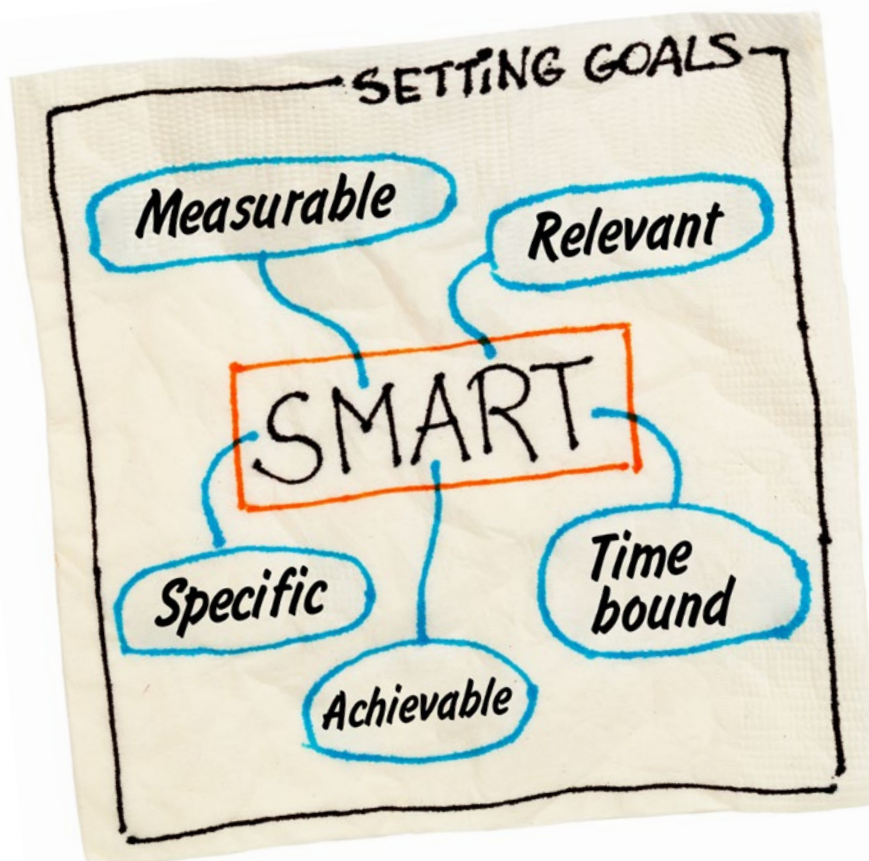
Setting short-term goals is important for maintaining motivation and building momentum in our martial arts journey. By breaking down our larger goals into smaller, more manageable steps, we can make steady progress and stay committed to our training.

Short-term goals can include attending a certain number of classes per week, learning a new Hyung, or improving our flexibility or endurance. Simple ongoing plans are best. Consistency is crucial for both our mind and body.

Long-term goals provide us with a sense of direction and purpose in our martial arts journey. Whether it is to reach a landmark or participate in a national or international event, long-term goals can inspire us to push ourselves beyond our limits and continue striving for excellence. By setting challenging but realistic long-term goals, we can stay committed

to our practice and stay motivated to overcome any obstacles or setbacks that may arise.

Setting goals also helps us to stay accountable to ourselves and our instructors. This is our discipline and Moo Do. By sharing our goals with our instructors and training partners, we can receive valuable feedback, guidance, and support to help us achieve our objectives. This accountability can help us stay disciplined, focused, and motivated to put in the work and effort required to reach our goals.



In addition to setting goals related to our skills and techniques, it is also important to set goals for our physical fitness, mental strength, and overall health and well-being. This was the foundational mission of the Founder. Setting goals for our physical fitness can include improving our strength, flexibility, speed and endurance through regular workouts and conditioning exercises. By focusing on these areas, we can improve our performance on the floor, prevent injuries, and enhance our overall quality of life.

Setting goals for our mental strength and mindset is equally important in our martial arts journey. By developing a positive attitude, mental toughness, focus, and resilience, we can overcome challenges, setbacks, and self-doubt to achieve our goals. As we age this is vital.

By setting goals to strengthen our mental skills, such as visualization, goal-setting, and self-discipline, we can enhance our performance, confidence, and mental toughness inside and outside of the Dojang. We see and appreciate the connection with others along the journey.

