



世界武德館 Moo Yei Shi Bo

WORLD MOO DUK KWAN®

武藝特報



ENG 

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VOL 23

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Message from Kwan Jang Nim

Greetings World Moo Duk Kwan® members, past, present, and future supporters. I hope you and your families are well.

It is a year away from the 80th anniversary of the founding of the Moo Duk Kwan® on November 9, 1945 by my father, Hwang Kee. In honor of this occasion, we will come together to identify, recognize and celebrate the significant achievements made over the past 80 years by many dedicated individuals, some present and others who now have passed on. The occasion provides the opportunity to experience a sense of pride and personal identification for each of us. Looking back over these 80 years, there are many important milestones worth recognizing.

There were the five original Kwans founded in 1945, of which the Moo Duk Kwan® was one. Over the years, the values, and principles of the Moo Duk Kwan® have been steadfastly protected to ensure that what was set in motion through the original efforts would be preserved for future generations. As the other Kwans slowly gravitated

toward Tae Kwan Do (and by 1977, all of these Kwans were disbanded) and sport martial arts, the Moo Duk Kwan® held firm to its traditional values.

It cannot be overstated how important the Moo Duk Kwan® was to the Korean people during this time. Post World War II and the Korean War, when the next meal was the main priority on the mind of the impoverished population, Korean martial arts provided a tremendous sense of pride for its citizens to engage in a healthy, positive activity, rich in history and philosophical values, and that provided a framework for social and moral conduct.

Despite challenges at that time, the 1960's started as the highest point in Moo Duk Kwan® history. Over 4000 Dan Bon had been issued; nearly 300 schools were active in Korea; American servicemen began to enjoy the training and introduced it to the US and other countries. The translation of the *Moo Yei Do Bo Tong Ji* and introduction of *Soo Bahk Do* and its emphasis on **Weh Gong, Neh Gong** and **Shim Gong** development, and the

establishment of the *Moo Yei Shi Bo* to illustrate the educational and newsworthy articles for the martial arts community all contributed to the richness of our art. By 1961, this was brought to a halt with the political crisis of a changing government led by militaristic leaders.

The 1980's saw the introduction of Chil Sung Hyung, Neh Gong, and the philosophy of Sip Sam Seh through clinics led by the Founder, resulting in greatly improved mutuality between Moo Duk Kwan® practitioners. By 1990, Moo Duk Kwan® standardization had reached its peak on a worldwide scale.

The Youth Leadership program, the Silver Moo Do In program, and the Heritage program all arose during the new millennium to show respect for where we have come, to focus on our current needs, and to look forward to our future and that of the new generation. For this we all should take time to reflect upon and appreciate our unique and important heritage with pride. Pride that motivates our membership, and both current and future leaders.

Please consider this greeting my personal invitation for you to attend the 80th anniversary celebration of the Moo Duk Kwan® next year in Seoul. We have much to be proud about. I look forward to seeing you all there in October 2025! 🇰🇷



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



世界武德館 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.

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Editor's note

The official World Moo Duk Kwan® newsletter

Welcome to Volume 23 of the *Moo Yei Shi Bo*.

It is my habit to hold off writing the Editor's Note until the content for each Volume has been received. This gives me a chance to see what themes are coming through, and where the authors, and readers, are guiding the publication. This Volume is dominated by personal articles; articles that are insightful, inspirational, touching and above all, honest.

Part 1 of the interview with Hwang Kee CSJ is something that we can all learn from, and will help every Moo Duk Kwan® practitioner better understand the history of our art. Most people know the trials and tribulations

that Hwang Kee CSJ faced throughout his life, but it is something else to hear from the man himself.

The interview with Guzman SBN provides us an insight into the development of the Mexican Federation and his personal Moo Do journey that has spanned almost 60 years.

Ms Dee Brown gives us an insight into what training – and life – is like living with a hidden disability, and the benefits she has found inside the Dojang.

Steve Diaz SBN shares with us a touching tribute to the late Cort Stinehour SBN, and we honor the passing of another Moo Duk Kwan® leader, and personal friend of mine, in Peter Tibbits KBN.

We study a martial art that is older than us and that will be around long after we have gone. However, it remains deeply personal to each and every one of us, as these articles demonstrate. We appreciate those members who have taken the time to share with us an insight into their training and their lives. 🌟

Send your suggestions to:
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Kim Wyles, Sa Bom



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VOLUME 24 SUBMISSIONS

Submissions are now open for
Volume 24
FEBRUARY 2025

Final date for content is
January 10, 2025

An interview with Hwang Kee

PART 1

In 1992, at the age of 78, the Founder of Moo Duk Kwan®, Hwang Kee, appeared on Korean national television in a show called "Let's meet at 11pm".

What followed was a 40 minute interview which covered aspects of the Founder's life, provided a brief history of Moo Duk Kwan®, and introduced the viewers to the martial art of Soo Bahk Do.

This is Part 1 of the translation of that interview.

Content prepared by the Moo Yei Sho Bo Editorial Team

Translations completed by Ji-Seon Kim [Canada]
and Su-Pyo Lee [Germany]



INTRODUCTION TO MARTIAL ARTS

Interviewer: Walking a single path for a lifetime is not an easy task. Our guest today has spent about 70 years of his life dedicated to studying, founding, cultivating martial arts, and spreading the knowledge and techniques to the nation and the world. I would like to introduce Korean (Dae Han) Moo Duk Kwan®, Soo Bahk Do, Hwang Kee, Kwan Jang Nim. He has spent all his life as a Moo Do In (Moo Do practitioner). We will be discussing his life as a lifelong martial artist and various stories related to martial arts.

Please welcome Hwang Kee.

What motivated you to start training?

Hwang Kee, CSJ: When I was about 8 to 9, I attended a local event, where a lot of traditional Korean activities were happening. While I was there, I heard big commotions with loud noises coming from a tavern nearby, so a bunch of people went to see what was happening there. I saw a group of guys (about 7 to 8 men) were hassling this one young man. This young man first stayed calm and tried to ignore these people. However, a fight broke out because these men continued harassing this young man. The man fought back against this group of people. He was able to defend himself and knock all 7 to 8 people down in a few minutes. Once he was done, he left the bar. It was

fascinating and I thought “Is there really something like this in the world?”

I was so impressed by his skills and techniques, so I followed him. I asked the man to teach me the techniques. However, the guy told me that I was too young and asked me to go away. I did some research and found out where the guy lived in an attempt to have him teach the techniques to me.

Did you go to his house after finding out?

I went, but he firmly refused to teach me. He was too adamant and wouldn't take me in, because I was too young. Later, I found out that the guy was practicing Taekkyeon. I was able to witness him training at his home and out at some parks with others from far away. I would observe him from a high spot on the mountain, watching him train and learning by imitation.

He was practicing martial arts?

Yes, Korea's Taekkyeon, which involves a lot of kicking. When I told my father about it, he refused. My father was a scholar, who passed the state exams during King Gojong's reign. He said, “Those skills are things which street performers do. You are not allowed to learn such things!” He was strongly opposed to it. So, I had no one to turn to for support. That's where my interest in martial arts began.

When did you actually begin training?

After graduating high school,

I went to Manchuria in China. There, I met a teacher named Yang, Kuk-jin. He was a Chinese man. I practiced something called, Kuk- Sool, which is like modern Kung Fu. I trained under him for about two and a half years, but he didn't teach me much. I came back to Korea, and that's where my real training began.

Did you practice on your own?

No, but after coming back from Manchuria, I worked at the Korean Railways, which had a large library. Since I was interested in martial arts, I read a lot about Karate and also Hwa-Rang Do (Korean traditional martial arts form). The books were written in Japanese. I spent a lot of time studying the materials on my own.

What was your goal in learning martial arts?

Initially, it was a pure childhood interest, but over time, I wanted to do this as my love for Korea. I wanted to resist the pressure of Japanese occupation and hope we cultivate a Korean martial art of our own. During the Japanese occupation, only Japanese people attended schools. Experiencing mistreatment from the Japanese instilled a sense of vengeance in me, a desire to be able to subdue several people at once like that remarkable man I saw. I wanted to have that kind of incredible skill. I used to be involved in many physical activities and think I was somewhat natural in martial arts.

