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YANGJIA MICHUAN TAIJI QUAN

N°93


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The Meetings in Strasbourg
The waist, master of the body
An interview of Mark Linett
The associative voluntary
work is in decline
Reflections on the organization
of the Meetings

Summary

EDITO

Editorial

Françoise Cordaro

A word from the President 1

François Schosseler

Encircling the Tao of Volunteerism 2

Erica Martin-Williams

In (practical) conclusion of the study..... 8

Zouzou Vallotton

Week end of the energies 11

An interview of Mark Linett 12

From Tai Chi beginner to Amicale 2019 participant – my story 14

Nicolas Vieuxmaire

College Articles Frédéric Plewniak

The waist, master of the body 15

Serge Dreyer

Tuishou, Intoxication and Transparency 17

Manuel Solnon

The/My/His/Her/Your Yangjia Michuan Meetings 19

Joël Panhelleux

The Bulletin of the Amicale 27

2020...“Here we are”, to quote the title of the famous article by Fred Vargas (<https://framablog.org/2009/09/10/fred-vargas-nous-y-sommes/>), which I invite you to read since it is the inspiration for this editor's note.

This Bulletin welcomes the new year with, without having planned it, perfect timing. Just as Fred Vargas gave us in 2008 a frank description of the state of the world, this newsletter gives (in all humility) a similar overview of the Amicale which, in the preceding decades, managed the difficult task of maintaining the health and growth of our style. “We achieved really cool stuff...” like, for example, after 30 years, reach close to 2500 members, and managed once more a joyful gathering at our last seminar. “Frankly we had a lot of fun. Frankly we really benefited. And we would have liked to go on...”

Despite this, we need to think about what comes next... Let's highlight here the two main articles published in this 2020 edition: Erica Martin's article (more of a dissertation, really) which lays the first hiccup of this affair; a worrying description (with many examples) of the state of volunteering even in the world of Tai Chi associations, whether small regional ones or large European ones. Following this article, and in response to it, Joël Panbelleux lays out the growing complexity of organizing the Rencontres, and the risks of seeing them implode.

“To try. To reflect, even. And, not wanting to offend with a term that has fallen out of favor, to have solidarity.” ““Do we really have to do it, this revolution?” Will ask some of the more reticent and sadder souls.” It seems that we do. “No escape, let's go [...]”, to wit, and I am using Zouzou Vallotton's word's, “the Amicale needs relief”!

This Bulletin seems to indicate that to move forward with the Form will not be possible without also developing our various organizations and our own behaviors.

“Which will not prevent us from dancing come the evening, these are not incompatible. We will dance, probably differently, but we will still dance.”

The whole Bulletin team wishes you a happy 2020!

Françoise Cordaro

Le Mot du Président

You have been great! Two hundred and eighty-three participants at the Strasbourg Meetings and almost not a single hiccup despite our inexperience as organisers (I'm speaking here as a member of Archipel!) Of course we'll never know where those forty cups from the Youth Hostel disappeared to. Blame it on souvenir collectors? Nevertheless, the YH staff was delighted with the interaction with our group and the YH director has fond memories of this peaceful invasion of his grounds. As usual, and as can be seen from the photos on the Amicale's website, there was a lot of personal encounters and exchanges. I have not had my share, too busy with the follow-up of the organization, but I intend to make up for it next November.

This year should mark the transition to a new way of running the Amicale, at least that's our hope. The next Meetings will explore another mode of organisation and Joël draws the main lines in this issue of the Bulletin, which also contains the articles, by Erica and Zouzou, launching our efforts to encourage a new generation to take over the workings of the Amicale. This question occupies a central place in the words I have been able to write as President and I can assure you that the concern is shared by all the oldest members of the Amicale. This will not happen in a year, we are aware of that. But when I look at the faces in these photos of the Meetings, I say to

myself: "Well, this one or that one, I would like to see them as..."

I take this opportunity to thank as usual the many people who participate in the life of the Amicale through their investment in the Bureau, the Board of Directors, the various commissions and the Bulletin team. Did you know that the Bulletin mobilizes about thirty volunteers each time a new issue is published in both French and English?

Reacting to articles in the Bulletin should soon be easier thanks to an experimental forum that will soon be set up on the website. One may indeed hesitate to write a formal reaction of several pages to be published in a future issue, but it would be easier to consider writing a few lines immediately visible on a forum. This could make the exchanges more dynamic. We still need to define for this forum modalities of access that avoid the trouble of a previous attempt on the College's site.

I wish you all a year 2020 full of new projects that important to you. And I wish the Amicale a new decade of progress and evolution. Long life to it!

Amically,
François Schosseler

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Encircling the Tao of Volunteerism

Erica Martin-Williams

“Encircling the Tao of Volunteerism” was the title I gave to the final report of my studies... but first of all I would like to say a big THANK YOU to all of you who have taken part in this adventure by filling out the questionnaire, letting me know your thoughts on the matter or in enabling it all to run smoothly, it has been an enormous help to me and I hope that it will prove to be likewise for the Amicale and the Collège. So, let's start at the beginning and I will explain...

I had reached the last stage of my studies, an MBA (Master in Business Administration) with The Open University, UK, and we had to run a project to see how “to exploit an opportunity or to solve a problem”. That effectively meant to explore an enigma using the theories and methods we had studied over the years of the Master course. Whatever was I to choose as an enigma to study?

In parallel I was translating for the Bulletin and was a candidate for the Collège. From this observation post I could see that there was a significant number of new teachers, I also heard that there were more and more practitioners registering for the Rencontres and so a growing waiting list. On the other hand, it seemed to be difficult to find an association or a place to organise the Rencontres. Further, finding a successor to the Bulletin's editor seemed a problem. To me this could be summed up as “probably an increase in the number of members but not enough volunteers” – an enigma! I started to wonder why and to hunt through the literature. I eventually decided to contact François Schosseler and Claudy Jeanmougin with

my thoughts and proposal of a project – which to my great pleasure, they accepted with enthusiasm and encouragement.

Getting started

November 2018, at the Sète Rencontres (my first, by the way), I was able to meet with François, Claudy, the CA and representatives from the Collège. It was a highly efficient meeting, informative and decisive for my project. To cut a long story short, I clarified some possible avenues and theories and I left with a project plan and a starting point to carry it out within the allotted time; to issue a questionnaire to the membership. It was decided to send the questionnaire to those who had taken part in the last three Rencontres of the Amicale. In this way I would reach most of those who attend the Rencontres regularly (455), a really good number. But this demonstrates straight away a difficulty in communication. The Amicale is an association of associations and holds the details of the member associations but not of the individuals who constitute them. It is thus not possible to contact all the individual practitioners directly.

Before sending a questionnaire to this large number of people I was able to send a small, preliminary, rather open questionnaire to the members of the CA and the others present at the meeting where the project was discussed. I received very full and well thought through responses. This allowed me to rule out once and for all some avenues and to dig deeper into other aspects, and to adjust the final questionnaire, whilst making sure that it would be reasonably straight forwards to analyse, but still sufficiently open such that all could freely express their own ideas.

I also received figures regarding the members, the associations and the Collège members, so I could analyse the growth rate objectively.

Regarding ethics, all was carried out to the letter, as was taught and required by my university: “do not harm the participants”, ensure anonymity and confidentiality, etc. I aimed to minimise the invasion of privacy whilst maintaining its usefulness, the responses to the test questionnaire were coded immediately, the associations remained anonymous, the response to the final questionnaire were collected anonymously from the start and in the interim reports I wrote for the CA, your comments were grouped and so became untraceable.

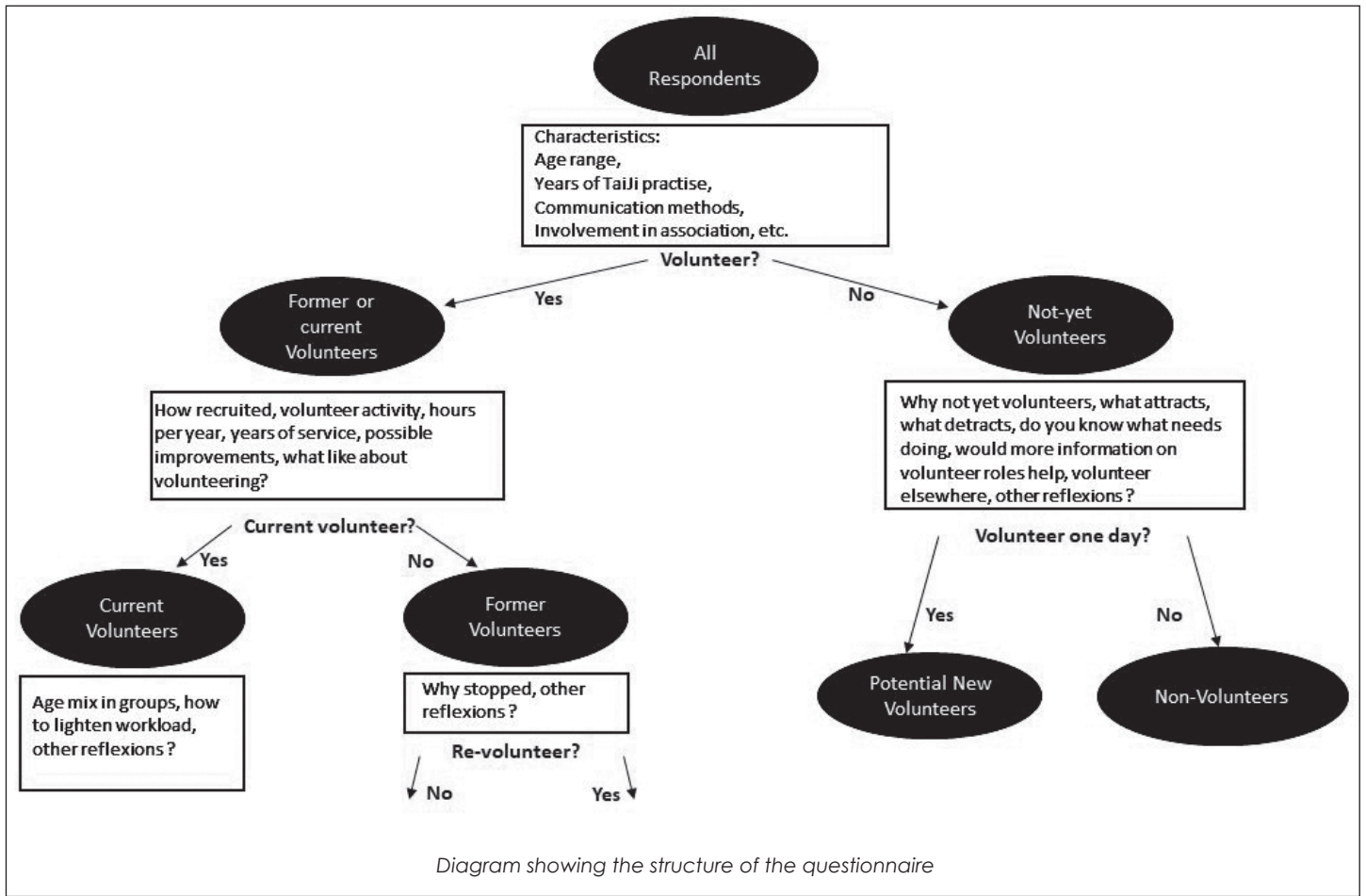


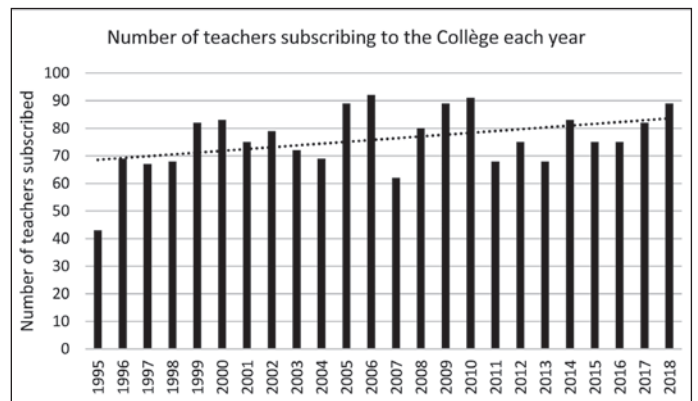
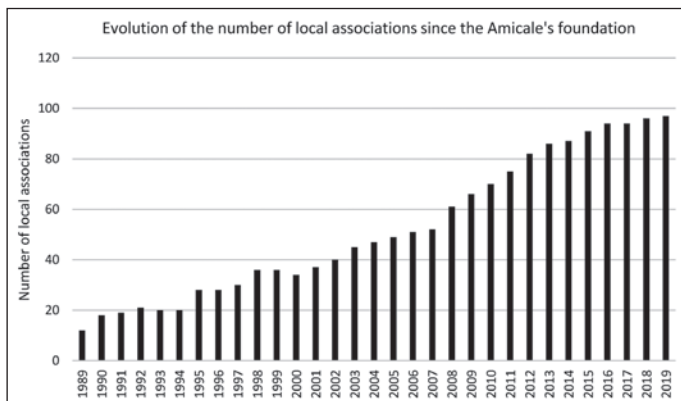
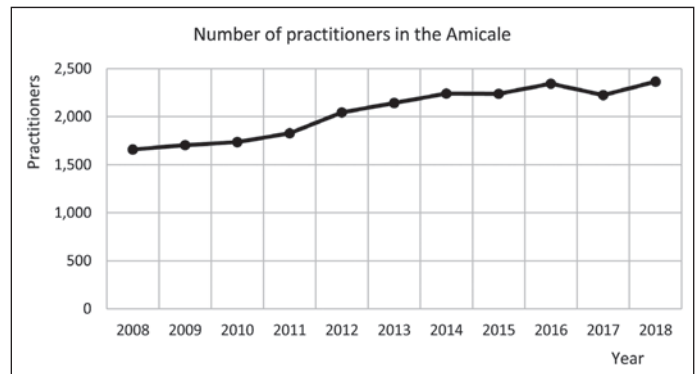
Diagram showing the structure of the questionnaire



The results

Let's look first at the growth...

