

Amicale

Yangjia Michuan Taiji Quan

N° 83 - September 2016



• Qi

• the Fair
Maiden

• Tui shou

• FAEMC and
teaching

• Taiji quan
and children

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EDITORIAL

The summer saw a thousand courses bloom in the sun. I hope that many of us were able to take advantage of them!

Then the idleness of holidays got the upper hand at the expense of practise...

It's time to dust off fans, prepare sabres and epees and polish up eyebrow height sticks and poles.... Farewell siestas, kebabs, swims in the sea....

To accompany the start of term as it should, before you go rushing off to Houlgate to attend the Rencontres de l'Amicale, here are a few articles aimed to help us get back in the saddle.

Some lively thoughts on energy, a little symbolism around the Daughter of Jade, to whet our (virtual) appetites!

After the effort the payback: a super focussed mindset to be good at tuishou!

Return to the calm, to teach: where, when, how?

And the prospect of courses (many) for the months to come.

It's a great life, isn't it!

Until soon,

André
translated by Erica Martin



A word from the President

(Translated by Erica Martin)

We are in the period of the autumnal equinox, a time when Yin and Yang are equal.

We are also at the dawn of our annual Rencontres which take place this year at Houlgate, near Caen, from the 10th to 13th November. This gathering is organised by the association 'Taiji Quan de Caen'. As always, you will be numerous taking part at this great annual event.

The new accounting year started on the 1st September. Don't forget to pay your 'l'Amicale' membership fees from now on, or otherwise to the treasurer during the Rencontres. (Form for membership of l'Amicale and subscription to Bulletin, chapter 'L'Amicale' on the website).

I would like to thank the Board of Directors, the Office, as well as the members of the different Committees and commissions for their work during the year.

Regarding the Bulletin, a special mention for André Musso, our new chief editor and as well as for the Bulletin Committee and the Translation Commission for the publication of the bulletin both in French and in English.

The new website is 'on line' since mid-April. This new version replaces the old site which was starting to show its age. The software was obsolete and it was becoming necessary, if not urgent to change it.

You will find there all the useful information of l'Amicale to which you are accustomed.

A huge thank you to Jean-Christophe Clavier, our 'webmaster', as well as to the technical team. Let us also salute the Website committee for the additions from day to day of; events, courses, putting the bulletins on-line, referencing the associations, etc....

Four new associations have asked to join this year. And so they join the 94 who are already members, a sign of the vigour of the Amicale.

The Agenda of the General Meeting which will take place during the Rencontres at Houlgate on Friday 11th November at 8.30pm, will be with the October Billet Administratif.

Please plan to designate a representative from your association to vote in the General Meeting as well as to depose your potential candidacy for the Board of Directors for the year 2016-2017. The diversity of the representatives from the associations on the Board of Directors generates the richness of the Amicale !

Our brilliant treasurer, Alain Coussedière, is still looking for an assistant treasurer. Goodwill would be welcome !

At the start of this new term, after having enjoyed one of the summer courses (I hope), I wish you a good and regular practice.

Jean-Michel Fraigneau

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Writers (for this issue) : François Besson, Bernard Bouisson, Lionel Descamps, Serge Dreyer, Pascal Fessler, Jean-Michel Fraigneau, Alix Helme-Guizon, André Musso, Jean-Luc Pérot, Jean-Jacques Sagot.

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An Introduction to the Fair Maiden

Jean-Jacques SAGOT
(Translated by Leland Tracy)

Diaphanous,
The Fair Maiden glides along the surface of the world
Weaving with each breath
Every movement carries its return
All that is intimate opens to the horizon
Her head crowned by seven stars
Her hands glide along the vaulted arch
As they divine, invisible,
Between what is, and what is not

Those who practice *tai chi chuan* often struggle to adopt postures and attitudes which carry exotic names based on a bestiary from a distant world, the only traces of which fall around us like confetti. The best known of these includes; Python Turns Over, Golden Rooster Stands on One Leg, White Crane Spreads its Wings. Then there is a unique posture, unusual in that it is named for a human figure. It is called "The Fair Maiden".

From the ancient Chinese *Yu Nu Chuan Suo Tian Ji*, the Fair Maiden Weaves the Shuttle at the Edge of the Sky. Yu means 'jade', signifies that which is beautiful, precious and sacred. Nu is the 'young girl', the virgin incarnation of purity (*natura primera*). Chuan meaning 'trajectory' or 'path' and Suo is the 'shuttle' of the weaver's loom. Tian Ji literally means the 'limit of the sky'. So, the weaver throws the shuttle across the universe. Her role is decisive and crucial, because it is her artisanal gesture that manifests all that is manifested, the manifestation of all things.

The symbolism of weaving also brings us to a more universal symbolism. Etymology leads us to other philological connections. In Sanskrit the word for thread is *sûtra*. The word for threads, in the plural, woven together is *sûtras*, it's the warp and the weave of the fabric, but also, by metonymy, a book. And because books were often collections of sacred texts, the word *sûtras* has kept this connotation. For example the *Yoga Sûtras* present the fundamental concepts of the discipline and the spiritual path it contains. The *Kâma-Sûtra* is the book of love. In the Buddhist tradition, the *sûtras* are quite simply the word of Buddha. In Arabic, the corresponding word is *sura* and it's plural *Sûrat*, which corresponds to the Surats of the Qur'an, which are also ontological rows of threads, or

rows of stones, which inevitably brings to mind the stone alignments found in Carnac or on the Mont Lozère. And the contemporary French (and English) word suture, which comes from the Latin *sutura*, meaning to hold together using a thread, in other words, to sew.

In the Far East, the Chinese word Jing (*King*), which contains the radical sign for thread, has the same meaning as *sûtra*, and is used to signify a classic or canonic text. The most famous of these being the *Yi jing* (*Yi King*) and the *Dao De Jing* (*Tao Tö King*). And in the Hindu tradition, the image of Shiva's hair constitutes the threads of the world, and through this analogy the symbolism of the spider's web.

The warp threads are those that are held in place (usually vertically) by the frame of the loom, they represent the immutable link between the earth and sky, the nadir and the zenith, and all other manifestations of the *axis mundi*. The weave (usually horizontal) is threaded through the warp by the shuttle. The weave threads represent movement, coming and going, breathing. They also represent possibility, actualization, and perpetual change, which is the fundamental principle all manifestation, of all existence and therefore of the human condition. The *Yi Jing* describes the alternation of Yin and Yang as, "the to and fro of the shuttle on the cosmic loom". We also notice in passing that each intersection of the warp and the weave is squared, each thread tracing the lines of a cross in which we can perceive a fundamental aspects of esoteric signification. And in which we find a parallel with the symbolism of the sun the moon, emitted light and reflected light. If we go back to the symbolism of the spiders web, we notice that while the weave threads converge, they are integrated into a non Euclidean geometric frame, they allow us to

conceive the web as a possible source of weaving. This representation in which the weave thread is in the form of a spiral and corresponds to the unwinding of the thread, can be compared to that of a labyrinth. The spinner in the *Beijing Tu*¹ map fits right into this schema, in which the spinner is the weaver's older sister. The spider first secretes its silk from its own substance and then, starting from the center and moving outwards in spirals it unwinds the silk in increasingly spaced coils as it weaves its web. We have taken the time to insist on this symbolism, because it provides an excellent perspective on the practice of Tai chi chuan, liberating it from its exotic context, by conjuring a universality of forms myths and images which legitimize this practice.

There are a number of other sources that echo this weaving symbolism; the goddesses of the ancient Middle East, Hittites and Samarian's, who oversaw the passage of time (and lives) are often represented as spinners, holding their spindles and distaffs. In ancient Egyptian cosmology the primordial goddess, the cosmic virgin Neith, is the great Weaver of the world. As the young Her-Bak puts it, "the two most remarkable things about her work are the substance and the movement", thus describing the most basic difference between Warp and Weave. Her hieroglyph contains a shuttle, she weaves the world, and she fixes its limits with seven cloths, and creates the universe with seven words.

The Greeks worshiped the *Moirai* (the *Parcae* for the Romans), also known as the Fates. These three weavers of destiny measured out the rhythm of life, watching over the harmony of the world and individual destinies. All of the great heroes of Greek and Roman mythology - Hercules, Theseus, Orpheus, and Ulysses - pledged allegiance to them, and submitted to their power. Atropos, the eldest of the three, who held the dreaded scissors used to cut the thread of life was no ones favorite. Most preferred Clotho, who in her rainbow colored dress, and crowned by the seven stars of *Ursa Major*, held the great distaff which reached from heaven to earth, and kept it turning.

Imagine Clotho, along with Penelope and countless other celestial spinners and weavers, dancing hand in hand with the Fair Maiden, above our heads as we unroll our tai chi postures, with our own feet gliding along the surface of the globe.

¹ See the *Carte de la Culture de perfection* in Catherine Despée's *Taoïsme et connaissance de soi*, 2012.

² *Her Bak, Pois Chiche le jeune initié égyptien* by Isha Schwaller de Lubicz, 1955.

Jean-Jacques Sagot 2016
(extracts from a complete work, forthcoming)



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“Qi” or “Energy”?

Jean Luc PÉROT (Translated by Leland Tracy)

The polysemy of the word “energy” is as profuse as that of the character Qi. Sometimes as force, sometimes as power, as vigor or determination, as atmosphere or orientation, energy can be conceived of in a multitude of ways.

It is an abstract quantity whose fundamental quality is that it is conserved throughout all of its possible transformations. And of course, this transformation is one with Yin/Yang Bian Hua, the transformation and permutation of Yin and Yang in the ocean of Qi.

All is Qi, and in this ocean all possible transformations, chemical, electrical, mechanical, calorific, meteorological, take place. We can consume, conserve, and transform energy, but we do not produce it, it’s already there for us!

Consuming energy means using it, and therefore reducing the quality of a well-structured energy into a less structured and less usable form. We are fortunate to function in a system gifted with solar energy, and to be able to draw from nature the energy necessary to sustain ourselves.

Cultivating energy through the practice of Chi Gong improves the transformation of energy from these different sources, increasing the yield, and allowing us to more intelligently exploit the sources of energy that surround us in our daily lives.

For example, eating well, breathing well, maintaining balance between activity and rest, between demands and the means necessary to meet them.

But because our state of mind necessarily influences our vigor, we must be watchful for sources of pollution, careful in selecting the information we accept and/or consider, and in choosing our relationships, avoiding what Michel Onfray has called “relational delinquents”, people who are incapable of honoring a contract of mutual well being, who instead just suck up your energy.

Careful use of artificial energy sources, such as money, devices and means of transportation, is important to keep these servants from becoming our masters.

Living better by consuming less, this environmental proposition is confirmed on the physiological level. EAT well to improve the productivity of your system, avoid eating soft dead junk. Cultivate shared pleasure, avoid sweet processed and refined foods, and instead prefer uncooked and crisp ones. BREATHE fresh pure air and activate the respiratory function. THINK more to SPEND less. A thoughtful gesture, made with feeling, is more efficient and productive, less effort for greater effect.

Finally, on the positive side, the pleasure we take from our daily lives is a powerful source of energy. A hedonist orientation can create the existential wisdom which finds good reasons to celebrate the simple fact of being here every day.

To summarize, here is a proposal for an all terrain source of energy liberally inspired by Nicolas de Chamfort (1740 - 1794):

“Take pleasure, give pleasure and take delight in playing without doing harm to oneself or others”.

If we take this demanding invitation to heart, we may free ourselves from our false masters.

A large, bold, black calligraphic character representing the Chinese character for Qi (氣). The character is written in a traditional, expressive style with thick strokes and a dynamic, flowing form. It is positioned on the right side of the page, below the main text.

On the way with Tui Shou ...

Christophe LEFAY (translated by Erica Martin)

A fanatic of Taiji Quan since 1984, I discovered the basic of Tui Shou during my first 4 years with François TRAN THANH. Then from 1988 with Christian BERNAPÉL, I landed on a more structured aspect of Tui Shou thanks to the series of Yangjia Michuan Taiji Quan exercises dedicated to it.