Did you ever have to fight against bullies when you were young?

I mostly avoided fights, but when unavoidable, I defended myself. There were several such incidents, but time does not permit me to go into them now.

During the Japanese occupation, traditional Korean martial arts like Taekkyeon were rare, right?

Yes, Taekkyeon was rare and kept secret. At that time, there were no traditional martial arts. People practiced Japanese martial arts like karate, judo, and especially kendo.

Did you learn karate?

No, I didn't learn karate. I never went to Japan, and I never trained under a Japanese instructor. I researched on my own using books, combining what I learned from Chinese martial arts and Taekkyeon.

Did you practice alone then?

Yes.

So, there was no one to recognize your skills?

It wasn't about recognition. I practiced for my own sake. That's how I spent the occupation. Independently.

Did you have a training partner?

In Manchuria, I trained with a friend named Park Hyuk-pi. But in Korea, there was no one. Under Japanese rule, such activities were highly discouraged.

ESTABLISHING THE MOO DUK KWAN®***When did you establish your Do Jang?***

In 1945, after Korea became independent from Japan. I rented a small space to use for training and teaching. We needed a name for the place, so we put up a signboard with the name "Moo Duk Kwan®."

Initially, we called the martial art "Hwa Soo Do". It was named using the "Hwa" from Hwarangdo and "Soo" meaning hand. But, since people weren't familiar with Chinese martial arts, it didn't develop much. People barely knew about Japanese karate, so we had to rename it to Tang Soo Do to attract people.

You changed the name?

Yes, we changed it to Tang Soo Do, and then more people started to join. In the 60s I had the most students, having more than over 4,000 black belts students.

How did you develop a martial art that is different from Japanese karate?

Japanese karate and Kung Fu are quite similar in many aspects. So, considering that Korea had become an independent country, I felt it was important to research and create something unique to us. I had two main thoughts: First, it needed to be scientific because the times were advancing. Second, the core of power lies in the waist. All power comes from the waist, whether it's with hands or feet. To fully exert power, you must use the waist. Thus, I incorporated the use of the waist and made the techniques more scientific, focusing on lines and straight movements. Over time, the Moo Duk Kwan® style, or Moo Duk Kwan® Ryu as it's known, developed its own identity. Moo Duk Kwan® emphasizes scientific principles and the use of power effectively.



What was the state of martial arts in Korea after liberation?

There wasn't much in the way of martial arts. At that time, there were five main dojangs. They included Moo Duk Kwan®, Chung Do Kwan, and Yeon Mu Kwan, which was later renamed Ji Do Kwan before the Korean War. Then there was the YMCA Kwon Bop Bu, and Song Moo Kwan in Gaeseong. These were the five main dojangs, each with different founders.

During the peak in the 1960s, we produced over 4,000 black belts. Although Moo Duk Kwan® experienced some splits after the May 16 coup, putting us in a difficult position, we didn't produce as many students for a while. However, we now have around 30,000 members worldwide.

How did you spread your martial art in Korea?

I sent instructors to teach at US military bases like Munsan, Paju, and so on. Besides that, we expanded to universities, high schools, the Air Force Academy, the Naval Academy, and the Police Academy. I personally taught at the Police Academy and the Air Force Academy. The Air Force Academy kept requesting me to teach, so I did it for about seven or eight years. We went to US military bases and demonstrated for them. We had a lot of interest from the military officers and soldiers wanting to learn our techniques and join our classes.

**THE CORE OF
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How were the demonstrations in the US military bases?

That's a good question. Americans have a strong curiosity about unusual things. When they first see something unfamiliar, they get really interested, even if they don't understand it fully. They see it as very effective. For example, during the Korea-China Friendship events, we had demonstration halls like the one in Myeongdong where many people came to watch. Although it might sound like self-praise, I was the first to publicly hold international events of this kind. Following that, we had Korea-U.S. Friendship events, and after liberation, under President Rhee's government, we had friendship events with Japan, which was also the first time.

When you went to Japan, did you have friendly matches with Karate practitioners?

Yes, our students and I went to Japan to participate in a martial arts tournament. This was Korea's first time visiting Japan to attend a Tang Soo Do Tournament. We dominated the events and won a lot of categories, as our techniques were superior, especially Jok-Ki.

How large were these events? How many people went from Korea?

At that time, a few students from Korea University went along with some others, probably around ten or so. When we went, the Korean residents in Japan gave us an overwhelming welcome because it was the first time someone from home had come after the borders opened. The welcome from the Korean community was incredible. 🇰🇷

In Part 2 of the interview, Hwang Kee CSJ explains the introduction and importance of Soo Bahk Do, the problems faced through suppression from the government and the growth of Moo Duk Kwan® outside Korea. The interview concludes with insightful comments from Cho Kyung Kap, Hwang Kee's wife.

Part 2 will be published in Moo Yei Shi Bo Volume 24 (February 2025).



An interview with Ramiro Guzmán

SA BOM NIM

In April 2024, H.C. Hwang, Kwan Jang Nim announced the formation of the World Technical Advisory Committee Senior Advisory Team, and the appointment of the first four members: Ramiro Guzmán SBN, Lee, Dong Gyu SBN, Daymon Kenyon SBN and Steve Diaz SBN.

The following is an interview with Ramiro Guzmán SBN, a founding member of the Federación Mexicana de Soo Bahk Do Moo Duk Kwan®.

Prepared by the Moo Yei Sho Bo Editorial Team



Ramiro Guzmán
Sa Bom Nim
 Dan Bon 16354
 Pahl Dan (8th Dan)
 Senior Advisory Team

MYSB: How did you start your journey in the Moo Duk Kwan®?

Ramiro Guzman SBN: I was born in a small border town of McAllen, Texas and moved with my family to Houston, Texas where I started my Moo Do journey on June 6, 1966, at the age of 12. I was encouraged to join the Moo Duk Kwan® by my brother Ruben Guzman, a Vietnam War Veteran. In the 1960s there was much civil unrest. I was in Junior High School, and fights between students were a daily affair. I had to go to school wearing shin and groin protectors to ensure my safety in the daily quarrels. There were no options but to confront the situation as best as possible to survive

and to demonstrate that you had Yong Gi (courage). I was a determined young boy who had the characteristic of not hesitating to stand up for other school members who had less self-esteem. I never argued with anyone, but when I saw injustice, I would voluntarily step in to resolve the situation, not through verbal confrontation but with action. With this type of social environment, it was logical to take self-defense classes.

My brother and I were searching for something that had a deeper sense of teaching, and that would take oneself to a deeper understanding. We wanted something that needed commitment. One day

we heard about a Korean instructor on the other side of Houston who was very strict. This was the type of teacher we were looking for. The location was a remodeled bar: the small wooden dance floor was the Do Jang, the walls were made of wood and canvas, and the US, Moo Duk Kwan® and Korean flags hung in the center of the room. The environment was uplifting, and I was convinced that this was the right place for us. This is where we learned the Korean martial art of Tang Soo Do Moo Duk Kwan® with the master instructor Dai Won (David) Moon (Dan Bon 2184). Each class went for an hour and a half. The first hour was fifteen-minutes of warm





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up exercises, continued by 45 minutes of sparring. The remaining time was dedicated to Hyung, as a warm down. After class we would go to the office and drink ginseng or ginger tea, share our experiences of the class and find out about future activities. My first classes were on Tuesday and Thursday. Saturday would be tournament day, and this routine went on for the next several months; participating in local, state and national events. We were a four-man team traveling from one tournament to the next. We were not interested in the trophies, rather we wanted the experience of sparring with the best competitors. The tournaments included Allen Steen's Nationals in Dallas, Texas; Sam Alfred's Champions of Champions in Albuquerque, New Mexico; Ed Parker's Internationals in Long Beach, California; and Jack Hwang's All American in Oklahoma City. There were also competitions on the East Coast of the United States. As a martial art practitioner these tournaments would put you to the test of diversifying techniques from different regions.

