



Kyo Sa Certification Study Kit

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In appreciation for their dedication and energy in preparing this study kit.

World Moo Duk Kwan® Kyo Sa Certification Study Kit

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A word from the President of World Moo Duk Kwan®

Dear instructor,

Thank you for your interest in enhancing your presentation skills for the instruction of the Soo Bahk Do martial art system in accordance with Moo Duk Kwan® standards of excellence.

In this document the Technical Advisory Committee has provided a well-researched and scientifically based teaching methodology that can help you ensure that students of all ages and abilities have the most rewarding training experience learning Soo Bahk Do under the guidance of Moo Duk Kwan® certified instructors while you simultaneously preserve the standards and integrity of our martial art.

Certified Instructors serve a very important role in the preservation of our art and are the primary practitioners responsible for protecting and maintaining the authenticity, legitimacy and credibility of our martial art as created by its founder and entrusted to us for preservation.

As an instructor, you have many opportunities to influence the lives of countless other practitioners in a positive manner and the teaching methods presented in this course are intended to further your education and help you be the most effective instructor possible. The techniques presented here take into consideration many factors of the student (learner) and will help you inspire students and motivate them to always seek personal growth and improvement in their training and personal life.

I have reviewed the teaching methodologies presented here and determined them to be fully supportive of the preservation of the Soo Bahk Do traditional martial art system as intended by Moo Duk Kwan® Founder Hwang Kee.

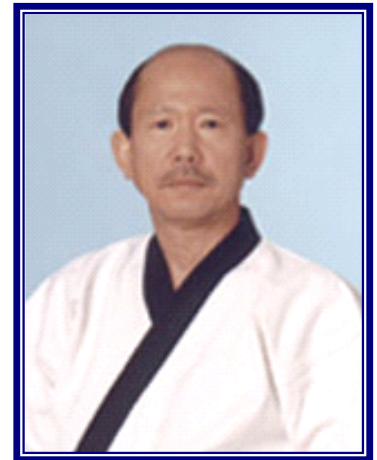
The World Technical Advisory Committee has also reviewed and sanctioned the contents of this course. I encourage you to fully explore the scientifically based concepts that are presented here and to apply them in your own instruction. They can help you ensure each student has the most enjoyable training experience and develops the greatest possible appreciation for their role in "The Art and I."

I wish you the best in your continued dedicated training and your instruction of the Soo Bahk Do martial art as an instructor certified by the Moo Duk Kwan®.

In the Moo Duk Kwan



Hwang, Hyun Chul, Sa Bom
Moo Duk Kwan® Kwan Jang



How to complete your Kyo Sa Certification Study Kit

Your Kyo Sa Certification Study Kit has been designed as an interactive PDF. For the best experience, use this document with Adobe Acrobat Reader which you can [freely download from Adobe](#). Using Adobe Acrobat Reader will ensure that you can save your progress as you go.

Much of the content in this Study Kit can be completed electronically, however it is important that you check with your instructor to find out how they would like to receive your answers: either as a printed document or as a PDF.

Certain sections will need to be printed, so it is best to fill in as much information as you can before printing. Sections such as the practical applications should be printed and taken with you to class for your instructor to review and sign. These sections are identified with the icon of a printer in the top corner of the page. Click on that printer icon and you will print only that page. Be sure to keep these documents safe; the completed practical applications are to be submitted as part of your application for Kyo Sa certification.



Once you have completed the knowledge review sections, you can print off those sections or email the completed PDF to your instructor for their review. Use the 'Kyo Sa certification application cover sheet' on the following page as a checklist to ensure that you have completed all the necessary sections.



Kyo Sa Certification Application cover sheet

Candidate information

| | |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|
| Name: | Date of birth: |
| Dan Bon: | Rank: |
| Email address: | Phone number: |
| Postal address: | |
| Country / Federation: | |
| Instructor's name: | Dojang: |
| Date Kyo Sa apprenticeship commenced: <i>Candidate must have possession of the Kyo Sa Certification Study Kit at least 12 months prior to target exam date.</i> | |

Study Kit checklist

- ☐ Written essays (refer to page 11)
- ☐ Practical application: Introductory lessons
- ☐ Practical application: Lesson planning and teaching
- ☐ Practical application: 3-month teaching program
- ☐ Practical application: Gup test administration
- ☐ Practical application: Technical performance
- ☐ Practical application: Teaching with an assistant
- ☐ Knowledge review: Green Belt Instructional Guide
- ☐ Knowledge review: Red Belt Instructional Guide
- ☐ Knowledge review: History of the Moo Duk Kwan®
- ☐ Knowledge review: Teaching children
- ☐ Knowledge review: Integrating the Eight Key Concepts
- ☐ Kyo Sa Certification Recommendation Form

Section I

Kyo Sa Certification

CONTENT

- Teaching certifications overview
- Kyo Sa expectations and requirements
- Your journey to Kyo Sa

Teaching certifications overview

| CERTIFICATION | DEFINITION | ELIGIBILITY | ASSESSMENT | ROLE |
|--------------------------|---------------------------------------------------------|---------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Jo Kyo 助教 | Assistant Instructor <i>Assist, Instruct</i> | Red Belt Age 10+ Possess study kit 3+ months | Dojang level | Assist their certified instructor. |
| Kyo Sa 教師 | Certified Instructor <i>Instruct, Teacher</i> | 1-3 Dan Age 18+ Possess study kit 12+ months | Region or Country level | Authorized to teach Soo Bahk Do. Administers Gup Shim Sa. Recommends students for Dan testing. |
| Kyo Bom 教範 | Ko Dan Ja Member <i>Instruct, Model</i> | 4+ Dan Age 21+ Not Kyo Sa certified Possess study kit 12+ months | Current Ko Dan Ja Shim Sa process for all Sa Dan candidates. | High level practitioner. Successfully teaches classes. May sit on Gup Shim Sa board. |
| Bu Sa Bom* 副師範 | Sa Bom in training <i>Assist, Teacher, Model</i> | 4+ Dan Age 21+ Kyo Sa certified Possess study kit 12+ months | Completes Kyo Bom process if Kyo Sa certified, OR current Ko Dan Ja member completes Kyo Sa testing process. | Authorized to teach Soo Bahk Do. Administers Gup Shim Sa. Recommends students for Dan testing. May sit on Dan Shim Sa board. |
| Sa Bom 師範 | Certified Master Instructor <i>Teacher, Model</i> | 4+ Dan Age 25+ Kyo Sa certified Possess study kit 24+ months | Completes Sa Bom process at Ko Dan Ja Shim Sa. | Authorized to teach Soo Bahk Do. Administers Gup Shim Sa. Recommends students for Dan testing. Under direction of TAC, administers Dan Shim Sa and Ko Dan Ja Shim Sa. May be appointed to Regional Examiner or TAC positions. |

* Bu is a common term in Korean meaning second in command like "Vice" President. Bu Sa Bom requires a Kyo Sa certification. Any Ko Dan Ja member may go through the regional Kyo Sa examination process to later obtain Bu Sa Bom certification. Ko Dan Ja candidates who already have a Kyo Sa certification are automatically eligible for Bu Sa Bom.

Kyo Sa expectations and requirements

Kyo Sa (教師) – Certified teacher of students

A Kyo Sa is a certified instructor at the Yu Dan Ja level. As a representative of the Moo Duk Kwan® organization and one who is authorized to teach the Soo Bahk Do martial art, a Kyo Sa should be capable of successfully guiding Gup level students until at least Cho Dan. Where a Jo Kyo merely follows the instruction of a certified instructor, a Kyo Sa is a Moo Do leader that must be able to stand on their own. A Kyo Sa also assumes the important role of inspiring, educating and motivating students to become members of the World Moo Duk Kwan® and appropriate country organizations.

General requirements

- Must be a member in good standing of World Moo Duk Kwan®.
- Loyalty to the Moo Duk Kwan® through their instructor and to its Founder, Hwang Kee and President, H.C. Hwang Kwan Jang Nim.
- Sound moral character.
- Regular weekly Dojang attendance with a record of good teaching experience.
- Contribution in service to country organization.
- Good record of participation in clinics and other activities conducted on studio, regional, national, and international levels, under the guidance of the TAC.
- If over 18 and living in the United States provide proof of completed background check and child safety training prior to exam.
- Understands Mission 2000.
- Must have attained the rank of Cho Dan (1st Dan) or higher and be at least 18 years of age.
- Must have fulfilled all Jo Kyo requirements.
- Minimum of 12 months teaching experience under the guidance of a certified Sa Bom / Kyo Sa.
- Must be in possession of the Kyo Sa Certification Study Kit for at least 12 months.

Expectations of performance – General knowledge / skills

- Understands and applies the moo do process of teaching philosophy, methodology, and techniques, including PCA 1 (Class Model).
- Establish course structure and individual training plans for students up to Cho Dan of all ages and abilities.
- Conduct and properly evaluate Gup Shim Sa rank, Jo Kyo advancement, and recommend students for dan testing.

- Breakdown, teach, and demonstrate the following Gup level requirements:
 - Gi Cho
 - Hyung
 - Il Soo Sik Dae Ryun
 - Ho Sin Sool
 - Ja Yu Dae Ryun
 - Kyok Pa
- Apply philosophy and science to class to improve technical performance and character development:
 - Um / Yang
 - Eight Key Concepts
 - Five Moo Do Values
 - Scientific application of movement of huri
- Utilize assistant instructors in a class setting.

