

ANTHROPOLOGY OF TOURISM

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Abstract

Background. By reference to the globalisation of culture, the theory of cross-cultural dialogues and to concepts of body technique, an anthropology and culture-related study was undertaken to investigate an event and its participants. This was a scientific symposium and methodology seminar on the fighting arts and combat sports. Hence, this description and discussion matches the both the concept of “martial arts tourism” and “scientific tourism” at the same time.

Problem. This is, on the one hand factography – a description of an event which is important for the fighting arts community and for research into martial arts. On the other hand, since we here focus on a meeting of leaders of a few specialised organisations, this is an attempt to explain the meaning of such meetings and to discuss the symbolism of the place, which is an important destination for martial arts tourism.

Method. A study of one case was applied, with a focus on the sharing of knowledge and also on symbolic meaning. Being both a witness to and participant in the event described here, the author uses the method of participatory observation. This is a type of anthropological and cultural field study which indirectly explains the goals and purpose of organising and taking part in such events. Additionally, an analysis of photographic factography (visual sociology) was carried out.

Results. The study presents an event, highlighting its symbolic dimensions. It investigates the cognitive effects of sharing knowledge related to the history and teaching of martial arts and their health-related effects, as well as controversial aspects. It discusses motivation for involvement, preferred training methods and the symbolic dimension of the place. Indirectly, this is also a description of the institutional advancement of a few organisations operating in the area of fighting arts.

Conclusions. The report from the symposium and the meeting of leaders, with a focus to its scientific and educational dimension, shows the uniqueness of the event. It was important for some organisations of fighting arts, for their institutional development, and for participants – especially, because of the training methodology. A description of a journey and visit, with participatory observation, provides inspiration for martial arts and scientific tourism, and contributes to historical knowledge. Owing to this, new knowledge emerges, relating to cultural dialogues and innovations in teaching)

Introduction

On the cover of the book *Globalizacja a spotkanie kultur* [Globalisation and a meeting of cultures] we can see a few contrasting photographs: the hall of a congress centre in Tokyo and the old cemetery in Edo, a wooden church and tall office buildings, a group of karatekas practising in a shallow river (IPA Summer Camp in Krasice nad Sanem) and an artificial satellite orbiting the Earth. If this shows a meeting of tradition and technology, Poland and Japan, one could just as well compare this to the neighbouring Germany and the cultural relationship between Central Europe and North-Eastern Asia. The cross-cultural dialogue occurring here, and combined with cultural globalisation, results in the fact that impor-

tant hubs for that dialogue emerge in the centre of Europe [Cynarski 2003].

Nota bene, a comprehensive publication focusing on opportunities for development of tourism in BRIC countries [Dhiman 2016: 1-426] contains no information about martial arts tourism. In fact it is mentioned that tourist attractions of China include national martial arts, yet these are only three short sentences [Khanna, Chauhan 2016: 54]. This presumably results from economic approach to tourism, and extremely commercial understanding of economics.

Meanwhile, progress in martial arts tourism can be seen e.g. in the countries of East Asia. To a relatively smaller extent this also relates to Europe. Grand combat sports tournaments and martial arts gala presentations

attract large audiences. Other, regularly held events include training seminars, congresses and conferences, examinations and showcases. There are also meetings held in smaller groups of experts [cf. Cynarski 2017a; Johnson 2018; Kubala, Cynarski, Swider 2019].



Photo 1. Bavarian mugs and beer in a small group of specialists in fighting arts. From the left: W.J. Cynarski, W. Hoch, L. Sieber [courtesy of H. Sieber].

Martial arts tourism may be described in terms of free time activity; in such a case we will refer to sociology of leisure. Martial arts correspond to this area very well [Coleman 2007; Cynarski 2017b]. The journeys made for exploratory and self-realization purposes often lead to the sources; they enable practical studies and ethnographic research in Asian countries [cf. Raimondo 2011; Vinodan, Meera 2018]. In a situation when the world centre is located in Europe, a journey to Japan or China turns out not to be necessary for acquiring new knowledge or for verifying one's competence. We are also talking here about science tourism – a journey to a symposium, or to conduct field research related to martial arts communities, i.e. for scientific purposes [Cynarski 2015].

