

雷拳功

THE UNIVERSITY OF QUEENSLAND



Kung Fu Club

Lei Quan Gong



Member's Handbook

2019



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SIGONG RICHARD'S OPENING ADDRESS

Welcome to the University of Queensland Kung Fu Club. Learning the Art of Kung Fu is an exciting journey of discovery. It opens up opportunities of experience and learning that are rarely available by other means.

The style of Lei Quan Gong, which I have developed, allows the exponent the opportunity to reach his/her fullest potential. As you progress through your training, you will develop skills that you will maintain for a lifetime, and these skills carry over into many other aspects of life.

Overcoming the challenges that arise in your training develops the skills and character of the Martial Art's trainee.

There is much to learn from the Art and from this school – much more than I can reveal in a few short paragraphs (or even a whole handbook!). So, in closing, I encourage you to take full advantage of what is offered here at the Club, and wish you all the very best on your journey.

Sigong Richard

Founding member of Lei Quan Gong Kung Fu.

MISSION STATEMENT

The Club's Mission Statement is as follows:

“Survival and growth of the University of Queensland Kung Fu Club, by promoting Kung Fu as an effective activity to teach Self Defence skills (survival) for people of all ages and ability levels in our Community. To improve Kung Fu as an Art; to educate people in its application to fitness, fun, and personal growth, and to enable the practitioner to reach their full potential.”

INTRODUCTION

The University of Queensland Kung Fu Club incorporates the traditional values of Chinese Martial Arts within the University environment. The Club teaches the *Lei Quan Gong* style, which originates from Southern China and is noted for being fast, efficient and practical. ‘Lei’ means ‘**Thunder**,’ ‘Quan’ means ‘**Fist**,’ and ‘Gong’ means ‘**Art**.’ Therefore, the style is translated in English as the “*Art of the Thunder Fist*.” Lei Quan Gong consists of the **Southern Thunder Fist** system, which incorporates **Tai Chi**, **Southern Mantis Style**, and **Iron Palm**.

Lei Quan Gong consists predominantly of handwork, combined with very flexible footwork. Strikes are quick, short and continuous – the style is based on a survival spirit. Fitness, health and the correct mental attitude are achieved through learning and developing the style's quality. Within the fighting Art, the concern for physical size has been minimised and the aspects of attitude and skill emphasised.

The emphasis of Lei Quan Gong is on **survival**, rather than **training for competition**.

Within the training program, students will experience a variety of approaches to defensive situations. These approaches deal with situations, varying from individual confrontations to group attacks. The **primary** goal of the training program is to develop *strength, endurance, and mobility*. The **secondary** goal is to develop *speed and coordination*, while the **tertiary** goal is to develop *knowledge, psychology, and strategy*.



Strikes are quick, short and continuous!

TRAINING TIMES

Kung Fu training is held in the *Martial Arts Studio* (MAG) throughout the year, including mid-Semester and inter-Semester breaks in July, and December to February.

TRAINING TIMES:

Day	Time	Grades
Monday	8:00pm – 9:30pm	All grades
	9:30pm – 10:00pm	Green & above
Wednesday	5:30pm – 7:30pm	All Grades
Saturday	9:00am – 11:00am	All Grades
	11:00am – 12:00pm	Green & above
	12:00pm – 1:00pm	Blue & above



Beginners train with an Instructor three times a week!



FEES

Lesson fees entitle members to the use of the Club's facilities and equipment. Members will have access to instructors at every grade level, have the right to vote in meetings, enjoy subsidies at selected social events, receive a Member's Handbook and be covered by the club insurance in the rare case of injury while training.

The training fees are listed below.

2019 TRAINING FEES

Type	Student	Non-Student
Casual	\$15	\$15
10-Lesson Pass	\$100	\$120
3 months	\$160	\$180
6 months	\$250	\$280
1 year	\$450	\$480
Life	\$950	\$1200

If Members do decide to pay an upfront fee for *life training*, they are then entitled to train at any time in the future, at no extra cost (apart from Grading fees, which must be paid by all members).

CLUB RULES

- (1) Arrive promptly for class.
- (2) Pay dues on time.
- (3) Maintain personal hygiene.
- (4) Ensure training area is clean after training.
- (5) Address the Special Expert as "*Sifu*".
- (6) Greet the "*Sifu*" and other Instructors with the *proper* salutation.
- (7) Show respect for fellow members in the correct manner.
- (8) No smoking or drinking of alcohol prior to, or during training.
- (9) Ensure open wounds are covered at all times; any warts are to be bandaged to ensure non-transmission to fellow members.
- (10) Club Uniform is to be worn at training. For graded members, this consists of a White T-shirt with logo, and black pants.