These tournaments were before the founding of the United States Tang Soo Do Moo Duk Kwan® Federation. The point system used in those competitions was full contact. It was the time known in the US, and especially in the Southwest, as the "Blood and Guts Era".

What are your memories of the early days of the Moo Duk Kwan® in Mexico?

The Moo Duk Kwan® in Mexico was founded in May 1969, when Master Dai Won Moon relocated from Houston, Texas to Mexico City. There were no tournaments or competitions at that time, and the sparring and Hyung were only practiced in the Do Jangs or Dojos. Martial arts were first brought to Mexico in 1957 by Japanese instructors (Sensei) who taught Shito Ryu and Shoto Kan. However, it was the Moo Duk Kwan® that started the Moo Do competitions. In November 1969, six months after the founding of the Moo Duk Kwan® in Mexico, the 1st National Karate Championships were held. This tournament was open to all styles and was held in the “Gimnasio Juan de la Barrera” – the most important of the Olympic gymnasium in Mexico City. In 1970, Hwang Kee, Chang Shi Ja, visited Mexico and inaugurated the 2nd National Karate Do Championships.

Moo Duk Kwan® opened the doors to future competitions of Karate Do, Tae Kwon Do and full contact styles, where the Moo Duk Kwan® was superior by using the advanced kicking techniques which are a tradition of the Moo Duk Kwan®. As well as sparring, I also enjoyed the Hyung competition as

it gave me the opportunity to portray the Moo Do spirit of the Hyung, and to demonstrate the application of my personal practice.

My motivation for coming to Mexico was to follow my instructor and to help build a foundation for the Moo Duk Kwan® that could be connected to the Founder, Hwang Kee. I was 16 years old when I arrived in Mexico City, with only a small suitcase containing a Do Bok, one change of clothes, tooth paste, brush and \$20. I did not speak nor write Spanish fluently and for that reason I attended the American School Foundation in Mexico City where I was a sophomore. I paid the school fees with the salary that I earn teaching martial arts classes from 5pm to 10pm from Monday to Friday, and from 6am to 2pm on Saturday. I enjoyed those days because I was promoting the art, and it was the only way that I could

communicate with people since I was not fluent in Spanish. On Sundays there were no classes so I would go to the nearby mountains to train. Mexico City is in a valley surrounded by volcanic mountains such as the Iztaccihuatl and Popocatepetl to the east, and Chipinque and the Desierto de los Leones to the south. These were my preferred places for outdoor training.

In 2018 you were appointed as the World TAC Representative for Zone 4. Can you tell us about your Zone and what makes it unique?

What makes Zone 4 unique are the Nation TAC members. They are all exceptional Sa Boms. They each have a unique history and personal journey of how they have come to be the Moo Do In they are today. I respect them all. Zone 4 is also unique in the sense that our communication is very clear because Spanish is the



David (Dai Won) Moon, Jack (Seh In) Hwang (Dan Bon 506) and Hwang Kee, Chang Shi Ja at the opening of the 2nd National Karate Do Championships in 1970.



main language spoken. Zone 4 spans from

Mexico in the north, the Caribbean Island of Puerto Rico and through Central America, all the way down to Argentina in the south. Having the same language is important in the sense that we do not lose time that is needed for translation and ideas are conveyed easily. Although we speak the same language there is a lot of cultural variety. For instance, the Aztec influenced Mexico. The Mayan expanded from Mexico on to Central America, and the Incas on to South America through the Andes mountain range. Our Zone is culturally multifaceted.

You served on the World TAC for two terms, from 2017 to 2024. What are some of your fondest memories of your time on the World TAC?

The fondest memories are the experiences that were shared with H.C. Hwang KJN. Receiving his direct teaching and then sharing them with the National TAC are memories of accomplishment. As the First Generation of the World TAC, we opened the pathway for future World TAC members to follow. Our responsibility was to provide guidance to all TAC members throughout the Zone, and encourage all members to participate in activities that for the first time were being conducted

on Zoom due to the Covid 19 pandemic. I have to say that educating myself to give Zoom classes was a challenge. It was a whole new world of teaching and a new responsibility. My fondest memories were establishing Moo Do relationships with the World TAC members, and members of the National TAC from each of the World Moo Duk Kwan® Zones.

**TO BE A LEADER,
YOU HAVE TO
HAVE YOUR
KYUM SON
(HUMILITY)
AND YONG GI
(COURAGE) SET
TO THE RIGHT
PERSPECTIVE.**

Can you explain the role of the World TAC Senior Advisory Team (SAT)?

After completing two terms as the First Generation of the World TAC, H.C. Hwang KJN promoted us to the World TAC SAT, and at the same time assigned new members to the World TAC Second Generation. The foremost mission of the World TAC SAT is to serve the World Moo Duk Kwan® and Kwan Jang Nim. We oversee all activities so that they can uphold the standardization of the World Moo Duk Kwan®.

In the Moo Duk Kwan® we place a great deal of emphasis on the standardization of our techniques. What are some of the benefits of this that you have seen?

Standardization plays a central role in our system and is what makes Soo Bahk Do Moo Duk Kwan® unique. It is the common language of our art. I would like to share an experience at one of our seminars in Mexico. We had scheduled a seminar where instructors from other organizations were invited to be present and to participate if they wanted. The seminar was held in a basketball gymnasium which we filled with our students. After the formal opening ceremony, we began the seminar with Gi Cho (basic techniques). We gave the members a break and asked the invited instructors for their opinion of what they had just witnessed. Some were astonished to see the coordination of our students. One of those instructors asked me "How many days did it take to coordinate all of them?" I answered, "This is the first time that they have come together because they are from different regions of Mexico." This left them astonished. This is the power of our standardization, that even though we are from different parts of the country or from around the world, our standardization is what unites us and is underpinned



The Guzman Family: Yisel Guzman SBN, Ramiro Guzman SBN, Pilar Leguel Balcells SBN, Anthony Guzman SBN.

by the Moo Do philosophy of **Heng Dong Chul Hak Khang Hwa** (strengthening our philosophy through action).

What motivates you to keep putting the Do Bok on everyday?

When I began training Tang Soo Do Moo Duk Kwan® and started to compete in tournaments, what distinguished our four-man team was our Do Bok with the distinctive trimming. I realized that we were just three students and our instructor, but with that Moo Do attire we stood out from others in the tournament. We distinguished ourselves from

the rest of the participants first by our Do Bok and later by our technique. As I witnessed this, I felt a sense of responsibility to the art and to the Moo Duk Kwan® because there were so few of us at that time. There is a saying that I have always repeated to myself since I first started my Moo Do journey: *“The art is in me. The art cannot live without me. I am the art.”* This saying has kept me centered – Joong Shim – and the Do Bok is a part of my life.

What advice would you give to the future leaders within the Moo Duk Kwan®?

To become a leader, you must be a follower first. To be a future leader, you have to have your Kyum Son (humility) and Yong Gi (courage) set to the right perspective. This is done by learning from your seniors and following through with good examples. It means that every day you try to be a better practitioner not only technically but by building the character of a leader. This is done by being active in Moo Duk Kwan® activities, such as leadership programs that promote the art starting as a Jo Kyo, Kyo Sa, Kyo Bom, Bu Sa Bom and Sa Bom (the Certified Instructor Programs).

What are your hopes for the future of Moo Duk Kwan®?

The future of the Moo Duk Kwan® depends on all of us and not just a sole person. We are the Moo Duk Kwan® and understanding our role in this Moo Do organization is vital. We all fit in with different positions and roles for contributing to and coordinating the development and growth of our art. There will always be changes in leadership roles, so we must learn to let go of our roles when the time comes in order that another person can grow, develop and learn by experiencing that role.

