



世界武德館 Moo Yei Shi Bo

WORLD MOO DUK KWAN®



ENG 

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VOL 27



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武藝時報

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Message from Kwan Jang Nim

Greetings World Moo Duk Kwan® Family and Supporters.


When the Founder selected the 'Moo' and 'Duk' characters for his organization as a symbol of martial virtue, he was careful to describe the very essence of the philosophy of his school with the focus of stopping conflict and being 'right minded'. The pictograms indicate stopping conflict with 'Moo' being a sword and the stop sign, and a straight or virtuous mind with an emphasis on action for 'Duk'.

The curriculum he introduced and organized provides the practitioner with a solid foundation in both the internal expansion of the mind through learning and the attainment of wisdom, and the external development of the body through the rigors of Soo Bahk Do training. His goal of creating healthy, happy, and responsible citizens that function in a just and prudent society was lofty. But one in which we could imagine through the models of the Dojang environment. Where unconditional respect and deference to senior authority are the norms. Where care and consideration for our juniors are standard behaviors. And where skill, talent, and virtue are rewarded, regardless of individual class or background. It is a social environment where we can expect to be treated with care and consideration by all.

In his time, he was not unaffected by conflict. He grew up in a country occupied by an invading aggressor. Followed by the hardships of World War II and the Korean War, which set in motion the conditions of dictatorial rule in the 1960s and 70s. Ever present in the existing environment of his efforts was the constant of conflict.



Today, we are no closer to a truly peaceful and harmonious world, despite there being evidence of human capacity to seek and fulfill the goals of the Founder in many ways. As Moo Do In and products of the Moo Duk Kwan® philosophy, we hold the power to set examples. Not just inside the Dojang, but without. To not retreat within our comfortable philosophic world of thoughts and contentment. But to emerge within our environments of opportunity in the areas we inhabit, and to set a shining example of the attributes and outcomes of our art and training. Societal peace and happiness are obtainable. My father believed this. I believe this. And I also know that what we are all a part of is not only a worthy effort, but an essential one.

Let us look at the present and future hopefully, creating positive opportunities for change to the betterment of this world we inhabit. And express our inner strength calmly and humbly to act. Act with courage. Act with a clear sense of values based upon a virtuous philosophy. And act in a manner that provides our strength to those less fortunate. To those in need. To those unjustly persecuted. And lastly, demonstrate by example the Founder's philosophy in action. 



In Moo Duk Kwan®
HC Hwang Sa Bom,
Moo Duk Kwan® Kwan Jang

*The 'Moo' and 'Duk' characters ...
describe the very essence of the philosophy
of his school with the focus of stopping conflict
and being 'right minded'.*



Moo

This character is a combination of the symbols for sword and stop.

Duk

This character is a combination of the symbols for the heart, righteousness, and walking.



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 HC 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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Now accepting submissions for Volume 28 (August 2026)
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Editor's note

The official World Moo Duk Kwan® newsletter

Welcome to Volume 27
of the *Moo Yei Shi Bo*.

The underlying theme of the articles in this Volume is respect; respect for the art, respect for the relationships we build and, importantly, respect for ourselves. This came about not through design or by request, but by the natural process of people with a deep interest in the Art – and a desire to share their knowledge – writing about what they know.

Respect has long held a central role in Moo Do philosophy, and is often discussed in relation to the balance of discipline and respect (from the Five Moo Do Values). HC Hwang, Kwan Jang Nim reminds us that this balance is fundamental to all human relations.

Respect is central to the Moo Duk Kwan®, not only in our philosophy, but it is built into our every action within the Dojang. Respect for the instruction we are provided – demonstrated by acknowledgement with a bow, respect for our partners – demonstrated through harmonious interactions, and respect for the techniques themselves – demonstrated through our effort to do our best at all times. Respect is part of our action philosophy.

The articles in this Volume give us pause to stop, think, and consider the concept of respect within the context of our training and our everyday lives, and consider whether we are living a balanced and respectful life.

We are now accepting submissions for Volume 28 (August 2026), however you're welcome to send us your ideas at any time.

Kim Wyles, Sa Bom
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World Moo Duk Kwan® Organizational Structure

*Understanding the structure of
World Moo Duk Kwan®*

WORLD MOO DUK KWAN®

Understanding the structure of World Moo Duk Kwan® helps all of us clarify our roles, responsibilities, and decision-making processes. It thereby strengthens coordination, appreciation and accountability across the organisation. This approach assists in building trust, aligns individual contributions with shared objectives, and ensures that the leadership serves the art. It results in more effective governance and the long-term protection, integrity, and continuity of Soo Bahk Do for future generations.

Since the foundation of the Moo Duk Kwan® on 9 November 1945, a tremendous amount of work has gone towards strengthening the structure of the organisation to ensure that the art of Soo Bahk Do is protected and has a home in the many Moo Duk Kwan® Dojang around the world.

As the global governing body for Soo Bahk Do, the structure of World Moo Duk Kwan® is based on the principles set out by the Founder in Mission 2000, with a focus on protecting the art and developing the members. The responsibilities are split between the **Moo Do** and **Administration** sides of the organization, and as the President, HC Hwang KJN oversees both.

Like the concept of Um/Yang, Moo Do and Administration work in harmony as a balanced force to support the art equally. The role of the Moo Do structure is to teach the art, while the role of the Administration structure is to create space for the art to grow and to support the membership. Moo Do and Administration work together to protect the Moo Duk Kwan®.