Theoretical perspective (scientific frames) is here supplemented by Eliade's and Tokarski's theory of cross-cultural dialogues, and its applications [Tokarski 1976; Cynarski 2000, 2003], the concept of secondary cultural influence [Cynarski 2000] and, to some degree, anthropology and sociology related to the concept of body techniques defined by Marcel Mauss [Mauss 1971]. It concerns ways of performing certain activities, which are well-established yet in longer time-frames are subject to change.

This is not a conference report or a description of a journey, but a study of one case with a focus on the sharing of knowledge and also on symbolic meaning. Being both a witness and participant of the event, the author uses a method of participatory observation. This specific method, applied in sociology and cultural anthropology (introduced to social sciences by Bronisław Malinowski), is clearly the most appropriate approach. It was success-

fully used by Donn Draeger (1922-1982), during his trips to China, Indonesia, Japan, Korea, Malaysia and Mongolia where he practised Asian martial arts [Lind 1996: 217-218]. It has also been extensively used by this author, in connection with his long-term training-related, organisational and scientific cooperation. The relatively small organisations (associations, private schools, expert committees) are rather exclusive, elite groups. It would be very difficult to access this community for a researcher who is not an advanced practitioner with high-level skills and long history of martial arts and combat sports practice. Particularly if this relates to meetings of leaders – presidents and chief masters. Hence, this is a kind of anthropological and cultural field study which indirectly explains the goals and purpose of organising such events and taking part in them. Group integration in this case is highly advantageous [photo 1]. Additionally, the study presents analysis of photographic factography documenting the events, and providing illustration for the contents [cf. Burns, Palmer, Lester 2010; Richards, Munsters 2010].

The author decided not to describe the detailed programme, i.e. the plan and its implementation, but to adopt a material and problem-based system – according to the themes presented, discussed, and applied during the practice in *dojo*.

The Journey and the Programme

The paper describes a scientific and methodological symposium “**Tradition & Innovation in Teaching of Martial Arts**”, held in Munich (Germany) on 3-10 Feb. 2019. It is a biannual meeting of DDBV, IPA, IMACSSS and “*Jiu-Jitsu u. Karate Schule L. Sieber*”, scientists and practitioners. The organisations listed here co-organise the event, however on some occasions it is also attended by others, e.g. “*Karate Schule H. Wiedmeier*”, DJJR or EMAC [Cynarski, Sieber, Mytskan 2015; Cynarski 2017a]. These generally are meetings of leaders of these institutions.

The journey, as a trip representing martial arts tourism, for the author consisted of three stages. The first one started with a car ride. Along the way there was a small adventure, because of a detour, due to an accident. Then, there was nearly four-hour waiting time for the plane from Munich. Because of snow in the Munich airport, Lufthansa cancelled some flights and delayed others. As a result on that day the leader of DDBV could not pick the president of IMACSSS up from the airport, but in the evening there was a meeting held by a few people. If it were not for this type of inconveniences, this would have been a relatively comfortable journey for W. J. Cynarski: about one-hour drive by car to the airport, then about 75-minute long flight to Munich, followed by a ride to the final destination. The second stage of the trip was a one-week visit, and the third – the return journey.



Photo 2. Following examination and promotion to 4th dan *iaido*: L. Sieber, C. Brandt, W.J. Cynarski. Honbu in Munich, February 4, 2019 [courtesy of H. Sieber].

During the meeting on 3 February, Walter Hoch [photo 1], a leader of a local association, presented the Polish *sensei* with a picture of Warsaw from 1942 [photo 3]. In the year of the 80th anniversary of the German invasion of Poland and outbreak of World War II this in fact was a nice gesture, showing good understanding of history. By the way, Messrs Hoch and Sieber also know who Witold Pilecki was [cf. Sieber, Cynarska 2016; Cynarski 2017a]. This also exemplifies good integration in the community of activists of a few cooperating organisations.



Photo 3. Military hospital in the occupied Warsaw, 1942 [courtesy of W. Hoch].

The programme of the symposium was as follows. On the first day there was only an opening meeting. On the second day: examination in *iaido*, workshops and awarding of distinctions. Christian Brandt passed the exam, obtaining the rank of 4 dan. The jury consisted of *sensei*: Lothar Sieber (7 dan *iaido*, *kyoshi*) and Wojciech

J. Cynarski (6 dan, *renshi*) [photo 2]. The workshop was conducted by Professors of EMAC; the training in *iaido* by L. Sieber, and practical defence training in "jujitsu-karate" by Hannelore Sieber, 9 dan. After the workshop Bodo Blumetritt (President DDBV, 6 dan) awarded W. J. Cynarski with the Gold Badge of DDBV [cf. Blumentritt 2019], and Cynarski presented GM L. Sieber with Golden Medal of Honour IPA [photos 4-5].