During the 1989/90 season, I was to meet Serge DREYER during one of his Tui Shou courses and took part for the first time in the Rencontres Jasnières. So I immersed myself in free Tui Shou, a more spontaneous approach than the codified tone of school Tui Shou. I noticed that the pleasure and understanding of Taiji Quan could be transmitted well by Tui Shou, which proved itself to be infinitely subtle.

In 1991, I started to teach Taiji Quan and Tui Shou (inherent to this art) to adults. I also attempted this venture with children of 7 to 12 years of age for 15 years in the end. Even today, school Tui Shou and/or free Tui Shou are on the menu for each and every one of my tens of hours of classes each week which are followed by students aged from 20 to 75.

During this last quarter century I have taken part in many national and international Tui Shou workshops run by teachers and experts from numerous styles. I rapidly took to the thrilling joust of Tui Shou, whilst being well aware that I was mostly using my energy as a lively thirty-something year old and so far too much brut muscle power. I was curious and tempted by competition Tui Shou but I was afraid to launch myself alone and without a coach. I also did not have the courage to join up with the practitioners also keen on this aspect of Tui Shou, more numerous in the Paris area. After sitting various exams in connection with teaching sport and Taiji Quan during 1991, 1992, 1995 and 1999, I got involved in the 'Collège Technique de la Fédération des Tai Chi Chuan Traditionnels' (which became FFWUSHU and now FAEMC) and in the examination juries for instructors and teachers. In an effort to be more correct in my evaluation of a candidate, I wanted to experience the situation and feeling of being examined regularly. So in 2001, 2002 and 2009, I launched myself quite naturally and alone on a modest career as a competitor in bare hands, fan and sabre at the national and European levels. During all these competitions I often kept my eye on the tatami where the Tui Shou matches were taking place. Sometimes I saw some good, lively exchanges of Tui Shou with fixed feet but some quite 'aggressive'

matches of mobile Tui Shou which looked more like a real free-for-all, far from the principle of using one ounce to move a thousand pounds.... But the aim was always to break the contact between the partners, with a step or two or even an exit from the ring of 6m x 6m, with or without a fall. Equally I discovered some extremely restrictive rules such as 'keep contact with both arms up until the clear push or pull without the slightest hold or enveloping a bit too much the elbow joint'. This reinforced my fears of a certain stiffness and of competing in the arena. Incidentally I remember the Europa 2009 (European championship organised by FFWUSHU) where I 'played' in sabre and fan. A striking image from the Tui Shou trials lives on in my soul. I was glancing across the different competition rings when I recognised a fellow teacher, well experienced in Taiji Quan and Shuai Jiao (Chinese wrestling), in his fifties, who was in a mobile Tui Shou match. He was grappling with a young, feisty approximately 25 year old, and visibly the lack of physical fitness seemed to weigh against him. Trying to catch his breath and a bit shaken, I saw him receive a short and powerful push which sent him flying a few of meters. He lost his balance and fell heavily on his behind. I noticed his haggard expression and read in his spirit 'But what am I doing here, battling with a youngster in the lions pit...?' So I said to myself 'OK, OK, if you also want to go there to see what it's like you'll have to work twice as hard to avoid being either injured or becoming bitter!'

More gently but with a lot of determination and application, I continued to explore the extreme riches of the codified Yangjia Michuan Taiji Quan Tui Shou, such as the Da Lu, Ba Fa and Peng Lu An Ji, together with my students and assistants. I was seeking to develop a great sensitivity in the reception of the partner's push, its transformation up to the expression of one of the 8 hand methods. But I had to follow the workshops and courses of certain Tui Shou artists such as Serge DREYER, Laureen SMITH, Jean-Luc PEROT, Epi VAN DER POL, John COLE and Shen Shen Yen before I could sense the effect of Song, the deep muscular relaxation linked to a letting go of the mind. I started to glimpse a way to shrug off my fear and disperse the tension. The self-confidence to enter into a more serious joust, without fear, made an appearance.

In 2013, the association SMACT invited Serge DREYER for a course on the basic principles of Tui Shou. I talked to

Serge of my wish, still present, to go into competition. With the experience of a good twenty years as a competitor, he said to me that it was just the right moment to launch, at around fifty. He seemed rather enthusiastic about the idea of going to taste the competitive side of Tui Shou. In April 2014, thanks to Sabine METZLE and Michel DOUILLER, I had the great opportunity to go, at last, to Taiwan for an intensive Tui Shou practice with a group from the Cheng Man Ching School under the leadership of Zheng Xian Qi, a 92 year old master and his assistants, amongst whom was Shen Shen Yen. Four to five hours of practice in the morning allowed us to plunge, without compromise, into the universe of Song, of full and empty. A bit put out by discovering the excellent quality of the Tui Shou, I placed myself fully in the position of 'learner', a bit inhibited, as Serge said to me when we met during a weekend at his in the middle of the stay. Seeing how keen I was to take part in the French National Championship 2015, he said to me, 'OK, I will advise you but first I will push you about a bit'.... Which was duly done, but with kindness! And so I became aware of the serious work required to prepare for the event physically. I then returned to my Tui Shou comrades in the New Peace Park in Taipei for the second week. I came back fired up to meet some of the Taiwanese Tui Shou acrobats, which only earned me biting the dust or tatami.... But I was freed from the fear of a frank confrontation. On my return from Taiwan, I gathered together my assistants and those of my students most keen on Tui Shou. I explained to them thoroughly that the classes for the end of the season would be somewhat spiced with exercises designed to make Song felt, the empty and full, until the

thighs cried for mercy.... I broached the subject of taking part in the Tui Shou trials of the National Championship FAEMC (ex FFWUSHU) of January 2015, specifying that Serge, involved in following the preparation at distance, would give us 3 days of intensive preparation just before the Rencontres Jasnieres. The ten or so practitioners who a priori could be interested in the idea, allowed themselves some thinking time following my presentation of the training program extending over 6 months. On the Menu was, a specific weekly training of 3 hours on top of a daily personal practice of at least ½ hr and participation in 3 group classes, jogging (resistance and stamina) twice a week, cycling and/or swimming once a week.

Finally two contenders stood out: Sybille, the first student when I started SMACT in Bretagne 21 years previously, and Quentin, a young practitioner (2 ½ years) of 25 years of age, calm and lively, moreover surefooted with his 1.85m and nearly 90kg! So the three of us left full of motivation for our three days of intensive training under Serge's thumb. Three hours in the morning and the same in the afternoon, sometimes in the shade of the trees and sometimes under the blazing sun, serious training and extremely rich, embellished by a tasty, midday break at one of the coach's good address to sustain ourselves!

After these pictures I want to say that we really enjoyed these 3 very full days trying to do justice to all that Serge gave us so generously. It was quite a unique moment for me, after a quarter of a century of more or less frequent meetings with Serge, I had the opportunity to play thoroughly with him, free Tui Shou with fixed feet and mobile for 3 minutes...

A few pictures are worth ten thousand words...



Quentin with fixed feet with Serge... « Peepo – got you » Maybe not ...



Sybille with fixed feet with Serge...



Cheeky, you moved...

Yeah, but you know...

Tough but so precious!

Exhausted but happy, we each went our ways for the summer, keen to train individually before meeting again in September. The bad news of the beginning of term was Sybille's injury, sufficiently serious to abandon the project after an attempt at training proved unfruitful.

So, on the 11th October we went as a men's duo to the Tui Shou workshop run by Ilias CALIMINTSOS, Yi Quan teacher. Present were eight of his students experienced in this form of confrontation and for the most part national and European medal holders. Two other Taiji Quan practitioners made up the little group to twelve. After a rapid introduction and presentation of competition rules, Quentin and I were invited by Ilias to the centre of the tatami for a round of Tui Shou with fixed feet, under the watchful and curious eyes of Ilias's Dream Team. There we were 'en garde', forearms in contact and the opposite hands under the partner's elbow. Kai Shi to start us and then, the errors and faults followed one after the other, loss of contact of one of the arms (the two should stay in contact up until the expression of a push), or the too obvious enveloping of an elbow by the hand considered a hold, or an action contrary to a joint which could be associated with an arm lock. I felt a long way away from the free Tui Shou practised in the parks of Taiwan with the members of the Chen Man Ching School. The bouts then continued with Ilias's students. Here we discovered a very short development of two to three techniques, explosive and often repetitive: break the guard downwards and push-strike the torso; destabilise the guard to the side so as to be able to pull by hooking; or disorganise the guard with spirals and finish with a push under the arms; etc.

Slowly we got used to the rules rigorously followed by

the members of Ilias CALIMINTSOS's team, who seemed less comfortable and used to Tui Shou with fixed feet. They were keeping themselves for the mobile Tui Shou....

Let's describe the surroundings. The tatami floor-covering was made up of a perimeter of red tatamis which marked off an area of 6m x 6m, at the centre of which appeared a 2m diameter circle.

In a few words – the rules: two artists in the centre of the circle, forearms in contact, the position Lu An (one forearm towards the exterior in preparation for Lu and one towards the interior in preparation for An, as in our 12th basic exercise for Tui Shou). On Kai Shi, the arm circling starts, the participants move to try to get round each other, to draw one of their feet outside the circle to start to push, to propel by a play of pressure or by hooking them and drawing them to break contact with one or two steps, or an imbalance resulting in one or two hands on the ground or a fall. The exit from the area is often aimed for. The numbers of points won is affected in this way.

Beyond the form, we entered into the hard reality with these artists, athletes, hardened champions of mobile Tui Shou who nonetheless played fair. They gave us a good run around – novices that we were... Beyond the errors of contact already described, we realised that our physical fitness was not adequate to last 2 minutes, peaceful breath or at least under control, calm mind, body relaxed, internal smile, clarity to analyse the situation as it unfolded. And so it was that Ilias showed us, with a touch of irony, that to step onto a tatami to become a champion required a significant sporting commitment, if we wanted to avoid rapidly running out of steam and losing a match, or even injuring ourselves. One of the other novices who, like us, was tasting competitive Tui Shou rapidly realised that the 'magic' of one of the 8 basic hand techniques, even though practised over many years, didn't really function in the heat of this type of opposition.... Incidentally, he gave up in the course of that day of 6 hours of intensive practice without any time for a warm-up. Ilias's remarks, which had the value of being clear, chimed with those of Serge from Taiwan. Faced with my wish expressed at the beginning of the experiment, to feel the calm in the turmoil of a Tui Shou competition, he recognised the objective as noble but not sufficient for this type of experiment. First, seek victory whilst remaining open-minded to learn from defeat. Total dedication but the calm openness to welcome transformation! For now, we



Mobile feet with Serge... This way or that... We try... Now, it's enough, « go fly »!



Commitment but with good humour!

were in the thick of it, generally out of breath and the bouts followed on from one another, for me often with heavier partners, 15-20kg above my weight, which resulted in numerous 'off sides' including incidentally on meeting Robert, competing in the category above 70-75kg, one of Ilias's team, felt to be one of his best, impressive in his technical mastery and spirit of fair-play. At the end of this day we were exhausted, chests tainted by many bruises from the repeated impacts. The next meeting was planned for mid-January with the national arbitration course, two weeks before launch day. We now knew that to survive under real competition conditions, keeping a smile in the storm, with the desire to win, we absolutely had to change up a gear in our fitness preparations.

Quentin and I were motivated with a state of mind which gradually increased in strength towards the view of 'Champion but nonetheless ready for a change in situation...'. So off we both went to boost our reserves on our own : jogging, resistance training of 10 diagonals of a football pitch at 80% power alternating with a recovery walk along 3 sides, skipping rope, bike rides, swimming with endurance and resistance. In addition we met up once every two weeks for 3 hours of specific training with fixed and mobile feet. Complicity flourished, feelings were refined, the fatigue also for me, since whilst coaching Quentin I had to do battle with this big, strong chap with a 25 year young heart!!!