Equal Opportunity

The UQ Kung Fu Club promotes equal opportunity among its members, and allows for people of any age, gender, background or beliefs, to take full advantage of the services provided by the Club.



Both male *and* female students alike are encouraged to succeed at the Club!

THE ORIGINS OF KUNG FU

Kung Fu is a *generic* term for 'several hundred traditional Chinese Martial Arts.' The various forms of Kung Fu fall into two categories: the **External** System (*Wai-chia*), which adopts rigorous physical training as well as an aggressive approach to combat; and the **Internal** system (*Nei-chia*), which stresses both exercise and stillness, including meditation designed to bring about spiritual growth as a means of self-defence. *Lei Quan Gong* contains elements of both these systems.

The origins of Kung Fu are derived from some of the most ancient forms of warfare, practiced in China over 4,000 years ago. During the Sixth century BC, several of the emerging Martial Arts were influenced by *Taoism* (a relatively new belief system at that time) and thus adopted spiritual aspects. These aspects gradually became an integral part of the Martial Arts, and are still recognised and practiced today.

During the *Han Dynasty* (202 B.C–220 A.D), Hua To, a famous surgeon, incorporated Taoist meditation techniques into a series of exercises based on the movement of 5 animals. They were the *bear*, the *bird*, the *snake*, the *monkey* and the *tiger*. Following the growth of Buddhism in China, local Martial Arts then adapted their training to include Buddhist exercises, believing that the denouncement of 'material wants' would lead to spiritual calm, allowing a greater control over the body and mind.

These new 'spiritual' ideas later became intertwined with the *traditional* idea that the body was composed of four elements, being **earth**, **fire**, **wind** and **water**. As a result, these newfound, amalgamated beliefs and exercises later formed the foundation for the new '**internal**' and '**soft**' schools of Kung Fu, including Tai Chi, Hsing-I and Paqua. However, the older systems (which placed greater emphasis on strength, force and rigorous, physical training) also continued to be practiced, and remain existent today. The older systems nevertheless, concentrate more on the training of the *physical* body, and are known as the '**external**' and '**hard**' styles.



Rigorous, physical training is a fundamental aspect of the *external* styles of Kung Fu.

The monks of the new Buddhist and Taoist religions were instrumental in the development of Kung Fu, as well as the eventual adoption of many spiritual aspects within the Art. During the Sixth century A.D (the century before the *T'ang* period, when several monks became legendary for their Martial Arts prowess), one of the most fundamental figures in Kung Fu history purportedly arrived in China,



establishing the foundation of Kung Fu for the monks. The legendary **Bodhidharma** was an Indian monk, who, upon settling in the Shaolin monastery in the Honan province, discovered that the monks were generally sickly and emaciated, due to their rigorous ascetic regimen. As a result, he developed a series of eighteen physical exercises, designed to improve the monk's health if practised after daily prayer. These exercises, called *the eighteen hands of Lo-Han*, also proved effective in enhancing fighting technique, and eventually formed the basis of many Kung Fu styles practised today.

These 18 exercises developed by Bodhidharma, were eventually expanded to 72 in 1589 A.D. and to 170 several years after that. The various movements were then classified according to five distinct, animal-based styles, being the *crane*, the *dragon*, the *leopard*, the *snake* and the *tiger*. Some styles of Kung Fu are in fact still named after these animals. Indeed, it is common for styles of Kung Fu to be named after the animal that the style originally attempted to imitate.

Initially, Bodhidharma's techniques were extremely secretive and were taught only to Buddhist monks. By the time of the *Sung Dynasty* (960–1279 A.D) however, they had successfully reached the Taoist monasteries, where various other forms of Martial Art exercises had been developing independently, along with Chinese medicine. Here, the Taoists, including *Chang San-feng*, refined and adapted Bodhidharma's techniques into their own systems, which comparatively used less force and aggression. These new systems, however, were only intended for defence and were similar to the contemporary, *internal* styles.