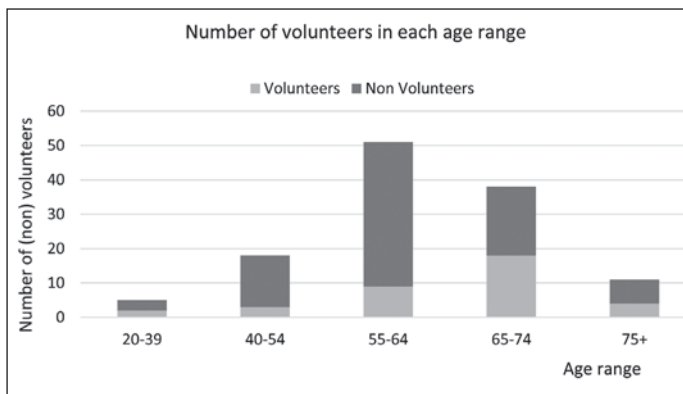
In the three graphs we find a gradual rather than overly rapid growth (thankfully). Nonetheless all the figures are increasing and, given the stressful environment in which we live, one can reasonably expect and hope that this trend continues.



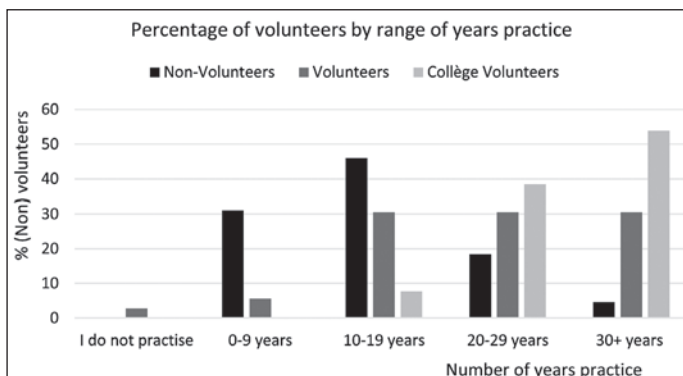
...and next the main points which emerged from the questionnaire:

1 - Regarding the respondents in general

I received 123 completed questionnaires back from the 455 sent out by e-mail, this represents a response rate of 27%. Of these 123 respondents there were, 18 current volunteers, 18 former volunteers and 87 who were yet to become volunteers (let's call them "non-volunteers" for simplicity). In general, for a similar survey one might expect a response rate of about 10%, so the rate achieved shows how much the members are attached to the Amicale. The responses were not only numerous but also very complete, well thought through and rich, underlining just how much you care about the Amicale!



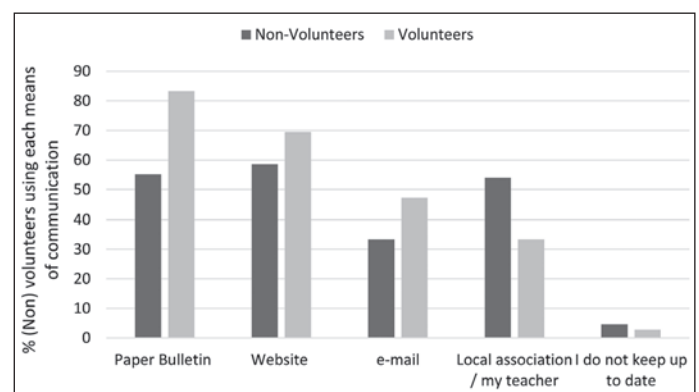
Taking an overview one observes the age distribution of those attending the Rencontres, this has a maximum at about 62 years and is skewed towards higher ages. However, the maximum for the volunteers (current and former combined) is around 65-74 years and the non-volunteers are a little younger, around 55-64. One should note in passing that all populations are, or have been volunteers, even 86% of those who have not volunteered in the Amicale have done so elsewhere!



The peak of the distribution of all the respondents with respect to the number of years they have practised is around 10-19 year and when one looks more closely at the percentages of each population, one finds that the transition to volunteer clearly takes place around 10-19 years and then remains constant. For those who become volunteers in the Collège, the transition takes place another 10 years later. This behaviour is absolutely understandable, but makes one consider the age at which the majority of us took up Taiji and how to bring this age down in the future. But this is only an observation made in passing and not the main aim of the exercise. However, it may reflect the need to get to know an organisation before volunteering and also the perception of needing to know Taiji well before volunteering.

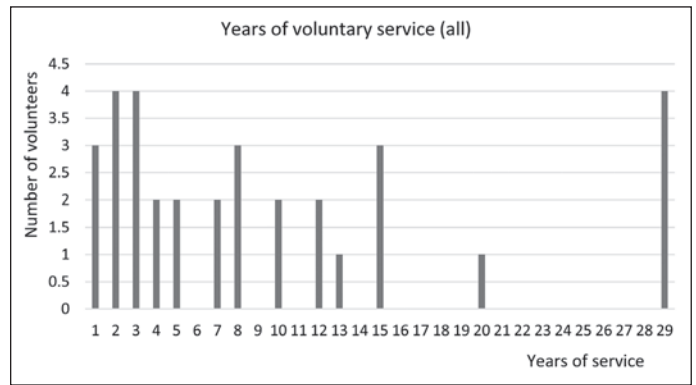
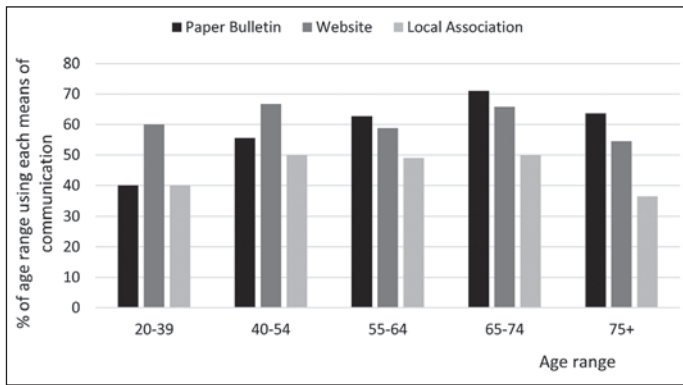
Those who become volunteers for the Amicale seem to be predominantly teachers or organisers in their local associations.

Communication – where do we find our information? This is a little complicated as there are two non-independent factors (age and the number of years of practice) which influence the way we look for our information. If we separate volunteers from non-volunteers, the non-volunteers who are on average a little younger and have a few fewer years of practice mostly find their information from their local associations and perhaps a little more from the website than from the paper edition of the Bulletin. Whereas the volunteers seem to be very independent from their local associations but perhaps a little more attached to the paper Bulletin.



We can also see this tendency if we look at the responses from the different age ranges. However the results from the age ranges at the two extremes are less significant, particularly that for the youngest group due to its small number of respondents.





2 – Regarding the volunteers

Recrutement. 41% takes place spontaneously (i.e. people volunteer themselves, in general these are the teachers or those with responsibilities in their local associations), and 39% by direct request or 14% after discussion in the local association (this tends to be the practitioners).

Their **motivations:**

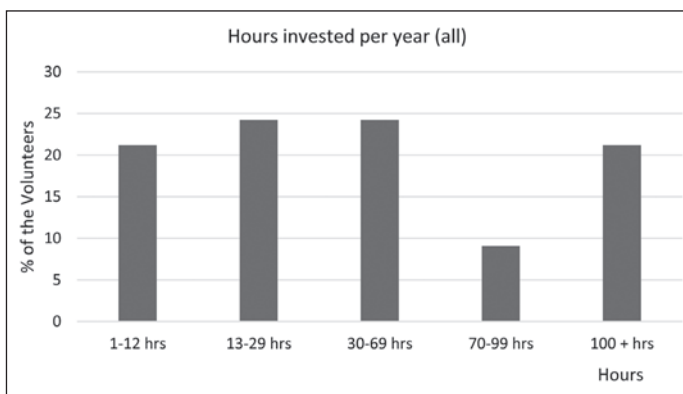
- “To be useful” 69%
- “To give back to the association” 55%
- “Contact with the team” 55% (they appreciate working together and the social contact)

What **could be improved:**

- “The communication in the teams” 61%, this is indicative of the complications of working mostly remotely.
- “Share or delegate tasks” 39%, and there is a clear request (50%) for more volunteers.

When one looks at the hours and years given voluntarily (to the Amicale and the Collège together) one can well understand this last request:

It is of interest to note in passing that the number of volunteers starts to thin out at about 5 years of service.



They express the need to renew the volunteers, perhaps to institute fixed terms (for example 5 years) to encourage volunteerism, and to consider occasional or short term volunteering. Apart from all that, they love being in a team and making the Amicale go forwards, they find it very enriching!

3 – Regarding the non-volunteers

Why are they yet to become volunteers? The reasons given are:

- “Lack of time” 59%
- “Need to keep some flexibility” 23%.

These two reasons express the feeling of being very busy nowadays and this is linked to the age groups concerned (we should not forget that 86% of them are, or have been volunteers elsewhere). But in spite of that, they are interested to volunteer occasionally, or in a limited way, or in the future. However, these concerns regarding time consumption are followed by a series of responses which indicate an apparent communication gap:

- Nobody asked me
- I don't know Taiji well enough
- I didn't know that my help was wanted or needed
- I didn't know how I could be of use
- I didn't have enough information to be able to judge how much time I would need to invest etc.
- I didn't know who to contact.

It seems that 74% do not know the different tasks which need to be undertaken, neither the skills necessary nor the time required. But happily, the following question revealed that 69% found that having a description would help. Furthermore, they are attracted by the social side of team work and by having the common goal of running the Amicale. By the by, we know that there are plenty of things to do which do not need any great expertise in Taiji!