Without a doubt the future of the Moo Duk Kwan® are the Youth Leaders. Today they are developing their technical skills, but with time they will grow and take on leadership roles. My hope for the future of the Moo Duk Kwan® is that we come to understand that the continuous development and growth of our membership is necessary, and to give them the opportunity to occupy future roles depending on their character development. I hope that seniors will relinquish their role when the time comes so

that the younger generation can step into that position with the guidance of the senior, in order that there is a continuity in the development of the Moo Duk Kwan®. This type of example provided by the senior is necessary and he or she should understand that it is part of growing to the next level of Moo Duk Kwan®, where they will be highly respected for doing so. We have to aspire toward a healthy growth and future of the Moo Duk Kwan®. 🌱



Ramiro Guzman SBN, Pilar Leguel Balcells SBN, and a young Yisel Guzman SBN with Hwang Kee CSJ and HC Hwang KJN.





ZONE 4

SOUTH & LATIN AMERICA

-  ARGENTINA
-  CHILE
-  COSTA RICA
-  MEXICO
-  PANAMA
-  PUERTO RICO

Start and Keep Going

*Jeff Moonitz Sa Bom Nim
and the Ryu Pa of United States Region 8*

Jennifer Gibbons, Sa Bom | UNITED STATES

The Rocky Mountain Range divides North America through the states of Montana, Wyoming, Colorado, and New Mexico. Along with Idaho and Arizona, it is the largest geographical region in the United States Soo Bahk Do Moo Duk Kwan® Federation. Water flowing west travels to the Pacific Ocean via the Columbia or Colorado Rivers. On the eastern slope all watercourse flows to the Mississippi River and into the Atlantic Ocean. Fourteen miles above the city of Aspen, Colorado you can drive east on Highway 82 to the top of the Continental Divide, stop and look in every direction with awe. The Roaring Fork River begins with snowmelt there.

Water, our most precious resource, is comparable to the art of Soo Bahk Do Moo Duk Kwan® as our Founder, Hwang Kee, Chang Shi Ja (CSJ) intended. Both soft and hard, energy moving through action and content guided by the principals of nature. Ryu Pa is the philosophy of water flowing down divided. In Region 8, Jeff Moonitz Sa Bom Nim stands at the top of the headwaters and models a lifetime of unwavering dedication. He is an appointed member of the Hu Kyun In (Guardian of the Art) and a living example of how staying active is the key to longevity.





Jeff Moonitz Sa Bom Nim
Dan Bon 17650
Gu Dan (9th Dan)
Hu Kyun In (Guardian of the Art)

Moonitz SBN is as old as the Moo Duk Kwan®, born June 25, 1945 in Long Beach, California. He began training with “the” Chuck Norris (Dan Bon 2816) on August 25, 1969 at the age of 24. Master Norris studied Tang Soo Do while stationed at the Osan Air Base in South Korea. A short time into his training, Moonitz SBN became the program director at the Chuck Norris Karate Studio in Sherman Oaks, California. In 1971, he transferred to be studio manager in Redondo Beach and then Chief Instructor at the Torrance location in 1972. In October of 1972, he was promoted to Cho Dan and received Dan Bon 50 in the National Tang Soo Do Congress. Five months later he retested under Victor Martinov SBN (Dan Bon 10189) and received Moo Duk Kwan® Dan Bon 17650, in the 50th Dan Classing. In 1974, Moonitz SBN opened his own studio called South Bay Moo Duk Kwan® in Torrance, California.

Chuck Norris chose to pursue a career in the film industry and separated from Moo Duk Kwan®. Moonitz SBN asked Martinov SBN if he would consider accepting him as his student, and then tested for E Dan in the 55th Dan Classing. Their relationship would prove to be strong, healthy and positively influence all his students to this day. Coincidentally, Martinov SBN worked for the Water Department in California early in his career. His spirit

flows strongly in all our hearts. He would always remind us, “We have a lot of work to do”.

In 1975, Martinov SBN and Moonitz SBN both accepted the invitation from Hwang Kee CSJ to attend the charter meeting and navigate the deep river of loyalty to the founder and the Moo Duk Kwan® for life. You can spot a Charter member by their golden Moo Duk Kwan® patch.

In 1976, Moonitz SBN handed the keys to the South Bay Moo Duk Kwan® to Fred Messersmith SBN (Dan Bon 20729) and moved to Aspen, Colorado. He worked for the Pitkin County Sheriff and volunteered for the Aspen Fire Department while starting a Tang Soo Do class in the park, outdoors, in the winter. The park is on the banks of the Roaring Fork River. Harsh winter conditions cannot cease the flow of water nor the training.

Rocky Mountain Moo Duk Kwan® found a home indoors in 1976 and Region 8 was all of one studio. Highlights include a visit in 1983 from Hwang Kee CSJ, accompanied by his son HC Hwang SBN, to

introduce Chil Sung Hyung 1, 2 and 3. Moonitz SBN served as board representative from 1976-1984, Chair in 1989 and regional examiner from 1989-1997. He tested in the 67th Dan Classing for the rank of Sam Dan in Aurora, Colorado under Chung Wha Yong SBN (Dan Boin 410). He hosted 25 years of legendary Summer Training Camps (1983-2009) and every event was near a lake, dam, river or stream.

**THEY SECRETLY
NICKNAMED
MOONITZ SBN
“MOON WARRIOR”
TO WHICH HE
SOON BECAME
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TOOK IT AS A
COMPLIMENT**

Moonitz SBN’s Sa Dan thru Yuk Dan, Ko Dan Ja Shim Sa events were all at Headquarters in 1984, 1989 and 1995. He was appointed to the third Technical Advisory Committee (Shim Gung Bu) in 1998. As a Chil Dan testing candidate, he also hosted the Ko Dan Ja Shim Sa in Carbondale,

Colorado in 2000 and again in 2002. These events were next to the Crystal River that merges into the Roaring Fork River, a short float downstream.

Moonitz SBN supported Region 8 Ryu Pa through his students’ accomplishments. The two most remarkable are Oliver Whitcomb SBN (Dan Bon 23268) and Jeff Griggs SBN (Dan Bon 23269). They were both part of a small fiercely dedicated

group of boys who started in 1979. Each absorbed years of hard knocks and chose to hide their bruises from their parents so they wouldn't pull them out of the program. It was a different era of training martial arts then. They embraced the Moo Do discipline, refused to swim for shore and dared each other to become modern day warriors. They secretly nicknamed Moonitz SBN "Moon Warrior" to which he soon became aware, and to their relief, took it as a compliment. While growing their own studios, they pushed Region 8 to higher levels of excellence and put the needs of the students first. Women and children were drawn to their charisma and Moo Do Ja Seh and the membership grew. They both produced outstanding leaders who currently serve in today's US Soo Bahk Do Moo Duk Kwan® Federation. Whitcomb SBN's student Brian Corrales SBN, and Griggs SBN's students Susan Fittanto SBN and Jen Rupert SBN.



It is no secret how vital it is to conserve and protect the planet's most precious resource. When water is diverted and used out of greed the main channel dries up. Plant and animal life on the banks have no chance of survival and the river will not reach its full potential. The art flows like water. We must be loyal to the source and our connection to Hwang Kee CSJ. Region 8 is a strong example of Ryu Pa and leadership starting with one man.

Moonitz SBN received his Lifetime Achievement Award in 2023. He remains active and supportive. His legacy is practiced through the Tae Guk Breathing exercises worldwide. Energy flows where attention goes. These simple grounding and balancing, deep breathing exercises can be practiced alone, with a partner or in a group. "SKG" is an acronym that Moonitz SBN created. The key to succeeding in any endeavor is to: "Start and Keep Going". Compared to the Roaring Fork River's current that never stops and runs through our community, we are just as committed to preserving and growing the Moo Duk Kwan® through sincere, supportive actions developing new instructors to open new studios. This will ensure the everlasting life flow of the Moo Duk Kwan®. We thank "Moon Warrior" for Region 8. 🏆

Respectfully submitted by Moonitz SBN's student, Jennifer Gibbons SBN.



Jeff Moonitz SBN

Watch Later Share

Learn more about Ryu Pa in an interview with Moonitz SBN on the bank of the Roaring Fork River



Master Jeffery Moonitz, Aspen, Colorado

He who knows others is wise. He who knows himself is enlightened.