Modern systems of Kung Fu nevertheless, initially began to emerge during the *Ming Dynasty* (1368–1644 A.D), and reached their ultimate peak during the *Ching Dynasty* (1644–1911), when China fell under Manchu occupation. Most Chinese however, resented the Manchus, with many students of Kung Fu (which was still taught in-secret) forming the core of several of the covert, *anti-Manchu* societies, which flourished during this time. They also played a significant role in the *Taiping Revolt* of the mid-Nineteenth century, and were so prominent in the rebellion of 1899–1900, that it was labelled the *Boxer Rebellion*.

By the time the Boxer Rebellion was crushed though, most Kung Fu masters were either imprisoned or dead. Yet, the Chinese Martial Arts still managed to survive, and once again flourished during the *Republic* (1912–1917) and *Warlord Periods* (1917–1927). Then in 1928, *Chiang Kai-shek* assumed power over China, and the Martial Arts, known collectively as *Wu-shu*, or 'Arts of war', were renamed *Kuo-shu*, or 'National Arts'. Under his rule, various Martial Arts tournaments and competitions were developed, as well as encouraged, and it soon became common to see people of all ages practising Tai Chi shadow boxing and other Chinese

Martial Arts in the streets.

Since the 1930s, however, the study of Kung Fu and other Chinese Martial Arts have become less secretive, as well as increasingly popular, following the rapid growth in Western cultural interest, and continue to spread extensively throughout the globe. So it is today, that you can learn **Lei Quan Gong**, a specific style of Kung Fu at the *University of Queensland Kung Fu Club*.



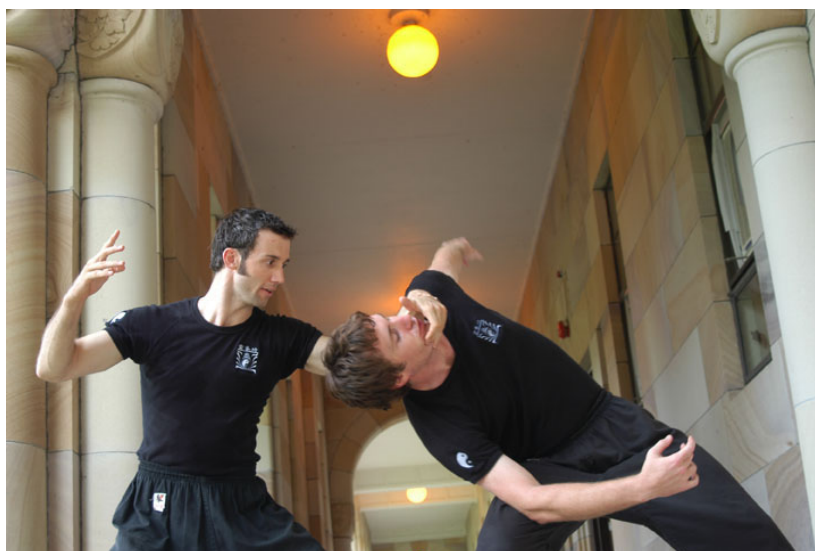
At the Club, you will get exposure to the traditional, Yin, Yang and practical sides to Kung Fu

PHILOSOPHY OF LEI QUAN GONG

The philosophy of Kung Fu (and thus of Lei Quan Gong) is closely linked with two specific Chinese philosophies, being that of *Taoism* and *Ch'an* (Zen Buddhism). From Taoism, Kung Fu embraces the ancient Chinese principle of *Yin and Yang*, which teaches that the Universe is composed predominantly of dual elements. Without one, there cannot be the other. Furthermore, it teaches that Yin and Yang must also be kept in perpetual balance, in order for the human body or even the Universe to function accordingly.

Ch'an Buddhism on the other hand, strongly emphasises the role of meditation in achieving enlightenment. Whilst common perceptions of meditation include that it principally entails sitting quietly, there also exist other various forms of meditation, including meditation through motion. These forms of meditation have also been adopted by Kung Fu.

Because the Lei Quan Gong system incorporates both these fundamental Taoist and Buddhist ideas, it not only utilises the knowledge of *the human body and the physical principles of movement* (**force, inertia, momentum, circularity, centrifugality**) but also applies that of *human psychology* (**controlled relaxation, mind control**). Therefore, the Lei Quan Gong system embraces both physical **external** (*yang*) and meditative **internal** (*yin*) elements. Beginners nonetheless, predominantly follow the external system, and as they progress through their training program, a greater focus is placed on the internal system.



Lei Quan Gong incorporates both physical external (*yang*) and meditative internal (*yin*) elements.