Conclusions

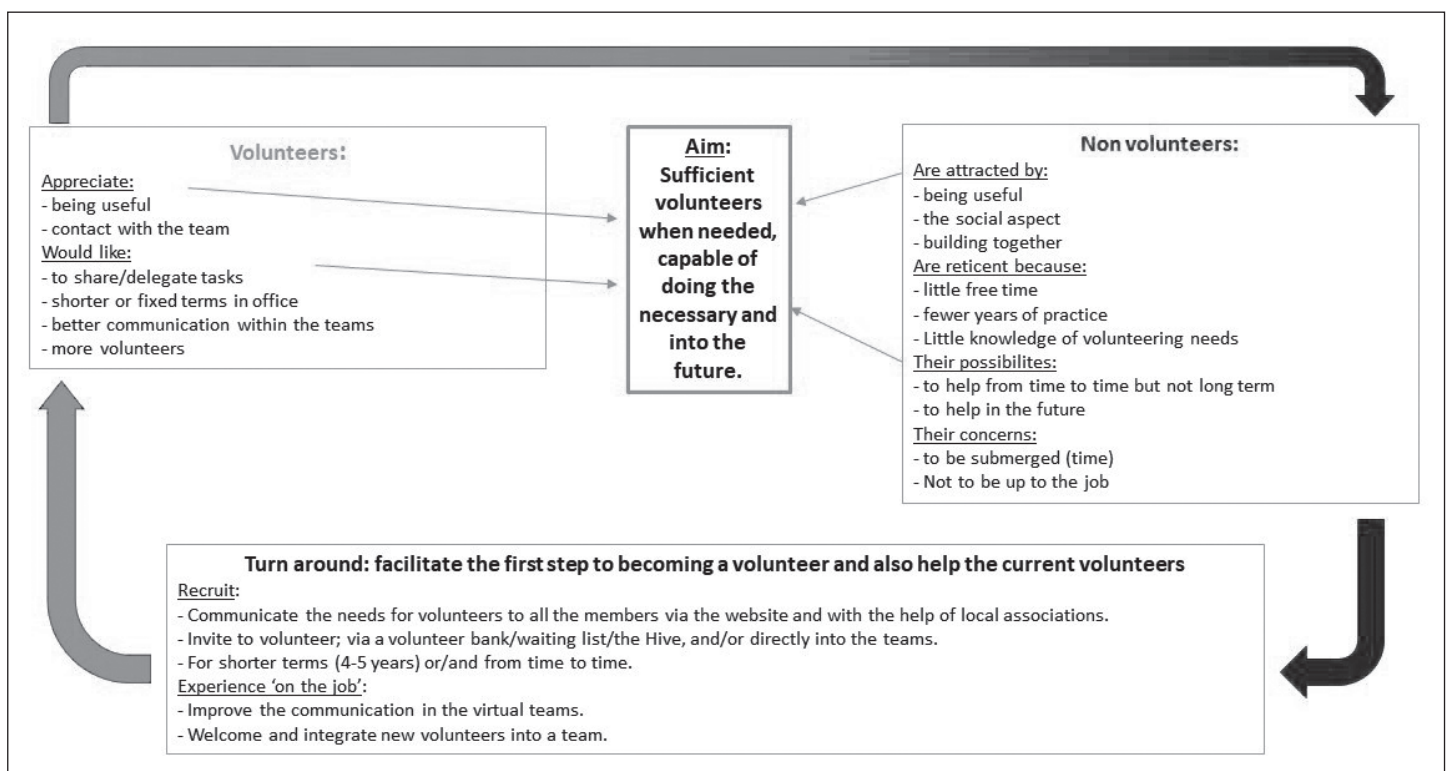
Even though the sampling has not been perfect (the mailing list consisted only of those who attend the most recent Rencontres and thus some 18% of the approximately 2400 members, the respondents represent only about 5% of the membership. The results need to be interpreted with care due to the age distribution (the groups at each end being relatively small in number). Also, I did not ask all the possible questions one might imagine nor go into the finest details). Nonetheless we can clearly distinguish the main points:

- There is lots of good will to work in teams and to run the Amicale.
- There is need for more volunteers, for renewal, shorter terms in office, occasional volunteering.
- There are some challenges regarding communication:
 - To reach all members (preferably directly).
 - To explain what the Amicale needs to function well: in terms of activities, expertise and time required; and the fact that not all tasks need vast experience of Taiji.
 - To facilitate remote working in the volunteer teams.

I have tried to visualise this situation in the diagram below by mirroring the points of view of the volunteers by those of the non-volunteers. I have started to add

some suggestions to help start to turn the situation around, some follow on from suggestions which I have received from you and some I have found in the literature (theories and practices in other organisations based on volunteerism).

What do I mean by “turn the situation around”? At the moment, volunteers tend to give rather a lot of hours and years. This is something which the non-volunteers have difficulty seeing themselves doing. Further, the volunteers would ideally like to do a little less and over a shorter period and to be able to delegate from time to time or to change activity, even if they are also perhaps a little “nervous” of letting go fearing a lack of successors. Basically everyone would like the same thing – the tasks to be a little less substantial, a little more flexibility and over shorter terms. But how do we achieve this? We need to find a way to bring a little more freedom of movement into the system and that implies more volunteers. If there are more volunteers, the tasks can be diluted (shared between more pairs of hands) and shorter commitments can be envisaged (perhaps 4 years, for example), such that it become normal to change activity or to stop. Gradually there will be more and more in the Amicale who know “how it works” and who will be able, without long explanations, to take in hand occasional tasks as and when needed. One could also imagine that handing over responsibilities might become more gradual.



It is now that we can start to envisage a number of scenarios, whilst trying to find ways of working which will be sustainable into the future. But what one must absolutely avoid doing is constructing an organisation which is over complicated, overly rigid, too impersonal and in so doing risk excluding the possibilities of simply approaching someone and asking questions or volunteering oneself spontaneously. When one looks, one finds many organisations with a multitude of different ways of operating. There are organisations which function with a waiting list for those wishing to become volunteers (people sign up, perhaps including their preferred activities), organisations exist which organise themselves on a Facebook page and who launch their appeals for volunteers to help in humanitarian crises by these means. In any case, whatever method is employed it must suit the customs and style of the association and of all its members.

So, how do we proceed? Ideally we need to find means of communicating with all the members (preferably directly), this is difficult due to the structure of an association of associations and exacerbated by our geographic dispersal. There is however the Bulletin and the website, and the local associations can play the role of intermediary for these sources. With these methods the needs (activities, expertise, time required) can be communicated. This is however, not very fast and so is not suitable for dealing with emergencies. It is here that a list of potential volunteers would become rather useful, even more so if it were to contain information such as; expertise, previous experience, availability, etc.

But first it seems appropriate to look carefully inside the teams of volunteers at what they need to function well in the long run, how the tasks could be divided so as to become more manageable but without complicating the coordination.

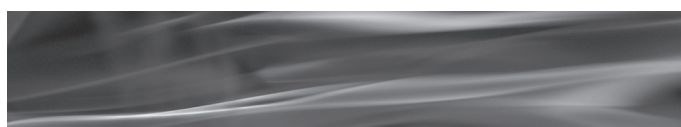
One could imagine having a web page (accessible to all the practitioners in the Amicale) where the different activities carried out by the Amicale are described in terms of volunteers needed (expertise, time), via which one could sign oneself up as a possible future volunteer (a simple link like that for the questionnaire, but which would this time specifically collect the names, contact details, etc. of the respondents!). This information would be visible to, for example, those responsible for the teams and who would use them as a source of future volunteers or of occasional volunteers. The beginning of a "Hive" (a virtual meeting place for volunteers)? One can dream even further, of the means of facilitating communication within the teams and between them, or of discussions around specific subjects for all the membership... But let's keep it simple and do one thing at a time, it's already more than enough. All changes require extra effort before things improve and often one needs to iterate before finding the ideal solution.

I imagine that the CA would be very interested to hear your points of view and ideas, particularly from those of you reading this who were not reached by the questionnaire (please send you thoughts to Zouzou Vallotton, author of the article complementing this one: zouzou.vallotton@gmail.com). All this is work in progress and I hope it will serve the Amicale well in the long term.

And finally...

Again many thanks from a very happy and relieved new graduate. Well done all of you who have made the effort to think so carefully regarding the future of the Amicale!

Particular thanks to: François Schosseler, the CA and Alain Coussedière from the Amicale; and Claudy Jeanmougin, Jean-Claude Trap and Fred Plewniak from the Collège and last but not least those of you who have explained to me how things work.



In (Practical) Conclusion to the Study by Erica Martin

Zouzou Vallotton

This text is to be understood as in the feminine as well as the masculine.

8 In returning from the last meeting of the Amicale at Strasbourg, I said to myself quite frequently: what good fortune I have. Yes, I have the good fortune of encountering Taiji Quan and then landing in the Yangjia Michuan school.

I remember the first meeting of the Amicale. We all slept in the same dormitory and then had to cross the forest to reach a gym room. No great show, but crazy laughs over practical jokes that were more or less doubtful.

The following year we were at the mountain in Switzerland. It had snowed the previous evening and we did not have a room in which to practise. Happily, the sun spoiled us.

I see again a small group of "great Masters" — that is how I saw them — who were speaking on a small mound and I said to myself, "I will never dare to say hello to them."

Two years later I was part of the administrative council and was the "guardian of time" at the annual general meeting, where I tapped on a bottle to indicate the end of a debate. The accounts were presented on a large sheet of paper. We telephoned to know if the whole administrative council agreed to changing the photocopier.

Several years later and for six years, I took on the role of president.

If I tell you this, it is not to put myself above you, but in order to say to you that I came to the first meeting of the Amicale with one year of apprenticeship to Taiji Quan and that I made my way therein as anyone may do it in one's own fashion, one's own rhythm, with one's own skills, wishes and desires.

I felt that I was part of a family in which there were many who gave of their time, their energy, their expertise, their writings, their research, their experience, their experimentation, their translations...
Their texts in booklets, bulletins and reviews.
Their work on DVD.
Their elaborations and constructions in administrative councils, in the College.
Their teachings.
Their organisation and creativity in the Meetings, etcetera.

At Strasbourg we were 280 participants-consumers. And there were numerous ones who were frustrated at being unable to be there. Among us, there were those who were there, of whom I speak highly, and I tip my hat to them and thank them sincerely. For their pugnacity, their generosity, their respect for the Form that Master Wang Yen-nien taught us and for the transmission that they offer us at each meeting. Large or smaller by all the means cited above.

But we do not forget that all these good people get tired and get older, even if they practise the art of long life! Perhaps they are rather impressive, their experience may lead one to think that no one can reach their stature, that they take up so much

space. That is in part true, but the roles are taken and given, and left.

Amicale has an urgent need for change. Transmission takes time, which is urgent and which we need to have done with care, calmness, openness and courage. For those who do the transmission, and for those who receive it, in order to make thereof a confident exchange and a secure and joyous future.

Erica Martin has undertaken research on the dynamics of voluntary work. You can read her analysis and reflections on the subject in this Bulletin. ("Surrounding the Tao with voluntary work.") After an exchange with her and with the administrative council, we are all in agreement in saying that it is not enough to recall you to each annual general meeting and/or to write in the Bulletin that we have need of you. We must act!

Does the future belong to those who get up early? Well then, get up friends! Time is passing and it would be regrettable if it passed us by. The tasks are diverse and varied, and as Erica's research shows, the information is not readily accessible. Where is it to be found, how can it be procured?

That is why I have proposed to the Administrative Council to create a welcoming committee of the willing. The idea is to realise in a more individual and personal manner what the needs are to throw oneself into a task, a role, whatever they may be. What information do you need? Do you have ideas concerning the transmission of knowledges and experiences in the associative sphere, and more particularly of Taiji Quan. In all that seems to you important and interesting so that Amicale can continue to live and evolve in being more of an actor-transmitter rather than a consumer.

I think that some among you might be interested in these reflections and diverse and varied roles. I will contact you.