MOO DO

The Moo Do structure is made up of roles that have been appointed to members based on their years of dedication to the art and a demonstration of their proficiency in Soo Bahk Do. The Senior and Technical Advisory Committees (TAC), and the Hu Kyun In, are appointed by the President, while roles such as Regional Examiners are appointed by the Chair of the National TAC.

ADMINISTRATION

The Administration structure is primarily made up of voluntary roles, such as national and region committees and boards. A small number of Administration roles are also appointed by the President, such as each National Designee and the members of the Sa Jei Ji Gahn Committee.

Profiles for all leadership roles within World Moo Duk Kwan® were finalised and published in 2024. These documents clearly outline the duties and responsibilities for each role. Further details about the role profiles can be found in **MYSB**



Volume 25.

MEMORANDUM OF AGREEMENT

At the heart of the structure is the Memorandum of Agreement between World Moo Duk Kwan® and each national entity. This document recognises the national entity as a representative of World Moo Duk Kwan® and authorises members of that entity to teach Soo Bahk Do. Only

one entity in each country is authorised by World Moo Duk Kwan®; this ensures that there is a clear line of legitimacy from every student, through their Certified Instructor and their national entity, directly to Kwan Jang Nim as the President.

NATIONAL ENTITIES

The national entity is a country's local governing body. The specific setup of each national entity will differ depending on local legislative requirements, however, the basic structure remains consistent across all countries. A national entity could be a federation, such as the United States Soo Bahk Do Moo Duk Kwan Federation Inc., or an association, such as the Korean Soo Bahk Do Association.

Not all national entities have the same levels of hierarchy. Each national entity will have a Designee and a National TAC, but depending on the size of the local membership there may be no need for a Senior Advisory Committee, Hu Kyun In, or Regional Examiners.

CERTIFIED INSTRUCTORS AND DOJANG OWNERS

Every Moo Duk Kwan® Dojang must be formally and officially recognised by its national entity. The Dojang registration process may differ from country to country, but every Dojang must operate with the approval of the national entity.

In most cases, only Certified Instructors are permitted to run a Moo Duk Kwan® Dojang. A Certified Instructor is


someone who has completed the required training and assessments and has met the standards set by World Moo Duk Kwan®. For this reason, only Certified Instructors are authorised to teach Soo Bahk Do and represent the art within an approved Dojang.

MEMBERS

This structure exists to serve you as a member. Eligibility for membership in World Moo Duk Kwan® is established through affiliation with a recognised national entity via your Dojang. This framework ensures that all members are connected through a unified and legitimate organisational pathway.

As a member of World Moo Duk Kwan®, it is essential that you have confidence in the authenticity of the instruction you receive, as well as the legitimacy of your rank, certifications, and progression within the art. Clear governance and recognised authority safeguard the integrity of Soo Bahk Do and provide consistency across regions and generations.