Setting goals throughout our martial arts journey also helps us to stay motivated,

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OF DIRECTION
AND PURPOSE
IN OUR MARTIAL
ARTS JOURNEY**

focused, and committed to our practice. By celebrating our achievements, tracking our progress, and reflecting on our journey, we can stay inspired and motivated to continue improving and growing as martial artists. They also provide us with a sense of purpose and direction in our training, helping us to stay dedicated, disciplined, and passionate about our practice.

In conclusion, setting goals throughout our martial arts journey is essential for our growth, progress, and success as martial artists. By setting specific, achievable, and time-bound goals, we can create a roadmap for our progress, stay motivated, and focused, and achieve our objectives. Whether it is to simply strengthen our health, connect with fellow practitioners, or learn new material or methods to train, setting goals helps us to stay accountable, stay disciplined, and stay committed to our practice.

By setting goals for our skills, physical fitness, mental strength, and overall well-being, we can become the best martial artists we can be and reach our full potential on and off the floor. We become living examples of what is possible for those that will reach this plateau and be able to see its value. 🏆

World Moo Duk Kwan® Leadership Role Profiles



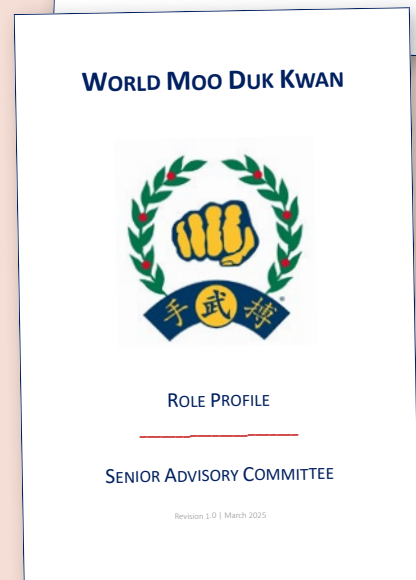
Leadership role profiles finalized following the 2024 World Moo Duk Kwan Symposium

Josh Lockwood, Sa Bom | WMDK Symposium Chair | USA

As we gathered last November in Minneapolis, Minnesota, USA during the 2024 World Moo Duk Kwan® Symposium held in conjunction with the US Ko Dan Ja Shim Sa and Moment with the Masters, Zone representatives discussed worldwide updates from countries within their Zone along with highlighting action plans to drive a successful 80th Anniversary event in Korea this October among other important topics reviewed.

As we reflected on the WMDK Symposium's *Concept of Unity* throughout our discussions, a key need was identified pertaining to the definition of leadership role profiles within each National entity to further support standardization, organization and communication throughout the global Moo Duk Kwan® community.

A small taskforce was developed to collaborate closely and drive swift completion over the last three months resulting in approved and published leadership profiles as of March 31st. The profile list includes the following: Senior Advisory Committee, Hu Kyun In, Technical Advisory Committee (Chair,



Members, Assistants), and WMDK Designees. We are pleased to announce the finalization of these leadership role profiles for the benefit of the WMDK community to serve as a clear and standardized guideline for each National Entity moving forward.

These leadership profiles outline high-level expectations and responsibilities, promoting greater alignment and consistency across all organizations. By establishing a common understanding of leadership roles, we aim to support more effective collaboration and operational cohesion within the WMDK framework.

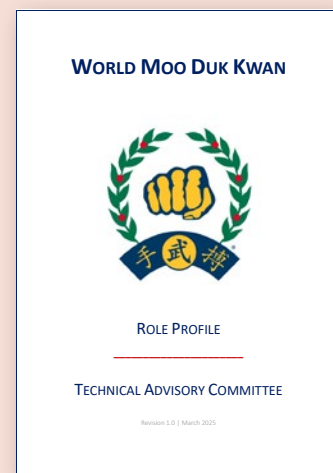
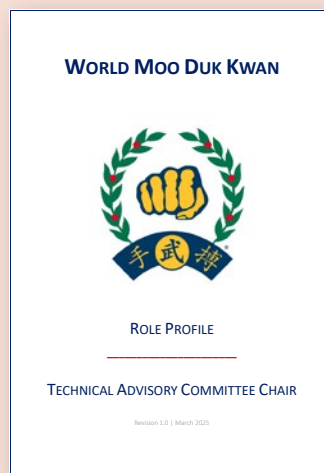
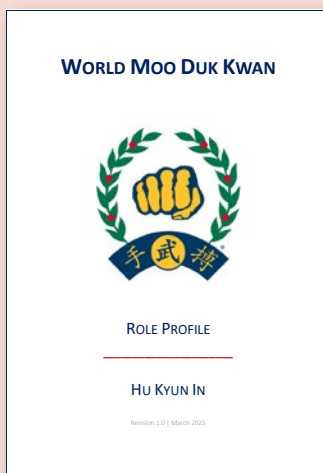
Standardizing leadership roles is a critical step in driving efficiency across our global organization. When leaders operate from a shared framework, we reduce ambiguity, streamline decision-making, and enhance our ability to execute initiatives consistently and effectively across borders. This clarity also enables smoother transitions, better talent development, and more agile responses to evolving challenges.