Photos 4 and 5. Bodo Blumetritt (President of DDBV) is presenting W. J. Cynarski with Silver Badge of DDBV; Cynarski (President of IPA) is awarding GM L. Sieber with the Golden Medal of Honour IPA [courtesy of H. Sieber].

On the third day there was time for library research (for IPA study); a film screening was held (more about this below); there was another workshop. The fourth day, in addition to review of documents, included discussions, workshops (conducted by Wolfgang Kroetz, an expert in *ne-waza*), and cultural programme (visit to the *Deutsches Museum*). Cynarski presented an account of the IMACSSS Congress [cf. Johnson 2018; Kubala 2018].

On the fifth day there were interesting discussions and, most importantly, a practical training. On that day *dai soke* (Grand Master of the style) Lothar Sieber presented W. J. Cynarski with a 9 dan certificate in *Zendo karate Tai-te-tao*, on behalf of Dan-Federation of Zen-Do-Karate Tai-Te-Tao and Budo (DFKB), and the German Martial Arts Federation. The sixth day – analysis of video recordings and practical workshop. There was a practice with *makiwaras* and a special, advanced-level training in *karate* with a dummy, supervised by *meijin* Sieber 10 dan. The seventh day – analyses of the recordings continued, a trip to the nearby Dachau for a seminar in *batto-jutsu Enbukan* (as taught by *soke* Machita Fudoshin), a meeting of the leaders and a banquet. The eighth and final day – some time for relaxing; farewell and a ride back, and departure.

Specification of the place

Japanese and American flags embellish the main wall of the school [photos 2, 4-6]. Is this not a meaningful symbol of modern-day peaceful cooperation? This is also a sign of respect for Japanese traditions of *Budo* and for achievements of American masters such as GM David German and his *TAI karate* (more about that below). On the walls there are lots of certificates, endorsing the people who teach a few types of fighting arts in the school, confirming their master ranks and competences.

Honbu (the headquarters and world centre) in Munich by Haager Str. 8 has operated since 1975. This is “*Jiu-Jitsu u. Karate Schule L. Sieber*” – school of martial arts, managed by *meijin* Lothar Sieber 10 dan and Hannelore Sieber 9 dan. Mrs. Hannelore, who has practised martial arts since 1968, is a strong pillar of the School. The author had an opportunity to watch recordings from examination and promotions held at *Honbu* during 1988-1991, when L. Sieber received the highest ranks of 9 and 10 dan from masters [cf. Wenger 1990].

This time GM Sieber received in this place the Golden Medal of Honour IPA, and W. J. Cynarski – the Silver Badge of DDBV. As Blumentritt explained, the sword in DDBV logo represents all martial arts, the snake stands for medical sciences, the flexibility and speed of the techniques applied in martial arts. Medicine of martial arts (*bujutsu ido*) is also a speciality of GM Sieber.

Mr. Sieber has also been awarded the new medal of IPA: “Warrior of the Noble Path * Way of Truth” [photo

7] with number 01. It depicts a Polish hussar companion on a horse. Hussar cavalry symbolises the best Polish military traditions. This medal will be awarded at the earliest opportunity, probably at the *Honbu*.



Photo 6. Participants of the first workshop in the *Jiu-Jitsu u. Karate Schule L. Sieber* [courtesy of H. Sieber].

On 7 February *hanshi* Cynarski was awarded with 9 dan in *karate* – the second rank of this level in Poland (the first and – until now – the only person with the rank of 9 dan in *karate* was Andrzej Drewniak, a pioneer of Polish *Kyokushinkai*). Here we take into account the styles and organisations originating from Japan or linked with Japanese tradition. *Zendo karate Tai-te-tao* emerged in Germany, but it makes strong references to the Japanese tradition and is recognised by the community of Japanese masters and intellectuals. In 2020 the School and the style will celebrate its 45th anniversary.



Photo 7. New IPA medal, 2019 [author's own collection of photos].