Kyo Sa mentorship program (studio level)

A candidate's certified instructor will provide a 12-month mentoring program, which will include guided experiences in the following:

- Teach five (5) moo do classes based on PCA 1 concepts:
 - Design lesson plan
 - Instructor provides lesson plan feedback
 - Teach lesson plan
 - Receive instructor feedback on lesson taught
- Develop and execute a 3-month teaching program for a group of students to advance to the next Gup level under the discretionary guidance of your instructor.
- Administer three (3) Gup tests:
 - Calling a Gup test
 - Proper evaluation of a Gup test
 - Administer the Gup test paperwork
- Teach ten (10) Introductory classes to children and adults.
- Provide opportunities to improve technical performance and the ability to systematically breakdown the process of:
 - Use of Huri, Jaseh, Gi Cho, Hyung, Il Soo Sik Dae Ryun, Ho Sin Sool, Ja Yu Dae Ryun, Kyok Pa, Application of Neh Gung, Weh Gung, Shim Gung
- Teach alongside a Jo Kyo to learn how to effectively use an assistant.

Written essays

1. Explain the role of Hyung in teaching and practice.
2. Describe a practical teaching technique you have developed or found effective in developing skills or in motivating students.
3. Critical incident analysis:
 - i. How do you handle and what do you say to a student who has lost their temper in sparring?
 - ii. How do you teach and demonstrate the concept of respect?
 - iii. How would you help the inattentive student?
 - iv. What is your method of teaching the application of the Eight Key Concepts?
4. Explain how your country's Federation is organized and its role in the operation of schools, administrative responsibilities, certification of instructors and all testing of students.
5. Explain the duties, responsibilities, and role of a certified Kyo Sa.

Your journey to Kyo Sa

Congratulations on your interest in obtaining a Kyo Sa certification. This Study Kit is designed to support you and your instructor along your path. The certification process includes the following learning objectives:

1. Demonstrate and apply through scientific and theory-based methodologies the philosophy and technical execution of the art of Soo Bahk Do at the junior instructor level.
2. Identify and select appropriate course structure and individual training plans for students up to Cho Dan level.
3. Conduct and evaluate rank advancement assessments for Gup and Jo Kyo based upon specified standards.
4. Provide through demonstrated class instruction a systematic approach to technical performance based upon specific performance criteria of the basic Soo Bahk Do curriculum up to rank Cho Dan level.
5. Select and apply Moo Duk Kwan® science and philosophy to class instruction that improves the technical performance of attending students.
6. Provide by personal example a role model that fosters positive student character development based upon Moo Duk Kwan® principles.
7. Identify and select class assistants when appropriate to enhance the learning environment.

The Kyo Sa examination process outlines the process for obtaining Kyo Sa certification.

Kyo Sa examination process

Request to test

- Candidate should demonstrate a desire to teach, commit to assisting their instructor, and request to prepare for Kyo Sa.
- If over 18 and living in the United States: Activate Background Check & Continuing Education subscription on Soo Bahk Do Institute.
- Candidate shall order the Kyo Sa Certification Study Kit at least 12 months prior to target exam date.

Preparing for Kyo Sa examination

- Complete Kyo Sa Certification Study Kit.
- Instructor provides 12-month mentoring program, following the Study Kit content.
- Complete all essay requirements.
- Participate in at least one regional event during their candidacy year to assist at the discretion of the TAC, Regional Examiner, or an appointed representative.

Kyo Sa examination

- Candidate will submit the Kyo Sa Certification Recommendation Form, completed Study Kit, and required essays to their instructor.
- Instructor to submit the completed Kyo Sa Certification Recommendation Form along with the candidate's teaching video (20 minutes of class instruction) to the Regional Examiner for final review.
 - In a Federation where there are no Regional Examiners, the Kyo Sa examination process is overseen by the country's TAC or their appointed representative.
- Candidate will teach an in-person class in front of a board of examiners during a regional event.

Completing your application

Upon completion of your evaluation, your instructor or regional representative will submit your completed submission to your country's TAC officials. Country TAC will send the recommendation to World Moo Duk Kwan® where Kwan Jang Nim will consider the recommendation. Once approved, your certificate will be issued and sent to your instructor for presentation to you.

Section II

Practical Application

CONTENT

- Introductory lessons
- Lesson planning and teaching
- 3-month teaching program
- Gup test administration
- Technical performance
- Teaching with an assistant



Practical application: Introductory lessons

Review the “Introductory lessons” article in Section III and then teach five (5) first introductory lessons and five (5) second introductory lessons under your instructor’s supervision. Complete the log sheet below after each lesson, review your performance with your instructor and have them verify. The completed form is to be submitted with your application for Kyo Sa certification.

Note: This requirement may be completed with current students to allow the Kyo Sa candidate to plan and conduct an introductory lesson without the pressure of a new student situation.

First introductory lesson

| Class # | Class type (age / level) | Lesson date | Verifying instructor name | Verifying signature |
|---------|--------------------------|-------------|---------------------------|---------------------|
| 1 | | | | |
| 2 | | | | |
| 3 | | | | |
| 4 | | | | |
| 5 | | | | |

Second introductory lesson

| Class # | Class type (age / level) | Lesson date | Verifying instructor name | Verifying signature |
|---------|--------------------------|-------------|---------------------------|---------------------|
| 1 | | | | |
| 2 | | | | |
| 3 | | | | |
| 4 | | | | |
| 5 | | | | |



Practical application: Lesson planning and teaching

Review the “Lesson planning and preparation (wheel method)” and “PCA 1 – Class Model” articles in Section III and the “Model Soo Bahk Do Class Instruction” video on the Soo Bahk Do Institute website.

Write out a lesson plan following the “wheel method”. Review your lesson plan with your instructor and teach your class following the plan. After your class, critique your performance using the self-evaluation form on the following pages. If necessary, make adjustments to your plan and/or execution and reteach the same class.

Repeat the lesson planning process and class instruction for a total of seven (7) lesson plans. Complete the log sheet below after each lesson, review your performance with your instructor and have them verify. The completed form is to be submitted with your application for Kyo Sa certification.

Lesson planning

| Class # | Class type (age / level) | Lesson date | Verifying instructor name | Verifying signature |
|---------|--------------------------|-------------|---------------------------|---------------------|
| 1 | | | | |
| 2 | | | | |
| 3 | | | | |
| 4 | | | | |
| 5 | | | | |
| 6 | | | | |
| 7 | | | | |



Lesson planning and self-evaluation

Use this worksheet to organize and prepare your class theme, class emphasis and content. After you instruct your class, assess your performance to make improvements in your teaching. If needed, make any necessary improvements, and reteach the same class.

Class theme (mental concept)

Explain your mental concept below and describe how you will incorporate it into your class instruction:

Class emphasis (physical application)

Explain the physical application or area that you will emphasize in your class (Il Soo Sik, Ho Sin Sool, Hyung, etc):

Class organization (class content)

Explain the organization and amount of time planned for each section of your class (introduction, warm-up, basics, emphasis, etc):



Self-evaluation

After completing your class, perform a self-evaluation. Provide some general comments and feedback about your class instruction and performance below:

How well did you apply and connect your class theme to the class emphasis and physical application throughout the class?

How well did the class activities (warm-up, basics, etc.) apply and connect to class emphasis and physical application throughout the class?

What areas do you feel went well, what areas could be improved, e.g. time management, class management and organization (lines, partnering, space utilization), talking vs. moving?



Practical application: 3-month teaching program

Work with your instructor to create a teaching program that focuses on student development in preparation for their first Gup Shim Sa (test). Document your teaching schedule and approach below.



Practical application: Gup test administration

Work with your instructor to prepare and administer a Gup Shim Sa (test).

| Test # | Test group (age / level) | Lesson date | Verifying instructor name | Verifying signature |
|--------|--------------------------|-------------|---------------------------|---------------------|
| 1 | | | | |
| 2 | | | | |
| 3 | | | | |

Practical application: Technical performance

Focus on the improvement of students' technical performance by identifying key areas to develop by implementing unique/creative teaching techniques to address each area listed below. Receive direction and instruction from your certified instructor.

| Technical area | Proficient (Y / N) | Verifying instructor name | Verifying signature |
|-------------------------------|--------------------|---------------------------|---------------------|
| Use of huri | | | |
| Jaseh | | | |
| Gi Cho | | | |
| Il Soo Sik | | | |
| Ho Sin Sool | | | |
| Ja Yu Dae Ryun | | | |
| Kyok Pa | | | |
| Neh Gung, Weh Gung, Shim Gung | | | |



Practical application: Teaching with an assistant

Utilize an assistant to support students' needs to compliment your instruction. Receive direction and instruction from your certified instructor.

| Class # | Class (age / level) | Assistant (age / rank) | Lesson date | Verifying instructor name | Verifying signature |
|---------|------------------------|---------------------------|----------------|------------------------------|------------------------|
| 1 | | | | | |
| 2 | | | | | |
| 3 | | | | | |
| 4 | | | | | |
| 5 | | | | | |

Section III

Independent Learning

CONTENT

- Introductory lessons
- Lesson planning and teaching (wheel method)
- PCA 1 – Moo Do class structure (Class Model)
- Integrating the Eight Key Concepts
- Teaching children
- The President's Vision
- Word from the President
- The Successful Moo Do Dojang

Introductory lessons

The introductory course is an orientation to your program. New students are being exposed to the Soo Bahk Do martial art and your program for the first time. It is extremely important that you make an exciting and enthusiastic first impression for your Moo Duk Kwan® school. Be aware of when the prospective student will be arriving and make sure to greet them with a smile. If time allows take them on a tour of your studio and show them where the restrooms and changing rooms are.