The leadership profiles have been communicated to each WMDK Designee and corresponding National Entity's leadership team. Should you wish to learn

more about these profiles, please contact your instructor and leadership within your country.

A sincere thank you to Kriton Glenn Sa Bom Nim (Australia) for your consistent engagement and tremendous contributions during this effort. Additionally, we would like to express appreciation to Larry Seiberlich Sa Bom Nim for his counsel and guidance throughout the last few months. Finally, to our Kwan Jang Nim for his leadership example and unwavering pursuit to ensure a brighter future by the foundation we build today. 🏆

When leaders operate from a shared framework, we reduce ambiguity, streamline decision-making, and enhance our ability to execute initiatives consistently and effectively across borders





Moo Duk Kwan® Concept of Unity

The World Moo Duk Kwan® Symposium's purpose is to prepare a home for a unified World Moo Duk Kwan® assembly. It must earn the right and privilege of having many Ko Dan Ja, Dan Members and Gup Members, who study Soo Bahk Do, as its membership.

As a vehicle that promulgates the Korean martial art of Soo Bahk Do, it must keep developing the environment, atmosphere and respectability that will encourage many individuals to join in this unification effort and process.

The home that is being built must be a warm, comfortable and peaceful place that can be respected by all the World Moo Duk Kwan® stylists. It should have the ability to understand and serve each member's needs.

The present World Moo Duk Kwan® members are the carpenters of this home. If the job is well done, tenants will surely move in and the World Moo Duk Kwan® assembly will finally have a home in the world other than in their minds and hearts. 🏡



Moo Duk Kwan[®] 80th Anniversary

Registrations are now open



worldmoodukkwon.com/80th

October 13-19, 2025

Ko Dan Ja Shim Sa

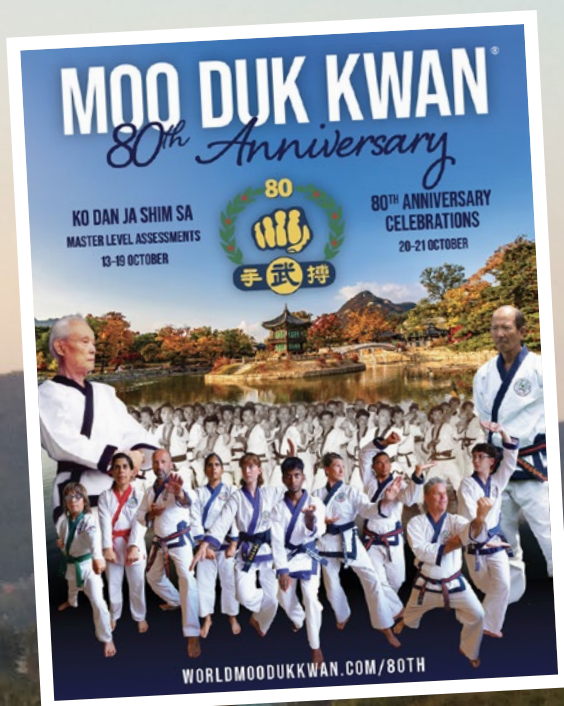
Incheon, South Korea

October 20-21, 2025

Moo Duk Kwan® 80th Anniversary Celebrations

Seoul, South Korea

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PHOTOS FROM THE SPARRING SEMINAR
TAUGHT BY PARK, SANG HYUN SBN

PARIS, FRANCE – APRIL 11-13, 2025

Photos provided by Marc Mangin (Oeil pour Oeil)







Direct Hip and Reactive Hip

*There is more than one way to use
the hip in Soo Bahk Do*

Kim Wyles, Sa Bom | WORLD TAC | ZONE 1

Using the hip effectively is a key part of our identity as Moo Duk Kwan® practitioners. Understanding and applying the 'use of the hip' is an easily recognisable characteristic of how we move, and is central to the application of our Action Philosophy: we don't just talk about the concept, we apply the concept to everything we do in Soo Bahk Do.