For both of us our time became so overloaded as the festivities approached that we started to suffer from the physical demands.... The end of the year became an opportunity to relax the mind a little, without forgetting to keep up training – more than necessary during these festive seasons of generous meals.

Right from the return at the beginning of January, the two weeks just before the national arbitration course would need to be very efficient from the point of view of specific training whilst keeping time for meditation and stretching. We mixed the advice from afar of our friend and coach Serge, whilst following my program, which meant that we left Paris tip-top physically and with a serene mind.

From our arrival at the dojo we felt the excitement of the preparations for the day. The number of visitors to the event was much larger than in October, with a good

thirty people. In fact there were ten or so judges (table, mat and observers), Ilias's team bolstered by a dozen men and women, half a dozen very friendly contestants from the Jura and a few artists from other styles (of both sexes). After a short warm-up the matches started under real competition conditions with score keeping. All day long we alternated between Tui Shou with fixed feet and mobile feet regularly changing partners, man or woman. We rapidly realised the benefit procured by the last three months training as we could go from one bout to the next without being out of breath. The brain well oxygenated, the clear mind could approach each confrontation peacefully, even if I met Ilias's same athletes impressively efficient at mobile Tui Shou.... I was often given the run around but I applied myself thoroughly without fear. I still felt better with Tui Shou with fixed feet. Quentin, protégé and partner in crime got better and better and started to show a thing or two to Ilias's students, stringing together victories of the day on the two sides of Tui Shou. This intense day of a dozen or so matches generated a great atmosphere with the openness of each artist to rub up against the others in a spirit of respect. We were for sure a little exhausted but happy, relaxed and directed towards the trials of the Championship planned for two weeks later.

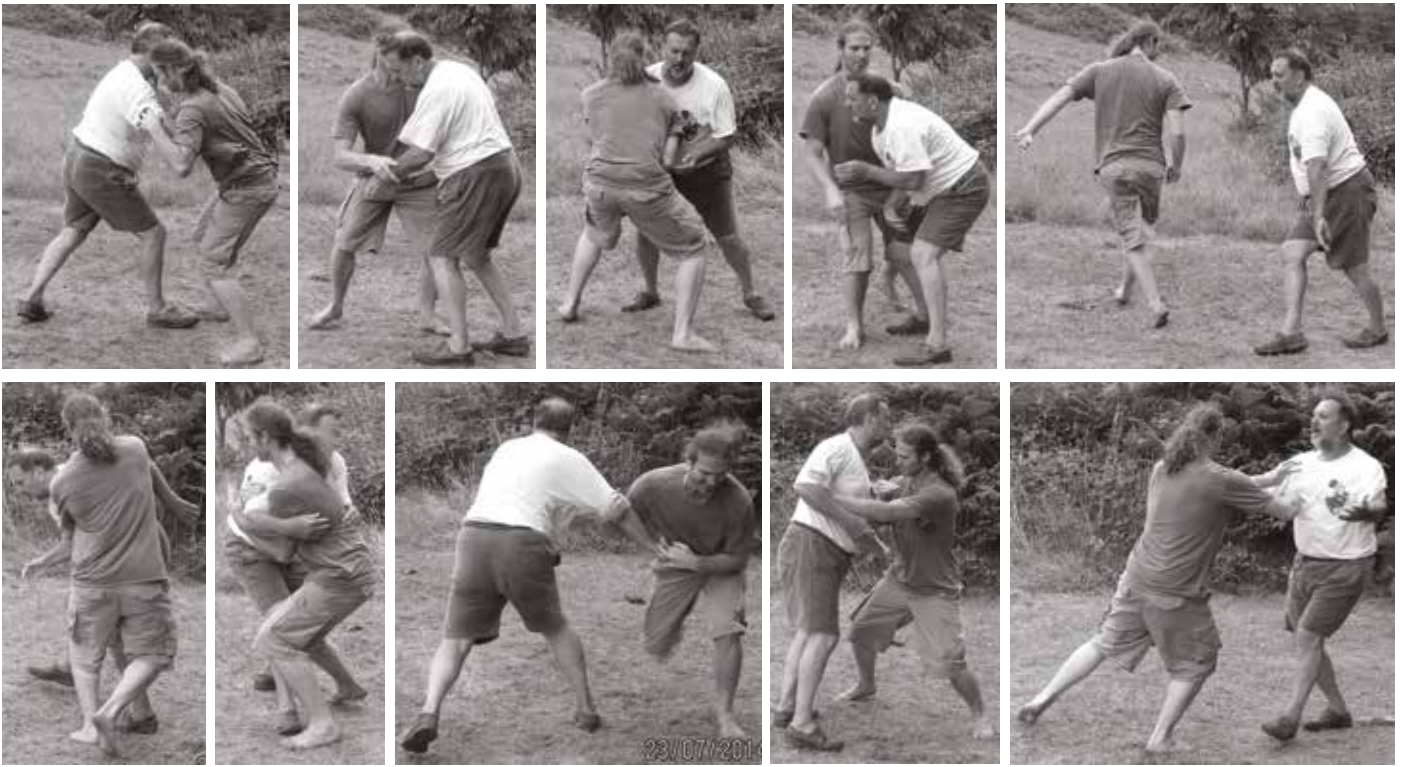
The fortnight with only one specific training shared with team mate Quentin, passed quite fast with a fatigue and a little stress felt towards the end.

The night preceding launch day was quite short, somewhat agitated and not really restful. I was aimed resolutely at the objective but a little apprehensive, linked to the feeling that something was up..... It was time to quickly catch the metro to pick up Quentin and go to the weigh in.

Launch Day, Saturday 31st January 2015 !

Once reunited we were happy to catch up with each other a bit and to make a thought from Nelson MANDELA 'I win or I learn', our common motto for the day of the Championship.

Once in the gym we rapidly sensed that Ilias's team was absolutely focussed on WINNING. The gladiators only engaged in mobile Tui Shou were clearly launched on a warm-up session before their trials of foot-and-fist boxing of the following day. The number of participants at the



Serge congratulates Quentin!

meeting for the Tui Shou trials was around thirty of which there were ten or so lady competitors. We rediscovered our lady contestants from the Jura, very relaxed, and the day was only the better in spite of the intensity of the undertaking and a perception of what was at stake – very visible in some participants. As to me, concentrated on the warm-up with Quentin, I was surprised to feel the state of ‘Song’, deep relaxation, before the morning trials with fixed feet and mobile in the afternoon. I was very conscious of what was happening, nonetheless I sensed that the desire to win was not burning deep inside me....

So to the fixed feet Tui Shou, it was rapidly confirmed notably in a match where we finished equal in the allotted time. In the additional minute, my adversary clearly wanted to win – which he did. But at each match, above the faults due to not respecting the strict competition rules (for example, enveloping a joint too much such that it was taken for a hold) and the defeats on points on the paper, I entered and left the tatamis smiling, relaxed and satisfied with the awareness sharpened by of all the exchanges which nourished me.

A delay in the organisation meant that the midday break was to be shortened before the mobile Tui Shou trials. So I made the good decision of a lighter lunch, since right at the beginning of the afternoon, the very first match involved me. I found again the warrior artist Robert, met at the ‘introductory’ course in October and at the ‘arbitration’ day.... After weighing up the other competitors at the beginning of the day, Robert turned out to be the most formidable on my route. Solemn moment, after the announcement from the microphone, we were called by the tatami referee to present ourselves at two corners of the tatamied area. I could feel my heart beating but deep and peaceful breathing helped

to calm me. Then invited to place ourselves in the centre of the circle, came the time for the bow to each other and to the referees. In an atmosphere of intense concentration, we brought our arms into contact. Robert’s piercing gaze displayed a determination to win and shook me. The ‘Kaishi’ to start launched an explosive confrontation right from the start. The catalogue of techniques used by Robert was centred around An and Kao after having tried to disorganise my guard, by changing guard and direction very rapidly and repeatedly. I felt all the athlete’s strength when an emphatic An sent me out of the area, but which could have made me fall on the ‘hard’ of the gym floor.... Thanks to the acquired awareness of the stretched axis with the sacrum connected to the ground and the crown of the head towards the stars! The long years of practice then provided all their effectiveness in this moment of tough joust. To empty at the front to the take sudden Kaos not only allows one to protect oneself but also to thank ones friend, the strong back. The strategy which my playmate apparently was trying was to get around me, hook my guard to turn me round, push me vigorously and send me dramatically out of the ring. But ‘the elder’ stood up to it, stayed very mobile resting on well prepared ground, and visibly, I annoyed him a bit, preventing the usual roll-out of his techniques. The victory on paper was given to him but it was so good to have experienced this tough match whilst sensing the state of Song, the heartbeat regular. I was already happy and satisfied to have achieved my dream, in spite of the loss on paper. I savoured being physically intact after the storm and the quietness of a peaceful mind. Nelson MANDELA’s maxim made sense. Furthermore, the complicity shared with Quentin over this half year made our friendship flourish.

In spite of my concentration on my progress during the competition I was extremely pleased to see Quentin win in fixed feet and with a commendation for style. In fact he took away the medal for best style and the first prize in that trial. In mobile Tui Shou, he landed mainly on artists from Illias's team and stood up to them honourably with all his strength. His still fragile awareness of the axis between heaven and earth, due to his relatively few years of practice, caused him several falls during the storm. Enthusiastic and happy to have gone right to the end of this project, he acquired there a great experience. Whilst watching the other bouts, I noticed in one trial with mobile feet an abrupt hamstring injury of a slightly older competitor, about 55 years. I had met him in fixed feet and incidentally found him rather dry, direct and generally hard during the exchanges.

By chance and harking back to the anecdote from Europa 2009 early on in this article, our well known 50-ish year old colleague was at the jury table. At the end of the day we could chat a bit. What I had felt as I watched what was his last match, turned out to have been correct. He confirmed to me that he had decided during that competition of 2009 to no longer take part in that type of competitive confrontation....

And so Quentin and I decided to share a Chinese tea to rest a bit from the physical and mental effort of the

day. Barely installed in the tea house, I switched on my telephone to discover a message informing me of the death of my father at dawn.... Another head-on collision, an emotional earthquake this time! Whilst I had spent most of my energy over the previous six months preparing for the Championship, my dear dad of nearly 89 years was preparing to leave us in a fleeting breath.... Dumbfounded by the brutality of the news, I stayed a bit with my friend Quentin before then dashing off to the Montparnasse station. Another of life's paths was waiting for me.

To conclude, I can say that having gone through Tui Shou competition helps one to know oneself better, to come to terms with oneself, partner-adversary, a key element in martial arts. In spite of a restrictive framework, an agitated game and a relatively limited range of techniques, one can find a calm, feel the power of life profoundly and taste the freedom to create. This aspect of Tui Shou has enriched my understanding of the subject and has provided me with some good material to coach my young students who are interested in this route. I now know that this rich adventure requires a solid physical preparation, of 6 to 12 months depending on the age of the 'competitor', and great enthusiasm....



Christophe LEPHAY, Spring 2016

Taiji classes for 6 to 10 year old children

Pascal FESSLER (translated by Erica Martin)

Foreword

This text is intended to be a witness and collection of observations made during classes given over 4 years; it should not be taken as a method but rather as a point from which to start thinking.

Introduction

I was asked to prepare a taiji course for children from 6 to 10 years old within the framework of a private school.

I put the program together whilst constantly readjusting its concept according to my observations of their capacity to understand and their physical abilities but also the playful nature of the course. One has to understand that this school was aimed at children coming from very privileged backgrounds, who already had a very busy schedule for their age (this reflects my opinion but certain teachers did not contradict it...). I also had to take into account that it was an international school, based on bilingualism, so my classes had to be given in French and English.