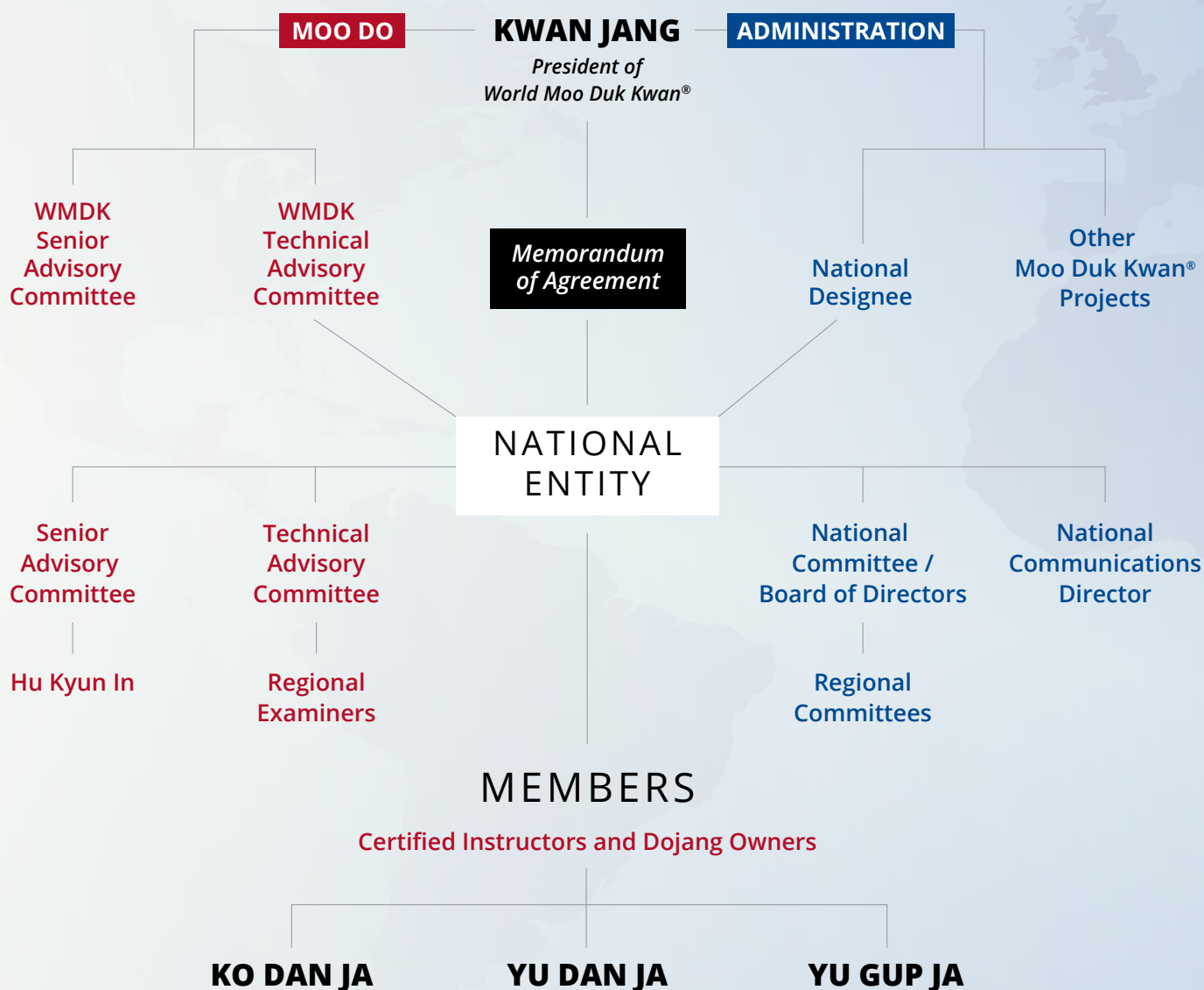
SUPPORTING THE MOO DUK KWAN® LEGACY

Whether a role within World Moo Duk Kwan® is appointed or voluntary, and whether it operates on the Moo Do or Administrative side of the organisation, every position exists for a single purpose: to support your development as a practitioner and to protect and transmit the legacy of the Founder, Hwang Kee. 



WORLD MOO DUK KWAN®

ORGANIZATIONAL STRUCTURE





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KWAN JANG NIM
WORLD MOO DUK KWAN® PRESIDENT

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Insights on the concept of Inside to Outside

Making a Difference: A Journey of Self-Discovery, and Transformation

KRITON GLENN, SA BOM | AUSTRALIA

An inquisitive mind supports personal growth and helps develop a deeper understanding as an active part of a lifelong journey for the serious Moo Duk Kwan® practitioner. The inside-outside concept pulls aside the veil on the inner personal landscape. It helps investigate our day-to-day interactions and how we respond to external stimuli.

By regularly challenging our ideas and our views, we can become more informed, more understanding, and empathetic. This review of self helps promote awareness with clearer and more inclusive thinking.

The investigation of the inside-outside concept is, of course, hard work. It requires reassessing ourselves, our values, and our ideas on human potential. Here, the Moo Duk Kwan® practitioner has two distinct, yet complementary, approaches to personal evolution: mindfulness and self-reflection, and the integration of traditional martial art philosophy.

SELF-AWARENESS AND REFLECTION

Our self-awareness is the cornerstone of our practise. Where are we currently 'positioned', and based on that, what is our trajectory? This inquiry involves paying attention to our thoughts, feelings, and actions. Then, by asking ourselves probing, revealing questions, we become more informed and from this base, we can both move away from one position and chart a path to a more productive place.

Honesty is key. We need to become aware of our

inherent biases and shortcuts which often lead to flawed, unbalanced thinking. When we are truly honest with ourselves, we can experience life and make a positive difference, without mental binding.

Traditional Oriental philosophy can provide us with meditation practices that assist in cultivating mindfulness, allowing us to be present 'in the moment' and observe our thoughts clearly. Aligning our actions with values promotes an authentic life - living on purpose. By identifying and challenging our limiting beliefs, we can swap these out with empowering ones.

Personal evolution will naturally follow exploration, learning and application. Adopting new mental disciplines, acquiring new thinking skills, and understanding that others may see the situation differently is at times challenging yet ultimately rewarding. Diverse life experiences help broaden our perspective and help us challenge our assumptions. Being widely read, having deep, meaningful conversations, and active empathetic listening helps us connect truly with others.



MARTIAL ARTS AND ORIENTAL PHILOSOPHY

The Moo Duk Kwan® encourages the practitioner to breathe life into Oriental wisdom and philosophies. Both the Founder and our Kwan Jang Nim have written and translated extensively, giving us living examples of Action Philosophy, which offers us a unique Moo Do personal growth path. It is presented to us so we can take action. Reading the scripts and books is only the start – it will be our actions that will help us transcend the ‘shelf knowledge’ and create ‘self-knowledge’.

Discipline and perseverance, key tenets of the Moo Duk Kwan®, as they physically translate directly to personal growth. A dedicated regular practice habit with a strong focus will build mental resilience and the ability to overcome personal trials. This resonates with the Confucian teaching of ‘shu’ – unwavering commitment to self-improvement, or ‘Kai Zen’ in the Japanese traditions.

Central to the Oriental philosophy, respect is expressed and extended beyond training, promoting social awareness, uplifting humanity, and demonstrating empathy in daily interactions.

Balance is another fundamental aspect, as practised in the Pyung Ahn Hyung and in the concept of tension–relaxation (Shin Chook). Balancing physical vigour with mental calmness parallels the Daoist concept of achieving harmony between Um and Yang within ourselves. Promoting the resolution of personal inner discord and external conflict.

Beyond your own personal comfort, in a safe place like the Dojang, we are allowed to safely explore and push our physical/mental limitations, giving us the foundation for self-discovery. Applying the Zen concept of “beginner’s mind,” approaching each moment free of legacy thought and a willingness to learn.