Hwang Kee, Chang Shi Ja, had a deep interest in learning how the body moves. His study of physics and biomechanics helped him to understand how to best use the body to maximise power. As detailed in a number of the texts he published, one of the primary areas he focused his study on was the importance of the effective use of the hip/waist. In *Soo Bahk Do (Tang Soo Do) Volume I*, Hwang Kee CSJ explains that:

“to reinforce our attacking power, we rely simultaneously on expansion and contraction of our body, namely waist twisting. Waist twisting results in the addition of weight to various parts of the body and the weight of the whole body in motion.” Page 96.

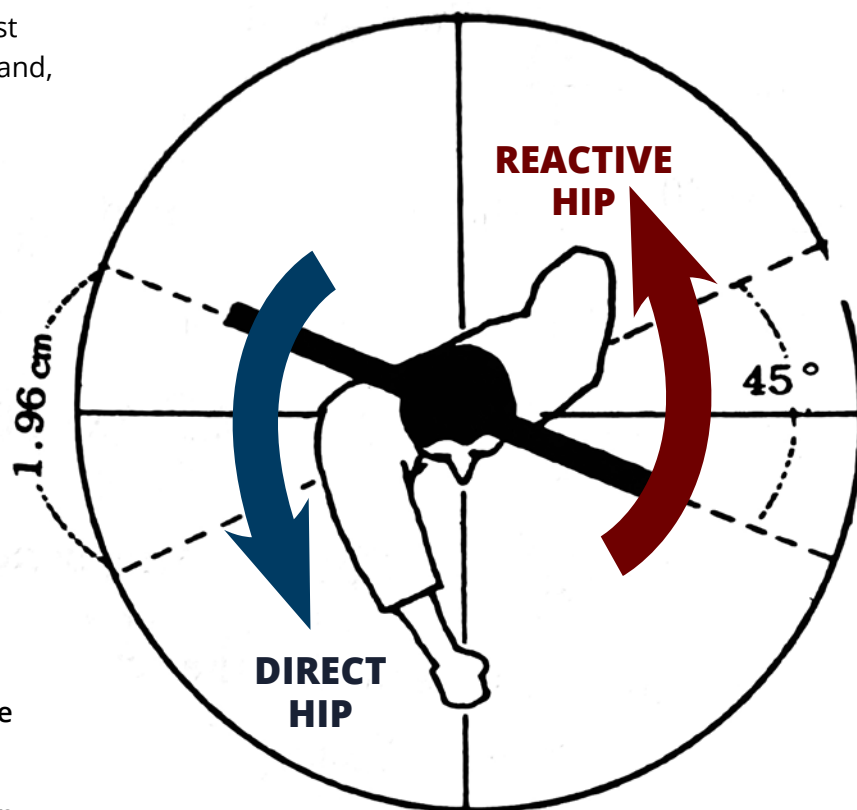
Two terms that are commonly used when explaining the use of the hip are Direct Hip and Reactive Hip. The most important concept to understand, however, is that both Direct Hip and Reactive Hip exist at the same time. A good comparison is the concept of Um/Yang – one cannot exist without the other – Direct Hip and Reactive Hip exist in the same way.

- ➔ Direct Hip is when the hip and weapon move in the same direction.
- ← Reactive Hip is when the hip moves in the opposite direction of the weapon.

For example: In a Choong Dan Kong Kyuk (front punch) the leading hip is the Direct Hip, while the rear hip is the Reactive Hip.

Therefore, when we talk about a Direct Hip or a Reactive Hip technique, we are referring to techniques that predominantly focus on that side of the hip. In general terms, Gup level techniques focus on the use of Direct Hip, while Dan level practitioners are introduced to techniques that focus on Reactive Hip.

We also have to understand that the rule of Direct Hip and Reactive Hip cannot always be applied to every technique, and it is not always the same application of the hip in every situation. How we use the hip will depend on numerous factors, including the distance from the target, and which techniques came before or after your current movement.