A complementary axis was that of self-defence for children. At that time several self-defence courses existed ('Kid Power' was one of them) which responded to the concerns of parents. Since I also worked with the prison service, particularly with paedophiles, I included some thoughts around this subject, more based on the attitudes to adopt than on the techniques which, in an unfortunate eventuality, would have little chance of being effective. That particular aspect could form the subject of a whole other thesis so I will not expand upon it here. Nevertheless I got them to do quite a lot of tui shou, with me as guinea pig, and they have nonetheless been able to observe that a child is capable of felling an adult...

The class organization

It took place on Thursdays from 4.30pm, so after a day of school and pretty much at the end of the week. Having 2 hours available I made a group for 6-8 year olds of 30 minutes and a group for 9-10 year olds of 45 minutes.

The idea was to start with the basic exercises, some breathing and relaxation and then to follow on with the 13 positions and a little tui shou.

The basic exercises

I rapidly realised that after a full day and almost a full week of school the poor things were exhausted and in need of letting off steam.... So I organised the means to let off steam....

I took my inspiration from the pre-judo classes my son had taken and the psychosocial games of Terre des Hommes with whom I worked. These games allow one to approach the same parameters as our basic exercises; balance, relaxation, strengthening, structure, etc.... but also concentration, attentiveness, suppleness, adaptability, speed of reaction and above all self-esteem. Then I introduced a moment of relaxation... they loved it... eyes closed, abdominal breathing, stretched out flat, subdued lighting... They wanted more of it....

The 13 positions

I halved the 13 positions such that they only did 2 directions for each part. This way they concentrated better. After the 13 Positions, I could bring them to the whole of the 1st Duan which they could follow and learn without losing concentration. Then, at their request I introduced the fan, the pole and the stick... and they learned almost better than my adult students!

The tui shou / applications

We started with the traditional basic exercise of

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Yangjia Michuan. Then we worked starting from instinctive gestures by integrating structure and making the link to the exercises and the form, which brought us to the applications of the 13 positions. The program may seem tough but not only did they follow and above all understand, but it rapidly became the backbone of the course. Each session was punctuated by free tui shou where, in addition to putting the principles studied in the various exercises into practise, was added to by the notion of respect, sense of proportion, attentiveness, creativity, etc.... By the sense of proportion, I mean the act of adapting oneself to a partner. In the classes there were some marked difference in size. They had to take this into account by modifying their practice. That may seem obvious, but with children there is a will to dominate which is more or less contained depending on their education and their emotions. They master their concept of competition poorly and rapidly feel discredited when they 'lose'... Further, they do not have a very good sense of their own strength. One finds the same sorts of problems with adults, but they are supposed to be adults.... In the end they were all superb in playing the game perfectly. Some of them were even proud of having managed to contain themselves when faced with one of the smaller ones.

The weapons

For the 9-10 year olds, I introduced a simplified form of the stick, the pole and the fan. I padded the sticks with foam and we practised some applications.

Great success for the fan! Even the boys were won over. There again their capacity to learn was astonishing.

In parallel with learning the form, they made little battles with the fan which helped them to get used to handling this weapon and above all provided lots of fun...

Conclusion

As mentioned at the beginning of the article, I have no illusions of having established a model course. I am well aware of the errors and numerous imperfections. I arranged and rearrange a lot as the course proceeded.

My concern was that practising taiji should bring them a special space in their day, a moment of relaxation, creative leisure.

With a few adaptations, all aspects of taiji can be taught. In my experience the teaching of the form closely linked to the applications allows concentration, self-discipline and pleasure to be brought together.

On the psycho-motor level, several developed their balance, better coordination and as a result more self-confidence, particularly the girls.

It was more difficult on the emotional level as some emotional gaps appeared which obliged me to be extra vigilant regarding the transfer effect.

This is a marvellous experience I am sharing with you. I cannot tell you how to do as I have neither the expertise nor sufficient experience. Further, it concerned children from only one type of background. Certainly, within the framework of a state school, the observations would be more nuanced and more varied.

What is however sure and certain; if you teach children by making yourself listen to their needs (and I do not mean their whims and fancies...), you will know what is appropriate to do....

But - it is not the same as for adults....



Taijiquan and Children During Time for Extracurricular Activities

François BESSON (Translated by Cynthia Hay)

In the context of my work (socio-cultural facilitator) sometimes I have offered sessions of taijiquan to children. This year (2015-2016), I was able to provide a unique taster session of taijiquan lasting one hour and fifteen minutes. I do not have the distance necessary to do an analysis of the practice in the medium or long term; nonetheless, the reactions and attitudes of the children are interesting. Here I present to you an extract from my Validation of Acquisition Through Experience for obtaining the diploma B P J E P S (professional certificate of youth, education and society) for all public leisure activities. I wanted to introduce children to the different aspects of taijiquan (the solo form and working in a pair, here push hands) in a playful setting.

Sequence of the session

1. Welcome (5-10 minutes)

I introduce the activity: first of all I question the children to learn if they know or have already heard of "taijiquan." I use their words and explain that taijiquan is a Chinese martial art. "It helps one to relax and also to learn how to react in front of a partner." "it is similar to kung fu but it is less acrobatic." I make some movements and there are more reactions from the children. Some know the solo practice of the form which is foregrounded in documentaries on China. I talk about the Chinese origin, I compare it with judo which they have had the opportunity to practice during the T.A.P. [Time for Extracurricular Activity] while explaining the points of similarity and difference. To begin, I ask the children to put themselves in three lines with adequate space between them.

2. Warming up (10 minutes)

Like every sporting activity, taijiquan requires a warming up of the body. Since we are going to perform pushes and make use of our arms, I perform work that mobilises the joints and individual self-massage. I place myself facing the children and give them instructions orally while simultaneously making the gestures. I look at the children and move towards those who have the most difficulty. In order to construct a pattern for the body, I begin by mobilising the fingers and work up through the joints: wrists, elbows, shoulders, followed by self-massage of the head, the trunk and the legs. It is very entertaining.

3. The seaweed exercise (10 minutes)

After an explanation, I take a child to do the exercise with me. I give the instruction: there is a pusher (A) and one who is pushed (B). The pusher has the right to push gently with his hands on the trunk of the partner, not on the legs or the face. The aim of the game is for A to destabilise B with his pushes. If B moves one foot, they stop and start again. B should try to not oppose the pushes but to move his body so as not to be destabilised. I give the image of seaweed in water which moves in keeping with the movements of the water. I recall that this is not combat and that there is no need for force to play this game, even though this is a martial art. I ask the children to split up into pairs on a line, and of the same size, to avoid differences of stature. The couples are spaced a metre apart. I do not give too much in the way of technical advice, so that the children can discover the game. One important piece of safety advice: do not lean backwards to ensure that the back is not arched, which could lead to harm. I designate the pushers and those who are pushed and move among the groups to give additional advice relating to the circumstances. When the time comes, I stop the practice and consider examples of situations which have arisen that I have been able to observe, in order to explain possible solutions. The groups reconfigure and take up the game again. I reverse the roles so that everyone has a chance to push and to be pushed. Each role sets up situations of equilibrium/disequilibrium, of pushing and receiving the push and of strategy. After five minutes, some of the pairs stop the game, tired. I let the others continue. Children enjoy this game: for once, they have the right to push one another. I have observed that despite the instructions, the children easily put themselves into a situation of opposition. If A pushes, B opposes with an identical force indeed a superior one to push back A. The exercise seems to them to be tiring, which is normal in the light of their reaction of opposition. I suggest thereafter games of listening, where muscular force will not be highlighted.

4. Listening Game

- First game (15 min.)

I explain and take a child to demonstrate. The first listening game is done in pairs. A has his arms in

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front, elbows pressed to the body, the palms of the hand towards himself: his eyes are shut. B is placed behind A; he has his hands in contact with the elbows of A. B makes A move, gently and without jerking by guiding him by the elbows. A is required to listen to the directions which B instigates (in front, to the back, to the right, to the left, go up, go down). A and B must remain in contact and be within hearing of one another. If required, I repeat the instructions of the game before putting the children in couples, making sure to change the couples.

I define the space by having blocks on the ground which are not to be crossed. Important advice about safety: B has a large responsibility towards A, who he guides. He must pay attention to ensure that A does not knock into others or the boundaries (the walls). The children must remain attentive to the impulses from the one who guides them and to their supports on the ground to maintain their equilibrium. I observe groups moving in the course of the game; some are entertained by moving close to other couples. I remind them that they are responsible for their partner. After five minutes, I reverse the roles. The mood of the group has changed, it has become calmer.

- Second game (15 min)

I take two children to explain the new game. On this occasion we are in threes. A has his feet parallel to the ground. He gives his arms to B and C. A's arms must be as soft as possible. B and C move A's arms in every possible direction (high, low, in front, behind...) and try to destabilise him. A must maintain his equilibrium while following the movements which B and C give to his arms and to his body in different dimensions. The main difficulty for the children is to let their arms go completely in the hands of their partners.

I pass among the groups to release their arms completely into the hands of their partners, by showing them what a relaxed arm is like, then I help them by taking their arms and giving them instructions. The children take on all the roles. Some groups laugh a lot; as in the "classic" course of taijiquan, the task of relaxing with a partner brings unwinding and a good mood. The children are then calmer, or is it more tired? This type of game requires a lot of attention on their part.

5. Practising a movement on one's own (10min.)

To end my session, I conclude with undertaking a solo movement, in order to come closer to the form in taijiquan. I do a demonstration of the movement that we will realise together: the movement of the wave.

I demonstrate the movement facing and sideways so that they see it from different angles. Afterwards I explain the movement again (I distinguish two types of teaching skills, visual and aural). Then I put the children in several lines and put myself in front of them. I give them the instructions again and do the movement again, at the same time. I allow the children to undertake this autonomously. The movement being repetitive, they can take it up easily and co-ordinate the different parts of their bodies as they go along. I make some corrections if they are needed. Finally, I add an additional instruction about breathing.

6. Assessment of the session with children (5 min.)

The session has ended: I do an assessment with the children. I ask them what they think of this taster session of taijiquan. In general, they are enthusiastic. Many speak of a sensation of "tiredness" and of heavy legs (normal after more than an hour upright moreover with listening exercises which involve muscular relaxation of tension). To end, I have the children do the ritual greeting of Chinese martial arts. Some stay behind with me to ask questions: is this what we will do another time?

Conclusion

I have always enjoyed having children discover taijiquan. They are often enthusiastic and curious. I was able to introduce the notion of responsibility and of non-opposition, which for me are to be placed parallel to the management of conflict and non-violent communication. In any case, I have adapted my sessions for the target audience with recreation and process so that they do not undermine the activity. In the end, the reactions and physical consequences are fairly similar for children and adults. Opposition and resistance are already present in children. Fatigue from physical relaxation is also felt from a young age.

As yet I do not have the opportunity to do a course for children over a long period. On the other hand, I consider the consequence for the teacher of renewal and creating recreational exercises. I think that in order to arrive at teaching taijiquan to children, it is necessary to create, as has been done before us with judo, karate, kung fu and all the other sports where a young audience is targeted, a true pedagogy of specialist apprenticeship.

Teaching of taiji in Primary School

Bernard BOUISSON (translated by Simonette Verbrugge)

As part of the reform of school rythms.
Context : Primary school in a rural and tourist village of 1.400 inhabitants, 95 school children (kindergarten and primary). These New Extracurricular Activities are optional, but presence is required for all workshops of the week : drawing, theater, taiji. These activities are free and provided by volunteers from local associations. A supervisor is present continuously and maintains discipline. The taiji sessions are held in the canteen room (free of tables and chairs) on Thursday from 15.30 until 16.30. The children who are tired of the day and week yawn but seem interested.

On the first quarter 2014-2015 : 3rd, 4th and 5th grades counting 31 children, then on the second quarter : the two first levels counting 24 children. In both cases this is too much considering the space available. On the third quarter only the 3rd level is present counting 10 children. These three different situations will allow to draw interesting conclusions at the end of the year.