First introductory lesson

The purpose of the first introductory lesson is to get the student in for the second lesson. Make sure the student enjoys what they are doing and realizes that your program is easy to get started with. A suggestion is not to make the introductory lesson too long and to keep it simple. One of the most common mistakes is to make the introductory lessons too hard (for example teaching all Gi Cho Hyung Il Bu, doing split stretches, or doing 100 punches in a horse stance). How you structure your first introductory lesson should be based on your school's normal practices. Your instructor can provide guidance in structuring your lesson plan.

A typical first Introductory may include the following:

1. How to put on your uniform
2. Salutations
 - a. Bowing
 - b. Saluting to flags
3. Etiquette
4. How to make a fist
5. Jhoon Bee
6. Basics from Jhoon Bee
 - a. Punch
 - b. Low block
 - c. Middle block
 - d. High block
7. Introduction to basic stretching
8. Front stance
9. Basics from front stance
 - a. Punch
 - b. Low block
 - c. Middle block
 - d. High block
10. Basic kicks
 - a. Front stretch kick
 - b. Inside outside kick
 - c. Front snap kick
11. Self-defense
 - a. Cross wrist grab #1

At the completion of the first Introductory lesson, give the student a quick summary of what you covered, let them know what to expect for the second lesson, and schedule or confirm the second lesson time and date. If time allows, this is also a good opportunity to review things like your student guidelines or student handbook.

Second introductory lesson

At this point the student's excitement level should be very high. What you do for your second introductory lesson should again be based on your normal studio practice. During the second introductory lesson you can review the material covered in the first lesson with the addition of a few more techniques.

At the completion of the second Introductory lesson, give the student a quick summary of what you covered, let them know what to expect for the next lesson, and schedule or confirm the time and date. If they will be joining your regular classes at this point, confirm their class schedule times and days. Also confirm when their next class will be.

Lesson planning and preparation

The wheel method

The wheel method of instruction provides a simple method for planning and organizing your Soo Bahk Do classes in accordance with Moo Duk Kwan® guidelines. The result is a lesson plan that incorporates a theme or mental concept, and physical application of the theme students can apply during their class practice.

Class theme – 10%

The mental concept applied and reinforced throughout the class is referred to as the class theme. The class theme typically relates to some aspect of our Moo Duk Kwan® philosophy – the Eight Key Concepts, Mission 2000, Moo Sang / Yu Sang, etc. *“Integrating the Eight Key Concepts into Moo Duk Kwan® Instruction of Soo Bahk Do”* is an article authored by H.C. Hwang Kwan Jang Nim featuring guidance about how to incorporate the Eight Key Concepts into a class theme and is included in this Study Kit.

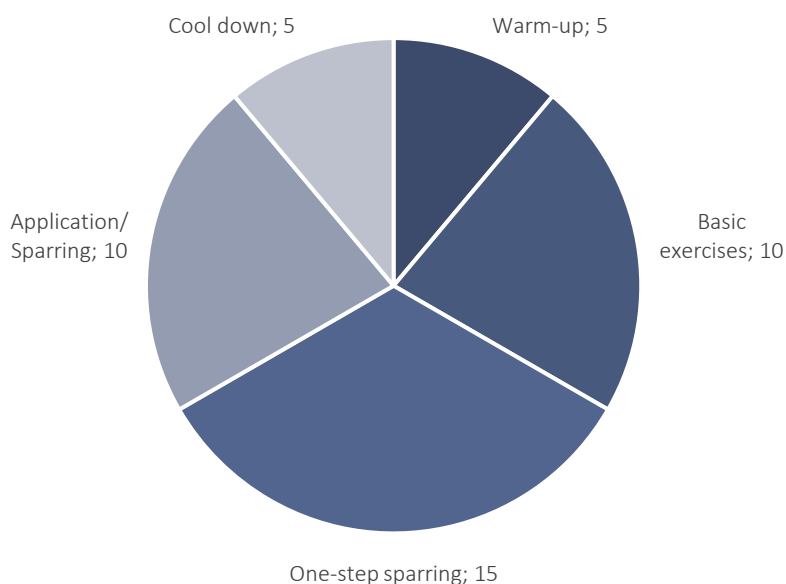
Class emphasis – 90%

The physical application or area (e.g. Il Soo Sik, Ho Sin Sool, Hyung, etc.) that you spend the majority of the class time instructing is referred to as the class emphasis.

Class organization

The mental theme should be carried and applied throughout the class instruction. The time allowed for a single class can be broken down into sections for ease of organization. An example of this is shown below for a typical 45-minute class:

| | |
|------------------------------------------------------|-------------------|
| Class theme: | Wan Gup |
| Warm up: | 5 minutes |
| Basic exercises: | 10 minutes |
| One-step sparring: <i>(class emphasis)</i> | 15 minutes |
| Application/Sparring: | 10 minutes |
| Cool down: | 5 minutes |



Depending upon the length of the class, additional blocks of 5 minutes may be added or subtracted to make up the allotted class time.

To support the student’s learning process the warm-up, basics and drills ideally utilize and build upon movements pulled from the class emphasis (which in the example above was one-step sparring).

PCA 1 – Moo Do class structure (Class Model)

By Philip Bartolacci, Sa Bom Nim

Purpose

Creativity

Action

Purpose

What message do you want to convey to the students? Spend approximately **10% of class time** to explain the theme which relates some aspect of our moo do philosophy. Spend **90% of the class time** to convey the theme through action. **Remember that moo do is an action philosophy not a talking philosophy.**

Creativity

Creativity is the tool you use to capture the student's attention and inspire them to learn. Prepare in advance how to best bring your theme to life through action. What drills will reinforce the theme? Will the drills be challenging and motivational for all the ranks involved?

Action

Once again, we are a moo do organization. Students learn best through their own personal experience. Remember the most concise explanation will add more value to your words than a long, drawn-out explanation. Approximately 90% of the class should be active. Explanations will have more value after they have personal experience with the theme.

Repetition! Repetition! Repetition!

ACTION

| | |
|-----------------------|--------------------------------------------------------------------------|
| Activity | Instruction in some aspect of Moo Duk Kwan® philosophy and Soo Bahk Do. |
| Creativity | Use you own creativity and personality to bring the instruction of life. |
| Theme based | Application of moo do philosophy. |
| Intensity | Challenge your students, physically and mentally. |
| Organized | Plan your lesson. |
| Not about 'me' | Meet the students' need for knowledge and physical application. |

Integrating the Eight Key Concepts into Moo Duk Kwan® instruction of Soo Bahk Do

By HC Hwang, Sa Bom Nim, Moo Duk Kwan® Kwan Jang Nim

This article is dedicated to the members who could be with us as active practitioners today if we, as Instructors, were better able to help them connect with our Moo Duk Kwan® philosophy.

Introduction

One of the aspects of the Mission 2000 agenda for the U.S. Federation is that we should strive to be a **"Moo Do organization"**. As a Moo Duk Kwan® instructor, one way to contribute to achieving this goal is to take action so that our Moo Duk Kwan® philosophy connects with students. This implies that our instruction has to connect with Moo Duk Kwan® philosophy as effectively as possible.

This article discusses the incorporation of the philosophy of the Eight Key Concepts into Moo Duk Kwan® instruction. The motivation for this article stems from reviewing and meditating on the many Cho Dan Shim Sa essays submitted over the years by Il Gup who were candidates for Cho Dan. Although individuals expressed it in variety of different personal ways, almost 100% of the Cho Dan candidates discuss Moo Duk Kwan® philosophy in their essay. In fact, from reading these essays it was clear that the Moo Duk Kwan® philosophy for them was the strongest source of motivation for continuing they're training. Invariably they relate their experience and the value of their training in some way to Moo Duk Kwan® philosophy -- especially the "Eight Key Concepts" and/or the "Ten Articles of Faith on Mental Training" in their Cho Dan essays. The Cho Dan candidates discuss how the Moo Duk Kwan® philosophy has influenced their lives for the better, and how it has provided them with a strong sense of dedication -- a strong positive influence that contributed very much to their continued Soo Bahk Do training. It is a pleasure to see that our membership puts the value of philosophy in a high place in their study of Soo Bahk Do in Moo Duk Kwan® schools.

Since the Eight Key Concepts have provided such a profound impact and motivation to practitioners who have achieved Cho Dan level, then perhaps for those that do not reach Cho Dan level -- they may not have been sufficiently exposed to the Eight Key Concepts. Perhaps the motivation and value of the Eight Key Concepts may not have been introduced and/or reinforced as effectively as they could have been. If we, in our role as instructors, could improve on how we introduce the Eight Key Concepts -- making sure every single individual student member receives a proper introduction to the Key Concepts at the appropriate stage of their training. Then reinforce it as a regular part of their instruction. If we can accomplish this, then we could help provide a much more positive influence on Yu Gup Ja. This impact would not only have immediate benefits for the students but would also be a lasting influence throughout their future Moo Do training.

For instructors, this is not an easy task. As instructors, we need to discipline ourselves to focus on instruction of the Eight Key Concepts and take advantage of opportunities to reinforce them. If we are effective, then we will stay better connected with our students.

The students would not lose out on the experience and value of the education provided by the Key Concepts. This applies to any student, regardless of their age, sex, or profession. If they can be touched with the meaning and value of the Key Concepts, that profound effect on each individual will result in all of the students continuing their Moo Do training.

Think back to your own personal experience in Soo Bahk Do. Consider how many students you knew and trained with as white belts. How many of those fellow white belts had the privilege of experiencing Dan testing with you?