CLUB LOGO

The Club logo can be interpreted in both a *philosophical* and *practical* way. Both types of understandings are interwoven, and to ultimately understand the Club logo, is to actually understand the style itself.

Philosophical Symbolism of the Logo

The logo comprises the *T'ai Chi t'u* in the middle, with 4 distinct lines of energy on either side. The area where the characters are positioned represents the sky or the heaven (*Yang*). Below the sky is the earth (*Yin*), and between the sky and the earth is where life itself exists.

The logo also depicts the Chinese concept of the *DAO*, being represented by the whole image. In between the heaven and the earth is the Tai (*Grand*) Chi symbol, which represents life and energy. The movement lines *above* the Tai Chi symbol indicate that life is constantly on the move. Where as, the lines on either side represent unwanted blockades (*resistances*) to life's movement, with the bending of those lines depicting the force needed to break through them. The stronger the resistances, the greater the energy needed in order for life to progress.



Combining the significance of the characters with the rest of the symbol, the overall image represents the *need* for the *power* of thunder to *penetrate* the various lines of resistance. The thunder is depicted as coming from the sky, pushing its way towards the earth, rolling and snowballing in an ever-increasing way. The analogy of the thunder's growing strength is continually drawn on, as it makes its way towards the earth.

The Yin and Yang Symbol

The Yin and Yang symbol depicts the *harmony* between two opposites, unlike the dualism of the Western idea, '*there is good and evil in all of us*'. More importantly it signifies *balance*, by the clever interaction between the symbols of the black female fish and the white male fish, both occupying the same area. This balance is further encapsulated by the outer circle, which symbolises the greater, universal arena. The Yin and Yang is an endless life cycle; one extreme seeding the other. As one life is in progress, the birth of another is just beginning.

Another concept underlying the Yin and Yang symbol, is the theory of right



proportions; a way of understanding *conservation*. It is the notion that consuming energy (*Chi*) in order to support life, balances the earth out in a harmonious way; the most efficient way. Any excess or deficiency due to consumption, would lead to an imbalance; a disharmony; an illness; a disruption in the all-important life support, or the flow of *Chi*. Therefore, a reduction in energy would consequently slow life, resulting in the reformation of resistance lines. This would thus stall the progress of *Chi* until all life ceased to exist, returning to the DAO, chaos and void (Star Stuff).

T'ai Chi t'u, the traditional Chinese symbol for the concept of energy (*Life Force*), depicts the Yin and Yang in perpetual balance. This Yin and Yang principle signifies the constant change and motion of the universe, and thus of human experience. The symbol of the two fish – one dark, with a light eye /and one light, with a dark eye – chasing each other around in a circle, is a metaphor for the active and passive forces within the universe. There is the *dark, passive, female* yin and the *bright, active, male* yang. These two forces swirl about and through each other, shifting continuously. One becomes the other, with each always containing the seed of the other within (i.e., as the eye of the fish in the image).

The Lines of Resistance

The lines of resistance may be described as having the analogy of tiles being shattered by a tremendous force, which descends down from the heaven and crashes straight through. The first broken line of resistance is referred to as the *beginning (flash of lightning)*. The remaining four lines moreover, represent various theoretical obstructions, in which the thunder progressively attempts to penetrate through. These four obstructions relate to:

- **wind** (Yang) scattering energy;
- **cold** (Yin) depletion/ slowing of energy;
- **heat** (Yang) wasting of energy; and
- **dampness** (Yin) stagnation/ restriction of energy.

The proficient use of energy (*Chi*) is therefore necessary, for a successful path through the lines of resistance. As with nature, the survival of a species is greatly dependent upon it adapting harmoniously to the environment, and thus efficiently using energy. As a result, the reduction of resistance generates a greater flow of *Chi*, and thus a greater store of energy, ready to be used for the preservation of life. *'The Way of the Thunder Fist'* is a style, which emphasises ***the preservation of energy, while meeting resistance.***



Practical Truth behind the Logo

The practical truth behind the *name* of the style can be uncovered, through understanding the name as 'an *instruction* to the application of certain Martial Art techniques. *Lei Quan Gong*, meaning '*The Art Of The Thunder Fist*', uses multiple techniques of escalating strength. The *initial* strikes move with lightening-speed and energy, and effectively create the primary penetrating shock. This technique stalls the attacker and consequently weakens the resistance. The real danger however, is in what follows; the powerful array of repetitive thunderous weapons, which continually increase the pressure, thus breaking the resistance. As with a real thunderstorm, the lightening flash penetrates the mind, setting up the anticipation of the thunder blasts that roll in with an ever-increasing force. The force that propels the *Yin* and the *Yang* is called *Chi*. Both the exercises and elaborate movements of Kung Fu attempt to obtain, as well as maintain a stable balance of *Yin* and *Yang*, by enabling the *Chi* to properly flow through the body.