Other symbolic and cultural dimensions

The President of IPA presented Mr. Lothar Sieber with a symbolic statuette of St. Michael the Archangel, patron of Japan, Germany and IPA. Saint Michael kills Satan, good wins over evil. By rejecting evil, we unequivocally

take a stand at the side of noble warriors. GM Sieber is already a knight of the Order *Homo Creator Nobilis*, which displays St. George killing a dragon.

On the other hand, the film about Japanese martial arts, "The Art of Killing", presented to the participants of the symposium, conveyed a dreary, horror-like, atmosphere. The documentary presents recordings from trainings of such authentic masters as *meijin* Gozo Shioda, 10 dan *aikido Yoshinkan* and *sensei* Teruo Hayashi, *karate Shito-ryu* (9 dan JKF) and *Okinawa kobudo* (10 dan), and other masters. But it is not only factography and ethnography. The film deliberately emphasises the fact that *budo* practice includes killing techniques. It also includes scenes of ritual suicide *seppuku* and a bloody samurai duel [Atsumi, Nemoto 1978]. It does not have much in common with aesthetic aspects, and almost nothing with educational, humanistic dimension [cf. Cynarski, Berdel 2003; Trausch 2018]. Even G. Shioda style *aikido* is not an art of harmony and love, like *aikido* of Morihei Ueshiba, but rather it is a fighting art related to combat-style *aikijutsu*.

Battojutsu in *dojo ninjutsu* of *Bujinkan* organisation was interesting. The training was conducted by Joerg Sedler, a local instructor (2 dan *battojutsu*, 15 dan of *Bujinkan* – here they have this extended scale of ranks). He taught techniques of *Enbukan* on behalf of *soke* F. Machita. Dozen or so people practised in the pleasantly furnished *dojo*.

Cultural tourism, including martial arts tourism, comprises "enriching elements" such as culinary experiences [Cynarski, Obodynski 2006]. The opening reception was held in an Italian restaurant, which does not mean that secondary cultural influences cannot be clearly observed among people practising Japanese *Budo*. To the contrary, the cultures of the Land of Cherry Blossoms and the nearby countries are greatly respected here, but without exaggeration. Hence, during the entire week in the capital of Bavaria the menu mainly featured local cuisine, healthy and tasty. Finally, the farewell banquet was held in a Thai restaurant which serves both Thai and Japanese dishes. [Obviously, there was also Bavarian beer [photos 1 and 8].

The cross-cultural dialogue took place during meetings at *Honbu dojo* held by people representing various communities, professions and specialisations (Mr Farid Temori – doctor of medicine, Dr Ulrich Diekoetter – lawyer) and from different countries (W. J. Cynarski from Poland, Philippe Manflord from France). The participants studied martial arts mainly originating from East Asia. On Sunday, 10 February, the author looked through the many attractions on offer and chose to visit beautiful Gothic churches – and one cannot deny, mainly for his religion-related needs. Another thing is that in the world of ambiguous values it is definitely worthwhile to cultivate one's core culture to maintain one's strong identity.

History of martial arts

Lothar Sieber talked about the beginnings of *taekwondo* in Munich and in Germany. By pioneers of this martial art it is referred to as Korean *karate*, it indeed is very similar to the latter system [Cho 1968/1981]. The same people successfully participated in *karate* and *taekwondo* competitions, e.g. the representation of Carl Wiedmaier's school of martial arts from Munich.

Something quite different is *judo-do*, developed from Japanese *judo*. *Judo-do* basically is an Austrian contribution to martial arts. This is reflected by the place of origin and German terminology. Names of techniques include, e.g. *Kegelwurf* (Cone Throw), *Zangenwurf* (Pliers Throw), *Pendelnder Fisch* (Commuting Fish), *Drehende Scheibe* (Turning Disc), *Grosse Schranke* (Big Barrier). Compared to W. J. Cynarski who develops the idea of *Ido* philosophy and has introduced *ido* to a complete system of *sobudo* [Sieber Cynarski 2013], Klaus Haertel (10 dan, leader of the German Martial Arts Federation) teaches techniques of old *judo-do*, modifying the teaching system [cf. Strauss 2002; Haertel 2011]. The teaching approach used by Hans Schoellauf and W.J. Cynarski is significantly linked to the specific philosophy and chivalric ethos [Cynarski 2017c; Schreier 2019]. Conversely, *sensei* Haertel focuses on the technique. He has reduced the number of techniques which he teaches, from 65 to 43, and has changed the order in which they are taught. For example, for 4 dan in *judo-do* you must know *judo* techniques as well as 40 *judo-do* throws [cf. Kingerstorff 1951; Haertel 2011: 6-9]. *Nota bene*, the history of *judo-do/ido* is included in the IPA research project.