If our teaching is not organized and disciplined, then there will be a gigantic gap in the student's education. They will miss the opportunity to be exposed to and develop an understanding of the Key Concepts. It is of extreme importance that our teaching be organized. That we do not miss on connecting our philosophy with our teaching.

This remainder of this article describes a suggested methodology. It is meant as one guideline for integrating the Key Concepts into a teaching curriculum.

The basic concept

The basic idea is centered on the introduction of a particular key concept at a particular stage of a student's training. This introduction is coupled with a practical application. The premise is if the student has a positive experience when they are first introduced to the concept, then they can relate back to that experience at a later time when the instructor mentions the concept, or when the instructor emphasizes that particular key concept in a classroom situation.

Frequently, an instructor in a regular class situation with mixed ranks (having an assortment of both beginners as well as more senior students) faces a dilemma. If they plan a lesson that is based on a Key Concept, they are faced with taking time to introduce the Key Concept starting from an assumption of no previous introduction on that Key Concept. This is because of the presence of the beginner student or juniors in the class. The more senior students have already had the introduction and previous instructional experience as a student with the Key Concept. The more experienced student may not be motivated by such a basic introduction to the Key Concept, and frequently may get bored. Faced with this situation, the instructor even though they had carefully planned on basing their lesson on a Key Concept, frequently will abandon that plan in order to gear the instruction to the more general and average needs of the class. While this may seem prudent because of the tactical situation that the instructor encounters, when this is repeated over a long period of time, the beginner student tends not to have the opportunity to be introduced to the Key Concepts as an integral part of their early training. These lost opportunities happen. Eventually resulting in the more junior students (especially beginners) experiencing a gap in their instruction. The methodology discussed in this article attempts to address this situation.

The student does not need to miss this important connection with Moo Do philosophy.

Yong Gi

White Belt initial private lesson

A natural way to introduce Yong Gi to a beginner student is during their initial private lessons. In addition to explaining "courage" and the meaning of the individual Korean words, this is an excellent time to recognize their Yong Gi for having taken action to experience their new Moo Do activity. Their achievement in taking action to start training is not an easy thing to do. Praise their learning by reinforcing that they are demonstrating right here an "I can do it" attitude. Their demonstration of this attitude is an example of their own personal Moo Do action.

The instructor's ability to relate the "Yong Gi" concept to an enjoyable experience will set the stage for future learning. If the initial instruction is done effectively, the student at a future time will be able to refer back to this as a memorable and positive experience.

When the beginner is in a regular class situation, the instructor can mention the Key Concept "Yong Gi". The student will be able to immediately relate back to their early positive experience from their private lesson. In such a way the beginner and the instructor now have a foundation on which to build, without taking extra class time just to introduce the concept in a very basic manner.

Chung Shin Tong Il

Ki Cho Hyung Il Bu introduction

Targeted students may be taken aside temporarily from the rest of the class. In this way the instructor can conduct a focused semi-private session on the side with these targeted students -- for a given Key Concept with new hyung instruction.

The introduction of Ki Cho Hyung Il Bu to an early beginner provides a very good atmosphere to think about the Key Concept "Chung Shin Tong Il". Chung Shin Tong Il applies to all parts of our training. The memorization involved in learning Ki Cho Hyung Il Bu provides the student with a taste of the concept. But just as important, it builds a sense of confidence and early achievement for a beginner. The student feels good and has an enjoyable experience to associate with a good result (the memorization of the sequence of their first hyung resulting from their Chung Shin Tong Il).

In Nae

Hu Gul Ja Seh

Hu Gul Ja Seh is an excellent tool to be used with beginners to connect the meaning of the "In Nae" concept to their training. Introducing Hu Gul Ja Seh as a prelude to teaching Ki Cho Hyung Sam Bu provides an atmosphere for a group of targeted students to experience the value of In Nae. It becomes quickly clear that it is physically difficult to remain in Hu Gul Ja Seh for a long time. As the beginning student becomes somewhat tired and uncomfortable as they remain in Hu Gul Ja Seh, the instructor can guide the student to stay as low as they can by explaining the meaning and value, together with praise for their accomplishment. The praise aspect could be reminding the student that they should praise themselves if they feel they have done a good job. In this way they can have a positive experience that they can connect in their thoughts to other hardship experiences that they will have in the future (both in the Do Jang and in other aspects of their life experience).

The instructor should strive to connect the hardship and value of In Nae with the mental and physical reward of the improved leg conditioning that should result over time with sufficient repetitions. The student may know this at some level, but the instructor should still reinforce this connection.

The instructor should however be vigilant and sensitive in the use of the hardship experience of In Nae. The hardship experience needs to be presented and executed in a manner that leads to the student having a positive learning experience, rather than being a humiliating or punishing experience for them. When the student has a positive learning experience, they will better appreciate the Moo Do value and it will come to benefit them for their future training.

Jung Jik

Yup Podo Cha Gi

The “Jung Jik” concept can be introduced with Yup Podo Cha Gi by connecting it to the application of the proper beginning, intermediate and completion. This can be combined with trying to have the student experience being honest with themselves about their performance.

By experiencing Jung Jik with Yup Podo Cha Gi, it will provide a springboard for students to help them understand Jung Jik's application to all techniques, as well as actions, in Soo Bahk Do.

Since Jung Jik is an invisible thing (Moo Sung), it is very challenging for the instructor to guide the student with such an invisible abstraction. By using its' application with Yup Podo Cha Gi, the instructor may be able to relate their invisible Jung Jik sense into a visible sense of Jung Jik by emphasizing a good beginning, intermediate and completion when performing a proper Yup Podo Cha Gi.

This will not only help develop a good Yup Podo Cha Gi, but also help build a good habit for ourselves, which in turn will become incorporated into and improve on the student's character.

Kyum Son

Il Soo Sik / Ho Sin Sool / Ja Yu Dae Ryun

Kyum Son can be explained at the beginning stage of a student's Soo Bahk Do training.

The basic foundation of Kyum Son is respect. Therefore, Kyum Son should be associated with every aspect of our training. It relates to every technique, and of course it also applies to when we train with a partner. We easily can taste the positive experience involved when someone is respectful to us – we can appreciate how it can be a rewarding experience.

One aspect of the value of Kyum Son at a personal level is that it helps us to derive enlightenment from basics. Between training partners, Kyum Son creates positive energy to more easily establish and maintain harmonious human relationships through mutual respect.

Il Soo Sik, Ho Sin Sool and Ja Yu Dae Ryun all provide excellent opportunities to experience a Kyum Son connection beginning with the Kyung Ret process to demonstrate proper respect and attitude between partners. This proper respect can be framed in the proper use of language -- both language verbalized and also body language.

To realize the true value of Kyum Son, we need to maintain awareness, use our discipline, and seek to apply them at both the personal level and when interacting with others.

At the personal level, seeing a student overvalue a higher hyung, or put undue emphasis on an advanced technique – these provide opportunities for the instructor to provide guidance with a connection to the “Kyum Son” concept. Kyum Son can be linked with learning the value in basic techniques. Kyum Son at an individual level can also help by reminding us not to overestimate our own abilities or overextend ourselves on an advanced technique beyond our level of training.

At the partner level, it is especially important in this respect to demonstrate the proper protocol towards seniors. If an instructor observes a junior correcting a senior, we know this is not Kyum Son. A simple reminder

by the instructor will help guide the student. However, the lesson and principle will be more lasting and substantial if the instructor can connect the correction with a brief explanation of the value and benefit.

The ultimate learning value and realization of a connection is to experience the happiness resulting from your own Kyum Son in action (sort of experiencing an internal deep sense of contentment). This is a good educational experience, and we are able to achieve a rewarding result from our Kyum Son.

Him Cho Chong

Pal Put Gi / conditioning with a pad / Ja Yu Dae Ryun

Him Cho Chong is the basic foundation of self-control.

In situations when there is a higher possibility of potential contact (whether as an individual or practicing with a partner), as in conditioning exercises with a pad or Ja Yu Dae Ryun; in such situations, safety is a primary consideration and Him Cho Chong plays a key role. Him Cho Chong has many aspects. Any technique is a collection and sequence of movements. It is important to know and understand when to be loose and when to be tight – e.g., when executing a Pal Put Gi, the hand of the attacking side is loose at one point and then tightens to a fist at the completion of the technique. With our increased understanding of the Him Cho Chong concept, we can relate it to other techniques resulting in improved safety both for ourselves and also for our training partners. But it also provides us with an important mechanism to develop and have the strongest and most powerful weapons by using our body properly.

The rewards for the practitioner can be achieved at many levels. At one level they can have the maximum effective weapon possible. Yet, if they fail to apply proper Him Cho Chong at other times, it sometimes results in their own personal injury to themselves. With the proper understanding and application of Him Cho Chong, the practitioner will be able to enjoy injury-free training, development, and growth.

When working with a partner, in addition to the safety consideration, lack of Him Cho Chong in Dae Ryun or Ho Sin Sool frequently can be observed in overly powerful blocking and excessive contact. Blocking without proper Him Cho Chong can cause injury. However, with proper Him Cho Chong, the practitioner can create good defensive and offensive techniques without physical conflict with your partner.

Development of Him Cho Chong provides us with the ability to learn how to make a good personal presentation (via muscle control) based on an understanding of control of looseness and tightness. It can also help to draw a connection to other situations where Him Cho Chong can have value and application. For example, when we interact with others or in difficult situations, we can use the “Him Cho Chong” concept to present ourselves with the best image as possible. To do this requires *control* of oneself –learned from an understanding and application of Him Cho Chong.