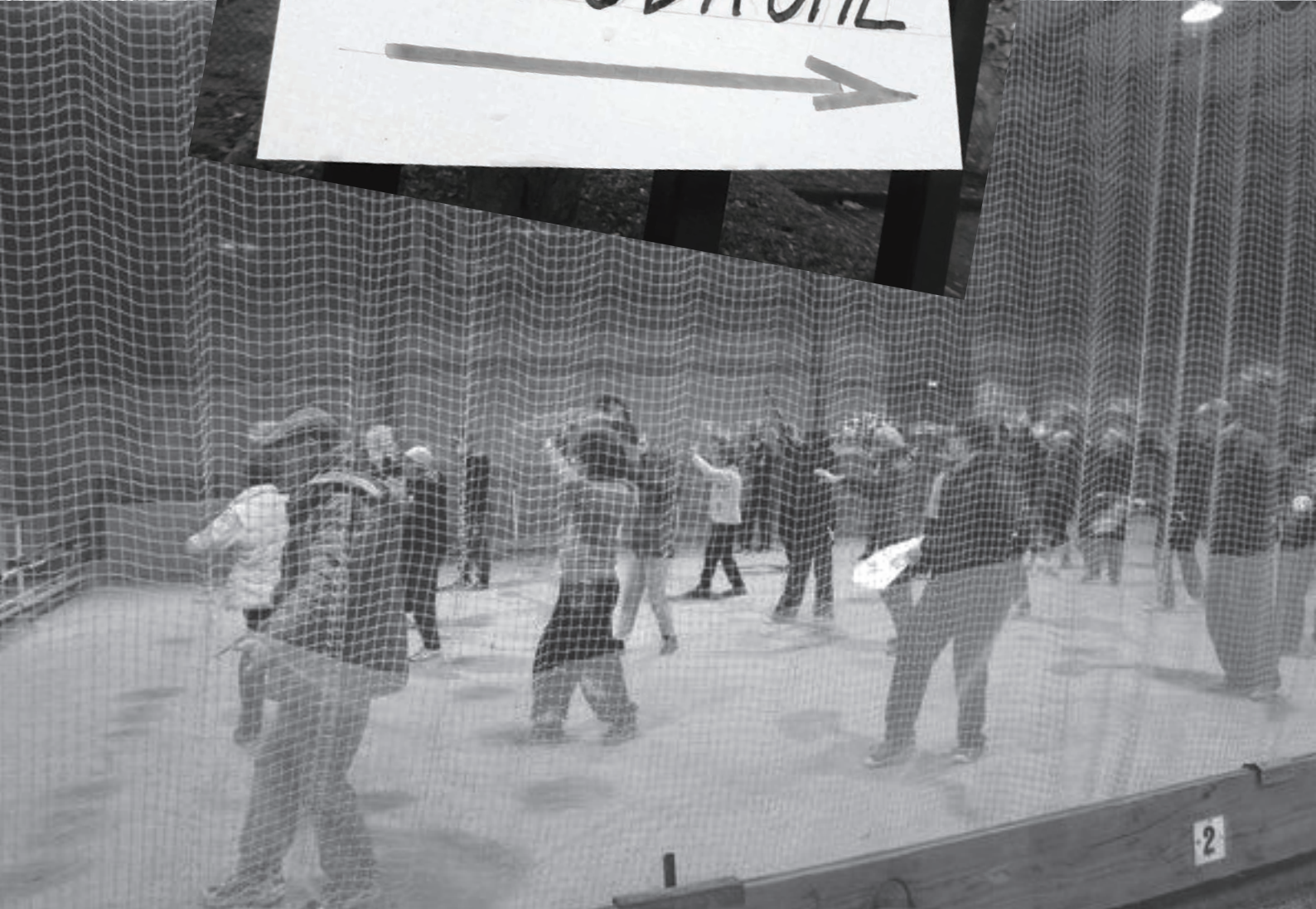
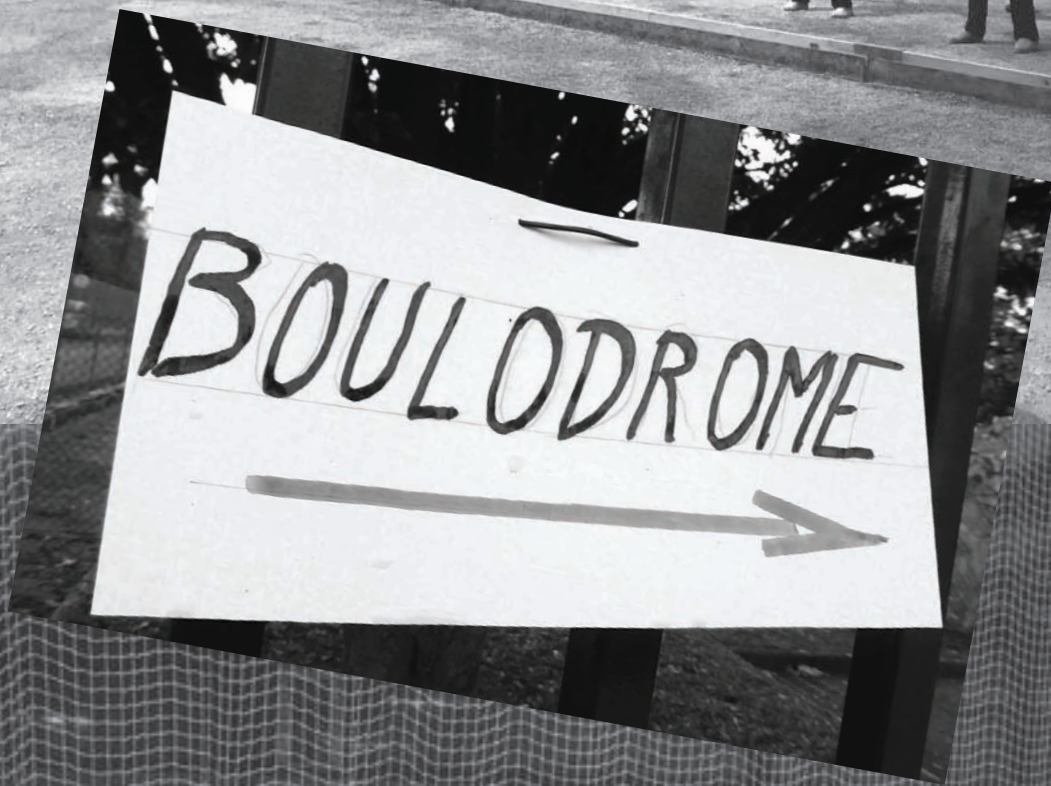
If you prefer, you can ask me to provide you with the questionnaire that Erica has also created to define your skills, responsibilities, etcetera, and which might help us to define these points.

My contact details:
Zouzou Valloton
0041 24 463 45 04
zouzou.vallotton@gmail.com

Let's get in touch!

With all my friendship,
Zouzou





Week-end des énergies

Bonjour à toutes et tous,

Date à inscrire dès maintenant sur vos agendas : le week-end des 13, 14 et 15 mars 2020.

Le Comité Régional Nouvelle Aquitaine de la FAEMC vous propose un week-end de pratique de nos différentes disciplines.

Vous en trouverez ci-dessous les grandes lignes :

- Nom de ce week-end : « **Le Printemps des Énergies** », week-end d'échanges, de partages et de découverte de tous les styles des Arts énergétiques et martiaux chinois, **gratuit** car animé par des bénévoles, couplé avec l'Assemblée générale annuelle de notre comité,
- Hébergement du dîner du vendredi soir au déjeuner du dimanche midi: Village Vacances La Martière - 17310 Saint-Pierre-d'Oléron (https://www.odcv.com/Le-centre-d-accueil-La-Martiere_a71.html) au tarif de **120 € par personne pour les deux jours**, en chambres 2 à 4 lits (comprenant WC, douche, lavabo), en pavillon 2 à 4 lits (comprenant 1 à 2 salles d'eau, WC, douche, lavabo), fourniture et blanchissage literie (draps et couettes) et linge de toilette (drap, serviette et tapis de bain)
- Ateliers au Complexe sportif de l'Oumière – 17310 Saint-Pierre-d'Oléron
- Tout public (licenciés FAEMC, autres associations, autre public).

Nous ne sollicitons pas de professeurs en particulier mais nous invitons les participants désirant animer un atelier à réfléchir (et à nous faire parvenir) à une ou plusieurs propositions de thèmes.

Ensemble nous établirons le planning des ateliers en fonction des propositions, après le repas du vendredi soir. Le planning prévisionnel est joint.

A noter l'apéro dînatoire dansant le samedi soir !

Pour ce « coup d'essai », nous prévoyons 100 participants mais nous avons jusqu'au 15 novembre pour donner un nombre de réservations au village vacances.

Le flyer, l'affiche et des compléments d'informations vous parviendront ultérieurement.

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Mark Linett interview

Claudy Jeanmougin

Question 1. When I met you in 1984 you were already in Taipei. Can you explain in which circumstances you went to Taiwan and how you met Wang Yen-Nien Laoshi?

When I arrived in Taipei in late 1981, I previously had some experience with Tai Chi; practicing Wu Style in New York for two years, and then spending nearly a year learning a Yang style form and push hands. Just before setting out for Asia, I attended a Tai Chi workshop in Hawaii where I was told that there was a Tai Chi master in Singapore. But a seed was planted at an ashram in India where I was told that some of the best teachers in the world were practicing and teaching in Taiwan.

After a brief stop in Singapore, I decided to go on to Taiwan.

It was more than six months of learning and practicing Yang style and teaching foreigners in New Park here in Taipei when I was told by one of my students that he had heard of a master teaching at the Grand Hotel at his home in Shilin in the evening. So, one wet and quite chilly evening, I somehow found my way to Laoshi house in Shi Lin where he was teaching Tuishou at the time. Simply meeting Master Wang at his home for the first time answered all my questions about where I wanted to continue my practice.

Question 2. Do you remember who's accidental person where already at Taipei for Laoshi's workshops?

The first evening that I met Wang Laoshi I also met David McCall. Late at the morning practice at

Yuan Shan and at subsequent classes I met Peter Clifford, Luc and Vioune Defago, Henri Mouthon, Serge Dreyer, Maryline Chanaud, Johan Junge, Julia Fairchild, Sabine Metzlé. Jean Pai and Ken Leonard.

Question 3. Laoshi used to teach at his home in the evening. Then he taught in the evening in the center of Taipei. After that he taught in his own Daoguan. Can you explain the evolution of the teaching of Laoshi in these different places?

When Laoshi taught on the third floor of his home it was a time when there were relatively few students. As the number of students grew, a larger space was needed. The space on the top floor in the center of Taipei was quite large and the floor was covered with soft green cushions which enabled us to practice for competitions and demonstrations.

But there were some teachers, actually some of whom were former students of Laoshi's who wanted a space for their own teaching and so they took over the space for themselves.

It was then that Julia set out to find a space for Laoshi to could continue his teaching.

Question 4. As you have been living for a long time in Taiwan can you speak about the evolution of the Yangjia Michuan style from your arrival in 1981 up to day?

My personal feeling is that without the benefit of Laoshi's teaching and his frequent reminders, Yang Jia Michuan has slowly become more and more martial oriented over the years.

During one class Laoshi mentioned that we were living in a time when we were not so much in need of the martial and fighting aspect of the art but were much more interested in spiritual cultivation. Laoshi often reminded us that it was easy go to off the track into the realm of hard strength in our Tuishou practice.

I am not sure that many people now are willing to take the time and make the effort to practice the form as well as the Tuishou basic exercises which are really necessary to slowly and methodically build a strong and deep foundation in the art.

Also, naturally a slow change to the form has been taking place. Teachers are gradually changing movements according to their understanding of the function of the movements and their experience with other forms and teachers. Laoshi understood that the form would change and said that the test of a change in the movement is with Tuishou applications.

Question 5. There are some groups in the USA that are practicing the Yangjia michuan style, do you continue to have some exchanges with them?

At the moment I do not have any contact with groups practicing our style in the states.

Question 6. Hervé Marest met you recently at Taipei in a park where you practice Tuishou. Can you speak to us about his Tuishou comparing it to the teaching of Laoshi?

It was a pleasure meeting and practicing with Herve during his visit here. Herve is obviously well trained and skilled in our form and it was good to see that he applied his understanding of the form to his Tuishou. This is rare indeed. Of course, there was a slight difference in how we understood some of the applications that I learned with Laoshi but there is always a wide range of ways of practicing and interpreting the movements in the form.

Question 7. Can you explain what Taiji Quan brings to your daily life?

Something that Wang Laoshi said many years ago still rings true today for me. He said that there are no days off when we practice Taiji. In the last 40 or so years since I started practicing, I continue to practice everyday. Tai Ji is really an important an enduring focus of my daily exercise and movement. I am fortunate to be living in a place where Taiji is widely practiced so I often go the parks to practice Tuishou. In the parks there are students from different styles who are eager to practice Tuishou. When the weather is not cooperating, I also have a small studio on my rooftop where I practice.

Question 8. Have you taught Taiji Quan in Taiwan?

I have taught at several places here in Taiwan. In the first few years I was here I taught teachers from the American School in an afterschool program as well as foreign students in one of the parks in Taipei. I also taught at the American club which serves the recreational and social needs of the business community here. At one point I taught form at a language school which served mostly Japanese speaking students and finally I have had students come to my studio here at my home for classes.



From Tai Chi beginner to Amicale 2019 participant – my story

Nicolas Vieuxmaire

I would just like to tell you my story. Within the limits of a Bulletin article. To share my little experience with as many people as possible. I was prompted to do it by Françoise Cordaro's speech about the shortage of articles during the Amicale meeting. So let us support the Bulletin and bring about exchanges between practitioners, in particular those I had the pleasure to meet in Strasbourg. But first back to the beginning.

Why did I start Tai Chi? I still wonder at times. Encouraged by my girlfriend, Béa, who had been interested in Tai Chi for a year, driven by my wish to discover Traditional Chinese Medicine as well as this martial art turned health practice, I, who had quit every physical activity after two knee operations, we went for it. It all began in September 2012 in Woippy with Marc Baechler and Geneviève Drant. Few beginners apart from Béa and me. We meet two accessible teachers willing to pass along their knowledge, their pleasure to practice, their passion. As months go by we try to digest the teachings. We begin to be more aware of our posture in our daily lives and try to correct them according to the principles of Tai Chi. I first thought that the pelvis must always be in retroversion. Then I understood that this should not be forced and did not have to always be the case. Then I thought that being relaxed meant being flabby. In fact my body was collapsing. Maybe it is the same for all beginners? Step by step, we integrate basic principles, which lead to other principles, more subtle but every bit as essential. And year after year a desire to share this experience with new students arises.