CHINESE

SOO BAHK DO

The Martial Art for Life, Regardless of Disability

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*Hypermobility –
One of the Many Invisible Disabilities*

Ms Dee Brown | UNITED STATES

*Speed will fade
Reactions will slow
Endurance will diminish
But the internal spirit and drive
to do better is eternal
Once a warrior
Forever a warrior*

– Author Unknown



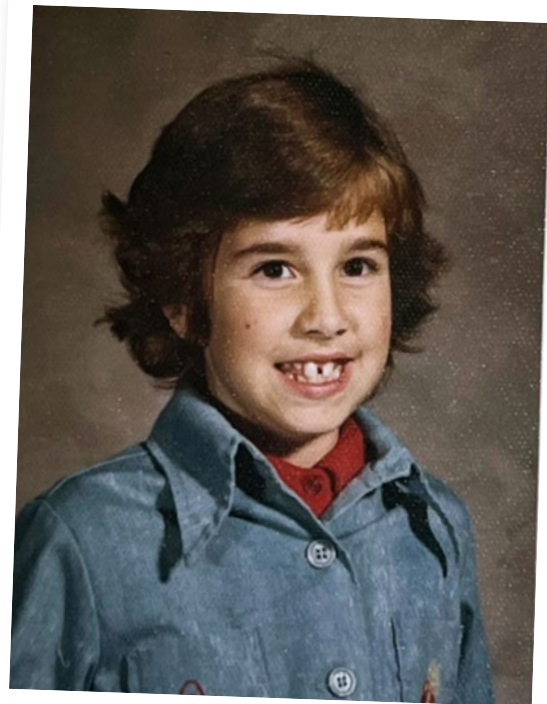
This quote really touched me, but probably not in a way the author would have expected. You see, I was diagnosed with Hypermobility Spectrum Disorder (HSD) two weeks before my 55th birthday, and at the time of writing this article, through genetic testing, my diagnosis has likely changed to Classical Ehlers Danlos Syndrome (cEDS). It was such a relief to finally have a label for what I had been dealing with all my life, but especially since I turned 40.

What are HSD and cEDS? They are medical diagnoses for people with connective tissue issues. Connective tissue issues are caused by damaged, or chemically incorrect, collagen. Collagen is the glue that holds tissues together. Connective tissue is found almost everywhere: blood, organs, veins, skin, gut, joints, bones, teeth, etc.

Let's back up a bit, you'd probably like to know more about me than just my disorder. I'm 58 years old. I retired from teaching elementary school, in the summer of 2023, after having taught for 35 years. My second grade teacher was the inspiration that eventually led to a career

in teaching. Both my brother and I deal with being dyslexic. Miss Doris Stead never gave up on either one of us, and we both became strong readers under her excellent tutelage. I remember one day, when she had kept me after school to work on those pesky b's and d's, when I asked her how a person became a teacher. She told me about how she had trained at Bellingham Normal School (now Western Washington University) and roughly ten years later, that is where I attended university.

What is it like to live with HSD/EDS? On the outside, I look the same as a 'normal' person, but even as a child, I knew I was different. My first clues were when I started being scolded for getting hurt doing the same things that my siblings, or friends, did – who never got hurt doing those things: playing on the monkey bars, building forts, running, walking, etc. It meant that I wasn't allowed to learn to ski, or even climb on the big rocks at the marina, because it was too dangerous; I had to stop playing basketball shortly after making the high school team because my knee and ankles kept buckling. It meant being teased about never being pulled over for drinking because I couldn't walk a straight line sober, let alone drunk. It meant limits.



In hindsight, I think these imposed limits helped to create the drive that I developed; a drive that would become a key part of my personality.

I think the author of the quote at the beginning of this article was visualizing an elderly person as they wrote. My brain and heart don't think the 40s or 50s qualify as elderly, but my body does. But, that "internal spirit and drive to do better" has helped me achieve what some people with invisible disabilities aren't able to do because of their limits – both medical limits and those imposed upon them by society and the people who love them: keep moving forward.



As an adult, I found that I enjoyed pilates and aerobic classes. Teachers often modified for me in an effort to prevent injuries and as various injuries occurred ... until a couple more serious injuries put an end to group classes. My physical therapist suggested that I try water aerobics because it was lower impact, but I eventually got hurt doing that, too. To keep moving, I tried going for walks with friends, but soon discovered that my foot wouldn't let me keep up. Then the surgeries started. Between the age of 40 and 48, I had 12 surgeries for various issues, many structural. You might be thinking, "Ooh that's a lot, but at least she is fixed." I'm not.

WITH PROGRAMS LIKE THE SILVER MOO DO IN AND COMPASSIONATE, ADAPTIVE INSTRUCTORS, THE LEADERSHIP OF OUR ORGANIZATION CAN ENCOURAGE PEOPLE WITH DIFFERING ABILITIES TO REJUVENATE AND PROLONG THEIR LIFE.

"FOREVER A WARRIOR."

New issues routinely pop up. As of the writing of this article, I have had three major surgeries and two disabling injuries in a 10 month period. On any given day, I have multiple bones out of place, muscle spasms galore, and various other issues. After a Soo Bahk Do regional event, just from standing too much and sitting in unsupportive chairs too long (I didn't even perform a hyung), I had 12 joints out of place that had to be adjusted by the chiropractor: foot, ankles, fibulas, pelvis, ribs, vertebrae, shoulders, an elbow and a wrist. This is what the rest of my life will be like, but I won't let it take me down. Limitations will not define my life. There's too much to experience, see, and enjoy, and being able to move provides a level of joy in and of itself.

During the last ten years of my teaching career, I taught at a larger elementary school in my town. This school also provides classes for students with neurological challenges in the Autism Spectrum. The school psychologist, who worked closely with many of these students, happened to be a Soo Bahk Do practitioner, Karen McDonald, Kyo Sa Nim (KSN). At 48, I was looking for a low impact class that would challenge both my mind and body. I thought that since she taught martial arts to elementary school students with neurological challenges, maybe I could do that, too. After observing a

class, I explained that my foot surgeon would do me bodily harm if I went barefoot, and asked if that meant I could not participate. She told me about Keiko Mason, Sa Bom Nim (SBN) of Carlsbad, California, who had trained in shoes for the latter part of her martial arts career. And so started my journey in the Moo Duk Kwan®.





McDonald KSN and her husband, David McDonald SBN, made me very welcome at both their Do Jangs. I found there were a lot of commonalities between martial arts classes and the aerobic classes I had enjoyed in the past. Hyung were especially enjoyable, and basics were a pleasant challenge as I began to learn

to move my body in new ways. The structure and discipline required to master these skills also reached out to my ADHD soul that craves organization, and the degree of adaptation provided by McDonald SBN and McDonald KSN showed me that this was something I might be able to stick with. I delved into the Korean language by listening to CDs with martial arts terminology (language has never been easy for me due to the dyslexia), and began to immerse myself in the culture of being a martial artist. I was promoted to orange belt; I even won first place in hyung at my first tournament as a newly minted orange belt. I felt great pride in these accomplishments which fueled my desire to keep moving forward.

Not to say that there were no injuries. The pictures of me being awarded my orange belt show me wearing a walking boot/cast, but I was taught adaptations for each move that was difficult in a cast and was able to continue to move forward in my training. If I'd been told by my instructors to not participate due to the injuries, I would probably not be where I am today - an Ee Dan who plans to start working on a Kyo Sa certificate.

By the time I earned my green belt, I was assisting McDonald SBN and McDonald KSN with teaching. Having a junior instructor

HYUNG WERE ESPECIALLY ENJOYABLE, AND BASICS WERE A PLEASANT CHALLENGE AS I BEGAN TO LEARN TO MOVE MY BODY IN NEW WAYS.

made a big difference because students with neurological differences learn much better in small groups. Many of the students we were working with needed more show and less tell. We demonstrated a lot and tried to keep verbal directions to a minimum. Since many of these students have language disabilities, McDonald KSN opted to stick with English; Korean was not required unless a student achieved Red Belt. Due to short-term memory issues, content was taught in little chunks instead of big chunks. For students to develop increased confidence with individual skills, repetition was a critical teaching tool. The same lesson would need to be taught for many months before students' confidence increased. Even then frequent reteaching was needed. One of the benefits that we saw develop in our students was a decrease in impulsivity, and this transferred into other areas of their lives.