Shin Chook

Defensive and offensive Hu Ri drills / all techniques and actions

Shin Chook is the basic foundation of Him Cho Chong, and can be explained when a student starts to get comfortable with a sequence of basics.

Internally, with the inhalation relax the internal abdomen, and with the exhalation press the tension into the Dan Jun. It is good to work these concepts into Hu Ri exercises. This allows the practitioner to experience the foundation of strength with Shin Chook. Shin Chook can be connected into the technique and have a positive impact on the strength of the technique. Generally, better success with Shin Chook can be obtained by first focusing on the internal aspects with the student. Then at a later time, focusing on the external aspects.

Externally, the inhalation is associated with physical contraction. The exhalation is associated with physical expansion. Mentally, the Shin Chook concept can be connected to applications in other situations. For example, control of Shin Chook with the mind as the primary actor allows you to be calmed when you decide you should be, and better able to present yourself with firmness when the situation calls for it. Shin Chook, along with Him Cho Chong, play major roles in helping us to improve our self-control.

Wan Gup

Hu Gul Yup Mahk Ki / all techniques and actions

In every technique, there is a slow component and a fast component. In most basics the slow component is usually involved in the preparation, and the fast component is associated with the execution. By understanding the value of speed control, the student can relate their understanding to other parts of their training. E.g., in hyung when to go slow and when to move fast.

Two areas where Wan Gup can be introduced are in association with breathing and the other is in the physical preparation and completion of a technique. Hu Gul Yup Mahk Ki provides one excellent opportunity to work with these aspects. The basic motion with Hu Gul Yup Mahk Ki is the inside/outside block with shifting into Hul Gul Jaseh. But if the student thinks about all the many aspects of this technique (weight back, body upright, proper breathing, proper beginning, intermediate and completion, etc.), it becomes difficult to demonstrate correct Wan Gup. For a beginner, with all these things to think about it is easy to lose the connection with the Hu Ri in their performance. If they lose the connection, it can result in the student feeling awkward and therefore making it difficult to taste and experience Wan Gup.

It is very good to remind the student to prepare the block by turning their Hu Ri slowly (*Wan*). Then turning back their Hu Ri fast (*Gup*) for completion. After all, the Hu Ri is the source initiating the technique and controls the execution of Wan Gup. It is very helpful to remind the student to focus on the Hu Ri, rather than focus on the weapon.

With the eventual understanding of timing, the overall value of timing control through Soo Bahk Do training can be better understood. This can also be applied to other areas of our life – e.g., when to act and when not to act. This will help us to control ourselves in order to make the best presentation we can in all situations.

Summary

The techniques discussed in this article are intended only as a guideline. This is just one methodology for introducing the Eight Key Concepts. The important thing is that the instructor should seek ways to make the introduction of the key concept something that is enjoyable to the student and associated with a positive experience. This positive experience can be built on and used as the student's reference point.

If a Key Concept is introduced to a beginning student as part of a private or small group lesson, there is no need to devote a large amount of time later during a regular class to introduce the basic idea of the Key Concept for the first time. Class time is then used more efficiently, and all of the students in the class are better able to connect with the philosophy of the Key Concepts.

For the beginner student who already has had the introduction to the Key Concept, that beginner can reflect on their prior experience with the concept -- and embrace the philosophy. This allows for opportunities, through repetitions, to build up a better habit with this concept -- which can be applied to all other techniques.

As the student progresses in their training to a higher stage of application of the philosophy, there will be more varieties and opportunities for the application of the Key Concepts. Furthermore, this will help the student to develop a more mature understanding of the concepts.

Using the guidelines discussed in this article will systematically introduce to all your students the Eight key concepts at an early stage. These introductions will also be associated with a very positive experience, whether the student is instructed in their first private lessons, or with Ki Cho Hyung Il Bu, Hu Gul Jaseh, Yup Podo Cha Gi, Il Sool Sik Il Bon, Pal Put Gi, Hu Gul Yup Mahk Ki, etc.

Many instructors ask about what motivates a student. At first, students are motivated by what they see and hear. Then as they develop an understanding -- it moves into their mind, and they can feel the philosophy. The instructor who uses creativity can help the student relate to the Key Concepts through a variety of applications. Then later on with (I) a variety of applications, (II) repetitions, and (III) developing good habits, a foundation will be established for their future enlightenment.

The important thing to understand is that material motivation is only temporary, e.g., the color of a belt. Motivation that is internalized will come from the student's own mind through understanding and enlightenment. This type of motivation is healthy and will be long lasting. This later type of motivation is the essence of instruction in a Moo Duk Kwan® school.

Our role, as instructors, is to remember to discipline ourselves not to take the casual way in classroom situations. If we can better meet this challenge; then I think the value and benefits of the Moo Duk Kwan® philosophy and Soo Bahk Do training® can touch many more Yu Gup Ja, earlier in their training and in a more systematic way. This in turn should help students to get more value out of their Moo Do training. It will help to motivate them with "Moo Sang" value, rather than with visible or material things. This Moo Do heritage and philosophy is something we should be proud of. Our pride and our action will help to maintain the student's motivation about their training.

It is very important that we embrace and experience the discipline of the Key Concepts first ourselves. Then connect down the methodology to your teaching team (assistants) so that all the instruction can be consistent.

As instructors and scholars, we need to understand the significance of what our students say in their Cho Dan essays. This is an opportunity to learn from our students, and also an opportunity for us to take action.

On looking back on my own teaching career, I know that the Moo Duk Kwan® philosophy could have touched many more people if I had better disciplined myself in teaching.

Someday we hope to see groups of white belts who will have the privilege to go through a Dan Shim Sa for Cho Dan, and even to a Ko Dan Ja Shim Sa, with all the original members of their starting white belt group.

Acknowledgment

Some of the input to this article was contributed by a group of Ko Dan Ja from Regions 1 and 2. Their contribution to this article is very much appreciated and demonstrates their dedication to the Moo Duk Kwan® mission of preserving Soo Bahk Do, their creativity, and the profound value they place on the Eight Key Concepts.

Teaching Children

By HC Hwang, Sa Bom Nim, Moo Duk Kwan® Kwan Jang Nim

Introduction

Children's class shouldn't be strict like adult class. Moo Duk Kwan® philosophy of discipline during Soo Bahk Do training is based on the laws of Nature. We must always have a keen understanding of the laws of Nature.

Children should be accepted as children. It is natural for a child to be treated like one.

General guidelines in teaching children

1. **Explanation / Demonstration should be as simple as possible.** If an explanation is necessary, try to limit to only a few areas – 1 or 2 areas would be optimal. It is natural for children to have a short attention span by nature because children are more action oriented rather than thinking oriented.
2. **Useful thinking terms during instruction.** Use terms like "front hand" or "back hand" rather than "left hand" or "right hand". Use terms like "brick wall side" or "mirror side" rather than "left side" or "right side".
3. **Use friendly terms that are familiar to children.** Rainbow, Crayon, Choo Choo train etc. It is more enjoyable for children to apply their imagination into their actions.
4. **Count in a faster tempo.** As we discussed before, a child's attention span is short and their minds are very active, therefore they will be disrupted by other things if too much time is spent between counts.
5. **Use positive terms.** Use positive terms whenever possible and try to avoid negative images such as "Don't do this", "You shouldn't do that " or "You did it incorrect again."
6. **Follow up with your words or any incomplete matters in class.** You mentioned to Joe that you would check on his sidekick during the next class. You must remember to note it and check his sidekick at the next class.
7. **Do not pick on "one" child consistently.** Pay equal attention to all children during class. If you see a child try, even though his/her technique may not meets your expectations, say " Good Joe/Mary ", if you bring your knee up little higher, it will be even better".
8. **Your voice projection and count (Ku Ryong) must be energetic and comes from your "Dan Jun".** You have to be motivated in order to motivate children. Good voice projection, good Ku Ryong, and your active role is one application to show your motivation.

Teaching Soo Bahk Do techniques to children

1. Gi Cho

- Front stance: Walking on railroad tracks, flashlight on knot of your belt, sit on your front leg, using lines on the floor, etc.
- Back stance: Small stance, walk little by little, sit on your back leg. etc.
- For example, when teaching "Pal Put Gi", children will be confused if you tell them "fist turns when punching", "shoulder straight when punching" or "aim to your opponent's solar plexus". You should explain first, one hand out and one hand in, then if it becomes easier for them, teach them other ones like "fists turns when punching, then pull.
- Let their active mind help make your instruction easier and more motivational for them.

2. Hyung

- Gi Cho Hyung Il Bu seems to be very challenging when teaching young children. Refer to your White Belt Instructional Guide and keep reminding them "front hand and back hand concept".
- Note: When you're teaching Hyung by the count, avoid having children stay in one position for a long period while spending more time with one child. You will lose contact with the students as a group as well as their motivation.

3. One Step Sparring /Ho Sin Sool

- Will be taught to the intermediate level of children.

4. Free Sparring

- Back fist and reverse punch. Using front hand and back hand concept when teaching this basic combination.
- Low block and reverse counter punch against front snap kick.
- Front jump-kick and reverse punch (or back fist and reverse punch).
- Back fist and reverse punch and follow with an optional kick.
- Note: It is important for children to learn proper protocol during sparring for their character development and safety.

5. Punching and kicking exercise with partner (conditioning)

- How to hold a target properly.

6. Terminology

- Use terminology instead of Ki Hap during actual performance by students. For example, with Pahl Put Gi exercise using "Yong Gi" in two punches, or when exercising kicking with a partner say "Myung Chi" as students execute a front snap kick to the solar plexus.