In the question is the answer. Existence is all one thing, which is often explained by the Yin-Yang metaphor. This metaphor is initially difficult to understand, but is easily applied nevertheless once learnt. Until then, the illusion of duality is all we have. It is this concept of opposites, which causes problems. To make the puzzle complete, and therefore no longer a puzzle, techniques are required. The primary technique behind this is *choice*, which begins to provide a solution to the positive-negative problem. Choose the positive to begin with, and generally the rest will follow. Choose courage instead of fear. Choose success instead of failure. Choose harmony and not conflict. Choose solutions not problems. Choose love and not hate. Choose life rather than death.

Another way of looking at the *4 lines of energy*, is through the Martial Artist themselves. The 4 lines of energy represent the *technique, effort, spirit* and *vitality* of the practitioner. The concept behind "Thunder Fist" is to create an impact, and to manipulate the opponents' weaknesses through force, consistent energy, and relentless mental pressure. Furthermore, clarity of understanding is symbolically represented by the simplicity of the logo itself.

The maintenance of good health is not only harmonious with the coexistence between both body and mind, but also between the body and the environment. This also entails an equilibrium of Yin and Yang. Thus, the concepts and training techniques within Lei Quan Gong are holistic, and a constant need for inter-balance and mutual support is evident within the system.

CLUB BANNER

The top portion of the logo consists of the three Chinese symbols, which refer to the style of Kung Fu taught; that being, *Lei Quan Gong*. The Club's Banner is featured predominantly in the Martial Art's Studio, and acts as a guide on the principles of the Club. It incorporates a message, to indicate the correct way to training the Art.



The two columns of Chinese characters featured in the banner are the tenets behind the Club's style of Kung Fu. When translated, the symbols read:

- *To know oneself;*
- *Respect others;*
- *To know (recognise) the difference between reality and illusion;*
- *To accumulate all that is right;*
- *To follow the way of logic/truth/reasoning;*
- *To maintain the value of the Dao and loyalty to the art;*

These are the *six principles of Lei Quan Gong*. They should be studied within the Art, and when understood and practised properly, will greatly assist in training skills.



TRAINING PROGRAM

The Club's grading structure consists of *fifteen* scales. Scales *1 to 8* entail basic instruction and adequate knowledge for self-defence purposes. Scales *9 and onwards* involve advanced training, ultimately leading to the achievement of a solid understanding of the 'Art of Survival'.

BELT	Scale	AIMS
<i>Beginner</i>	1-3	Develop a strong Kung Fu skills base, through training endurance, speed, mobility, coordination, strength, conditioning, accuracy and timing
<i>White</i>	4-6	<ul style="list-style-type: none">• Improve flow by combining techniques and applying techniques on the move• Become familiar with the three forms of attack: measuring, trapping and cross-overs• Increase mental, physical skill levels and resilience• Prepare for group training environment
<i>Green</i>	7-8	<ul style="list-style-type: none">• Broaden conceptual understanding and application (E-theory, forward energy, double energy lines)• Understand positioning and timing within an encounter• Develop familiarity with group dynamics
<i>Blue</i>	9	<ul style="list-style-type: none">• Move through an opponent's attack and defences• Develop skills and understanding with increased exposure to pressured training• Develop mode independence
<i>Purple</i>	10	<ul style="list-style-type: none">• Mode-driven progress• Sustained, energised and continuous movement within practical scenarios
<i>Brown</i>	11	<ul style="list-style-type: none">• Increase and broaden application potency
<i>Red</i>	12	<ul style="list-style-type: none">• To answer what is right in the light of what is!• Perpetuate and expand knowledge, skills, scope and expression of the Art



BEGINNERS

A Beginner may commence this grade on any “*Scale*”. Once all the material for the initial three scales has been adequately learned, a student is eligible to be graded, and to move up to the fourth scale (i.e. White Belt).