Caution – Our ubiquitous ego, cultural appropriation, and misinterpretations of Oriental philosophies can be a trap and at times disastrous. It is essential to align ourselves with instructors with life experience and emphasise the philosophical aspects of the Moo Do path.

CONCLUSION

Both mindfulness and self-reflection are integral for the serious practitioner who looks beyond the often over-skewed emphasis of rank. The Moo Duk Kwan® philosophy, the 5 Moo Do Values, and the 8 Key Concepts offer powerful tools for personal advancement. It can help us navigate our journey; it can be particularly useful at crossroads in life and should benefit those around us.

By cultivating awareness, discipline, and respect, practitioners can embark on an enjoyable and rewarding transformative journey toward making a difference. The key for us is to maintain curiosity, compassion, and a willingness to learn. 🙏

Respect is expressed and extended beyond training, promoting social awareness, uplifting humanity, and demonstrating empathy in daily interactions.





Belgium Winter Camp



More than just a training camp. A Moo Do experience.

GEOFFROY LECLERCQ (4TH GUP) AND OWEN LECLERCQ (6TH GUP) | BELGIUM

This winter, surrounded by the natural beauty of Spa in the Ardennes region of eastern Belgium, we experienced much more than just a training camp. Every two years, World Moo Duk Kwan® Belgium holds its Winter Camp. It wasn't just a gathering of practitioners; it was a moment suspended in time, a timeless interlude where Moo Do truly comes into its own.

Sharing this camp with my son gave the experience an even deeper meaning. Because beyond the techniques and training, Soo Bahk Do is a legacy, and it is passed down through example, effort, and respect.

Over four intense days, practitioners from Belgium, France, Switzerland, and the United States came together with a shared commitment. Gup and Dan, children and adults, Youth Leader representatives, and Sa Bom Nim: all driven by a sincere desire to improve.

Every morning at 7 am, the day began outdoors with Moo Pahl Dan Khum.

"During this winter camp, I fully grasped the meaning of the Eight Key Concepts, which helps me continue to improve my practice of Soo Bahk Do."

Christophe Mahy, 4th Gup

SPA, BELGIUM

13 TO 17 FEBRUARY 2026



In the rain or cold, led in turn by the Sa Bom Nims, we returned to the essentials: breathing, structure, intention. The cold was not an obstacle; it became a partner.

After breakfast, we headed to the Dojang for four daily sessions of 1 hour and 15 minutes each, totaling 5 hours of training per day. A sustained, demanding yet structured pace.

We naturally focused on the fundamentals: Gi Cho Soo Gi, Jok Gi, and precision in the basics, but each day went far beyond that with a remarkably rich program. Sessions dedicated to philosophy and practical applications gave meaning to each technique. The Ho Sin Sool session, including variations with sleeve grabs and the impressive Dan To Ho Sin Sool, reinforced the importance of calmness, precision, and responsibility.

Each technique was analyzed, dissected, and then applied. Understanding the movement.

Understanding the principle.
Understanding the intention.

A particularly memorable moment was learning Chil Sung E Ro Hyung over two sessions. Studying it, memorizing it, internalizing it... and sharing that experience

with my 9-year-old son was unforgettable. Moo Do was about passing on knowledge.

"We went through the Winter Camp experience as one goes through an inner season, within that unique bond between a father and his son."

"A specific course was dedicated to the importance of retraction after extension, getting back in defence after attacking. This helps us to stay in balance and to always have a strong posture (jaseh). To stay in control and be able to react in time. This was a nice added value learned during the camp.

During the Winter Camp we experienced both the Il Kwan Seong (Standardisation) and Iyon Kwan Seong (Connection).

Performing from the start the same techniques and processes together with participants from different countries shows the results and benefits of learning the standardised techniques. Participating in the Winter Camp strengthens the connection within our martial art community. We also trained the connection with our huri and the connection/flow in our movements. I really liked both elements."

Wouter Speltincx, Cho Dan



But beyond the technical content, the Winter Camp perfectly embodied one of the eight fundamental concepts of Soo Bahk Do: Shin Chook—Tension and Relaxation.

The intensity of the five daily hours of training put the body and mind under tension. Constant concentration, repetition, sustained effort. Then came the time for rest: shared meals, conversations, and moments of calm necessary to start again the next day.

*Without tension,
there is no progress.*

*Without relaxation,
there is no longevity.*

*For four days, we lived
by this principle.*

Effort made rest precious.

Rest made effort possible.

*This dynamic balance is a lesson
that extends far beyond the Dojang.*

*In our daily lives as well, we
must learn to alternate between
commitment and recovery.*

*The Winter Camp is a living
embodiment of this balance.*

"Learning to walk side by side without ever getting in each other's way, giving everyone the space for their own encounters and discoveries, and savoring those moments of connection—whether as a couple, in a group, or mingling with the rest of the group.

For me, the challenge was first and foremost a physical one: age, weight, the limits that constantly remind you of themselves. But working within these shifting boundaries also means giving yourself the chance to push them back a little, with that blend of humility and courage that helps you grow.

There is the deep joy of being a father, of watching one's son grow, face his own obstacles, and overcome them—not only through the discipline of a demanding martial art, but also through the effort to communicate in a language that is not his own. To see him transform is to transform oneself a little as well.

Growing together also means embracing the experiences of those who come from different backgrounds. Their stories, their gestures, their ways of doing things nourish our own practices and invite us to evolve.