7. Discipline

- Discipline is something for children to enjoy through the Moo Duk Kwan® experience of training in Soo Bahk Do, rather than something you have to do.
- Yong Gi is a mental discipline we are all striving to improve. Explain what Yong Gi means. Explain what brave energy (courage) means: not hesitating, "Yes, I can" attitude, good body posture, good Ki Hap, etc.
- Encourage a strong mental and physical attitude (discipline) in their actions with positive reinforcement.

Objectives in teaching Soo Bahk Do to children under the Moo Duk Kwan® philosophy

- Enhance self-esteem, build confidence, respect, stimulate creativity.
- Build up a child's positive character utilizing the Moo Duk Kwan® philosophy.
- Develop better physical coordination for future encounters of physical challenges.
- Experiencing a positive atmosphere during Dojang activities through examples set by Instructors and student members.
- Help to become a positive future contributor to our society.

The President's Vision

What is the President's Vision Tour?

Kwan Jang Nim H.C. Hwang, President of World Moo Duk Kwan®, announced in late 2002 his plans to tour around the world and share his vision for the future of the Moo Duk Kwan® with members by training and discussing the past, present and future of the Moo Duk Kwan®.

What is the motivation for the President's Vision Tour?

Kwan Jang Nim H.C. Hwang explains his motivation as follows:

"Our beloved Founder of the Moo Duk Kwan®, Grandmaster Hwang Kee passed away on July 14, 2002. Upon his passing, Grandmaster Hwang Kee became part of the past. We are the present, and the future of the Moo Duk Kwan. It is dependent upon us and our actions. Now is a very important time in the Moo Duk Kwan®'s history for the present members to strengthen relationships with each other and solidify a worldwide structure that will ensure the future longevity of our art into the next century."

When Kwan Jang Nim H.C. Hwang was asked how the Moo Duk Kwan® would continue if he should become unable to serve because of some unexpected event he answered,

*"The foundation of the Moo Duk Kwan® home must be strong enough to carry our art into the future for our next generations, even in my absence. The future of our art cannot remain dependent upon a single person, rather it depends upon every practitioner willingly carrying the Moo Duk Kwan® into the future by moving in harmony with one another. Present day practitioners need to strengthen their relationships with each other worldwide and embrace a global structure conceived and dedicated to the preservation of the Moo Duk Kwan®. **We need to strengthen our foundation.***

*Our art's foundation and life blood is new beginners, Gup members, Dan members, Ko Dan Ja members and their families. All are art of our **foundation**. Current members can move toward the goal of "**strengthening our foundation**" through their active participation. Individual participation is the key energy necessary to strengthen our foundation.*

*Our Moo Duk Kwan®'s unique history is a source of great pride for Moo Do practitioners and by gaining a deeper understanding of the history of the Moo Duk Kwan®, we are able to connect with our proud identity as a leader in the martial arts community worldwide. We have the opportunity to continue honoring preserving the values embraced by our seniors and carried through history into our present-day training. We can create a bright future for the Moo Duk Kwan® by focusing on our individual active role, and our worldwide common goal, of "**Strengthening our Foundation.**" With this energy, the longevity of our living art is very promising.*

These are my motivation for the President's Vision Tour."

The Successful Moo Do Dojang

By HC Hwang, Sa Bom Nim, Moo Duk Kwan® Kwan Jang Nim

The Successful Moo Do Dojang

1. The success of your individual dojang is dependent upon how you as an instructor convey the **Moo Do values** (Moo Duk Kwan® uniqueness) to your students, your family, and your local community.

As a Sa Bom or Kyo Sa certified instructor, you must be motivated to serve as a role model and edify the positive Moo Do experiences that have created your Moo Do identity.

Your identity as a Soo Bahk Do Moo Duk Kwan® instructor has been built from the Moo Do values. It is appropriate and proper that you emphasize and apply these values in your daily life and your curriculum of instruction.

2. What are examples of Moo Do values?
 1. History
 2. Tradition
 3. Discipline / Respect
 4. Philosophy
 5. Techniques
3. **Where** are these Moo Do values in our training and **why** are they important?

History

Where is history in our training?

- History of humanity, Moo Do, Korea, Soo Bahk Do, Moo Duk Kwan®, Federation, and your dojang.
- Honoring the past (respect for seniors, elders, etc).
- History on the background of Hyungs and the other achievements (Team Hyung, image of Pit Cha Gi, etc).

Why is our history important?

- Pride and credibility.
- Backbone of being / Strengthening our identity.
- Appreciate the value of where we are in the present by honoring the past that has made it possible for us to be where we are today.
- Our past history shows us how our present has been formed (created). It is the foundation for us to be able to create our future in a natural way.

What are some effective programs that will enhance the value of our history?

- History classes integrated within teaching curriculums.
- Class focus on particular areas or topics (Moo Duk Kwan®, Hwa Rang, etc).
- Use teaching aids and special class effects (historical photos, books, etc).
- Create vivid and enjoyable experiences and mental connections to our history through on-going creative instruction and education.

Tradition

Where is tradition in our training?

- Traditional bowing / Beginning and ending ceremony at each class.
- Protocols.
- Shim Sa process / procedures and certifications.
- Dan Bon.
- Moo Duk Kwan® Do Bahk.
- Way of things we are doing within our training.

Why is tradition important in our training?

- Backbone of being / Strengthening identity.
- Forming unique identity through:
 - character development.
 - learning the value of particular traditions.

What are some effective programs that will enhance the value of our traditions?

- Classes focus on particular areas (belt trim, Dan Bon, bow, etc).
- Certificate awarding ceremony and beyond.
- Preserve the tradition and its activity (the sign of life and spirit).
- On-going education regarding our connection with our traditions.

Discipline / Respect

Where is discipline and respect in our training?

- In all aspects of our Moo Do training.

Why is discipline and respect important in our training?

- Character development / Strengthening identity.
- Benefit you and the others through discipline and respect.
- Prevent conflict by being respectful to the others so you will earn respect.
- Discipline is built upon respect and principles of nature for all things.

What are some effective programs that will enhance the value of discipline and respect?

- Class or activity for the particular area of discipline / respect.
- Enjoy the discipline.
- Discipline goes beyond personal desires.
- Earning respect / Respect is both ways.
- Treat others the way you want to be treated.
- Discipline/Respect in action.
- Loyalty.
- On-going education regarding our connection with discipline and respect.

Philosophy

Where is philosophy in our training?

- In all our trainings and actions during in/outside of dojang.
- Moo Do Chul Hak (philosophy), Sip Sam Seh, Eight Key Concepts, 10 Articles, Mission 2000, etc.

Why is philosophy important in our training?

- Strengthening our character and identity.
- Helps guide our training to meet with the principles underlying the nature of the universe.

What are some effective programs that will enhance the value of our philosophy?

- Class for the particular focus area (Sip Sam Seh, Eight Key Concepts, etc).
- Philosophy in Action – Mission 2000.
- On-going education regarding our connection with philosophy.

Techniques

Where are techniques in our training?

- In all our trainings.
- In Huh Ri.
- All publication from the Moo Duk Kwan®.

Why is technical proficiency important in our training?

- Strengthening identity.
- Excellent tools for us to experience and finding enlightenments of all above mentioned values.
- Effective techniques for self-defense based on the human physiology.

Effective programs that will enhance the value of techniques

- Special class for Huh Ri, Jok Gi, etc.
- Creative sessions (adapting to the situation).
- On-going education regarding our connection with effective techniques.

For Children

Communicate with parent the reasoning of the Moo Duk Kwan® curriculum and the educational goals of your dojang.

History

- Teaching history through coloring activities.
- Meaning of history.
- History in action.

Tradition

- Teaching the tradition through coloring activities.
- Tradition in action – Moo Do bow, Moo Duk Kwan® kicks, line up etc.
- Meaning of tradition.
- Tradition in action.

Discipline / Respect

- Discipline day / Respect day.

- Require student behavior at home to meet the value of the day and be evaluated by their parent (create a letter of evaluation providing parent samples of behaviors to select from).
- Meaning of discipline / respect.
- Discipline in action.
- Respect in action.

Philosophy

- Philosophy day (i.e., Yong Gi day, Chung Sin Tong Il day, etc).
- Require student action to meet the value of the philosophy day and evaluated by their parent (create a letter of evaluation which providing samples of actions that parent will select from).
- Meaning of philosophy.
- Philosophy in action.

Techniques

- Strive for excellence in techniques.

Section IV

Knowledge Reviews

CONTENT

- Green Belt Instructional Guide
- Red Belt Instructional Guide
- History of the Moo Duk Kwan®
- Teaching children
- Integrating the Eight Key Concepts

Knowledge Review: Green Belt Instructional Guide

After reading the book “Green Belt Instructional Guide” answer the following questions.