Soo Bahk Do is a martial art for life, and is easily adapted as circumstances change to meet the needs of the practitioner. People with physical and mental differences can participate in our art. My current instructors, Hume SBN, Toomey SBN, and Lovett KSN are terrific about understanding my need to step off the mat. By doing that, they help to heal my soul as well as my body; as that makes me feel totally accepted for who I am - inside and outside.

**SOO BAHK DO IS A MARTIAL ART FOR LIFE,
AND IS EASILY ADAPTED AS CIRCUMSTANCES
CHANGE TO MEET THE NEEDS OF THE
PRACTITIONER.**

I am so thankful for Soo Bahk Do. It has provided me with a way to continue to grow and develop both my body and mind. As the *Song of the Sip Sam Seh* states, "What is the philosophy behind the martial arts? Rejuvenation and prolonging of life beyond the normal span. So an eternal spring." In Moo Duk Kwan® philosophy, it doesn't matter that sometimes I have to train in braces, splints, casts, or slings, with walking sticks, or on a

scooter, a walker, a wheeled stool or in a chair; it doesn't matter if class is more often physical therapy than a regular training session; it doesn't matter that the outside of me looks normal while the inside is a bit of a disaster. Everyone will reach a point in their lives where physical challenges make it important to modify activities and mental expectations. I just reached this point at a very young age. Programs like the Silver Moo Do In are so important to people like me; I am chronologically 58, but due to the HSD/cEDS, I am physiologically 20 years

older than my chronological age. What is visible isn't the reality for my body, and this is true for many other people with physical challenges. The Moo Duk Kwan® philosophy mirrors the life cycle of: birth, growth, maturation, decline, and finally transition.

Just like the neurologically challenged students, at the elementary school where I taught, benefitted from learning in smaller groups where their individual needs could be better addressed, people with physical challenges would likely benefit from their Do Jang offering separate sessions, or mini-sessions within a class, for them. This might include people over 65 or people with: arthritis, Multiple Sclerosis, Autism Spectrum Disorder, Cerebral Palsy, Hypermobility Spectrum Disorder, Parkinsons, Ehlers Danlos Syndrome, and oh so many other conditions. Programs like this would also be very helpful for people who only need it temporarily as they rehab from an accident, surgery, or other life knocks. As H.C. Hwang, Kwan Jang Nim stated in Volume 20 of the *Moo Yei Shi Bo*, "There is no retirement when training in the Moo Duk Kwan®, only our role and activities are changed on our path." With programs like the Silver Moo Do In and compassionate, adaptive instructors, the leadership of our organization can encourage people with differing abilities to rejuvenate and prolong their life. "Forever a warrior." 🏆

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.

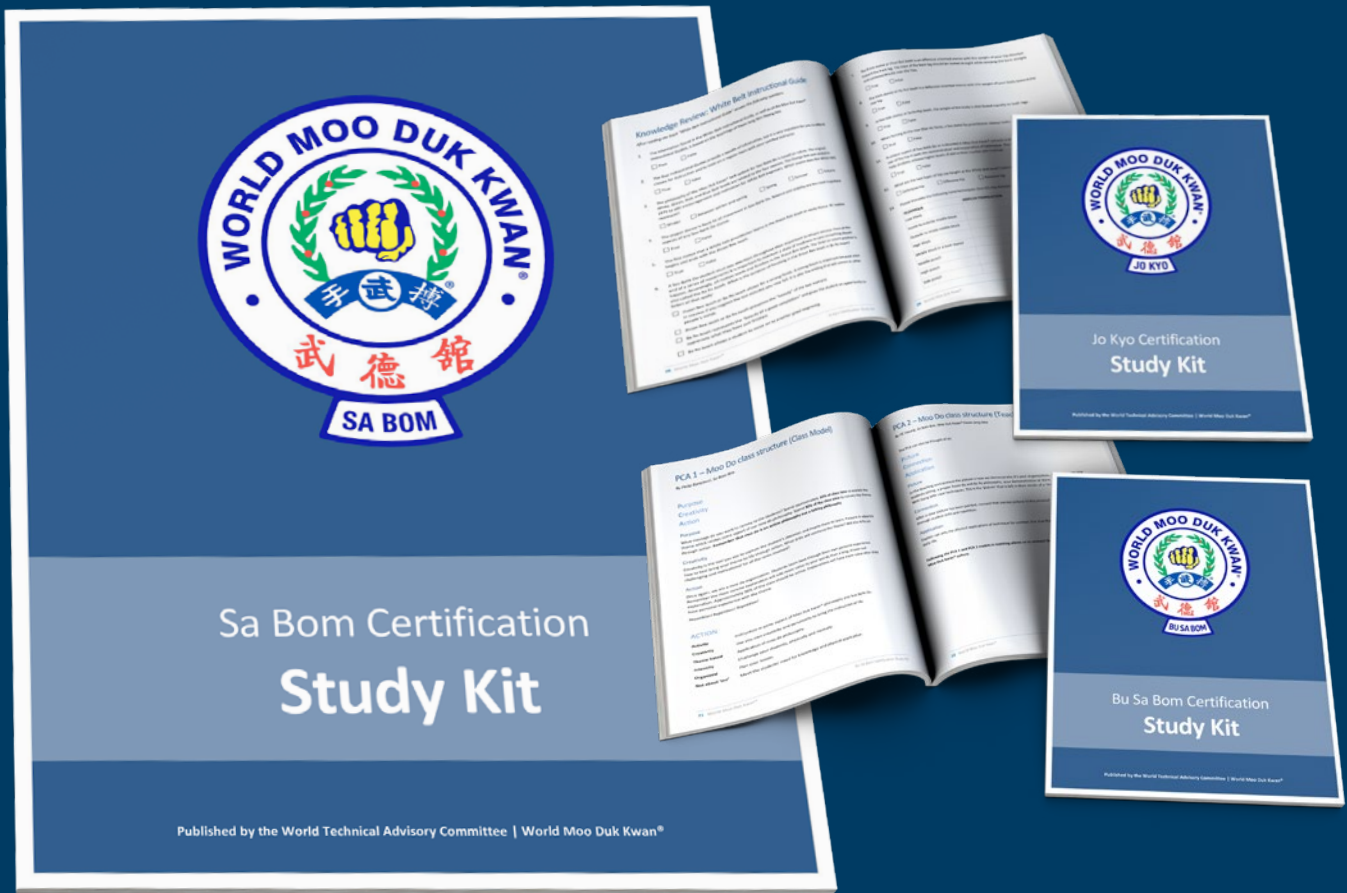
SA BOM

BUSABOM

KYO BOM

KYO SA

JO KYO





Moo Duk Kwan[®] 80th Anniversary

October 12-18, 2025

Ko Dan Ja Shim Sa

Incheon, South Korea

October 20-21, 2025

Moo Duk Kwan® 80th Anniversary Celebrations

Seoul, South Korea

MORE INFORMATION COMING SOON



**35TH ANNIVERSARY
CONGRATULATIONS TO THE
SWISS MOO DUK KWAN®
FEDERATION**



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12TH EUROPEAN SUMMER CAMP

HASLIBERG REUTI, SWISS ALPS | 27 JULY - 3 AUGUST, 2024



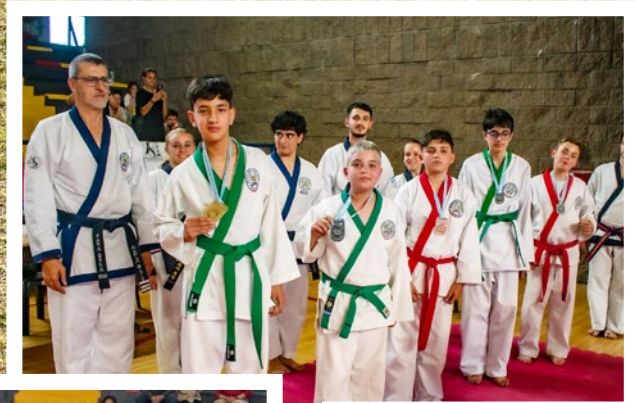
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**50TH ANNIVERSARY
CONGRATULATIONS TO THE
ARGENTINA SOO BAHK DO
MOO DUK KWAN® ASSOCIATION**

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ARGENTINA MOO DUK KWAN 50TH ANNIVERSARY

MENDOZA, ARGENTINA | 21 - 28 SEPTEMBER, 2024

Applying Kwon Do Kong Kyuk in Sparring

Kwon Do Kong Kyuk – Hammerfist Strike

Kim Wyles, Sa Bom | WORLD TAC | ZONE 1

As a traditional Soo Bahk Do technique, the Kwon Do Kong Kyuk (hammerfist strike) is an effective opening movement in sparring. The Kwon Do is extensively used in advanced Soo Bahk Do Hyung, such as the higher Chil Sung Hyung and Yuk Ro Hyung. Variations used throughout these Hyung include the single arm Kwon Do and the double-arm Jang Kwon Do (long hammerfist strike).