And then there are those simple, almost suspended moments: a shared meal, a break in the sun, breathing exercises in the snow, an impromptu game of foosball.

These moments—unassuming yet full of authenticity—are the beating heart of this adventure."

Jean Rousseau, 3rd Gup



A TYPICAL DAY AT WINTER CAMP

7:00 am	Moo Pahl Dan Khum
8:00 am	Breakfast
9:00 am	Departure for the dojang
9:15 am	Training
10:30 am	Break/Q&A
10:45 am	Training
12:00 pm	Break/Q&A
12:15 pm	Lunch
2:00 pm	Departure for the dojang
2:15 pm	Training
3:30 pm	Break/Q&A
3:45 pm	Training
5:00 pm	Break/Q&A
5:15 pm	Free practice
6:30 pm	Dinner
8:00 pm	Free time



The atmosphere is friendly, family-like, and international. The children find their place. The Dan ranks support the Gup ranks. The Youth Leaders bring energy and teaching skills. The Sa Bom Nims impart knowledge with both rigor and kindness.

If you wish to experience Soo Bahk Do in all its technical, philosophical, and human richness, then join us at the next Winter Camp, because Moo Do is not just practiced, it is lived together. 🌱

“The Winter Camp is, above all, an incredible experience because the connections I make during the camp are always meaningful. I always leave feeling like I’ve gained so much—both in terms of Soo Bahk Do and on a personal level. For me, it’s an exceptional experience and a truly enriching one.”

Aurore Faes, 5th Gup







Protocol for visiting a Moo Duk Kwan® Dojang

Loyalty is the foundation of the relationship between teacher and student.

FRANCISCO R BLOTTA, SA BOM | ARGENTINA

Understanding the protocol for visiting Moo Duk Kwan® Dojang is a crucial part of our Soo Bahk Do Moo Duk Kwan® tradition. This protocol is applicable regionally, nationally, and internationally. It is based on Moo Do philosophy and the 10 Articles of Faith.

“Be loyal to your instructor”

Loyalty (Chung) and respect for the line of instruction are fundamental pillars. In traditional martial arts, visiting another Dojang without prior notice is considered a serious lack of respect to your Sa Bom Nim (your instructor).

What does loyalty mean in the martial arts?

Loyalty and respect for the line of instruction are fundamental pillars.

Is it respectful to visit another Dojang without prior notice?

No, it is considered a serious lack of respect to your Sa Bom Nim.

Why is loyalty important?

Loyalty is the foundation of the relationship between Sa Bom Nim and Student.

What do I need to do to train in a Dojang other than my usual one?

You must strictly follow the protocol for visiting other Dojang.



Our personal conduct outside the Dojang reflects the quality of our instruction and our character. When training at a Dojang other than our own, the following protocol must be strictly followed:

1. COMMUNICATION (THE FIRST STEP)

Before planning, contacting, or attending any other training location, it is mandatory to:

- Inform your Head Instructor: You must speak personally with your Sa Bom Nim or Kyo Sa Nim to inform them of your interest in training elsewhere.
- Communication between Instructors: The instructors (Head Instructor with Inviting Instructor) must speak to each other to inform each other about the potential visit.
- Requesting authorization: It's not just about giving notice, but about asking for their approval. This ensures that the Dojang you're going to visit maintains a philosophy compatible with our own.
- Reason for visit: Explain if the visit is for any particular reason, such as a trip, at the invitation of a colleague, or out of interest to learn a specific technique.

2. CONTACT WITH THE HOST DOJANG

Once your instructor has given their approval:

- Formal introduction: When contacting the other Dojang, identify yourself as a student of your Moo Duk Kwan® Dojang and who your main instructor is.
- Inquire about the local protocol: Each school has its own rules; ask about the rules of that Dojang, the cost of the class (if applicable), and the arrival time.

3. BEHAVIOR DURING THE VISIT

Remember that you are going as an ambassador for your Dojang :

- Total humility: Even if you have a high rank, maintain a learner's attitude. Listen attentively and don't compare techniques out loud. Refrain from comments such as "We do it differently in my Dojang".
- Uniform usage: Ensure your Do Bok is immaculate. We are the uniform of our school; wear it with pride and utmost respect.
- The greeting: Greet the local instructor with the same reverence as you would your own.