TAI karate and *Zendo karate Tai-te-tao* borrowed a lot from *kenpo*. The U.S. "Transition Action Incorporated" *karate* is an eclectic style. Thanks to David German and Virgil Kimmey this style came to Germany. Peter Jahnke's and L. Sieber's style adopted from there certain rules (flexibility, combination techniques) and technical elements. *Soke* L. Sieber explains that *Zendo karate* is a variation of Crane style (*kung-fu/kenpo*). It was worth watching recordings with the late GM German master, and *Zendo karate Tai-te-tao* style was studied practically every day. The style was developed in Germany in 1975, but it uses Japanese terminology.

Altmeister Erich Rahn (1885-1973; 10 dan *jujutsu*, 10 dan *judo*) continues to be highly, and quite deservedly, esteemed in the community of German *jujutsu*, and not only there. Starting from 1906 he taught and promoted martial arts; he was an outstanding and undefeated fighter; he also supported progress in *karate* in DJJR [Sieber 1977a, b; Laube 2007; Preiss 2012]. At present the position of *Altmeister* (Grand Master) in DJJR is held by *shihan* Lothar Sieber. According to EMAC he is a successor of E. Rahn's school, and he uses the term "jujitsu-karate" when referring to his modernised *jujutsu*. E. Rahn's portrait

continues to be displayed with honours at *Honbu dojo* [photos 2, 4-6].

Another outstanding representative of the European community of martial arts & combat sports in the 20th century was Robert Tobler, who in cooperation with Horst Weiland launched Swiss and German organisation Budo Academy Europe in 1970. In addition to *jujutsu* the school provided instruction in yoga and breathing exercises [Weiland 1975: 108-121; Wilkens 1984].

Access into the documents, archival materials and library were particularly valuable for the research carried out by the author of this article.

Teaching of fighting arts

Techniques and *kata*, self-defence and combat – technical and tactical aspects were discussed during the lecture presented by GM Sieber. He referred to the problem of individual approach in teaching, suggesting it was necessary to customise instruction of technical forms [Cynarski, Yu, Borysiuk 2017; Isaev 2017; Jansen, Seidl, Richter 2019]. He also discussed the purpose of technical training from the viewpoint of real-life self-defence.

In addition to a *jujutsu* and *randori karate* combination, the trainings at *Honbu* included *kata*. W. J. Cynarski and U. Diekoetter, and others, performed *kata* under the supervision of *soke*. One can say that starting from 1992, *soke* introduced here a few minor modifications, to which he is fully entitled. As a result a few elements are performed in a different way, but the changes are very small (which generally is consistent with the concept of body techniques proposed by Marcel Mauss [1971]).

GM Sieber regularly practises hand-to-hand combat techniques, as well as the use of Japanese sword (*iaido*, *battojutsu*), and firearms – modern *hojutsu*. Being a member of DDBV he teaches basics of medicine of sport / martial arts, as well as “Stilkunde”, which is a study of various types of fighting arts. Based on his concept, *Zendo karate* has been expanded to include *makiwara* practice, serial (combination) techniques and special practice with a dummy.

Analysis of recordings is a recommended method of advanced-level teaching in fighting arts [Renninghoff, Witte 1998]. In addition to the film referred to above, the analyses focused on documentaries and training films related to technical and tactical aspects: *judo-do* – throws; *escrima* – knife defence; sport *jujutsu* – 2003 Europe Championship finals (duo-system and fights); *jujitsu-karate* – a show of real life self-defence performed by H. and L. Sieber in Denia (Spain) in 1989; *kenpo jujutsu* of TAI¹ Martial Arts System by D. German; *karate* and *iaido* forms by Michel Coquet, 1982; etc.

Medical aspects

Shihan Sieber, being a natural therapist and a holder of 10 dan in *bojutsu ido* (medicine of martial arts), is always ready to discuss issues related to health, natural medicine, involvement of academic medicine in corrupting pharmacological industry [cf. Pach 2018] as well as relationship between physical culture and medicine. He has a large library of books related to alternative methods. For example he described a case of prostate cancer healed with toxins from venom of snakes, spiders and tropical frogs. In the case of arthrosis, which he himself struggles with, he also prefers unconventional methods, such as stretching and relaxing exercise, as well as massage.