In sparring, a Kwon Do can be used as a strong opening movement to initiate an attack on your partner. As an overhead attack, the Kwon Do can be used to draw your partner's attention and create an opening in their defense. This is why you should always use a follow-up strike after the Kwon Do; the follow-up technique takes advantage of the opening created by the Kwon Do. Use the weight of the Kwon Do (and your forward momentum) to disrupt your partner's balance, then seize the opportunity to deliver the follow-up strike when your partner loses their stability. 🥋



COMBINATION 1

- 1) Reverse Kwon Do Kong Kyuk.
- 2) Step forward reverse punch to the open target area.

COMBINATION 2

- 1) Kwon Do Kong Kyuk, reverse Kwon Do Kong Kyuk.
- 2) Step forward reverse punch to the open target area, then repeat with a second step and reverse punch.

COMBINATION 3

- 1) Kwon Do Kong Kyuk, reverse Kwon Do Kong Kyuk.
- 2) Grab your partner's arm and pull it down while using your rear leg to sweep their front leg.
- 3) Finish by advancing forward with a reverse punch to the open target area.

COMBINATION 4

- Partner A: Kwon Do Kong Kyuk, reverse Kwon Do Kong Kyuk.
- Partner B: Defend the attacks with two high blocks, then counter with a Wheng Jin Kong Kyuk.
- Partner A: Defend the punch with a low Sohn Mok Dong, and turn to finish with a Dwi Aneso Pakuro Cha Gi.

**Watch online:
Kwon Do Kong Kyuk**



What it is like to run a Dojang

Eve Broenland, Kyo Sa | AUSTRALIA

Contributors: Joshua Duncan SBN, John Kim SBN,
Frank Akkerboom SBN, Tanner Armstrong BSBN.

Running a Dojang is a big responsibility and a task taken on by only the most passionate practitioners of our art. It's a commitment they make to future students to be there for them on their Moo Do journey; a commitment to the art to uphold the standards set before you; and a commitment to themselves to be a role model. It is an honor and privilege, and can be immensely rewarding on a personal level. Without these committed practitioners there would be no Soo Bahk Do classes to attend, anywhere.

In this two-part article I will go through what it is like to run a Dojang, what aspiring Dojang owners should know, and helpful tips to operating a successful Dojang. We hope this provides insight for the following readers:

- The student; to get a behind-the-scenes insight of all that goes on in the life and mind of your instructor.
- The instructor or aspiring Dojang owner; to assist you with questions or perhaps concerns you may have.
- The Dojang owner; to shine a light on what you do and show that we all appreciate your efforts.

Part 1 looks at what it is like to run your own Dojang, to be the head instructor, and highlights the key elements of the journey. I have taken the information outlined here from personal observations and discussions with Dojang owners, and aspiring Dojang owners, from across the world. I invite you all to be part of this conversation as

I strongly believe that being united can only strengthen our art and its future.

On a personal note, my husband Frank Akkerboom, Sa Bom Nim (SBN) and I work together, sometimes seamlessly, sometimes a little less, running our Dojang in Perth, Australia (Region 2) on a part-time basis with five classes a week in

two locations. I have seen firsthand the passion and commitment that it takes, and for someone so dedicated to persevere through the challenges, to always show up for class and to be able to share your biggest passion with others. It's wonderful to be part of it, and to share that journey together.



What is it really like?

DECISION

The journey as a Dojang owner starts with a decision. For most it may have even been more than that – a calling, or a knowing – that this is what you always wanted to do. But the journey really begins when you make that decision. The time is right, you're in the right location, and also you're at a place in your life where you can start teaching your students. It is a commitment, and hopefully you'll see many students come through the ranks of Yu Dan Ja and maybe even Ko Dan Ja for years to come, so a stable situation is the best place to start from.

There are a few more decisions that need to be made. You have to consider the obvious logistics, like where and when. Do you have a venue in mind? Will you start at the

local community/sports/ university club? Is it in a convenient location (for you and the students) and is it affordable? Oh, and is it available on the days/times you'd like to teach?

The last decision is a deeper one; why? Knowing and being able to articulate why you want to do this will help you stay motivated and it gives you the clarity for connecting in your own unique way with the students. Most, if not all, Dojang owners are clearly able to tell you their why – it has strengthened over time. I invite you to ask your own instructor. And it is also helpful to know how you'd like your Dojang to run; is it a full-time business, a part-time business, or an (extended) hobby, or do you build a community? Every Dojang owner has a different set of goals to define success.

FINANCE AND TIME

Combining your passion with finance can be a great thing, but for some this can be a challenge. Some Dojang owners would do it for free and for the love of it, but that's generally not realistic. The opportunity then lies in that you are combining the love and care you have for a student with a financial gain. Getting paid to do what you love is something very special, but the challenge for some Dojang owners is then to combine the joyful emotions of a new student, or the sad ones when one leaves, with the business numbers; the profit or loss. Separating those emotions from the financial side can be hard for some Dojang owners.

Running a Dojang is obviously a big time commitment and it takes away time otherwise spent on career, family or downtime. Some Dojang

owners spend as much time in, around and at the Dojang as they do at their full time job. Others, much less. Neither is wrong; it's all about what you value most in life (hence knowing why you want to do it is so important). The key here is being able to continue to do what you love; emotionally and financially.

GROWTH

As Moo Duk Kwan® practitioners we know that growth doesn't come without challenges. We need to put in the effort in order to improve or evolve. The same goes for a Dojang owner. We are faced with challenges along the way; some are easily perceived as being worthwhile, while others are more difficult to manage.

Your personal growth as a Dojang owner will develop across many areas; the planning and organization of your Dojang, the leadership and standard you consistently uphold, and the continuous efforts to build and maintain your relations inside and outside the Dojang. Some people find some of these areas easy to grow into, while other situations will be deeply challenging. Dojang owners are certainly not perfect; they are learning too.

Then there is the obvious growth; the growth of the student. Dojang owners would love to see every student attain their Cho Dan and remain in the Dojang forever. The satisfaction they

**THE CHALLENGES
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**A PERFECT
EXAMPLE OF
PHILOSOPHY
IN ACTION.**

get when they see students excel, or push past a personal challenge, or just kick a little bit better this week than last week – this is why they show up to every class.

As a Moo Duk Kwan® Dojang owner your opportunities to develop yourself as practitioner and instructor grows tremendously. The challenges you face, whether on an internal level or external level, is a wonderful combination of the art and your daily life. A perfect example of philosophy in action.