Gradually I started helping Geneviève with the beginners classes. Then came other questions. How to teach Tai Chi? Should we "hustle" beginners or let them make "mistakes" until they progress along the path? Maybe those are questions that every



Here I am (in the centre), during a workshop.

beginning teacher asks... At any rate, this role is so fulfilling that I am grateful to Geneviève for proposing it to me and guiding me in my discovery of Tai chi through reading and teaching.

Then comes the desire to participate in an Amicale meeting. We keep hearing good things about it, so we take the two-hour road trip to Strasbourg! We feel pampered by the organizers and just follow along. Practitioners of all levels, from everywhere in the world, come and go, everyone as humble as the other. An Amicale meeting is formal teaching during the workshops, but more importantly informal exchanges on the occasion of a queue, a meal, at the turn of a corridor. We receive the energy of other people, their experiences, their friendliness. And we leave with lots of common memories: the cool air of the boulodrome*, the success of our T-shirt sale, and of course the 'festive evening' and its folk dances... Why did I wait for 7 years before doing it? I guess I just wanted to be ready. But I recommend this warmly to all, and as soon as possible!

Thanks to Béa for doing much more than following me in my practice. Thanks to Geneviève and Marc for giving me the motivation to follow their classes assiduously. And thanks to all the people I met at the Amicale meeting for giving me the wish to keep on practising and get more involved. Some would say: together, pass along, preserve, carry on... So, see you soon!

* an area dedicated to the french sport "pétanque", where the workshops were taking place.

Prolegomena* to Tuishou exercises

*basic concepts

College Seminar Workshop,
Friday 29th March 2019,
presented by Frédéric Plewniak,
report written by Jean-Paul Bonhuil.

This workshop arose following the observation that the Tuishou 'basic' exercises are far from 'simple' exercises, apart from the first five, and in addition to providing technique, set out the

fundamentals.

It seems helpful to tie these 'basic exercises' to the fundamentals of practice, and that from the very first lesson.



To do this,
Ask the students to perform the gesture *Lü* on their own, transferring their weight from one foot to the other.

[Photos 01 > 02 > 03 > 04 > 05]

Followed by the same movement with a partner. The partner's fist at the level of the plexus may well prove too invasive, so invite them to place a 'cat's paw' there and to exert a gentle push (*An*).

By the way, invite the practitioner who is to carry out the gesture not to position his *Lü* too rigorously, but rather to deflect with supple arms which rest naturally on the forearms of the person pushing.

[Photos 06 > 07 > 08 > 09 > 10]

In this exercise it is important that the person pushing expresses his push in the centre.

[Photos 11 > 12 > 13 > 14]





In this approach to working in pairs, look for 'reception' rather than 'countering'. If the person who is pushed remains frozen in the middle, they still have the possibility of turning on the ball of the foot to evade.



Break down and unwrap the exercise emphasising that the arms go out as scouts during the phase when they receive the partner. Once in contact, the arms send information back to the general which is the waist. The general broadcasts his orders to all limbs, upper and lower. To achieve this unity, there is a connection between all the parts of the body. Also, it is appropriate to maintain one's axis during the rotation, that is to say, not to go too far back (disconnection).



It is helpful to carry out this exercise at increasing speed so as to be able to feel the dynamic of the rising figure of eight (spiral motion).

Furthermore, the *Lü* which expresses the deflection should be synchronised with the *An* received during the push.

Run the exercise *An, Lü* whilst moving.

During the displacement explain the problem of being double weighted which can result from the two hips being blocked and can prevent the free movement of the front foot which would add to the rotation. Get them to work on the transfer of weight using the mobility in the hips.



One should keep in mind that the aim is not to succeed with the exercise but rather and above all, to improve the fundamentals (transfer of weight, mobility of the pelvis, axis...).

The teacher should express that he himself is continually searching, that he still needs to improve and so, just as the student, he continues to work.

To introduce the notion of connection and to get into Tuishou, use the vertical circles. This allows the link to be made between the gestures in the form and those of Tuishou since there is no dichotomy between these two practices.

[Photos 15 > 16]



When the vertical circles are practised in a pair, there is lateralisation of the movement.

The connection and sensitivity to the other are important as its execution is rather like clockwork.

Consequently, neither partner starts without the input from the other.

The two partners adjust themselves to the rhythm given one another. The support is systematically sought in the ground with each absorption.

[Photos 17 > 18 > 19]



In this exercise, once again, the arms act as scouts reporting back to the general, the waist, who in turn orders the feet to go and pitch camp.

The difficulty most often encountered is the loss of balance during the rotation when the arms approach or move away from the torso. In addition, there is often inadequate space left under the arms.

It is therefore first necessary to find the rooting of the body without the arms, and this is achieved by relaxing the back. Then, to extend this relaxation in the back which contributes to opening under the arms, once the arms are brought into play.

To relax the back, the teacher can indicate 'let the back flow down'.

To understand this concept, place the practitioner in *Peng*, asking him to give his *Peng* some substance particularly when the push is exerted on him and to absorb by relaxing the back. In this case, do not indicate to 'hollow the chest', the hollowing of the chest is a result of the back relaxing.



To help students understand the concept of the gesture's continuity, practise the vertical circles with just one arm. Do not hesitate to repeat the exercises for several weeks. [Photos 20 > 21 > 22 > 23 > 24]

Following this, the horizontal circles can be approached together with the closure and emphasising the absorption. [Photos 25 > 26 > 27 > 28]

The progressive nature of the way the prolegomena are set out is well tuned to beginners. These exercises aim to render the spiral movements sensible, to show that one cannot restrict movement to the upper body but that one has to work with the waist.





These exercises lay out a journey, one takes the route and identifies the destination.

Right from the start of the first Tuishou exercise, the practitioner encounters the fundamentals systematically laid out.

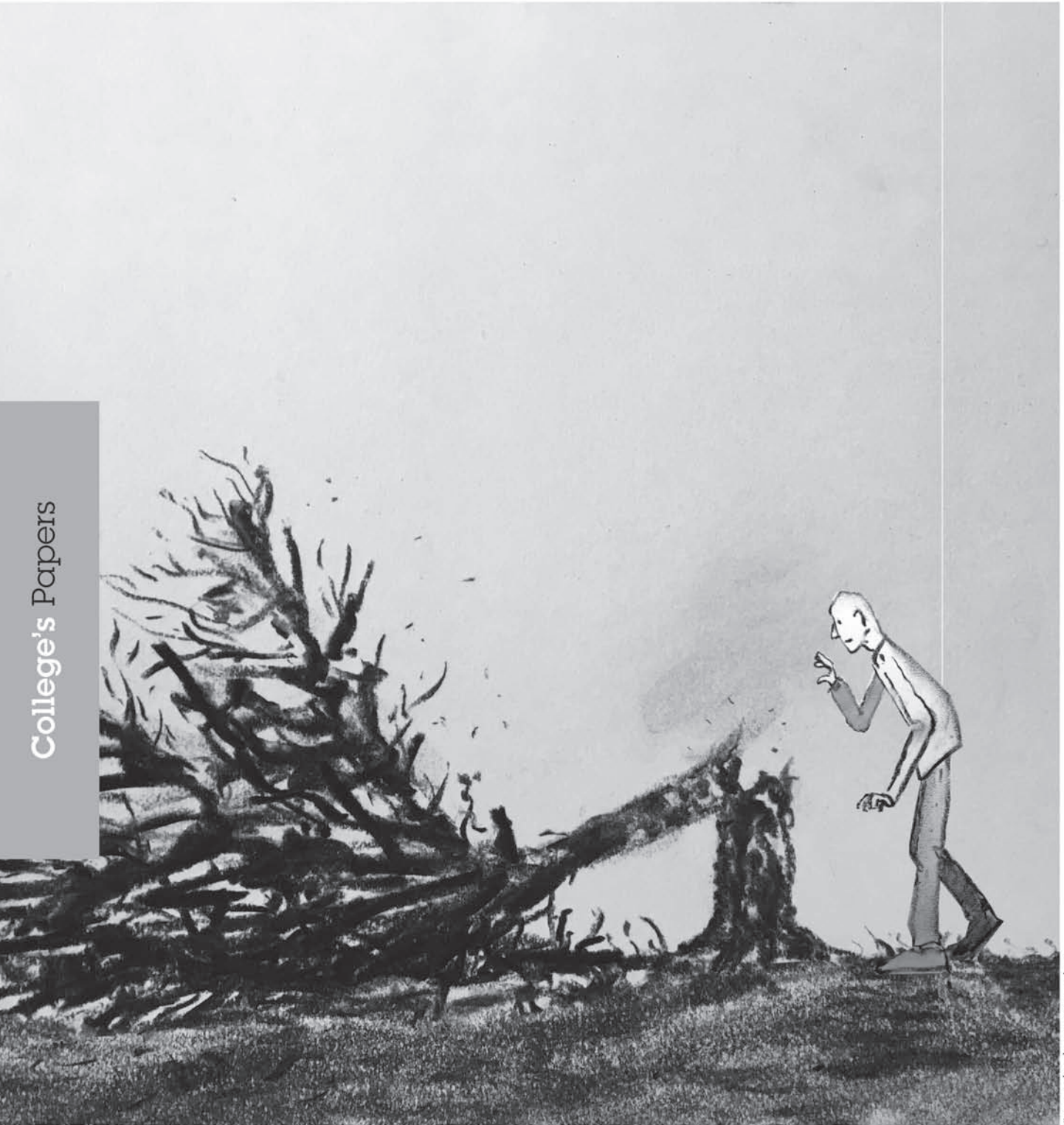
The simulation of the partner's attack should not be expressed by an overly intrusive closed fist.

It is always appropriate to play down an 'unsuccessful' exercise, if it is not understood at the first attempt.



Jean-Paul Bonhuil
Frédéric Plewniak





jean-claude issenmann | -:

– Oops! I thought I had identified the destination but on taking the route I appear to have expressed myself a little too intrusively when simulating my attack. It seems appropriate to play it down at the arborists.

The waist is the master of the body, of the whole body¹. *in other words* “In any move, there is nothing that is not in movement²”

Serge Dreyer

In this article, I will consider the implications of these two essential ideas found in the “classic” texts of Taiji Quan. We could also cite the Taiji Quan Treatise³ “From the slightest movement, all parts of the body must be light, agile and connected to each other” or even the Secrets of the Five Principles of Li Yixu⁴, “it (energy) is governed by the waist”.

Here, I am particularly interested in the movement of the feet in relation to the waist in the slower movements of the Taiji Quan form. Simply put, the most obvious conclusion to be drawn from the ideas stated above is that the empty foot, the one which bears the least of the body's weight (most of the time the front foot in our style) should follow the movement of the waist. In the videos I have seen of our style of Taiji Quan, this is not always the case. I was curious about this, so I interviewed the participants who attend my summer and winter workshops. I noted the almost total lack of coordination between the empty foot and the waist in many postures. I was often told by the students that they had never been corrected by their teacher or that they had not paid attention to this “detail”. It is important to point out that the most passionate of these students rely on Mr. Wang's book to improve their practice outside of class.

So, I took a close look at Mr. Wang's book to see if this otherwise remarkable tool was not somehow contributing to the propagation of this error. As I will demonstrate below, it turns out that this text does bear an undeniable⁵ responsibility. Before giving a few examples, let me insist as I have done in previous articles, that it is the book that I am calling into question, and not its author.

First of all, in the comments (photos 32 and 33 sequence 1) Mr. Wang indicates that the waist and thighs turn, but does not mention the feet turning. We can then point out a contradiction in the movement of the front foot in these photos, since in 32 the legs and thighs should turn to the right, and in 33 they have turned to the left but the foot has not moved between the two. The examples below, which I have chosen because of the obvious discrepancy between the orientation of the waist and that of the empty foot, are intended to raise awareness about these issues when using this book.

1. Phrase taken from the *Ten essential principles of T'ai-ki-k'iuian dictated by Yang Tch'eng-fu*, written by Tch'en Wei-ming, paragraph 3 p.155 / translated by Catherine Despeux in *T'ai-ki-k'iuian, Long life technique, fighting technique*, College de France, Institut des Hautes Etudes Chinoises.

2. idem p.165.

3. *Taiji Quan* by Wang Yen-nien / french translation by Sabine Metzlé and Claudy Jeanmougin, 1988, Taipei, p. C4.