Another topic was osteoporosis – prophylaxis and prevention. Introduction to the discussion was provided by a TV programme. In this case also recreational exercise or rehabilitation turn out to be necessary.

Homeopathy – as L. Sieber explains – is a treatment influencing and correcting information contained in affected cells. He believes that the method is effective in vast majority of diseases [Sieber 2002/2003].

In addition to the regular exercise, of great importance is a proper diet which is consistently followed by this German master-teacher. Generally the recommendations are in line with the rules of a healthy, rational diet. An interesting fact, however, is the great praise of beer and sage tea.

Discussion 1

What was discussed in Munich, and what conclusions were reached?

An account of the IMACSSS Congress in Rzeszow and other international events was presented by W.J. Cynarski. The report was appreciated, even more so, because this time Germany was only represented at the Congress by Prof. Kurt Weis. Enquiries were also made about IPA's “Ido Movement for Culture. Journal of Martial Arts Anthropology” and the texts published here.

There were some questions posed about health and medicine – are the methods of natural medicine, Chinese traditions and other alternative systems linked to strictly psychological areas [Tarabanov 2011; Weis 2017]? On the other hand, however, according to Werner Lind, homeopathy is consistent with the canon of traditional Chinese medicine [Lind 1999: 365-366]. Is this linked with the impact on natural self-regulation of the body [Weil 1988]?

Issues related to *kata* – technical forms – were discussed in L. Sieber's lecture. Other topics included history of fighting arts in Germany, and in Europe, too. GM Sieber presented numerous source materials – photographs, documents, certificates, paper clippings and letters [cf. Sieber H. 1978, 1982, 1997; Sieber L. 1983, 1984a, b; Wilkens 1984; Ritzinger 1987; *Zendoryu...* 1993; Spon-

¹ As in ‘TAI karate’ – Transition, Action, Incorporated

sel 2008]. This factography is extremely interesting from the viewpoint of the new lexicon of martial art schools, which is being prepared, as well as other future studies.

A discussion about *judo-do* was preceded with an analysis of a training film [Strauss 2002]. Similarly – in the case of techniques about knife defence (in Filipino *escrima* and in *jujutsu*). Prof. Cynarski, as a licensed judge in sport *jujutsu*, explained the rules of competition in JJIF. *Dai Soke* Sieber appreciated the precision and dynamics in duo-system competition, but he definitely liked fighting competition more, as a dynamic combat combining features of *judo* and *karate*, which makes it more varied and exciting [Cynarski, Siekanski 2019]. Discussions also focused on the sport rules in kick-boxing, requirements for ranks, and training programmes. Certainly, the discussions related to combat sports did not ignore sport-style of *judo*.

A separate, and slightly controversial topic was related to the question of effectiveness in the techniques of classical martial arts schools, such as *aiki-jujutsu Yoseikan*, *Daito-ryu*, *Takeda-ryu*, in self-defence. GM Sieber in this case is rather sceptical.

Discussion 2

What transpires from other publications and what is the *novum* of this study?

It was a meeting of leaders of some specialist organisations [Sieber, Cynarski 2018]. Similar meetings in 2015 and 2017 were co-organised with hanshi Harald Weitmann and his Karate School in Neuffen [Cynarski, Sieber, Mytskan 2015, Cynarski 2017a]. This time, rather than meet with people from Neuffen, participants of the symposium had an opportunity to encounter the specificity of one of the Japanese schools of samurai sword (Japanese sabre). Other meetings of experts are usually shorter [see: Cynarski 1999; Slopecki 2012; Pawelec et al. 2015; Cynarski 2016; Gutierrez-Garcia, Swider, Pawelec 2019], whether they are held in Europe (Hockenheim, Rzeszow, Vienna) or in East Asia (Japan, Korea) [Sasaki 2011; Kubala, Cynarski, Swider 2019]. This uniqueness results from the fact that GM Sieber is this powerful magnet, being an outstanding master-teacher and a personality. Secondly, this is also a rather highly intense practical and methodological training, which means that the participants acquire new skills. Thirdly, in this regularly held event commercial reasons are not a decisive matter.