1. The information found in the Green Belt Instructional Guide, as well as all the Moo Duk Kwan® Instructional Guides, is based on the teachings of Kwan Jang Nim Hwang Kee.
☐ True ☐ False
2. The philosophy of the Moo Duk Kwan® belt system for Soo Bahk Do is based on nature. The original White, Green, Red, and Blue Belt levels are related to the four seasons. The Orange Belt was added in 1975 to add encouragement and motivation for White Belt beginners. Which season does the Green Belt represent?
☐ Winter ☐ Between winter and spring ☐ Spring ☐ Summer ☐ Autumn
3. The cross-leg stance or Kyo Cha Rip Jaseh is both a defensive and an offensive stance.
☐ True ☐ False
4. A unique aspect of Soo Bahk Do Moo Duk Kwan® is the emphasis of the **proper use of the hip** in both the demonstration and explanation of technique. The proper use of the hip will help students achieve higher levels of skill in their martial arts training.
☐ True ☐ False
5. What are the two types of hip use taught at the Green Belt level? Select all that apply:
☐ Defensive hip ☐ Offensive hip ☐ Reactive hip ☐ Direct hip
6. Please translate the following hand techniques (Soo Gi) into Korean:

| TECHNIQUE | KOREAN TERMINOLOGY |
|------------------------------------|--------------------|
| Low X block | |
| High X block | |
| Two fist low block, back stance | |
| Two fist middle block, back stance | |
| Reverse high knife hand attack | |
| Reverse high ridge hand attack | |
| Reverse punch, back stance | |

7. Please translate the following foot techniques (Jok Gi) into Korean:

| TECHNIQUE | KOREAN TERMINOLOGY |
|--------------------------------|--------------------|
| Side hook kick | |
| Jumping roundhouse kick | |
| Jumping side snap kick | |
| Long back spinning kick | |
| Jumping Inside to outside Kick | |
| Jump back kick | |

8. Please explain the difference between the two types of jumping side snap kick.

9. Please define and translate the following combination techniques into Korean:

| TECHNIQUE | KOREAN TERMINOLOGY |
|---------------------------------------------------------|--------------------|
| Low block, reverse high knife hand attack | |
| Knife hand middle block, reverse spear hand attack | |
| Knife hand low block, reverse high ridge hand attack | |
| Front snap kick, reverse middle punch | |
| Side snap kick, high block, reverse middle punch | |
| Back kick, knife hand block, reverse middle punch | |
| Reverse punch in back stance, side center punch | |
| Side center punch, side block in back stance (backward) | |

10. Green Belt students learn four Hyung. Complete the table below with the relevant information.

| HYUNG | CREATOR | DATE OF CREATION | NUMBER OF MOVES |
|-------------------------|---------|------------------|-----------------|
| Pyung Ahn Cho Dan Hyung | | | |
| Pyung Ahn Ee Dan Hyung | | | |
| Pyung Ahn Sam Dan Hyung | | | |
| Pyung Ahn Sa Dan Hyung | | | |

11. List and provide a brief explanation of the twelve elements which make up the character and personality of a Hyung, and which should be considered when learning and practicing Hyung.

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12. Complete this quote: *You can face danger with courage, but:*

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13. Please translate the following common Korean terms used to conduct class.

| KOREAN | ENGLISH TRANSLATION |
|----------------------|---------------------|
| Si Jak | |
| Ba Ro | |
| Shio | |
| Tora | |
| Dwi Ro Tora | |
| Bal Cha Gi Jhoon Bee | |
| Chun Jin | |
| Wheng Jin | |
| Hu Jin | |
| Dasi | |
| O Rin Jok | |
| Wen Jok | |
| Tuel Oh | |

14. Which two of the Moo Duk Kwan® Eight Key Concepts can we demonstrate to help us accept new challenges and understand new techniques?

| KOREAN | ENGLISH |
|--------|---------|
| | |
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15. Complete the following sentences:

- a. Chun Jin and Hu Jin moves initiate from movement.
- b. Hu Jin means “not to run away”, it means .
- c. When both partners understand and practice the concept in the correct manner, sparring exercises will be very enjoyable and a not only in combat discipline .

Knowledge Review: Red Belt Instructional Guide

After reading the book “Red Belt Instructional Guide” answer the following questions.

16. The philosophy of the Moo Duk Kwan® belt system for Soo Bahk Do is based on nature. The original White, Green, Red, and Blue Belt levels are related to the four seasons. The Orange Belt was added in 1975 to add encouragement and motivation for White Belt beginners. Which season does the Red Belt represent?

☐ Winter ☐ Between winter and spring ☐ Spring ☐ Summer ☐ Autumn

17. The proper use of hip is emphasized and unique to all movement in Soo Bahk Do.

☐ True ☐ False

18. Describe defensive use of the hip in a front stance.

19. Describe defensive use of the hip in a back stance.

20. Describe offensive use of the hip in a front stance.

21. Please define and translate the following combination techniques into Korean:

| TECHNIQUE | KOREAN TERMINOLOGY |
|-----------------------------------------------------------------------|--------------------|
| Low block, high block, reverse middle punch | |
| Low block, reverse high block, side punch | |
| Triple fist attack | |
| Front snap kick, outside-inside block, reverse high punch | |
| Low block, reverse knife hand attack, knee kick, reverse center punch | |
| Low block, high block, reverse middle punch | |

22. What are the important elements to focus on when practicing a Hyung? Select all that apply:

- ☐ Only the order of the movements ☐ Balance ☐ Rhythm ☐ Finishing as fast as possible
☐ Breath control ☐ Variation in speed ☐ Power control

23. Red Belt students learn four Hyung. Complete the table below with the relevant information.

| HYUNG | CREATOR | DATE OF CREATION | NUMBER OF MOVES |
|--------------------------|---------|------------------|-----------------|
| Pyung Ahn O Dan Hyung | | | |
| Passai Hyung | | | |
| Chil Sung Ee Ro Hyung | | | |
| Nai Han Ji Cho Dan Hyung | | | |

24. Provide a brief explanation of Passai Hyung, including the meaning of the name and the characteristics of the Hyung.

25. Provide a brief explanation of Nai Han Ji Cho Dan Hyung, including the meaning of the name and the characteristics of the Hyung.

26. Please write the Moo Duk Kwan® Eight Key Concepts for Soo Bahk Do training in Korean and English.

| KOREAN | ENGLISH |
|--------|---------|
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27. Please translate and explain the meaning of Jong Sook:

28. When receiving instruction from an instructor or senior member, it is important for the junior member to and repeat . This shows appreciation and respect.

29. Please write *The Song of the Sip Sam Seh*.

30. Describe what you learned from *The Song of the Sip Sam Seh*.

Knowledge Review: History of the Moo Duk Kwan®

After reading the book "History of the Moo Duk Kwan®" answer the following questions.

Introduction (page VI)

1. The Moo Duk Kwan® was established on the basic principle of in order to contribute to in what three areas (list the three areas below):

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| 1 |
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| 3 |
2. The Moo Duk Kwan® philosophy is based on the philosophy of .
3. Hwang Kee discovered and studied Soo Bahk as a traditional martial art in:
☐ 1945 ☐ 1957 ☐ 1960 ☐ None of these options
4. The Moo Duk Kwan® system has taught its members not only the techniques of but also the ethical and (martial art) discipline.
5. The Moo Duk Kwan® was the largest and strongest martial art style in Korea from its foundation until:
☐ November 1945 ☐ August 1957 ☐ April 1961 ☐ None of these options
6. Since the Moo Duk Kwan® has faced political conflict which created extreme difficulties in its development.

Foreword (page VIII)

7. Moo Do is an .
8. Kwan Jang Nim mentioned, starts with and ends in theory, starts with and ends in theory.
9. As Moo Duk Kwan® practitioners we must reaffirm our mission to improve .
10. Our demonstration and application of the Moo Duk Kwan® can serve in our efforts to promote .

A Brief History of Soo Bahk Do (page 1)

11. According to what book did the name 'Bahk' originate in the age of Chun Chu?

12. In what dynasty and how many years ago in China did the name 'Soo Bahk' originate?

13. Numerous descriptions of the name 'Soo Bahk' were recorded in and of tombs since the Han dynasty 2000 years ago down to the Yi dynasty 600 years ago.

14. Available research and documentation have not clarified the specific origin of Soo Bahk.

☐ True ☐ False

15. Soo Bahk is a truly traditional art.

16. During what period was Korean cultural expression prohibited and why?

17. Korea became an independent country on August 15, 1945 as a result of what event?

18. Kwan Jang Nim Hwang Kee applied to incorporate under the name 'Korean Soo Bahk Do Association' in 1959 to what ministry in Korea?

19. On what date was the Korean Soo Bahk Do Association formally registered with the Korean government?

Moo Yei Do Bo Tong Ji (page 6)

20. The Moo Yei Do Bo Tong Ji was published approximately how many years ago?

21. What is significant about the Moo Yei Do Bo Tong Ji?

Birth of the Moo Duk Kwan® (page 7)

22. The Moo Duk Kwan® was founded by Kwan Jang Nim Hwang Kee on what date?

23. The first Moo Duk Kwan® school was opened at what location on the above date?

24. Explain the significance of the following in official Moo Duk Kwan® emblem:

Fist

Leaves

Berries

Scroll

25. Draw the Chinese characters and write the English translations for 'Soo' and 'Bahk':

Draw your characters on a separate sheet, then scan or take a photo and upload them into the boxes below.

| Soo | Bahk |
|------------------------------------------|------------------------------------------|
| | |

26. What is the English translation of the Chinese character 'Moo'? What is the meaning of the two characters used to make up the character 'Moo'?

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27. What does the character 'Moo' represent in terms of Soo Bahk Do?

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Kwan Jang Nim Hwang Kee... (page 8)

28. On what day was Kwan Jang Nim Hwang Kee born and where?

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29. What was Kwan Jang Nim Hwang Kee's name at birth and what is its significance?

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30. What was the name of the festival, and the month and year that Kwan Jang Nim Hwang Kee observed 'Tae Kyun'?

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31. Tae Kyun was handed down from the later part of what dynasty?

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32. Following his graduation from High School in March 1935, Kwan Jang Nim Hwang Kee went to work where?

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33. Who was the Chinese master that Kwan Jang Nim Hwang Kee met and trained with in May 1936? What did their training consist of?

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34. Why was it not possible of Kwan Jang Nim Hwang Kee to pursue his wish to teach martial arts upon his return to Seoul in 1937?