PROGRAM	FIRST SCALE	SECOND SCALE	THIRD SCALE
AIMS	Develop a strong Kung Fu skills base, through training endurance, speed, mobility, coordination, strength, conditioning, accuracy and timing		
FOOTWORK	<ul style="list-style-type: none"> • Basic Stance • Double Step forward • Double Step reverse • Half step forward 	<ul style="list-style-type: none"> • Basic Stance • Single Step forward • Single Step reverse • Half Step forward 	<ul style="list-style-type: none"> • Long Arm • Low Twist Horse stance
TECHNIQUE	<ul style="list-style-type: none"> • Upward Palm • Downward Palm • Wiping Palm 	<ul style="list-style-type: none"> • In-side fist • Out-side fist • Combination in-side and out-side fist 	<ul style="list-style-type: none"> • Floating Palm (Long Arm) • Reverse Twisting Palm • Upward Hammer • Downward Hammer
STRENGTHENING	<ul style="list-style-type: none"> • Push hand 	<ul style="list-style-type: none"> • Push hand 	<ul style="list-style-type: none"> • Palm Heels
CONDITIONING	<ul style="list-style-type: none"> • Triple Forearm • Straight Palm 	<ul style="list-style-type: none"> • Triple Forearm • Straight Palm 	<ul style="list-style-type: none"> • Triple Forearm • Straight Palm
PAD-WORK	<ul style="list-style-type: none"> • Basic • Pad Sparring 	<ul style="list-style-type: none"> • Basic • Pad Sparring 	<ul style="list-style-type: none"> • Basic • Pad Sparring • Kick Pad
SELF DEFENCE	<ul style="list-style-type: none"> • Throat Grasp (sweep over drag and strike) 	<ul style="list-style-type: none"> • Up Over Defence 	<ul style="list-style-type: none"> • Cross-Over 1 – 1st contact • Cross-Over 2 – Absorption
MENTALITY	<ul style="list-style-type: none"> • Pad sparring • Self Defence • Push Hand 	<ul style="list-style-type: none"> • Pad sparring • Self Defence • Push Hand 	<ul style="list-style-type: none"> • Pad sparring • Self Defence



WHITE BELT

Scales 4 to 6 focus on the development of *three forms of attack*:

MEASURING: The skill of eye-hand coordination, where a distance is measured to counter/time an attack.

TRAPPING: The skill of disrupting an attacker's balance, by a sudden disruptive force.

PRESSING: The skill of crossing through an attacker's footwork.

PROGRAM	FOURTH SCALE	FIFTH SCALE	SIXTH SCALE
AIMS	<ul style="list-style-type: none">• Improve flow by combining techniques and applying techniques on the move• Become familiar with the three forms of attack: measuring, trapping and cross-overs• Increase mental, physical skill levels and resilience• Prepare for group training environment		
TECHNIQUES	<ul style="list-style-type: none">• Upward hammer, upward palm, downward hammer• Out-side fist, wiping palm, upward palm• Out-side fist, in-side fist• Continuous palm• As per drill breakdown		
STRENGTHENING	<ul style="list-style-type: none">• 1-arm balance• 3-cut thrust	<ul style="list-style-type: none">• Elbow support push ups• 3-cut thrust	<ul style="list-style-type: none">• One-arm push ups• Push jong• Mongolian wrestling
CONDITIONING	<ul style="list-style-type: none">• Arm/palm• Straight Palm• Continuous Palm• Palm – Side Fists• Palm – Hammer• Triple Forearm• Forearm to Stomach	<ul style="list-style-type: none">• Arm/palm• Straight Palm• Continuous Palm• Palm – Side Fists• Palm – Hammer• Triple Forearm• Backfist to Stomach	<ul style="list-style-type: none">• Arm/palm• Straight Palm• Continuous Palm• Palm – Side Fists• Palm – Hammer• Triple Forearm• Fist to Stomach• Palm-Hammer (7-strike combination)
PAD-WORK	<ul style="list-style-type: none">• Standing pad work• Linear pad work	<ul style="list-style-type: none">• Standing pad work• Linear pad work• Random pad work	<ul style="list-style-type: none">• Standing pad work• Linear pad work• Random pad work
SELF DEFENCE	<ul style="list-style-type: none">• Trapping	<ul style="list-style-type: none">• Cross-Over 3: See the Spine• Cross-Over 4: Accelerate• Cross-Over 5: Twist Top• Cross-Over 6: Back-facing	<ul style="list-style-type: none">• Measuring (punches, kicks, grabs)
DRILL	<ul style="list-style-type: none">• 3-Form Attack (Part 1)	<ul style="list-style-type: none">• 3-Form Attack (Parts 2 & 3)	<ul style="list-style-type: none">• Cane Drill
MENTALITY	<ul style="list-style-type: none">• Trapping• Strengthening• Drill Technique	<ul style="list-style-type: none">• Cross-Overs• Strengthening• Drill Technique	<ul style="list-style-type: none">• Measuring• Strengthening• Drill Technique