In this case each participant is involved in the sharing of knowledge. The main teacher is GM Sieber. For the participants it is a passion (more than a hobby), and a healthy way of spending time in the company of friendly people. A combination of a scientific trip and martial arts tourism; opportunity to acquire new knowledge and improve competences is an extraordinary advantage. Moreover, because of the specificity of the symposium (meeting in a group of leaders of a few organisations)

it was possible to specify a plan for further joint activities (trainings, research, conferences and publications).



Photo 8. Three *hanshi*: Wojciech J. Cynarski, Lothar Sieber, Hannelore Sieber, Weichs 2019 [courtesy of H. Sieber].

Conclusions

The report from the symposium, and the meeting of leaders, with the focus on its scientific and educational dimensions, shows the uniqueness of the event. The event was important, for some fighting arts organisations, for their institutional development, and especially, for participants because of the training methodology. A description of the journey and visit, with participatory observations, provides inspiration for martial arts and scientific tourism, and contributes to historical knowledge. This leads to new knowledge (relating to cultural dialogue and innovations in teaching), to individual progress, and promotion within the martial arts hierarchy.

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Appendix. Acronyms – names of organisations:

- BRIC – Brazil, Russia, India, China
- DDBV – *Deutscher Dan-Träger und Budo-Lehrer Verband e.V.* – German Dan Carrier and Budo-Teacher Association
- DFKB – Dan-Federation of Zen-Do-Karate Tai-Te-Tao and Budo
- DJJR – *Deutscher Jiu-Jitsu Ring "Erich Rahn" e.V.* – German Jiu-Jitsu Ring "Erich Rahn"
- EMAC – European Martial Arts Committee
- IMACSSS – International Martial Arts and Combat Sports Scientific Society
- IPA – Idokan Poland Association
- JJIF – Ju-Jitsu International Federation
- JKF – Japan Karate Federation

Antropologia sposobów walki – Monachium, Anno Domini 2019

Słowa kluczowe: antropologia kulturowa, *fighting arts*, turystyka sztuk walki, turystyka naukowa, Lothar Sieber

Abstrakt

Tłó. W perspektywie globalizacji kultury, teorii dialogów kulturowych i koncepcji technik posługiwania się ciałem podjęto badanie antropologiczno-kulturowe wydarzenia i jego uczestników. Jest to symposium naukowe oraz metodyczne seminarium sztuk walki i sportów walki. Tak ten więc opis i wyjaśnienie wpisują się w koncepcję „turystyki sztuk walki” i jednocześnie „turystyki naukowej”.

Problem. Jest to z jednej strony faktografia – opis wydarzenia ważnego dla środowiska *fighting arts* i dla badań sztuk walki. Z drugiej strony, ponieważ rzecz dotyczy spotkania liderów

kilku wyspecjalizowanych organizacji, jest to próba wyjaśnienia sensu podobnego spotkania oraz symboliki miejsca. Chodzi o ważną destynację turystyki sztuk walki.

Metoda. Zastosowano studium jednego przypadku, z akcentem na wymianę wiedzy i znaczenie, także symboliczne. Autor stosuje metodę obserwacji uczestniczącej, będąc bezpośrednim świadkiem i uczestnikiem opisywanych tu zdarzeń. Jest to swego rodzaju antropologiczno-kulturowe badanie terenowe, które pośrednio wyjaśnia cele i sens organizowania podobnych spotkań i uczestnictwa w nich. Ponadto zastosowano analizę faktografii fotograficznej (socjologia wizualna).

Wyniki. Przedstawiono wydarzenie z akcentem na wymiary symboliczne. Opisano poznawcze efekty wymiany wiedzy w zakresie historii sztuk walki, ich nauczania, aspektów zdrow-

otnych, dyskusji i kontrowersji. Wskazano motywy udziału, preferowane metody treningu i wymiar symboliczny miejsca. Pośrednio – jest to opis zaawansowania instytucjonalnego kilku organizacji działających w dziedzinie *fighting arts*.

Wnioski. Raport z sympozjum i spotkania liderów z akcentem na wymiar naukowy, poznawczy tego spotkania ukazał jego oryginalność. To wydarzenie było ważne dla kilku organizacji sztuk i sportów walki, dla ich instytucjonalnego rozwoju, oraz w szczególności dla uczestników ze względu na metodykę szkolenia. Opis podróży i pobytu z obserwacją uczestniczącą daje przyczynek do turystyki sztuk walki i naukowej, oraz do wiedzy historycznej. Pojawia się dzięki temu nowa wiedza (o dialogach kulturowych i innowacjach w nauczaniu).