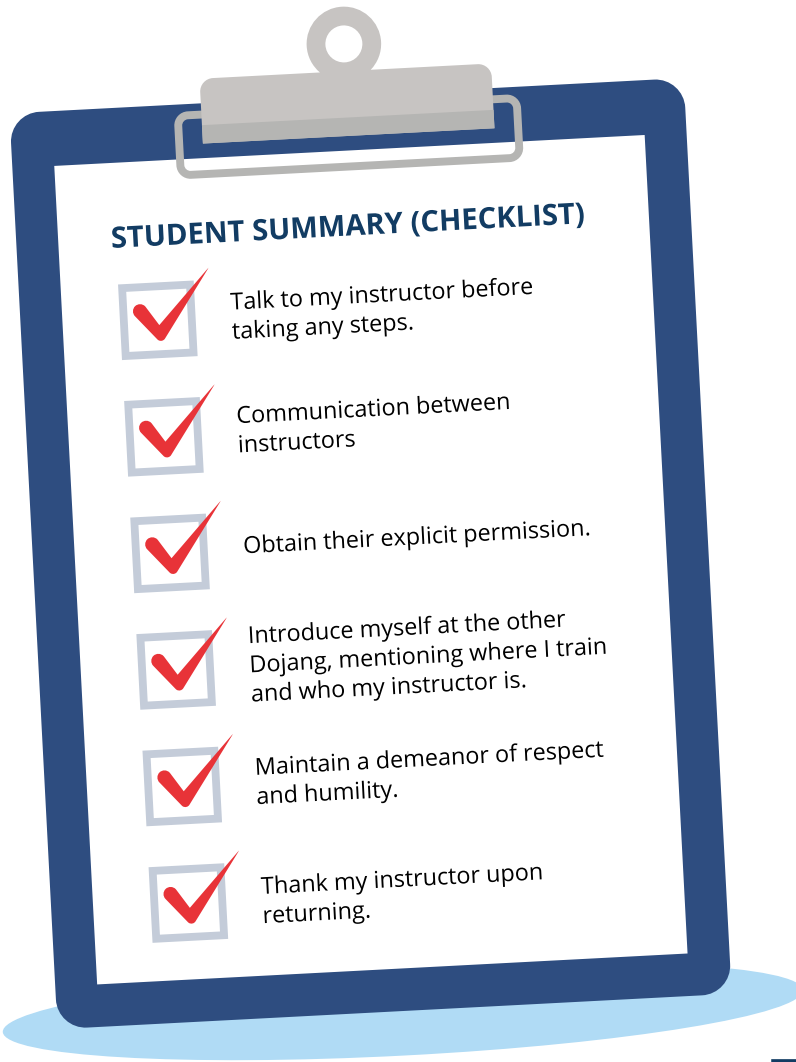
4. RETURN REPORT

When you return to your regular classes:

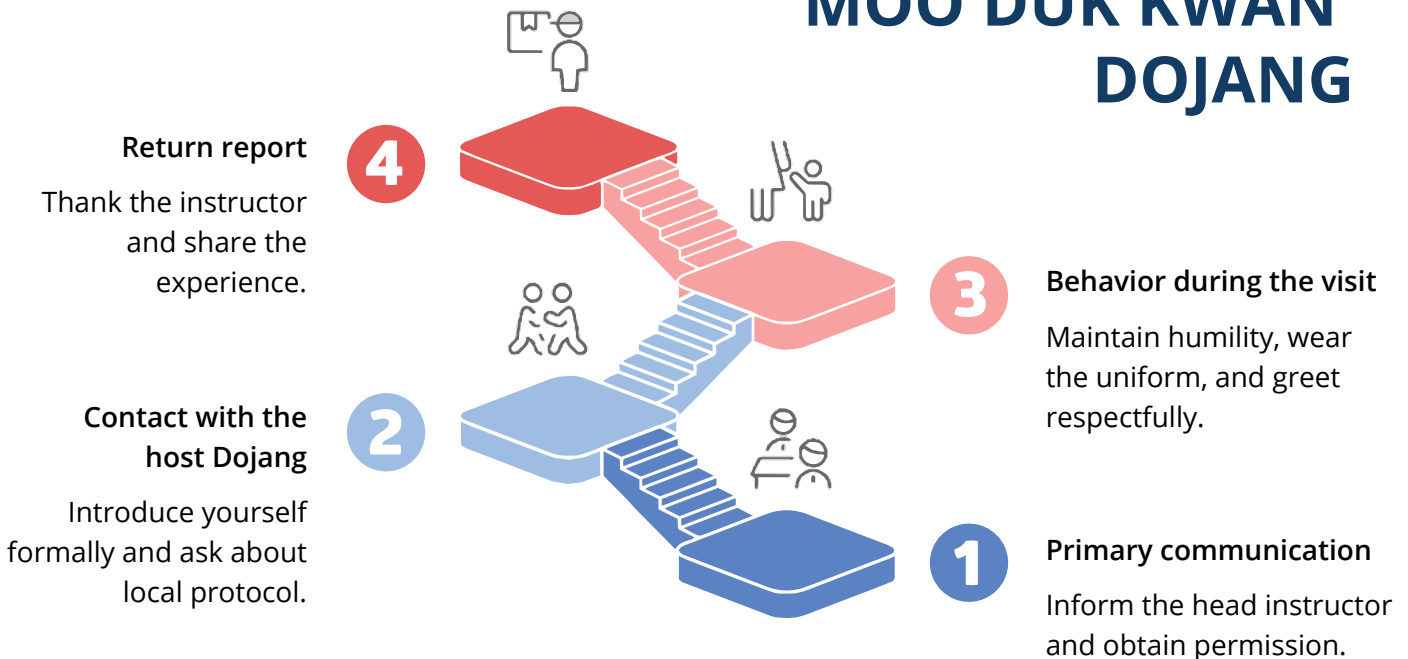
- Acknowledgement: Inform your instructor that the visit was successful and thank them for the opportunity to expand your knowledge.
- Share the experience: If you learned something valuable, share it with your instructor privately.

Golden Rule:

"Never enter someone else's house without first asking permission. Transparency with your instructor strengthens the martial bond and your integrity as a practitioner."