GREEN BELT

PROGRAM	SEVENTH SCALE	EIGHTH SCALE
AIMS	<ul style="list-style-type: none">• Broaden conceptual understanding and application (E-theory, forward energy, double energy lines)• Understand positioning and timing within an encounter• Develop familiarity with group dynamics	
DRILLS	<ul style="list-style-type: none">• Palm Drill• Sarm Bo Gin	<ul style="list-style-type: none">• Staff Drill
PREPARATIONS	<ul style="list-style-type: none">• Cross-Over 7 – <i>Triple Technique</i>• Chi Sao	<ul style="list-style-type: none">• Chi Sao
CONDITIONING	<ul style="list-style-type: none">• Arm/palm• Straight Palm• Continuous Palm• Palm – Side Fists• Palm – Hammer• Triple Forearm• Forearm Fist• Palm-Hammer (7-strike combination)	
STRENGTHENING	<ul style="list-style-type: none">• 1-Arm Push-Up• Double Bridging Jong (Bil Sao)• Push Jong• 3-Cut Thrust (Mung Darn)• Push Hand (Tui Sao)• Staff Lift• Mongolian Wrestling	<ul style="list-style-type: none">• 1-Arm Push-Up• Double Bridging Jong (Bil Sao)• Push Jong• 3-Cut Thrust (Mung Darn)• Push Hand (Tui Sao)• Staff Spin• Mongolian Wrestling
PAD-WORK	<ul style="list-style-type: none">• Standing pad work• Linear pad work• Random pad work	
SELF DEFENCE	<ul style="list-style-type: none">• Moderate Group Encounter	
MENTALITY	<ul style="list-style-type: none">• Bil Sao, Tui Sao, Mung Darn, Push Jong• Drill Techniques• Self Defence breakdown	



BLUE BELT

PROGRAM	NINTH SCALE
AIMS	<ul style="list-style-type: none">• Move through an opponent's attack and defences• Develop skills and understanding with increased exposure to pressured training• Develop mode independence
DRILLS	<ul style="list-style-type: none">• Hammer Fist Drill• Broad Sword Drill• Tai Chi Form (Part 1)
COORDINATION/ PREPARATION	<ul style="list-style-type: none">• Continuous Cross-overs• Into the Wall• Off the Wall• Pressured Chi Sao
CONDITIONING	<ul style="list-style-type: none">• Arm/palm Jong• Straight Palm Jong• Continuous Palm Jong• Palm – Cut Jong• Palm – Hammer• Triple Forearm Conditioning• Stomach Conditioning• Cut–Palm–Hammer 3 Combinations
STRENGTHENING	<ul style="list-style-type: none">• Push Jong• Tui Sao• Bil Sao Jong• Mung Darn• Chi Sao
PRACTICAL SELF DEFENCE	<ul style="list-style-type: none">• Group Encounter• Paired Pressure
MENTALITY	<ul style="list-style-type: none">• Expanding into all jongs and self defence experiences



PURPLE BELT

PROGRAM	TENTH SCALE
AIMS	<ul style="list-style-type: none"> • Mode-driven progress • Sustained, energised and continuous movement within practical scenarios
DRILLS	<ul style="list-style-type: none"> • 6 –18 Hand Form Drill • Butterfly Knives • Tai Chi Form (Part 2)
PREPARATION AND CONDITIONING	<ul style="list-style-type: none"> • Determined by exponent
PRACTICAL SELF DEFENCE	<ul style="list-style-type: none"> • Group and Individual encounters • Continuous Pressure Practical • Higher-strategy Group and Individual encounters
MENTALITY	<ul style="list-style-type: none"> • Developing throughout all aspects of gradework