4. Idem p. C28.

5. We shall remember the difficulty caused by the poses in studio that M. Wang rightly invoked, as well as the financial constraints.

Reading the arrows:

- The orientation of the arrow is based on the white line that appears in all the photos in the book.

- The arrows indicate the direction of the front foot of the corresponding photo.

Parry right (photo 30 sequence 1)



Grasp sparrow's tail right (photo 31 sequence 1), we see



but the direction should (approximately) be



the commentary indicates that the pelvis should turn to the right, so 32 should be



because the commentary indicates that the thighs and pelvis should turn even more to the right.

33 is like 32 but should be more or less like this



since the pelvis and thighs turn to the left,

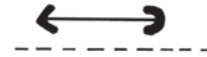
in 34 we should have more or less returned to 30.

To summarize, we should have a triple movement of the right foot, starting straight ahead in 30 with the heel then turning to the left for 31 and 32, then turning back to the right for 33 and finishing straight ahead in 34.

For Single whip left (photo 56 sequence 1) we see



But in 57 (at least in any martial application) we should see



because the commentary indicates that the thighs and the waist turn to the right. But this time the commentary insists on the immobility of the right foot. One of the consequences of this distortion between the martial application and the imperatives of choreography (maintaining a continuity with the following position in the form) becomes visible with the right knee, which here is bent inwards rather dangerously, because the weight of the body on the right leg.

For Brush knee twist step left (photo 83 sequence 1) we see



but we should see this



because the commentary indicates that the body should make a quarter turn to the right.

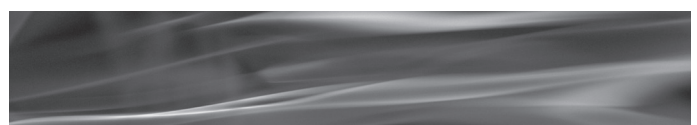
Photo 84: The body is supposed to turn another quarter turn to the right but the foot is still pointing in the same direction as 82 and 83 (note the orientation of the left knee aligned with the white line from 82 to 84). So we see



but we should see this



PS: Please take into consideration that these drawings were made by someone who has not totally mastered geometry, and as a result, the directions indicated should be allowed a small margin of error.



Tuishou - Intoxication and Transparency

Manuel Solnon

What is the significance of enhancing your Tuishou?

Of learning new techniques, studying unknown forms, comparing different styles, taking notes, practicing? Practicing, but in what way?

Is there a link between mind and body such that the study of meditation significantly improves our level of skill? Master Wang stated that without meditation our competency would decrease over time. He liked to use the image of a boat that had stopped moving forward, but instead slowly drifted backwards.

Closer to us, in Ancient Greece Socrates taught that "to know oneself is to know the other". Can this affirmation be applied to Tuishou?

What does to "know oneself" even mean?

Whether Zen, Buddhist, Taoist or Dominican, monks insist on the need to be vigilant in act and words. This applies just as much to Tuishou as it does to daily life. Negligence or laziness in spirit leads to a de-structuring of movement. In Push Hands, there can be no room for indolence or inconsistency as these lead to a weakened posture and a lowered quality of Chi. Unbalance and a quick shove soon follow.

To know oneself demands no prerequisites, only trust and surrender to the present moment. Neither require any muscular effort or knowledge of specific techniques, just to be fully engaged in the present. The surrender sharpens the focus.

The practice of Tuishou is often neglected because it puts the practitioner face to face with the unknown.

The protection of a well worded argument or a superior attitude fail when faced with the biting evidence of Push Hands.

For the monks, the silent Emptiness is the threshold of enlightenment. It welcomes our souls without judgment or reproach. Well-meaning, this great Emptiness which is the Tao invites us to regenerate in it, revealing our proper place in existence and shining a light on that which hinders the full development of our inner potential. A place without beginning or end, where all comes to full term, and to its rebirth.

An intelligent practice of Tuishou can lead us to this threshold.

What is tension?

According to the dictionary, "a condition in tissue or organ which generate a painful sensation of stiffness¹."

What is the source of tension; a lack or an excess of flexibility?

The human mind and body, baring some trauma from birth or accident, should be far more capable than what is considered "normal".

In Tuishou, the absence of a proper response to a push is due to the inability of the practitioner to generate one in the moment. It is not the effectiveness of the technique which is the problem, but one's ability

1. It seems necessary to extend this definition to the psychological aspect, which is indispensable to a complete understanding of the nature of tension.

to manifest it. My Tuishou teacher in Taipei would say “Dōu Kěyǐ; “all is possible”, meaning that any technique could be used.

So what is the nature of the momentary lapse which hinders the ability of the practitioner² to generate a response? What allows a movement to be conceived and realized? Finally, where does the blockage come from, a muscle or tendon, or a lack of inspiration- that creative impulse that Wang Lao Shi sometimes referred to?

During Push Hands, we notice that simple and spontaneous movements are not performed. Why are they not? When asked, practitioners often reply “I don't know what to do!”

What separates an advanced practitioner from a beginner? Is the distinction due to a physical change? If that is the case, what is the nature of this change?

Often the beginning student learns to project and not pay attention, to act and not listen. When placed in a confusing situation, the student's movements become incoherent and rote.

A diligent practice is fundamental to any progress in Tuishou, but is there in us a space hidden by our consciousness, which, since it is always on display, prevents the full development of our potential? Ignorance is not a gift, so let's hurry and dispose of it.

Fang Song (an experience)

Wang Lao Shi would repeat endlessly the dictum: “Fang Song”³ – relax. It was the litany, the crux, the Holy Grail, the cornerstone of the practice. To my dismay, this principle remained inaccessible to me since, despite my efforts, my arms and legs remained hard and falsely relaxed. One morning, a brother in practice helpfully told me that “you relax your arms by using force.” I took note of the irony. If the idea made sense intellectually, I remained incapable of doing otherwise. Years later, exhausted by my sterile certainty, I gave up. I did not know that at that moment I found myself at the threshold of Taijiquan and that its study had now truly begun.

In the Classics frequently quoted by Master Wang, this “relaxing” appeared as an unavoidable rule. Fang Song translates in the body as a fluidity in the

2. Based on my experiences, I noted that the scale of the handicap is also a function of the degree of rejection that we bring in opposition.

3. Translated as release of muscles and joints; fàngsōng, 放鬆.

movements, in Tuishou as an aptitude for transformation (Hua Jin)⁴. The absence of it makes any progress impossible.

To be effective in Tuishou, the will needs to fade away. But, paradoxically, this requires great willpower to achieve. Can this be called non-will, or not-wanting?

To observe one's tension is far more effective than trying to get rid of it. It is then possible to follow it to the root cause, invisible because hidden. Once revealed, it dissipates on its own. Technique matters little, the absence of technique wins the day. The wind, the earth, fire and water are all animated forces yet lacking in method. No will, whether human or animal, can dare to stand up to them.

As for water, it absorbs without distinction the dominant forces that melt within it. Its essential quality is to bend to our will without losing its essential nature, which is fertility. It hides its true nature in an apparent submission, or acceptance. This is the Yin principle in all its power. Nothing can equal its singularity.

Applied to Tuishou, this principle suggests that it is essential to not lose contact, nor to oppose one's will against our partner's (Bu Diu Bu Ding – “Don't lose contact, don't oppose”). The light touch and the calm heart work together to discover the intentions of the partner and counter them. Indeed, by sticking (Nian Jin) to the partner we are ahead of him or her since the “attentive listening” (or listening energy – Ting Jin) helps to clearly discern any changes. This remarkable quality in listening allows for the melding to every crook and cranny of the partner's intention. So an inappropriate reaction in our partner reveals an energetic incoherence, and therefore a structural one. “Attentive Listening” is like water that seeps into the smallest crack. That is its double nature: to be the container and the contained. The movement is correct, the mind is still.

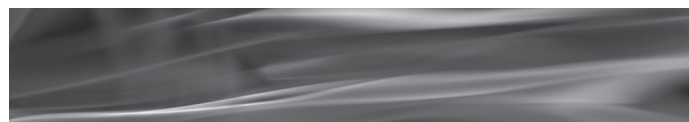
Intoxication is the beginning of correct movement as it finds there no thought. Correct movement is paired to a transparent spirit. Spirit is purified when it is no longer affected by the dance of becoming. Like the water of a lake, it lives in peace in the stability of the moment; the non-being. Alone, aligned with the Tao.

4. Transforming energy; huàjìn 化勁.

5. Do not interrupt the contact, do not resist, bú diū bú dǐng, 不丟不頂.

6. Adhering energy, Nián jìn, 黏勁.

7. Listening energy; tīng jìn 聽勁.



The/My/His/Her/Our/Your Yangjia Michuan Meetings

Joël Panhelleux

In November 2018, during a General Assembly of Yangjia Michuan Taichi Chuan, we learned that the association Archipel, in a sense of urgency, proposed to organize the 2019 meetings (the 30 years of the "Amicale") on one hand and on the other hand that because there weren't enough candidates to organize the 2020 Meetings, the AYMTQ thought about setting up a General Assembly without any meetings.

Personally, the first time I discovered the "Amicale" Meetings was in 2010 at Loctudy (in Brittany) and therefore I consider that being no more than a mere participant for this event was enough to justify my application for the AYMTQ.

A General Assembly of the AYMTQ without any meetings is, for me, totally inconceivable.

This is the reason why, Danièle and I (both of us individual members) applied for the organisation of the November 2020 meetings, several days just after the meetings in Sète.

The fact that nobody applies raises some questions:

- How (and particularly why) is it possible? (whereas those who set up this event consider it as nearly an easy task!)
- Is it only a bad patch or an important stage in the life of the "Amicale"?
- What should we do? What proposal(s), new idea(s) shall we offer?

The development that follows is the fruit of our reflection that led us to offer proposals for the organisation of the next Meetings in November 2020. To be efficient, these proposals do not only expect

an "agreement" of "the members of the associations" of the AYMTQ (so to speak, it's not only a matter of voting "yes" during a G.A), but they suppose an "adherence" of the participants "practising members of the "Amicale". This is not about the choice of the clubs, but the good will of all the people taking part in it.

Here is the outline of the article:

- | | |
|-----------------------------|--|
| The Meetings: | An event programmed two or three years in advance. |
| The Meetings: | An increasing number of interested persons. |
| The Meetings: | An opportunity for local meetings. |
| The Meetings: | A more and more important event. |
| The Meetings: | Limited reception capacities. |
| The Meetings: | Intensive energy for the organizers. |
| My/His/Her Meetings: | Each can come to take place in his / her meetings. |
| Our/your Meetings: | Offering car-pooling. |
| Our/your Meetings: | Setting up the "Friendly Spirit". |
| Our/your Meetings: | The organiser remains coordinator. |



Suite aux Rencontres de :	Prochaines Rencontres prévues :
Loctudy (nov 2010) Billet Administratif N°2 (dec 2010)	en 2011 Vaumarcus en 2012 Angers
Vaumarcus (nov 2011) Billet Administratif N°4 (fev 2012)	en 2012 Angers en 2013 Paris (projet #1) en 2014 ou 2015 Sablé sur Sarthe
Angers (nov 2012) Billet Administratif N°6 (dec 2012)	en 2013 Paris (projet #2) ou en 2013 Sablé sur Sarthe ou Alès
Paris (nov 2013) Billet Administratif N°8 (janv 2014)	en 2014 Sablé sur Sarthe en 2015 Annecy
Sablé sur Sarthe (nov 2014) Billet Administratif N°10 (dec 2014)	en 2015 Annecy en 2016 Houlgate en 2017 Ile de Ré
Annecy (nov 2015) Billet Administratif N°12 (dec 2015)	en 2016 Houlgate en 2017 Ile de Ré en 2018 en Suisse
Houlgate (nov 2016) Billet Administratif N°14 (dec 2016)	en 2017 Ile de Ré en 2018 Sète
Ile de Ré (nov 2017) Billet Administratif N°16 (dec 2017)	en 2018 Sète
Sète (nov 2018) Billet Administratif N°19 (dec 2018)	en 2019 Strasbourg en 2020 A.G. SANS Rencontres ??

The Meetings: an event scheduled two or three years in advance

As I intend to organise the Meetings, I propose, at first, to establish a picture of it.

It seems interesting to start with the reading of these two paragraphs: "**places and dates of the next Meetings of the Amicale**" from the different administrative bulletins available on the website of the AYMTQ. (as it happens, the story of these administrative bulletins and my own story with the Meetings started in 2010!).

Here is the overview of these different bulletins from 2010 to nowadays:

The Meetings: an increasing number of interested people

What precedes doesn't seem that chaotic to me, but it rather shows an evolution and leads to the following question: What has happened for ten years?