*Dynamic analysis of Choong Dan Kong Kyuk.
Soo Bahk Do (Tang Soo Do) Volume I, page 104.*

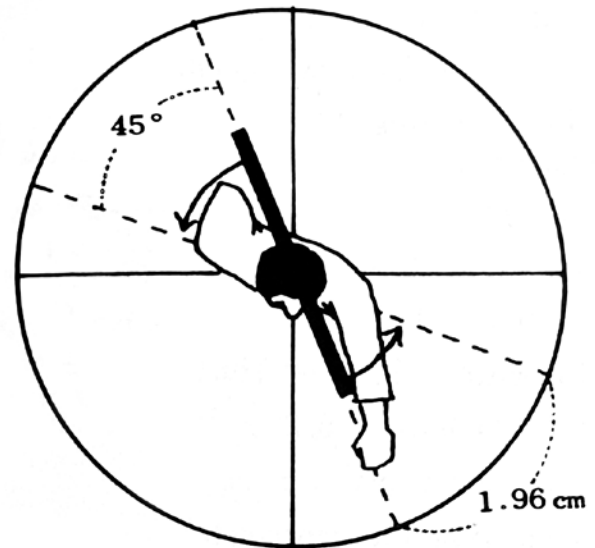
Direct Hip and Reactive Hip graphics added for emphasis.

APPLICATION OF DIRECT HIP AND REACTIVE HIP

When learning or applying new concepts, it is best to begin with simple techniques. In this exercise, we will review the Ha Dan Mahk Kee and the philosophy of the Il Soo Sik Dae Ryun (using Direct Hip) and the Sam Soo Sik Dae Ryun (using Reactive Hip).

DIRECT HIP

To perform a left hand Ha Dan Mahk Kee with a focus on the Direct Hip, draw the right hip backwards to activate the left hand (the weapon), pulling it back to the right shoulder to create distance between it and the target. Step forward with the left leg while holding the right hip back - note how the hip and the weapon are aligned. As the left foot lands, snap the right hip forward to execute the block. Again, note how the hip and the weapon follow the same line to complete the technique.



*Dynamic analysis of Ha Dan Mahk Kee.
Soo Bahk Do (Tang Soo Do) Volume I, page 101.*



REACTIVE HIP

To perform a left hand Ha Dan Mahk Kee with a focus on the Reactive Hip, draw the right hip forward to activate the right hand which extends in front of the body. The left hand (the weapon) reacts by rising naturally to the right shoulder. Step forward with the left leg while holding the right hip forward - note how the hip and the weapon are moving in opposite directions. As the left

foot lands, snap the right hip backward to execute the block. Again, note how the hip and weapon moved in opposite directions in order to complete the technique.

The Reactive Hip is the focus of techniques in the Sam Soo Sik Dae Ryun, and in many advanced techniques and Hyung. Applying the Reactive Hip is an advanced use of the hip, appropriate for Dan level practitioners.



As Moo Duk Kwan® practitioners, we need to understand how the hip can be used to move effectively and to maximise the power of our techniques. Studying the use of the hip will help to elevate our understanding of the art. By building on the considerable body of work the Hwang Kee CSJ has provided us, it is important for ours, and future generations, to continue to explore and expand on these concepts to keep Soo Bahk Do a 'living art'. 🏆

These concepts were recently covered by the World TAC during an online training seminar with members of the National TAC from around the world.