DAY-TO-DAY

It would be impossible, and almost an insult, for me to outline what a day in the life of a Dojang owner looks

like. Any attempt would be an overgeneralization of the experiences that each individual Dojang owner goes through. Some will wake up and start working at their regular jobs, some will work on the administrative duties, and some will jump in the car and get their own training in before they teach their first morning class. Either way, as a Dojang owner there's not a day, perhaps not even a moment of the day, that goes by without you thinking about the Dojang or the students. It is ingrained in you; you are literally living and breathing the art. And that is beautiful. 🌟

I welcome input from all World Moo Duk Kwan® Dojang owners for our next article where I will give a helpful overview of advice and support for aspiring Dojang owners. To provide input on what you believe a Dojang owner should know before they begin; I'd love to know what you have learned, the do's and don'ts and would've's.

Share your stories and insights please via the link below so this knowledge can be shared with all those who will benefit from it, and together we can grow Moo Duk Kwan®.

**Submit your
Dojang stories
and insights**





**IN THE QUIET HALL,
FEET MOVE WITH PURPOSE, SKILL, AND PRIDE.
MOO DUK KWAN® ROOTS RUN DEEP,
IN EVERY STANCE, THE PAST RESIDES.
THROUGH SOO BAHK DO'S WAY, THEY LEAD,
HEAD INSTRUCTOR BY OUR SIDE.**



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Cort Lee Stinehour

SA BOM NIM

October 7, 1968 — September 30, 2024

Dan Bon: 33190

Rank: Chil Dan





Peter Tibbits

KYO BOM NIM

October 31, 1949 — September 28, 2024

Dan Bon: 45453

Rank: Sa Dan



Cort Lee Stinehour

SA BOM NIM

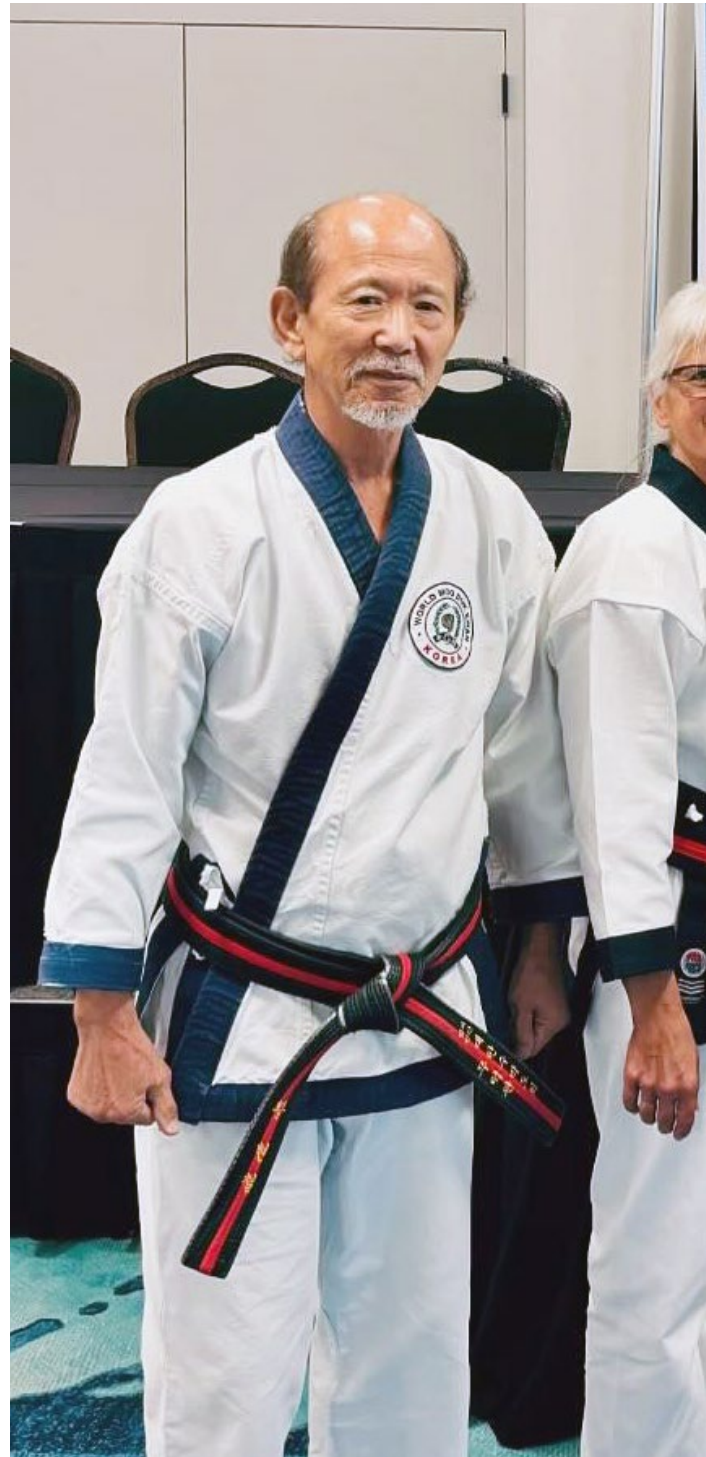
This past 30th of September, 2024 marked the passing of a tireless advocate for the Moo Duk Kwan®, Cort Lee Stinehour Sa Bom. As unexpected as his passing was, his impact has been huge in all things that we together ascribe to in our love of this art, and devotion to the organization.

My personal experience with Stinehour Sa Bom began with our shared commitment to the Heritage Membership program, and finally the Heritage outreach program. Others may have a fuller and deeper knowledge of all of the other stations he occupied within our organization. I will speak from my own experience. We accompanied Kwan Jang Nim to Wales, UK in 2018 for the first major Heritage event. Then next to Atlantic City, New Jersey. All well documented on social media. On then to Salt Lake City, Utah, and countless other activities that he was tirelessly committed to. He made up one third of our internal Heritage Steering group, along with Frank Tsai Sa Bom and myself, where we met without fail each and every week with external prospective members for nearly five years straight. His steady demeanor and calm disposition were his defining attributes.

Although I have known of him for at least 30 years, I have greatly grown to love and respect him through our work together since 2017. His passing has saddened our Moo Duk Kwan® community of practice. Only our strength of character fostered by our adherence to a philosophical way of life that we follow through the Founder's teachings allows us to, with humility and acceptance, acknowledge that we are all here temporarily, with a finite time to undertake the infinite number of tasks set before us to live a life well.

I am comforted by the memory of you, and the example you have set by living such a life, dedicated to what we believe in as Moo Do In. You have left a gaping hole, sir. One in which will not likely be filled.

Steve Diaz, Sa Bom | UNITED STATES



L to R: H.C. Hwang, Kwan Jang Nim, Mary Kate Stinehour SBN, Christian Stinehour, Brandon Stinehour and Cort Stinehour SBN.





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WORLD MOO DUK KWAN® KO DAN JA SHIM SA

NOVEMBER 15-22, 2024

MOMENT WITH THE MASTERS

NOVEMBER 15-17, 2024

MINNEAPOLIS, MINNESOTA, USA

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UNITED STATES SOO BAHK DO MOO DUK KWAN FEDERATION®



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**



 **FIND OUT MORE**

EVENT INFORMATION

November 15-22, 2024

Ko Dan Ja Shim Sa – Zone 2

United States Moment with the Masters

Doubletree by Hilton Park Place, Minneapolis,
Minnesota USA

EVENT INFORMATION

June 13-19, 2025

Ko Dan Ja Shim Sa – Zone 1

Philippine Moo Duk Kwan® 60th Anniversary

Davao City, Philippines

MORE TO FOLLOW

October 12-18, 2025

Ko Dan Ja Shim Sa – Zone 1

Incheon, South Korea

MORE TO FOLLOW

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



WORLD MOO DUK KWAN®

HERITAGE

PROGRAM

51

“Honoring the past while building the future”

The World Moo Duk Kwan® Heritage Program is an educational program created by the World Moo Duk Kwan® for the purpose of creating a ONE Moo Duk Kwan® and sharing and strengthening the legacy of Grandmaster Hwang Kee.

One core program goal is reconnecting Moo Duk Kwan® Alumni who are training in Soo Bahk Do, Tang Soo Do, and Tae Kwon Do and bringing those practitioners together across styles and organizations to participate in educational opportunities, training opportunities and events.

info@wmdkheritage.org

wmdkheritage.org



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

worldmoodukkwon.com