PROTOCOL FOR VISITING A MOO DUK KWAN® DOJANG



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





KO DAN JA SHIM SA - JU DAN JA SHIM SA - SEMINAR - TOURNAMENT



FESTIVAL **MOO DO** 2027

INTERNATIONAL MOODO FESTIVAL

Tanti - Córdoba - Argentina

DATE
SEP - OCT
2027

LOCATION
LA COLONIA
TANTI

ORGANIZER
WMDK
ARGENTINA

MOO DUK KWAN IS MY IDENTITY

EVENT DETAILS

KO DAN JA SHIM SA 2027

A unique transformation process designed for senior ranks. Seven days of intensive training and introspection under the supervision of international masters.

- 1 Exhaustive technical and theoretical evaluation.
- 2 Direct legacy from Kwan Jang Nim H.C. Hwang.
- 3 Official WMDK worldwide certification.



OFFICIAL INFORMATION

VISIT WEBSITE

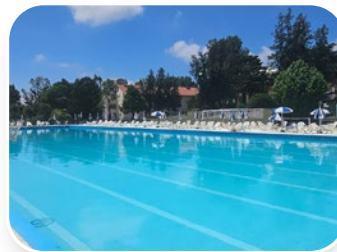
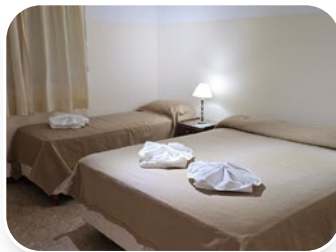
WWW.WORLDMOODUKKWAN.AR



INTERNATIONAL MOO DO FESTIVAL

The heart of our annual gathering. A vibrant celebration of Moo Do culture featuring special seminars, demonstrations, and social encounters.

VENUE: LA COLONIA TANTI





The natural evolution of students

Grown from the inside to be seen on the outside

STEVEN LEMNER, SA BOM | UNITED STATES

As instructors and studio owners, we have the privilege of watching the natural evolution of students during their martial arts journey. Students begin training for a variety of reasons, and we witness how some stay while others leave. We learn that this is a natural process, but the key is the student-instructor relationship.

Students often start with an impression of the martial arts which has been influenced by movies, television, and video games; they seek the action that they witness and in their mind they dream of becoming that which they see. Experience teaches us that the Art is much deeper than these initial impressions. It is natural for students to begin to see what is actually required to be able to perform at their own expectations. When approached in the right manner involving the needed fundamentals, students will slowly begin to understand. The instructor's visible demonstration – of both Soo Bahk Do techniques and their personal character – are of the utmost importance. We become their model.

Over time, the student-instructor relationship will form. This is a relationship that can last a lifetime based on mutual respect. However, students may still leave due to natural causes. For younger students, this can be because of changes in family situations, exploring other activities or sports, or moving away from home to further their education.

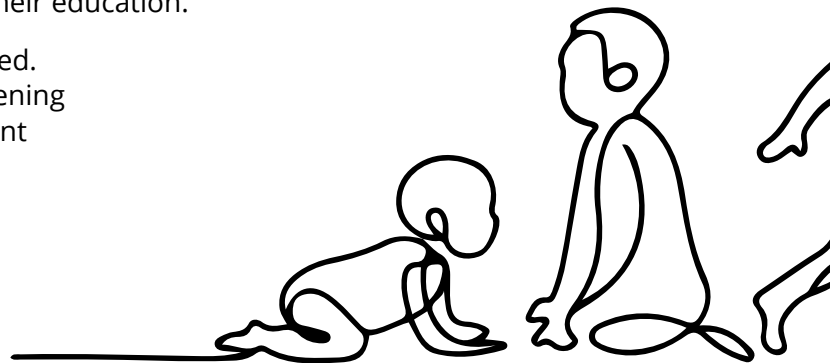
These changes are natural and should be supported. The engagement of the instructor in what is happening in their life can have a huge impact. It is at this point that some students may pause or stop training. Maintaining a connection through this phase can further strengthen the bond they have with the instructor and Dojang; their martial home.

Students grow from the inside by way of the values and examples of the Art.

Each instructor is the Art.

Each practitioner is the Art.

The Art becomes a living thing through our actions inside the Dojang which then expands outside to the world around us.



These times can also be difficult for the instructor as they can go through a feeling of loss, much like a parent when their children move away to college. However, the bond and foundation that they developed can forever be forged in their being.

I have had students that have returned to training after years away, or who returned and brought their children along to share the Art. This is one of the highest compliments to an instructor. They saw the value of the training in their life and how it affected them, which in turn they want to share with their children. Children are very present moment, and with the parents involvement, the team of parents and instructor can be a powerful educational tool.