A contract was signed between the municipality and the association hosting the classes of taiji for adults.

Course of a session.

After a hello «nihao» and a martial greeting, a few exercises of our form are presented on the theme of animals and the forest. But with time the children «catch» quickly and these childish stories become rapidly redundant. However they are very impressed by the victory of the snake on the bird.

During bending forward, watch out for the glasses falling! And longhaired little girls who straighten up suddenly. Not ideal for the cervical.

Work on rooting and breathing. Not easy with children who can't stay still, move from one foot to the other. But tangible improving in a majority of them. Make them say «hu» on the exhale can help.

The movements extracted from our form : catch the tiger,... the white crane... the golden rooster..., taken from the martial context, are bases to work on rooting, movements, balance, coordination...

Pushing hands/tuishou : the horizontal circles are

well understood and relatively easy to implement and allow to develop partner work : listening, movement coordination... They allow to adress some «energy» aspects of our practice : express energy, accept it... But it is difficult to exercise with them because of the size difference.

The sessions end with a closing : bending forward and 5 minutes sitting in cross-legged position. The end is marked by a small gong , a «xiexie» and a martial greeting.

The children seem to like these rites.

The presence of an assistant from the taiji club is very useful and beneficial. Counting in Mandarin captures the attention of the children, and, in passing, we notice that they remember it very well.

General comments on the practice with children in schools.

- Children grab gestures quickly but often implement them immediately in their own world: they amplify them, perform them quickly, especially the smaller ones who are very mobile. They seem to caricature the idea they have of taiji : large sweeping movements like those they might have seen on TV! They mimic perhaps the snake?

- The children participate spontaneously : answer questions by raising their hand, memorize quite well the gestures and willingly come to show them to the group. These sessions reveal in some of them their various problems : lateralization, coordination, balance... that would require more specific work that is difficult to do when you notice that the rest of the group begins to get restless. The assistant, in this case, can be very useful.

- At the end of the session, the children seem calmer than at the start; Some of them say they are tired but it may be a good fatigue. Some parents' comments lead us to think this.

- Moreover, it is true that they have little opportunity during the day to stand for one hour. The work with several groups allows to break this rythm, one group sitting while the other works.

- The children understand very quickly but are

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in their own world. The challenge is, while being recreative, to bring them in another world where one feels good too, particularly in the body.

- Taiji can bring a lot to the children, but in a suitable context : age-appropriated groups and sufficient space
- Children who practice taiji in School have not chosen it themselves, contrary to adult pupils. We must assess the challenge and take a different pedagogy for our message. We have to adapt and follow our inspiration. An opportunity to rediscover our taiji?

Some good practices.

- To capture the attention it is possible to imagine small competitions for the best among the groups. One can also take pictures (not forgetting image rights) by a third party and make a small album for the parents.
- To create groups and avoid pallies, a cause of distraction, a color is assigned to each child upon arrival. For this we make a cross with colored pens on the back of each child's hand.
- We vary the exercises to maintain attention. For a child of 8 years, ten minutes of concentration on one movement late in the day is a long time.

Note : The contributors are seen as intruders in the School : a view shared by all. We «plug» holes in the schedule. Very little interest shown by the teachers. It is not their problem but that of the municipality! Not much communication with the parents either. As for the children, are they aware of the benefit of the session? They say they are happy.

First elements of conclusion.

Taiji seems to bring to children : concentration on the movement and on their body, balance, movement

coordination, despite their young age. Many good things?

It would be interesting to enlarge the experience to children from other backgrounds and in a non-scholar context : an association, for example...

Regarding the number of children in the groups : the ideal would be : 7 children of 7 years of age, 10 of 10 years,... We shall experiment this on the third quarter.

For a teacher : do not hesitate to embark on the adventure that forces you to question and adapt to new situations that may be of help for teaching to adults. All these experiences are very rewarding. Children, one way or another, let us know if what we give them is good. What about adults?

We have to believe in what we do, even if the result is not visible and we don't have any feed back.

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International Tai Chi Federation

12F.-2, No.20, Minguan W. Rd., Taipei City
10449, Taiwan (R.O.C.)

Tel: (+886-2)-2522-1323

Fax: (+886-2)-2522-2646

(O)itcf666@gmail.com

The Fourth World Cup Tai Chi Chuan International Championship INVITATION LETTER

May 16, 2016

Dear Tai Chi Group Leaders & Coaches,

The International Tai Chi Federation (ITCF) is delighted to host its 4th World Cup Tai Chi Chuan International Championship to take place on October 14-16, 2016 in New Taipei City, Taiwan. We look forward to welcoming Wushu experts, coaches, Tai Chi group delegates and athletes from around the world getting together in Taiwan and participating in this big event. You and your group are cordially invited to take part in this championship. We also welcome all Tai Chi group leaders or coaches to recommend renowned masters to the October 14 afternoon's Tai Chi Chuan Performance Show for exchanging and demonstrating the Tai Chi skills.

The Regulations and Registration Forms have been attached in this email. For participation, please submit the registration form at your earliest convenience. Please note the deadline for registration is August 31st.

Agenda:

October 14th (pm 2:00-pm 5:00): Renowned Masters Tai Chi Chuan Demonstration

October 14th (dinner time): Tai Chi Gala Party

October 15th-16th (day time): Tai Chi Taolu Routines and Pushing Hands Contest

Venue:

Banqiao Gymnasium New Taipei City, Taiwan ([Google Map](#))

Address:

No. 8 Zong-Cheng Road, Banqiao District, New Taipei City, Taiwan

For further information, please visit ITCF website or FB page from time to time. If you have any question, please do not hesitate to contact the ITCF Secretariat staff. They will be pleased to answer your inquiries.

Thank you and look forward to your participation!

With Warmest Regards,

International Tai Chi Federation

Larry Chang / President

Luohe Chen / Vice President

Mobile: [+886-911-222-298](tel:+886-911-222-298)

Email: (p) kingmetal1688@gmail.com

ITCF Website: <http://www.inteltaichi.com>

ITCF Facebook: <https://www.facebook.com/世界盃太極拳國際錦標賽-1649998771892417/>

My Experience of Passing the Federal Qualifications

Lionel DESCAMPS des Compagnons du Tai Ji Quan
(Translated by Cynthia Hay)

Master Wang said, when the College of Teachers of Yangia Michuan Taiji was created, that it was important to take part in the life of the federation. In this article I will speak more specifically of my experience and of the benefit which I gained from passing grades in the Federation (ex French) of Chinese energetic and martial arts (Faemc). I have belonged to the Faemc for 16 years and for the past six years our association has ensured that each of our members belong.

I have just passed the second duan of the federation. The term "duan" is used in our style to refer to the three parts of the form with bare hands, but at the federal level it refers to stages. To avoid this confusion, I will use the term "sequences" to refer to the parts of the form, and will reserve the term duan for the federal stages.

The examination for the second duan consists of presenting a performance to a jury of five members, constituted of high ranking practitioners of different styles of Taiji Quan (TJQ). It consisted of three credits and an interview.

- A five minute realisation of the form with bare hands (first and second sequences for our style, starting at any point in the form drawn by chance. It is therefore a matter of being able to resume the form at any place.
- A demonstration, with a partner chosen by us, of applications of movements of the form, as requested by the jury, lasting five minutes. It is therefore a matter of knowing and understanding how to realise all the martial applications of our form, once slowly and once in a dynamic manner.
- The execution, with a partner chosen by us, of a variety of push hands with fixed steps, with one arm and with two arms, while accomplishing the eight potentials and their transformations (responses to the potentials placed by the partner) in eight minutes maximum. It is therefore a matter of knowing a collection of codified exercises of push hands with a fixed step, and to realise specifically the expression of the eight gates and the neutralisation of these gates.
- To finish, an interview with the jury on the justification of the technical characteristics of our performance and the presentation of one's curriculum of technical education, in a maximum of eight minutes. This interview is not noted.

To qualify in the second duan requires an average of three credit transfers.

As for the third duan, it is structured in the same spirit as the preceding one while being expanded to:

- The three sequences of our style as well as for the form in martial applications.
 - Push hands in various movements (linear, diagonal and circular) including therein martial applications of the form (ten).
 - Plus a sequence of movements with Taiji Quan weapons.
- Several things spring to mind in reading these applications.

A multidimensional vision of TJQ

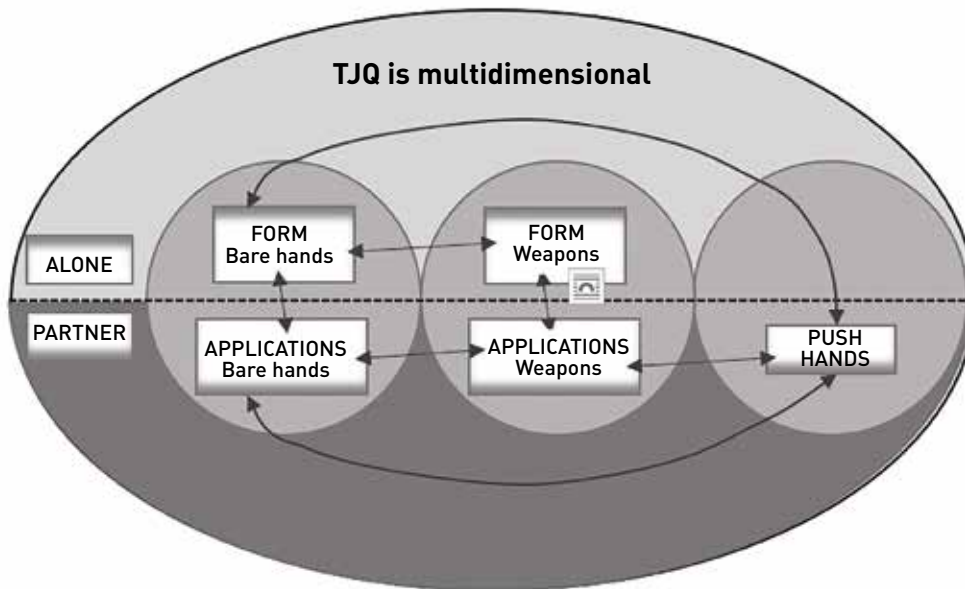
All the disciplines of TJQ are present: the form, martial applications, push hands and weapons. TJQ is all of that simultaneously and the federation fulfils its role in asking us to demonstrate knowledge of the different aspects of TJQ and thus to preserve its richness.

Personally, the preparation of this second duan brought about many changes for me. As a practitioner I had to work on what was the least familiar to me. I had to move towards the dimensions of TJQ which I did not spontaneously approach and I had to learn what my training course had not adequately covered for me.

Let me take the martial applications as an example. In my training course, I had studied them very little and consequently I did not feel comfortable with them, and moreover, they did not appeal to me at all. The preparatory work enabled me not only to know them better but also to understand them better and thus to appreciate them better. Another advantage of the preparatory work in parallel with the different dimensions of TJQ is that it enabled me to become more precisely aware of the unity of TJQ and of the specificity of each of its aspects and thus of their complementarity and also of their common points.

As a teacher, this enabled me to integrate systematically the martial applications to the learning of the form. And more globally the teaching of each aspect was enriched through the integration of the experiences acquired in the other dimensions.

I look forward to preparing my third duan, because this will enable me to expand my Push Hands and also to integrate weapons into this multi-dimension vision of TJQ.



A jury which comes from a style of TJQ different from our own refocuses us on the principles

Often the members of the jury are not of our style and they do not judge us on the memorisation of our form or our push hands exercises or the martial applications which are particular to our school.

Inevitably, they focus on the common principles of all the schools of TJQ and thus require us to better identify these fundamental principles in each of those aspects of TJQ which we practise. And here are some examples: attitude, relaxation, balance rootedness, axis, arc and structure, waist and pelvis, fluidity, density, co-ordination, gaze, etc. There as well the Faemc fulfils its role leaving aside the specificities of each style.