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35. What type of martial art was Kwan Jang Nim Hwang Kee able to study through books available during his employment at the Cho Sun Railway that later influenced the Moo Duk Kwan® system?

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36. What is the English translation of the following Chinese characters?

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|------|
| Moo |
| Duk |
| Kwan |

37. What is the English translation of 'Moo Duk Kwan'?

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38. List the Ten Articles of Faith:

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39. List the five key styles in Korean martial arts after the end of World War II and before the start of the Korean War (1945 to 1950).

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40. On what date was the Korean Soo Bahk Do Association, Inc. incorporated and registered with the Ministry of Education?

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41. In what month and year was the Korean Tae Soo Do Association formed? What was its name later changed to?

42. What was the name Kwan Jang Nim first gave his martial art on November 9, 1945? What does the name mean?

43. In 1947, Kwan Jang Nim Hwang Kee started teaching what karate-type discipline that was recognizable to the public?

44. Kwan Jang Nim Hwang Kee published the first modern Korean martial arts book in 1950. What was its Korean name and English translation?

45. On what day did the Korean War begin?

46. During the Korean War, Kwan Jang Nim Hwang Kee moved his school to what southern city?

47. The Moo Duk Kwan's system was first introduced to the U.S. 8th Army in Yong San, Seoul. This first contact helped further what important dream of Kwan Jang Nim Hwang Kee?

48. Why was the discovery of the Moo Yei Do Bo Tong Ji important?

49. Kwan Jang Nim Hwang Kee incorporated and registered with the Korean government under what name on June 30, 1960?

50. Kwan Jang Nim Hwang Kee created the name Soo Bahk Do from 'Soo Bahk Ki' and 'Soo Bahk Hee' as described in the Moo Yei Do Bo Tong Ji. What is the translation of those terms?

| |
|--------------|
| Soo Bahk Ki |
| Soo Bahk Hee |

51. The name he chose to incorporate under, Soo Bahk Do, was based on what belief?

The Movement of Unification... (page 42)

52. On May 16, 1961, a military revolution was led by what man who later became President of the Republic of Korea?

53. The military revolution led to the Korean Soo Bahk Do Association, Inc. being under military control during what years?

54. Actual attempts at the unification of Soo Bahk Do and Tae Kwon Do were started in 1964-1965 by who?

55. Kwan Jang Nim Hwang Kee agreed to discuss possible unification as long as it met what criteria?

56. After a number of meetings, the Kwan Jang Nim decided not to agree to unification. What were his three reasons?

1

2

3

The Division of the Moo Duk Kwan® Family (page 45)

57. Kwan Jang Nim Hwang Kee lost many students due to political pressure after the unification attempts failed. Completed the following statements:

- a. The Soo Bahk Do Moo Duk Kwan® certification was not publicly accepted for

- b. It was extremely difficult for Soo Bahk Do instructors to process their passports they needed for

- c. The Soo Bahk Do Moo Duk Kwan® was prohibited from

58. What is the Moo Duk Kwan® Kwan Jeok Bu and why is it important to the Moo Duk Kwan® system?

59. Kwan Jang Nim Hwang Kee went to the Seoul High Court of Justice and eventually the Korean Supreme Court in 1966 for what purpose?

60. Where and how did Kwan Jang Nim Hwang Kee first introduce Soo Bahk Do after completing his study of the Moo Yei Do Bo Tong Ji?

Current Activities of Soo Bahk (page 53)

61. The Korean Tae Soo Do Association joined what sports organization in 1964? What did it later change its name to?

62. Both Soo Bahk Do and Tae Kwon Do are contributing to the improvement of human relations and world peace. Describe how.

The Moo Duk Kwan® Dan Bon (page 63)

63. What is a Dan Bon and what does it establish?

Knowledge Review: Teaching children

After reading the article “Teaching Children Soo Bahk Do Moo Duk Kwan®” answer the following questions.

1. Children and adults should be treated the same in terms of Soo Bahk Do instruction.

☐ True ☐ False

2. Explanation and demonstration should be limited to:

☐ 1 to 2 areas ☐ 3 to 4 areas ☐ As many as necessary to fully explain the concept

3. Which of the following are better terms to use when instructing children? (select all that apply):

☐ Right hand ☐ Mirror side ☐ Brick wall side ☐ Front hand ☐ Left leg

4. What are three examples of friendly terms familiar to children:

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|---|
| 1 |
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| 3 |

5. When instructing children, you should count with a tempo as a child’s attention span is short.

6. Give examples of three negative terms to avoid when instructing children:

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|---|
| 1 |
| 2 |
| 3 |

7. When instructing children, you should pay equal attention to all children:

☐ Always ☐ Unless one child is struggling
☐ When conducting basics ☐ When one is being disruptive

8. What are two examples of terms you can use when teaching a child front stance?

| |
|---|
| 1 |
| 2 |

9. When teaching young children Hyung it is often useful to use the concept of hand and hand.

10. Encourage a strong mental and physical attitude (discipline) in the child's action with reinforcement.

11. What are five objectives in teaching Soo Bahk Do to children under the Moo Duk Kwan® philosophy?

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| 1 |
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Knowledge Review: Integrating the Eight Key Concepts

After reading the article “Integrating the Eight Key Concepts into Moo Duk Kwan® instruction of Soo Bahk Do” answer the following questions.

1. What is one way to contribute to achieving the Mission 2000 goal of being a ‘Moo Do organization?

2. Cho Dan candidates invariably relate that the is their strongest source of motivation for continuing training.

3. As instructors we need to discipline ourselves to focus on instruction of the Eight Key Concepts. What are two of the benefits if we are effective?

1

2

4. The basic concept is centered on introducing a particular key concept at . This introduction is coupled with a .

5. Why is it often difficult to introduce a Key Concept in a regular class situation with mixed ranks?

6. Give an example of when and how to introduce the Key Concept Yong Gi:

7. Give an example of when and how to introduce the Key Concept Chung Shin Tong Il:

8. Give an example of when and how to introduce the Key Concept In Neh:

9. Give an example of when and how to introduce the Key Concept Chung Jik:

10. Give an example of when and how to introduce the Key Concept Kyum Son:

11. Give an example of when and how to introduce the Key Concept Him Cho Chung:

12. Give an example of when and how to introduce the Key Concept Shin Chook:

13. Give an example of when and how to introduce the Key Concept Wan Gup:

14. As Instructors we should seek ways to make the introduction of the Key Concepts something that is to the student and associated with a .

15. Why is it important to introduce a Key Concept to a beginning student as part of a private or small group lesson?

16. Why is it important that students derive motivation internally rather than through some material gain (e.g. the color of a belt)?



Kyo Sa Certification Recommendation Form

Once you have completed the Kyo Sa Study Kit and teaching apprenticeship, complete the candidate information section of this form and submit it to your instructor. You are responsible for completing the payment of all fees associated with the Kyo Sa certification.

Candidate information

| | |
|------------------------|----------------|
| Name: | Date of birth: |
| Dan Bon: | Rank: |
| Email address: | Phone number: |
| Postal address: | |
| Country / Federation: | |
| Instructor's name: | Dojang: |
| Candidate's signature: | Date: |

Kyo Sa certification checklist

To be completed by the recommending instructor

| KYO SA CERTIFICATION REQUIREMENT | DATE | INSTRUCTOR TO SIGN |
|-------------------------------------------------------------------------------------------------------------------------------------------------------|------|--------------------|
| Date the candidate was accepted into the Kyo Sa certification program | | |
| Date the candidate successfully completed the Kyo Sa Study Kit | | |
| Date the candidate successfully completed their teaching apprenticeship | | |
| The candidate has successfully completed all expectations and requirements set by their instructor in preparation for their certification examination | | |
| The candidate has paid the necessary fees and has met all administrative requirements | | |



Kyo Sa examination

To be completed by the TAC, Regional Examiner, or an appointed representative. The Kyo Sa examination consists of the candidate teaching an in-person class in front of a board of examiners during a regional event. The scoring is based on the testing board's evaluation of the candidate's teaching.

| KYO SA CERTIFICATION REQUIREMENT | SCORE | COMMENTS AND EXAMINER'S INITIALS | |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|----------------------------------|-----------------------|
| General knowledge and preparation | | | |
| Apply the moo do process of teaching (PCA 1 – Class Model) | | | |
| Ability to breakdown, teach, and demonstrate to a satisfactory level | | | |
| Apply philosophy and scientific concepts while teaching a class | | | |
| Class management awareness | | | |
| Calling commands with strong moo do presence | | | |
| Utilize assistant instructors in a class setting | | | |
| <i>Point system: 10 perfect, 9 excellent, 8 above average, 7 good, 6 average. An average score greater than or equal to 7 passes. An average score less than 7 fails.</i> | | | AVERAGE SCORE: |

Kyo Sa certification recommendation

To be completed by the TAC, Regional Examiner, or an appointed representative

| | | |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|--------------|
| <i>I confirm that the candidate has completed their Kyo Sa Certification Study Kit, apprenticeship, and examination, and meets the World Moo Duk Kwan® standards to be certified as a Kyo Sa. I hereby recommend the candidate for Kyo Sa certification.</i> | | |
| Date the candidate successfully completed their Kyo Sa certification examination: | | |
| Name: | Signature: | Date: |
| | | |

Kyo Sa certification approval

| | | |
|--------------------------------------------------------------|----------------|----------------------|
| Date the Kyo Sa application received by World Moo Duk Kwan®: | | |
| Kwan Jang Nim signature: | Approval date: | Certificate shipped: |
| | | |