WORLD MOO DUK KWAN KO DAN JA SHIM SA AND PHILIPPINE MOO DUK KWAN 60TH ANNIVERSARY

JUNE 13 - 19, 2025 | DAVAO CITY, PHILIPPINES



JARED ROSENTHAL, SA BOM
UNITED STATES OF AMERICA TAC
7TH DAN 32740



CRAIG CONNOR, SA BOM
AUSTRALIA HKI
7TH DAN 33220



KIM WYLES, SA BOM
WMDK TAC REPRESENTATIVE
6TH DAN 33986



KoDanJaShimSaPH2025
SOCIAL MEDIA UPDATES



TO REGISTER
FOR KO DAN JA
SHIM SA



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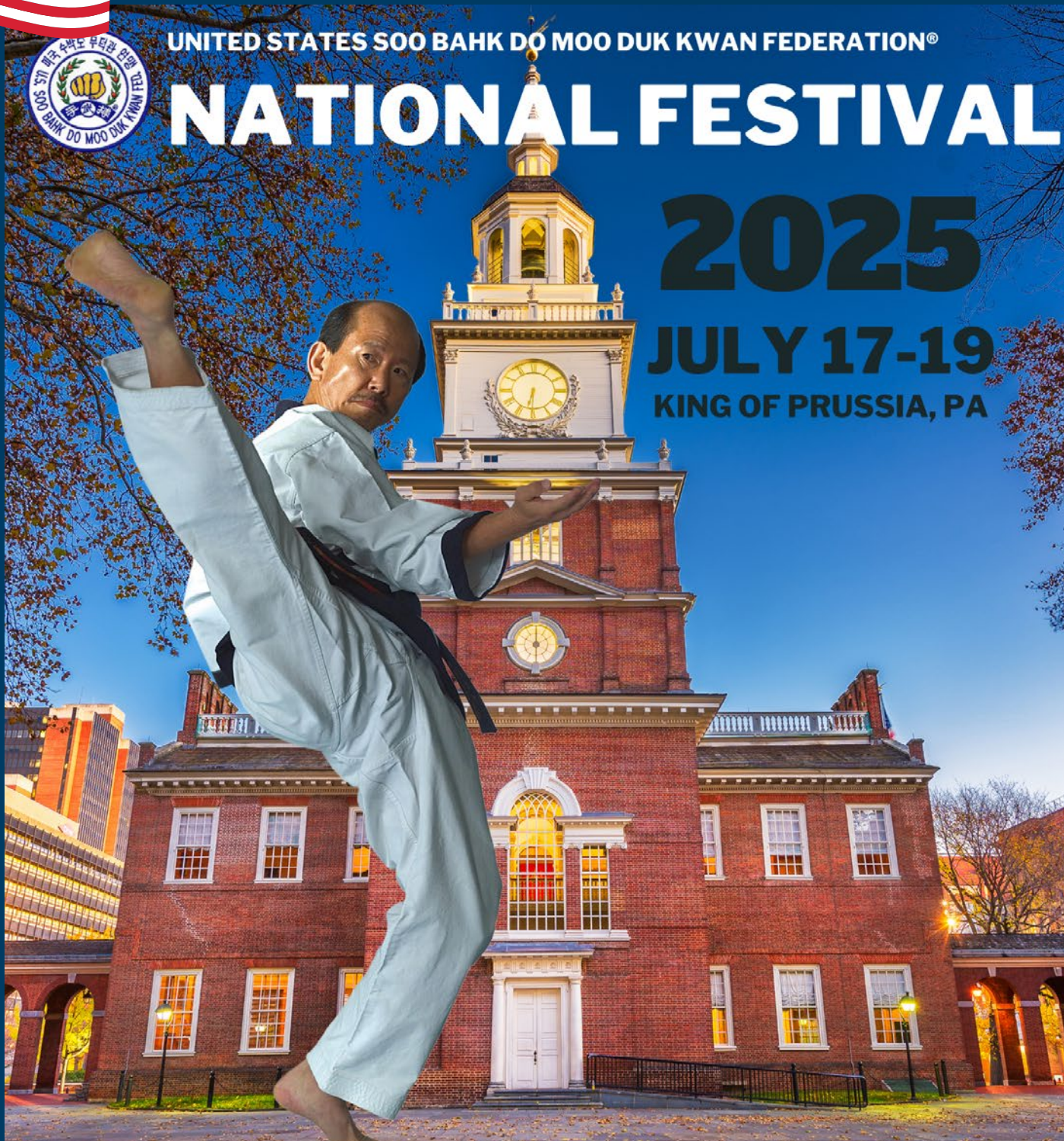
UNITED STATES SOO BAHK DO MOO DUK KWAN FEDERATION®

NATIONAL FESTIVAL

2025

JULY 17-19

KING OF PRUSSIA, PA



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SEMINARS - FORM & SPARRING COMPETITION
TEAM COMPETITIONS - BANQUET

[SOOBAHKDO.US/FESTIVAL](https://soobahkdo.us/festival)



FIND OUT MORE

EVENT INFORMATION

June 13-19, 2025

Ko Dan Ja Shim Sa – Zone 1
Philippine Moo Duk Kwan® 60th Anniversary
Davao City, Philippines

EVENT INFORMATION

July 17-19, 2025

US Soo Bahk Do Federsation
50th Anniversary Golden Jubilee
Sheraton Valley Forge King of Prussia, PA, United States

EVENT INFORMATION

October 13-19, 2025

Ko Dan Ja Shim Sa – Zone 1
Incheon, South Korea

EVENT INFORMATION

October 20-21, 2025

Moo Duk Kwan® 80th Anniversary
Seoul, South Korea

The official World Moo Duk Kwan® calendar of events:

soobahkdo.us/calendar

CALENDAR





All previous Volumes of the Moo Yei Shi Bo are available
on the World Moo Duk Kwan® website

worldmoodukkwon.com