The vision of experts from all styles is important; it objectifies our acquisitions through a vision which is external to our practice. It enables us to know that when we try to put into practice the fundamental principles of TJQ that this can be visibly manifested.

A motivation and multiple exchanges

I was not alone in undertaking the preparatory work. Indeed, it cannot be said that I prepared myself but rather that we prepared ourselves together, the five teachers of the Companions of TJQ and neighbouring associations.

The exchanges were very rich, well beyond simple preparation. We reworked all our fundamentals which we deepened and better integrated into our practice and our teaching. We were also able to spot families of movements or of martial applications of our form and to test variants and their efficacy.

In parallel, we followed a collection of courses to prepare ourselves, with important moments of transmission between ourselves in returning to these courses, in order to benefit as well those who were not able to attend.

Conclusion

Passing a stage of the federal duan the enables us to measure our progress individually and that can motivate us.

But the principle benefit is in the work accomplished in order to obtain it, and thus in a way the most important duan is not that which has been obtained but the one for which one prepares.

Of course I could have realised all the elements of this preparation without passing the stage. But would I have done it? The answer is no, and in fact I would never have done it in the past.

Preparation of a duan sets into motion; it makes possible an intensification of our work, in a reduced time, since it has a set deadline. It also makes possible the development of a program of work and of a structured and coherent progression not only for one's self but also within a group of students.

The passage of a federal duan also allows us to measure our progress and to have it assessed by practitioners who are not particularly indulgent and who are more advanced than ourselves. Alone in our own corner, we can so easily deceive ourselves.

The density and diversity of the preparation enables us to better understand that it is not a matter of the form being on one side and on the other side martial applications, push hands and weapons: these are facets of the same object, the TJQ.

If some of you would like more information, help or simply to talk, I am at your disposition: lionel.descamps@numericable.fr



The benefits of training for the federation's teaching diploma : a testimony

Alix HELME-GUIZON
(Translated by Erica Martin)

Five years ago François Bacon and I had to take the federation's teaching diploma urgently. First of all we needed to take an exam to obtain a technical certificate ('attestation technique' ATT) which evaluates the technical level. Passing this certificate is a prerequisite for the theoretical and pedagogical training. Finally a theoretical and practical exam, as well as a treatise validated our knowledge of how associations function, western and Chinese physiology and finally our capacity to construct and lead a class. The training covered the law governing associations. It is astonishing but some people did not seem to know association law even though they were going to teach, or were already teaching within this framework.

The federation fixes a minimum technical level for teachers

The level currently necessary is that of the 2nd Federation Duan, that implies being able to pick up from any movement in the 1st or 2nd Duan of our form, show the martial applications of all the movements of the form except for the 3rd Duan, do tuishou with fixed feet with one or two hands and be able to express and neutralise the 8 basic hand movements.

At the time when circumstances pushed me into teaching I hadn't yet acquired this experience. They are, nonetheless reasonable requirements, but unfortunately sometimes people teach without this knowledge, even when circumstance do not force them to. Even if it was necessary, in the past, for people to teach very early, to introduce and spread Tai Ji Quan, the situation has changed. Nowadays to teach too early risks an education, the quality of which declines from generation to generation, and a progressive impoverishment of the practice transmitted. We as teachers have a primordial responsibility in transmitting correctly that which we have received and even that which we have not received but which constitutes Taijiquan.

The required technical level covers all the domains of Taijiquan

The Federation's program forced me to complete my

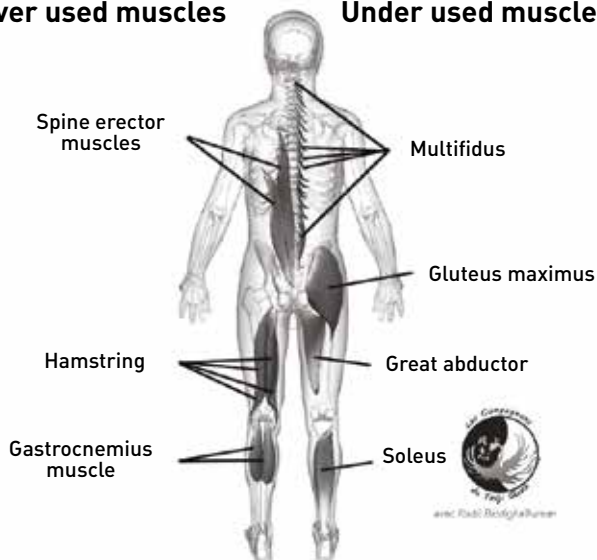
training and to stop choosing only the parts of Taiji which I liked. At last I was forced to see Taijiquan as a whole! This was not easy as I was about as comfortable with the martial applications as a chicken is with a knife, but with time and the patience of my partners and teachers, it's better now. Now I see how important it is and must thank the Federation for having extracted me from my comfort zone and forced me to practise all of Taijiquan and not just the parts which suited me.

For example, the fact of working on the martial applications has change the teaching methodology within the association of the 'Compagnons du Taijiquan'. We now present the movements starting with the martial application and by making the students work on them. The aim is not martial but to explain the movement and to help in its memorisation. Furthermore when the students have difficulties with a movement their first reflex is to ask 'Can you show us what it's for?'. What's more, the students unconsciously learn from this to root themselves, to centre themselves and to move as a whole. These aspects, which are difficult to assimilate working only with the form (with bare hands or with arms) develop relatively spontaneously when working in pairs (tuishou and applications). Finally, I have the impression that it also contributes to keeping them motivated. Missing a session does not prevent them from following, but if they have missed working on the martial application, the meaning and the movement will be more vague. Generally they don't like this fuzziness and so avoid missing sessions. Working in pairs is also the 'playtime' of the session, it provides some breathing space with respect to working on the form which requires a great deal of attention and concentration. Although we work intensely, we laugh a lot which lightens things.

The training makes you put the teaching methods in perspective

Simply by being in teacher training brings many fundamental questions to the surface, like : Why teach? Teach who? What do I really want to put across? What is Taijiquan really? What is important in the practice and what

Over used muscles Under used muscles



is merely secondary? How should a class be organised to teach all the aspects of Taijiquan? What is each basic hand movement (peng, lu, an, ji, çai, lié, zhou, kao) ? etc... This allows one to clarify one's own position and choices and so to be able to explain them to others.

For example, the fact that the pedagogy exam could touch on how to teach a basic hand movement lead me to go into more depth in this area, but also to see the difference in understanding between our style and others. In this way my teaching of these 8 gestures has become clearer, even though there remain some areas of mystery. The same impetus has led all the teachers in the association to concentrate on principles. Lionel Descamps has grouped them, so that they can be transmitted to the students more easily. Teaching centred on principles prevents the students from focussing only on learning movements, as now they have other measures of their progress than just the number of movements known.

Another example, the Federation training on biomechanics based on 'The analysis of the functioning of the body in movement', given by the dancer Mohamed Ahamada made me want to go deeper into this aspect to go closer to a correct gesture by using the most appropriate muscles for the movement. At that time I had chronic tendinitis along the external sides of the legs and arms and often sore knees. I had difficulty seeing myself asserting to the students that Taijiquan is good for the health since I had had none of these problems before practising and they regressed during the periods when I stopped practising. The way I was practising Taijiquan was clearly bad for my health. It would have been irresponsible to teach it. Coherence of word and deed is fundamental for me, so I decided to confront the problem. I said to myself that I was not going to reinvent the wheel and that many others must be faced with the same problem, in particular athletes. I found some solutions with a physiotherapist for performance athletes, Johanne Elphinston. She suggested numerous exercises to stop using the compensating muscles rather than those which would be most effective. The aim is to avoid recurrent

injuries and to improve the gesture and so the performance for the case of the athletes. This approach proved to be very fruitful in my case, not only in banishing all the leg related problems, but also in enabling me to practise with a much more stable and connected body.

Of course, I now use some of these exercises to teach the students to use the most appropriate muscles and so avoid injury. In this case the contribution of the Federation was to create the impetus, to open up to resources external to our discipline, to lift our self-censorship.



Finally, to have to write a treatise is an opportunity to clarify ones thoughts. In my case I used it to explore the utility of the practice of the Taiji ball (wooden) in teaching tuishou, a forgotten ancient teaching aide which can be readily adapted to our style.

The training period provides opportunities to share with practitioners of other styles

In the evening, after the courses, we would practise freely all together. There were some very rich exchanges with practitioners of other Yang styles (Toum school, Original Yang). The comparison raised many questions regarding the peculiarities of our style. Why are we not as strong as them in the arms ? With such a high body position? And so obsessed with the pelvis ? and not by the defensive Peng in tuishou ? Why do others have the elbows so high and us so low? Why push from the rear leg when transferring the weight from rear to front with the elbows high up produces so much force? Why did Master Wang say that it was useless to work on the expression of energy when other styles make it the centre of their practice? Etc....

Each style has its own logic, and is based on a fundamental choice from which all the rest follows. It seems to me that we have chosen mobility in the absorption-neutralisation and speed in the expression at the cost of the structure and strength developed in the other Yang schools. We should be less strong than the classical Yang styles as having a strong structure in the upper body slows the elastic whip-like expression. But without the strong Peng of the other Yang styles, the partner will often 'enter' and manage to touch us. It is unacceptable in the Toum school for example since they cannot distort their bodies without losing the formidable structure which is their basis for Tuishou. To absorb and neutralise, the other Yang styles bet on a strong upper body structure whereas we count on the mobility of our pelvis. With an elastic body structure we can (and should) deform and move



the whole body with the very mobile pelvis, giving up our verticality at the same time (a heresy in other styles). And the rear leg? It is the most rapid possible absorption followed by an expression, but it produces a short push. It is difficult to destabilise a well rooted partner with it. Thus it is necessary to develop a Tuishou which is above all based on 'feel', and not on expression and being well rooted. The low elbows? It is prudence, an elbow can be so easily caught... What's more we don't need a position with the elbows raised, since we practise a push based on the elasticity of the rear leg and not on the structure of the whole upper body with transfer from one support to the other. We do not focus on the expression but on an effective neutralisation which then allows us to destabilise the partner with almost no effort.

Each style makes its different choices which have significant consequences on the way in which the practitioners view the practice of Taijiquan and the practice in pairs. This does not mean that one style is better or more efficient than another. Each chooses what seems to him to be the most important. By concentrating on one aspect one inevitably deprives oneself of developing another (for us, the upper body structure). These meetings during the Federation training made us want to get to know the other styles better and to discover the other possible options.

To sum up, I would say that although at the start I saw the necessity to obtain a Federation Diploma as a constraint, it was in fact a fantastic catalyst for change. I progressed technically before and after the course, my teaching

methods changed and I deepened my thoughts regarding the principals of Taijiquan and the foundations of our style.

I would like to thank all those who have made this possible. First of all my initial teachers, Marie-Christine Moutault, Claudy Jeanmougin and Hervé Marest, my partners in practice and teaching method reflection Lionel Descamps, François Besson, Céline Davière and Valérie Vermeulen, Danièle Panhelleux ; but also all the teachers and partners I have met during courses, in particular François Schosseler, Sabine Metzlé, Jean-Claude Trapp, Serge Dreyer, and the practitioners of the Compagnons du Tai Ji Quan, of Ploemeur and Lorient. Of course special thanks go to the Federation coaches and the teachers of our style who give their time and energy to make the Federation live and provide a structure bringing together all those who share the values of Taijiquan across the different styles and approaches.

Alix Helme-Guizon

I would love to have your comments to further my thoughts, so please do not hesitate to write to me at alix.helme-guizon@numericable.fr

To learn more :

- On the utility of biomechanics in the practice of Taijiquan: <http://compagnonsdutaiji.weebly.com/biomecanique.html>
- On the Taijiquan ball as a tool for tuishou with fixed feet or mobile : <http://compagnonsdutaiji.weebly.com/balle.html>

Mobile pelvis and supple spine

- Wave motion along the spine
- Absorption and neutralisation based on the mobility of the spine and pelvis.