BROWN BELT

PROGRAM	ELEVENTH SCALE
AIMS	<ul style="list-style-type: none"> • Increase and broaden application potency
DRILLS	<ul style="list-style-type: none"> • Quan Do • Sai (trident) drill • Tai Chi Form (part 3)
PREPARATION AND CONDITIONING	<ul style="list-style-type: none"> • Determined by exponent
SURVIVAL EXERCISES	<ul style="list-style-type: none"> • Determined and developed by exponent
MENTALITY	<ul style="list-style-type: none"> • Throughout all gradework

RED BELT

PROGRAM	TWELFTH SCALE
TASK	To answer what is right in the light of what is!
AIMS	Perpetuate and expand knowledge, skills, scope and expression of the Art
PREPARATION AND CONDITIONING	A strong emphasis on the future maintenance of <i>one's own system</i> in light of the original system
SURVIVAL EXERCISES	<ul style="list-style-type: none"> • The Art of Elimination • As determined by the exponent



GRADINGS

Introduction

Members are eligible to perform their grading, when they (and their Instructors) feel that they are generally confident of the material learned. The grading structure and fees are as follows: –

GRADING	SCALES	FEE
Beginner to White Belt	1 – 3	\$55
White Belt to Green Belt	4 – 6	\$60
Green Belt to Blue Belt	7 – 8	\$65
Blue Belt to Purple Belt	9	\$75
Purple Belt to Brown Belt	10	\$100
Brown Belt to Red Belt	11	\$150

Procedure

Members must fill in the *grading form* for the appropriate Belt.

Members must pay the *grading fee* before, or on the actual date of the grading. This is a "*one-off*" non-refundable fee. If you do not pass your grading, you will be eligible to re-attempt it at a future date, at no extra cost.

Material Covered

ALL material learnt is covered in the grading. For example, if you are going for your *Green Belt*, it is expected you are proficient in *Scales 1 to 6*, not just 4 to 6.

At the Grading

- Assemble in orderly fashion;
- Bow to the Club Banner and salute the Grading Instructor/s;

During the grading, members are required to perform the task requested by their grading Instructor, until they are told to stop. No drink periods will be given, and no stopping is allowed unless members are seriously injured. At the end of the grading, members are required to salute to the Grading Instructors, as well as bow to the Banner. The Grading Instructors will then comment on your strengths and weaknesses, and inform you on whether you have passed.

Pass Mark

A pass is equivalent to **60%** accuracy overall. Students nevertheless, must achieve at least **50%** for **each** requirement. The requirements are detailed in the '*Training Programs*' section of this Handbook. *Note* that marks are also awarded for *Attitude* and *Knowledge*. Therefore, try to understand the general tasks and aims of the Belt, as well as those of previous belts.

The Grading Instructors will then complete the grading form, with an overall mark and comments. Your scored grading sheet will be handed back to you, and the results recorded. You will also be provided with course materials, relating to your training program. These materials will include a copy of the drills covered in your next Belt. Other instructional material will also be provided from time to time, and a shirt will be supplied when grading into White Belt. Grading certificates are also awarded at the annual dinner.



Gradings allow the practitioner to get individual feedback on their progress through the art.

WORKSHOPS

Workshops are often held at the Club, usually on a Saturday, either at the Club, or outside, such as at Mt Coot-tha.

Workshops give members the opportunity to train within a different environment, or from a broader aspect- no longer in the restricted '4 white- walled' *safety zone* of the Martial Arts Studio. Therefore, you will learn a lot more about training within your surrounds.

At times, we have even held camping trips and workshops at Stradbroke Island.



Kung Fu Club Members practising a drill at the Stradbroke Island Camp!

WOMEN'S SELF DEFENCE

The Kung Fu Club also runs a *Women's Self Defence* course if there is enough interest. This course is specifically designed to help women rapidly gain an understanding of the basic survival skills required, and is organised and run by the Kung Fu Club's Sifu, *Ivan Neralic*. Guest speakers are often invited to present material on issues specific to women, such as sexual assault, relationships and social influences.

It is a valuable course for Club members and non-members, also – for women who do not wish to commit to the system of Kung Fu, but want to learn practical, self-defence skills.



In the Self-Defence Course, women are given the opportunity to learn fundamental skills, through both physical interaction and discussions.

The Club is always open to and supportive any new positive and helpful ideas for courses created by students, if they are run under the Kung Fu system. Students are always welcome to approach the Club Executive or Instructors with any ideas or concerns at any time!

For further information or enquiries regarding Club matters, feel free to contact us.

: 'UQ Kung Fu Club'

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