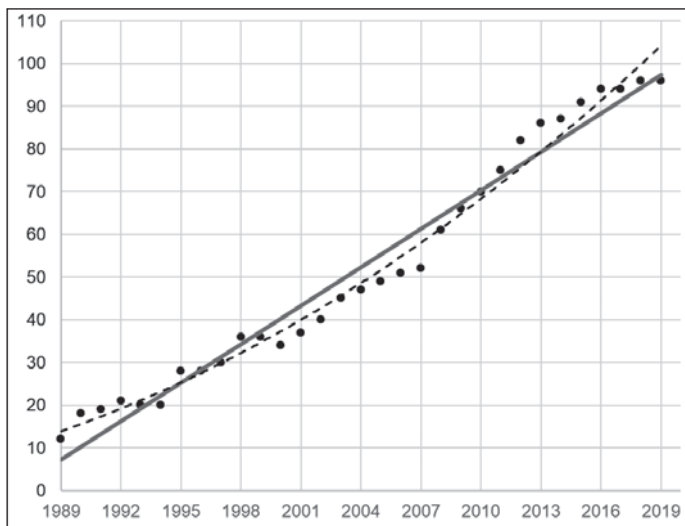
I think that the first cause of all this must be searched in the consequences of the evolution of the numbers. That was why I asked Alain, the Treasurer of the AYMTQ, to give me these quantitative elements.

These elements were taken from the "Associations Members" on a scale of about thirty years and from the "the practising members" of the Amicale. They have followed a regular evolution since its creation (30 years):

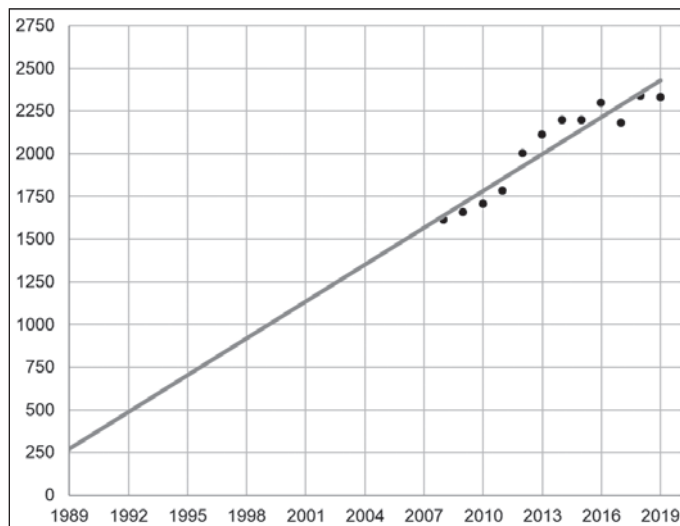
- An average of 3 additional "Associations Members" per season.
- An average of 72 additional "Practising Members" per season, which swell the ranks of the people who could apply for the Meetings (at a rate of about 24 members per association).

So to speak, for the 2019-2020 season, it represents a total of nearly 100 "Associations Members" for 2,400 "Practising Members".

Remark: The number of "Individual Members" wasn't given to me, as with Alain, we noted that its evolution according to this scale of years, doesn't bring anything to this analyse.



Evolution of the number of Associations since 1989



Evolution of the number of the people practising since 2008

The Meetings: an opportunity for local meetings

We should enjoy ourselves for this growing interest in the practice of Taijchi Chuan. The evolution of the number of Taijji Quan practitioners has no reason to decrease, and for the practitioners of our style, it's the opportunity to get out from a geographical isolation, that certain clubs are going through.

The number of associations which increases, leads "mechanically" to the growing number of coaches, which, at the same time, engenders a larger number of members at the European College of Teachers of Yangjia Michuan.

It is therefore an opportunity to see the birth of initiatives to build local gatherings.

Thus in the College some "displaced Workshop" are taking place in geographical areas where there is a sufficient concentration of teachers and assistant(s)). These workshops complement the existing College Meetings. They now have their places on the CEEYMTQ website.

(See the "DISPLACED WORKSHOPS" tab on <http://www.college-yangjia-michuan-tjq.org/>)

In the same way, Regional Meetings of Yangjia Michuan, on the model of the Meetings of the Friendly intended for the practitioner (s), beginners as experienced, can now be set up.

Two examples (local initiatives without any connection with the Amicale):

- This type of meeting has existed for a few years in Switzerland.

- And a little more recently in Anjou (The first Sunday in September since 2014).



Journée de Pratique du Yangjia Michuan en Anjou
Sixième édition
Dimanche 1^{er} septembre 2019

The origin and development of JPYMA:

While the number of practitioners of the style Yangjia Michuan in the Anjou region made the project realistic for several years now, the idea of Journées of Practice taiji quan style Yangjia Michuan in Anjou (the idea of days of the practice of taiji quan style Yangjia Michuan in Anjou) was born in early 2014, the year of the centenary of the birth of Master Wang Yen Nien.

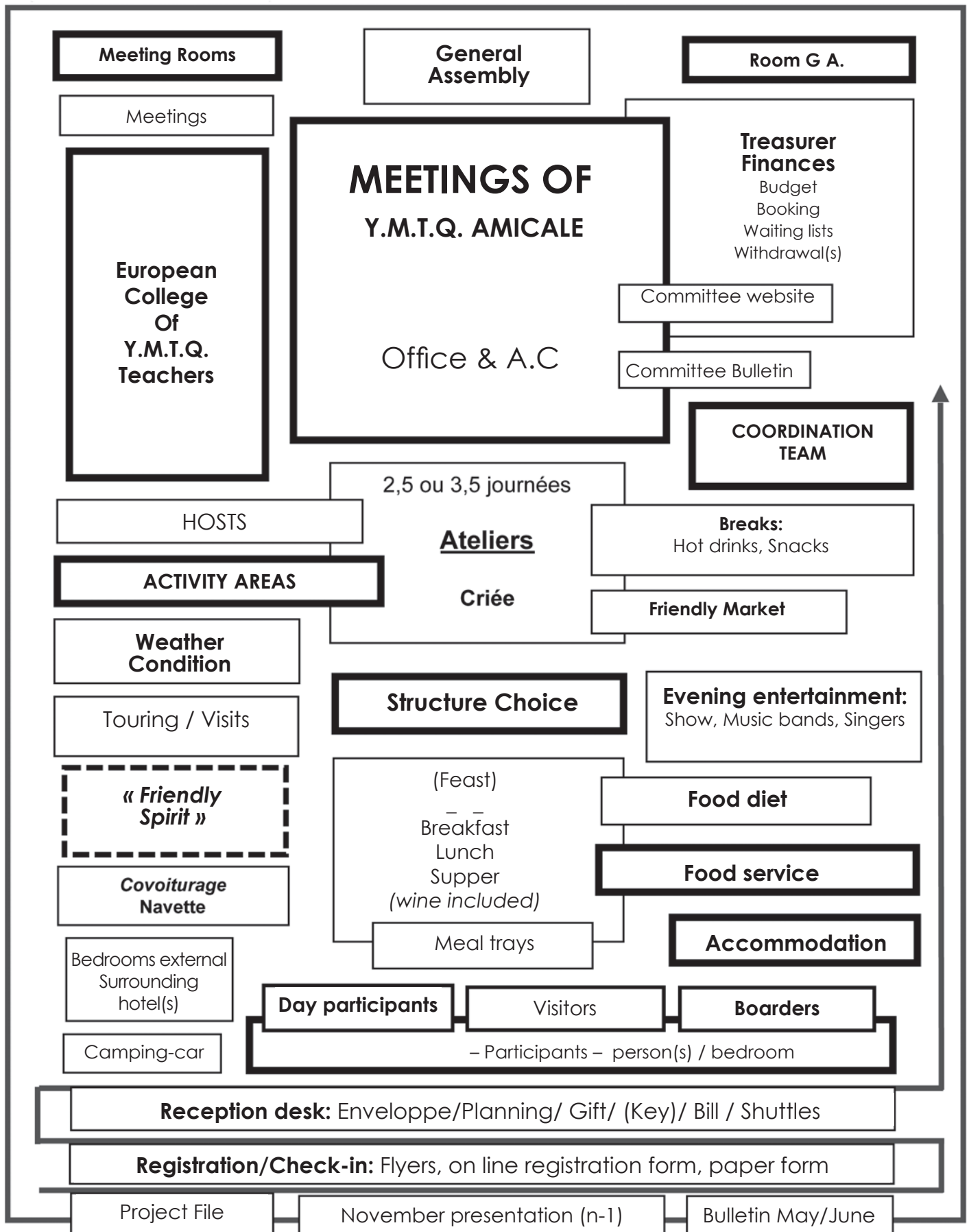
The day is open to members (including new practitioners from the previous season) from all associations in the area (about an hour's drive round). They offer **the practice of Taiji Quan style Yangjia Michuan**. The various workshops offered (or requested) take into account, as far as possible, everyone's expectations, whatever their level of practice. It is in this spirit, for example, that it was chosen, at the end of the day, to precede the practice of the long form (1st, 2nd and 3rd duan) including the "Shi San Shi".

Note: The participants assume their trip and their meal (lunch) as it is a simplified organization.

Meetings: An increasingly important event

Back to the Meetings of the Amicale:

I offer below a mind map that attempts to bring out as best as possible what is behind the organization of this popular event.



Meetings: The limits of the capacity of reception structures

Considering that the “administrative reason” for the Meetings is its Annual General Meeting:

If we leave on two representatives per association, which is reasonable, that already makes at least 200 people to gather!

It is of course necessary to add places for the other participants. The reception capacity according to what the AYMTQ can claim is today very likely about 300 people.

Entries from Strasbourg Dating closed just within two weeks¹ for a capacity of 260 participants would comfort what precedes.

The difficulty in finding reception structures for the organization of Meetings is likely to become more and more problematic. This is why I think that the implementation of waiting lists for registration to the Meetings is only a short-term solution.

Question: Would “single” and double rooms be preferable?

Meetings: an energy pump for the organizers

Extract from the administrative ticket N° 6 of December 2012:

“A call was launched in the room to find other goodwill, but no new proposal was made. Being an organizing group is enriching as it federates the group. You must give your answer before December 15th.”

Extract from the administrative ticket N° 14 of December 2016:

“President's reminder: Do not hesitate to apply for the organization of future Meetings of the Amicale, it is a rewarding and unifying experience. Each association has everything to gain! To begin with, a reduced team of 3-4 people is enough. A detailed guide for organizing the Meetings is available to you.”

I reckon we should reverse the way we are thinking the proposal:

“If the group is well federated, then the success of the Meetings is almost guaranteed.”

¹. “Double” and “external” rooms in less than ten days!

Following the meetings in Sète, reading pages 4 and 5 of the bulletin N° 91 of June 2019 which bears the title “Organize for the first time the meetings of the Amicale!” is very revealing:

1. The small organizing group was very close-knit, which was why it got into it (and not the opposite).
2. The problem of the place is clearly stated.
3. And for me, this is, the most important point, as it reveals what motivated the writing of this article:

Waiting for all of the team who applies might be possible when the Association had twenty “Associations Members” and five or six hundred “Practitioners members” but today it has become, I want to say, almost “ANTI-AMICALE” (I am deliberately provocative... it is to convince on what follows!).

I consider it completely understandable that the organizers of the Meetings in Sète decided not to pump their energy to present a show and to focus on what was essential. The essence of their mission as organizer (see below: this does not mean that the idea of a show should be abandoned, but...).

Since we solicit small structures to jump into the adventure of organizing meetings, would it be not legitimate to expect from participants themselves to accept the challenge of keeping an atmosphere of friendly exchanges with more than 300 people, thus relieving the organizers as much as possible?

My/His Meetings: Everyone comes to participate in the building of their Meetings

Let's replace the Meetings with a meal with friends:

Option # 1: The meal at the restaurant

We don't do anything, we pay! We accept the framework.

Option # 2: A meal at a friend's house who takes care of everything

We don't do anything (except the one who invites!), We don't pay! All guests offer flowers! But next time it will be at another's place, for example, at the bachelor's who has a studio in which we will still try to eat at more than ten! (All guests will offer flowers!)

Option # 3: A meal at a friend's house who orchestrates what everyone must bring

The owner of the studio is relieved! Each guest brings a touch to the final painting, at the end of the meal everyone is square (Too bad for the florists!).

In some way, I think that as far as the meetings are concerned, we have to move from what today looks like “option # 2” to the idea corresponding to “option # 3”:

The group in charge of the organization should only have to focus on providing an adequate reception structure.