Absorption and expression from the rear leg (in general)

- Provides little space for neutralisation, so must be compensated with more flexibility and sensitivity
- Expression is very rapid and elastic.

Supple arms and elbows well down

- Very fluid épée, uses the momentum of the weapon.
- Posture of the upper body much less strong than other Yang styles thus no absorption by the structure.
- Elbows down to avoid arm locks.
- The potential for very rapid and elastic movements which act like a whip or resemble strikes

Characteristics of the Yangjia Michuan TaijiQuan style in comparison with other Yang styles



RENOUVELLEMENT de l'ADHESION à L'AMICALE du YangJia Michuan TJQ

1^{er} Septembre 2016 au 31 Août 2017

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.

Demande d'Adhésion Collective

Vous êtes responsable d'un groupe (associatif ou non) et vous souhaitez l'affilier 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 faire adhérer 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.

Demande d'Adhésion Individuelle

Vous n'êtes pas membre d'une Association adhérente à l'Amicale et vous souhaitez adhérer à titre individuel, le tarif est de 20,00 €.

Je soussigné(e) Nom et Prénom

Adresse

désire adhérer à titre individuel à l'AMICALE du YangJia Michuan TJQ.

| | |
|-----------|-----------------|
| Téléphone | Adresse Mail : |
| Portable | Site Internet : |

Règlement pour l'Adhésion individuelle

- Je règle 20,00 € pour mon adhésion individuelle.

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

Pour un membre d'une association qui désire recevoir le bulletin chez lui

- Il (Elle) règle 30,00 € directement au trésorier en lui communiquant son adresse personnelle et le nom de son association d'appartenance.

Pour un abonnement souscrit par un individuel

- Il (ou Elle) règle 27,00 €.

Modalités de règlement

Total adhésions + Total abonnements = Total à payer

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

☎ 06 60 70 23 90 Email : tresor.ymtq@gmail.com Site Web : www.amicale-yangjia-michuan-tjq.org

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26^{es} Rencontres

de l'Amicale du Yangjia Michuan Taiji Quan

organisées à Houlgate par l'ATJQ de Caen
du 10 au 13 novembre 2016

1997

2016
Amicaen

Houlgate est une petite cité balnéaire située en Normandie entre Caen et Deauville, sur la Côte Fleurie. L'ATJQ de Caen, avec la participation de l'Association voisine Yang en Yin, vous accueillera à **partir du jeudi 10 à 15h** au **Centre Sportif de Normandie**, dans un beau parc arboré de 12 hectares permettant la pratique en extérieur. Nous disposerons de belles salles et gymnases. La mer avec une magnifique plage est à 1 km à pied.

ACCÈS à 2h30 de Paris . . .

et à 30 km de Caen, 15 km de Deauville



- *En voiture* : Autoroute A13, sortie n°30 « Houlgate-Cabourg »
- *En train* :
PARIS-CAEN puis bus ligne Caen-Le Havre n°20, arrêt « CSN »
ou
PARIS-DEAUVILLE, direct ou via Lisieux, puis bus ligne n°20, arrêt « CSN »
- *En provenance de l'Angleterre* : Ferryboat à Ouistreham, et aéroports à Caen et Deauville

SÉJOUR

➤ **Hébergement** : la capacité d'accueil du CSN est de 210 lits, exclusivement en chambres de 2 ou 3 personnes (lits individuels).

Centre Sportif de Normandie

Route de la Vallée

14110 HOULGATE

www.sport-normandie.fr

Le séjour n'est pas sécable. 2 formules, 3 tarifs :

- « **Interne** » : formule tout compris du jeudi après-midi au dimanche après le déjeuner, soirée festive, hébergement sur place en chambre double ou triple. Il n'y a pas de possibilité de chambre individuelle. Une liste d'hôtels et chambres d'hôtes à proximité est consultable sur le site de l'Amicale.

Tarif en chambre 2 personnes : 190 €

Tarif en chambre 3 personnes : 150 €

- « **Externe** » : la formule ne comprend pas les nuitées et petit-déjeuner, ni le repas du jeudi soir. Tous les autres repas et la soirée festive sont inclus.

Tarif externe : 115 €

➤ **Restauration** : en self. Il ne sera hélas pas possible d'assurer des menus spéciaux, en particulier pour les végétariens, néanmoins un choix de plats à chaque repas permettra à chacun de s'adapter.

Pour nous joindre avant et pendant les Rencontres :

Sonia SLADEK 06.14.17.01.77

Contact

Ginette BERNIÈRE 06.80.58.12.34

amicaen2016@gmail.com

DÉSISTEMENT

Tout désistement devra être formulé par écrit au bureau de l'Amicale et à l'association organisatrice.

Le Bureau de l'Amicale étudiera chaque demande de désistement, au cas par cas, avant de prendre la décision de retenue, après consultation de l'association organisatrice. Il reste seul juge pour apprécier la réalité des cas de force majeure.

Aucune retenue :

- si le désistement intervient avant la date limite d'inscription
- si le désistement est la suite d'un problème de santé avec arrêt d'activité (**certificat médical obligatoire**)

Désistement pour cas de force majeure justifié :

Un montant forfaitaire sera retenu :

- 15€ entre J-29 et J-10
- 30€ entre J-9 et J-5
- 50€ entre J-4 et J

Désistement non justifié : une retenue proportionnelle au montant total du séjour sera effectuée

- 30 % du lendemain de la date de clôture des inscriptions à J-20
- 50% entre J-19 et J-10
- 100% entre J-9 et J

N.B. : Le délai incompressible de 10 jours est le délai minimum pour prévenir les personnes qui seraient en liste d'attente qu'elles peuvent bénéficier de places devenues disponibles.



BULLETIN D'INSCRIPTION

Houlgate, du 10 au 13 novembre 2016

Un seul bulletin par personne, à envoyer avec le règlement
à partir du 1^{er} juin et avant le 30 septembre à :

Sonia SLADEK - Amicaen 2016 – 6 allée Verlaine - 14970 BÉNOUVILLE (FRANCE)

| | | | | |
|-------------------------|------|--|-------------------|--|
| NOM | | | Prénom | |
| ADRESSE | | | | |
| VILLE | | | Code postal | |
| PAYS | | | Date de naissance | |
| Téléphone | Fixe | | Portable | |
| E-mail (obligatoire) | | | | |
| Membre de l'association | | | | |

Formule choisie :

- 190 € « Interne » en chambre de 2 personnes (2 lits)
 150 € « Interne » en chambre de 3 personnes
 115 € « Externe »

Merci de préciser :

- Je souhaite partager une chambre double (2 lits) avec :
 Je souhaite partager une chambre triple avec :

Vos souhaits seront pris en compte en fonction des disponibilités restantes

- J'arriverai le jeudi 10 après 19h30 et souhaite un plateau-repas
 Je ne déjeunerais pas le dernier jour (13/11) Je souhaite un panier-repas pour ce déjeuner

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|---------------------|--------------------|
| Arrivée le : | Départ le : |
| Gare SNCF de : | Gare SNCF de : |
| En voiture | En voiture |
| Heure : | Heure : |

Autre information que vous souhaitez nous communiquer :

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.....

Une confirmation de votre inscription
vous sera adressée par e-mail.

Vous recevrez alors en pièce jointe toutes les informations concernant le lieu d'hébergement, votre séjour, les transports, le plan d'accès, etc. Ce dossier complet est également téléchargeable sur le site de l'Amicale à partir du 1^{er} juin.

Règlement (obligatoire avec l'inscription) :

Les individuels doivent être à jour de leur cotisation à l'Amicale (à régler auprès du Trésorier de l'Amicale).
 Paiement par chèque possible en 2 fois : 1^{er} encaissement à réception (50%), 2^e encaissement (50%) au plus tard le 10 octobre 2016. Envoyer les deux chèques en indiquant la date souhaitée au dos du 2^e.

| | | | | | |
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| Résidents en France : | Coordonnées bancaires pour virements : | | | | |
| - chèque bancaire à l'ordre de : ATJQ de Caen - virement | Domiciliation | RIB – Identifiant national du compte | | | |
| | Crédit Agricole De Normandie | Banque | Guichet | N° compte | Clé RIB |
| | | 16606 | 49011 | 84836720112 | 59 |
| | IBAN (International Bank Account Number) : FR76 1660 6490 1184 8367 2011 259 | | | | |
| SWIFT / BIC : AGRI FR PP866 | | | | | |

Agenda des stages

SEPTEMBRE 2016

Atelier Tui shou 1/6

Le samedi 24 septembre 2016 à Laillé
Association : SMOCT-TAÏJI QUAN DAO - TCG
Email : christophe.lephay@club-internet.fr
Animateur : Christophe Lefay
Téléphone : 06 99 44 69 54

OCTOBRE 2016

Expression et absorption, énergie d'écoute Ting Jin, points pivots et points leviers : ce qu'en disent les classiques, les 1^{er} et 2 octobre 2016,

Association : Amicale laïque de Ploermeur
Email : breleur.georges@wanadoo.fr
Animateur : Claudy Jeanmougin
Téléphone : 02 97 82 85 12 (Georges Breleur)

Exercices fondamentaux et visite de différents styles

les 8 et 9 octobre 2016, salle Jules Ferry, Le Mans
Email : aramis72.taichi@free.fr
contact : 06 19 82 28 10 ou 02 43 76 88 08
Animé par Jean-Jacques Sagot (en Français)
Organisé par ARAMIS Le Mans <http://aramis72.taichi.free>

Stage d'Armes

le samedi 15 octobre à Annecy.
Association : ATCHA
Email : henri.mouthon@orange.fr
Animateur : Henri Mouthon
Téléphone : 09 67 13 19 41 et pendant les stages
06 77 25 45 78
Site : www.annecy-taichi.com

Systema, relaxation dynamique, mécanique du corps, tui shou, sons et mantras,

les 15 et 16 octobre 2016 à Saint-Sauveur.
Renseignements et inscriptions : Valérie Prohac, 8, rue des Cannes 70300 Luxeuil les Bains
Association : École de l'Arbre voyageur
Email : valeriane.p@free.fr et marc.appelmans.chenghsin@live.fr
Animateur : Marc Appelmans
Téléphone : 06 47 93 07 67

NOVEMBRE 2016

Atelier Tui shou

Le 5 novembre 2016 au Mans
de 15h 18h salle Jules Ferry, Le Mans
animé par Michel Léclaircie (cf. 8 et 9 octobre)

Atelier Tui shou 3/6

Samedi 19 novembre 2016 à Laillé
Christophe Lefay (cf. 24 septembre 2016)

Atelier Épée Kunlun Découverte et Intermédiaires 1/3

Samedi 26 novembre 2016
Christophe Lefay (cf. 24 septembre 2016)

DÉCEMBRE 2016

Stage d'Armes

Le samedi 10 décembre à Annecy.
Henri Mouthon (cf. 15 octobre 2016)

Atelier Tui shou 4/6

Samedi 10 décembre 2016 à Laillé
Christophe Lefay (cf. 24 septembre 2016)



Atelier Tui shou

le 10 décembre 2016 au Mans de 15h 18h salle Jules Ferry, Le Mans
animé par Michel Léclaircie (cf. 8 et 9 octobre)

Atelier QI GONG Bâton IDOGO 1/4

Samedi 17 décembre 2016 à Laillé
Christophe Lefay (cf. 24 septembre 2016)

JANVIER 2017

Atelier QI GONG Bâton IDOGO 2/4

Samedi 14 janvier 2017 à Laillé
Christophe Lefay (cf. 24 septembre 2016)

Stage Tui shou

Le Samedi 28 et dimanche 29 janvier 2017 à Laillé
Association : SMOCT-TAIJI QUAN DAO - TCG
Email : christophe.lephay@club-internet.fr
Animateur : Serge Dreyer
Téléphone : 06 99 44 69 54