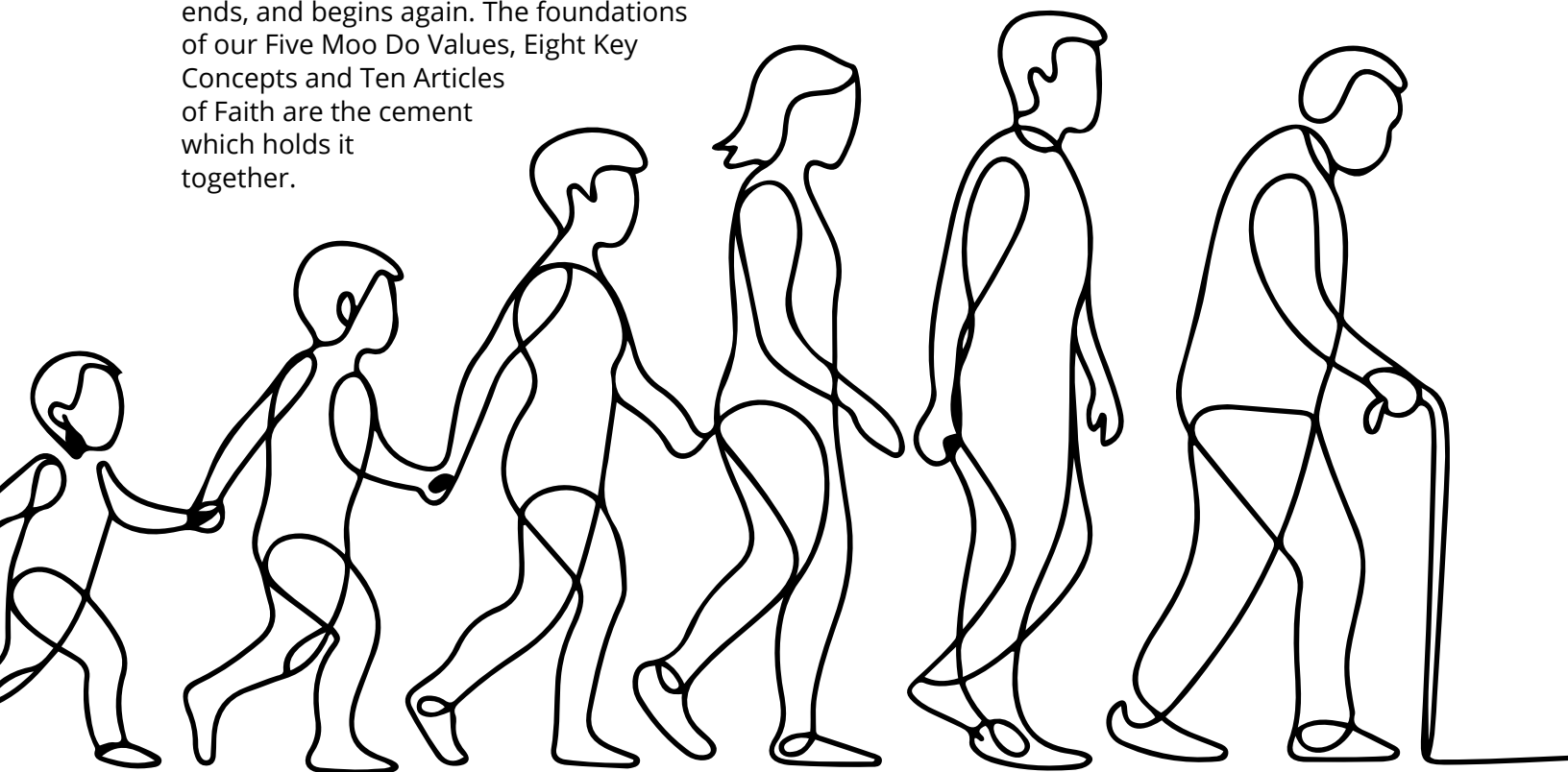
Students grow from the inside by way of the values and examples of the Art. Each instructor is the Art. Each practitioner is the Art. The Art becomes a living thing through our actions inside the Dojang which then expands outside to the world around us.

We need to recognize this as the natural process of life. The longer a Dojang is active the more this will become evident. The cycle starts, ends, and begins again. The foundations of our Five Moo Do Values, Eight Key Concepts and Ten Articles of Faith are the cement which holds it together.

As leaders we must think about what drew the student to us? What made them begin their journey? They don't know anything about the Art, they only have a perception of what they think it is.

The reality is, students start because of you, the instructor. They or their parents "see" that which they want in themselves or their children. They are connected to you, and then overtime they connect to the Art. This demonstrates the great importance we have as leaders both in the Dojang (inside), and how we conduct our actions (outside).

New students come, and each is an opportunity to connect with their lives for a positive effect. Helping them grow from the inside, and watching their example outside in their lives is the gift. It is the natural process for students to follow. This is why we teach, train, and connect. As Hwang Kee, Chang Shi Ja stated in mission 2000, it is "To create better human relations". This can only come from within, to be able to share outside. 🌍



KOREA 2026

16-22 OCTOBER 2026 | INCHEON, KOREA



KOREA2026

From 16-22 October 2026, World Moo Duk Kwan® and the Korean Soo Bahk Do Association will host:

- The Zone 1 Ko Dan Ja Shim Sa
- Youth Leadership Symposium
- Moo Duk Kwan Culture Festival

These events will be held at the Kye Myung Training Center, Kang Hwa Island, Incheon.

Scan the QR code or click the link to register your interest.



World Moo Duk Kwan® Calendar of Events



May 29 - June 1, 2026

Australian National Camp
Perth, Australia



July 16-18, 2026

United States National Festival
Salt Lake City, UT, United States



September 26-27, 2026

**Argentine National Moo Do Festival
Tournament, Seminar and
Yu Dan Ja Shim Sa**
Mendoza, Argentina



October 16-22, 2026

Ko Dan Ja Shim Sa – Zone 1
WMDK Youth Leader Symposium
Moo Duk Kwan® Culture Festival
Incheon, South Korea



November 13-19, 2026

Ko Dan Ja Shim Sa – Zone 2
Moment with the Masters
Minneapolis, MN, United States



August 12-15, 2027

Malaysia Moo Duk Kwan® 60th Anniversary
and South East Asian Leadership Seminar
Miri, Malaysia



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