Note: All the groups who feel the envy to organize the meetings do not necessarily have a close place with sufficient capacity, which implicitly implies that those who have the opportunity to be close of such a structure should feel a little more concerned.

On the mind map:

Boxed texts linked to the choice of the structure

Boxed texts linked to the different actors

The Amicale, by its statutes, unites associations, of course, but the Meetings are the result of the osmosis of **individuals** who have in them this "something" which attracted them to the practice of Taichi Chuan.

The participants bring the rest of the ingredients to induce what is so special in these meetings.

In italic, "Friendly Spirit" tasks

(See below "The Friendly Spirit" in detail)

Our/Your Dating: The proposed facilitation to use carpooling

Extract from the administrative ticket N° 14 of December 2016:

"Request / Proposal for setting up a forum with password for carpooling proposal for people going to meetings"

We are all aware that taking part into meetings is not limited to registration fees. Travel costs represent an increasing share from year to year (and this should not get better).



Carpooling is a good solution to reduce travel costs, but also to offer the alternative to shuttle buses to the train station / meeting places and / or airport / meeting places, which thus lightens the task of the organizers.

In order to boost carpooling, we suggest the site <http://www.moveviz.fr> for the 2020 Meetings. It takes up the idea of requesting a "Forum" while being perfectly suited to the needs of participants in the Meetings of the Amicale. There is no password in the strict sense of the term, but a private link similar to the implementation of a "Doodle".

We will communicate the link only to participants registered in meetings who are looking for carpooling (as Driver and / or Passengers). Thanks to this, the participants will be put into contact and will manage their exchanges in full autonomy to set up their carpooling.

Our/Your Dating: implementation of the proposal "Friendly Spirit"

Action N° 1 - The "Friendly Helping Hand"

The group that takes care of the Meetings should be able to count on outside help for tasks such as, for example, (reception), Breaks, placement or storage of chairs, etc.

For the 2020 Meetings, we suggest that volunteers give a sign of their entries and we (organizers) will solicit them on the spot according to our needs. We plan to make an additional questionnaire with check boxes (type of help, availability,...)

Action N° 2 - The "Friendly Evening"

Past meetings have let some people reveal their skills in singing, playing music, entertaining... There are probably other still hidden talents. For the 2020 Meetings, we suggest that these amateur artists (or "volunteer professionals") prepare themselves (and bring their equipment) to create a friendly atmosphere during the two evenings (if of course they are happy to do so!).

We (organizers) will bring them together once on the site (before Monday evening) to plan their interventions.

Action N° 3 - The "Friendly show"

"The traditional show" offered by the organizing association should not appear as an obligation for those who offer to organize the Meetings. If the organizing group is large enough and motivated to put on a show, then why not.

Otherwise, as indicated above, like the team organizing the meetings in Sète, it may be decided to ignore the show, or, it is also possible for the organizers to subcontract the show in some way just like the Ancecy meetings with the intervention of outside activity leaders.

But it might also be interesting to consider that the show could be taken in charge by an association or a group different from the organizing team.

Sharing out these tasks brings some advantages:

- the relief for the organizing team.
- It involves associations which, for example, cannot offer the organizing of the meetings due to the lack of adequate structures in their geographical area.
- It adds a vector of surprise to the progress of the meetings.

For the 2020 meetings, we have imagined a first step. We propose the show could be a patchwork of intervening people. We therefore invite all volunteers to prepare a "mini - show".

And in order to build a coherence of the whole, we have kept a topic:

"IN THE MIRROR"

It's an idea to decline according to the creativity of each of you.

Constraint: Maximum duration 10 minutes (including the setting up)

If volunteers show themselves, we are planning this "mini-show" for Tuesday evening (The second evening).

Our/Your Meetings: The organizer remains coordinator

In collaboration with the Bureau and the Board of Directors of the Association, the application for the organization of the Meetings must keep the rigour that implies the commitment.

The "organizing" group must remain the conductor.

This is why, for the 2020 Meetings, we suggest you try the "Friendly Spirit".

Depending on the answers of those who will register:

- If there is no "Friendly Helping Hand", we will assume.
- If there is not for volunteers to present the two "friendly parties", the two parties will be limited to parties of exchanges between "spontaneous" groups.

- If there are no proposals for participation in the "Friendly show" (as it were at the meetings in Sète) there will be no show.

To finish with a touch of humour:

If there are no registrations for the 2020 meetings, there will be a General Meeting without Meetings!

Longuenée in Anjou, on 23rd July 2019







RENOUVELLEMENT de l'ADHESION à L'AMICALE du Yangjia Michuan TJQ
Attention : pour toute nouvelle adhésion contacter : secrtaire.amicale.ymtjq@gmail.com

1^{er} Septembre 2019 au 31 Août 2020

ABONNEMENT AU BULLETIN tirage PAPIER

Nous rappelons que le bulletin est accessible à tout public sur le site de l'Amicale.
L'abonnement tirage papier (3 numéros/an) n'est accessible qu'aux membres de l'Amicale.

Renouvellement d'Adhésion Collective

Vous êtes responsable d'un groupe (associatif ou non) et vous renouvelez l'affiliation à l'Amicale, deux cas de figures :

1. Votre groupe est inférieur ou égal à 15 personnes, vous réglez la somme de 30,00 €.
2. Votre groupe est supérieur à 15 personnes, vous multipliez le nombre de personnes par 2,00 € pour obtenir le montant de votre règlement.

Je soussigné(e) Nom et Prénom du Responsable Associatif

.....
Votre adresse ①

.....
désire renouveler l'adhésion de notre Association à l'AMICALE du Yangjia Michuan TJQ.

Téléphone	Portable	Adresse Mail

Nom de l'Association :

Adresse du siège social de l'Association ② :

Téléphone :	Adresse Mail :
Fax :	Site Internet :

Règlement pour l'Adhésion collective

- Je règle 30,00 € car le groupe est inférieur ou égal à 15 personnes.
 Je règle 2,00 € x adhérents soit € car le nombre d'adhérents est supérieur à 15.

**Abonnement au Bulletin de l'Amicale tirage papier (3 numéros par an)
Pour votre association**

- Je règle 27,00 € x ____ (nombre d'abonnements), soit ____ €
à expédier à l'adresse ① ou à l'adresse ②

Modalités de règlement

Total adhésions + Total abonnements = Total à payer

- Par virement bancaire (frais à la charge du donneur d'ordre) Par chèque Autre mode de paiement

Les règlements doivent être effectués à l'ordre de «Amicale du Yangjia Michuan TJQ»,
A adresser à AMICALE DU YANGJIA MICHUAN TAIJI QUAN / Alain Coussedière,
1 rue du Troquant, Port à Clou, 17350 PORT D'ENVAUX (France)
Email : tresor.ymtjq@gmail.com Site Web : www.amicale-yangjia-michuan-tjq.org

IBAN – International Bank Account Number **BIC – Bank Identifier Code** **Account Owner**
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Données personnelles

En adhérant à l'Amicale du Yangjia Michuan TJQ j'accepte, au titre de Responsable Associatif, que mes données personnelles recueillies fassent l'objet d'un traitement informatique en vue de tenir à jour le fichier des adhérents de l'Amicale. Elles sont destinées aux membres du bureau de l'Amicale.
Conformément au Règlement Général de Protection des Données entré en vigueur depuis le 25 Mai 2018, je bénéficie d'un droit d'accès et de rectification des informations me concernant en m'adressant au Secrétariat de l'Amicale.

Fait à :

Le :

Signature :

Agenda des Agendas

Tous les stages organisés par les différentes associations sont mis à jour, quasi quotidiennement, sur notre site:
www.amicale-yangjia-michuan-tjq.org/?q=fr/taxonomy/term/Stages

La programmation peut couvrir les dix mois à venir.

Pour toute exhaustivité, vous reporter donc en ligne sur le site de l'Amicale, vous pourrez ainsi faire vos choix en pleine connaissance de cause.

Bien amicalement à tous,
Rédac'Chef et le CA de l'Amicale du Yangjia Michuan.

Le Bulletin

Est lui aussi le signe de la vitalité de l'Amicale et un outil très important d'information et d'échanges entre nous tous, membres de la famille du Yangjia Michuan. Vos articles, vos courriers des lecteurs et autres informations à faire paraître dans le bulletin sont à transmettre à: Françoise Cordaro, notre Rédactrice en chef - contact.ata.anjou@gmail.com, Le Coquereau 49320 Blaison-Saint-Sulpice.

Pour vos articles et vos courriers, le mieux est de les rédiger sous Word et de les adresser en pièces jointes à Françoise Cordaro. Si vous faites une présentation avec montage photos, n'oubliez pas de joindre le fichier photos séparément. Nous sommes obligés de traiter chacune des photos et nous ôterons celles que vous avez incluses. Nous suivrons au mieux vos consignes de présentation.

Pour obtenir une bonne qualité d'impression, les photos doivent avoir au minimum une résolution de 150 dpi (150 dot per inch) et une taille la plus large possible: 10 cm de large au moins (rappelons qu'une colonne du Bulletin fait 9 cm).

Les articles doivent parvenir à Françoise fin novembre pour celui de janvier, fin mars pour celui de mai et fin juillet pour le numéro de septembre.

Sollicitations...

Il est possible que vous soyez contactés par Françoise pour pondre un article. Ne soyez pas surpris... Quelques associations n'ont pas encore communiqué le nom d'un(e) correspondant(e) de manière à établir une communication plus aisée entre le Bulletin de l'Amicale et les associations, merci de le faire.



Le Site Web et le Bulletin de l'Amicale

LE SITE WEB est un outil important de communication entre nous ; il est également la vitrine de l'Amicale vers l'extérieur. Il est régulièrement mis à jour par l'équipe rédactionnelle. Nous espérons qu'il vous donne satisfaction et que vous y trouverez les informations utiles qui vous intéressent. N'hésitez pas à nous faire part de vos remarques et suggestions.

www.amicale-yangjia-michuan-tjq.org

Le référencement de vos associations

Veillez à faire référencer votre association avec ses coordonnées et son site Web si elle en possède un. Ceci constitue votre vitrine vers l'extérieur, vous fera connaître et vous amènera de nouveaux adhérents. Si votre association possède un site, merci d'y faire figurer vos statuts et de les mettre en lien.

Pour les associations déjà référencées

Nous vous conseillons d'aller vérifier vos informations. Si elles ne sont pas complètes, nous communiquer, via la boîte aux lettres de l'Amicale, ce que vous voulez voir figurer en termes de responsables, enseignants, téléphone, email, site Web, etc. Nous vous rappelons que le contenu de votre site est la responsabilité de votre association en conformité avec ses statuts.

Le Bulletin sur le site Web

Les bulletins sont mis en ligne, en accès libre, 10 jours après qu'ils ont été envoyés par envoi postal aux membres abonnés. Les bulletins sont publiés presque simultanément en français et en anglais. Quasiment toutes les pages du Bulletin sont traduites en anglais, pour permettre à nos amis anglophones et chinois d'avoir accès à nos informations.

Les autres chapitres du site Web

N'oubliez pas les chapitres mis à jour régulièrement : stages, événements, etc.

Les autres chapitres font également l'objet d'évolutions périodiques : allez les consulter régulièrement si vous n'avez pas opté pour l'abonnement à son flux RSS.

Enfin, il est à noter que de plus en plus de pages sont traduites en anglais afin que nos amis et partenaire américains, anglais et chinois puissent avoir facilement accès aux informations.

Pour publier vos informations de stages sur le site Web :

adressez un e-mail avec éventuellement un fichier attaché au format .rtf ou .doc, ou, si ne pouvez pas faire autrement, envoyez un document papier qui puisse être scanné à Jean-Luc Pommier pommier_jl1@yahoo.fr

63, rue de Seine – 94400 Vitry – France

Conseils pratiques : soyez clairs et précis en vous conformant au schéma suivant :

- Thème du stage
- Date et lieu du stage
- Nom de l'animateur(trice) avec numéro de téléphone
- Association organisatrice
- Le contact pour le stage (nom, mail, tél., etc.)
- Adresse du site Web
- Informations complémentaires éventuellement, sous format pdf ou Word (2 pages maximum)

Procédure

Jean-Luc met le stage en ligne et envoie la confirmation à celui ou celle qui en a fait la demande, ainsi qu'aux autres destinataires, mis en copie, de la demande. C'est la seule manière d'éviter les contre-temps. Cela permet au demandeur de vérifier si tout est OK.

楊家秘拳太極拳會



*Amicale du Yangjia
Michuan taiji quan*