Stage « Travail à deux pour augmenter la sensibilité de la forme »,

Le Samedi 28 et dimanche 29 janvier 2017 à Annecy
Association : ATCHA
Email : henri.mouthon@orange.fr
Animateur : Lauren Smith
Téléphone : 09 67 13 19 41 et pendant les stages
06 77 25 45 78
Site : www.annecy-taichi.com

Stage "un geste juste ! une harmonie",

Les 28 et 29 janvier 2017 à Metz Woippy Moselle
Association : TOM
Email : genevieve.drant@gmail.com
Animateur : Marie-Christine Moutault
Téléphone : 06 60 43 75 50 (Geneviève Drant)

FEVRIER 2017

Stage de Serge Dreyer

Les 4 et 5 février 2017
email : aramis72.taichi@free.fr
contact : 0619822810 ou 0243768808
animé par Serge Dreyer
Organisé par ARAMIS Le Mans
<http://aramis72.taichi.free.fr>

Atelier Tui shou 5/6

Samedi 11 février 2017 à Laillé
Christophe Lefay (cf. 24 septembre 2016)

MARS 2017

Stage de Marc Appelmans

Travail Systema le 4 et 5 mars 2017
animé par Marc Appelmans
Organisé par ARAMIS Le Mans
<http://aramis72.taichi.free.fr> (cf. 8 et 9 octobre)

Atelier tuishou

Le 11 mars 2017
Animé par Michel Léclaircie (cf. 8 et 9 octobre)

Jasnières 2016

*From left to right, the ARAMIS team : Isabelle Girard, Robert Lasne, Isabelle Gehenin, Paul Rebois, Maryline Pinceau, Cathy Drouet, Anne-Marie Mellot et Fabienne Poncin, then the teachers : Martin Du Feu, Francine Tran Cong, Frédéric Plewniak, Adrian Murray, Hella Ebel, Stephan Schneider, Elizabeth Saetia, Kalaus Heinrich Peter, Avivi Saar, Claudy Jeanmougin, Cornelia Gruber, Henk Janssen, Godfrey Dornelly, Judit van Drooge, Katy Hamlett.
Missing : Serge Dreyer, Jacques Choque and Huynh Chieu Dong.*



Rencontre Nationale FAEMC Interstyles de Tui shou

Samedi 11 et dimanche 12 mars 2017
Christophe Lefay (cf. 24 septembre 2016)

Atelier QI GONG Bâton IDOGO 3/4

Samedi 25 mars 2017 à Laillé
Christophe Lefay (cf. 24 septembre 2016)

AVRIL 2017

Stage d'IDOGO niveau 2,

samedi 8 et dimanche 9 avril 2017 à Annecy
Association : ATCHA
Email : henri.mouthon@orange.fr
Animateur : Marie-Jo Augoyard
Téléphone : 09 67 13 19 41 ou 04 50 77 25 66
et pendant les stages 06 77 25 45 78
Site : www.annecy-taichi.com

Atelier Epée Kunlun Tous niveaux 2/3 :

Samedi 29 avril 2017 à Laillé
Christophe Lefay (cf. 24 septembre 2016)

MAI 2017

Stage d' Épée à deux les 6 et 7 MAI 2017 au Mans
animé par Frédéric Plewniak (cf. 8 et 9 octobre)

Atelier Epée Kunlun Tous niveaux 3/3 : Samedi 13

mai 2017 à Laillé
Christophe Lefay (cf. 24 septembre 2016)

Stage d'Armes

Le Samedi 20 mai 2017 à Annecy
Henri Mouthon (cf. 15 octobre 2016)

Stage Taiji Quan et Cuisine vitalité

Du jeudi 25 au dimanche 28 mai 2017 à l'Île de Batz :
Association : SMOCT-TAIJI QUAN DAO - TCG
Email : christophe.lephay@club-internet.fr
Animateur : Nathalie Joinis-Lefay
Téléphone : 06 99 44 69 54 (Christophe Lefay)

JUIN 2017

Stage d'Epée

Samedi 10 et dimanche 11 juin 2017 à Annecy
Henri Mouthon (cf. 15 octobre 2016)

Atelier QI GONG Bâton IDOGO 4/4

Samedi 17 juin 2017 à Laillé
Christophe Lefay (cf. 24 septembre 2016)

JUILLET 2017

30^{es} Rencontres Jasnières internationales

Les 27-28-29-30 juillet 2017 à Marçon (Sarthe)
Manifestation annuelle ouverte à tous, de différents styles
de taiji quan, bagua et qi gong. regroupant 250 partici-
pants du monde entier.

Organisé par ARAMIS Le Mans

E-mail : aramis72.taichi@free.fr
contact : 06 19 82 28 10 ou 02 43 76 88 08
Site : <http://aramis72.taichi.free.fr>

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 : André Musso, notre Rédacteur en chef - andremu@wanadoo.fr – 3, chemin des Muletiers 49730 Turquant.

Pour vos articles et vos courriers, le mieux est de les rédiger sous Word et de les adresser en pièces jointes à André Musso. 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 : 10cm de large au moins (rappelons qu'une colonne du Bulletin fait 9 cm).

Les articles doivent parvenir à André fin novembre pour celui de janvier, fin mars pour celui de mai et fin juillet pour le numéro de septembre, André Musso, récupère au dernier moment pour le Bulletin, avant envoi à l'imprimeur, les stages et événements en ligne sur le Site de l'Amicale.

Sollicitations...

Il est possible que vous soyez contactés par André 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.

Amicale du Yangjia Michuan Taiji Quan



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 trouvez 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 ou 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. Nous vous rappelons que le contenu de votre site est de 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 aient été envoyés par envoi postal aux membres abonnés. Il est à noter que, dorénavant, les bulletins paraissent quasi simultanément en français et en anglais.

Les autres chapitres du site-web :

Ne pas oublier les chapitres mis à jour très régulièrement : les stages, les événements.

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 partenaires américains, anglais et chinois puissent avoir facilement accès aux informations.

Pour voir vos informations concernant les stages figurer sur le site-web :

Adresser un e-mail avec éventuellement un fichier attaché au format « .RTF » ou « .DOC », ou, si vous ne pouvez pas faire autrement, envoyer un document papier qui puisse être scanné à : Jean-Luc Pommier pommier_jl11@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(s) et lieu du stage
- Animatrice/Animateur avec numéro de téléphone
- Association organisatrice
- Le contact pour le stage : nom, téléphone, email, etc.
- Référence du site de l'association
- Éventuellement une information complémentaire sous format pdf ou word (2 pages maximum).

Procédure :

Jean-Luc met le stage en ligne et quand c'est fait envoie un mail à celui ou celle qui a fait la demande et à tout ceux qui étaient destinataires ou en copie de la demande. C'est la seule façon d'éviter les contretemps.

De plus cela permet au demandeur de vérifier tout de suite si tout est OK.

USEFUL ADDRESSES

COLLÈGE EUROPÉEN DES ENSEIGNANTS DU YANGJIA MICHUAN TAIJI QUAN

Claudy Jeanmougin
3, rue de la Croix-Blanche - 17610 CHÉRAC - France
email : jeanmougin.claudy@orange.fr

TAIWAN YANGJIA MICHUAN TAIJIQUAN ASSOCIATION

e-mail : jasonhan98@gmail.com
Tel. : 886-2-932-081-564
President : Jason Han
TYMTA c/o Jason Han : Fl., 14, no. 3, Lane 36,
Wang ning St., Wen Shan Dist., Taipei, Taiwan, R.O.C.
e-mail : jasonhan98@gmail.com

WORLDWIDE DIRECTORY OF YANGJIA MICHUAN TAIJI QUAN ORGANIZATIONS BRAZIL

Thomas H. H. Cheng, Av. Aclimacao, 68, Cj. 82 CeP:
01531-000, Aclimacao, Sao Paulo - S.P. Brasil
Tel. : (0-11)32078565 - Fax : (0-11)32096539
email : tch@brastone.com

AMERICAN YANGJIA MICHUAN TAIJIQUAN ASSOCIATION

Chris Nelson, President
Mail to : downtowntaichistudio@gmail.com
Web site : aymta.org/wordpress/

AYMTA JOURNAL

PO Box 173, Grand Haven, Mi 49417, USA

WORLD YANGJIA MICHUAN TAIJI QUAN FEDERATION (CANADA)

RR#1 Moser's River, nova Scotia, BOJ
2KO, Canada - Tel./Fax : (902) 347 2250

ESTONIE

Tarfú : Urmas Lest, Mobile: 372-56-68-93-77
Renata Soukand, email : renata@ut.ee

YANGJIA MICHUAN TAIJIQUAN CLUB OF SOUTH AFRICA

48, Kidbrooke Place, P.O. Box 801
7200 Hermanus, Republic of South Africa

ALLEMAGNE

Petra Schmalenbach-Maerker
Von-Kahr-Str. 82, 80999 München, Germany
Tel. : (49 89)8103-9682 - Fax: (49 89)8103-9684
email : petra_schmalenbach@hotmail.com

THE RUSSIAN ASSOCIATION OF YANGJIA MICHUAN TAIJI QUAN

86 Vavilova St., Apt. 40, Moscow 117261, Russia
Contact : Albert Efimov, albert@efimoff.net
Tel. : (7) 095 938 5124 - Fax : (7) 095 938 5000

YANGJIA MICHUAN TAIJI QUAN INT'L, & YANGJIA MICHUAN TAIJI QUAN

TEACHER'S ASSOCIATION INT'L, TAIWAN

32-2F Fuguo Road
Shih-lin, Taipei, 111 Taiwan, ROC
Tel. : 886-2-2837-1779 - Fax : 886-2-2837-2258
email : ymtitaipei@yahoo.com

THE TAI CHI CENTRE

19 Kensington Mansions, Trebovir Road,
London SW5 9TF - England - UK
Tel. : (44) 020 7373 2207
email : peterclifford@thetaichicentre.com

TOKYO TAI KYOKKEN AOI KAI

Koengi Kita 2 33 5, Suginamiku, Tokyo - Japan
Tel. : (81) 3 3339 6875

TAI KYOKKEN SHINKI KAI

2-1-6 Shironouchi St. Nada-Ku
Kobe City, Hyogo Prefecture - Japan
Tel. : (81) 78 861 8973

YANGJIA MICHUAN ORGANIZATION JAPAN

www.geocities.jp/izk341/youkahidenhome.htm
Adresse mail : amrita48@nifty.com
tonkou@bab.co.jp

YANGJIA MICHUAN TAIJI QUAN FEIZHOU XIEHUI (AFRIQUE)

Denis Banhoro, 19 BP19 Abidjan 19 - Cote d'Ivoire
email : denisbanhoro@yahoo.fr

FÉDÉRATION DES ARTS ÉNERGÉTIQUES ET MARTIAUX CHINOIS (FAEMC)

27, rue Claude Decaen - 75012 Paris
Tel. : 01.40.26.95.50
email : faemc.fr

WORLD TAI CHI CHUAN FEDERATION

Contact : Ms Lin Hsiao-Wei, e-mail : tccass@ms35.hinet.net
ou Noëlle Kasai, e-mail : noelleka.fedetaichi@yahoo.fr

MEXICO

Stephen Merrill

A.P. 77, Todos Santos, BCS, 23305 Mexico
Message Ph : 52-114-50109
email : aleana97@yahoo.com

ITALIE

DOMAINE YEN-NIEN

La Maison des Cimes - Loc. Fromorsora
18037 Castel Vittorio (iM) - italia
Tel. : (39) 0184 241211
email : ymtitaipei@yahoo.com

BURKINA FASO

**ATCAE-BF (Association de Taichi Chuan
et Arts Energetiques / Burkina Faso)**
09 BP 1149 Ouagadougou 09 - Burkina Faso
Mail : y_ouattara@yahoo.fr